THE BIBLE,

Translated according to the Ebrew and Greeke, and conferred with the best translations in diuers Languages.

With most profitable Annotations vpon all the hard places, and other things of great importance, as may appeare in the Epistle to the Reader.

¶ And also a most profitable Concordance for the readie finding out of any thing in the same contained.

IOSHVA. 1.8.

¶ Let not this booke of the Lawe depart out of thy mouth, but meditate therein day and night, that thou mayest obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

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Of the incomparable treasure of the holy Scriptures, with a prayer for the true vse of the same.

Esai.12.3.&49 10.reue.21.16. & 22.17. Ierem.33.15. psal.119.160. reu.2.7.& 22.2. psal.119.142, 144. Ioh.6.35. Luke.2.10.

Here is the spring where waters flowe,
to quench our heate of sinne:
Here is the tree where trueth doth grow,
to leade our liues therein:
Here is the iudge that stints the strife,
when mens deuises faile:
Here is the bread that feedes the life,
that death cannot assaile.
The tidings of saluation deare,
comes to our eares from hence:

Ephes.6.16.

The fortresse of our faith is here,
and shielde of our defence.

Matth.7.6.

Then be not like the hogge that hath
a pearle at his desire,

2.Pet.2.22.

And takes more pleasure in the trough
and wallowing in the mire.

Matth.6.22.

Reade not this booke in any case,
but with a single eye:

Psal.119.27, 73.

Reade not but first desire Gods grace,
to vnderstand thereby.

Iude.20.

Pray still in faith with this respect,
to fructifie therein,

Psal.119.11.

That knowledge may bring this effect,
to mortifie thy sinne.

Ioshua.1.8. Psal.1.1,2.

Then happy thou in all thy life,
what so to thee befalles:

Psal.94.12,13.

Yea, double happie shalt thou be,
when God by death thee calles.

OGratious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewell of thy holy worde, assist vs with thy spirite, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne Image, to builde vs vp, and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all heauenly vertues. Graunt this O heauenly Father, for Iesus Christes sake. Amen.

To the Christian Reader.

BEsides the manifold and continual benefits which Almightie God beſtoweth vpon vs, both corporall and ſpirituall, we are eſpecially bound (deare brethren) to giue him thankes without ceaſing for his great grace and vnſpeakable mercies, in that it hath pleaſed him to call vs vnto this marueilous light of his Goſpel, and mercifully to regard vs after ſo horrible backſliding & falling away from Chriſt to Antichriſt, from light to darknes, from the liuing God to dumme and dead idoles, and that after ſo cruel murther of Gods Saints, as alas, hath bene amõg vs, we are not altogether caſt off, as were the Iſraelites, & many others for the like, or not ſo manifeſt wickednes, but receiued againe to grace with moſt euident ſignes and tokens of Gods eſpecial loue & fauour. To the intent therefore that we may not be vnmindefull of theſe great mercies, but ſeeke by all meanes (according to our duetie) to be thankeful for the ſame, it behoueth vs ſo to walke in his feare and loue, that all the dayes of our life we may procure the glory of his holy Name. Now foraſmuch as this thing chiefly is attained by the knowledge and practiſing of the word of God, (which is the light to our paths, the key of the kingdome of heauen, our comfort in affliction, our ſhield and ſword againſt Satan, the ſchole of all wiſdome, the glaſſe wherein we beholde Gods face, the teſtimonie of his fauour, and the only foode and nouriſhment of our ſoules) we thought that we could beſtow our labours & ſtudie in nothing which could be more acceptable to God and comfortable to his Church, then in the tranſlating of the holy Scriptures into our natiue tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue: yet conſidering the infancie of thoſe times and imperfect knowledge of the tongues in reſpect of this ripe age and cleare light which God hath nowe reueiled, the tranſlations required greatly to bee peruſed and reformed. Not that we vendicate any thing to our ſelues aboue the leaſt of our brethren (for God knoweth with what feare and trembling we haue bene for the ſpace of two yeeres and more day and night occupied herein) but being earneſtly deſired, and by diuers, whoſe learning and godlines we reuerence, exhorted, and alſo incouraged by the ready willes of ſuch, whoſe hearts God likewiſe touched, not to ſpare any charges for the furtherance of ſuch a benefite and fauour of God toward his Church (though the time then was moſt dangerous, and the perſecution ſharpe and furious) we ſubmitted our ſelues at length to their godly iudgements, and ſeeing the great opportunitie and occaſions, which God preſented vnto vs in his Church, by reaſon of ſo many godly and learned men, and ſuch diuerſities of tranſlations in diuers tongues: we vndertooke this great and wonderful worke (with all reuerence, as in the preſence of God, as intreating the word of God, whereunto we thinke our ſelues vnſufficient) which now God according to his diuine prouidence and mercie hath directed to a moſt proſperous end. And this we may with good conſcience proteſt, that we haue in euery point & worde, according to the meaſure of that knowledge which it pleaſed Almightie God to giue vs, faithfully rendred the text, and in all hard places moſt ſyncerely expounded the ſame. For God is our witnes, that we haue by all meanes endeuoured to ſet foorth the puritie of the worde and right ſenſe of the holy Ghoſt, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obſerued the ſenſe, and laboured alwayes to reſtore it to all integritie: ſo haue we moſt reuerently kept the proprietie of the woordes, conſidering that the Apoſtles who ſpake and wrote to the Gentiles in the Greeke tongue, rather conſtrained them to the liuely phraſe of the Ebrewe, then enterpriſed farre by mollifying their language to ſpeake as the Gentiles did. And for this & other cauſes we haue in many places reſerued the Ebrew phraſes, notwithſtanding that they may ſeeme ſomewhat hard in their eares that are not well practiſed and alſo delight in the ſweete ſounding phraſes of the holy Scriptures. Yet leaſt either the ſimple ſhould be diſcouraged, or the malicious haue any occaſion of iuſt cauillation, ſeeing ſome tranſlations reade after one ſort, and ſome after another, whereas all may ſerue to good purpoſe & edification, we haue in the margent noted that diuerſitie of ſpeach or reading which may alſo ſeeme agreeable to the minde of the holy Ghoſt, and proper for our language with this marke ‖. Againe, whereas the Ebrewe ſpeach ſeemed hardly to agree with ours, we haue noted it in the margent after this ſort ǂ, vſing that which was more intelligible. And albeit that many of the Ebrewe names be altered frõ the old text, and reſtored to the true writing and firſt original, whereof they haue their ſignification, yet in the vſual names litle is changed for feare of troubling the ſimple readers. Moreouer, whereas the neceſſitie of the ſentence required any thing to be added (for ſuch is the grace and proprietie of the Ebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or ſome worde, be vnderſtood of them that are not well practiſed therein) wee haue put it in the text with an other kinde of letter, that it may eaſily be diſcerned from the common letter. As touching the diuiſion of the verſes, we haue folowed the Ebrew examples, which haue ſo euen from the beginning diſtinguiſhed them. Which thing as it is moſt profitable for memorie, ſo doth it agree with the beſt tranſlations, and is moſt eaſie to finde out both by the beſt Concordances, and alſo by the quotations which we haue diligently herein peruſed and ſet forth by this *. Beſides this, the principall matters are noted and diſtinguiſhed by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verſe are added, that by all meanes the reader might be holpen. For the which cauſe alſo wee haue ſet ouer the head of euery page ſome notable worde or ſentence which may greatly further aſwell for memorie, as for the chiefe point of the page. And conſidering how hard a thing it is to vnderſtand the holy Scriptures, and what errors, ſects and hereſies grow dayly for lacke of the true knowledge thereof, & how many are diſcouraged (as they pretend) becauſe they cannot attaine to the true and ſimple meaning of the ſame, we haue alſo indeuoured both by the diligent reading of the beſt cõmentaries, and alſo by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aſwel for the vnderſtanding of ſuch words as are obſcure, and for the declaration of the text, as for the application of the ſame, as may moſt appertain to Gods glory & the edification of his Church.

Finally, that nothing might lack which might be bought by labours for the increaſe of knowledge & furtherance of Gods glory, there are adioyned two moſt profitable Tables, the one ſeruing for the interpretation of the Ebrewe names: and the other conteyning all the chiefe & principal matters of the whole Bible: ſo that nothing (as we truſt) that any could iuſtly deſire, is omitted. Therefore, as brethren that are partakers of the ſame hope and ſaluation with vs, we beſeech you, that this rich pearle and ineſtimable treaſure may not be offred in vaine, but as ſent from God to the people of God, for the increaſe of his kingdome, the comfort of his Church, and diſcharge of our conſcience, whom it hath pleaſed him to raiſe vp for this purpoſe, ſo you would willingly receiue the worde of God, earneſtly ſtudie it, and in all your life practiſe it, that ye may now appeare in deede to be the people of God, not walking any more according to this world, but in the fruites of the Spirit, that God in vs may be fully glorified through Chriſt Ieſus our Lord, who liueth and reigneth for euer. Amen.

Howe to take profite by reading of the holy Scriptures.

Who soeuer mindeth to take profite by reading scriptures, must

1 Earnestly and vsually pray vnto God that he wil vouchsafe to
- Teach the way of his statutes.
- Giue vnderstanding.
- Direct in the path of his commaundements.

} Psal. 119.

2 Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
- At the least, twise euery daye this exercise be kept. } Deu. 11. v. 19
- The time once appointed hereunto after a good entrie, be no otherwise employed. } Luke. 9. v. 62.
- Superstition be auoyded. } Esa. 29. v. 36. Ephe. 5. v. 16.
- At one other time that be done, which is left vndone at any time.

3 Vnderstand to what ende and purpose the Scriptures serue, which were written, to
- Teache, that we may learne trueth.
- Improue, that we may be kept from errour.
- Correct, that we may be driuen from vice.

} 2. Tim. 3. ver. 16. & 17.

- Instruct, that wee may be setled in the way of well doing.
- Comfort, that in trouble we may be confirmed in patient hope. } Rom. 15. v. 4.

4 Remember that Scriptures conteine matter concerning

Religion and the right worshipping of God, as
- Faith in one God: Father. Sonne. Holy Ghost.
- The state of mankinde, by: 1. Creation. 2. fall and sinne. 3. regeneration in Christ.
- The Church and the gouernment thereof: Before Christ. Since Christ.
- The word of God written in the Testament: Olde. Newe.
- Sacraments: Before Christ. Since Christ.
- The ende and generall iudgement of the: Good. Wicked.

Common wealthes and gouernments of people, by
- Magistrates: Good. Euill.
- Peace and warre.
- Prosperitie and plagues.
- Subiectes: Quiet. Disordered.

Families and things that belong to household, in which are
- Husbands. Wiues. Parents. Children. Masters. Seruants.
- Godly blessed.
- Vngodly plagued.

The priuate life and doings of euery man in
- Wisedome and follie.
- Loue and hatred.
- Soberneste and incontinencie.
- Mirth and sorrowe.
- Speach and silence.
- Pride and humilitie.
- Couetousneste and liberalitie

The common life of all men as
- Riches, pouertie.
- Nobilitie.
- Fauour.
- Labour and idleneste.

5 Refuse all sense of Scripture contrary to the
- Articles of Christian faith, conteined in the common Creede.
- First and second table of Gods commandements.

6 Marke and consider the
1. Coherence of the text, how it hangeth together.
2. Course of times and ages, with such things as belong vnto them.
3. Maner of speach proper to the Scriptures.
4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.

7 Take opportunitie to
- Reade interpreters, if he be able.
- Conferre with such as can open the Scriptures. Acts. 8. v. 30. 31. &c.
- Heare preaching, and to proue by the Scriptures that which is taught. Acts. 17. v. 11.

T. GRASHOP.

The first booke of MOSES, called *Genesis.

THE ARGVMENT.

MOSES in effect declareth three things, which are in this booke chiefly to be cõsidered: First, that the worlde and all things therein were created by God, and that man being placed in this great tabernacle of the worlde to beholde Gods wonderfull workes, and to praise his Name for the infinite graces, wherewith he had endued him, fell willingly frõ God through disobedience: who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of CHRIST to come, by whom he should ouercome Satan, death and hell. Secondly, that the wicked, vnmindfull of Gods most excellent benefits, remained still in their wickednesse, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, hee assureth vs by the examples of Abraham, Izhak, Iaakob, and the rest of the Patriarkes, that his mercies neuer faile them, whom he chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions hee euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation and successe thereof might be onely attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau & others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the worlde: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and litle number, that man in his wisdome might be confounded, and the Name of God euermore praised.

CHAP. I.

1 God createth the heauen and the earth. 3 The light and the darkenesse, 8 The firmament. 9 Hee separateth the water from the earth. 16 He createth the sunne, the moone, and the starres. 21 He createth the fish, birds, beasts. 26 He createth man, and giueth him rule ouer all creatures, 29 And prouideth nourriture for man and beast.

a First of all, and before that any creature was, God made heauen and earth of nothing, Wisd. 11.14. *Psal.* 33.6. *and* 136.5. *ecclus.* 18. 1. *actes* 14.15. *and* 17.24.

IN the a beginning * God created the heauen & the earth.

2 And b the earth was b ‖ without forme and voyde, & c darkenesse was vpon the ‡ deepe, & the Spirit of God d mooued vpon the ‡ waters.

b As a rude lumpe and without any creature in it: for the waters couered all. ‖ *Or, waste.*

c Darkenesse couered the deepe waters: for as yet the light was not created. ‡ *Ebr. face of the deepe.*

d He maintained this confuse heape by his secret power. ‡ *Eb. face of the waters. Heb.* 11.3.

3 Then God saide, * Let there be light: and there was e light.

4 And God sawe the light that it was good, and God separated ‡ the light from the darkenesse.

5 And God called the light, Day, and the darkenesse, hee called Night. † ‡ So the Euening and the Morning were the first day.

6 ¶ Againe God saide, * Let there bee a ‖ firmament in the middes of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters which were f vnder the firmament, frõ the waters which were *aboue the firmament. and it was so.

8 And God called the firmament, g Heauen. † So the euening & the morning were the second day.

e The light was made before either Sunne or Moone was created: therefore we must not attribute that to the creatures that are Gods instruments, which only appertaineth to God. ‡ *Eb. betwene the light, and betwene the darknes.* † The first day. ‡ *Ebr. so was the euening, so was the morning. Psal.* 33.6. *&* 136.5. *Ier.* 10.12. *&* 51.15. ‖ *Or, spreading ouer, & ayre.*

f As the sea and riuers, from those waters ỹ are in the cloudes, which are vpholden by Gods power, lest they should ouerwhelme the world. *Psal.* 148.4.

g That is, the region of the aire, and all that is aboue vs.

9 ¶ God saide againe, * Let the waters vnder the Heauen bee gathered into one place, and let the drie land appeare. and it was so.

10 And God called the dry land, Earth, and he called the gathering together of the waters, Seas: and God sawe that it was good.

11 Then God said, h Let the earth budde forth the bud of the herbe, that seedeth seed, the fruitfull tree, which beareth fruit according to his kinde, which hath his seede in it selfe vpon the earth. and it was so.

12 And the earth brought forth the bud of the herbe, that seedeth seed according to his kinde, also the tree that beareth fruite, which hath his seede in it selfe according to his kinde: and God i saw that it was good.

13 † So the euening and the morning were the third day.

14 ¶ And God said, * Let there be k lights in the firmament of the heauen, to l separate the day from the night, and let them be for m signes, and for seasons, and for dayes, and yeeres.

15 And let them be for lightes in the firmament of the heauen to giue light vpon the earth. and it was so.

16 God then made two n great lightes: the greater light o to rule the day, and the lesse light to rule the night: he made also the starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth,

18 And to * rule in the day, and in the night, and to separate the light from the darkenesse: and God saw that it was good.

† The second day. *Psal.* 33.7. *&* 89.11. *&* 136.6. *Iob* 38.4.

h So that we see it is the onely power of Gods word that maketh the earth fruitfull, which els naturally is barren.

i This sentence is so oft repeated, to signifie that God made all his creatures to serue to his glory, and to the profit of man: but for sinne they were accursed, yet to the elect by Christ, they are restored and serue to their wealth.

† The third day. *Psal.* 136.7. *deut.* 4.19.

k By the lights he meaneth the sunne, the moone, and the starres.

l Which is the artificiall day, from the Sunne rising to the going downe.

m Of things appertayning to naturall and politicall orders and seasons.

n To wit, the Sunne and the Moone: and here he speaketh as man iudgeth by his eye: for els the Moone is lesse then the planet Saturnus.

o To giue it sufficient light, as instruments appointed for the same, to serue mans vse. *Ierem.* 31.35.

† The fourth day.

19 † So the euening and the morning were the fourth day.

20 Afterwarde God saide, Let the waters bring foorth in abundance euery p creeping thing that hath liffe: and let the foule flie vpon the earth in the ‡ open firmament of the heauen.

21 Then God created the great Whales, and euery thing liuing and moouing, which the q waters brought foorth in abundance according to their kinde: and euery feathered foule according to his kinde: and God saw that it was good.

22 Then God r blessed them, saying, Bring foorth fruite and multiply, and fill the waters in the seas, & let the foule multiply in the earth.

23 † So the euening and the morning were the fift day.

24 ¶ Moreouer God said, Let the earth bring foorth the ‡ liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kinde: and it was so.

25 And God made the beast of the earth according to his kinde, and the cattell according to his kinde, and euery creeping thing of the earth according to his kinde: and God saw that it was good.

26 Furthermore God saide, * t Let vs make man in our u image according to our likenesse, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beastes, and ouer all the earth, and ouer euery thing that creepeth and moueth on the earth.

27 * Thus God created the man in his image: in the image of God created he him: he created them * male and female.

28 And God x blessed them, & God sayd to them, * Bring foorth fruite and multiply, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that mooueth vpon the earth.

29 And God said, Behold, I haue giuen vnto you x euery herbe bearing seed, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing seede: * that shall be to you for meate.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that mooueth vpon the earth, which hath life in it self, euery greene herbe shall be for meate, and it was so.

31 * And God saw all that he had made, and loe, it was very good. † So the euening and the morning were the sixt day.

p As fish and wormes which slide, swimme, or creepe.

q Ebr. the soule of life.

‡ Ebr. face of the firmament.

r The fish and foules had both one beginning, wherein we see that nature giueth place to Gods will, forasmuch as the one sort is made to flie aboue in the aire, and the other to swimme beneath in the water.

s That is, by the vertue of his word he gaue power to his creatures to ingender.

† The fift day.

‡ Ebr. soule of life Chap. 5.1. & 9.6.1. cor. 11.7. colos. 3.10.

t God commanded the water and the earth to bring foorth other creatures: but of man he sayeth, Let vs make: Signifying that God taketh counsell with his wisedome and vertue, purposing to make an excellent worke aboue all the rest of his creation.

t This image and likenesse of God in man is expounded, Ephes. 4.24. where it is written, that man was created after God in righteousnesse and true holinesse, meaning by these two wordes all perfection, as wisdome, trueth, innocencie, power, &c. Wisd. 2.23. ecclus. 17.1. Matt. 19.4.

u The propagation of man is the blessing of God, Psal. 128. Chap. 8.17. and 9.1.

x Gods great liberalitie to man taketh away all excuse of his ingratitude. Chap. 9.3. Exod. 31.17. ecclus. 39.16, 33. marke 7.37.

† The sixt day.

CHAP. II.

2 God resteth the seuenth day, and sanctifieth it. 15 He setteth man in the Garden. 22 Hee createth the woman. 24 Mariage is ordained.

THus the heauens, and the earth were finished, and all the a hoste of them.

2 For in the seuenth day God ended his worke which he had made, * and the seuenth day he b rested from all his worke, which he had made.

3 So God blessed the seuenth day, and c sanctified it, because that in it hee had rested from all his worke, which God had created and made.

4 ¶ These are the ‖ generations of the heauens and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euery ‖ plant of the fielde, before it was in the earth, and euery herbe of the field, before it grew: for the Lord God had not caused it to d raine vpon the earth, neither was there a man to till the ground,

6 But a mist went vp from the earth, and watered all the earth.

7 ¶ The Lord God also ‖ made ŷ man of the dust of the ground, & breathed in his face breath of life, * & the man was a liuing soule.

8 And the Lord God planted a garden Eastward in e Eden, and there hee put the man whom he had made.

9 (For out of the ground made the Lord God to growe euery tree pleasant to the sight, and good for meate: the e tree of life also in the middes of the garden, b and the tree of knowledge of good and of euil.

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one is * ‖ Pishon: the same compasseth the whole lande f of Hauilah, where is golde.

12 And the golde of that lande is good: there is ‖ Bdelium, and the Onix stone.

13 And the name of the seconde riuer is Gihon: the same compasseth the whole land of ‖ Cush.

14 The name also of the thirde riuer is ‖ Hiddekel: this goeth toward the East side of ‖ Asshur: & the fourth riuer is ‖ Perath.)

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that he might k dresse it and keepe it.

16 And the Lord God l commanded the man, saying, ‡ Thou shalt eat freely of euery tree of the garden,

17 But of the tree of knowledge of good and euil, thou shalt not eat of it: for ‖ in the day that thou eatest thereof, thou shalt die the m death.

18 Also the Lorde God saide, It is not good that the man should be himselfe alone: I will make him an helpe ‡ meete for him.

19 So the Lord God formed of the earth euery beast of the fielde, and euery foule of

a That is, the innumerable abundance of creatures in heauen and earth. Exod. 20.11. & 31.17. deut. 5.14. hebr. 4.4.

b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, and gouerneth them.

c Appointed it to be kept holy, that man might therein consider the excellencie of his works and Gods goodnesse towards him.

‖ Or, the originall and beginning.

‖ Or, tree, as chap. 21 15.

d God onely openeth the heauens and shutteth them, he sendeth drought and raine according to his good pleasure.

‖ Or, formed.

e He sheweth whereof mans body was created, to the intent that man should not glorie in the excellencie of his owne nature. 1. Cor. 15. 45.

f This was the name of a place, as some thinke, in Mesopotamia, most pleasant, and abundant in all things.

g Which was a signe of the life receiued of God.

h That is, of miserable experience, which came by disobeying God.

i Which Hauilah is a countrey ioyning to Persia Eastward, & inclineth toward the West.

‖ Or, precious stone, or pearle

Plinie saith it is the name of a tree.

‖ Or, Ethiopia.

‖ Or, Tygris.

‖ Or, Assyria.

‖ Or, Euphrates.

k God would not haue man idle, though as yet there was no need to labour.

l So ŷ man might know there was a soueraigne Lord to whom he owed obedience.

‡ Ebr. Eating thou shalt eate of.

‖ Or, whensoeuer.

m By this death he meaneth the separation of man from God, who is our life and chiefe felicitie: and also that our disobedience is the cause thereof.

‡ Ebr. before him.

the

n By mooning them to come & submit themselues to Adam. ‡*Ebr. built.*

the heauen, & brought them vnto the n man to see how he would call thē: for howsoeuer the man named the liuing creature, so was the name thereof.

o Signifying, that mankind was perfit, when the woman was created, which before was like an vnperfite building. 1. *Cor.* 11. 8.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauē, and to euery beast of the field: but for Adam found he not an helpe meete for him.

‖ *Or, manneſſe, becauſe ſhe cōmeth of man: for in Ebrew, Iſh, u mā, & Iſhah the woman. Mat. 19. 5. marke 10. 7. 1. cor. 6. 16. epheſ. 5. 31.*

21 ¶ Therefore the Lord God caused an heauie sleepe to fall vpon the man, and hee slept: and he tooke one of his ribs, and closed vp the flesh in stead thereof.

p So that marriage requireth a greater duetie of vs toward our wiues, thē otherwise we are bound to shew to our parents. q For before sinne entred, all things were honest & comely.

22 And the rib which the Lord God had taken from the man, ‡made he a o woman, and brought her to the man.

23 Then the man sayd, * This nowe is bone of my bones, and flesh of my flesh. She shalbe called ‖ woman, because she was taken out of man.

24 * Therefore shall man leaue p his father and his mother, and shal cleaue to his wife, and they shalbe one flesh.

25 And they were both naked, the man, and his wife, and were not q ashamed.

CHAP. III.

1 The woman seduced by the serpent, 6 entiseth her husband to sinne. 8 They both flee from God. 14 They three are punished. 15 Christ is promised. 19 Man is cast out of Paradise.

Wiſd. 2. 24.

NOwe * the serpent was more a subtill then any beast of the field, which the Lord God had made: and hee b sayd to the woman, Yea, hath God in deed sayd, Yee shall not eate of euery tree of the garden?

a As Satan can change himselfe into an Angel of light, so did he abuse the wisedome of the serpent to deceiue man.

b God suffered Satan to make the serpent his instrument & to speake in him.

2 And the woman sayd vnto the serpent, We eat of the fruit of the trees of ỹ garden,

3 But of the fruite of the tree, which is in the mids of the garden, God hath sayd, Ye shall not eate of it, neither shall ye touch it, c lest ye die.

c In doubting of Gods threatning, she yeelded to Satan.

4 Then *the serpent said to the woman, Ye shall not d ‡die at all,

d This is Satans chiefest subtiltie, to cause vs not to feare Gods threatnings. ‡*Eb. die the death.*

5 But God doeth know, that when yee shall eate thereof, your eies shall be opened, & ye shalbe as gods, e knowing good & euill.

e As though he should say, God doeth not forbid you to eate of the fruite, saue that he knoweth that if ye should eate thereof, ye should be like to him. *Eccluſ. 25. 26. 1. Ioh. 2. 14.*

6 So the woman (seeing that the tree was good for meate, and that it was pleasant to the eies, and a tree to bee desired to get knowledge) tooke of the fruite thereof, and did *eate, and gaue also to her husband with her, and hee did eate.

7 Then the eies of them both were opened, and they knewe that they were naked, and they sewed figge tree leaues together, and made themselues ‡breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the ‖ coole of the day, and the man and his wife f hidde themselues from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and said vnto him, Where art thou?

10 Who sayd, I heard thy voyce in the garden, and was afrayd: because I was g naked, therefore I hid my selfe.

11 And he said, Who told thee, that thou wast naked? Hast thou eaten of the tree, whereof I cōmanded thee that thou shouldest not eate?

12 Then the man sayde, The woman which thou k gauest to be with me, she gaue me of the tree, and I did eate.

13 And the Lorde God sayde to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eate.

14 ¶ Thē the Lord God sayd to the serpent, m Because thou hast done this, thou art cursed aboue all cattel, and aboue euery beast of the field: vpon thy belly shalt thou goe, and o dust shalt thou eate all the dayes of thy life.

15 I will also put enimitie betweene p thee and the woman, and betweene thy seede and her seede. He shall breake thine p head, and thou shalt q bruse his heele.

16 ¶ Vnto the woman he sayde, I will greatly increase thy r sorowes, and thy conceptions. In sorow shalt thou bring foorth children, & thy desire shall be subiect to thine husband, and he shall * rule ouer thee.

17 ¶ Also to Adam he said, Because thou hast obeyed the voyce of thy wife, and hast eaten of the tree, (whereof I commaunded thee, saying, Thou shalt not eate of it) cursed is the earth for thy sake: in sorow shalt thou eate of it all the dayes of thy life.

18 s Thornes also, & thistles shall it bring foorth to thee, and thou shalt eate the herbe of the field.

19 In the sweate of thy face shalt thou eate bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wiues name Heuah, because she was the mother of all liuing)

21 Vnto Adam also and to his wife did the Lord God t make coates of skinnes, and clothed them.

22 ¶ And the Lord God sayd, x Behold, the man is become as one of vs, to know good and euill. And now least he put foorth his hand, & take also of the tree of life and eate and liue for euer,

23 Therefore the Lorde God sent him foorth from the garden of Eden, to till the earth, whence he was taken.

24 Thus he cast out man: & at the East side of the garden of Eden hee set the Cherubins, and the blade of a sword shaken, to keepe the way of the tree of life.

f The hypocrisie appeareth in that he hid the cause of his nakednes, which was the transgression of Gods commandement.

g His wickednes and lacke of true repentance appeareth in this, that he burdened God with his fault, because he had giuen him a wife.

h Or, *winde*, The sinnefull conscience feeth Gods presence.

i In stead of confessing her sinne, she increaseth it by accusing the serpent.

k He asked the reason of Adam and his wife, because he would bring them to repentance, but he asketh not the serpent, because he would shew him no mercy.

l In stead of confessing her sinne, she increaseth it by accusing the serpent.

m He asked the reason of Adam and his wife, because he would bring them to repentance, but he asketh not the serpent, because he would shew him no mercy.

n As a vile and contemptible beast, Isa. 65. 25.

o He chiefly meaneth Satan, by whose motion and craft the serpent deceiued the woman.

p That is, the power of sinne and death.

q Satan shall sting Christ and his members, but not ouercome them.

r The Lord comforteth Adam by the promes of the blessed seed, and also punisheth the body for the sinne, which the soule should haue bene punished for, that the spirite hauing conceiued hope of forgiuenesse, might liue by faith. 1. *Cor.* 14. 34.

s The transgression of Gods commaundement was the cause that both mankind and all other creatures were subiect to the curse.

t These are not the naturall fruites of the earth, but proceed of the corruption of sinne.

u Or gaue them knowledge to make themselues coates.

x By this derision hee reproueth Adams miserie, whereinto he was fallen by ambition.

y Adam depriued of life, lost also the signe thereof.

CHAP. IIII.

1 The generation of mankinde. 3 Kain and Habel offer sacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encouрageth his fearefull wiues. 26 True religion restored.

a Mans nature, the state of mariage, and Gods blessing were not vtterly abolished through sinne, but the qualitie or condition thereof was changed.

b That is, according to the Lords promise, as chap. 3.15. some reade, To the Lord, as reioycing for the sonne which she had borne, whom she would offer to the Lord as the first fruites of her birthright.

c This declareth that the father instructed his children in the knowledge of God, & also how God gaue them sacrifices to signifie their saluatiō: albeit they were destitute of the sacrament of the tree of life. *Heb.* 11.4.

d Because he was an hypocrite and offered onely for an outward shew without sinceritie of heart.

e Both thou and thy sacrifice shall be acceptable to me.

f Sinne shall still torment thy conscience.

g The dignitie of the first borne is giuen to Kain ouer Habel. *Wisd.* 10.3. *mat.* 23.35. 1 *Ioh.* 3.12. *iude* 11.

h This is the nature of the reprobate when they are reprooued of their hypocrisie, euen to neglect God and despite him.

i God reuengeth the wrongs of his Saints, though none complaine: for the iniquitie it selfe cryeth for vengeance.

k The earth shall be a witnesse against thee, which mercifully receiued that blood, which thou most cruelly sheddest.

l Thou shalt neuer haue rest: for thine heart shall be in continuall feare and care.

m He burdeneth God as a cruell Iudge, because he did punish him so sharpely. ‖ *Or, my sinne is greater then can be pardoned.* ‡ *Ebr. from of the face of.*

n Not for the loue he bare to Kain, but to suppresse murther.

o Which was some visible signe of Gods iudgement, that others should feare thereby.

1 AFterwarde the man knewe Heuah his wife, which conceiued and bare Kain, and said, I haue obtained a man b by the Lord.

2 And againe shee brought foorth his brother Habel, and Habel was a keeper of sheepe, & Kain was a tiller of the ground.

3 ¶ And in processe of time it came to passe, that Kain brought an oblation vnto the Lord of the fruite of the ground.

4 And Habel also himselfe brought of the first fruites of his sheepe, and of the fat of them, & the Lord had respect vnto * Habel, and to his offering.

5 But vnto Kain & to his offring he had no regard: Wherfore Kain was exceeding wroth, and his countenance fell downe.

6 Then the Lord said vnto Kain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou do well, shalt thou not c be accepted? and if thou doest not wel, sinne lieth at the d doore: also vnto thee his desire shall be subiect, and thou shalt rule ouer him.

8 ¶ Then Kain spake to Habel his brother. And * when they were in the fielde, Kain rose vp against Habel his brother, and slewe him.

9 Then ỳ Lord said vnto Kain, Where is Habel thy brother? Who answered, I cannot tell. h Am I my brothers keeper?

10 Againe he saide, What hast thou done? the i voice of thy brothers blood crieth vnto me from the earth.

11 Now therefore thou art cursed k from the earth, which hath opened her mouth to receiue thy brothers blood frō thine hand.

12 When thou shalt till the ground, it shall not hencefoorth yeelde vnto thee her strength: a l vagabond and a runnagate shalt thou be in the earth.

13 Then Kain said to the Lord, m ‖ My punishment is greater then I can beare.

14 Beholde, thou hast cast me out this day from the ‡earth, and from thy face shal I be hid and shalbe a vagabond, and a runnagate in the earth, and whosoeuer findeth me, shall slay me.

15 Then ỳ Lord said vnto him, Doubtlesse whosoeuer slayeth Kain, he shall be n punished seuen folde. And the Lord set a o marke vpon Kain, lest any man finding him should kill him.

16 Then Kain went out from the presence of the Lord, and dwelt in the land of Nod toward the Eastside of Eden.

17 Kain also knewe his wife, which conceiued and bare Henoch: and he built a p citie, and called the name of the citie by the name of his sonne, Henoch.

18 And to Henoch was borne Irad, and Irad begat Mehuiael, & Mehuiael begate Methushael, & Methushael begat Lamech.

19 ¶ And Lamech tooke to him q two wiues: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the ‖ father of such as dwell in the tents, and of such as haue cattell.

21 And his brothers name was Iubal, who was the father of all that play on the harpe and ‖ organes.

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of brasse and of yron: and the sister of Tubal-kain was Naamah.

23 Then Lamech saide vnto his wiues Adah & Zillah, Heare my voyce, ye wiues of Lamech: hearken vnto my speach: r for I would slay a man in my wound, and a yong man in mine hurt.

24 If Kain shalbe auenged seuen folde, truely Lamech, f seuentie times seuen fold.

25 ¶ And Adam knew his wife againe, and she bare a sonne, & she called his name Sheth: for God, said she, hath appointed me another seede for Habel, because Kain slew him.

26 And to the same Sheth also there was borne a sonne, and he called his name Enosh. Then began men to t call vpon the Name of the Lord.

p Thinking thereby to be sure, and to haue lesse occasion to feare Gods iudgmēts against him.

q The lawfull institution of mariage, which is, that two should be one flesh, was first corrupt in the house of Kain by Lamech.

‖ *Or, first inuenter.* ‖ *Or, flutes and pipes.*

r His wiues seeing that all men hated him for his cruelty, were afraide: therefore he braggeth that there is none so lustie that were able to resist, although he were already wounded.

f He mocked at Gods sufferance in Kain, iesting as though God would suffer none to punish him, and yet giue him licence to murther others.

t In these dayes God beganne to moouе the hearts of the godly to restore religion, which a long time by the wicked had bene suppressed.

CHAP. V.

1 The genealogie, 5 Age and death of Adam: 6 His succession vnto Noah and his children. 24 Henoch was taken away.

‖ *Or, rehearsall of the stocke.*

THis is the ‖ booke of the generations of Adam. In the day that God created Adam, in the a likenes of God made he him.

2 Male & female created he them, and blessed them, and called their name b Adam in the day that they were created.

3 ¶ Nowe Adam liued an hundreth and thirtie yeeres, and begate a childe in his owne c likenesse after his image, and called his name Sheth.

4 * And the dayes of Adam, after he had begotten Sheth, were eight hundred yeeres, and he begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundreth and thirtie yeeres: and he dyed.

6 And d Sheth liued an hundreth and fiue yeeres, and begate Enosh.

7 And Sheth liued after hee begate Enosh, eight hundreth and seuen yeeres, and begate sonnes and daughters.

a Reade Chap. 1.

b By giuing them both one name, he noteth the inseparable coniunction of man and wife.

c A swell concerning his creation, as his corruption. 1. *Chron.* 1.1.

d He proueth Adams generation by them which came of Sheth, to shew which is the true Church, and also what care God had ouer

the same from the beginning, in that he continued euer his graces toward it by a continuall succession.

c The chiefe cause of long life in the first age, was the multiplication of mankinde, that according to Gods commandement at the beginning the world might be increased with people, which might vniuersally prayse his Name.

8 So al the dayes of Sheth were c nine hundred and twelue yeeres: and he dyed.

9 ¶ Also Enoth lived ninetie yeres and begate Kenan.

10 And Enoth lived after he begate Kenan, eight hundred and fifteene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enoth were nine hundred and fiue yeeres: and he died.

12 ¶ Likewise Kenan lived seuenty yeres, and begate Mahalaleel.

13 And Kenan lived, after he begate Mahalaleel, eight hundred and fourty yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeres: and he dyed.

15 ¶ Mahalaleel also lived sixtie and fiue yeeres, and begate Jered.

16 Also Mahalaleel lived, after he begate Jered, eight hundred and thirtie yeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundred ninetie and fiue yeeres: and he died.

18 ¶ And Jered lived an hundred sixtie and two yeeres, and begate Henoch.

19 Then Jered lived, after he begate Henoch, eight hundred yeres, & begate sonnes and daughters.

20 So all the dayes of Jered were nine hundred sixtie and two yeeres: and he died.

21 ¶ * Also Henoch lived sixtie and fiue yeeres, and begate Methuselah.

22 And Henoch f walked with God, after he begate Methuselah, three hundred yeeres, and begate sonnes and daughters.

23 So all þ dayes of Henoch were three hundred sixtie and fiue yeeres.

24 And Henoch walked with God, and he was no more seene: for g God tooke him away.

25 Methuselah also lived an hundred eightie & seuen yeeres, and begate Lamech.

26 And Methuselah lived, after he begate Lamech, seuen hundred eightie & two yeeres, and begate sonnes and daughters.

27 So all þ dayes of Methuselah were nine hundred sixtie & nine yeeres: & he died.

28 ¶ Then Lamech lived an hundred eightie and two yeeres, and begate a sonne,

29 And called his name Noah, saying, This same shall h comfort vs concerning our worke and sorow of our hands, as touching the earth, which þ Lorde hath cursed.

30 And Lamech lived, after hee begate Noah, fiue hundred ninetie and fiue yeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seuen hundred seuentie and seuen yeeres: and he died.

32 And Noah was fiue hundred yeere olde. And Noah begate Shem, Ham, and Japheth.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that hee made him. 8 Noah and his are preserued in the Arke, which he was commaunded to make.

SO when men began to be multiplied vpon the earth, and there were daughters borne vnto them,

2 Then the a sonnes of GOD saw the daughters b of men that they were c faire, & they tooke them wiues of al þ they ‖liked.

3 Therefore þ Lord said, My spirit shall not alway d striue with man, because he is but flesh, and his dayes shall be an e hundred and twentie yeeres.

4 There were ‖ giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mighty men, which in old time were men of f renowme.

5 ¶ When the Lorde sawe that the wickednes of man was great in the earth, and all the imaginations of the thoughts of his *heart were onely euill ‡continually,

6 Then it g repented the Lorde, that he had made man in the earth, and he was sorie in his heart.

7 Therefore the Lord said, I wil destroy from the earth the man, whom I haue created, from man h to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah i found grace in the eyes of the Lord.

9 ¶ These are the ‖ generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham, and Japheth.

11 The earth also was corrupt before God: for the earth was filled with k cruelty.

12 Then God looked vpon the earth, and beholde, it was corrupt: for al flesh had corrupted his way vpon the earth.

13 And God said vnto Noah, ‖An end of all flesh is come before me: for the earth is filled with ‡cruelty ‡through them: and beholde, I will destroy them with the earth.

14 ¶ Make thee an Arke of ‡ pine trees: thou shalt make ‡ cabins in the Arke, and shalt pitch it within & without with pitch.

15 And ‖ thus shalt thou make it: The length of the Arke shalbe three hundred cubites, the breadth of it fifte cubites, and the height of it thirtie cubites.

16 A windowe shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the l lowe, second, and third roome.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I m establish my couenant, and thou shalt go into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come

Ecclus. 44. 16. hebr. 11. 5.

f That is, he led an vpright and godly life.

g To shew that there was a better life prepared, and to be a testimonie of the immortalitie of soules and bodies. As to inquire where he became, is meere curiosity.

h Lamech had respect to the promise, Chap. 3. 15. and desired to see the deliuerer which should be sent, and yet sawe but a figure thereof: he also spake this by the spirit of prophesie, because Noah deliuered the Church, and preserued it by his obedience.

a The children of the godly, which began to degenerate.

b Those that came of wicked parents, as of Kain.

c Hauing more respect to their beautie, and to worldly considerations, then to their maners and godlinesse.

‖*Or, had chosen.*

d Because man could not be woon by Gods lenitie and long sufferance, whereby hee studie to ouercome him, hee would no longer stay his vengeance.

e Which terme God gaue man to repent before he would destroy the earth, 1. pet. 3. 20.

‖*Or, tyrants.*

f Which vsurped authoritie ouer others, and did degenerate from that simplicity wherein their fathers liued, *Chap. 8. 21. matth. 15. 19.*

‡*Ebr. Euery day.*

g God doeth neuer repent, but he speaketh after our capacitie, because he did destroy him, and in that, as it were, did disauow him to be his creature.

h God declareth how much he detesteth sinne, seeing the punishment thereof extendeth to the brute beasts.

i God was mercifull vnto him.

‖*Or, historie.* k Meaning, that all were giuen to the contempt of God, and oppression of their neighbours. ‖*Or, I will destroy mankind.* ‖*Or, oppression and wickednesse.* ‡*Ebr. from the face of them.* ‡*Ebr. Gopher.* ‡*Ebr. nestes.* ‖*Or, of this measure.* l That is, of three heights. m To the intent that in this great enterprise and mockings of the whole world thou maiest be confirmed, that thy faith faile not.

into the arke, to keepe them alive with thee: they shalbe male and female.

20 Of the foules after their kinde, and of the cattel after their kind, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe them alive.

21 And take thou vnto thee of all meate that is eaten: ‡ thou shalt gather it to thee, that it may be meate for thee and for them.

22 * Noah therefore did according vnto all, that God commaunded him: euen [n] so did he.

Hebr. 11.7.

n That is, he obeyed Gods commandement in all points, without adding or diminishing.

CHAP. VII.

1 *Noah and his enter into the Arke.* 20 *The flood destroyeth all the rest vpon the earth.*

AND the Lorde saide vnto Noah, Enter thou and all thine house into the Arke: for thee haue I seene * [a] righteous before me in this ‖ age.

2 Of euery [b] cleane beast, thou shalt take to thee by sevens, the male and his female: but of vncleane beasts by couples, the male and his female.

3 Of the foules also of the heauen by sevens, male and female, to keepe seede alive vpon the whole earth.

4 For seuen dayes hence I will cause it raine vpon the earth fourty dayes & fourty nights, and all the substance that I haue made, will I destroy from off the earth.

5 * Noah therefore did according vnto all that the Lord commaunded him.

6 And Noah was fiue hundreth yeeres olde, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beastes, and of the vncleane beastes, and of the foules, and of all that creepeth vpon the earth,

9 There [c] came two and two vnto Noah into the arke, male and female, as God had commaunded Noah.

10 And so after seuen dayes the waters of the flood were vpon the earth.

11 ¶ In the fiue hundred yeere of Noahs life in the [d] second moneth, the seuenteenth day of the moneth, in the same day were all the [e] fountaines of the great deepe broken vp, and the windowes of heauen were opened,

12 And the rayne was vpon the earth fourtie dayes and fourtie nights.

13 In the selfe same day entred Noah with Shem, and Ham and Japheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kind, and al cattel after their kind, & euery thing that creepeth and moueth vpon the earth after his kinde, and euery foule after his kinde, euen euery bird of euery sother.

15 For they came to Noah into þ Arke, two and two, [f] of all flesh wherein is the breath of life.

16 And they entring in, came male and female of al flesh, as God had commanded him: and the Lord ‖ shut him in.

17 Then the flood was fourty dayes vpon the earth, and the waters were increased, and bare vp the arke, which was lift vp aboue the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters ‡ prevailed so exceedingly vpon the earth, that al the hie mountaines, that are vnder the whole heauen, were couered.

20 Fifteene cubites vpward did þ waters prevaile, when the mountaines were couered.

21 * Then all flesh perished that mooued vpon the earth, both foule and cattell and beast, and euery thing that creepeth and moueth vpon the earth, and euery man.

22 Euery thing in whose nostrels the spirit of life did breath, whatsoeuer then were in the drie land, they died.

23 So [h] þe destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, & to the foule of the heauen: they were euen destroyed from the earth. And Noah only [i] remained, and they that were with him in the Arke.

24 And the waters prevailed vpon the earth an hundred and fifte dayes.

Wisd. 10.4. *ecclus.* 39.27, 28.

CHAP. VIII.

13 *The flood ceaseth.* 16 *Noah is commaunded to come foorth of the arke with his.* 20 *He sacrificeth to the Lord.* 22 *God promiseth that all things shall continue in their first order.*

NOwe God [a] remembred Noah and [b] euery beast, and all the cattell that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased,

2 The fountaines also of the deepe, and the windowes of heauen were stopped, and the raine from the heauen was restrained,

3 And the waters returned from aboue the earth, going and returning: and after the end of the hundreth and fiftieth day the waters abated,

4 And in the [c] seuenth moneth, in the seuenteenth day of the moneth, the arke ‖ rested vpon the mountaines of ‖ Ararat.

5 And the waters were going & decreasing vntill the [d] tenth moneth: in the tenth moneth, and in the first day of the moneth were the tops of the mountaines seene.

6 ¶ So ‡ after fourtie dayes, Noah opened the window of the Arke, which he had made,

7 And sent foorth a † rauen which went out going foorth and returning, vntill the waters were dried vpon the earth.

8 Againe he sent a † doue from him, that he might see if the waters were diminished from off the earth.

9 But the doue found no rest for the sole of her foote: therefo [e] she returned vnto him into the Arke (for the waters were vpon the whole earth) and he [e] put foorth his hand, and received her, and tooke her to him into the Arke.

10 And he abode yet other seuē dayes, & againe he sent foorth þ doue out of the Arke.

11 And

g So that Gods secret power defended him against the rage of the mighty waters.

‖ *Or, shut it vpon him.*

‡ *Ebr. waxed very mighty.*

h That is, God.

i Learne what it is to obey God onely, and to forsake the multitude, 1. Pet. 3.20.

a Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth that he remembreth them.

b If God remēber euery brute beast, what ought to be ỹ assurance of his children?

c Which conteined part of September and part of October.

‖ *Or, stayed.*

‖ *Or, Armenia.*

d Which was the moneth of December.

‡ *Ebr. at the end of fourty dayes.*

† The rauen is sent foorth and returneth.

† He sendeth the doue.

e It is like that the rauen did flie to and fro, resting on the Arke, but came not into it, as the doue that was taken in.

c God compelled them to present themselues to Noah, as they did before to Adam, when he gaue them names, Chap. 2.19.

d Which was about the beginning of May, when all things did most flourish.

e Both the waters in the earth did ouerflowe, and also the cloudes powred downe.

f Euery liuing thing that God would haue to be preserued on earth, came into the Arke to Noah.

2. *Pet.* 2.5.

a In respect of the rest of the world, and because he had a desire to serue God and liue vprightly.

‖ *Or, generation.*

b Which might be offered in sacrifice, whereof sixe were for breed, and the seuenth for sacrifice. *Matth.* 24.37. *Luke* 17.26. 1. *Pet.* 3.20.

11 And þ doue came to him in þ euening, & lo, in her ‖mouth was an f olme leafe that she had pluckt: whereby Noah knew that the waters were abated from off the earth.

12 Notwithstanding he waited yet other seuen dayes, and sent forth the doue, which returned not againe vnto him any more.

13 ¶ And in the sixe hundreth & one yere, in the first day of the first moneth, the waters were dried vp from off the earth: and Noah remoued the couering of the Arke, and looked, and beholde, the vpper part of the ground was drie.

14 And in the second moneth, in the seuen and twentieth day of the moneth, was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 h Goe forth of the Arke, thou and thy wife, and thy sonnes, & thy sonnes wiues with thee.

17 Bring forth with thee euery beast that is with thee, of all flesh, both foule & cattell, and euery thing that creepeth and moueth vpon the earth, that they may breed abundantly in the earth, * and bring forth fruit and increase vpon the earth.

18 So Noah came forth, & his sonnes, & his wife, and his sonnes wiues with him.

19 Euery beast, euery creeping thing, and euery foule, all that moueth vpon the earth after their kindes went out of the Arke.

20 ¶ Then Noah i built an altar to the Lord, and tooke of euery cleane beast, and of euery cleane foule, and offered burnt offerings vpon the altar.

21 And the Lorde smelled a ‖k sauour of rest, and the Lord sayde in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans * heart is euill, euen from his youth: neither will I smite any more all things liuing, as I haue done.

22 Hereafter l seed time and harueſt, and colde and heate, and summer, and winter, and day and night shall not cease, so long as the earth remaineth.

Or. bill.

f Which was a signe that the waters were much diminished: for the oliues grow not on the high mountaines.

g Called in Ebrew Abib, conteining part of March and part of April.

h Noah declareth his obedience, in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God. *Chap. 1.22. and 9.1.*

i For sacrifices, which were as an exercise of their faith, whereby they vsed to giue thankes to God for his benefits.

‖Or, a sweet sauour.

k That is, thereby he sheweth himselfe appeased, and his anger to rest. *Chap. 6.5. matth 15.10.*

l The order of nature destroyed by the flood, is restored by Gods promise.

CHAP. IX.

1 The confirmation of mariage. 3 Mans authoritie ouer all creatures. 5 Permission of meates. 6 The power of the sword. 14 The Raincbowe is the signe of Gods promise. 21 Noah is drunken & mocked of his sonne, whom he curseth. 29 The age and death of Noah.

AND God a blessed Noah & his sonnes, and sayd to them, * Bring forth fruit, and multiplie, and replenish the earth.

2 Also the b feare of you, and the dread of you shalbe vpon euery beast of the earth, and vpon euery foule of the heauen, vpon all that moueth on the earth, and vpon all the fishes of the sea: into your hande are they deliuered.

3 Euery c thing that moueth and liueth, shalbe meate for you: as the * greene herbe, haue I giuen you all things.

4 * d But flesh with the life thereof, I meane, with the blood thereof, shall ye not eate.

5 e For surely I will require your blood, wherein your liues are: at the hand of euery beast will I require it: and at the hande of man, euen at the hand of a mans ‖brother will I require the life of man.

6 Who so * sheddeth mans blood, f by man shall his blood bee shedde: * for in the g image of God hath he made man.

7 But bring ye forth fruit and multiply: grow plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sonnes with him, saying,

9 Behold, I, euen I establish my h couenant with you, and with your i seed after you,

10 And with euery liuing creature that is with you, with the foule, with the cattel, & with euery beast of the earth with you, from all that goe out of the Arke, vnto euery beast of the earth.

11 * And my couenant will I establish with you, that from henceforth al flesh shal not be rooted out by the waters of þ flood, neither shall there be a flood to destroy the earth any more.

12 Then God said, This is the token of the couenant which I make betweene mee and you, & betweene euery liuing thing that is with you vnto perpetuall generations.

13 I haue set my k bow in the cloud, and it shall bee for a signe of the couenant betweene me and the earth.

14 And when * I shall couer the earth with a cloude, and the bowe shalbe seene in the cloud,

15 Then will I remember my l couenant, which is betweene mee and you, and betweene euery liuing thing in all flesh, and there shall bee no more waters of a flood to destroy all flesh.

16 Therefore the bowe shall bee in the cloud, that I may see it, and remember the euerlasting couenant betweene God, and euery liuing thing in all flesh that is vpon the earth.

17 God sayd yet to Noah, m This is the signe of the couenant, which I haue established betweene mee and all flesh that is vpon the earth.

18 ¶ Nowe the sonnes of Noah going forth of the Arke, were Shem and Ham and Japheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, & of them was the n whole earth ouerspred.

20 ‖ Noah also began to be an husbandman and planted a vineyard.

21 And hee dranke of the wine and was o drunken, and was vncouered in the midst of his tent.

22 And when Ham the father p of Canaan sawe the nakednesse of his father, q he tolde his two brethren without.

23 Then tooke Shem & Japheth a garment

Leuit. 17.14.

d That is, liuing creatures, & the flesh of beastes y are strangled: and hereby all cruelties is forbidden.

e That is, I will take vengeance for your blood.

‖Or, neighbour. Mats. 26.52.

Deuel. 13.10.

f Not onely by the Magistrate, but oft times God raiseth vp one murtherer to kill another. *Chap. 1.27.*

g Therefore to kill man is to deface Gods image, and so iniurie is not onely done to man, but also to God.

h To assure you that the world shalbe no more destroyed by a flood.

i The children which are not yet borne, are comprehended in Gods couenant made with their fathers. *Isa. 54.9.*

k Hereby we see that signes or Sacraments ought not to be separated from the word. *Ecclus. 43.11,12.*

l When men shall see my bow in the heauen, they shall know that I haue not forgotten my couenant with them.

m God doeth repeat this the oftner, to confirme Noahs faith so much more.

n This declareth what was the vertue of Gods blessing, when he said, Increase and bring foorth, Chap. 1.28.

‖Or, Noah began againe.

o This is set before our eyes to shewe what an horrible thing drunkennesse is

p Of whom came the Canaanites that wicked nation, who were also cursed of God,

q In derision and contempt of his father.

r He pronounceth as a Prophet the curse of God against all them, that honour not their parentes: for Ham and his posteritie were accursed.

ment, & put it vpon both their shoulders, and went backeward, and couered the nakednesse of their father with their faces backeward: so they sawe not their fathers nakednesse.

24 Then Noah awoke from his wine, and knew what his ponger sonne had done vnto him,

25 And said, r Cursed be Canaan: a ſ seruant of seruants shal he be vnto his brethrē.

26 He said moreouer, Blessed be the Lord God of Shē, & let Canaan be ‖ his seruant.

27 God ſ t perswade Japheth, that hee may dwell in the tentes of Shem, and let Canaan be his seruant.

28 ¶ And Noah lined after the flood three hundreth and fiftie yeres.

29 So all the dayes of Noah were nine hundreth and fiftie yeres: and he died.

s That is, a most vile slaue.
‖ Or, their.
‖ Or, enlarge, or, cause to returne.
t He declareth that ỹ Gentiles which came of Iapheth, and were separated from the Church, should be ioyned to the same by the perswasion of Gods Spirite and preaching of the Gospel.

CHAP. X.

1 The increase of mankind by Noah & his sonnes. 10 The beginning of citie, countreys and nations.

a These generations are here recited, partly to declare the marueilous increase in so small a time, and also to set forth their great forgetfulnesse of Gods graces toward their fathers.

NOwe these are the a generations of the sonnes of Noah, Shem, Ham and Japheth: vnto whom sonnes were borne after the flood.

2 The sonnes of Japheth were Gomer, and Magog, and b Madai, and Iauan, and Tubal, and Meshech, and Tiras.

b Of Madai and Iauan came the Medes and Greekes.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah, and Tarshish, Kittim, and Dodanim.

c The Iewes so call all countreys which are separated from them by sea, as Grecia, Italie, &c. which were giuen to the children of Japheth, of whom came the Gentiles.

5 Of these were the c Iles of the Gentiles diuided in their lands, euery man after his tongue, and after their families in their nations.

6 ¶ Moreouer the sonnes of Ham were d Cush, and Mizraim, and Put, & Canaan.

d Of Cush and Mizraim came the Ethiopians and Egyptians.

7 And the sonnes of Cush, Seba, and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.

e Meaning a cruell oppressour and tyrane.

8 And Cush begat Nimrod, who began to be e mightie in the earth.

9 He was a mightie hunter before the Lorde: wherefore it is saide, f As Nimrod the mightie hunter before the Lord.

f His tyrannie came into a prouerbe as hated both of God and man: for he passed not to commit crueltie euen in Gods presence.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, & Calneh, in the land g of Shinar.

g For there was another citie in Egypt, called also Babel. ‖ Or, the streets of the citie.

11 Out of ỹ land came Ashur, & builded Nineueh, & the ‖ citie Rehoboth, and Calah:

12 Resen also betweene Nineueh & Calah: this is a great citie.

13 And Mizraim begat h Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 Pathrusim also, and Casluhim (out of whom came the Philistims) and ‖ Caphtorims.

h Of Lud came the Lydians. ‖ Or, the Cappadocians.

15 ¶ Also Canaan begate Zidon his first borne, and Heth,

16 And Iebusi, and Emori, & Girgashi,

17 And Hiui, and Arki, and Sini,

18 And Aruadi, & Zemari, and Hamathi: and afterward were the families of the Canaanites spred abroad.

19 Then the border of the Canaanites was from Zidon, as thou commest to Gerar vntill Azzah, and as thou goest vnto Sodom and Gomorrah, and Admah, and Zeboim, euen vnto Lasha.

20 These are ỹ sonnes of Ham according to their families, according to their tounges in their countreys and in their nations.

21 ¶ Vnto i Shem also the father of all the sonnes of k Eber, and elder brother of Japheth were children borne.

i In his stocke the Church was preserued: therefore Moses leaueth off speaking of Iapheth and Ham, and intreateth of Shem more at large.

k Of whome came ỹ Ebrewes or Iewes. 1. *Chro.* 1, 17.

22 * The sonnes of Shem were Elam & Ashur, and Arpachshad, & Lud, and Aram.

23 And the sonnes of Aram, Vz, & Hul, and Gether, and Mash.

24 Also Arpachshad begat Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth l diuided: and his brothers name was Joktan.

l This diuision came by the diuersitie of languages, as appeareth, Chap. 11. 9.

26 Then Joktan begate Almodad, and Sheleph, and Hazarmaueth, and Jerah,

27 And Hadoram, and Vzal, & Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hauilah, & Jobab: all these were the sonnes of Joktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues, in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and ‖ out of these were the nations diuided in the earth after the flood.

‖ Or, of these came diuers nations.

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues. 10 The age & generation of Shem vnto Abram. 31 Abrams departure from Vr with his father Terah, Sarai and Lot. 32 The age and death of Terah.

THen the whole earth was of one * language, and one speech.

Wisd. 10. 5.

2 And a as b they went from the c East, they found a plaine in the land of d Shinar, and there they abode.

a In the yeere an hundreth and thirtie after the flood.

b To wit, Nimrod and his companie.

c That is, from Armenia, where the Arke stayed.

d Which was afterward called Caldea.

3 And they said one to another, Come, let vs make bricke, and burne it in the fire. So they had bricke for stone, and slime had they in stead of morter.

4 Also they said, Go to, let vs e builde vs a citie and a tower, whose toppe may reach vnto the heauen, that wee may get vs a name, lest wee be scattered vpon the whole earth.

e They were moued with pride & ambition, thinking to preferre their owne glory to Gods honour.

5 But the Lord f came downe, to see the citie and tower, which the sonnes of men builded.

f Meaning, that he declared by effect that he knew their wicked enterprise: for Gods power is euery where, and doeth neither ascend nor descend.

6 And the Lord said, ‖ Behold, the people is one, and they all haue one language, and this they begin to doe, neither can they nowe bee stopped from whatsoeuer they haue imagined to doe.

g God speaketh this in derision, because of their foolish perswasion and enterprise.

7 Come

h He speaketh as though hee tooke counsell with his owne wisedome and power: to wit, with his Sonne, and holy Ghost: signifying the greatnesse and certeintie of the punishment.

i By this great plague of ‖ confusion of tongues, appeareth Gods horrible iudgement against mans pride and vaine glorie.

‖ Or, confusion.

1. Chro. 1. 17.

k He returneth to the genealogie of Shem, to come to the historie of Abram, wherein the Church of God is described, which is Moses principall purpose.

1. Chron. 1. 25.

1. Chron. 1. 26. Iosh. 24. 2.

l He maketh mention first of Abram, not because he was the first borne, but for the historie, which properly apperteineth vnto him. For by comparing this place with verse 32. and chap. 12. verse 4. it may be gathered that Abram was borne, when his father was 130. yeres old.

‡ Ebr. Casdim.

m Some thinke that this Iscah was Sarai.

n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, because he was the father.

Iosh. 24. 2. neh. 9. 7. iudith. 5. 7. actes 7. 4.

7 Come on, h let vs goe downe, & i there confounde their language, that euery one perceiue not another speech.

8 So the Lorde scattered them from thence vpon al the earth, and they left off to build the citie.

9 Therefore the name of it was called ‖ Babel, because ‖ the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ * These are the generations k of Shem: Shem was an hundred yere old, and begat Arpachshad two yeres after ‖ the flood.

11 And Shem lived, after he begat Arpachshad, fiue hundreth yeeres, and begate sonnes and daughters.

12 Also Arpachshad lived fiue and thirtie yeres, and begate Shelah.

13 Also Arpachshad lived, after he begat Shelah, foure hundred and three yeres, and begate sonnes and daughters.

14 And Shelah lived thirtie yeeres, and begate Eber.

15 So Shelah lived, after hee begate Eber, foure hundreth and three yeeres, and begate sonnes and daughters.

16 Likewise Eber lived foure and thirtie yeres, and begate Peleg.

17 So Eber lived, after he begat Peleg, foure hundreth and thirtie yeres, and begat sonnes and daughters.

18 And Peleg lived thirtie yeeres, and begate Reu.

19 * And Peleg lived, after he begat Reu, two hundreth and nine yeeres, and begate sonnes and daughters.

20 Also Reu lived two and thirtie yeres, and begate Serug.

21 So Reu lived, after he begate Serug, two hundreth and seuen yeeres, and begate sonnes and daughters.

22 Moreouer Serug lived thirtie yeres, and begate Nahor.

23 And Serug lived, after he begat Nahor, two hundreth yeres, and begat sonnes and daughters.

24 And Nahor lived nine and twentie yeres, and begate Terah.

25 So Nahor lived, after he begate Terah, an hundreth and nineteene yeeres, and begate sonnes and daughters.

26 * So Terah lived seuentie yeres, and begate Abram, Nahor, and Haran.

27 ¶ Nowe these are the generations of Terah: Terah begate l Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the lande of his nativitie, in Vr of ‡ the Caldees.

29 So Abram and Nahor tooke them wiues. The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of m Iscah.

30 But Sarai was barre, & had no child.

31 Then n Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in law, his sonne Abrams wife: and they departed together from Vr of the Caldees, to* goe into the land of Canaan, and they came to o Haran, and dwelt there.

32 So the dayes of Terah were two hundreth and fiue yeeres, and Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 3 Christ is promised. 7 Abram buildeth altars for exercise and declaration of his faith among the infidels. 10 Because of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

NOw the Lord had said vnto Abram, * a Get thee out of thy countrey, and from thy kinred, and from thy fathers house vnto b the land that I will shew thee.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be c a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him. (And Abram was seuentie and fiue yeere olde, when he departed out of Haran.)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, & all their substance that they possessed, and the d soules that they had gotten in Haran, and they departed, to goe into the lande of Canaan: and to the land of Canaan they came.

6 ¶ So Abram e passed thorow the land vnto the place of Shechem, and vnto the ‖ plaine of Moreh (and the f Canaanite was then in the land)

7 And the Lord appeared vnto Abram, and said, Vnto thy seede will I giue this land. And there builded hee an g altar vnto the Lord, which appeared vnto him.

8 Afterward remouing h thence vnto a mountaine Eastwarde from Beth-el, hee pitched his tent hauing Beth-el on the West side, and Hai on the East: and there he built an i Altar vnto the Lord, and called on the Name of the Lord.

9 k Againe Abram went forth going and iourneying toward the South.

10 ¶ Then there came a l famine in the lande: therefore Abram went downe into Egypt, to sojourne there: for there was a great famine in the land.

11 And when hee drew neere to enter into Egypt, hee said to Sarai his wife, Behold nowe, I know that thou art a faire woman to looke vpon:

12 Therefore it will come to passe, that when the Egyptians see thee, they will say, She is his wife: so will they kill mee, but they will keepe thee alive.

13 Say, I pray thee, ‖ thou art my m sis-

o Which was a citie of Mesopotamia.

*Actes 7. 3.

a From the flood to this time were foure hundreth twentie and three yeres.

b In appointing him no certeine place, he prooueth so much more his faith and obedience.

c The worlde shall recouer by thy seed, which is Christ, the blessing which they lost in Adam.

d Meaning as well seruants as cattell.

e He wandred to and fro in the land before he could find a setling place: thus God exerciseth the faith of his children.

‖ Or, oke greue.

f Which was a cruell and rebellious nation, by whom God kept his in continuall exercise.

g It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe.

h Because of the troubles that hee had among that wicked people.

i And so serued the true God, and renounced all idolatrie.

k Thus the children of God may looke for no rest in this world, but must wait for the heauenly rest and quietnesse.

l This was a new triall of Abrams faith: whereby wee see that the end of one affliction is the beginning of another.

m By this we may learne not to vse vnlawfull meanes, nor to put others in danger to saue our selues, reade verse 20: albeit it may appeare that Abram feared not so much death, as that, if hee should die without issue, Gods promise should not haue taken place: wherein appeared a weake faith.

ster, that I may fare well for thy sake, and that my ‡life may be preserued by thee.

‡ Ebr. that my soule may liue.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the princes of Pharaoh saw her, and commended her vnto Pharaoh: so the woman was taken into Pharaohs house:

n To be his wife.

16 Who intreated Abram well for her sake, and he had sheepe, and beeues, and he asses, and men seruants, and maide seruants, and she asses, and camels.

17 But the Lord plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

o The Lorde tooke ‖ defence of this poore stranger against a mightie King: and as he is euer careful ouer his, so did he preserue Sarai.

18 Then Pharaoh called Abram, and sayde, Why hast thou done this vnto me? Wherefore diddest thou not tell me, that she was thy wife?

19 Why saydest thou, She is my sister, that I should take her to bee my wife? Nowe therefore beholde thy wife, take her and goe thy way.

p To the intent that none should hurt him either in his person or goods.

20 And Pharaoh gaue men p commandement concerning him: & they conueyed him forth, and his wife, and all that he had.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth vpon the Name of the Lord. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promise made to Abram is renued. 18 Abram buildeth an altar to the Lord.

THen a Abram went vp from Egypt, he and his wife, and all that he had, & Lot with him toward the South.

a His great riches gotten in Egypt hindered him not to follow his vocation.

2 And Abram was very rich in cattell, in siluer, and in golde.

3 And he went on his iourney from the South toward b Beth-el, to the place where his tent had bene at the beginning, betweene Beth-el and Hai,

b He calleth the place by ỹ name which was after giuen vnto it, Chap. 28. 19. *Chap.* 12, 7.

4 Vnto the place of the * altar, which he had made there at the first: & there Abram called on the Name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell, and tents,

6 So that the lande coulde not c beare them, that they might dwell together: for their * substance was great, so that they could not dwell together.

c This incommoditie came by their riches, which brake friendship, and as it were the bond of nature. *Chap.* 36, 7.

7 Also there was a debate betweene the heardmen of Abrams cattell, & the heardmen of Lots cattell. (and the d Canaanites and the Perizzites dwelled at that time in the land.)

d Who seeing their contention, might blaspheme God, and destroy them.

8 Then Abram said vnto Lot, Let there bee no e strife, I pray thee, betweene thee and mee, neither betweene mine heardmen and thine heardmen: for we be brethren.

e He cutteth off the occasion of contention: therefore the cuill ceaseth.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt take the left hand, then I will go to the right: or if thou go to the right hand, then I wil take the left.

f Abram resigneth his owne right to buy peace.

10 So when Lot lifted vp his eyes, hee sawe that all the plaine of Iorden was watered euery where: (for before the Lord destroyed Sodom and Gomorah, it was as the g garden of the Lord, like the land of Egypt, as thou goest vnto Zoar)

g Which was in Eden, Chap. 2. 10.

11 Then Lot chose vnto him all the plaine of Iorden, & took his iourney frō the East: and they departed the h one from the other.

h This was done by Gods prouidence, that only Abram and his seed might dwel in the land of Canaan.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen to Sodom.

13 Now the men of Sodom were wicked and exceeding i sinners against the Lord.

i Lot thinking to get Paradise, found hell.

14 ¶ Then the Lorde said vnto k Abram, (after ỹ Lot was departed from him) lift vp thine eyes nowe, & looke from the place where thou art, Northwarde, and Southward, and Eastward, and Westward:

k The Lord cōforted him, lest he should haue taken thought for the departure of his nephew. *Chap.* 12. 7. *and* 15. 7, 18. *and* 26. 4. *deut.* 34. 4.

15 For all the land, which thou seest, will I giue vnto thee, and to thy seede for l euer,

l Meaning, a long time, and till the comming of Christ, as Exod. 12, 14. & 21, 6. deut. 15, 17. and

16 And I will make thy seed, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbred.

17 Arise, walke thorow the land, in the length thereof, and breedth thereof: for I wil giue it vnto thee.

18 Then Abram remoued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

CHAP. XIIII.

19 In the ouerthrow of Sodom, Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchi-zedek commeth to meete him. 23 Abram would not be enriched by the king of Sodom.

AND in the dayes of Amraphel King of a Shinar, Arioch king of Ellasar, Chedor-laomer King of Elam, and Tidal king of the b nations:

a That is, of Babylon: by kings here meaning them that were gouernours of cities.

b Or a people gathered of diuers countreys.

2 These men made war with Bera king of Sodom, and with Birsha king of Gomorah, Shinab king of Admah, and Shemeber king of Zeboiim, & the king of Bela, which is Zoar.

c Ambition is the chiefe cause of warres among princes.

3 All these c ioyned together in the vale of ‖Siddim, which is the d salt sea.

‖ *Or, of the laboured fields.*

d Called also the dead sea, or the lake Asphaltite neere vnto Sodom and Gomorah.

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yere came Chedor-laomer, and the kings that were with him, & smote the ‖Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in ‖Shaueh Kiriathaim,

‖ *Or, giants.*

6 And the Horites in their mount Seir, vnto the ‖plaine of Paran, which is by the wildernesse.

‖ *Or, plaine.*

7 And they returned & came to En-mishpat, which is Kadesh, & ‖smote all the countrey of the Amalekites, and also the Amorites that dwelled in Hazezon-tamar.

‖ *Or, destroyed.*

8 Then went out the king of Sodom, & the king of Gomorah, and the king of Admah, & the king of Zeboim, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: foure kings against fiue.

10 Now the e vale of Siddim was full of slime pits, and the kings of Sodom and Gomorah

e And afterward was ouerwhelmed with water, and so was called the salt sea.

‖Or, were discomfited.

Gomorah fled and ‖fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom and Gomorah, & all their victailes, and went their way.

12 They f tooke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

f The godly are plagued many times with the wicked: therefore their company is dangerous.

13 ¶ Then came one that had escaped, and tolde Abram the Ebrewe, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were g confederate with Abram.

g God moued them to ioyne with Abram, and preserued him from their idolatrie and superstitions.

14 When Abram heard that his brother was taken, he ‖brought forth of them that were borne and brought vp in his house, three hundred and eighteene, and pursued them vnto Dan.

‖Or, armed.

15 Then he, and his seruants diuided themselues against them by night, & smote them, & pursued them vnto Hobah, which is on the left side of ‡Damascus.

‡Ebr. Dammesek.

16 And he recouered all the substance, & also brought again his brother Lot, & his goods, and the women also and the people.

17 ¶ After that he returned from the slaughter of Chedor-laomer & of the kings that were with him, came the king of Sodome forth to meete him in the valley of Shaueh, which is the * Kings dale.

2. Sam. 18.8. Hebr. 7.1.

18 And * Melchi-zedek king of Shalem h brought forth bread and wine: and he was a Priest of the most high God.

h For Abram and his souldiours refection, and not to offer sacrifice.

19 Therefore he i blessed him, saying, Blessed art thou Abram, of God most high possessor of heauen and earth,

i In that Melchi-zedek led Abram, he declared himselfe to represent a King: and in that he blessed him, the high Priest. Hebr. 7.8.

20 And blessed be the most high God, which hath deliuered thine enemies into thine hand. * And Abram gaue him tithe of al.

‡Ebr. soules.

21 Then the King of Sodom said to Abram, Giue me the ‡persons, and take the goods to thy selfe.

‖Or, I haue sworne.

22 And Abram saide to the king of Sodome, ‖I haue lift vp mine hand vnto the Lord the most hie God possessor of heauen and earth,

‡Ebr, If I take from thee a threed &c. reade 1. Samuel 14.44.

23 ‡That I will not take of all that is thine, so much as a thieed or shoo-latchet, least thou shouldest say, I haue made Abram rich,

k He would not that his liberality should be hurtfull vnto others.

24 k Saue onely that, which the yong men haue eaten, and the parts of the men, which went with me, Aner, Eshcol, and Mamre: let them take their parts.

CHAP. XV.

1 The Lord is Abrams defence & reward. 9 He is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

‖Or, the Lorde spake to Abram. Num. 12.6. Psal. 16.6.

AFter these things, the ‖ worde of the Lorde came vnto Abram in *a vision, saying, Feare not, Abram, I am thy buckler, and thine exceeding * great reward.

a Is feare was not onely lest hee should not haue children, but lest the promise of the blessed seede should not be accomplished in him.

2 And Abram said, a O Lord God, what wilt thou giue me, seeing I goe childlesse, and the steward of mine house is this Eliezer of Damascus?

3 Againe Abram saide, Beholde, to me thou hast giuen no seede: wherefore loe, a seruant of mine house shalbe mine heire.

4 Then behold, the word of the Lord came vnto him, saying, This man shall not be thine heire, but one that shall come out of thine owne bowels, he shalbe thine heire.

Rom. 4.18. Rom. 4.3. galat. 3.6. Iames 2.23. Chap. 11.28.

5 Moreouer, he brought him forth & said, *Looke vp nowe vnto heauen, and tell the starres, if thou be able to number them: and he said vnto him, So shall thy seed be.

b This is a particular motion of Gods spirite, which is not lawfull for all to follow in asking signe: but was permitted to some by a peculiar motion, as to Gedeon and Ezechiah.

6 And Abram * beleeued the Lord, and he counted that to him for righteousnesse.

7 Againe he saide vnto him, I am the Lorde, that brought thee out of * Vr of the Caldees, to giue thee this land to inherit it.

8 And he saide, O Lord God, b whereby shall I know that I shall inherit it.

c This was the olde custome in making couenants, Ier. 34.18. to ‡ which God added these conditions, that Abrams posteritie should be as torne in pieces, but after, they should be coupled together: also that it should be assaulted, but yet deliuered.

9 Then he saide vnto him, Take me an heifer of three yeeres olde, and a she goat of three yeeres olde, and a ram of three yeeres olde, a turtle doue also and a pigeon.

10 So he tooke all these vnto him, and c diuided them in the middes, and laid euery piece one against another: but the birds diuided he not.

11 Then foules fell on the carkeises, and Abram dzoue them awap.

12 And when the Sunne went downe, there fell an heaup sleepe vpon Abram: and loe, ‡a very feareful darknesse fel vpon him.

‡Ebr. a feare of great darknesse. Actes 7.6.

13 Then he saith to Abram, *Knowe for a suretie, that thy seed shalbe a stranger in a land, that is not theirs, * d foure hundred yeeres, and shall serue them: and they shall intreat them euill.

Exod. 12.40.

d Counting from the birth of Izhak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.

14 Notwithstanding, the nation, whom they shal serue, wil I iudge: and afterward shall they come out with great substance.

15 But thou shalt go vnto thy fathers in peace, and shalt be buried in a good age.

‖Or, after a foure hundred yeeres.

16 And in the ‖ fourth generation they shall come hither againe: for the e wickednesse of the Amorites is not yet full.

e Though God suffer the wicked for a time, yet his vengeance falleth vpon them, Chap. 12.7. & 13.15. & 26.4. deut. 4.5.1. King. 4.21.2. chro. 9.26.

17 Also when the Sunne went downe, there was a darknesse: and beholde a smoking fornace, and a fire brand, which went betweene those pieces.

18 * In that same day the Lorde made a couenant with Abram, saying, Vnto thy seed haue I giuen this lande, *from the riuer of Egypt vnto the great riuer, the riuer ‡Euphrates:

‡Ebr. Perath.

19 The Kenites, and the Kenezites, and the Kadmonites:

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites also, & the Canaanites, and the Girgashites, and the Iebusites.

f Or, when the measure of their wickednes is full.

CHAP. XVI.

1 Sarai being barren, giueth Hagar to Abram: 4 Which conceiueth, & despiseth her dame: 6 And being ill handled, fleeth. 7 The Angel comforteth her. 11. 12 The name and maners of her sonne. 13 She calleth vpon the Lord, whom she findeth true.

NOw a Sarai Abrams wife bare him no children, and she had a maid an Egyptian, Hagar by name.

a It seemed that she had respect to Gods promes, which could not be accomplished

2 And Sarai said vnto Abram, Beholde now, the Lorde hath b restrained me from without issue. b She faileth in binding Gods power to the common order of nature, as though God could not giue her children in her olde age.

childe

childe bearing. I pray thee goe in vnto my maide: ‖ it may be that I shall ‡ receiue a childe by her. And Abram obeyed the voice of Sarai.

‖Or, peraduenture. ‡Ebr. be builded by her.

3 Then Sarai Abrams wife tooke Hagar her maide the Egyptian, after Abram had dwelled tenne yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶ And he wet in vnto Hagar, & she conceiued: ‡ when she saw that she had conceiued, her dame was [c] despised in her eyes.

c This punishment declareth what they gaine that attempt any thing against the word of God.

5 Then Sarai saide to Abram, ‡ Thou doest me wrong. I haue giuen my maide vnto thy bosome, and she seeth that she hath conceiued, and I am despised in her eyes: the Lord iudge betweene me and thee.

‡Ebr. Mine injury is vpon thee.

6 Then Abram said to Sarai, Behold, thy maid is in thine ‖ hand: doe with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

‖Or, power.

7 ¶ But the [d] Angel of ṗ Lord found her beside a fountaine of water in the wildernesse, by the fountaine in the way to Shur,

d Which was Christ, as appeareth vers. 13. & chap. 18.17.

8 And he saide, Hagar Sarais maide, whence comest thou? & whither wilt thou go? And she said, I flee frō my dame Sarai.

9 Then ṗ Angel of the Lord said to her, [e] Returne to thy dame, and humble thy selfe vnder her hands.

e God reiecteth none estate of people in their miserie, but sendeth them comfort.

10 Againe the Angel of ṗ Lord said vnto her, I will so greatly increase thy seede, that it shall not be numbred for multitude.

‖Or, fierce & cruell: or, as a wilde asse. Chap. 25.18.

11 Also the Angel of the Lorde saide vnto her, See, thou art with childe, & shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

f That is, the Ishmaelites shall be a peculiar people by themselues, and not a portion of another people.

12 And he shall be a ‖ wilde man: his hand shall be against euery man, and euery mans hand against him, * & [f] he shall dwell in the presence of all his brethren.

g She rebuketh her owne dulnesse, and knowledgeth Gods graces, who was present with her euery where. Chap. 24.62.

13 Then she called the name of the Lord, that spake vnto her, Thou God lookest on me: for she said, [g] Haue I not also here looked after him that seeth me?

‖Or, the well of the liuing and seeing me.

14 * Wherefore the well was called ‖ Beer-lahai-roi. loe, it is betweene Kadesh and Bered.

15 ¶ And Hagar bare Abram a sonne, and Abram called his sonnes name, which Hagar bare, Ishmael.

16 And Abram was fourescore and six yeere old, when Hagar bare him Ishmael.

CHAP. XVII.

5 Abrams name is changed to confirme him in the promes. 8 The land of Canaā is the fift time promised. 12 Circumcision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Ishak is promised. 23 Abraham & his house are circūcised.

WHen Abram was ninetie yeere olde & nine, the Lord appeared to Abram, & said vnto him, I am God ‖ all sufficient. * walke before me, and be thou ‖ vpright.

‖Or, Almighty. Chap. 5.22. ‖Or, without hypocrisie.

2 And I will make my couenant betweene me and thee, [a] and I will multiply thee exceedingly.

a Not onely according to the flesh, but of a farre greater multitude by faith, Rom. 4.17.

3 Then Abram fell on his face, & God talked with him, saying,

4 Behold, I make my couenant with thee, and thou shalt be a [a] father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shalbe [b] Abraham: for a father of many nations haue I made thee.

b The changing of his name is a seale to confirme Gods promise vnto him. Rom. 4.17.

6 Also I wil make thee exceeding fruitfull, & will make nations of thee: yea, kings shall procede of thee.

7 Moreouer, I will establish my couenant betweene me and thee, and thy seede after thee in their generations, for an *euerlasting couenant, to be God vnto thee and to thy seede after thee.

Chap. 13.1.

8 And I wil giue thee & thy seede after thee the lande, wherein thou art a stranger, euen all the land of Canaan, for an euerlasting possession, and I will be their God.

9 ¶ Againe God saide vnto Abraham, Thou also shalt keepe my couenant, thou, and thy seed after thee in their generations.

10 [c] This is my couenant, which ye shall keepe betweene me and you, and thy seede after thee, * Let euery man childe among you be circumcised:

c Circumcision is called ṗ couenant, because it signifieth the couenant, and hath the promise of grace ioyned to it: which phrase is common to all Sacraments. Acts 7.8.

11 That is, ye shall circumcise the [d] foreskin of your flesh, and it shall be a * signe of the couenant betweene me and you.

d That priuie part is circumcised, to shew that all that is begotten of man is corrupt, & must be mortified. Rom. 4.11.

12 And euery man childe of eight dayes olde among you shalbe circumcised in your generations, aswel he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy seed.

13 He that is borne in thine house, and he that is bought with thy money, must needes be circumcised: so my couenant shal be in your flesh for an euerlasting couenant.

14 But the vncircumcised [e] man childe, in whose flesh the foreskinne is not circumcised, euen that person shall be cut off from his people, because he hath broken my couenant.

e Albeit women were not circumcised, yet were they partakers of Gods promise: for vnder the mankind al was consecrated, and here is declared, that whosoeuer contemneth the signe, despiseth also the promise. ‖Or, dame, or princesse.

15 ¶ Afterward God saide vnto Abraham, Sarai thy wife shalt thou not call Sarai, but ‖ Sarah shalbe her name.

16 And I will blesse her, & will also giue thee a sonne of her, yea, I wil blesse her, and she shalbe the mother of nations: kings also of people shall come of her.

17 Then Abraham fell vpon his face, and [f] laughed, and saide in his heart, Shall a childe be borne vnto him, that is an hundred yeere olde? And shall Sarah that is ninetie yeere olde beare?

f Which proceeded of a faithfull ioy, and not of infidelitie. Chap. 18.10. and 21.2.

18 And Abraham said vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God saide, * Sarah thy wife shall beare thee a sonne in deed, & thou shalt call his name Ishak: and I will establish my couenant with him for an [g] euerlasting couenant, and with his seed after him.

g The euerlasting couenant is made with the children of the spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.

20 And as concerning Ishmael, I haue heard thee: loe, I haue blessed him, and will make him fruitfull, and will multiply him ‡ exceedingly: twelue princes shall he beget, and I will make a great nation of him.

‡Ebr. greatly, greatly. Chap. 21.2.

21 But my couenant will I establish with Ishak, which Sarah shall beare vnto thee, the next * yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne, and all that were borne in his house, and

and all that was bought with his money, that is, euery man childe among the men of Abrahams house, and h he circumcised the foreskin of their flesh in that selfe same day, as God had commaunded him.

24 Abraham also himselfe was ninetie yeere old and nine, when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeere olde, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house, both borne in his house, and bought with money of the stráger, were circumcised with him.

CHAP. XVIII.

2 Abraham receiueth three Angels into his house. 10 Izhak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham: 23 Abraham prayeth for them.

AGaine the Lorde * appeared vnto him in the ‖ plaine of Mamre, as he sate in his tent doore about the heate of the day.

2 And he lift vp his eyes, and looked: and loe, three a men stoode by him, & when he saw them, he ranne to meete them frõ the tent doore, & bowed himselfe to the ground.

3 And he said, b Lord, if I haue nowe found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water, I pray you, be brought, and c wash your feete, & rest your selues vnder the tree.

5 And I wil bring you a morsel of bread, that you may comfort your hearts, afterward ye shall goe your wayes: for therefore are ye d come to your seruant. And they said, Doe euen as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, and said, Make ready at once three ‡ measures of fine meale: knede it, and make cakes vpon the hearth.

7 And Abraham ranne to the beasts, and tooke a tender & good calfe, and gaue it to the seruant, who hasted to make it ready.

8 And he tooke butter & milke, and the calfe which he had prepared, and set before them, and stood himselfe by them vnder the tree, and e they did eate.

9 ¶ Then they saide to him, Where is Sarah thy wife? And he answered, Behold, she is in the tent.

10 And he said, *I will certainely come againe vnto thee according to the time f of life: and loe, Sarah thy wife shall haue a sonne: and Sarah heard in the tent doore, which was behind him.

11 (Now Abraham and Sarah were old and stricken in age, and it ceased to be with Sarah after the maner of women)

12 Therefore Sarah g laughed within her selfe, saying, After I am waxed olde, * and my lord also, shall I haue lust?

13 And ỳ Lord said vnto Abrahã, Wherefore did Sarah thus laugh, saying, Shal I certainely beare a childe, which am olde?

14 (Shall any thing be ‖ * hard to the Lord? at the time appointed wil I returne vnto thee, euen according to ỳ time of life, and Sarah shal haue a sonne.)

15 But Sarah denied, saying, I laughed not: ‡ for she was afraide. And he said, ‡ It is not so: for thou laughedst.

16 ¶ Afterward ỳ men did rise vp from thence and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the h Lord said, Shall I hide from Abraham that thing which I doe,

18 Seeing ỳ Abraham shall be in deede a great and a mighty nation, and * all the nations of the earth shall be blessed in him?

19 For I knowe him i that he will commaund his sonnes and his housholde after him, that they keepe the way of the Lord, to doe righteousnes and iudgement, that the Lorde may bring vpon Abraham that he hath spoken vnto him.

20 Then the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sinne is exceeding grieuous,

21 I wil k go downe nowe, and see whether they haue done altogether according to that l cry, which is come vnto me: and if not, that I may know.

22 And the men turned thence and went toward Sodom: but Abraham stoode yet before the Lord.

23 Then Abraham drewe neere, & said, Wilt thou also destroy the righteous with the wicked?

24 If there be fifty righteous within the citty, wilt thou destroy & not spare the place for the fifty righteous that are therein?

25 Be it farre from thee from doing this thing: to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it farre from thee. shall not the Iudge of all the world ‡ doe right?

26 And the Lord answered, If I shall finde in Sodom m fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and said, Behold now, I haue begun to speake vnto my Lord, and I am n but dust and ashes.

28 If there shall lacke fiue of fifty righteous, wilt thou destroy al the city for fiue? And he said, If I finde there fiue and fourtie, I will not destroy it.

29 And he yet spake to him againe, and said, What if there shall be found fourty there? Then he answered, I wil not doe it for fourties sake.

30 Againe he said, Let not my Lord now be angry that I speake, What if thirtie be found there? Then he said, I will not doe it, if I finde thirtie there.

31 Moreouer he saide, Beholde, nowe I haue begunne to speake vnto my Lorde, What if twentie be found there? And he answered, I will not destroy it for twenties sake.

32 Then he said, Let not my Lord be now angry, and I will speake but this o once, What if tenne be found there? And he answered, I will not destroy it for tens sake.

33 ¶ And

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h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the highest to the lowest they may obey the will of God.

Hebr. 13.2.
‖ *Or, oke groue.*

a That is, three Angels in mans shape.
b Speaking to one of them, in whom appeared to be most maiestie: for hee thought they had bene men.
c For men vsed because of the great heate to go bare footed in those parts.
d As sent of God, that I should doe my duety to you.
‡ *Ebr. Seim.*
e For as God gaue them bodies for a time, so gaue he them the faculties thereof to walke, & to eate and drinke, and such like.
Chap. 17, 19, 21. & 21.2. rom. 9.9.
f That is, about this time, when she shalbe aliue, or when the childe shall come into this life.
g For she rather had respect to the order of nature, then beleeued the promes of God.
1. Peter 3.6.
‖ *Or, bid.*
Zech. 8.6.

h Iehouah the Ebrew worde, which we call Lord, sheweth that this Angel was Christ: for this word is onely applied to God.
Chap. 12.3. and 22.18.
i He sheweth that fathers ought both to knowe Gods iudgements, and to declare them to their children.
k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduice.
l For our sinnes cry for vengeance though none accuse vs.
‡ *Eb. do iudgement*
m God declareth that his iudgements were done with great mercie, forasmuch as all were so corrupt, that not only fifeie, but ten righteous men could not be found there: and also that the wicked are spared for the righteous sake.
n Hereby we learne, that the neerer we approch vnto God, the more doeth our miserable state appeare, and the more are we humbled.
o If God refused not the prayer for the wicked Sodomites, euen to the sixt request, how much more will hee graunt the prayers of the godly for the afflicted Church?

33 ¶ And the Lord went his way when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiueth two Angels into his house 4 The filthy lustes of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

AND ‖ at euening there came two [a] Angels to Sodom: & Lot sate at the gate of Sodom, and Lot sawe them, and rose vp to meete them, and he bowed himselfe with his face to the ground:

2 And he said, See my Lords, I pray you turne in now into your seruants house, and tary all night, and * wash your feete, and yee shall rise vp earely and goe your wayes. Who said, Nay, but we will abide in the streete all night.

3 Then he [b] pressed vpon them earnestly, and they turned in to him, and came to his house, and he made them a feast, & did bake vnleauened bread, and they did [c] eate.

4 But before they went to bed, ‖ men of the city euen the men of Sodom compassed the house round about, from the yong euen to the old, all the people from all quarters.

5 Who crying vnto Lot, saide to him, Where are the men, which came to thee this night? bring them out vnto vs that we may knowe them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And said, I pray you, my brethren, doe not so wickedly.

8 Beholde nowe, I haue two [e] daughters, which haue not knowen man: them will I bring out now vnto you, and doe to them as seemeth you good: only vnto these men doe nothing: [f] for therefore are they come vnder the shadowe of my roofe.

9 Then they saide, Away hence. and they saide, He is come alone as a stranger, and shall he iudge and rule? we will nowe deale worse with thee then with them. So they preassed sore vpon Lot * himselfe, and came to breake the doore.

10 But the men put forth their hand and pulled Lot vnto the house to them and shut the doore.

11 * Then they smote the men that were at the doore of the house with blindenesse both small & great, so that they were weary in ‡ seeking the doore.

12 ¶ Then the men saide vnto Lot, Whom hast thou yet here? eit er sonne in lawe, or thy sonnes, or thy daughters, or whatsoeuer thou hast in the city, bring it out of this place.

13 For we [g] will destroy this place, because the * cry of them is great before the Lord, & the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in lawe, which ‖ married his daughters, and said, Arise, get you out of this place: for the Lord will destroy the citie: but he seemed to his sonnes in lawe as though he had mocked.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters ‡ which are here, least thou be destroyed in the punishment of the city.

16 And as he [h] prolonged the time, * the men caught both him and his wife, and his two daughters by the hands (the Lord being mercifull vnto him) and they brought him forth, and set him without the citie.

17 ¶ And when they had brought them out, the Angell saide, Escape for thy life: [i] looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, least thou be destroyed.

18 And Lot said vnto them, Not so, I pray thee, my Lord.

19 Beholde now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed vnto me in sauing my life: & I cannot escape in the mountaine, least some euil take me, & I die.

20 See now this citie here by to flie vnto, which is a little one: Oh let me escape thither: is it not a [k] little one, and my soule shall liue?

21 Then he said vnto him, Beholde, I haue receiued ‡ thy request also concerning this thing, that I will not ouerthrow this citie, for the which thou hast spoken.

22 Haste thee, saue thee there: for I can do nothing till thou be come thither. Therefore the name of the city was called [m] Zoar.

23 ¶ The sunne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lord * rained vpon Sodom and vpon Gomorrah brimstone, and fire from the Lord out of heauen,

25 And ouerthrewe those cities & all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behinde him looked backe, and she became a [n] pillar of salt.

27 ¶ And Abraham rising vp earely in the morning went to ‖ place, where he had stand before the Lord,

28 And looking toward Sodom & Gomorrah, & toward all the land of the plaine, behold, he sawe the smoke of the land mounting vp as the smoke of a furnace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the midst of the destruction, when he ouerthrewe the cities wherein Lot [o] dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in ‖ mountaine with his two daughters: for he [p] feared to tary in Zoar, but dwelt in a caue, he and his two daughters.

31 And the elder saide vnto the yonger, Our father is olde, and there is not a man in the [q] earth to come in vnto vs after the maner of all the earth.

32 Come, we will make our father drink wine, and lie with him, that we may preserue seede of our father.

33 So they made their father drink wine that night, & the elder went & lay with her father: but he perceiued not, neither when she lay downe, neither when she rose vp.

34 And on ‖ morow the elder said to the yonger,

a Wherein we see Gods prouident care in preseruing his: albeit he reuealeth not himselfe to all alike: for Lot had but two Angels, and Abraham three. *Chap.* 18.4.

b That is, he prayed them so instantly.

c Not for that they had necessitie, but because the time was not yet come ‖ they would reueile themselues.

d Nothing is more dangerous, then to dwell where sinne reigneth: for it corrupteth all.

e He deserueth praise in defending his ghests, but he is to be blamed in seeking vnlawfull meanes.

f That I should preserue them from all iniurie. 2. *Pet.* 2.7.

Wisd. 19.16.

‡ *Ebr. finding.*

g This proueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour. *Chap.* 18.20.

‖ *Or, should marry.*

‡ *Ebr. which are found.*

h The mercie of God striueth to ouercome mans slownes in following Gods calling. *Wisd.* 10.6.

i He willed him to flee frō Gods iudgements, and not to be sory to depart from that rich countrey and full of vaine pleasures.

k Though it be litle, yet it is great ynough to saue my life: wherein he offendeth in chusing another place then the Angel had appointed him.

‡ *Ebr. thy face.*

l Because Gods commandement was to destroy the citie and to saue Lot.

m Which before was called Belah. Chap. 14.2. *Deut.* 29.23. *isa.* 13.19. *iere.* 50.40. *ezech.* 16.49. *hose.* 11 8. *amos* 4.11. *luke* 17.29. *iude* 7.

n As touching the body onely: and this was a notable monument of Gods vengeance to all them that passed that way.

o Hauing before felt Gods mercy, he durst not prouoke him againe by continuing among the wicked.

p Meaning, in the countrey which the Lord had now destroyed.

q For except he had bene ouercome with wine, he would neuer haue doone that abominable act.

younger. Behold, yesternight lay I with my father: let vs make him drinke wine this night also, and goe thou and lie with him, that we may ‡ preserue seede of our father.

35 So they made their father drink wine that night also, and the younger arose, & lay with him, but hee perceiued not, when shee lay downe, neither when she rose vp.

36 Thus were r both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and shee called his name Moab: the same is the father of the ſ Moabites vnto this day.

38 And ſ yonger bare a sonne also, & she called his name t Ben-ammi: the same is the father of the Ammonites vnto this day.

‡ *Ebr. keepe aliue.*

r Thus God permitted him to fall most horribly in the solitary mountaines, whom the wickednesse of Sodome could not ouercome.

ſ Who as they were borne in most horrible incest, so were they and their posteritie vile and wicked.

t That is, sonne of my people, signifying, that they rather reioyced in their sinne, then repented for the same.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproueth the king, 9 And the King, Abraham. 11 Sarah is restored with great gifts. 17 Abraham prayeth, and the King and his are healed.

AFterwarde Abraham departed thence toward the South country, and dwelled betweene Cadesh and a Shur, and lodged in Gerar.

2 And Abraham said of Sarah his wife, b She is my sister. Then Abimelech king of Gerar sent and tooke Sarah.

3 But GOD came to Abimelech in a dreame by night, and said to him, Behold, c thou art but dead, because of the woman which thou hast take: for she is a mās wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he said, Lord, wilt thou slay euen d the righteous nation?

5 Saide he not hee vnto me, She is my sister? yea & she her selfe saide, He is my brother: with an vpright e minde, and f innocent hands haue I done this.

6 And God saide vnto him by a dreame, I knowe that thou didst this euen with an vpright minde, and I g kept thee also that thou shouldest not sinne against me: therefore suffered I thee not to touch her.

7 Now then deliuer the man his wife againe: for he is a h Prophet, & he shal pray for thee that thou mayest liue: but if thou deliuer her not againe, bee sure that thou shalt die the death, thou & all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruants, and tolde all these things ‡ vnto them, and the men were sore afraid.

9 Afterward Abimelech called Abrahā, and sayde vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on mee and on my i kingdome this great sinne? thou hast done things vnto me that ought not to be done.

10 So Abimelech saide vnto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely the feare of God is not in this place, and they will slay me for my wiues sake.

a Which was toward Egypt.

b Abraham had now twise fallen into this fault: such is mans frailtie.

c So greatly God detesteth the breach of marriage.

d The infidels confessed ý God would not punish but for iust occasion: therefore whensoeuer he punisheth, the occasion is iust.

e As one falling by ignorance, & not doing euil of purpose.

f Not thinking to do any man harme.

g God by his holy spirit restraineth them ý offend by ignorance, ý they fal not into greater inconuenience.

h That is, one to whom God reuealeth himselfe familiarly.

i For ý prayer of the godly is of force towards God.

‡ *Eb. in their eares.*

k The wickednes of the king bringeth Gods wrath vpon the whole Realme.

l He sheweth that no honestie can be hoped for, where the feare of God is not.

12 Yet in very deed she is my m sister: for she is the daughter of my father, but not the daughter of my mother, & she is my wife.

13 Now when God caused me to wander out of my fathers house, I said then to her, This is thy kindenesse that thou shalt shew vnto me in al places where we come, Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe and beeues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is ‖ before thee: dwel where it pleaseth thee.

16 Likewise to Sarah he said, Behold, I haue giuen thy brother a thousand pieces of siluer: beholde, hee is the n vaile of thine eyes to all that are with thee, and to all others: and she was o thus reproued.

17 ¶ Then Abraham prayed vnto God, & God healed Abimelech, & his wife, & his women seruants: and they bare children.

18 For the Lord p had shut vp euery wombe of the house of Abimelech, because of Sarah Abrahams wife.

m By sister, he meaneth his cousin germane, and by daughter, Abrahams neece, Chap. 11. 29. for so the Ebrewes vse these words. *Chap. 12. 13.*

‖ *Or, as they commandement.*

n Such an head, as with whome thou mayest be preserued from all dangers.

o God caused this heathen king to reproue her, because she dissembled, seeing that God had giuen her an husband, as her vaile and defence.

p Had taken away frō them the gift of conceiuing.

CHAP. XXI.

2 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The angel comforteth Hagar. 22 The couenant betweene Abimelech and Abraham. 33 Abraham called vpon the Lord.

NOw the Lord visited Sarah, as he had said, and did vnto her * according as he had promised.

2 For * Sarah conceiued, and bare Abraham a sonne in his a old age, at the same season that God tolde him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when hee was eight dayes olde, * as God had commanded him.

5 So Abraha was an hundred yere old, whē his sonne Izhak was borne vnto him.

6 ¶ Then Sarah said, God hath made me to reioyce: all ý heare wil reioyce with me.

7 Againe shee said, b Who would haue saide to Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his olde age.

8 Then the childe grew & was weaned: and Abraham made a great feast the same day that Izhak was weaned.

9 ¶ And Sarah saw the sonne of Hagar the Egyptian (which shee had borne vnto Abraham) c mocking.

10 Wherefore she saide vnto Abraham, * Cast out this bond woman and her sonne: for the sonne of this bond woman shall not be heire with my sonne Izhak.

11 And this thing was very grieuous in Abrahams sight, because of his sonne.

12 ¶ But God saide vnto Abraham, Let it not be grieuous in thy sight for the child, and for thy bond woman: in all that Sarah shall say vnto thee, heare her voyce: for in Izhak shall thy seede be d called.

13 As for the sonne of the bondwoman, I will make him e a nation also, because he is thy seede.

Chap. 17. 19. and 18. 10. Mat. 1. 2. & 7. 8. galat. 4. 23. heb. 11. 11.

a Therefore the miracle was greater.

Chap. 17. 12.

b She accuseth her selfe of ingratitude that she did not beleeue the Angel.

c He derided Gods promise made to Izhak, which the Apostle calleth persecution, Gal. 4. 29. *Galat. 4. 30.*

d The promised seede shall be counted from Izhak, and not from Ishmael, Rom. 9. 7. Heb. 11. 18.

e The Ishmaelites shall come of him.

14 So Abraham arose vp earely in the
morning, and tooke bread, and a bottle of
water, and gaue it vnto Hagar, putting it
on her shoulder and the childe also, and sent
her away: who departing wandred in the
wilderneſſe of Beer-sheba.

15 And when the water of ỹ bottle was
spent, she cast ỹ childe vnder a certaine tree.

16 Then she went & sate her ouer against
him afarre off about a bowe shoote: for
saide, I will not see the death of the childe.
and she sat downe ouer against him, and lift
vp her voyce and wept.

17 Then God heard ỹ voice of the child,
& the Angel of God called to Hagar from
heauen, & saide vnto her, What ayleth thee,
Hagar? feare not, for God hath heard the
voyce of the childe where he is.

18 Arise, take vp the child, and hold him
in thine hande: for I will make of him a
great people.

19 And God [h] opened her eyes, and she
saw a well of water, so she went & filled the
bottle with water, and gaue the boy drinke.

20 So God was [i] with the child, and he
grew and dwelt in the wildernes, and was an
archer.

21 And hee dwelt in the wildernesse of
Paran, and his mother tooke him a wife
out of the land of Egypt.

22 ¶ And at that same time Abimelech
and Phichol his chiefe captaine spake vnto
Abraham, saying, God is with thee in all
that thou doest.

23 Now therefore sweare vnto me here
by God, that thou wilt not ‡ hurt mee, nor
my children, nor my childens children: but
after the kindnes that I haue shewed vnto
thee, shalt thou deale with me, and with the
countrey, where thou hast bene a stranger.

24 Then Abraham said, I [k] will sweare.

25 And Abraham reproued Abimelech
for a well of water, which Abimelechs ser-
uants had violently taken away.

26 And Abimelech saide, I know not
who hath done this thing: also thou tolde-
dest me not, neither heard I of it but this day.

27 Then Abraham tooke sheepe, and
beeues, & gaue them vnto Abimelech: and
they two made a couenant.

28 And Abraham set seuen lambs of the
flocke by themselues.

29 Then Abimelech said vnto Abraham,
What meane these seuen lambes, which
thou hast set by themselues?

30 And he answered, Because thou shalt
receiue of mine hande these seuen lambes,
that it may bee a witnesse vnto mee, that I
haue digged this well.

31 Wherefore the place is called ‖Beer-
sheba, because there they both sware.

32 Thus made they a [m] couenant at Be-
er-sheba: afterward Abimelech and Phi-
chol his chiefe captaine rose vp, and turned
againe vnto the land of the Philistims.

33 ¶ And Abraham planted a groue in
Beer-sheba, & [n] called there on the Name
of the Lord, the euerlasting God.

34 And Abraham was a stranger in the
Philistims land a long season.

f True faith renounceth all naturall affections to obey Gods commandement.

g For his promise sake made to Abraham, and not because the childe had discretion and iudgement to pray.

h Except God open our eyes, we can neither see, nor vse the meanes which are before vs.

i As touching outward things God caused him to prosper.

‖Or, shot in the bowe, and was an hunter.

‡ Ebr. deale falsly with me, or no.

k So that it is a lawfull thing to take an othe in matters of importance, for to iustifie the trueth, and to assure others of our sincerities.

l Wicked seruants doe many euils vnknowen to their masters.

‖Or, well of the othe, or of seuen, meaning lambs.

m Thus we see that the godly, as touching outward things, may make peace with the wicked that know not the true God.

n That is, he worshipped God in all points of pure religion.

CHAP. XXII.

1. 2 *The faith of Abraham is proued in offering his sonne Izhak.* 8 *Izhak is a figure of Christ.* 20 *The generation of Nahor Abrahams brother, of whom commeth Rebekah.*

AND after these things God did * proue
Abraham, & said vnto him, Abraham.
Who answered, ‡ Here am I.

2 And he saide, Take nowe thine onely
sonne Izhak, whom thou louest, & get thee
vnto the lande of [a] Moriah, and [b] offer him
there for a burnt offering vpon one of the
mountaines, which I will shew thee.

3 Then Abraham rose vp earely in the
morning, and sadled his asse, & tooke two of
his seruants with him, & Izhak his sonne,
and cloue wood for the burnt offering, and
rose vp and went to the place, which God
had tolde him.

4 ¶ Then the third day Abraham lift vp
his eyes, and saw the place afarre off.

5 And said vnto his seruants, Abide you
here with the asse; for I & the child will goe
yonder & worship, & come againe vnto you.

6 Then Abraham tooke the wood of the
burnt offering, and laide it vpon Izhak his
sonne, and he tooke the fire in his hand, and
the knife: and they went both together.

7 Then spake Izhak vnto Abraham his
father, and said, My father. And he answe-
red, Here am I, my sonne. And he said, Be-
hold the fire and the wood, but where is the
lambe for the burnt offering?

8 Then Abraham answered, My sonne,
God will [d] prouide him a lambe for a burnt
offering: so they went both together.

9 And whē they came to the place which
God had shewed him, Abraham builded an
altar there, & couched the wood, & [e] bound
Izhak his sonne * and layd him on the altar
vpon the wood.

10 And Abraham stretching foorth his
hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vn-
to him from heauen, saying, Abraham, A-
braham. And he answered, Here am I.

12 Then he said, Lay not thine hand vp-
on the child, neither do any thing vnto him:
for nowe I [f] know that thou feareſt God,
seeing for my sake ‖ thou hast not spared
‡ thine onely sonne.

13 And Abraham lifting vp his eyes,
looked: and behold, there was a ramme be-
hinde him caught by the hornes in a bush.
Then Abraham went and tooke the ram,
and offered him vp for a burnt offering in
the stead of his sonne.

14 And Abraham called ỹ name of that
place, ‖ Jehouah-ireh, as it is sayde this
day, In the mount will the Lord [g] be seene.

15 ¶ And the Angel of the Lorde cried
vnto Abraham from heauen ỹ second time,

16 And said, By [h] my self haue I sworne,
(saith the Lord) because thou hast done this
thing, and hast not spared thine only sonne,

17 Therefore will I surely blesse thee,
and will greatly multiply thy seede, as the
starres of the heauen, & as the sande which
is vpon the Sea shore, and thy seede shall
possesse the ‖ gate of his enemies.

18 *And

Hebr. 11. 17.

‡ Ebr. Lee, I.

a Which signifieth the feare of God, in the which place hee was honoured: and Salomon afterward built the Temple.

b Herein stoode the chiefest point of his tentation, seeing he was cōmanded to offer vp him in whome God had promised to blesse all the nations of the world.

c He doubted not, but God would accomplish his promise, though he should sacrifice his sōne.

d The only way to ouercome all tentations is to rest vpon Gods prouidence.

e For it is like that his father had declared to him Gods commandement, whereunto he shewed himselfe obedient.

Iames 2. 21. 1 mac. 2. 52.

f That is, by thy true obedience thou hast declared thy liuely faith.

‖Or, and hast not withholden thine only sonne from me.

‡ Ebr. thy sonne, thine onely sonne.

‖Or, the Lord will see, or prouide.

g The name is changed, to shew that God doeth both see and prouide secretely for his, and also euidently is seene and felt in time conuenient.

Psa. 145. 9. ecclus. 44. 21. luke 1. 73.

h Signifying, that there is no greater then he.

‖Or, holde.

Chap.12.3.&18.18.ecclus.44.22. act.3.25.gal.3.8.

18 *And in thy seede shal all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp and went together to Beer-sheba: & Abraham dwelt at Beer-sheba.

20 ¶ And after these things one told Abraham, saying, Beholde Milcah, she hath also borne children vnto thy brother Nahor:

21 To wit, Vz his eldest sonne, and Buz his brother, and Kemuel the father of ‖ Aram,

‖ *Or, of the Syrians.*

22 And Chesed, and Hazo, & Pildash, and Idlaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

24 And his i concubine called Reumah, she bare also Tebah, and Gahan, and Thahash, and Maachah.

i Concubine is oftentimes taken in the good part, for those women which were inferiour to the wiues.

CHAP. XXIII.

1 Abraham lamenteth the death of Sarah. 4 He buyeth a field, to bury her, of the Hittites. 13 The equity of Abrahã. 19 Sarah is buried in Machpelah.

WHen Sarah was an hundred twentie and seuen yeere olde (‡ so long liued she)

‡ *Ebr. the yeeres of the life of Sarah.*

2 Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan. and Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham a rose vp from the sight of his corps, & talked with the ‡ Hittites, saying,

a That is, when hee had mourned: so the godly may mourne, if they passe not measure: and the naturall affection is commendable.

4 I am a stranger, & a forreiner among you, giue me a possessiõ of buriall with you, that I may bury my dead out of my sight.

‡ *Ebr. sonnes of Heth.*

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince b of God among vs: in the chiefest of our sepulchres bury thy dead: none of vs shall forbid thee his sepulchre, but thou mayest bury thy dead therein.

b That is, godly, or excellent: for the Hebrewes so speake of all things that are notable, because all excellencie commeth of God.

7 Then Abraham stood vp, and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be ‡ your minde, that I shall bury my dead out of my sight, heare me, and intreat for me to Ephron the sonne of Zohar,

‡ *Eb. in your soule.*

9 That he would giue me the caue ‖ of Machpelah, which he hath in y ende of his field: that he would giue it me for as much ‡ money as it is worth, for a possession to bury in among you.

‖ *Or, double caue, because one was within another.*

‡ *Ebr. in full siluer.*

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that c went in at the gates of his city, saying,

c Meaning, all the citizens and inhabitants.

11 No, my lord, heare me: the field giue I thee, & the caue, that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee, to bury thy dead.

12 Then Abraham d bowed himselfe before the people of the land,

d To shew that he had them in good estimation and reuerence.

13 And spake vnto Ephron in the audience of the people of the countrey, saying, Seeing thou wilt giue it, I pray thee, heare me, I will giue the price of the field: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto me: the land is worth foure hundred e shekels of siluer: what is that betweene me and thee? burie therefore thy dead.

e The common shekell is about 20. pence, so then 400. shekels mount to 33. pound sixe shillings and eight pence, after fiue shillings sterling the ounce.

16 So Abraham hearkened vnto Ephron, & Abraham weyed to Ephron the siluer, which he had named in the audience of the Hittites, euen foure hundred siluer shekels of currant money among merchants.

17 ¶ So the field of Ephron which was in Machpelah, and ouer against Mamre, euen the fielde and the caue that was therein, and all the trees that were in the fielde, which were in all the borders round about, was made sure

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that ‖ went in at the gates of his citie.

‖ *Or, citizen.*

19 And after this, Abraham buried Sarah his wife in the caue of the fielde of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the fielde and the caue that is therein, was made sure vnto Abraham for a possession of burial f by the Hittites.

f That is, all the people confirmed the sale.

CHAP. XXIIII.

1 Abraham causeth his seruant to sweare to take a wife for Izhak in his owne kinred. 12 The seruant prayeth to God. 33 His fidelity toward his master. 50 The friends of Rebekah commit the matter to God. 58 They aske her consent and she agreeth. 67 And is married to Izhak.

NOw Abraham was olde, and ‡ stricken in yeeres, and the Lord had blessed Abraham in all things.

‡ *Ebr. come into dayes. Chap.47.29.*

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, * a Put now thine hand vnder my thigh,

a Which ceremonie declared the seruants obedience towards his master, & the masters power ouer the seruant.

3 And I will make thee b sweare by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whom I dwell.

b This sheweth that an othe may be required in a lawfull cause.

4 But thou shalt goe vnto my c countrey, and to my kinred, and take a wife vnto my sonne Izhak.

c He would not that his sonne should marrie out of the godly familie: for the inconueniences that come by marrying with the vngodly are set foorth in sundry places of the Scriptures.

5 And the seruant said to him, What if the woman will not come with me to this land: shall I bring thy sonne againe vnto the land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne d thither againe.

d Lest he should lose the inheritance promised. *Chap.12.7. and 13.15. and 15.18. and 26.4.*

7 ¶ The Lorde God of heauen, who tooke me from my fathers house, and from the land where I was borne, & that spake vnto me, and that sware vnto me, saying, * Vnto thy seede will I giue this land, he shall send his Angell before thee, and thou shalt take a wife vnto my sonne thẽ from thence.

8 Neuertheless if the woman will not follow thee, then shalt thou be ‡ discharged of this mine othe: onely bring not my sonne thither againe.

‡ *Eb. innocent.*

9 Then the seruant put his hand vnder the thigh of Abraham his master, & sware to him for this matter.

10 ¶ So the seruant tooke ten camels of the camels of his master, & departed: (for he had all his masters goods in his hand:) and he arose, and went to ‖ Aram Naharaim, vnto the c citie of Nahor.

11 And he made his camels to lie downe without the citie by a well of water, at euentide about the time that the women come out to draw water.

12 And he said, O ‡ Lord God of my master Abraham, I beseech thee, ‖ send me good speede this day, and shewe mercy vnto my master Abraham.

13 Loe, I stand by the well of water, whiles the mens daughters of this citie come out to draw water.

14 ‡ Graunt therefore that the maide, to whom I say, Bowe downe thy pitcher, I pray thee, that I may drinke: if she say, Drinke, and I will giue thy camels drinke also: may be she ‡ thou hast ordeyned for thy seruant Isaak: & thereby shall I know that thou hast shewed mercy on my master.

15 ¶ And nowe yer he had left speaking, behold, h Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 (And the maide was very faire to looke vpon, a virgin & vnknowen of man) and she i went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ranne to meete her, and said, Let me drinke, I pray thee, a little water of thy pitcher.

18 And she said, Drinke ‡ sir: and she hasted, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when she had giuen him drinke, she said, I will draw water for thy camels also, vntill they ‡ haue dronken ynough.

20 And she powred out her pitcher into the trough speedily, and ranne againe into the well to draw water, and she drew for all his camels.

21 So the man wondred at her, & helde his peace, to knowe whether the Lord had made his iourney prosperous or not.

22 And whē y camels had left drinking, y man tooke a golden ‖ habillement of halfe a shekell weight, and two bracelets for her hands, of tenne shekels weight of gold:

23 And he saide, Whose daughter art thou? tell me, I pray thee, Is there roome in thy fathers house for vs to lodge in?

24 Then she said to him, I am y daughter of Bethuel the sonne of Milcah whom she bare vnto Nahor.

25 Moreouer she saide vnto him, We haue litter also and prouender ynough, and roome to lodge in.

26 And the man bowed himselfe and worshipped the Lord,

27 And said, Blessed be the Lord God of my master Abraham, which hath not withdrawen his mercie m and his truth from my master: for when I was in the way, the Lord brought me to my masters brethrens house.

28 And the maide ran & told them of her mothers house according to these wordes.

29 ¶ Nowe Rebekah had a brother called Laban, and Laban ran vnto the man to the well.

30 For when he had seene the earings and the bracelets in his sisters hands, and when he heard the wordes of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and lo, n he stood by the camels at the well.

31 And he said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, and roome for the camels?

32 ¶ Then the man came into the house, and o he vnsadled the camels, and brought litter and prouender for the camels, & water to wash his feete, and the mens feete that were with him.

33 Afterward y meat was set before him: but he said, I q will not eate, vntill I haue said my message. And he said, Speake on.

34 Then he said, I am Abrahās seruant,

35 And the Lord hath r blessed my master wonderfully, that he is become great: for he hath giuen him sheepe, & beeues, and siluer, and gold, and men seruants, and maide seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when she was olde, & vnto him hath he giuen all y he hath.

37 Nowe my maister made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the s Canaanites, in whose land I dwell:

38 But thou shalt goe vnto my t fathers house and to my kinred, & take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not follow me?

40 Who answered me, The Lord, before whom I walke, will send his Angell with thee, and prosper thy iourney, & thou shalt take a wife for my sonne of my kinred and my fathers house.

41 Then shalt thou bee discharged of u mine othe, when thou comnest to my kinred: and if they giue thee not one, thou shalt be free from mine othe.

42 So I came this day to y wel, & said, O Lord, the God of my master Abraha, if thou now prosper my ‖ iourney which I go,

43 Beholde, * I stand by the well of water: when a virgin commeth forth to draw water, and I say to her, Giue me, I pray thee, a little water of thy pitcher to drinke,

44 And she say to me, Drinke thou, and I will also draw for thy camels, let her be the wife, which the Lord hath ‖ prepared for my masters sonne.

45 And before I had made an ende of speaking in my x heart, beholde, Rebekah came forth, and her pitcher on her shoulder, and she went downe vnto the well, and drew water. Then I said vnto her, Giue me drinke, I pray thee.

46 And she made haste, & tooke downe her

‖ *Or, Mesopotamia, or, Syria, of the two floods: to wit, of Tygris and Euphrates.*

c That is, to Chatran.

‡ *Ebr. to bowe their knees.*

f He groundeth his prayer vpon Gods promise made to his master.

‖ *Or, cause me to meete.*

g The seruant moued by Gods spirit desired to be assured by a signe, whether God prospered his iourney or no.

h God giueth good successe to all things that are vndertaken for the glory of his name and according to his worde.

i Here is declared that God euer heareth the prayers of his, and graunteth their requests.

‡ *Ebr. my Lord.*

‡ *Ebr. haue made an end of drinking.*

‖ *Or, earing.*

k God permitted many things both in apparell and other things, which are nowe forbid: especially when they appertaine not to our mortification.

l The golden shekell is here meant, and not that of siluer.

m He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.

n For he wayted on Gods hand, who had nowe heard his prayer.

o To wit, Laban.

p The gentle intertainement of strangers vsed among the godly fathers.

q The fidelitie that seruants owe to their masters, causeth them to preferre their masters busines to their owne necessitie.

r To blesse, signifieth here to enrich, or encrease with substance, as the text in the same verse declareth.

s The Canaanites were accursed, & therefore the godly could not ioyne with them in marriage.

t Meaning, among his kinsfolks, as verse 40.

u Which by mine authoritie I caused thee to make.

‖ *Or, way.*

Verse 13.

‖ *Or, shewed.*

x Signifying, that this prayer was not spoken by the mouth, but onely meditate in his heart.

her pitcher frō her shoulder, & said, Drinke, and I wil giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, and sayde, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whome Milcah bare vnto him. Then I put the abillement vpon her face, and the bracelets vpon her hands:

48 y And I bowed downe and worshipped the Lorde, and blessed the Lorde God of my master Abraham, which had brought me the ‡right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye wil deale a mercifully and truely with my master, tell me: and if not, tell mee that I may turne mee to the a right hand or to the left.

50 Then answered Laban and Bethuel, and sayde, b This thing is proceeded of the Lorde: wee cannot therefore say vnto thee, neither euill nor good.

51 Beholde, Rebekah is ‖before thee, take her and goe, that shee may bee thy masters sonnes wife, euen as the Lord hath ‖said.

52 And when Abrahams seruant heard their words, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke foorth iewels of siluer, and iewels of golde, and rayment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate and drinke, both hee, and the men that were with him, and taried all night. and when they rose vp in the morning, he sayd, * Let me depart vnto my master.

55 Then her brother and her mother answered, Let the mayde abide with vs, at the least ‡ ten dayes: then shall she goe.

56 But hee saide vnto them, Hinder you me not, seeing the Lorde hath prospered my iourney: send mee away, that I may goe to my master.

57 Then they said, We wil cal the mayd, and aske c her ‡ consent.

58 And they called Rebekah, and sayde vnto her, Wilt thou go with this man? And she answered, I wil goe.

59 So they let Rebekah their sister goe, and her nourse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and sayde vnto her, Thou art our sister, growe into thousand thousandes, and thy seede possesse the d gate of his enemies.

61 ¶ Then Rebekah arose, & her mayds, & rode vpon the camels, & folowed the man, and the seruant tooke Rebekah, & departed.

62 Nowe Izhak came from the way of *Beer-lahai-roi, (for he dwelt in the South countrey)

63 And Izhak went out to e pray in the fielde towarde the euening: who lift vp his eyes, & looked, & beholde, the camels came.

64 Also Rebekah lift vp her eyes, and when shee sawe Izhak, shee lighted downe from the camel.

65 (For she had said to the seruant, Who is yonder man, that commeth in the fielde to meete vs? and the seruant had sayde, It is my master) So she tooke f a valle, and couered her.

66 And the seruant tolde Izhak all things, that he had done.

67 Afterwarde Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and she was his wife, and hee loued her: So Izhak was ‖comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak. 8 He dieth. 12 The genealogie of Ishmael. 25 The birth of Iaakob and Esau. 30 Esau selleth his birthright for a messe of pottage.

NOw Abraham had taken a him another wife called Keturah,

2 Which bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begate Sheba, and Dedan: * And the sonnes of Dedan were Asshurim, and Letushim, and Leummim.

4 Also the sonnes of Midian were Ephah, and Epher, and Hanoch, & Abida, & Eldaah. all these were the sonnes of Keturah.

5 ¶ And Abraham gaue ‡ all his goods to Izhak,

6 But vnto the b sonnes of the c concubines, which Abraham had, Abraham d gaue gifts, and sent them away from Izhak his sonne (while he yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which hee liued, an hundreth leuentie and fiue yeere.

8 Then Abraham yeelded the spirit, and died in a good age, an olde man, & of great yeeres, and was e gathered to his people.

9 And his sonnes, Izhak and Ishmael buried him in the cane of Machpelah, in the fielde of Ephron sonne of Zoar the Hittite, before Mamre,

10 Which * field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, * and Izhak dwelt by Beer-lahai-roi.

12 ¶ Nowe these are the generations of Ishmael Abrahams sonne, whome Hagar the Egyptian Sarahs handmayde bare vnto Abraham.

13 * And these are the names of the sonnes of Ishmael, name by name, according to their kinreds: the ‡ eldest sonne of Ishmael was Nebaioth, then Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, & Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: to wit, twelue princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundreth thirtie & seuen yeere, and he yeelded the spirit, and died, and was gathered vnto his f people)

y He sheweth what is our duetie, when we haue receiued any benefite of the Lord.
‡ Ebr. in the way of trueth.
z If you will freely and faithfully giue your daughter to my masters sonne.
a That is, that I may prouide els where.
b So soone as they perceiue that it is Gods ordinance, they yeelde.
‖ Or, at thy commandement.
‖ Or, ordeined.

Verse 56. & 59.

‡ Ebr. dayes, or, yeere.

c This sheweth that parents haue not authoritie to marrie their children without consent of the parties.
‡ Ebr. her mouth.
d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.
Chap. 16. 14. and 25. 11.
e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.

f The custome was, that ‡ spouse was brought to her husband, her head being couered, in token of shamefastnes and chastitie.
‖ Or, had left mourning for his mother.

a Whiles Sarah was yet aliue.

1. Chro. 1. 32.

‡ Ebr. all that he had.
b For by the vertue of Gods word he had not onely Izhak, but begat many moe.
c Reade Chap. 22. 24.
d To auoyd the dissension that els might haue come because of the heritage.
e Hereby the ancients signified that man by death perished not wholy: but as the soules of the godly liued after in perpetual ioy, so the soules of the wicked in perpetual paine. Chap. 23. 16. Chap. 16. 14. and 24. 62.
1. Chron. 1. 29.
‡ Ebr. first borne.

f Which dwelt among the Arabians, and were separate from the blessed seede.

18 And they dwelt from Hauilah vnto Shur, that is towards Egypt, as thou goest to Ashur. Ishmael dwelt in the presence of all his brethren.

19 ¶ Likewise these are the generations of Izhak Abrahams sonne. Abraham begate Izhak,

20 And Izhak was fourtie yeere olde, when he tooke Rebekah to wife, the daughter of Bethuel the ‖ Aramite of Padan Aram, and sister to Laban the Arammite.

21 And Izhak prayed vnto the Lord for his wife, because shee was barren: and the Lorde was intreated of him, and Rebekah his wife conceiued.

22 But the children ‖ strone together within her: therefore she saide, Seeing it is so, why am I [h] thus? wherefore shee went to aske the Lord.

23 And the Lord said to her, Two nations are in thy wombe, & two maner of people shall be deuided out of thy bowels, and the one people shall be mightier then the other, and the * elder shall serue the yonger.

24 ¶ Therefore when her time of deliuerance was fulfilled, beholde, twinnes were in her wombe.

25 So hee that came out first was red, and hee was all ouer as a rough garment, and they called his name Esau.

26 *And afterwarde came his brother out, and his hande helde Esau by the heele: therefore his name was called Jaakob. Now Izhak was threescore yeere old when Rebekah bare them.

27 And the boyes grew, and Esau was a cunning hunter, & ‡ lued in the fieldes: but Jaakob was a ‖ plaine man, & dwelt in tents.

28 And Izhak loued Esau, for ‡ venison was his meate, but Rebekah loued Jaakob.

29 Now Jaakob sodde pottage, and Esau came from the fielde and was weary.

30 Then Esau said to Jaakob, ‖ Let me eate, I pray thee, of that pottage so red, for I am wearie. Therefore was his name called Edom.

31 And Jaakob said, Sell me euen now thy birthright.

32 And Esau said, Lo, I am almost dead, what is then this [k] birthright to me?

33 Jaakob then said, Sweare to me euen now. And he sware to him, and * solde his birthright vnto Jaakob.

34 Then Jaakob gaue Esau bread and pottage of lentiles: and he did eat & drinke, and rose vp, and went his way: So Esau contemned his birthright.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 He renueth his promise. 9 The king blameth him for denying his wife. 14 The Philistims hate him for his riches, 15 Stoppe his welles, 16 And drive him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

AND there was a famine in the [a] land besides the first famine [b] was in the dayes of Abraham. Therefore Izhak went to Abimelech king of the Philistims vnto Gerar.

2 For the Lord appeared vnto him, and said, [b] Go not downe into Egypt, but abide in the land which I shall shew vnto thee.

3 Dwel in this land, and I will be with thee, and will blesse thee: for to thee, and to thy seede will I giue all these * countreys: and I will performe the othe which I sware vnto Abraham thy father.

4 Also I will cause thy seede to multiply as the starres of heauen, and will giue vnto thy seed all these countreys: and in thy seed shall all the nations of the earth be [c] blessed,

5 Because that * Abraham obeyed my voyce and kept mine ‡ ordinance, my commaundements, my statutes, and my Lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he said, She is my sister: for hee [d] feared to say, Shee is my wife, least, said he, the men of the place should kill mee, because of Rebekah: for she was beautifull to the eye.

8 So after he had bene there long time, Abimelech King of the Philistims looked out at a windowe, and loe, hee sawe Izhak e [sporting] with Rebekah his wife.

9 Then Abimelech called Izhak, & said, Loe, shee is of a surete thy wife, and why saydest thou, She is my sister? To whome Izhak answered, Because I thought this, Lest may be that I shall die for her.

10 Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost lyen by thy wife, so shouldest thou haue brought [f] sinne vpon vs.

11 Then Abimelech charged all his people, saying, Hee that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, & found in the same yere an ‖ hundreth folde by estimation: and so the Lord blessed him.

13 And the man waxed mightie, & ‡ still increased, till he was exceeding great:

14 For he had flocks of sheepe, & heards of cattell, and a mightie houshold: therefore the Philistims had g enuie at him,

15 In so much that the Philistims stopped and filled vp with earth all the welles, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech saide vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence and pitched his tent in the [h] valley of Gerar, and dwelt there.

18 And Izhak returning, digged the wels of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, and hee gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and founde there a well of ‖ liuing water.

20 But the heardmen of Gerar did strine with Izhaks heardmen, saying, The water is ours: therefore called he the name of the well ‖ Esek, because they were at strife with him.

21 Afterward they digged another wel, and strone for that also, and hee called the name

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‖ *Or, his lot fell.*
g He meaneth that his lot fell to dwell among his brethren, as the Angel promised, Chap. 16.12.
‖ *Or, Syrian of Mesopotamia.*
‖ *Or, hurt one an other.*
h That is, with childe, seeing one shall destroy an other.
i For that is the onely refuge in all our miseries. *Rom.9.12.*
Hos.12.3. matth. 1.2.
‡ *Ebr. a man of the fielde.*
‖ *Or, simple and innocent.*
‡ *Ebr. venison in his mouth.*
‖ *Or, feede me quickly.*
k The reprobate esteeme not Gods benefits except they feele them presently, and therefore they preferre present pleasures. *Heb.12.16.*
l Thus the wicked preferre their worldly commodities to Gods spiritual graces: but the children of God doe the contrary.
a In the land of Canaan.
b Gods prouidence alwayes watcheth to direct the wayes of his children.

Chap.13.15. and 15.18.
Cha.12.3. and 15.18. and 18.18. and 22.18. and 28.14.
c He commendeth Abrahams obedience, because Izhak should be the more ready to folow the like: for as God made this promise of his free mercy, so doeth the confirmation thereof proceede of the same fountaine.
‡ *Eb. my keeping.*
d Whereby we see that feare and distrust is found in the most faithfull.
e Or shewing some familiar signe of loue, whereby it might be knowen that she was his wife.
f In al ages men were perswaded that Gods vengeance should light vpon wedlockbreakers.
‖ *Or, an hundreth measures.*
‡ *Ebr. he went forth going and increasing.*
g The malicious enuie alwayes the graces of God in others.
h The Ebrewe word signifyeth a flood, or valley, where water at any time runneth.
‖ *Or, springing.*
‖ *Or, contention, strife.*

‖Or, hatred.

‖Or, largeness, roome.

i God assureth Izhak against all feare by rehearsing the promes made to Abraham.

k To signifie that he would serue none other God, but the God of his father Abraham,

l The Hebrewes in swearing begin commonly with If, & vnderstand the rest: that is, that God shall punish him that breaketh the othe: here the wicked shew that they are afraide lest that come to them which they would doe to other.

‖Or, sethe.

‖Or, the well of the othe.

Chap. 27. 46.

‖Or, disobedient and rebellious.

‡Ebr. Loe, I.

‡Ebr. hunt.

a The carnall affection, which he bare to his sonne, made him forget that which God spake to his wife, Chap. 25. 23.

name of it ‖ Sitnah.

22 Then he remoued thence, and digged another well, for the which they strouue not: therefore called he the name of it ‖ Rehoboth, and saide, Because the Lorde hath now made vs roome, we shall increase vpon the earth.

23 So he went vp thence to Beer-sheba.

24 And the Lord appeared vnto him the same night, and said, I am the God i of Abrahams thy father: feare not, for I am with thee, and will blesse thee, and multiply thy seede for my seruant Abrahams sake.

25 Then he built an k altar there, & called vpon the name of the Lorde, and there spread his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, & Ahuzzath one of his friends, and Phicol the captaine of his armie.

27 To whom Izhak saide, Wherefore come ye to me, seeing ye hate me, and haue put me away from you?

28 Who answered, We sawe certainely that the Lord was with thee, & we thought thus, Let there be nowe an othe betweene vs, euen betweene vs and thee, and let vs make a couenant with thee,

29 l If thou shalt doe vs no hurt, as we haue not touched thee, and as wee haue done vnto thee nothing but good, and sent thee away in peace: thou nowe, the blessed of the Lord, doe this.

30 Then he made them a feast, and they did eate and drinke.

31 And they rose vp betimes in the morning, and sware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that same day Izhaks seruants came and tolde him of a well, which they had digged, and saide vnto him, We haue found water.

33 So he called it ‖ Shibah: therefore the name of the citie is called ‖ Beer-sheba vnto this day.

34 ¶ Now when Esau was fourty yere olde, he tooke to wife Judith the daughter of Beeri an Hittite, and Bashemath the daughter of Elon an Hittite also.

35 And they * were ‖ a griefe of minde to Izhak, and to Rebekah.

CHAP. XXVII.

8 Iaakob getteth the blessing from Esau by his mothers counsell. 38 Esau by weeping moueth his father to pitie him. 41 Esau hateth Iaakob & threatneth his death. 43 Rebekah sendeth Iaakob away.

AND when Izhak was old, and his eies were dimme, (so that he could not see) he called Esau his eldest sonne, and saide vnto him, My sonne. And he answered him, ‡ I am here.

2 Then he said, Beholde, I am nowe olde, and knowe not the day of my death:

3 Wherefore now, I pray thee take thine instruments, thy quiuer and thy bowe, and get thee to the field, that thou mayest ‡ take me some venison.

4 Then make me sauory meate, such as I loue, and bring it me that I may eate, & that my a soule may blesse thee, before I die.

5 (Nowe Rebekah heard, when Izhak spake to Esau his sonne) and Esau went into the fielde to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iaakob her sonne, saying, Beholde, I haue heard thy father talking with Esau thy brother, saying,

7 Bring me venison, ‡ make me sauourie meate, that I may eate and blesse thee before the Lord, afore my death.

8 Nowe therefore, my sonne, heare my voyce in that which I commaund thee.

9 b Get thee nowe to the flocke, & bring me thence two good kids of the goats, that I may make pleasant meat of them for thy father, such as he loueth.

10 Then thou shalt bring it to thy father, and he shall eate, to the intent that he may blesse thee before his death.

11 But Iaakob said to Rebekah his mother, Beholde, Esau my brother is rough, and I am smoothe.

12 My father may possibly feele me, and I shal seeme ‡ to him to be a mocker: so shal I bring a curse vpon me, and not a blessing.

13 But his mother said vnto him, ‖ Vpon me be thy curse, my sonne: onely heare my voyce, and goe and bring me them.

14 So he went and fet them, and brought them to his mother: and his mother made pleasant meate, such as his father loued.

15 And Rebekah tooke faire clothes of her elder sonne Esau, which were in her house, & clothed Iaakob her ponger sonne:

16 And she couered his handes and the smoothe of his necke with the skinnes of the kids of the goates.

17 Afterward she put the pleasant meate and bread, which she had prepared, in the hand of her sonne Iaakob.

18 ¶ And when he came to his father, he saide, My father. Who answered, I am here: who art thou, my sonne?

19 And Iaakob said to his father, d I am Esau thy first borne, I haue done as thou badest me, arise, I pray thee: sit vp and eate of my venison, that thy soule may blesse me.

20 Then Izhak saide vnto his sonne, Howe hast thou founde it so quickely my sonne? Who said, Because the Lord thy God brought it to mine hand.

21 Againe saide Izhak vnto Iaakob, Come nere nowe, that I may feele thee, my sonne, whether thou be that my sonne Esau or not.

22 Then Iaakob came neere to Izhak his father, and he felt him, and saide, The e voyce is Iaakobs voyce, but the handes are the hands of Esau.

23 (For he knewe him not, because his handes were rough as his brother Esaus handes: wherefore he blessed him)

24 Againe he saide, Art thou that my sonne Esau? Who answered, ‡ Yea.

25 Then said he, Bring it me hither, and I will eate of my sonnes venison, that my soule may blesse thee. And he brought it to him, and he ate: also he brought him wine, and he dranke.

26 Afterwarde his father Izhak saide

b This subtiltie is blame worthy because thee should haue tarried till God had performed his promes.

‡Ebr. before his eyes.

‖Or, though I would deceiue him.

‖Or, I will take the danger on me.

c The assurance of Gods decree made her bolde.

d Although Iaakob was assured of this blessing by faith: yet he did euill to seeke it by lies, and the more because he abuseth Gods name thereunto.

e This declareth that he suspected some thing, yet God would not haue his decree altered.

‡Ebr. I am.

vnto him, Come neere nowe, and kisse me, my sonne.

27 And he came neere and kissed him. Then he smelled the sauour of his garments, and blessed him, and saide, Beholde, the smell of my sonne is as the smel of a fielde, which the LORD hath blessed.

Hebr. 11, 20.

28 * God giue thee therefore of the dewe of heauen, and the fatnesse of the earth, and plentie of wheate and wine.

29 Let people be thy seruants, and nations bow vnto thee: be lorde ouer thy brethren, and let thy mothers children honour thee. cursed be he that curseth thee, and blessed be he that blesseth thee.

30 ¶ And when Izhak had made an end of blessing Iaakob, and Iaakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from his hunting,

31 And he also prepared sauourie meate and brought it to his father, & said vnto his father, Let my father arise, and eate of his sonnes venison, that thy soule may blesse me.

32 But his father Izhak said vnto him, Who art thou? And he answered, I am thy sonne, euen thy first borne Esau.

f In perceiuing his errour, by appointing his heire against Gods sentence pronounced before.

‖ *Or, sufficiently.*

g In the Cha. 25. he was so called because he held his brother by the heele, as though he would ouerthrowe him: and therefore he is here called an ouerthrower, or deceiuer.

33 Then Izhak was f striken with a marueilous great feare, and saide, Who and where is he that hunted venison, and brought it me, and I haue eate ‖ of all before thou camest? and I haue blessed him, therefore he shalbe blessed.

34 When Esau heard the wordes of his father, he cried out with a great crie & bitter, out of measure, & said vnto his father, Blesse me, euen me also, my father.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 Then he said, Was he not iustly called g Iaakob? for he hath deceiued me these two times: he tooke my birthright, and loe, now hath he take my blessing. Also he said, Hast thou not reserued a blessing for me?

h For Izhak did this as he was the minister and prophet of God.

‖ *Or, I am also (thy sonne.)*

37 Then Izhak answered, and said vnto Esau, Beholde, I haue made him h thy lorde, and all his brethren haue I made his seruants: also with wheate and wine haue I furnished him, and vnto thee nowe what shall I doe, my sonne?

Hebr. 12, 17.

38 Then Esau said vnto his father, Hast thou but one blessing, my father? blesse me, ‖ euen me also, my father: and Esau lifted vp his voyce, and * wept.

i Because thine enemies shalbe rounde about thee.

39 Then Izhak his father answered, and said vnto him, Beholde, the fatnesse of the earth shall be thy dwelling place, and thou shalt haue of the dew of heauen from aboue.

k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to liberty.

40 And i by thy sworde shalt thou liue, and shalt be thy brothers k seruant. But it shall come to passe, when thou shalt get the maisterie, that thou shalt breake his yoke from thy necke.

Obad. 1, 10.

l Hypocrites onely abstaine from doing euill for feare of men.

41 ¶ Therefore Esau hated Iaakob, because of the blessing, wherewith his father blessed him. And Esau thought in his minde, * The dayes of mourning for my father will come shortly, l then I will slay my brother Iaakob.

42 And it was tolde to Rebekah of the wordes of Esau her elder sonne, and she sent and called Iaakob her ponger sonne, & said vnto him, Beholde, thy brother Esau m is comforted against thee, meaning to kill thee:

m He hath good hope to recouer his birthright by killing thee.

43 Now therefore my sonne, heare my voice: arise, and flee thou to Haran to my brother Laban,

n For the wicked sonne will kil the godly: and the plague of God will afterward light on the wicked sonne.

44 And tarry with him a while vntil thy brothers fiercenesse be swaged,

Chap. 26, 35.

45 And till thy brothers wrath turne away from thee, and he forget the things, which thou hast done to him: then will I send and take thee from thence: why should I be n depriued of you both in one day?

o Which were Esaus wiues.

46 Also Rebekah said to Izhak, * I am wearie of my life, for the o daughters of Heth. If Iaakob take a wife of the daughters of Heth like these of the daughters of the land, p what auaileth it me to liue?

p Hereby she perswaded Izhak to agree to Iaakobs departing.

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites. 6 Esau taketh a wife of the daughters of Ishmael against his fathers will. 12 Iaakob in the way to Haran seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iaakob asketh of God onely meate and clothing.

THen Izhak called Iaakob and a blessed him, and charged him, and saide vnto him, Take not a wife of the daughters of Canaan.

a This seconde blessing was to confirme Iaakobs faith, lest he should thinke that his father had giuen it without Gods motiō.

2 Arise, * get thee to * Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

Hose. 12, 12. *Chap.* 24, 10.

‖ *Or, almightie.*

3 And God ‖ all sufficient blesse thee and make thee to increase, and multiplie thee, that thou mayest be a multitude of people,

b The godly fathers were put in minde continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens, where they should haue a sure dwelling.

4 And giue thee the blessing of Abraham, euen to thee & to thy seede with thee, that thou mayest inherit the land (wherein thou art b stranger,) which God gaue vnto Abraham.

‖ *Or, besides his wiues.*

5 Thus Izhak sent foorth Iaakob, and he went to Padan Aram vnto Laban sone of Bethuel the Aramite, brother to Rebekah, Iaakobs and Esaus mother.

6 ¶ When Esau sawe that Izhak had blessed Iaakob, and sent him to Padan Aram, to fet him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

c Thinking hereby to haue reconciled himselfe to his father, but all in vaine: for he taketh not away the cause of the euill.

7 And that Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, and tooke ‖ vnto the wiues, which he had, Mahalah the daughter of c Ishmael Abrahams sonne, the sister of Nabaioth, to be his wife.

10 ¶ Nowe Iaakob departed from Beer-sheba, and went to Haran,

11 And he came vnto a certaine place, and taried there all night, because the sunne was downe, and tooke of the stones of the place, and laied vnder his head and slept in the same place.

12 Then he dreamed, and beholde, there stoode a d ladder vpon the earth, and the top

d Christ is the ladder, whereby God & man are ioyned together, & by whom the Angels minister vnto vs: all graces by him are giuen vnto vs, & we by him ascend into heauen.

top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 *And beholde, the Lord stood aboue it, and sayde, I am the Lord God of Abraham thy father, and the God of Izhak: the land, vpon the which thou sleepest, e will I giue thee and thy seed.

14 And thy seed shalbe as the dust of the earth, and thou shalt spread abroade * to the West, and to the East, & to the North, and to the South, and in thee and in thy seede shall all the * families of the earth bee blessed.

15 And loe, I am with thee, and will keepe thee whither soeuer thou goest, and will bring thee againe into this land: for I will not forsake thee vntill I haue performed that, that I haue promised thee.

16 ¶ Then Iaakob awoke out of his sleepe, and sayd, Surely the Lord is in this place, and I was not aware.

17 And he was f afraid, and sayd, How fearful is this place! this is none other but the house of God, & this is ṗ gate of heaue.

18 Then Iaakob rose vp earely in the morning, and tooke the stone that hee had layde vnder his head, and g set it vp as * a pillar, and powred oyle vpon the top of it.

19 And hee called the name of that place ‖Beth-el: notwithstanding the name of the citie was at the first called Luz.

20 Then Iaakob vowed a vow, saying, If h God will be with me, & will keepe mee in this iourney which I goe, and will giue me bread to eate, and clothes to put on:

21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.

22 And this stone, which I haue set vp as a pillar, shall bee Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban and serueth seuen yeere for Rahel. 23 Leah brought to his bed in stead of Rahel. 27 He serueth seuen yeeres more for Rahel. 32 Leah conceiueth and beareth foure sonnes.

Then Iaakob * lift vp his feet and came into the ‡ East countrey.

2 And as he looked about, behold, there was a well in the field, b and lo, three flocks of sheepe lay thereby (for at that well were the flocks watered) and there was a great stone vpon the welles mouth.

3 And thither were all the flocks gathered, and they rolled the stone from the wels mouth, & watered ṗ sheepe, & put the stone againe vpon the wels mouth in his place.

4 And Iaakob sayde vnto them, ¶ c brethren, whence be ye? And they answered, We are of Haran.

5 Then hee sayd vnto them, Know ye Laban the sonne of Nahor? Who said, We know him.

6 Againe he sayd vnto them, d Is he in good health? and they answered, Hee is in good health, and beholde his daughter Rahel commeth with the sheepe.

7 Then he said, Loe, it is yet hie day, neither is it time that the cattell should bee gathered together: water yee the sheepe and goe feede them.

8 But they sayd, We may not vntill all the flockes be brought together, and till men rolle the stone from the welles mouth, that we may water the sheepe.

9 ¶ While hee talked with them, Rahel also came with her fathers sheepe, for shee kept them.

10 And assoone as Iaakob sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Iaakob nere, and rolled the stone from the welles mouth, & watered the flocke of Laban his mothers brother.

11 And Iaakob kissed Rahel, and lift vp his voyce, and wept.

12 (For Iaakob tolde Rahel, that hee was her fathers ‖ brother, and that he was Rebekahs sonne) then she ranne and tolde her father.

13 And when Laban heard tell of Iaakob his sisters sonne, hee ranne to meete him, and imbraced him, and kissed him, and brought him to his house: and he tolde Laban e all these things.

14 To whom Laban said, Well, thou art my f bone and my flesh. and he abode with him the space of a moneth.

15 ¶ For Laban sayde vnto Iaakob, Though thou bee my brother, shouldest thou therefore serue mee for nought? Tell me, what shalbe thy wages?

16 Now Laban had two daughters, the elder called Leah, and the yoonger called Rahel.

17 And Leah was ‖ tender eyed, but Rahel was beautifull and faire.

18 And Iaakob loued Rahel, and said, I will serue thee seuen yeeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Iaakob serued seuen yeeres for Rahel, and they seemed vnto him but a ṡ few dayes, because he loued her.

21 ¶ Then Iaakob sayd to Laban, Giue me my wife that I may go in to her: for my ‡ terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But h when the euening was come, hee tooke Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his mayde Zilpah to his daughter Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to me? Did not I serue thee for Rahel? wherefore then hast thou beguiled me?

26 And Laban answered, It is not the i maner of this place, to giue the ponger before the elder.

27 Fulfil seuen peres for her, and we will also giue thee this for the seruice, which thou shalt serue me yet seuen yeeres more.

28 Then Iaakob did so, and fulfilled her seuen peeres, so hee gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daugh-

Ch. p. 35. 1. and 48. 3.

e He felt ẏ force of this promise onely by faith: for all his life time he was but a stranger in this land. *Deut. 12. 20. and 19. 14. Chap. 12. 3. and 18. 18. and 22. 18. and 26. 4.*

f He was touched with a godly feare and reuerence.

g To be a remembrance only of the vision shewed vnto him. *Chap. 31. 13.* ‖*Or, house of God.*

h He bindeth not God vnder this condition, but acknowledgeth his infirmitie, and promiseth to be thankfull.

* That is, hee went forth on his iourney. ‡*Ebr. to the land of the children of the East.*

b Thus he was directed by the only prouidence of God, who brought him also to Labans house.

c It seemeth that in those dayes the custome was to call euen strangers brethren.

d Or, Is he in peace? by the which word the Ebrewes signifie all prosperitie.

e That is, the cause why hee departed from his fathers house, and what he saw in the way.

f That is, of my blood and kinred.

‖*Or, bleare eyed.*

g Meaning, after that the yeeres were accomplished. ‡*Ebr. my dayes are full.*

h The cause why Iaakob was deceiued, was, that in olde time the wife was couered with a vaile, whē she was brought to her husband, in signe of chastitie & shamefastnesse.

i Hee esteemed more the profit that he had of Iaakobs seruice, then either his promise or the maner of the countrey, though hee alleged custome for his excuse.

ter Bilhah his mayde to be her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeres moe.

‡Ebr. opened her wombe.

31 ¶ When the Lord saw that Leah was despised, he ‡ made her [k] fruitfull: but Rahel was barren.

k This declareth that oft times they which are despised of men, are fauoured of God.

32 And Leah conceiued & bare a sonne, and chee called his name Reuben: for shee sayd, because the [l] Lorde hath looked vpon my tribulation, nowe therefore mine husband will [m] ione me.

l Hereby appeareth, that she had recourse to God in her affliction.

m For children are a great cause of mutuall loue betweene man and wife.

33 And cheee conceiued againe, and bare a sonne, and sayd, Because the Lord heard that I was hated, hee hath therefore giuen mee this sonne also, and she called his name Simeon.

‖Or, confesse. Matth. 1. 2.

34 And she conceiued againe, and bare a sonne, and sayd, Now at this time will my husbande keepe mee companie, because I haue borne him three sonnes: therfore was his name called Leui.

‡Ebr. stood from bearing.

35 Moreouer shee conceiued againe and bare a sonne, saying, Nowe will I [‖] praise the Lord: * therefore shee called his name Judah, and ‡ left bearing.

CHAP. XXX.

4. 9 Rahel and Leah being both barren giue their mayds vnto their husband, and they beare him children. 15 Leah giueth mandrakes to Rahel that Iaakob might lie with her. 27 Laban is enriched for Jaakobs sake. 43 Jaakob is made very rich.

AND when Rahel saw that she bare Iaakob no children, Rahel enuied her sister, and sayd vnto Iaakob, Giue me children, or els I die.

2 Then Iaakobs anger was kindled against Rahel, and he said, Am I in [a] Gods stead, which hath withholden from thee the fruit of the wombe?

a It is only God that maketh barren and fruitfull, and therefore I am not in fault.

3 And she said, Beholde my mayd Bilhah, goe in to her, and she shall beare vpon my [b] knees, and ‡ I shall haue children also by her.

b I will receiue her children on my lap, as though they were mine owne.

‡Ebr. I shall be builded.

4 Then she gaue him Bilhah her mayd to wife, and Iaakob went in to her.

5 So Bilhah conceiued, and bare Iaakob a sonne.

6 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen mee a sonne: therefore called she his name Dan.

‡Ebr. wrestlings of God.

7 And Bilhah Rahels mayd conceiued againe, and bare Iaakob the second sonne.

8 Then Rahel sayde, With ‡ [c] excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and she called his name Naphtali.

c The arrogancy of mans nature appeareth in that she contemneth her sister, after she hath receiued this benefite of God to beare children.

9 And when Leah saw that shee had left bearing, shee tooke Zilpah her mayde, and gaue her Iaakob to wife.

10 And Zilpah Leahs mayde bare Iaakob a sonne.

d That is, God doth increase me with a multitude of children: for so Iaakob doth expound this name Gad, Chap. 49. 19.

11 Then sayde Leah, [d] A company commeth: and she called his name Gad.

12 Againe Zilpah Leahs mayde bare Iaakob another sonne.

13 Then sayd Leah, Ah, blessed am I, for the daughters will blesse me, and she called his name Asher.

14 ¶ Now Reuben went in the dayes of the wheate harueſt & found [e] mandrakes in the fielde & brought them vnto his mother Leah. Then sayd Rahel to Leah, Giue me, I pray thee, of thy sonnes mandrakes.

e Which is a kinde of herbe whose root hath a certeine likenesse of the figure of a man.

15 But shee answered her, Is it a small matter for thee to take mine husbande, except thou take my sonnes mandrakes also? Then sayd Rahel, Therefore shee shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iaakob came from the fielde in the euening, & Leah went out to meet him, & said, Come in to me, for I haue ‡ bought and payed for thee with my sonnes mandrakes: and he slept with her that night.

‡Ebr. buying, I haue bought.

17 And God heard Leah, and she conceiued, and bare vnto Iaakob the fift sonne.

18 Then said Leah, God hath giuen mee my rewarde, because I gaue my [f] mayde to my husbande, and shee called his name Issachar.

f In stead of acknowledging her fault, she boasteth as if God had rewarded her therefore.

19 After, Leah conceiued againe, & bare Iaakob the sixt sonne.

20 Then Leah sayde, God hath indued me with a good dowrie: now will mine husband dwell with me, because I haue borne him sixe sonnes: and shee called his name Zebulun.

21 After that, shee bare a daughter, and she called her name Dinah.

22 ¶ And God remembred Rahel, and God heard her, and [‖] opened her wombe.

‖Or, made her fruitfull.

23 So she conceiued & bare a sonne, and sayd, God hath taken away my [g] rebuke.

g Because fruitfulnesse came of Gods blessing, who sayd, Increase and multiplie: barrennesse was counted as a curse.

24 And she called his name Joseph, saying, The Lorde will giue mee yet another sonne.

25 ¶ And assoone as Rahel had borne Joseph, Iaakob said to Laban, Send me away that I may goe vnto my place and to my countrey.

26 Giue me my wiues and my children, for whome I haue serued thee, and let mee goe: for thou knowest what seruice I haue done thee.

27 To whome Laban answered, If I haue nowe found fauour in thy sight, tarie: I haue [‖] perceiued that the Lord hath blessed me for thy sake.

‖Or, tried by experience.

28 Also hee sayd, Appoint vnto me thy wages, and I will giue it thee.

29 But he said vnto him, Thou knowest what seruice I haue done thee, & in what taking thy cattell hath bene [‖] vnder me.

‖Or, with me.

30 For the litle, that thou haddest before I came, is increased into a multitude: and the Lorde hath blessed thee ‡ by my comming: but nowe when shall [h] I trauell for mine owne house also?

‡Ebr. at my foot.

h The order of nature requireth that euery one prouide for his owne familie.

31 Then he said, What shall I giue thee? And Iaakob answered, Thou shalt giue mee nothing at all: if thou wilt doe this thing for me, I will returne, feed, and keepe thy sheepe.

‖Or, separate thou.

32 I will passe thorowe all thy flockes this day, and [‖] separate from them all the sheepe with litle spots and great spots, and all [‖] blacke lambes among the sheepe, and the great spotted, and litle spotted among the goates: [i] and it shalbe my wages.

‖Or, rid.

i That which shall hereafter be thus spotted.

33 So shal my [k] righteousnes answere for me

k God shall testifie for my righteous dealing by rewarding my labours.

me hereafter, when it shall come for my rewarde before thy face, and euery one that hath not little or great spots among the goates, and blacke among the sheepe, the same shalbe ‖theft with me.

‖Or, counted theft.

34 Then Laban said, Goe to, would God it might be according to thy saying.

35 Therefore ‖ he tooke out the same day the he goats, that were party coloured and with great spots, and all the goats with little and great spots, and all that had white in them, & all the ‖blacke among the sheepe, and put them in the keeping of his sonnes.

‖Or, Laban.

‖Or, redde, or, browne.

36 And hee set three dayes iourney betweene himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.

37 ¶ Then Iaakob tooke rods of greene popular, & of hasell, and of the chesnut tree, and pilled white strakes in them, and made the white appeare in the rods.

I Iaakob herein vsed no deceit: for it was Gods commandement as he declareth in the next chapter, verse 9. and 11.

38 Then hee put the rods, which he had pilled, in the gutters & watering troughes, when the sheepe came to drinke, before the sheepe: (for they were in heate, when they came to drinke)

‖Or, conceiue.

39 And the sheepe ‖were in heate before the rods, and afterward brought foorth yong of parte colour, and with small and great spots.

40 And Iaakob parted these lambs, and turned the faces of the flocke towards these lambs partie coloured & all maner of blacke, among the sheepe of Laban: so hee put his owne flockes by themselues, and put them not with Labans flocke.

41 And in euery ‖ running time of the m stronger sheepe, Iaakob layde the rods before the eyes of the sheepe in the gutters, that they might conceiue before the roddes.

m As they which tooke the ramme about September, & brought forth about March: so the feebler in March, & lambd in September.

42 But when the sheepe were feeble, he put them not in: and so the feebler were Labans, and the stronger Iaakobs.

43 So the man encreased exceedingly, and had many flocks, and mayd seruants, and men seruants, and camels and asses.

CHAP. XXXI.

1 Labans children murmure against Iaakob. 3 God commandeth him to returne to his countrey. 13.24 The care of God for Iaakob. 19 Rahel stealeth her fathers idoles. 23 Laban followeth Iaakob. 44 The couenant betweene Laban and Iaakob.

NOwe hee heard the a words of Labans sonnes, saying, Iaakob hath taken awap all that was our fathers, and of our fathers goods hath hee gotten all this honour.

a The children vttered in words that which the father dissembled in heart, for the couetous think that whatsoeuer they cannot snatch, is pluckt frō them.

2 Also Iaakob beheld the countenance of Laban, ‡ that it was not towardes him as in times past:

‡Ebr. and loe, not hee with him, as yesterday, & yer yesterday: ‡Ebr. as yesterday and before yesterday.

3 And the Lord had sayde vnto Iaakob, Turne againe into the land of thy fathers, and to thy kinred, and I will be with thee.

4 Therefore Iaakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then said he vnto them, I see your fathers countenance, that it is not towarde me ‡ as it was wont, and the b God of my father hath bene with me.

b The God who my father worshipped.

6 And ye know that I haue serued your father with all my might.

7 But your father hath deceiued mee, and changed my wages ‖ tenne times: but God suffered him not to hurt me.

‖Or, many times.

8 If hee thus sayd, The spotted shall be thy wages, then all the sheepe bare spotted: and if he sayd thus, The partie coloured shall bee thy rewarde, then bare all the sheepe partie coloured.

9 Thus hath c God taken awap your fathers ‖substance, and giuen it me.

c This declareth that the thing which Iaakob did before, was by Gods commandement, and not through deceit.

10 ¶ For in ramming time I lifted vp mine eyes and sawe in a dreame, and beholde, the hee goates leaped vpon the shee goates, that were partie coloured with litle and great spots spotted.

11 And the Angel of God said to me in a dreame, Iaakob. And I answered, Loe, I am here.

‖Or, cattell.

12 And hee sayde, Lift vp nowe thine eyes, and see all the hee goates leaping vpon the shee goates that are partie coloured, spotted with little and great spottes: for I haue seene all that Laban doeth vnto thee.

13 d ¶ I am the God of Beth-el, where thou * anoyntedst the pillar, where thou vowedst a vowe vnto mee. Nowe arise, get thee out of this countrey and returne vnto the land where thou wast borne.

d This Angell was Christ, which appeared to Iaakob in Beth-el: and heereby appeareth he had taught his wiues the feare of God: for hee talketh as though they knew this thing. *Chap. 28. 18.*

14 Then answered Rahel and Leah, and sayd vnto him, Haue we any more portion and inheritance in our fathers house?

15 Doeth not he count vs as strangers? for he hath e sold vs, and hath eaten vp and consumed our money.

e For they were giuen to Iaakob in recompense of his seruice which was a kinde of sale.

16 Therefore all the riches, which God hath taken from our father, is ours, and our childrens: nowe then whatsoeuer God hath sayd vnto thee, do it.

17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels.

18 And hee carried awap all his flockes, and all his substance which he had gotten, to wit, his riches, which hee had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 When Laban was gone to sheere his sheepe, then Rahel stole her fathers f idoles.

f For so the word heere signifieth because Laban calleth them gods, vers. 30.

20 Thus Iaakob ‖ stole awap the heart of Laban the Aramite: for he tolde him not that he fled.

‖Or, went awap priuily from Laban.

21 So fled hee with all that hee had, and he rose vp, and passed the ‖ riuer, and set his face toward mount Gilead.

‖Or, Euphrates.

22 And the third day after was it tolde Laban, that Iaakob fled.

23 Then hee tooke his ‖ brethren with him, and followed after him seuen dayes iourney, and ‖ ouertooke him at mount Gilead.

‖Or, kinsefolkes and friends. ‖Or, ioyned with him.

24 And God came to Laban the Aramite in a dreame by night, and sayde vnto him, Take heede that thou speake not to Iaakob ‡ ought saue good.

‡Ebr. from good to euill.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban sayd to Iaakob, What hast thou done? ‖ thou hast euen stollen awap mine heart and carried awap my daughters

‖Or, conueyed thy selfe away priuily.

daughters as though they had bene taken captiues with the sword.

27 Wherefore diddest thou flee so secretly and steale away from mee, and diddest not tell mee, that I might haue sent thee forth with mirth and with songs, with timbrell and with harpe?

28 But thou hast not suffred me to kisse my sonnes and my daughters: nowe thou hast done foolishly in doing so.

‡ Ebr. power is in mine hand.

29 I am ‡ able to doe you euill: but the § God of your father spake vnto me yesternight, saying, Take heede that thou speake not to Iaakob ought saue good.

§ He was an Idolater, & therefore would not acknowledge the God of Iaakob for his God.

30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou stollen my gods?

31 Then Iaakob answered, and said to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from me.

‖ Or, let him die.

32 But with whome thou findest thy gods, ‖ let him not liue. Search thou before our brethren what I haue of thine, and take it to thee, (but Iaakob wist not that Rahel had stollen them)

‖ Or, straw, or, sadle.

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maydes tents, but found them not. So hee went out of Leahs tent, and entred into Rahels tent.

‡ Ebr. let not anger be in the eyes of my lord.

34 (Nowe Rahel had taken the idoles, and put them in the camels ‖ litter and sate downe vpon them) and Laban searched all the tent, but found them not.

35 Then sayde shee to her father, ‡ My lord, be not angrie that I cannot rise vp before thee: for the custome of women is vpon mee: so hee searched, but founde not the idoles.

36 ¶ Then Iaakob was wroth, & chode with Laban: Iaakob also answered and sayde to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou founde of all thine housholde stuffe? put it here before my brethren ‡ thy brethren, that they may iudge betweene vs both.

‖ Or, bene barren.

38 This twentie yere I haue bene with thee: thine ewes and thy goates haue not ‖ cast their yoong, and the rammes of thy flocke haue I not eaten.

‡ Ebr. the torne, or taken by pray. Exod. 22. 12.

39 ‡ Whatsoeuer was tome of beastes, I brought it not vnto thee, but made it good my selfe: * of mine hand didst thou require it, were it stollen by day or stollen by night.

‖ Or, I slept not.

40 I was in the day consumed with heate, and with frost in the night, and my ‖ sleepe departed from mine eyes.

41 Thus haue I bene twentie yeere in thine house, and serued thee fourteene yeres for thy two daughters, and sixe yeeres for thy sheepe, and thou hast changed my wages ten times.

h That is, the God whom Izhak did feare & reuerence.

42 Except the God of my father, the God of Abrahám, and the h feare of Izhak had bene with me, surely thou hadst sent mee away nowe emptie: but God beheld my tribulation, and the labour of mine handes, and rebuked thee yesternight.

43 Then Laban answered, and said vnto Iaakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, & all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?

i His conscience reprooued him of his misbehauiour toward Iaakob, and therefore mooued him to seeke peace.

44 Nowe therefore i come and let vs make a couenant, I and thou, which may be a witnesse betweene me and thee.

‖ Or, the heape of witnesse.

45 Then tooke Iaakob a stone, and set it vp as a pillar:

46 And Iaakob sayd vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

47 And Laban called it ‖ Iegar sahadutha, and Iaakob called it k Galeed.

‖ Or, watchtowre.

48 For Laban sayd, This heape is witnesse betweene me and thee this day: therefore he called the name of it Galeed.

49 Also he called it ‖ Mizpah, because hee sayde, The Lord l looke betweene mee and thee, when wee shall be ‖ departed one from another,

l To punish the trespasser.

‖ Or, hid.

50 If thou shalt vexe my daughters, or shalt take m wiues beside my daughters: there is no man with vs, behold, God is witnesse betweene me and thee.

m Nature compelleth him to condemne that vice, whereunto through couetousnesse he forced Iaakob.

51 Moreouer Laban sayde to Iaakob, Beholde this heape, and beholde the pillar, which I haue set betweene me and thee,

52 This heape shall be witnesse, and the pillar shall be witnesse, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

n Behold, how the idolaters mingle the true God with their fained gods.

53 The God of Abrahám, and the God of n Nahor, and the God of their father bee iudge betweene vs: but Iaakob sware by the o feare of his father Izhak.

o Meaning, by the true God whom Izhak worshipped.

54 Then Iaakob did offer a sacrifice vpon the mount, & called his brethren to eate ‖ bread. and they did eate bread, and tarried all night in the mount.

‖ Or, meat.

55 And early in the morning Laban rose vp and kissed his sonnes and his daughters, and p blessed them, and Laban departing, went vnto his place againe.

p We see that there is euer some seed of ‡ knowledge of God in the hearts of the wicked.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9. 10 He prayeth vnto God confessing his vnworthinesse. 13 Hee sendeth presents vnto Esau. 24. 28 Hee wrestled with the Angel, who nameth him Israel.

NOwe Iaakob went foorth on his iourney, and * the Angels of GOD met him.

* Chap. 48. 16.

2 And when Iaakob saw them, he said, a This is Gods hoste, and called the name of the same place ‖ Mahanaim.

a He acknowledgeth Gods benefits: who for the preseruation of his, sendeth hoste of Angels.

‖ Or, tents.

3 Then Iaakob sent messengers before him to Esau his brother, vnto the lande of Seir into the countrey of Edom:

b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spirituall promes.

4 To whom hee gaue commandement, saying, Thus shall yee speake to my b lord Esau: thy seruant Iaakob saith thus, I haue bene a stranger with Laban, and tarried vnto this time.

5 I haue beenes also & asses, sheepe, and men

men seruants, and women seruants, and haue sent to shewe my lorde, that I may finde grace in thy sight.

6 ¶ So the messengers came againe to Iaakob, saying, We came vnto thy brother Esau, and he also commeth against thee, and foure hundred men with him.

7 Then Iaakob was c greatly afraide, and was sore troubled, & diuided the people that was with him, & the sheepe, & the beeues, & the camels into two companies.

8 For he saide, If Esau come to the one company and smite it, the other company shall escape.

9 ¶ Moreouer Iaakob saide, O God of my father Abrahám, and God of my father Izhak: Lord, which *saydest vnto me, Returne vnto thy countrey and to thy kinred, and I will doe thee good,

10 I am not ‡ worthy of the least of all the mercies and all the trueth, which thou hast shewed vnto thy seruant: for with my d staffe came I ouer this Iorden, and nowe haue I gotten two bands.

11 I pray thee deliuer me from the hand of my brother, from the hand of Esau: for I feare him, lest he will come and smite me, and the e mother vpon the children.

12 For thou saydest, I will surely do thee good, & make thy seede as þ sand of the sea, which cannot be numbred for multitude.

13 ¶ And he taried there the same night, and tooke of that which came to hand, a f present for Esau his brother:

14 Two hundred shee goates & twenty hee goates, two hundred ewes and twenty rammes:

15 Thirtie milche camels with their colts, fourtie kine, and ten bullocks, twenty she asses and ten soales.

16 So he deliuered them into þ hand of his seruants, euery drone by themselues, and saide vnto his seruants, Passe before me, & put a space betweene drone & drone.

17 And he commanded the formost, saying, If Esau my brother meete thee, and aske thee, saying, Whose seruant art thou? And whither goest thou? And whose are these before thee?

18 Then thou shalt say, They be thy seruant Iaakobs: it is a present sent vnto my lord Esau: and beholde, he himselfe also is behinde vs.

19 So likewise commaunded he the seconde & the third, and all that followed the drones, saying, After this maner ye shall speake vnto Esau, when ye finde him.

20 And ye shall say moreouer, Behold, thy seruant Iaakob commeth after vs (for he thought, I g will appease his wrath with the present that goeth before me, and afterwarde I will see his face: it may be that he will ‡ accept me.)

21 So went the present before him: but he taried that night with the company.

22 And he rose vp the same night, and tooke his two wiues, and his two maides, and his eleuen children, and went ouer the foorde Iabbok.

23 And he tooke them, and sent them ouer the riuer, and sent ouer that he had.

24 ¶ Now when Iaakob was left himselfe alone, there wrestled a h man with him vnto the breaking of the day.

25 And he sawe that he coulde not i preuaile against him: therefore he touched the hollow of his thigh, & the hollow of Iaakobs thigh was looked, as he wrestled with him.

26 And he said, Let me goe, for the morning appeareth. Who answered, * I will not let thee goe except thou bleste me.

27 Then said he vnto him, What is thy name? And he said, Iaakob.

28 Then said he, *Thy name shalbe called Iaakob no more, but Israel: because thou hast had k power with God, thou shalt also preuaile with men.

29 Then Iaakob demaunded, saying, Tell me, I pray thee, thy name. And he said, Wherefore now doest thou aske my name? And he blessed him there.

30 And Iaakob called the name of the place, Peniel: for, said he, I haue seene God face to face, and ‖ my life is preserued.

31 And the sunne rose to him as he passed Peniel, and he l halted vpon his thigh.

32 Therefore the children of Israel eate not of the sinew that shranke in the hollow of the thigh, vnto this day: because he touched the sinew that shranke in the hollow of Iaakobs thigh.

CHAP. XXXIII.

4 Esau and Iaakob meete and are agreed. 11 Esau receiueth his giftes. 19 Iaakob buyeth a possession, 20 And buildeth an altar.

AND as Iaakob lift vp his eyes, and looked, beholde, Esau came, and with him foure hundred men: and he a diuided the children to Leah, and to Rahel, and to the two maides.

2 And he put the maides, and their children formost, and Leah, and her children after, and Rahel, and Ioseph hindermost:

3 So he went before them and b bowed himselfe to the ground seuen times, vntill he came neere to his brother.

4 Then Esau ranne to meete him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And he lift vp his eyes, and sawe the women, and the children, & saide, Who are these with thee? And he answered, They are the children whom God of his grace hath giuen thy seruant.

6 Then came the maids neere, they, and their children, and c bowed themselues.

7 Leah also with her children came neere and made obeisance: and after, Ioseph and Rahel drewe neere and did reuerence.

8 Then he saide, What meanest thou by all this drone, which I met? Who answered, I haue sent it, that I may finde fauour in the sight of my lord.

9 And Esau saide, I haue inough, my brother: keepe that thou hast to thy selfe.

10 But Iaakob answered, Nay, I pray thee: if I haue founde grace nowe in thy sight, then receiue my present at mine hands: for d I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.

11 I pray thee take my ‖ blessing, that is brought

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c Albeit he was comforted by the Angels, yet the infirmitie of the flesh doeth appeare,

Chap. 31.13.

‡ *Ebr. I am lesse then all thy mercies.*

d That is, poore and without all prouision,

e Meaning, he will put all to death: this prouerbe commeth of them which kill the bird together with her yong ones.

f Not distrusting Gods assistance, but vsing such meanes as God had giuen him.

g He thought it no lesse to depart with these goods, to the intent he might follow the vocation whereunto God called him.

‡ *Ebr. receiue my face.*

h That is, God in forme of man.

i For God sustaineth his with the one hand, and vpholdeth them with the other. *Hose. 12.4.*

Chap. 35.10.

k God gaue Iaakob both power to ouercome, and also the prayse of the victorie.

‖ *Or, my soule is deliuered.*

l The faithfull so ouercome their tentations, that they feele the smart thereof, to the intent that they should not glory, but in their humilitie.

a That if the one part were assayled, the other might escape.

b By this gesture he partly did reuerence to his brother, and partly prayed to God to mitigate Esaus wrath.

c Iaakob and his familie are the image of the Church vnder þ yoke of tyrants, which for feare are brought to subiection.

d In that that his brother imbraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.

‖ *Or, gift.*

brought

brought thee: for God hath had mercie on me, and therefore I haue all things: ſo he e compelled him, and he tooke it.

e By earnest intreatie.

12 And he ſaide, Let vs take our iourney and goe, and I will goe before thee.

13 Then he anſwered him, My lorde knoweth, that the children are tender, and the ewes and kine with yong vnder mine hand: and if they ſhould ouer driue them one day, all the flocke would die.

14 Let nowe my lord goe before his ſeruant, and I will driue ſoftly, according to the pace of the cattell, which is before me, and as the children be able to endure, vntill f I come to my lord vnto Seir.

f He promiſed that which (as ſeemeth) his minde was not to performe.

15 Then Eſau ſaide, I will leaue then ſome of my folke with thee. And he anſwered, What needeth this? let me finde grace in the ſight of my lord.

16 ¶ So Eſau returned, & went his way that ſame day vnto Seir.

17 And Iaakob went forward toward Succoth, & built him an houſe, and made boothes for his cattell: therefore he called the name of the place ‖ Succoth.

‖ Or, tents.

18 ¶ Afterwarde, Iaakob came ſafe to Shechem a citie, which is in the lande of Canaan, when he came from ‖ Padan Aram, and pitched before the citie.

‖ Or, Meſopotamia.

19 And there he bought a parcell of ground, where he pitched his tent, at the hand of the ſonnes of Hamor Shechems father, for an hundred ‖ pieces of money.

‖ Or, lambs, or money ſo marked.

20 And he ſet vp there an altar, and called g it, The mighty God of Iſrael.

g He calleth the ſigne the thing, which it ſignifieth, in token that God had mightily deliuered him.

CHAP. XXXIIII.

1 Dinah is rauiſhed. 8 Hamor asketh her in mariage for his ſonne. 13 The Shechemites are circumciſed at the request of Iakobs ſonnes, and the perſwaſion of Hamor. 25 The whoredome is reuenged. 28 Iaakob reproueth his ſonnes.

THen Dinah ϸ daughter of Leah, which ſhe bare vnto Iaakob, a went out to ſee the daughters of that countrey.

a This example teacheth that too much libertie is not to be giuen to youth.

2 Whom when Shechem the ſonne of Hamor the Hiuite lorde of that countrey ſawe, he tooke her, and lay with her, and ‡ defiled her.

‡ Ebr. humbled her.

3 So his heart clane vnto Dinah the daughter of Iaakob: & he loued the maide, and ‡ ſpake kindely vnto the maide.

‡ Ebr. ſpake to the heart of the maid.

4 Then ſaid Shechem to his father Hamor, ſaying, b Get me this maide to wife.

b This proueth that the conſent of parents is requiſite in marriage, ſeeing the very infidels did alſo obſerue it as a thing neceſſary.

5 (Nowe Iaakob heard that he had defiled Dinah his daughter, and his ſonnes were with his cattell in the fielde: therefore Iaakob helde his peace, vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.

7 And when the ſonnes of Iaakob were come out of the fielde & heard it, it grieued the men, and they were very angry, becauſe he had wrought ‖ villenie in Iſrael, in ϸ he had lien with Iaakobs daughter: ‡ which thing ought not to be done.

‖ Or, follie.

‡ Ebr. and it ſhall not be ſo done.

8 And Hamor communed with them, ſaying, The ſoule of my ſonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make ‖ affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you.

‖ Or, mariages.

10 And ye ſhall dwell with vs, and the land ſhalbe before you: dwel, & do your buſines in it, & haue your poſſeſſions therein.

11 Shechem alſo ſaide vnto her father and vnto her brethren, ‖ let me finde fauour in your eyes, and I will giue whatſoeuer ye ſhall appoint me.

‖ Or, graunt my requeſt.

12 ‡ Aske of me abundantly both dowry and giftes, and I will giue as ye appoint me, ſo that ye giue me the maide to wife.

‡ Ebr. multiply greatly the dowry.

13 Then the ſonnes of Iaakob anſwered Shechem and Hamor his father, talking deceitfully, becauſe he had defiled Dinah their ſiſter,

14 And they ſaide vnto them, c We can not doe this thing, to giue our ſiſter to an vncircumciſed man: for that were a d reproofe vnto vs.

c They made the holy ordinance of God a meane to compaſſe their wicked purpoſe.

d As it is abomination for them that are baptized to ioyne with infidels.

15 But in this will we conſent vnto you, if ye will be as we are, that euery manchilde among you be e circumciſed:

e Their fault is the greater, in that they make religion a cloke for their craft.

16 Then will we giue our daughters to you, & we will take your daughters to vs, and will dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be circumciſed, then will we take our daughter and depart.

18 Nowe their wordes pleaſed Hamor, and Shechem Hamors ſonne.

19 And the young man deferred not to doe the thing, becauſe he loued Iaakobs daughter: he was alſo the ‖ moſt set by of all his fathers houſe.

‖ Or, moſt honourable.

20 ¶ Then Hamor and Shechem his ſonne went vnto the f gate of their citie, and communed with the men of their citie, ſaying,

f For the people vſed to aſſemble there, and iuſtice was alſo miniſtred.

21 Theſe men are g peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for beholde, the land hath roome enough for them) let vs take their daughters to wiues, and giue them our daughters.

g Thus many pretend to ſpeake for a publike profite, when they onely ſpeake for their owne priuate gaine and commoditie.

22 Onely herein will the men conſent vnto vs for to dwell with vs, and to be one people, if all the men children among vs be circumciſed as they are circumciſed.

23 Shall not h their flocks and their ſubſtance and all their cattell be ours? onely let vs conſent herein vnto them, and they will dwell with vs.

h Thus they lacke no kinde of perſwaſion, which preferre their owne commodities before the common wealth.

24 And vnto Hamor, and Shechem his ſonne hearkened all that went out of the gate of his citie: and all the men children were circumciſed, euen all that went out of the gate of his citie.

25 And on ϸ third day (when they were ſore) two of the ſonnes of Iaakob, i Simeon and Leui, Dinahs brethren, tooke either of them his ſwoorde and went into the citie boldly, and * ſlew k euery male.

i For they were the chiefe of the company. *Chap. 49. 6.*

26 They ſlewe alſo Hamor and Shechem his ſonne with ϸ ‡ edge of the ſwoord, and tooke Dinah out of Shechems houſe, and went their way.

k The people are puniſhed with their wicked princes.

‡ Ebr. mouth of the ſword.

27 Againe the other ſonnes of Iaakob came vpon the dead, and ſpoyled the citie, becauſe they had defiled their ſiſter.

28 They

28 They tooke their sheepe, and their beeues, and their asses, & whatsoeuer was in the citie, and in the fields.

29 Also they carried away captiue and spoyled all their goods, and all their children and their wiues, and all that was in the houses.

30 Then Iaakob sayde to Simeon and Leui, Ye haue troubled me, and made mee ‖ stinke among the inhabitants of the land, as well the Canaanites, as the Perizzites, & I being fewe in number, they shall gather themselues together against me, & slay me, and so shall I and my house be destroyed.

‖ Or, to be abhorred.

31 And they answered, Should he abuse our sister as a whore?

CHAP. XXXV.

1 Iaakob at Gods commaundement goeth vp to Beth-el to builde an altar. 2 Hee reformeth his housholde. 5 God maketh the enemies of Iaakob afraid. 8 Deborah dieth. 12 The land of Canaan is promised him. 18 Rahel dieth in labour. 22 Reuben lieth with his fathers concubine. 23 The sonnes of Iaakob. 29 The death of Izhak.

THen a God said to Iaakob, Arise, goe vp to Beth-el & dwell there, & make there an altar vnto God, ỳ appeared vnto thee, *when thou fleddest fro Esau thy brother.

a God is euer at hand to succour his in their troubles. *Chap.* 28.13.

2 Then said Iaakob vnto his housholde and to all that were with him, Put away the strange gods that are among you, and b clense your selues, and change your garments:

b That by this outward act they should shew their inward repentance.

3 For we will arise and go vp to Beth-el, and I will make an altar there vnto God, which heard me in ỳ day of my tribulation, & was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which were in their handes, and all their c earings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

c For therein was some signe of superstition, as in tablets and Agnus deis.

5 Then they went on their iourney, and the d feare of God was vpon the cities that were rounde about them: so that they did not follow after the sonnes of Iaakob.

d Thus notwithstanding the inconuenience that came before, God deliuered Iaakob. *Chap.* 28.19.

6 ¶ So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth el) he and all the people that was with him.

7 And he built there an altar, and * had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nourse died, and was buried beneath Beth-el vnder an oke: and hee called the name of it ‖ Allon Bachuth.

‖ Or, oke of lamentation.

9 ¶ Againe God appeared vnto Iaakob, after hee came out of Padan Aram, and blessed him.

10 Moreouer God sayde vnto him, Thy name is Iaakob: thy name shalbe no more called Iaakob, but * Israel shall bee thy name: and he called his name Israel.

Chap. 32.28.

11 Againe, God sayde vnto him, I am God ‖ all sufficient, growe, and multiply, a nation & a multitude of nations shall spring of thee, and Kings shall come out of thy loynes.

‖ Or, almightie.

12 Also I will giue the land, which I gaue to Abraham and Izhak, vnto thee: and vnto thy seede after thee will I giue ỳ land.

13 So God e ascended from him in the place where he had talked with him.

e As God is sayd to descend, when he sheweth some signe of his presence, so he is said to ascend, when the vision is ended.

14 And Iaakob set vp a pillar in ỳ place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.

15 And Iaakob called the name of the place, where God spake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was f about halfe a dayes iourney of ground to come to Ephrath, Rahel trauailed, and in trauailing shee was in perill.

f The Ebrewe worde signifieth as much ground as one may goe from baite to baite, which is taken for halfe a dayes iourney.

17 And when shee was in paines of her labour, the midwife sayd vnto her, Feare not: for thou shalt haue this sonne also.

18 Then as she was about to yeeld vp the ghost (for she died) she called his name Ben-oni, but his father called him Ben-iamin.

19 Thus * died Rahel, and was buried in the way to Ephrath, which is Beth-lehem. *Chap.* 48.7.

20 And Iaakob set a g pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

g The ancient fathers vsed this ceremonie to testifie their hope of the resurrection to come, which was not generally reuealed.

21 ¶ Then Israel went forward, & pitched his tent beyond Migdol-eder.

22 Now when Israel dwelt in the land, Reuben went, and h lay * with Bilhah his fathers concubine, and it came to Israels eare. And Iaakob had twelue sonnes.

h This teacheth that the fathers were not chosen for their merits, but by Gods only mercies, whose election by their faults was not changed. *Chap.* 49.4.

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Ioseph and Beniamin.

25 And the sonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maide: Gad & Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a city of Arbah: this is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundreth and fourescore yeeres.

29 And Izhak gaue vp the ghost, and died, and was * gathered vnto his people, being olde and full of dayes: and his sonnes Esau and Iaakob buried him. *Chap.* 25.8.

CHAP. XXXVI.

1 The wiues of Esau. 7 Iaakob & Esau are rich. 9 The genealogie of Esau. 14 The finding of mules.

NOw these are the a generations of Esau, which is Edom.

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.

2 Esau tooke his wiues of ỳ b daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,

3 And tooke Basemath Ishmaels daughter, sister of Nebaioth.

4 And * Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Ieush, & Iaalam, and Korah: these are the sonnes of Esau which were borne to him in the land

b Besides those wiues whereof is spoken, Chap. 26.34. 1. *Chro.* 1.35.

land of Canaan.

6 So Esau tooke his wiues & his sonnes, and his daughters, and all the soules of his house, and his flockes, and all his cattel, and all his substance, which he had gotten in the lande of Canaan, and e went into another countrey from his brother Iaakob.

7 For their riches were so great that they coulde not dwell together, and the lande, wherein they were strangers, could not receiue them because of their flockes.

8 *Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of ‖ Edom in mount Seir.

10 These are the names of Esaus sonnes: *Eliphaz, the sonne of Adah, the wife of Esau, and Reuel the sonne of Bashemath, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, & Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these bee the sonnes of Adah Esaus wife.

13 ¶ And these are the ‖ sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sonnes of Bashemath Esaus wife.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, ‖ daughter of Zibeon Esaus wife: for she bare vnto Esau, Ieush, and Iaalam, and Korah.

15 ¶ These were ‖ d Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the ‖ sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes that came of Reuel in the land of Edom: these are the ‖ sonnes of Bashemath Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieush, Duke Iaalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, & these are the dukes of them: this Esau is Edom.

20 ¶ *These are the sonnes of Seir the Horite, which inhabited the land before, Lotan, and Shobal, and Zibeon, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori, and Hemam, & Lotans sister was Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: both Aiah, and Anah: this was Anah that found f mules in the wildernesse, as he fed his father Zibeons asses.

25 And the children of Anah were these: Dishon, and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are these: Uz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, duke Dishan: These bee the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And these are the g kings that reigned in the land of Edom, before there reigned any King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, & the name of his citie was Dinhabah.

33 And whē Bela died, Iobab the sonne of Zerah of Bozra raigned in his stead.

34 ¶ When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie was Auith.

36 ¶ When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 ¶ When Samlah was dead, Shaul of h Rehoboth by ỏ riuer, reigned in his stead.

38 ¶ When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, & the name of his citie was Pau: and his wiues name Mehetabel the daughter of Matred, the ‖ daughter of Mezahab.

40 Then these are the names of the Dukes of Esau according to their families, their places, & by their names: Duke Timna, Duke Aluah, Duke Ietheth,

41 Duke Aholibamah, Duke Elah, duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the lande of their inheritance. This Esau is the father of i Edom.

CHAP. XXXVII.

2 Joseph accuseth his brethren. 5 He dreameth and is hated of his brethren. 28 They sell him to the Ishmaelites. 34 Iaakob bewaileth Joseph.

Iaakob nowe dwelt in the land, wherein his father was a stranger, in the lande of Canaan.

2 These are the generations of Iaakob: when Joseph was seuentene yeere olde, he kept sheepe with his brethren, and the child was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues. And Joseph brought vnto their father their ‖ b euill saying.

3 Nowe Israel loued Joseph more then all his sonnes, because he begate him in his olde age, and hee made him a coate of many ‖ colours.

4 So

e Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly, that Iaakob might enioy Canaan according to Gods promise. *Iosh.24.4.*

‖ *Or, the Edomites.* *1.Chron.1.35.*

Or, nephewes.

‖ *Or, neece.*

‖ *Or, chiefe men.*

d If Gods promise be so sure towards them, which are not of his housholde, how much more wil he performe the same to vs?

‖ *Or, nephewes.*

‖ *Or, nephewes.*

1.Chron.1.38.

e Before that Esau did there inhabite.

f Who not contented with those kinds of beasts, which God had created, found out the monsterous generation of mules betwene the Asse and the Mare.

g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth euer, Psal.102.28.

h Which citie is by the riuer Euphrates.

‖ *Or, neece.*

i Of Edom came the Idumeans.

a That is, the story of such things as came to him and his family, as Cha.5,1.

‖ *Or, slander.*

b He complained of the euil words, and iniuries, which they spake and did against him.

‖ *Or, pieces.*

4 So when his brethren sawe that their father loued him more then al his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph c dreamed a dreame, and tolde his brethren, who hated him so much the more.

6 For he said vnto them, Heare, I pray you, this dreame, which I haue dreamed.

7 Behold now, we were binding sheaues in the middes of the fielde: & loe, my sheafe arose and also stood vpright, and beholde, your sheaues compassed round about, and did reuerence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they d hated him so much ỹ more, for his dreames, and for his wordes.

9 ¶ Againe he dreamed another dreame, and told it his brethren, and saide, Behold, I haue had one dreame more, and beholde, the Sunne and the Moone & eleuen starres did reuerence to me.

10 Then he tolde it vnto his father & to his brethren, and his father e rebuked him, and said vnto him, What is this dreame, which thou hast dreamed? shall I, and thy mother, and thy brethren come in deede and fall on the ground before thee?

11 And his brethren enuied him, but his father ‖ f noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel saide vnto Ioseph, Doe not thy brethren keepe in Shechem? come and I will send thee to them.

14 And he answered him, I am here. Then he said vnto him, Goe nowe, see whether it be well with thy brethren, and howe the flockes prosper, and bring me worde againe. So he sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for loe, he was wandring in the fielde, and the man asked him, saying, What seekest thou?

16 And he answered, I seeke my brethren: tel me, I pray thee, where they keepe sheepe.

17 And the man said, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they sawe him afarre off, euen before he came at them, they g conspired against him for to slay him.

19 For they said one to another, Behold, this ‖ dreamer commeth.

20 Come nowe therefore, and let vs slay him, and cast him into some pit, and we wil say, A wicked beast hath deuoured him: then we shall see, what will come of his dreames.

21 * But when Reuben heard that, he deliuered him out of their hands, and saide, ‡ Let vs not kill him.

22 Also Reuben said vnto them, Sheade not blood, but cast him into this pit that is in the wildernesse, and lay no hand vpon him. Thus hee saide, that hee might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Now when Ioseph was come vnto his brethren, they stript Ioseph out of his coate, his particoloured coate that was vpon him.

24 And they tooke him, and cast h him into a pit, and the pit was emptie, without water in it.

25 Then they sate them downe to eate bread: and they lift vp their eyes and looked, and beholde, there came a company of Ishmeelites from Gilead, and their camels laden with spicerie, and ‖ balme, & myrrhe, & were going to carie it downe into Egypt.

26 Then Iudah said vnto his brethren, What auaileth it, if we slay our brother, though we keepe his blood secret?

27 Come and let vs sell him to the Ishmeelites, and let not our handes be vpon him: for he is our brother and our flesh: and his brethren obeyed.

28 Then the * Midianites marchantmen passed by, and they drewe foorth, and lift Ioseph out of the pit, and sold Ioseph vnto the i Ishmeelites for twenty pieces of siluer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and beholde, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, & said, The child is not yonder, and I, whither shal I goe?

31 And they tooke Iosephs coate, & killed a kid of the goates, and dipped the coate in the blood.

32 So they sent ỹ particoloured coate, k and they brought it vnto their father, and said, This haue we found: see nowe, whether it be thy sonnes coate, or no.

33 Then he knewe it, and said, It is my sonnes coate: a wicked beast hath * deuoured him: Ioseph is surely torne in pieces.

34 And Iaakob rent his clothes, and put sackcloth about his loines, and sorowed for his sonne a long season.

35 Then all his sonnes and all his daughters rose vp to comfort him, but he would not be comforted, but said, ‖ Surely I will goe downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites sold him into Egypt vnto Potiphar l an Eunuch of Pharaohs, and his ‖ chiefe steward.

CHAP. XXXVIII.

1 The marriage of Iudah. 7. 9 The treaspasse of Er and Onan, and the vengeance of God that came thereupon. 18 Iudah lieth with his daughter in law Tamar. 24 Tamar is iudged to be burnt for whoredome. 29. 30 The birth of Pharez and Zarah.

AND at that time a Iudah went downe from his brethren, and turned in to a man called Hirah an Aduliamite.

2 And Iudah saw there the daughter of a man called * Shuah a b Canaanite: and he tooke her to wife, and went in vnto her.

3 So she conceiued and bare a sonne, and he called his name Er.

4 * And she conceiued againe, and bare a sonne, and she called his name Onan.

5 Moreouer she bare yet a sonne, whom she

c God reueiled to him by a dreame, what should come to passe.

d The more that God sheweth himselfe fauourable to his, the more doeth the malice of the wicked rage against them.

e Not despising the vision, but seeking to appease his brethren.

‖ *Or, kept diligently.*

f He knewe that God was author of the dreame, but he vnderstood not the meaning.

g The holy Ghost couereth not mens faults, as doe vaine writers which make vice vertue.

‖ *Or, master of dreames.*

Chap. 42. 22.

‡ *Ebr. let vs not smite his life.*

h Their hypocrisie appeareth in this that they feared man more then God: and thought it was not murther, if they shed not his blood: or els had an excuse to couer their fault.

‖ *Or, rosen, turpentine, or triacle.*

Wisd. 10. 13. psal. 105. 17.

i Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here confound their names: as also appeareth, vers. 36. & chap. 39. 1. or els he was first offered to ỹ Midianites, but sold to the Ishmeelites.

k To wit, the messengers which were sent. *Chap. 44. 28.*

‖ *Or, I will mourne for him, so long as I liue.*

l Which word doth not alway signifie him that is gelded, but also him that is in some high dignitie.

‖ *Or, captaine of the garde.*

a Moses describeth the genealogie of Iudah, because the Messias should come of him. *1. Chron. 2. 3.*

b Which affinity notwithstanding was condemned of God. *Num. 26. 19.*

she called Shelah: and Iudah was at Chezib when she bare him.

6 Then Judah tooke a wife to Er his first borne sonne whose name was Tamar.

7 * Nowe Er the first borne of Judah was wicked in the sight of the Lord: therefore the Lord slew him.

8 Then Judah said to Onan, Go in vnto thy brothers wife, and doe the office of a kinsman vnto her, and raise c vp seede vnto thy brother.

9 And Onan knew that the seede should not be his: therefore when he went in vnto his brothers wife, he spilled it on the ground, lest he should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

11 Then saide Judah to Tamar his daughter in lawe, d Remaine a widowe in thy fathers house, till Shelah my sonne grow vp (for he thought this, Lest he die as well as his brethren.) So Tamar went and dwelt in her fathers house.

12 ¶ And in processe of time also the daughter of Shuah Judahs wife died. The Judah, when he ‡ had left mourning, went vp to his sheepe shearers to Timnah, he, and his neighbour Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father in lawe goeth vp to Timnah, to sheare his sheepe.

14 Then she put her widowes garmẽts off from her, & couered her with a vaile, and wrapped her selfe, & sate down in ‖ Pethahenaim, which is by the way to Timnah, because she saw that Shelah was growen, and she was not giuen vnto him to wife.

15 When Judah sawe her, he iudged her an whore: for she had couered her face.

16 And he turned to the way towards her, and said, Come, I pray thee, let me lie with thee. (for he e knewe not that she was his daughter in lawe.) And she answered, What wilt thou giue me for to lie w̃ me?

17 Then said he, I will send thee a kid of the goats from the flocke. & she said, Well, if thou wilt giue me a pledge, til thou send it.

18 Then he said, What is ỹ pledge that I shall giue thee? And she answered, Thy signet, and thy ‖ cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

19 Then she rose, & went & put her vaile from her, & put on her widowes raiment.

20 Afterward Judah sent a kidde of the goates by the hand of his f neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

21 Then asked he the men of that place, saying, Where is the whore, that late in Enaim by the way side? And they answered, There was no whore here.

22 He came therefore to Judah againe, and said, I cannot finde her, & also the men of ỹ place said, There was no whore there.

23 Then Judah said, Let her take it to her, lest we be ‡ s hamed: beholde, I sent this kid, and thou hast not found her.

24 ¶ Now after three moneths, one told Judah, saying, Tamar thy daughter in lawe hath played the whore, and loe, with playing the whore, she is great with childe. Then Judah said, Bring ye her forth and let her be h burnt.

25 When she was brought forth, she sent to her father in law, saying, By ỹ man, vnto whom these things perteine, am I with childe: and saide also, Looke, I pray thee, whose these are, the seale, & the cloake, and the staffe.

26 Then Judah knew them, & said, She is more righteous then I: for she hath done it because I gaue her not to Shelah my sonne. So he lay with her k no more.

27 ¶ Nowe when the time was come that she should be deliuered, beholde, there were twinnes in her wombe.

28 And when she was in trauell, the one put out his hand: and the midwife tooke and bound a redde threed about his hand, saying, This is come out first.

29 But when hee l plucked his hand backe againe, loe, his brother came out, and the midwife said, Howe hast m thou broken the breach vpon thee? and his name was called * Pharez.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 *Joseph is sold to Potiphar.* 2 *God prospereth him.* 7 *Potiphars wife tempteth him.* 13. 20 *He is accused and cast in prison.* 21 *God sheweth him fauour.*

NOwe Joseph was brought downe into Egypt: and Potiphar a an Eunuch of Pharaohs (& his chiefe steward an Egyptian) bought him at the hand of the Ismeelites, which had brought him thither.

2 And the b Lord was with Joseph, and he was a man that prospered, and was in the house of his master the Egyptian.

3 And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

4 So Joseph found fauour in his sight, & serued him: and he made him c ruler of his house, and put all that he had in his hand.

5 And from that time that he had made him ruler ouer his house & ouer all that he had, the Lord d blessed the Egyptians house for Josephs sake; and the blessing of the Lord was vpon al that he had in the house, and in the field.

6 Therefore he left al that he had in Josephs hand, & tooke account of nothing, that was with him, saue onely of the bread, which he did eate. And Joseph was a faire person, and well fauoured.

7 ¶ Nowe therefore after these things, his masters wife cast her eyes vpon Joseph, and said, f Lie with me.

8 But hee refused and saide to his masters wife, Beholde, my master knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath hee kept any thing from

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Num.26.19.

c This order was for the preseruation of the flocke, that the childe begotten by the seconde brother should haue the name and inheritance of the first: which is in the newe Testament abolished.

d For she could not marry in any other familie so long as Iudah would reteine her in his.

‡ *Ebr. was comforted.*

‖ *Or, in the doore of the fountaines: or, where were two wayes.*

e God had wonderfully blinded him ỹ hee could not knowe her by her talke.

‖ *Or, tire of thine head.*

f That his wickednesse might not be knowen to others.

‡ *Ebr. in contempt.*

g He feareth man more then God.

h We see that the Law, which was written in mans heart, taught them that whoredome should be punished with death: albeit no Law as yet was giuen.

i That is, shee ought rather to accuse me then I her.

k For the horrour of the sinne condemned him.

l Their heinous sinne was signified by this monstrous birth.

m Or the separation betweene thee and thy brother.

1. *Chro.* 2. 4. *matt.* 1. 3.

a Reade Chap. 37. 36.

b The fauour of God is the fountaine of all prosperitie.

c Because God prospered him: and so he made religion to serue his profit.

d The wicked are blessed by the company of the godly.

e For he was assured that all things shoulde prosper well: therefore he ate and dranke, and tooke no care.

f In this word he declareth the summe where-vnto all her flateries did tend.

from mee, but onely thee, because thou art his wife: how then can I doe this great wickednesse and so sinne against God?

g The feare of God preserued him against her continuall tentations.

10 And albeit shee spake to Ioseph day by day, yet he hearkened not vnto her, to lie with her, or to be in her company.

11 Then on a certaine day Ioseph entred into the house, to do his businesse: and there was no man of the household in the house:

12 Therefore she caught him by his garment, saying, Sleepe with mee: but he left his garment in her hand, and fled, and got him out.

13 Now when she saw that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and told them, saying, Beholde, hee hath brought in an Ebrew vnto vs ‖ to mocke vs: who came in to mee for to haue slept with me: but I [b] cried with a loud voyce.

‖Or, to do vs villanie and shame.

b This declareth that where incontinencie is, thereunto is ioyned extreme impudency & craft.

15 And when he heard that I lift vp my voyce and cried, he left his garment with me, and fled away, and got him out.

16 So she laied vp his garment by her, vntill her lord came home.

17 Then she told him according to these words, saying, The Ebrew seruant, which thou hast brought vnto vs, came in to mee to mocke me.

‖Or, after this manner.

18 But assoone as I lift vp my voyce and cried, he left his garment with me, and fled out.

19 Then when his master heard the words of his wife, which she told him, saying, After this maner did thy seruaunt to mee, his anger was kindled.

20 And Iosephs master tooke him and put him in [‡] prison, in the place, where the kings prisoners lay bound: and there hee was in prison.

‡Ebr. In the prison house.

i His euil intreatment in the prison may be gathered of the Psal. 105. 18.

21 ¶ But the Lord was with Ioseph, and ‡shewed him mercy, and got him fauour in the sight of the ‖master of the prison.

‡Ebr. inclined mercy vnto him.

‖Or, lord.

22 And the keeper of the prison committed to Iosephs hand all the prisoners that were in the prison, and [k] whatsoeuer they did there, that did he.

k That is, nothing was done without his commandement.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoeuer he did, the Lord made it to prosper.

CHAP. XL.

8 The interpretation of dreames is of God. 12. 19 Ioseph expounderh the dreames of the two prisoners. 23 The ingratitude of the Butler.

AND after these things, the butler of the king of Egypt and his baker offended their lord the king of Egypt.

2 And Pharaoh was angry against his two ‖officers, against the chiefe butler, and against the chiefe baker.

‖Or, eunuches: the word signifieth them that were in high estate, or them that were gelded.

3 Therefore he put them in ward in the chiefe stewards house, in the prison & place where Ioseph was bound.

4 And the chiefe steward gaue Ioseph charge ouer them, and he serued them: and they continued a season in ward:

5 ¶ And they both dreamed a dreame either of them his dreame in one night, [b] each one according to the interpretation of his dreame, both the butler and the baker of the king of Egypt, which were bound in the prison.

a God worketh many wonderful meanes to deliuer his.

b That is, euery dreame had his interpretation as the thing afterward declared.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, beholde, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters warde, saying, Wherefore ‡ looke ye so sadly to day?

‡Ebr. why are your faces euil?

8 Who answered him, Wee haue dreamed, eche one a dreame, and there is none to interpret the same. Then Ioseph said vnto them, [c] Are not interpretations of God? tell them me now.

c Cannot God raise vp such as shall interprete such things?

9 So the chiefe butler tolde his dreame to Ioseph, & said vnto him, In my dreame, beholde, a vine was before me,

10 And in the vine were three branches, and as it budded, her flowre came foorth: and the clusters of grapes ware ripe.

11 And I had Pharaohs cup in mine hand, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph sayde vnto him, This *is* the interpretation of it: The three branches are three dayes.

d He was assured by the Spirite of God, that his interpretation was true.

13 Within three dayes shall Pharaoh lift vp thine head, & restore thee vnto thine ‡office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when thou wast his butler.

‡Ebr. place.

14 But haue mee in remembrance with thee, when thou art in good case, and shew mercie, I pray thee, vnto mee, and [e] make mention of me to Pharaoh, that thou mayest bring me out of this house.

e He refused not the meanes to be deliuered, which he thought God had appointed.

15 For I was stollen away by theft out of the lande of the Ebrewes, and here also haue I done nothing, wherfore they should put me ‖in the dungeon.

‖Or, in the pit.

16 And when the chiefe baker sawe that the interpretation was good, he sayde vnto Ioseph, Also me thought in my dream, that I had three [f] white baskets on mine head.

f That is, made of white twigs, or, as some read, baskets full of holes.

17 And in the vppermost basket there was of all maner baken meates for Pharaoh: and the birds did eate them out of the basket vpon mine head.

18 Then Ioseph answered, and sayde, [g] This is the interpretation thereof: The three baskets are three dayes:

g He sheweth that the ministers of God ought not conceale that, which God reueileth vnto them.

19 Within three dayes shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birdes shall eate thy flesh from off thee.

20 ¶ And so the third day, which was [h] Pharaohs birth day, he made a feast vnto all his seruants: and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.

21 And he restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand,

22 But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 Hee is made ruler ouer all Egypt. 43 Iosephs name is changed. 50 He hath two sonnes: Manasseh

and Ephraim. 54 *The famine beginneth throughout the world.*

‡*Ebr. at the end of two yeeres of dayes.*

a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, and to prouide for Gods Church.

‖*Or, faire to behold.*

‖*Or, faggie place.*

b All these meanes God vsed to deliuer his seruant, and to bring him into fauour and authoritie.

AND ‡ two yeeres after, Pharaoh also a dreamed, and beholde, hee stood by a riuer,

2 And loe, there came out of the riuer seuen ‖ goodly kine and fat fleshed, and they fed in a ‖ medowe:

3 And lo, seuen other kine came vp after them out of the riuer, euil fauoured & leane fleshed, and stood by the other kine vpon the brinke of the riuer.

4 And the euil fauoured & leane fleshed kine did eate vp the seuen wel fauoured and fat kine: so Pharaoh awoke.

5 Againe he slept, & dreamed the b second time: and behold, seuen eares of corne grew vpon one stalke, ranke and goodly.

6 And loe, seuen thin eares, and blasted with the Eastwind, sprang vp after them:

7 And the thinne eares deuoured the seuen ranke and full eares. Then Pharaoh awaked, and loe, it was a dreame.

8 Nowe when the morning came, his spirite was c troubled: therefore he sent and called all the soothsayers of Egypt, and all the wise men thereof, & Pharaoh told them his dreames: but d none could interprete them to Pharaoh.

c This feare was ynough to teach him, that this vision was sent of God.

d The wise of the world vnderstand not Gods secrets, but to his seruants his will is reuealed.

9 Then spake e chiefe butler vnto Pharaoh, saying, I c call to minde my faults this day.

10 Pharaoh being angry with his seruants, put me in ward in the chiefe stewards house, both me and the chiefe baker.

11 Then wee dreamed a dreame in one night, both I, and hee: wee dreamed each man according to the interpretation of his dreame.

12 And there was with vs a yong man, an Ebrew, seruant vnto the chiefe steward, whom when wee told, hee declared our dreames to *vs, to euery one hee declared according to his dreame.

e He confesseth his faule against the King, before he speake of Ioseph.

*Read Chap. 40.5.

13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

14 *Then sent Pharaoh and f called Ioseph, and they brought him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

Psal. 105.20.

f The wicked seeke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

15 Then Pharaoh sayde to Ioseph, I haue dreamed a dreame, and no man can interprete it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interprete it.

16 And Ioseph answered Pharaoh, saying, g Without me God shall ‡ answere for the wealth of Pharaoh.

g As though he would say, if I interprete thy dreame, it commeth of God, and not of me.

‡*Ebr. answere peace.*

17 And Pharaoh said vnto Ioseph, In my dreame, behold, I stood by the banke of the riuer:

18 And loe, there came vp out of the riuer, seuen fat fleshed, & well fauoured kine, and they fed in the medowe.

19 And loe, seuen other kine came vp after them, poore and very ‡ euill fauoured and leane fleshed: I neuer sawe the like in all the land of Egypt, for euil fauoured.

20 And the leane and euil fauoured kine did eate vp the first seuen fat kine.

‡*Ebr. nought.*

21 And when they ‡ had eaten them vp, it could not bee knowen that they had eaten them, but they were still as euill fauoured, as they were at the beginning: so did I awake.

‡*Ebr. were gone into their inward partes.*

22 Moreouer I sawe in my dreame, and behold, seuen eares sprang out of one stalke, full and faire.

23 And lo, seuen eares, withered, thinne, and blasted with the East winde, sprang vp after them.

24 And the thinne eares deuoured the seuen goodly eares. Nowe I haue told the soothsayers, & none can declare it vnto me.

25 ¶ Then Ioseph answered Pharaoh, h Both Pharaohs dreames are one. God hath shewed Pharaoh, what he is about to doe.

h Both his dreames tend to one end.

26 The seuen good kine are seuen yeeres, and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euill fauoured kine, that came out after them, are seuen yeeres: & the seuen emptie eares blasted with the Eastwind, are seuen yeres of famine.

28 This is the thing which I haue said vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Beholde, there come seuen yeeres of great ‖ plentie in all the land of Egypt.

‖*Or, abundance and fatnesse.*

30 Againe, there shall arise after them seuen yeeres of famine, so that all the plentie shall be forgotten in the land of Egypt, and the famine shall consume the land:

31 Neither shall the plentie ‖ be knowen in the land by reason of this famine that shall come after: for it shall bee exceeding great.

‖*Or, they shall remember no more the plentie.*

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hasteth to performe it.

33 Nowe therefore let Pharaoh i prouide for a man of vnderstanding and wisedome, and set him ouer the land of Egypt.

i The office of a true Prophet is not onely to shew the euils to come, but also the remedies for the same.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fift part of the land of Egypt in the seuen plenteous yeeres.

35 And let them gather all k food of these good yeres that come, and lay vp corne vnder the hand of Pharaoh for food, in the cities, and let them keepe it.

36 So the food shall be for the prouision of the land, against the seuen yeeres of famine, which shall bee in the land of Egypt, that the land perish not by famine.

k None should be preferred to honour that haue not gifts of God meete for the same. *Psal.* 105.21. 1. *mac.* 2.53. *act.* 7.10.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then sayde Pharaoh vnto his seruants, Can we finde such a man as this, in whom is the l Spirit of God?

‡*Ebr. mouth.*

39 Then Pharaoh sayd to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisedom like vnto thee.

l Some read, the people shall kisse thy mouth: that is, shall obey thee in al things.

40 *Thou shalt be ouer mine house, and at thy ‡ word shal all my people be armed, onely in the Kings throne will I bee aboue thee.

41 Moreouer

41 Moreouer Pharaoh saide to Ioseph, Beholde, I haue set thee ouer all the land of Egypt.

‖Or, his signet.

42 And Pharaoh tooke off his ‖ ring frō his hande, and put it vpon Iosephs hande, and arayed him in garments of fine linen, and put a golden chaine about his necke.

‡ Ebr. second charet.

43 So hee set him vpon the ‡ best charet that hee had, saue one: and they cried before him, m Abrech, and placed him ouer all the land of Egypt.

44 Againe Pharaoh saide vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hande or his foote in all the land of Egypt.

45 And Pharaoh called Iosephs name ‖ Zaphnath-paaneah: and hee gaue him to wife Asenath the daughter of Poti-pherah ‖ Prince of On. then went Ioseph abroad in the land of Egypt.

m Or, the expounder of secrets.

‖Or, Priest.

n Hisage is mentioned, both to shewe that his authoritie came of God, and also that he suffered imprisonment and exile twelue yeeres an 1 more.

46 ¶ And Ioseph was n thirtie yeere olde when he stoode before Pharaoh king of Egypt: and Ioseph departing from the presence of Pharaoh, went thorowout all the land of Egypt.

47 And in the seuen plenteous yeeres the earth ‡ brought foorth store.

‡ Ebr. made for gatherings.

48 And hee gathered vp all the foode of the seuen plenteous yeeres, which were in the land of Egypt, and layd vp foode in the cities: the food of the fielde, that was round about euery citie, layde he vp in the same.

49 So Ioseph gathered wheate, like vnto the sande of the Sea in multitude out of measure, vntill hee left numbring: for it was without number.

Chap. 46. 20. and 48. 5.

50 Nowe vnto Ioseph were borne *two sonnes (before the yeeres of famine came) which Asenath the daughter of Poti-pherah Prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasseh: for God, said he, hath made me forget all my labour and all myo fathers housholde.

o Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked, and prosperitie caused him to forget it. Psal. 105. 16.

52 Also hee called the name of the second, Ephraim: for God, said he, hath made me fruitfull in the land of mine affliction.

‖Or, foode.

53 ¶ So the seuen yeeres of the plentie that was in the land of Egypt were ended.

54 * Then began the seuen yeeres of famine to come, according as Ioseph had saide: and the famine was in all landes, but in all the land of Egypt was ‖ bread.

55 At the length all the lande of Egypt was affamished, and the people cryed to Pharaoh for bread. And Pharaoh said vnto all the Egyptians, Goe to Ioseph: what he saith to you, doe ye.

56 When the famine was vpon all the lande, Ioseph opened all places, wherein the store was, and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

‖Or, came to Egypt to Ioseph.

57 And all countreis ‖ came to Egypt to buy corne of Ioseph, because the famine was sore in all lands.

CHAP. XLII.

3 Iosephs brethren come into Egypt to buy corne. 7 He knoweth them, and trieth them. 24 Simeon is put in prison. 26 The other returne to their father to fet Beniamin.

THen a Iaakob sawe that there was ‖ foode in Egypt, and Iaakob said vnto his sonnes, Why b gaze yee one vpon another?

a This storie sheweth plainely that all things are gouerned by Gods prouidence for the profite of his Church.

‖Or, corne.

2 And hee saide, Beholde, I haue heard that there is foode in Egypt, * Get you downe thither, and buy vs food thence, that we may liue and not die.

b As men destitute of counsel. Actes 7. 12.

3 ¶ So went Iosephs teme brethren downe to buy corne of the Egyptians.

4 But Beniamin Iosephs brother would not Iaakob send with his brethren: for he said, lest death should ‡ befall him.

‡ Ebr. should meete him.

5 And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

6 Nowe Ioseph was Gouernour of the land, who solde to all the people of the land: then Iosephs brethren came, and bowed their face to the ground before him.

7 And when Ioseph sawe his brethren, he knewe them, and c made himselfe strange toward them, and spake to them roughly, and saide vnto them, Whence come yee? Who answered, Out of the land of Canaan, to buy vitaile.

c This dissembling is not to be followed, nor any particular factes of the Fathers not approued by Gods word. Chap. 37. 5.

8 (Now Ioseph knew his brethren, but they knew not him.

9 And Ioseph remembred the *dreames, which he dreamed of them) and he said vnto them, Yee are spies, and are come to see the ‡ weakenes of the land.

‡ Ebr. nakednes, or, filthines.

10 But they saide vnto him, Nay, my lorde, but to buy vitaile thy seruaunts are come.

11 Wee are all one mans sonnes: wee meane truly, & thy seruants are no spies.

12 But he saide vnto them, Nay, but ye are come to see the weakenes of the land.

13 And they saide, Wee thy seruants are twelue brethren, the sonnes of one man in the lande of Canaan: and beholde, the yongest is this day with our father, and one ‖ is not.

‖Or, is dead.

14 Againe Ioseph saide vnto them, This is it that I spake vnto you, saying, Yee are spies.

15 Hereby ye shal be prooued: d by the life of Pharaoh, ye shall not goe hence, except your yongest brother come hither.

d The Egyptians, which were idolaters, vsed to sweare by their Kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.

16 Send one of you which may fet your brother, and yee shall be kept in prison, that your words may be proued, whether there bee trueth in you: or els by the life of Pharaoh ye are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph said vnto them the third day, This doe, and liue: for I e feare God.

e And therefore am true and iust. Chap. 43. 5.

19 If ye be true men, let one of your brethren be bound in the prison house, and goe ye, carry foode for the famine of your houses:

20 *But bring your yonger brother vnto me, that your wordes may be tried, and that ye die not: and they did so.

21 ¶ And they said one to another, f We haue verily sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, & we would not heare him: therefore is this trouble come vpon vs.

f Affliction maketh men to acknowledge their faults, which otherwise they would dissemble.

22 And Reuben answered them, saying,

Chap.37.21.

g God wil take vengeance vpon vs, and measure vs with our own measure.

‡ *Ebr. an interpreter betweene them.*

h Though he shewed himselfe rigorous, yet his brotherly affection remained.

Warned I not you, saying,* Sinne not against the childe, and yee would not heare? and loe, his g blood is now required.

23 (And they were not aware that Ioseph understood them: for hee ‡ spake vnto them by an interpreter.)

24 Then hee turned from them, h and wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bounde him before their eyes.

25 ¶ So Ioseph commaunded that they should fil their sackes with wheate, and put euery mans money againe in his sacke, and giue them vitaile for the iourney: and thus did he vnto them.

26 And they layd their vitaile vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the Inne, he espied his money: for loe, it was in his sackes mouth.

28 Then he saide vnto his brethren, My money is restored: for loe, it is euen in my sacke. And their heart ‡ failed them, and they were i astonished, and sayde one to another, What is this, that God hath done vnto vs?

29 ¶ And they came vnto Iaakob their father vnto the lande of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison, as spies of the countrey.

31 And wee saide vnto him, We are true men, and are no spies.

32 We be twelue brethren, sonnes of our father: one ‖ is not, and the youngest is this day with our father in the land of Canaan.

33 Then the lord of the countrey said vnto vs, Hereby shall I knowe if yee be true men: leaue one of your brethren with mee, and take food for the famine of your houses and depart,

34 And bring your youngest brother vnto me, that I may knowe that ye are no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the land.

35 ¶ And as they emptied their sackes, beholde, euery mans bundle of money was in his sacke: and when they and their father sawe the bundels of their money, they were afraide.

36 Then Iaakob their father saide to them, Yee haue robbed mee of my children: Ioseph is not, and Simeon is not, and ye will take Beniamin: all these things ‖ are against k me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he saide, My sonne shall not goe downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye goe, then ye shal bring my graye head with sorow vnto the graue.

‖ *Or, cannot be found.*

‖ *Or, light vpon me.*

k For they seemed not to be touched with any loue toward their brethren, which increased his sorowe: and partly as appeareth, he suspected them for Ioseph.

CHAP. XLIII.

13 *Iaakob suffereth Beniamin to depart with his children,* 23 *Simeon is deliuered out of prison,* 30 *Ioseph goeth aside and weepeth.* 32 *They feast together.*

NOw great a famine was in the land.

2 And when they had eaten vp the vitaile, which they had brought from Egypt, their father said vnto them, Turne againe, and buy vs a little foode.

3 And Iudah answered him, saying, The man charged vs by an othe, saying, * Neuer see my face, except your brother be with you.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee foode:

5 But if thou wilt not sende him, we will not goe downe: for the man saide vnto vs, * Looke me not in the face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so euil with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straitly ‖ of our selues and of our kinred, saying, Is your father yet aliue? haue ye any brother? And wee tolde him ‡ according to these wordes: could we knowe certainely that hee would say, Bring your brother downe?

8 Then said Iudah to Israel his father, Sende the boy with mee, that we may rise and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will be suretie for him: of mine hand shalt thou require him.* If I bring him not to thee, and set him before thee, ‡ then let me beare the blame for euer.

10 For except we had made this tarying, doubtlesse by this wee had returned the second time.

11 Then their father Israel saide vnto them, If it must needes be so nowe, doe thus: take of the best fruites of the lande in your vessels, and bring the man a present, a little rosen, and a litle honie, ‖ spices and myrrhe, nuts, and almonds:

12 And take b double money in your hande, and the money that was brought againe in your sackes mouthes: carry it againe in your hand, lest it were some ouersight.

13 Take also your brother, and arise, and goe againe to the man.

14 And c God Almightie giue you mercie in the sight of the man, that he may deliuer you your other brother, and Beniamin: but I shal be d robbed of my childe, as I haue bene.

15 Thus the men tooke this present, and tooke twise so much money in their hande with Beniamin, and rose vp, & went downe to Egypt and stoode before Ioseph.

16 And when Ioseph sawe Beniamin with them, he saide ‖ to his stewarde, Bring these men home, and kill meate, and make ready: for the men shall eate with mee at noone.

17 And the man did as Ioseph bade, and brought the men vnto Iosephs house.

18 Nowe when the men were brought into Iosephs house, they were e afrayde, and sayd, Because of the money, that came in our sackes mouthes at the first time, are we

Chap.42.20.

Chap.42.20.

‖ *Or, of our estate and condition.*

‡ *Ebr. to the mouth of these wordes: that is, that thing which he asked vs.*

Chap.44.32.

‡ *Ebr. I will sinne to thee.*

‖ *Or, sweete smels.*

a This was a great tentation to Iaakob to suffer so great famine in that land where God had promised to blesse him.

b When we are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate and condition.

c Our chiefe trust ought to be in God, and not in worldly meanes.

d He speaketh these wordes not so much of despaire, as to make his sonnes more carefull to bring againe their brother.

‖ *Or, to the ruler of his house.*

e So the iudgement of God presseth their conscience.

we brought, that he may ‡picke a quarell against vs, and ‡ lay some thing to our charge, and bring vs in bondage and our asses.

‡Ebr. role himselfe vpon vs.
‡Ebr. cast himselfe vpon vs.

19 Therefore came they to Ioseph steward, & communed with him at the doore of the house,

20 And said, Oh sir, * wee came in deed downe hither at the first to buy food,

Chap. 42. 3.

21 And as we came to an Inne and opened our sackes, behold, euery mans money was in his sackes mouth, euen our money in full weight, but we haue brought it again in our hands.

22 Also other money haue wee brought in our hands to buy food, but we cannot tel, who put our money in our sackes.

23 And he said, ‖ Peace bee vnto you, feare not: f your God and the God of your father hath giuen you that treasure in your sackes, I had your money: and he brought forth Simeon to them.

‖Or, you are well.
f Notwithstanding the corruptions of Egypt, yet Ioseph taught his familie to feare God.

24 So the man led them into Iosephs house, and gaue them water to wash their feete, and gaue their asses prouender.

25 And they made ready their present against Ioseph came at noone (for they heard say, that they should eate bread there)

26 Whē Ioseph came home, they brought the present into the house to him, which was in their hands, and bowed downe to the ground before him.

27 And he asked them of their ‡prosperitie, and said, Is your father the olde man, of whom ye told me, in good health? is he yet aliue?

‡Ebr. peace.

28 Who answered, Thy seruant our father is in good health, he is yet aliue: and they bowed downe, and made obeisance.

29 And he lifting vp his eyes, beheld his brother Beniamin his mothers sonne, and said, Is this your ponger brother, of whom ye told me? And he said, God be mercifull vnto thee, my sonne.

g For they two only were borne of Rahel.

‖Ebr. bowels.

30 And Ioseph made haste (for his ‡affection was inflamed toward his brother, and sought where to weepe) and entred into his chamber, and wept there.

31 Afterward hee washed his face, and came out, and refrained himselfe, and said, Set on ‡ meate.

‡Ebr. bread.

32 And they h prepared for him by himselfe, and for them by themselues, and for the Egyptians, which did eate with him, by themselues, because the Egyptians might not eate bread with the Ebrewes: for that was an i abomination vnto the Egyptians.

h To signifie his dignitie.
i The nature of the superstitious is to condemne all other in respect of themselues.

33 So they sate before him: the eldest according vnto his age, and the ponger according vnto his youth. and the men marueiled among themselues.

34 And they tooke measses from before him, & sent to them: but Beniamins measse was fiue times so much as any of theirs: and they dranke ‖ and had of the best drinke with him.

k Sometime this word signifieth to be drunken, but here it is meant that they had ynough and dranke of the best wine.

CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 Iudah offereth himselfe to be seruant for Beniamin.

AFterward he commanded his steward, saying, Fill the mens sackes with food, as much as they can carry, and put euery mans money in his sackes mouth.

2 And a put my cup, I meane the siluer cup, in the sackes mouth of the ponger, and his corne money. And he did according to the commaundement that Ioseph gaue him.

a We may not by this example vse any vnlawful practises, seeing God hath commanded vs to walke in simplicitie.

3 And in the ‡ morning the men were sent away, they, and their asses.

‡Ebr. the morning shone.

4 And when they went out of the citie not farre off, Ioseph said to his steward, Vp, follow after the men: and when thou doest ouertake thē, say vnto them, Wherefore haue ye rewarded euil for good?

5 Is that not the cuppe, wherein my lord drinketh? b and in the which hee doeth diuine and prophecie? ye haue done euill in so doing.

b Because the people thought he could diuine, he attributeth to himselfe that knowledge: or els he faineth that he consulted with soothsayers for it: with simulation is worthy to be reproued.

6 ¶ And when hee ouertooke them, he said those words vnto them.

7 And they answered him, Wherefore saith my lord such words? God forbid that thy seruants should doe such a thing.

8 Behold, the money which we found in our sackes mouthes, we brought againe to thee out of the land of Canaan: how then should we steale out of thy lordes house, siluer, or gold?

9 With whomsoeuer of thy seruants it be found, let him die, and we also will be my lords bondmen.

10 And he said, Now then let it be according vnto your wordes: he with whom it is found, shall be my seruant, and ye shall be ‡ blamelesse.

‡Ebr. innocent.

11 Then at once euery man tooke downe his sacke to the ground, and euery one opened his sacke.

12 And he searched, and began at the eldest and left at the ponger: and the cup was found in Beniamins sacke.

13 Then they ‹rent their clothes, and laded euery man his asse, and went againe into the citie.

c To signifie how greatly the thing displeased them, and how sory they were for it.

14 ¶ So Iudah and his brethren came to Iosephs house (for he was yet there) and they fell before him on the ground.

15 Then Ioseph said vnto them, What act is this, which ye haue done? know yee not that such a man as I, can diuine and prophecie?

16 Then sayde Iudah, What shall wee say vnto my lord? what shall we speake? and how can we iustifie our selues? d God hath found out the wickednesse of thy seruants: behold, we are seruants to my lord, both wee, and he, with whom the cuppe is found.

d If we see no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our sinnes,

17 But he answered, God forbid, that I should doe so, but the man, with whom the cup is found, he shalbe my seruant, and goe ye in peace vnto your father.

18 ¶ Then Iudah drew neere vnto him, and said, Oh my lord, let thy seruaunt now speake a word in my lordes eares, and let not thy wrath bee kindled against thy seruant: for thou art euen e as Pharaoh.

e Equall in authoritie: or next vnto the king. *Chap. 42. 13, 16.*

19 My lord asked his seruaunts, saying, *Haue ye a father, or a brother?

20 And we answered my lord, We haue a father that is olde, ‡ a yong ‡ childe, which he begate in his age: and his brother is dead, and he alone is left of his mother, and his father loueth him.

‡ *Ebr. child of his old age.*

21 Now thou saydst vnto thy seruants, Bring him vnto me, that I may ‖ set mine eye vpon him.

‖ *Or, that I may see him.*

22 And we answered my lord, The child cannot depart from his father: for if hee leaue his father, his father would die.

23 Then saidst thou vnto thy seruants, *Except your yonger brother come downe with you, loohe in my face no more.

Chap. 43. 3.

24 So when we came vnto thy seruant our father, and shewed him what my lord had sayd,

25 And our father sayd vnto vs, Goe againe, buy vs a little food,

26 Then we answered, Wee cannot goe downe: but if our yongest brother ‡ go with vs, then will wee goe downe: for wee may not see the mans face, except our yongest brother be with vs.

‡ *Ebr. be with vs.*

27 Then thy seruant my father said vnto vs, Ye know that my f wife bare me two sonnes,

f Rahel bare to Iaakob, Ioseph and Beniamin.

28 And the one went out from mee, and I sayd, Of a surete he is torne in * pieces, and I saw him not since.

Chap. 37. 33.

29 Nowe yee take this also away from me: if death take him, then g yee shall bring my gray head in sorow to the graue.

g Ye shal cause me to die for sorow.

30 Now therefore, when I come to thy seruant my father, and the child be not with vs, (seeing that his ‡ life dependeth on the childes life)

‡ *Ebr. his soule is bound to his soule.*

31 Then when he shall see that the child is not come, he will die: so shall thy seruants bring the gray head of thy seruaunt our father with sorow to the graue.

32 Doubtlesse thy seruant became suertie for the child to my father, and sayd, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

Chap. 43. 9.

33 Nowe therefore, I pray thee, let mee thy seruant bide for the child, as a seruant to my lord, and let the childe goe vp with his brethren.

h Meaning, he had rather remaine there prisoner, then to returne and see his father in heauinesse,

34 For h how can I go vp to my father, if the child be not with me, vnlesse I would see the euil that shal come on my father?

CHAP. XLV.

1 Ioseph maketh himselfe knowen to his brethren. 8 He sheweth that all was done by Gods prouidence. 18 Pharaoh commandeth him to send for his father. 24 Ioseph exhorteth his brethrē to concord. 27 Iaakob reuiyeth.

THen Ioseph could not refraine himselfe before all that stood by him, but he cried, a Cause fourth euery man from me. And there taried not one with him, while Ioseph vttred himselfe vnto his brethren.

a Not that he was ashamed of his kinred, but that he would couer his brethrens faule,

2 And he wept and cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph sayd to his brethren, I am Ioseph: doeth my father yet liue? But his brethren could not answer him, for they were astonished at his presence.

4 Againe, Ioseph sayd to his brethren, Come neere, I pray you, to mee. And they came neere. And hee sayd, * I am Ioseph your brother, whom ye sold into Egypt.

Acts 7. 13.

5 Now therefore, be not b sadde, neither grieued with your selues, that yee sold mee hither: * for God did send mee before you for your preseruation.

b This example teacheth, that we must by all meanes comfort them, which are truely humbled and wounded for their sinnes.

6 For nowe two yeeres of famine haue bene through the land, and fiue yeeres are behind, wherein neither shall be earing nor harueft.

Chap. 50. 20.

7 Wherefore God sent me before you to preserue your posteritie in this land, and to saue you alme by a great deliuerance.

8 Now then you sent not me hither, but c God, who hath made mee a father vnto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

c Albeit God detest sinne, yet he turneth mans wickednesse to serue to his glory.

9 Haste you and go vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made mee lord of all Egypt: come downe to me, tarie not.

10 And thou shalt dwell in the land of Goshen, and shalt bee neere me, thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yet remaine fiue yeeres of famine) least thou perish through pouertie, thou and thy household, and all that thou hast.

12 And behold, your eies doe see, and the eyes of my brother Beniamin, that d my mouth speaketh to you.

d That is, that I speake in your owne language, and haue none interpreter.

13 Therefore tell my father of all mine honour in Egypt, and of all that ye haue seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreouer, hee kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the ‡ tidings came vnto Pharaohs house, so that they said, Iosephs brethren are come: & it pleased Pharaoh well, and his seruants.

‡ *Ebr. voyce.*

17 Then Pharaoh sayde vnto Ioseph, Say to thy brethren, This do ye, lade your beastes, and depart, goe to the land of Canaan,

18 And take your father, & your households, and come to mee, & I will giue you the e best of the land of Egypt, and ye shall eate of the f fat of the land.

e The most plentifull ground.

f The chiefest fruites and commodities.

19 And I command thee, Thus doe ye, take you charets out of the land of Egypt for your children, and for your wiues, and bring your father, and come.

20 Also ‡ regard not your stuffe: for the best of all the land of Egypt is yours.

‡ *Ebr. let not your eye spare your vessels.*

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: he gaue them vitaile also for the iourney.

22 Ye gaue them all, none except, change of rayment: but vnto Beniamin hee gaue three

three hundreth pieces of siluer, & fiue suites of rayment.

‖Or, he sent as much, to wit, siluer, as verse 22. and ten asses.

23 And vnto his father ‖ likewise he sent ten hee asses laden with the best things of Egypt, and ten the asses laden with wheat, and bread, and meate for his father by the way.

24 So sent hee his brethren away, and they departed: and he said vnto them, g Fal not out by the way.

g Seeing he had remitted the fault done toward him, he would not that they should accuse one another.

25 ¶ Then they went vp from Egypt, and came vnto the lande of Canaan vnto Iaakob their father,

26 And told him, saying, Ioseph is yet aliue, and he also is gouernour ouer all the land of Egypt, and Iaakobs heart h failed: for he beleeued them not.

h As one betweene hope and feare.

27 And they told him all the wordes of Ioseph, which he had saide vnto them: but when hee sawe the charets, which Ioseph had sent to carie him, then the spirit of Iaakob their father reuiued.

28 And Israel saide, I haue enough: Ioseph my sonne is yet aliue: I will goe and see him per I die.

CHAP. XLVI.

1 *God assureth Iaakob of his iourney into Egypt.* 27 *The number of his familie when hee went into Egypt.* 29 *Ioseph meeteth his father.* 34 *He teacheth his brethren what to answere to Pharaoh.*

THen Israel tooke his iournay with all that hee had, and came to Beer-sheba, and a offered sacrifice vnto the God of his father Izhak.

a Whereby hee both signified that he worshipped the true God, and also that he kept in his heart the possession of that land, from whence presente necessitie droue him.

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.

3 Then he saide, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will b goe downe with thee into Egypt, and I will also c bring thee vp againe, and Ioseph shall d put his hand vpon thine eyes.

b Conducting thee by my power.

c In thy posteritie.

d Shal shut thine eyes when thou diest: which appertained to him that was most deare, or chiefe of the kinred.

5 Then Iaakob rose vp from Beer-sheba: and the sonnes of Israel caried Iaakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to carie him.

6 And they tooke their cattell, and their goods, which they had gotten in the land of Canaan, and came into Egypt, both *Iaakob and all his seede with him,

Iosh. 24. 4. Psal. 105. 23. Isa. 52. 4.

7 His sonnes & his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seede brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, euen Iaakob and his sonnes: *Reuben, Iaakobs first borne.

Exo. 1. 2 & 6. 14. numb. 26. 5. 1. chro. 5. 1.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of *Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

Exod. 6. 15. 1. chro. 4. 24.

11 ¶ Also the sonnes of *Leui: Gershon, Kohath, and Merari.

1. Chro. 5. 27. & 6. 1. 2. Chro. 2. 3. & 4. 31. chap. 38. 3.

12 ¶ Also the sonnes of *Iudah: Er and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the lande of Canaan.) And the sonnes of Pharez were Hezron and Hamul.

13 ¶ Also the sonnes of *Issachar: Tola, and Phuuah, and Iob, and Shimron.

1. Chro. 7. 1.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Iahleel.

15 These be the sonnes of Leah, which she bare vnto Iaakob in Padan Aram, with his daughter Dinah. All the ‖ soules of his sonnes, and his daughters, were thirtie and three.

‖Or, persons.

16 ¶ Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of *Asher: Iimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sonnes of Beriah: Heber, and Malchiel.

1. Chro. 7. 30.

18 These are the children of Zilpah, whome Laban gaue to Leah his daughter: and these shee bare vnto Iaakob, euen sixteene soules.

19 The sonnes of Rahel Iaakobs wife, were Ioseph, and Beniamin.

20 ¶ And vnto Ioseph in the land of Egypt were borne Manasseh, and Ephraim, which *Asenath the daughter of Poti-pherah Prince of On bare vnto him.

Chap. 41. 50.

21 ¶ Also the sonnes of *Beniamin: Bela, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

1. Chro. 7. 6. and 8. 1.

22 These are the sonnes of Rahel, which were borne vnto Iaakob, fourteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, and Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and shee bare these to Iaakob, in all, seuen soules.

26 All the *soules, that came with Iaakob into Egypt, which came out of his ‡ lopnes (beside Iaakobs sonnes wiues) were in the whole, threescore and sixe soules.

Deut. 10. 22.

‡Ebr. thighes.

27 Also the sonnes of Ioseph, which were borne him in Egypt were two soules: so that all the soules of the house of Iaakob, which came into Egypt, are seuentie.

28 ¶ Then hee sent Iudah before him vnto Ioseph, to ‖ direct his way vnto Goshen, and they came into the lande of Goshen.

‖Or, to prepare him a place.

29 Then Ioseph ‡ made ready his charet, and went vp to Goshen, to meete Israel his father, and presented himselfe vnto him, and fell on his necke, and wept vpon his necke a ‡ good while.

‡Ebr. bound his charet.

‡Ebr. yet, or still.

30 And Israel saide vnto Ioseph, Now let mee die, since I haue seene thy face, and that thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I will go vp and shew Pharaoh, and tell him, Vp brethren, and my fathers house, which were in the lande of Canaan, are come vnto me,

32 And the men are e sheepeheardes, and because they are sheepeheardes, they haue

e He was not ashamed of his father and kinred, though they were of base condition.

brought their sheepe and their cattell, and all that they haue.

33 And if Pharaoh call you, & aske you, what is your trade?

34 Then yee shall say, Thy seruants are men occupied about cattell, from our childhood euen vnto this time, both we and our fathers: that yee may dwell in the lande of Goshen: for euery sheepekeeper is an f abomination vnto the Egyptians.

f God suffereth the world to hate his, that they may forsake the filth of the world, and cleaue to him.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priestes haue liuing of the king. 28 Iaakobs age, when he dieth. 30 Ioseph sweareth to burie him with his fathers.

THen came Ioseph and tolde Pharaoh, and saide, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the lande of Canaan, and behold, they are in the lande of Goshen.

2 And Ioseph tooke part of his brethren, euen a fiue men, and presented them vnto Pharaoh.

a That the king might be assured they were come, and see what maner of people they were.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are sheepeheards, both we and our fathers.

4 They saide moreouer vnto Pharaoh, For to sojourne in the land are we come: for thy seruãts haue no pasture for their sheepe, so sore is the famine in the land of Canaan. Nowe therefore, wee pray thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

b Iosephs great modestie appeareth in that hee would enterprise nothing without the kings commandement.

6 The b land of Egypt is before thee: in the best place of the lande make thy father and thy brethren dwell: let them dwell in the lande of Goshen: and if thou knowest that there be men of actiuitie among them, make them rulers ouer my cattel.

7 Ioseph also brought Iaakob his father, and set him before Pharaoh, and Iaakob ‡ saluted Pharaoh.

‡ *Ebr. blessed.*

8 Then Pharaoh sayde vnto Iaakob, ‡ Howe olde art thou?

‡ *Ebr. Howe many dayes are the yeeres of thy life? Hebr.* 11.9, 13.

9 And Iaakob saide vnto Pharaoh, The whole time of my * pilgrimage is an hundreth and thirtie yeeres: fewe and euill haue the dayes of my life beene, and I haue not attained vnto the yeeres of the life of my Fathers, in the dayes of their pilgrimages.

10 And Iaakob ‡ tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

‡ *Ebr. blessed.*

11 ¶ And Ioseph placed his father, and his brethren, and gaue them possession in the lande of Egypt, in the best of the lande, euen in the land of c Rameses, as Pharaoh had commanded.

c Which was a citie in the countrey of Goshen, Exod. 1. 11.

12 And Ioseph nourished his father, and his brethren, and all his fathers house holde with bread, d euen to the yong children.

d Some reade, that he fed them as litle babes, because they coulde not prouide for themselues against that famine.

13 ¶ Nowe there was no bread in all the lande: for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were ‡ famished by reason of the famine.

‡ *Ebr. brought to an extremitie, or, as their wits end.*

14 And Ioseph gathered all the money, that was found in the lande of Egypt, and in the lande of Canaan, for the corne which they bought, and e Ioseph layd vp the money in Pharaohs house.

e Wherein he both declareth his fidelitie toward the king, and his mind free from couetousnesse.

15 So when money failed in the land of Egypt, and in the lande of Canaan, then all the Egyptians came vnto Ioseph, & sayde, Giue vs bread: for why should wee die before thee? for our money is spent.

16 Then said Ioseph, Bring your cattel, and I will giue you for your cattell, if your money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flockes of sheepe, and for the heards of cattell, and for the asses: so he fedde them with bread for all their cattel that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and said vnto him, We will not hide from my lorde, that since our money is spent, and my lord hath the heardes of the cattell, there is nothing left in the sight of my lorde, but our bodies and our ground.

19 Why shal we perish in thy sight, both we, and our f lande? buy vs and our lande for bread, and we and our land will be bond to Pharaoh: therefore giue vs seede, that we may liue and not die, and that the lande goe not to waste.

f For except the ground be tilled and sowen, it perisheth, and is as it were dead.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground, because the famine was sore vpon them: so the lande became Pharaohs.

21 And hee * remooued the people vnto the cities, from one ‡ side of Egypt euen to the other.

g By this changing, they signified that they had nothing of their owne, but receiued al of the kings liberalitie.

‡ *Ebr. end of the border.*

22 Onely the land of the Priests bought he not: for the Priestes had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they solde not their ground.

23 Then Ioseph sayde vnto the people, Beholde, I haue bought you this day, and your lande for Pharaoh: loe, here is seede for you: sowe therefore the ground.

24 And of the increase yee shall giue the fift part vnto Pharaoh, and foure partes shall be yours for the seede of the fielde, and for your meate, and for them of your households, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lorde, and wee will bee Pharaohs seruants.

26 Then Ioseph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh should haue the fift part, h except the land of the priestes onely, which was not Pharaohs.

h Pharaoh in prouiding for idolatrous priests shall be a condemnation to all them which neglect the true ministers of Gods word.

27 ¶ And Israel dwelt in the lande of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreouer,

28 Moreouer, Iaakob lined in the lande of Egypt seuentéene yeres, so that ꝺ whole age of Iaakob was an hundreth fourtie and seuen yeeres.

29 Now when the time drew neere that Israel must die, he called his sonne Ioseph, and saide vnto him, If I haue nowe founde grace in thy sight, *put thine hand now vnder my thigh, and deale mercifully and truly with mee: burie mee not, I pray thee, in Egypt.

30 But when I shal i sleepe with my fathers, thou shalt carie me out of Egypt, and burie me in their buriall. And he answered, I will doe as thou hast said.

31 Then he saide, Sweare vnto me. And he sware vnto him. And Israel k worshipped toward the beds head.

CHAP. XLVIII.

1 *Ioseph with his two sonnes visiteth his sicke father.* 3 *Iaakob rehearseth Gods promise.* 5 *He receiueth Iosephs sonnes as his.* 19 *He preferreth the yonger.* 21 *He prophecieth their returne to Canaan.*

AGaine after this, one saide to Ioseph, Loe, thy father is sicke: then hee tooke with him his a two sonnes, Manasseh and Ephraim.

2 Also one tolde Iaakob, and saide, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him and sate vpon the bed.

3 Then Iaakob saide vnto Ioseph, God ‖ Almightie appeared vnto mee at * Luz in the land of Canaan, and blessed me.

4 And hee said vnto me, Beholde, I will make thee fruitfull, and will multiplie thee, and will make a great number of people of thee, and will giue this lande vnto thy seede after thee for an ᵇ euerlasting possession.

5 ¶ And now thy * two sonnes, Manasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall bee mine, as Reuben and Simeon are mine.

6 But thy image which thou hast begotten after them, shall bee thine: they shall bee called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rachel * died vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes iourney of grounde to come to Ephrath: and I buried her there in the way to Ephrath: the same is Beth-lehem.

8 Then Israel beheld Iosephs sonnes, and said, Whose are these?

9 And Ioseph said vnto his father, They are my sonnes, which ᶜ God hath giuen me here. Then he saide, I pray thee, bring them to me, that I may blesse them:

10 (For the eyes of Israel were dimme for age, so that he could not wel see) Then he caused them to come to him, and hee kissed them and embraced them.

11 And Israel saide vnto Ioseph, I had not thought to haue seene thy face: yet loe, God hath shewed me also thy seede.

12 And Ioseph tooke them away from his ‡knees, and did reuerence ‡ downe to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hande towarde Israels left hand, and ‖ Manasseh in his left hande toward Israels right hande, so hee brought them vnto him.

14 But Israel stretched out his right hande, and layde it on ᵈ Ephraims head, which was the yonger, and his left hande vpon Manassehs head (directing his hands of purpose) for Manasseh was the elder.

15 ¶ *Also hee blessed Ioseph and saide, The God before whome my fathers Abraham and Izhak did walke, the God, which hath fed me all my life long vnto this day,

16 The ᵉ Angel, which hath deliuered me from all euill, blesse the children, and let my ſname bee named vpon them, and the name of my fathers Abraham and Izhak, that they may growe as fish into a multitude in the middes of the earth.

17 But when Ioseph sawe that his father layd his right hande vpon the head of Ephraim, it ᵍ displeased him: and he stayed his fathers hand to remoue it from Ephraims head to Manassehs head.

18 And Ioseph said vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and saide, I knowe well, my sonne, I knowe well: hee shall be also a people, and he shall bee great likewise: but his ponger brother shall bee greater then he, and his seede shall be full of nations.

20 So he blessed them that day, and said, In thee Israel shall blesse, and say, God make thee as ᵇ Ephraim and as ‖ Manasseh. And he set Ephraim before Manasseh.

21 Then Israel saide vnto Ioseph, Behold, I die, and God shall bee with you, and bring you againe vnto the land of ⁱ your fathers.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which ᵏ I gate out of the hand of ꝺ Amorite by my * sword and by my bowe.

CHAP. XLIX.

1 *Iaakob blesseth all his sonnes by name, and sheweth them what is to come.* 10 *Hee telleth them that Christ shall come out of Iudah.* 29 *He will be buried with his fathers.* 33 *He dieth.*

THen Iaakob called his sonnes, and said, Gather your selues together, that I may tell you what shall come to you in the ª last dayes.

2 Gather your selues together, & heare, ye sonnes of Iaakob, and hearken vnto Israel your father.

3 ¶ Reuben mine eldest sonne, thou art my ᵇ might, & the beginning of my strength, ᶜ the excellencie of dignitie, and the excellencie of power:

4 Thou wast light as water: thou shalt not be excellent, because thou * wentest vp to thy fathers bed: ‖ then diddest thou defile my bed, thy dignitie is gone.

5 ¶ Simeon and Leui, brethren in euill, the ‖ instruments of cruelitie are in their habitations.

6 Into

a Ioseph more esteemeth that his children should be receiued into Iaakobs familie, which was the Church of God, then to enioy al the treasures of Egypt. ‖*Or, all sufficient.* *Cha.*28.13.

b Which is true in the carnall Israel vnto the comming of Christ, and in the spiritual for euer. *Chap.*41.50.

*Chap.*35.19.

c The faithfull acknowledge all benefites to come of Gods free mercies.

‡*Ebr. his face to the ground.*

*Chap.*24.2.

i Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.

k He reioyced that Ioseph had promised him, and setting himselfe vp vpon his pillow, praised God. Reade 1.Chro.29.10.

d Gods iudgement is oft times contrary to mans, and he preferreth that, which man despiseth. *Heb.* 11.21.

e This Angel must be vnderstood of Christ, as Chap.31.13. and 32.1.

f Let them be taken as my children.

g Ioseph faileth in binding Gods grace to the order of nature.

h In whom Gods graces should manifestly appeare.

i Which they had by faith in the promes.

k By my children whom God spared for my sake. *Chap.*34.25.

a When God shal bring you out of Egypt: And because that he speaketh of the Messias, he nameth it the last dayes.

b Begotten in my youth.

c If thou hadst not lost thy birthright by thine offence. *Chap.*35.22. 1.*chro.*5.1. ‖*Or, it ceased to be my bed.* ‖*Or, their swords were instruments of violence.*

6 Into

6 Unto their secret let not my soule come: my [d] glorie, bee not thou ioyned with their assemblie: for in their wrath they slewe [e] a man, ‡ and in their selfewill they digged downe a wall.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruel: I will [f] deuide them in Iaakob, and scatter them in Israel.

8 ¶ Thou Iudah, thy brethren shal praise thee: thine hand shal be in the necke of thine enemies: thy fathers sonnes shall ‖ bowe downe vnto thee.

9 Iudah, as a Lyons whelpe shalt thou come vp from the spoile, my sonne. He shall lie downe and couch as a Lyon, and as a Lioness. [h] Who shall stirre him vp?

10 The ‖ scepter shall not depart from Iudah, nor a lawgiuer from betweene his feete, vntill [i] Shiloh come, and the people shall be gathered vnto him.

11 Hee shall binde his asse foale vnto the [k] vine, and his asses colte vnto the best vine. he shall wash his garment in wine, and his cloke in the blood of grapes.

12 His eyes shalbe red with wine, and his teeth white with milke.

13 ¶ Zebulun shall dwell by the sea side, and he shalbe an hauen for shippes: and his border shalbe vnto Zidon.

14 ¶ Issachar shalbe ‡ [l] a strong asse, couching downe betweene two burdens:

15 And hee shall see that rest is good, and that the land is pleasant, and he shall bowe his shoulder to beare, and shall bee subiect vnto tribute.

16 ¶ Dan [m] shal iudge his people as one of the tribes of Israel.

17 Dan shall be a [n] Serpent by the way, an adder by the path, biting ‖ horse heeles, so that his rider shall fall backward.

18 ° O Lorde, I haue waited for thy saluation.

19 ¶ Gad, an hoste of men shal ouercome him, but he shall ouercome at the last.

20 ¶ Concerning Asher, his [p] bread shall be fat, and he shall giue pleasures for a king.

21 ¶ Naphtali shalbe a Hinde let goe, giuing [q] goodly wordes.

22 ¶ Ioseph shal bee ‡ a fruitfull bough, euen a fruitfull bough by the Well side: the ‡ small boughes shall runne vpon the wall.

23 [r] And the archers grieued him, and shot against him, and hated him.

24 But his bowe abode strong, and the hands of his armes were strengthened, by the hands of the mightie God of Iaakob, of whome was the feeder appointed by the [s] Stone of Israel,

25 Euen by the God of thy father, who shall helpe thee, and by the Almightie, who shal blesse thee with heauenly blessings from aboue, with blessings of the deepe, that lieth beneath, with blessings of the breastes, and of the wombe.

26 The blessings of thy father shall bee [t] stronger then the blessings of mine elders: vnto the end of the hilles of the world they shall bee on the head of Ioseph, and on the top of the head of him that was [u] separate from his brethren.

27 ¶ Beniamin shall rauine as a woolfe: in the morning hee shall deuoure the praye, and at night he shall deuide the spoile.

28 ¶ All these are the twelue tribes of Israel, and thus their father spake vnto them, and blessed them: euery one of them blessed he with a seuerall blessing.

29 And he charged them, and saide vnto them, I am ready to bee gathered vnto my people: * burie mee with my fathers in the caue that is in the field of Ephron the Hittite,

30 In the caue that is in the fielde of Machpelah besides Mamre in the lande of Canaan: which caue Abraham bought with the fielde of Ephron the Hittite for a possession to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Isaak and Rebekah his wife: and there I buried Leah.

32 The purchase of the fielde, and the caue that is therein, was bought of the children of Heth.

33 Thus Iaakob made an ende of giuing charge to his sonnes, and [x] plucked vp his feete into the bed, and gaue vp the ghost, and was gathered to his people.

CHAP. L.

12 Iaakob is buried. 19 Ioseph forgiueth his brethren. 23 Hee seeth his childrens children. 25 He dieth.

THen Ioseph fell vpon his fathers face, and wept vpon him, and kissed him.

2 And Ioseph commanded his seruants the [a] Physitions, to embaume his father, and the Physitions embaumed Israel.

3 So fourtie dayes were accomplished, (for so long did the daies of them that were embaumed last) and the Egyptians bewailed him [b] seuentie dayes.

4 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, and say,

5 My father made mee * sweare, saying, Loe, I die, burie mee in my graue, which I haue made me in the land of Canaan: now therefore let me goe, I pray thee, and burie my father, and I will come againe.

6 Then Pharaoh said, Goe vp and burie thy father, [c] as he made thee to sweare.

7 ¶ So Ioseph went vp to burie his father, and with him went all the seruants of Pharaoh, both the Elders of his house, and all the Elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren, and his fathers house: onely their children, and their sheepe, and their cattell left they in the land of Goshen.

9 And there went vp with him both charets and horsemen: and they were an exceeding great companie.

10 And they came to ‖ Goren Atad, which is beyonde Iordan, and there they made a great and exceeding sore lamentation: and he mourned for his father seuen dayes.

11 And

d Or, tongue: meaning, that he neither cõsented to them in word nor thought.

e The Shechemites, Chap. 34. 26.

f For Leui had no part, and Simeon was vnder Iudah, Ios. 19. 1. till God gaue them the place of the Amalekites, 1. Chro. 4. 43.

g As was verified in Dauid and Christ.

h His enemies shal so feare him.

‖ Or, kingdome.

i Which is Christ the Messias, the giuer of all prosperitie: who shall call the Gentiles to saluation.

k A countrey most abundant with vines and pastures is promised him.

‡ Ebr. an asse of great bones.

l His force shall be great, but he shall want courage to resist his enemies.

m Shall haue the honour of a tribe.

n That is, full of subtiltie.

o Seeing the miseries that his posteritie should fall into, hee breaketh out in prayer to God, to remedie it.

p He shal abound.

m corne and pleasant fruits.

q Ouercoming more by faire wordes then by force.

‡ Ebr. a sonne of increase.

‡ Eb. daughters.

r As his brethren, when they were his enemies, Potiphar & others.

s That is, God.

t In as much as hee was more neere to the accomplishment of the promes, and it had bene more often confirmed.

u Either in dignitie, or when hee was solde from his brethren.

x Whereby is signified how quietly he died.

a He meaneth them that embaumed the dead and buried them.

b They were more excessiue in lamenting then the faithfull.

Chap. 47. 29.

c The very infidels would haue othes performed.

‖ Or, the corne floore of Atad.

11 And when the Canaanites the inhabitants of the land sawe the mourning in Gozen Atad, they sayde, This is a great mourning vnto the Egyptians: wherefore the name thereof was called ‖ Abel Mizraim, which is beyond Iorden.

12 So his sonnes did vnto him, according as he had commanded them:

13 * For his sonnes caried him into the land of Canaan, & buried him in the caue of the field of Machpelah, which caue * Abraham bought with the field, to bee ‖ a place to burie in, of Ephron the Hittite beside Mamre.

14 ¶ Then Ioseph returned into Egypt, hee and his brethren, and all that went vp with him to burie his father, after that hee had buried his father.

15 And when Iosephs brethren saw that their father was dead, they sayd, d It may bee that Ioseph will hate vs, and will pay vs againe all the euill, which wee did vnto him.

16 Therefore they sent vnto Ioseph, saying, Thy father commaunded before his death, saying,

17 Thus shall ye say vnto Ioseph, Forgiue nowe, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euill. And now, wee pray thee, forgiue the trespasse of the seruaunts of thy fathers e God. And Ioseph wept, when ‖ they spake vnto him.

18 Also his brethren came vnto him, and fell downe before his face, and said, Beholde, we be thy seruants.

19 To whom Ioseph sayd, * Feare not: for ‖ am not I vnder f God?

20 When ye thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people aliue.

21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake ‡ kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an g hundreth and ten yeere.

23 * And Ioseph sawe Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasseh were brought vp on Iosephs knees.

24 And Ioseph sayd vnto his brethren, * I am readie to die, and God will surely visite you, and bring you out of this land, vnto the land which hee sware vnto Abraham, vnto Izhak, and vnto Iaakob.

25 And Ioseph tooke an othe of the children of Israel, saying, * h God will surely visite you, & ye shall carry my bones hence.

26 So Ioseph died, when hee was an hundreth and ten yeere olde: and they embaumed him and put him in a chest in Egypt.

Or, the lamentation of the Egyptians.

Acts 7.16.

Chap. 33.16.

‖Or, possession.

d An euil conscience is neuer fully at rest.

e Meaning, that they which haue one God, should be ioyned in most sure loue.

‖Or, the messengers.

Chap. 45.5.

‖Or, am I in Gods stead? meaning, to take vengeance.

f Who by the good successe seemeth to remit it, and therefore it ought not to be reuenged by me.

‡Ebr. to their heart.

g Who, notwithstanding he bare rule in Egypt about fourescore yeeres, yet was ioyned with the Church of God in faith and religion. *Numb. 32.39. Heb. 11.22. Exod. 13.19.*

h He speaketh this by the spirit of prophecie, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

The second booke of Moses, called Exodus.

THE ARGVMENT.

AFter that Iaakob by Gods commandement, Genesis 46.3. had brought his familie into Egypt, where they remained for the space of foure hundreth yeeres, and of seuentie persons grewe to an infinite number, so that the King and the countrey grudged and endeuoured both by tyrannie and cruell slauery to suppresse them: the Lord according to his promise, Genesis 15.14. had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sortes. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauie iudgements encrease against them, till Pharaoh and his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediately forget Gods wonderfull benefites: and albeit he had giuen them the Passeouer to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: sometime mooued with ambition, sometime for lacke of drinke or meate to content their lustes, sometime by idolatrie, or such like. Wherefore God visited them with sharpe rods and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loueth them to the ende, whom he hath once begunne to loue, he punished them not according to their deserts, but delt with them in great mercies, and euer with new benefites laboured to ouercome their malice: for he still gouerned them and gaue them his worde and Law, both concerning the maner of seruing him, and also the forme of iudgements and ciuil policie: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heauenly wisedome had appointed.

CHAP. I.

2 *The children of Iaakob that came into Egypt.* 8 *The new Pharaoh oppresseth them.* 11 *The prouidence of God toward them.* 15 *The kings commandement to the midwiues.* 22 *The sonnes of the Ebrewes are commanded to be cast into the riuer.*

Gen. 46.8. a Moses describeth the wonderfull order that God obserueth in performing his promise to Abraham, Gen. 15.14.

NOw * a these are the names of the children of Israel, which came into Egypt (euery man and his household came thither with Iaakob),

2 Reuben, Simeon, Leui, and Iudah,

3 Issachar, Zebulun, and Beniamin,

4 Dan, and Naphtali, Gad, and Asher.

5 So all the ‖ soules, that came out of the loynes of Iaakob, were * seuentie soules: Ioseph was in Egypt alreadie.

6 Now Ioseph died and all his brethren, and that whole generation.

7 ¶ And the * children of Israel ‖ brought forth fruite and increased in abundance, and were multiplied, and were exceeding

‖Or, persons. Gen. 46.27. deut. 10.22.

Acts 7.17.

‖Or, did grow.

b He meaneth the countrey of Gothen.

c He considered not how God had preserued Egypt for Iosephs sake.

d Into Canaan, and so we shall lose our commoditie.

‖Or, goe vp out of the land.

‖Or, corne and prouision.

e The more that God blesseth his, the more doeth the wicked enuie them.

‡Ebr. wherewith they serued themselues of them by cruelties.

f These seeme to haue bene the chiefe of the rest. Wisd. 18.5.

‖Or, seates whereupon they sate in trauell.

g Their disobedience herein was lawfull, but their dissembling euill.

h That is, God increased the families of the Israelites by their meanes.

i When tyrants cannot preuaile by craft, they brast foorth into open rage.

k This Leuite was called Amram, who maried Iochabed, Chap. 6.20. Numb. 26.59. 1. Chron. 23.13. Acts 7.20. Hebr. 11.23.

exceeding mighty, so that the b land was full of them.

8 Then there rose vp a new King in Egypt, who c knew not Ioseph.

9 And he said vnto his people, Behold, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with the, lest they multiply, and it come to passe, that if there be warre, they ioyne themselues also vnto our enemies, & fight against vs, and d ‖ get them out of the land.

11 Therefore did they set taskemasters ouer them, to keepe them vnder with burdens: and they built the cities Pithom and Raamses for the ‖ treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore e they were more grieued against the children of Israel.

13 Wherefore the Egyptians by cruelties caused the children of Israel to serue.

14 Thus they made them weary of their liues by sore labour in clay and in bricke, and in all worke in the field, with all maner of bondage ‡ which they laid vpon them most cruelly.

15 ¶ Moreouer the king of Egypt commanded the midwiues of the Ebrew women, (of which the ones name was f Shiphrah, and the name of the other Puah)

16 And said, *When ye doe the office of a midwife to the women of the Ebrewes & see them on their ‖ stooles, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

17 Notwithstanding, the midwiues feared God, & did not as the King of Egypt commanded them, but preserued aliue the men children.

18 Then the king of Egypt called for the midwiues, and said vnto them, Why haue ye done thus, and haue preserued aliue the men children?

19 And the midwiues answered Pharaoh, Because the Ebrew g women are not as the women of Egypt: for they are liuely, and are deliuered per the midwife come at them.

20 God therefore prospered the midwiues, and the people multiplied and were very mightie.

21 And because the midwiues feared God, therefore he h made them houses.

22 Then Pharaoh charged all his people, saying, Euery man child that is borne, i cast yee into the riuer, but reserue euery maid child aliue.

CHAP. II.

1 Moses is borne and cast into the flags. 5 He is taken vp of Pharaohs daughter and kept. 12 He killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Israelites cry vnto the Lord.

THen there went a k man of the house of Leui, & tooke to wife a daughter of Leui,

2 And the woman conceiued and bare a sonne: and when she saw that he was faire, *she hid him three moneths.

3 But when she could ng longer hide him, she tooke for him an arke made of reed, and daubed it with slime & with pitch, and b laied the child therein, and put it among the bulrushes by the riuers brinke.

4 Nowe his sister stoode a farre off, to wit what would come of him.

5 ¶ Then ℓ daughter of Pharaoh came down to wash her in the riuer, and her maidens walked by the riuer side: and when she saw the arke among the bulrushes, shee sent her maid to fet it.

6 Then she opened it, and sawe it was a childe: and behold, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Ebrew women to nurse thee the child?

8 And Pharaohs daughter said to her, Goe. So the mayde went and called the c childes mother.

9 To whom Pharaohs daughter said, Take this child away, and nurse it for me, and I will reward thee. Then the woman tooke the child and nursed him.

10 Now the child grew, and she brought him vnto Pharaohs daughter, and he was as her sonne, and shee called his name Moses, because, said she, I drew him out of the water.

11 ¶ And in those dayes, when Moses was d growen, he went foorth vnto his brethren, and looked on their burdens: also he sawe an Egyptian smiting an Ebrew, one of his brethren.

12 And he looked round about, & when he saw no man, he e slew the Egyptian, and hid him in the sand.

13 Againe he came forth the second day, and behold, two Ebrewes strone: and hee said vnto him that did the wrong, Wherefore smitest thou thy fellow?

14 And he answered, Who made thee a man of authoritie and a iudge ouer vs? Thinkest thou to kill mee, as thou killedst the Egyptian? Then Moses f feared and said, Certainly this thing is knowen.

15 Nowe Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and he sate downe by a well.

16 And the ‖ Priest of Midian had seuen daughters, which came and drew water, and filled the troughes, for to water their fathers sheepe.

17 Then the shepheards came & droue them away: but Moses rose vp and ‡defended them, and watered their sheepe.

18 And when they came to Reuel their ‖ father, he said, How are yee come so soone to day?

19 And they said, A man of Egypt deliuered vs from the hand of the shepheards, and also drewe vs water inough, and watered the sheepe.

20 Then hee said vnto his daughters, And where is hee? why haue ye so left the man? call him that he may eate bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

b Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.

c Mans counsell cannot hinder that, which God hath determined shall come to passe.

d That is, was fourtie yeere old, Acts 7.23.

‡Ebr. thus & thus

e Being assured that God had appointed him to deliuer the Israelites, Acts 7.25.

f Though by his feare he shewed his infirmitie, yet faith couered it, Heb. 11.27.

‖Or, prince.

‡Ebr. saued them,

‖Or, grandfather.

g Wherein he declared a thankfull mind, which would recompense the benefits done vnto his.

22 And

Chap. 18.3.

22 And thee bare a sonne, * whose name he called Gershom: for he said, I haue bene a stranger in a strange land.

23 ¶ Then in processe of time, the King of Egypt died, and the children of Israel sighed for the bondage and [h] cried: and their cry for the bondage came vp vnto God.

24 Then God heard their mone, & God remembred his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Israel, and God [i] had respect vnto them.

h God humbleth his by afflictions that they should cry vnto him, and receiue the fruite of his promes.

i He iudged their cause: or acknowledged them to be his.

CHAP. III.

1 *Moses keepeth sheepe, and God appeareth vnto him in a bush.* 10 *Hee sendeth him to deliuer the children of Israel.* 14 *The name of God.* 16 *God teacheth him what to doe.*

WHen Moses kept the sheepe of Iethro his father in law, Priest of Midian, and droue the flocke to the ‖ backeside of the desart, and came to the [a] mountaine of God, [b] Horeb,

2 Then the Angel of the Lord appeared vnto him in *a flame of fire, out of the midst of a [c] bush: and hee looked, and beholde, the bush burned with fire, and the bush was not consumed.

3 Therefore Moses saide, I will turne aside now, and see this great sight, why the bush burneth not.

4 And when the [d] Lord saw that hee turned aside to see, God called vnto him out of the middes of the bush, and sayde, ‖ Moses, Moses. And he answered, I am here.

5 Then hee saide, Come not hither, [e] put thy shooes off thy feete: for the place whereon thou standest is [f] holy ground.

6 Moreouer hee saide, * I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moses hid his face: for he was afraid to looke vpon God.

7 ¶ Then the Lorde sayde, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their cry, because of their [h] taskemasters: for I knowe their sorrowes.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that lande into a good land & a large, into a land that [i] floweth with milke and hony, euen into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

9 [k] And nowe loe, the cry of the children of Israel is come vnto me, and I haue also seene the oppression, wherewith the Egyptians oppresse them.

10 Come now therefore, and I will sende thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 ¶ But Moses said vnto God, Who am [l] I, that I should goe vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answeerd, [m] Certainely I will be with thee: and this shall be a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, yee shall serue God vpon this mountaine.

13 Then Moses said vnto God, Behold, when I shall come vnto the children of Israel, and shal say vnto them, The God of your fathers hath sent mee vnto you: if they say vnto me, What is his Name? what shal I say vnto them?

14 And God answered Moses, I [n] AM THAT I AM. Also he saide, Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lorde God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent me vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the Elders of Israel together, and thou shalt say vnto them, The Lorde God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto mee, and sayde, ‡ I haue surely remembred you, and that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites, vnto a lande that floweth with milke and honie.

18 Then shall they obey thy voyce, and thou and the Elders of Israel shal goe vnto the King of Egypt, and say vnto him, The Lorde God of the Ebrewes hath ‖ met with vs: we pray thee nowe therefore, let vs goe three dayes iourney in the wildernesse, that we may [o] sacrifice vnto the Lord our God.

19 ¶ But I knowe, that the King of Egypt will not let you goe, but by strong hand.

20 Therefore will I stretche out mine hande and smite Egypt with all my wonders, which I will doe in the middes thereof: and after that shall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: so that when ye goe, ye shall not goe emptie.

22 [p] * For euery woman shall aske of her neighbour, and of her ‖ that sojourneth in her house, iewels of siluer, and iewels of golde, and raiment, and yee shall put them on your sonnes, and on your daughters, and shall spoile the Egyptians.

h Whose cruelty was intolerable.

i Most plentiful of all things.

k He heard before, but now he would reuenge it.

l He doeth not fully disobey God, but acknowledgeth his owne weakenes.

m Neither feare thine owne weakenesse, nor Pharaohs tyrannie.

Or, farre within the desart.

a It was so called after the Law was giuen.

b Called also Sinai, *Actes* 7.30.

c This signifieth that the Church is not consumed by the fire of afflictions, because God is in the mids thereof.

d Whom he called the Angel, verse 2.

e Resigne thy selfe vp to me, Ruth 4.7. Iosh. 5.15.

f Because of my presence. *Matth.* 22.32. *Actes* 7.32.

‡ For sinne causeth man to feare Gods iustice.

n The God which haue euer bene, am, and shall be: the God Almightie, by whom all things haue their being, and the God of mercie mindfull of my promes, Reuel. 1.4.

‡ *Ebr. in visiting haue visited.*

‖ Or, appeared vnto vs.

o Because Egypt was full of idolatrie, God would appoint them a place where they should serue him purely.

p This example may not be followed generally: though at Gods commandement they did it iustly, receiuing some recompense of their labours. *Chap.* 11.2. *and* 12.35.

‖ Or, in whose house she sojourneth.

CHAP. IIII.

3 *Moses rod is turned into a Serpent.* 6 *His hand is leprous.* 9 *The water of the riuer is turned into blood.* 14 *Aaron is giuen to helpe Moses.* 21 *God hardeneth Pharaoh.* 25 *Moses wife circumciseth her sonne.* 27 *Aaron meeteth with Moses, and they come to the Israelites, and are beleeued.*

THen Moses answered, and saide, [a] But loe, they will not beleeue mee, nor hearken vnto my voyce: for they will say, The Lord hath not appeared vnto thee.

2 And the Lorde sayde vnto him, What is that in thine hand? And he answered, A rodde.

a God beareth with Moses douting, because he was not altogether without faith.

3 Then said he, Cast it on the ground. So hee cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Againe, the Lorde saide vnto Moses, Put foorth thine hande, and take it by the taile. Then he put foorth his hand ‡ caught it, and it was tomed into a rodde in his hande.

b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

5 Doe this, b that they may beleeue, that the Lorde God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lorde sayde furthermore vnto him, Thrust nowe thine hande into thy bosome. And hee thrust his hande into his bosome, and when hee tooke it out againe, beholde, his hande was ‖leprous as snowe.

‖Or, white as snowe.

7 Moreouer he said, Put thine hand into thy bosome againe. So he put his hande into his bosome againe, and pluckt it out of his bosome, and beholde, it was turned againe as his other flesh.

8 So shall it bee, if they will not beleeue thee, neither obey ‖ the voyce of the first signe, yet shall they beleeue for the voyce of the second signe.

‖Or, the wordes confirmed by the first signe.

9 But if they will not yet beleeue these two signes, neither obey vnto thy voyce, then shalt thou take of the c water of the riuer, and powre it vpon the drie land: so the water which thou shalt take out of the riuer, shall bee turned to blood vpon the drie land.

c Because these three signes should be sufficient witnesses to proue that Moses should deliuer Gods people.

10 ¶ But Moses said vnto the Lorde, Oh my Lord, I am not eloquent, ‡ neither at any time haue bin, nor yet since thou hast spoken vnto thy seruaunt: but I am ‡ slowe of speach, and slow of tongue.

‡ Ebr. from yesterday, and yer yesterday.
‡ Ebr. heauie of mouth.

11 Then the Lorde saide vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blinde? haue not I the Lorde?

Matth. 10. 19. and 12. 22.

12 Therefore goe nowe, and * I will bee with thy mouth, and will teache thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee, by the ‖hande of him, whome thou d shouldest send.

‖Or, ministerie.
d That is, of the Messias: or some other, that is more meete then I.

14 Then the Lord was e very angry with Moses, and saide, Doe not I knowe Aaron thy brother the Leuite, that he himselfe shall speake? for loe, hee commeth also foorth to meete thee, and when hee seeth thee, he will be glad in his heart.

e Though we prouoke God iustly to anger, yet he will neuer reiect his.

15 Therefore thou shalt speake vnto him, and put the wordes in his mouth, and I will be with thy mouth, & with his mouth, and will teach you what ye ought to doe.

f Thou shalt instruct him what to say.

16 And hee shall be thy spokesman vnto the people: and he shall bee, euen he shall bee as thy mouth, and thou shalt bee to him as * g God.

Chap. 7. 1.
g Meaning, as a wise counseller, and full of Gods Spirit.

17 Moreouer thou shalt take this rodde in thine hand, wherewith thou shalt do miracles.

18 ¶ Therefore Moses went and returned to Iethro his father in law, and said vnto him, I pray thee, let me goe, and returne to my ‖brethren, which are in Egypt, and see whether they be yet aliue. Then Iethro said to Moses, Goe in peace.

‖Or, kinsfolke and linage.

19 (For the Lorde had sayd vnto Moses in Midian, Goe, returne to Egypt: for they are all dead which ‡went about to kill thee)

‡ Ebr. sought thy soule.

20 Then Moses tooke his wife, and his sonnes, and ‡ put them on an asse, and returned towarde the lande of Egypt, and Moses tooke the h rodde of GOD in his hand.

‡ Ebr. caused them to ride.
h Whereby he wrought the miracles.

21 And the Lord said vnto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will i harden his heart, and he shall not let the people goe.

i By retayning my spirit, and deliuering him vnto Satan to increase his malice.

22 Then thou shalt say to Pharaoh, Thus saith the Lorde, Israel is my sonne, euen my k first borne.

k Meaning, most deare vnto him.

23 Wherefore I say to thee, Let my sonne goe, that he may serue mee: if thou refuse to let him goe, beholde, I will slay thy sonne, euen thy first borne.

24 ¶ And as hee was by the way in the Inne, the Lorde met him, and l would haue killed him.

l God punished him with sickenes for neglecting his Sacrament.

25 Then Zipporah tooke a sharpe knife, and m cut away the foreskinne of her sonne, and cast it at his feete, and saide, Thou art in deede a bloody husband vnto me.

m This acte was extraordinarie: for Moses was sore sicke, and God euen then required it.

29 So ‖he departed from him. Then she saide, O bloody husband (because of the circumcision.)

‖Or, the Angel, ‖Or, Horeb.

27 ¶ Then the Lord said vnto Aaron, Go meete Moses in the wildernes. And he went and met him in the ‖ mount of God, and kissed him.

28 Then Moses told Aaron all the wordes of the Lorde, who had sent him, and all the signes wherewith he had charged him.

29 ¶ So went Moses and Aaron, and gathered all the Elders of the children of Israel.

30 And Aaron told all the wordes, which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people,

31 And the n people beleeued, and when they heard that the Lorde had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

n So that Moses had now experience of Gods promes, that he should haue good successe.

CHAP. V.

1 Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 20 They cry out vpon Moses and Aaron therefore, and Moses complaineth to God.

THen afterward Moses and Aaron went and sayde to a Pharaoh, Thus saith the Lord God of Israel, Let my people goe, that they may b celebrate a feast vnto mee in the wildernes.

a Faith ouercommeth feare, and maketh men bolde in their vocation.
b And offer sacrifice.

2 And Pharaoh said, Who is the Lorde, that I should heare his voice, and let Israel goe? I knowe not the Lorde, neither will I let Israel goe.

3 And they saide, ‖ We worship the God of the Ebrewes: wee pray thee, let vs goe three dayes iourney in the desart, and sacrifice vnto the Lord our God, least ‡ he bring vpon vs the pestilence or sword.

‖Or, God hath met vs.
‡ Ebr. least he meete vs with pestilence.

4 Then sayde the king of Egypt vnto them, Moses and Aaron, why cause ye the people to cease from their workes? get you to your burdens.

5 Pharaoh sayd furthermore, Behold, much people is nowe in the land, and yee c make them leave their burdens.

6 Therefore Pharaoh gaue commandement the same day vnto the taske masters of the people, and to their d officers, saying,

7 Ye shal giue the people no more straw, to make bricke (‡ as in time past) but let them goe and gather them strawe themselues:

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they cry, saying, Let vs go to offer sacrifice vnto our God.

9 e Lay more worke vpon the men, and cause them to do it, and let them not regard f vaine words.

10 ¶ Then went the taskemasters of the people, and their officers out, and told the people, saying, Thus saith Pharaoh, I will giue you no more strawe.

11 Go your selues, get you straw where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattred abroad throughout all the land of Egypt, for to gather stubble in stead of straw.

13 And the taskemasters hasted them, saying, Finish your dayes worke ‡ euery dayes taske, as ye did when ye had strawe.

14 And the officers of the children of Israel, which Pharaohs taskmasters had set ouer them, were beaten, and demaunded, Wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 ¶ Then the officers of the children of Israel came, and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no strawe giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruaunts are beaten, and ‖ thy people is blamed.

17 But he sayd, ‡ Ye are too much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.

18 Goe therefore now & worke: for there shall no strawe be giuen you, yet shal ye deliuer the whole tale of bricke.

19 Then the officers of the childrē of Israel ‖ saw themselues in an euil case, because it was said, Yee shall diminish nothing of your bricke, nor of euery dayes taske.

20 ¶ And they met Moses and Aaron, which stood in their way as they came out from Pharaoh,

21 To whom they sayd, The Lord looke vpon you and iudge: for ye haue made our sauour to * stinke before Pharaoh and before his seruaunts, in that ye haue ‡ put a sword in their hand to slay vs.

22 Wherefore Moses returned to the Lord, and sayde, Lord, why hast thou afflicted this people? Wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy Name, hee hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God reneweth his promise of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whom came Moses & Aaron.

THen the Lord sayd vnto Moses, Nowe shalt thou see, what I will do vnto Pharaoh: for by a strong hand shall he let them goe, and euen the constrained to driue them out of his land.

2 Moreouer God spake vnto Moses, and sayd vnto him, I am the Lord.

3 And I appeared vnto Abraham, to Izhak, and Iaakob by the name of ‖ Almighty God: but by my name * Iehouah was I not knowen vnto them.

4 Furthermore as I made my couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembred my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great ‖ iudgements.

7 Also I will b take you for my people, and will be your God: then ye shall know that I the Lorde your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the lande which I ‡ sware that I would giue to Abraham, to Izhak, and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.

9 ¶ So Moses told the children of Israel thus: but they hearkened c not vnto Moses, for anguish of spirite and for cruell bondage.

10 Then the Lord spake vnto Moses, saying,

11 Go speake to Pharaoh king of Egypt, that he let the children of Israel goe out of his land.

12 But Moses spake before the Lorde, saying, Behold, the children of Israel hearken not vnto me, how then shall Pharaoh heare mee, which am of d vncircumcised lips?

13 Then the Lord spake vnto Moses and vnto Aaron, and charged them to goe to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These bee the e heads of their fathers houses: the * soones of Reuben the first borne of Israel are Hanoch and Pallu, Hezron and Carmi: these are the families of Reuben.

15 * Also the soones of Simeon: Iemuel & Iamin,

c As though ye would rebell.

d Which were of the Israelites, and had charge to see them to doe their worke.

‡ *Ebr. Yesterday & yer yesterday.*

e The more cruelly that tyrants rage, the neerer is Gods helpe.

f Of Moses and Aaron.

‡ *Ebr. the worke of a day in his day.*

‖ *Or, thy people the Egyptians are in the fault.*

‡ *Ebr. Idle ye are idle.*

‖ *Or, looked sadon them, which sayd.*

Read Gen. 34. 30

g It is a grieuous thing to the seruants of God, to be accused of euil, especially of their brethren, when they doe as their duetie requireth.

‡ *Ebr. in a strong hand.*

‖ *Or, all sufficient.*

a Whereby he signifieth that he will performe in deed that, which he promised to their fathers: for this Name declareth that he is constant, and will performe his promise.

‖ *Or, plagues.*

b He meaneth, as touching the outward vocation: the dignitie whereof they lost afterward by their rebellion: but as for election to life euerlasting, it is immutable.

‡ *Ebr. lift vp mine hand.*

c So hard a thing it is to shew true obedience vnder the crosse.

d Or, barbarous and rude in speech: and by this word (vncircumcised) is signified the whole corruption of mans nature.

e This genealogie sheweth of whom Moses & Aaron came. *Gen. 46. 9. num. 26. 5. 1. chro. 5. 3. 1. Chron. 4. 24.*

Iamin, and Ohad, and Iachin, and Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

Num.3.17.1.chr.6.1.and 23.6.

16 ¶ * These also are the names of the sonnes of Leui in their generations: Gershon and Kohath & Merari (and the yeeres of the life of Leui were an hundred f thirtie and seuen yeere)

f For he was 42. yeere old, when he came into Egypt, and there liued 94.

17 The sonnes of Gershon, were Libni and Shimi by their families.

18 * And the sonnes of Kohath, Amram and Izhar, and Hebron, and Vzziel. (and Kohath liued an hundreth thirtie and three yeere)

Num.26.57. 1.chro.6.1. and 23.6.

19 Also the sonnes of ſMerari were Mahali and ſMushi: these are the families of Leui by their kinreds.

20 * And Amram tooke Iochebed his g fathers sister to his wife, and she bare him Aaron and Moses (and Amram liued an hundreth thirtie and seuen yeere)

Chap.2.2. num.26.59.

g Which kind of marriage was after in the lawe forbidden, Leuit. 18.12.

21 ¶ Also the sonnes of Izhar: h Korah, and Nepheg, and Zichri.

h Moses and he were brothers children, whose rebellion was punished, Num. 16.1.

22 And the sonnes of Vzziel: Mishael, and Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of i Amminadab, sister of Nahalhon to his wife, which bare him * Nadab, and Abihu, Eleazar and Ithamar.

i Who was a prince of Iudah, Numb. 2.3.

24 Also the sonnes of Korah: Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him one of the daughters of Putiel to his wife, which bare him * Phinehas: these are the principal fathers of ℌ Leuites throughout their families.

Num.25.11.

26 These are Aaron & Moses to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their k armies.

k For their families were so great, that they might be compared to armies.

27 These are that Moses & Aaron, which spake to Pharaoh king of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And at that time when the Lorde spake vnto Moses in the land of Egypt,

29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the king of Egypt all that I say vnto thee,

l The disobedience both of Moses and of the people shewe th that their deliuerance came onely of Gods free mercy.

30 Then Moses said before the Lord, Behold, I am of l vncircumcised lips, & how shall Pharaoh heare me?

CHAP. VII.

1 God hardeneth Pharaohs heart. 10 Moses and Aaron doe the miracles of the serpent, and the blood: and Pharaohs sorcerers doe the like.

THen the Lord said to Moses, Behold, I haue made thee ‖ Pharaohs * God, and Aaron thy brother shall ‖ be thy Prophet.

‖Or, a God to Pharaoh.

2 Thou shalt speake all that I commanded thee: & Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to goe out of his land.

a I haue giuen thee power and authoritie to speake in my name and to execute my iudgements vpon him, *‖Or, shall speake for thee (before Pharaoh.)*

3 But I will harden Pharaohs heart, and multiplie my miracles and my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, euen my people, the children of Israel out of the land of Egypt, by great b iudgements.

b To strengthen Moses faith, God promiseth againe to punish most sharply the oppression of his Church.

5 Then the Egyptians shall know that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, euen so did they.

7 (Now Moses was c foure score yeere old, and Aaron foure score and three, when they spake vnto Pharaoh.)

c Moses liued in affliction and banishment forty yere before he enioyed his office to deliuer Gods people.

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shewe a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shalbe turned into a ‖ serpent.

‖Or, dragon.

10 ¶ Then went Moses and Aaron vnto Pharaoh, and did euen as the Lorde had commanded: and Aaron cast forth his rod before Pharaoh and before his seruaunts, and it was turned into a serpent.

11 Then Pharaoh called also for the wise men and d sorcerers: and those charmers also of Egypt did in like maner with their enchantments.

d It seemeth that these were Iannes and Iambres, read 2. Tim. 3.8. so euer the wicked maliciously resist the trueth of God.

12 For they cast downe euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had said.

14 ¶ The Lord then sayde vnto Moses, Pharaohs heart is ‖ obstinate, he refuseth to let the people goe.

‖Or, heauie, and dull.

15 Goe vnto Pharaoh in the morning, (lo, he wil come forth vnto the water) and thou shalt stand and meete him by the e riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

e To wit, the riuer Nilus.

16 And thou shalt say vnto him, The Lord God of the Ebrewes hath sent me vnto thee, saying, Let my people goe, that they may serue mee in the wildernesse: and behold, hitherto thou wouldest not heare.

17 Thus saieth the Lorde, In this thou shalt know that I am in the Lord: behold, I will smite with the rod that is in mine hand vpon the water that is in the riuer, and it shalbe turned to blood.

18 And the fish that is in the riuer shall die, and the riuer shal stinke, & it shal ‖ grieue the Egyptians to drinke of the water of the riuer.

‖Or, they shall loa wearie, and abhorre to drinke.

19 ¶ The Lorde then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their poudes, and ouer all pooles of their waters, and they shall be † blood, and there shall be blood throughout all the land of Egypt, both in vessels of wood, and of stone.

† The first plague.

20 So Moses and Aaron did euen as the Lord commanded: * and he lift vp the rod, and smote the water that was in the riuer in the sight of Pharaoh, and in the sight of his seruants: and * all the water that was in the riuer, was turned into blood.

Chap.17.5.

Psal.78.44.

21 And

f To signifie that it was a true miracle, and that God plagued them in that which was most necessarie for the preseruation of life. *Wisd.* 17.7.

21 And the f fish that was in the riuer died, and the riuer stanke: so that the Egyptians could not drinke of the water of the riuer: and there was blood throughout all the land of Egypt.

g In outward appearance, and after that ỹ seuen daies were ended.

22 * And the enchanters of Egypt did g likewise with their sorceries: and the heart of Pharaoh was † hardened: so that he did not hearken vnto them, as the Lord had said.

‡ *Ebr. was made strong.*

23 Then Pharaoh returned, and went againe into his house, ‡ neither did this set enter into his heart.

‖ *Or, seuen dayes were accomplished.*

24 All ỹ Egyptians then digged round about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

25 And this ‖ continued fully seuen dayes after the Lord had smitten the riuer.

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the sorcerers acknowledge Gods power. 24 Egypt is plagued with noysome flies. 30 Moses prayeth againe: 32 But Pharaohs heart is hardened.

AFterward the Lord saide vnto Moses, Go vnto Pharaoh, and tell him, Thus saith the Lord, Let my people goe, that they may serue me:

a There is nothing so weake, that God can not cause to ouercome the greatest power of man.

2 And if thou wilt not let them goe, beholde, I will smite all thy countrey with a frogges:

3 And the riuer shall serall full of frogs, which shall goe vp and come into thine house, and into thy chamber, where thou sleepest, and vpon thy bedde, and into the house of thy seruants, and vpon thy people, and into thine ouens, and ‖ into thy kneading troughes.

‖ *Or, vpon thy dough, or, into thine amberies.*

4 Yea, the frogges shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the ponds, & cause frogs to come vp vpon the land of Egypt.

† The second plague.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the † frogs came vp, and couered the land of b Egypt.

b But Goshen, where Gods people dwelt, was excepted. *Wisd.* 17.7.

7 * And the sorcerers did likewise with their sorceries, and brought frogs vp vpon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, c Pray ye vnto the Lord that he may take away the frogges from me, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

c Not loue, but feare causeth the very infidels to seeke vnto God.

9 And Moses said vnto Pharaoh ‡ Concerning me, euen ‖ commaund when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine houses, that they may remaine in the riuer onely.

‡ *Ebr. Haue this honour ouer me.* ‖ *Or, speake plainly vnto me.*

10 Then he saide, To morowe. And he answered, Be it ‡ as thou hast saide, that thou mayest knowe, that there is none like vnto the Lord our God.

‡ *Ebr. according to thy word,*

11 So the frogs shall depart from thee, and from thine houses, and from thy seruants, and from thy people: only they shall remaine in the riuer.

12 Then Moses & Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogges, which he had ‖ sent vnto Pharaoh.

‖ *Or, laid vpon.*

13 And the Lord did according to the saying of Moses: so the frogs d died in the houses, in the townes, and in the fields.

d In things of this life God oft times heareth the prayers of the iust for the vngodly.

14 And they gathered them together by heapes, and the land stanke of them.

15 But when Pharaoh saw that he had rest giuen him, ‖ he hardned his heart, & hearkened not vnto them, as the Lord had said.

‖ *Or, made his heart heauie.*

16 ¶ Againe the Lord saide vnto Moses, Say vnto Aaron, Stretch out thy rodde, and smite the dust of the earth, that it may be turned to † lice throughout all the land of Egypt.

† The third plague.

17 And they did so: for Aaron stretched out his hand with his rod, & smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Nowe the inchanters assayed likewise with their inchauntments to bring foorth lice, but they e could not. So the lice were vpon man and vpon beast.

e God confounded their wisedome and authoritie in a thing most vile.

19 Then said the inchanters vnto Pharaoh, This is f the finger of God. But Pharaohs heart remained obstinate, and he hearkened not vnto them, as the Lord had said.

f They acknowledged that this was done by Gods power and not by sorcerie, Luke 11.20.

20 ¶ Moreouer the Lord said to Moses, Rise vp early in the morning, and stand before Pharaoh (loe he will come forth vnto the water) and say vnto him, Thus saieth the Lord, Let my people goe, that they may serue me.

21 Else, if thou wilt not let my people goe, beholde, I will send ‖ swarmes of flies both vpon thee, & vpon thy seruants, and vpon thy people, & into thine houses: and the houses of the Egyptians shall be full of swarmes of flies, & the ground also whereon they are.

‖ *Or, a multitude of venemous beasts, as serpents, &c.*

22 But the land of Gothen, where my people are, will I cause to be ‖ wonderful in that day, so that no swarmes of flies shall be there, that thou mayest know that I am the Lord in the midst of the ‖ earth.

‖ *Or, I will separate.* ‖ *Or, land of Egypt.*

23 And I will make a deliuerance of my people from thy people: to morowe shall this miracle be.

24 And the Lorde did so: * for there came † great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt the earth was corrupt by ỹ swarmes of flies.

Wisd. 16.9. † The fourth plague.

25 Then Pharaoh called for Moses and Aaron, and saide, Goe, doe sacrifice vnto your God in this land.

g For the Egyptians worshipped diuers beasts, as ỹ oxe, the sheepe, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

26 But Moses answered, It is not meete to do so: for then we should offer vnto the Lord our God that, which is an abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs goe three dayes iourney in the

desert, and sacrifice vnto the Lord our God, *as he hath commaunded vs.

Chap.3.18.

28 And Pharaoh said, I wil let you go, that ye may sacrifice vnto the Lorde your God in the wildernesse: but h goe not farre away, pray for me.

h So the wicked prescribe vnto Gods messengers how farre they shall goe.

29 And Moses said, Beholde, I wil goe out from thee, and pray vnto the Lord, that the swarmes of flies may depart frō Pharaoh, from his seruants, and from his people to morowe: but let Pharaoh from henceforth i deceiue no more, in not suffering the people to sacrifice vnto the Lord.

i He could not iudge his heart, but yet he charged him to doe this vnfeinedly.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lorde did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh k hardened his heart at this time also, and did not let the people goe.

k Where God giueth not faith, no miracles can preuaile.

CHAP. IX.

1 The meraine of beastes. 10 The plague of botches and sores. 23 The horrible haile, thunder, and the lightning. 26 The land of Goshen euer is excepted. 27 Pharaoh confesseth his wickednesse. 33 Moses prayeth for him, 35 Yet is he obstinate.

THen the Lord saide vnto Moses, Goe to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet holde them still,

3 Beholde, the hand of the Lorde is vpon thy flocke which is in the fielde: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shalbe a † mighty great murraine.

† The fift plague.

4 And the Lord shall doe a wonderfully betweene the beastes of Israel, and the beasts of Egypt: so that there shall nothing die of all, that perteineth to the children of Israel.

a He shall declare his heauie iudgement against his enemies, and his fauour toward his children.

5 And the Lorde appointed a time, saying, To morowe the Lorde shall finish this thing in this land.

6 So the Lorde did this thing on the morowe, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

b Into the land of Goshen, where the Israelites dwelled.

7 Then Pharaoh b sent, & behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people goe.

8 ¶ And the Lorde said to Moses, and to Aaron, Take your handfull of ‖ ashes of the fornace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh.

‖ *Or, imbers.*

9 And they shall be turned to dust in all the land of Egypt: and it shall be as a scab breaking out into blisters vpon man, and vpon beast, throughout all the lande of Egypt.

10 Then they tooke ashes of the fornace, and stoode before Pharaoh: and Moses sprinckled them towarde the heauen, and there came † a scabbe breaking out into blisters vpon man, and vpon beast.

† The sixt plague.

11 And the sorcerers could not stand before Moses, because of the scabbe: for the scabbe was vpon the enchanters, and vpon all the Egyptians.

12 And the Lorde hardened the heart of Pharaoh, and he hearkened not vnto them, *as the Lord had said vnto Moses.

Chap.4.21.

13 ¶ Also the Lorde said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saieth the Lord God of the Ebrewes, Let my people goe, that they may serue me.

14 For I will at this time sende all my plagues vpon c thine heart, and vpon thy seruants, and vpon thy people, that thou mayest knowe that there is none like me in all the earth.

c So that thine owne conscience shall condemne thee of ingratitude & malice.

15 For nowe I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And in deede, *for this cause haue ‖ I appointed thee, to ‖ shew my power in thee, and to declare my d name throughout all the world.

Rom.9.17.

‖ *Or, set thee vp.*

‖ *Or, to shew thee.*

d That is, that all the worlde may magnifie my power in ouercomming thee.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Behold, to morowe this time I will cause to raine a mighty great haile, such as was not in Egypt since the foundation thereof was laid vnto this time.

19 Send therefore now, and e gather thy cattell, and all that thou hast in the fielde: for vpon all the men, and the beasts, which are founde in the fielde, and not brought home, the haile shal fall vpon them, & they shall die.

e Here we see, though Gods wrath be kindled, yet there is a certaine mercie shewed euen to his enemies.

20 Such then as feared the worde of the Lorde among the seruants of Pharaoh, made his seruants and his cattell flee into the houses:

21 But such as ‡ regarded not the f word of the Lord, left his seruants, and his cattell in the fielde.

‡ *Ebr. set not his heart to.*

f The word of the minister is called the word of God.

22 ¶ And the Lorde saide to Moses, Stretch foorth thine hand toward heauen, that there may be haile in all the lande of Egypt, vpon man, and vpon beast, and vpon all the herbes of the fielde in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, and the Lorde sent thunder and † haile, & ‡ lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.

† The seuenth plague.

‡ *Ebr. fire walked.*

24 So there was haile, and fire mingled with the haile, so grieuous, as there was none throughout all the lande of Egypt, since ‖ it was a nation.

‖ *Or, since it was inhabited.*

25 And the haile smote throughout all the land of Egypt all that was in the field, both man and beast: also the haile smote all the herbes of the fielde, and brake to pieces all the trees of the fielde.

26 Onely in the land of Goshen (where the children of Israel were) was no haile.

g The wicked confesse their sinnes to their condemnation, but they cannot beleeue to obteine remission.

27 Then Pharaoh sent & called for Moses and Aaron, and said vnto them, I haue now sinned: the Lorde is righteous, but I and my people are wicked.

28 Pray ye vnto ‡ the Lord (for it is enough) that there be no more † mighty thunders and

‡ *Ebr. voyces of God.*

and haile, and I will let you goe, and ye shal tarie no longer.

29 Then Moses sayd vnto him, Assoone as I am out of the citie, I will spread mine handes vnto the Lord, and the thunder shall cease, neither shall there bee any more haile, that thou mayest knowe that * the earth is the Lords.

Psal.24.1.

30 As for thee and thy seruants, I know b afore I pray, ye will feare before the face of the Lord God.

b Meaning, that when they haue their requeſt, they are neuer the better, though they make many faire promises, where in we see the practises of the wicked.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was bolled.

32 But the wheate and the rye were not smitten, for they were ‖ hid in the ground.)

‖*Or, late sowen.*

33 Then Moses went out of the citie from Pharaoh, and spread his handes to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh sawe that the raine and the haile and the thunder were ceased, hee sinned againe, and hardened his heart, both he, and his seruants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Israel go, as the Lord had said ‡ by Moses.

‡*Ebr. by the hand of Moses.*

CHAP. X.

7 Pharaohs seruants counsell him to let the Israelites depart. 13 Grashoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darkenesse is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

AGaine the Lord sayde vnto Moses, Goe to Pharaoh: for * I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles ‖ in the middes of his Realme,

Chap.4.21.

‖*Or, in his presence, or among them.*

2 And that thou mayest declare in the a eares of thy sonne, & of thy sonnes sonne, what thinges I haue done in Egypt, and my miracles, which I haue done among them: that yee may knowe that I am the Lord.

a The miracles should be so great, that they should be spoken of for euer. where also we see the duetie of parents toward their children.

3 Then came Moses and Aaron vnto Pharaoh, and they sayd vnto him, Thus sayth the Lord God of the Ebrewes, How long wilt thou refuse b to humble thy selfe before mee? let my people goe, that they may serue me.

b The end of affliction is, to humble our selues with true repentance vnder the hand of God.

4 But if thou refuse to let my people go, behold, to morow will I bring ‖ * grashoppers into thy coasts.

‖*Or, locusts.* *Wisd.16.9.*

5 And they shall couer the face of the earth, that a man cannot see the earth: and they shall eate the residue which remaineth vnto you, and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fil thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So hee returned, and went out from Pharaoh.

‖*Or, snare.*

7 Then Pharaohs seruants sayde vnto him, How long shall he be ‖ an c offence vnto vs? let the men goe, that they may serue the Lorde their God: wilt thou first knowe that Egypt is destroyed?

c Meaning, the occasion of all these euils: so are the godly euer charged, as Elias was by Achab.

8 So Moses and Aaron were brought againe vnto Pharaoh, and he said to them, Goe, serue the Lord your God, but who are they that shall goe?

9 And Moses answered, Wee will goe with our yong and with our olde, with our sonnes and with our daughters, with our sheepe and with our cattell will we go: for we must celebrate a feast vnto the Lord.

10 And hee sayde vnto them, Let d the Lorde so be with you, as I will let you goe and your children: beholde, for e euill is before your face.

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.

e Punishment is prepared for you. Some reade, Ye intend some mischiefe.

11 It shall not be so: nowe goe yee that are men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord sayde vnto Moses, Stretch out thine hande vpon the lande of Egypt for the grashoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, euen all that the haile hath left.

13 Then Moses stretched forth his rod vpon the lande of Egypt: and the Lorde brought an East winde vpon the lande all that day, and all that night: and in the morning, the East winde brought the † grashoppers.

†The eighe plague.

14 So the grashoppers went vp vpon all the land of Egypt, and ‖ remained in all quarters of Egypt: so grieuous grashoppers, like to these were neuer before, neither after them shalbe such.

‖*Or, he caused them to remaine.*

15 For they couered all the face of the earth, so that the land was darke: and they did eate all the herbs of the land, and all the fruits of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for f Moses and Aaron in haste, and sayde, I haue sinned against the Lorde your God, and against you.

f The wicked in their misrie, seeke to Gods ministers for helpe, albeit they hate and detest them.

17 And now forgiue me my sinne onely this once, and pray vnto the Lorde your God, that hee may take away from mee this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mightie strong West winde, and tooke away the grashoppers, and violently cast them into the g red sea, so that there remained not one grashopper in all the coast of Egypt.

g The water seemeth red, because the sand or grauel is red: the Ebrewes call it the sea of bulrushes.

20 But the Lorde hardened Pharaohs heart, and hee did not let the children of Israel goe.

21 ¶ Againe the Lord said vnto Moses, Stretch out thine hande towarde heauen, that there may bee vpon the lande of Egypt darkenesse, euen darkenesse that may be h felt.

h Because it was so thicke.

22 Then Moses stretched forth his hand towarde heauen, and there was a † blacke * darkenesse in all the lande of Egypt three dayes.

†The ninth plague. *Wisd.17.2.*

23 No man sawe another, neither arose vp from the place where hee was for three

dayes:

Wisd.18.1.

dayes: * but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, and said, Goe, serue the Lord: only your sheepe and your cattell shall abide, and your children shall goe with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings, that we may do sacrifice vnto the Lord our God.

i The ministers of God ought not to yeeld one iote to the wicked, as touching their charge.

26 Therefore our cattell also shall goe with vs: there shall not an i hoofe be left, for thereof must wee take to serue the Lord our God: neither doe we know k how we shall serue the Lord, vntill we come thither.

k That is, with what beasts, or how many.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe)

l Though before he confessed Moses iust, yet against his owne conscience hee threatneth to put him to death.

28 And Pharaoh said vnto him, Get thee from mee: looke thou see my face no more: for whensoeuer thou commest in my sight, thou shalt l die.

29 Then Moses said, Thou hast said well: from henceforth I will I see thy face no more.

CHAP. XI.

1 God promiseth their departure. 2 He willeth them to borow their neighbors iewels. 3 Moses was esteemed of all saue Pharaoh. 5 Hee signifieth the death of the first borne.

(NOwe the Lord had said vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when hee letteth you goe, he shall a at once chase you hence.

a Without any condition, but with haste and violence.

2 Speake thou nowe to the people, that euery man ‖ require of his neighbour, and euery woman of her neighbour * iewels of siluer and iewels of golde.

‖ Or, borow.

Chap.3.22. and 12.35. Eccl.45.1.

3 And the Lorde gaue the people fauour in the sight of the Egyptians: also * Moses was very great in the lande of Egypt, in the sight of Pharaohs seruaunts, and in the sight of the people.)

4 Also Moses said, Thus saith the Lord, * About midnight will I goe out into the middes of Egypt.

Chap.12.29.

5 * And all the first borne in the lande of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the mayde seruaunt, that is at b the mill, and all the first borne of beasts.

Wisd.18.17.

b From the highest to the lowest.

6 Then there shalbe a great cry throwout all the land of Egypt, such as was neuer none like, nor shalbe.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that ye may knowe that the Lord putteth a difference betweene the Egyptians and Israel.

c That is, vnder thy power and gouernment.

8 And all these thy seruants shall come downe vnto mee, and fall before mee, saying, Get thee out, and all the people that c are at thy feete, and after this will I depart. So he went out from Pharaoh very angrie

9 And the Lorde said vnto Moses, Pharaoh shall not heare you, d that my woonders may be multiplied in the land of Egypt.

d God hardeneth the hearts of the reprobate, that his glorie thereby might be the more set forth, Rom.9.17.

10 So Moses and Aaron did all these woonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffered not the children of Israel to goe out of his land.

CHAP. XII.

1 The Lord instituteth the Passeouer. 26 The fathers must teach their children the mysteries thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoiled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

THen the Lord spake to Moses & to Aaron in the land of Egypt, saying,

2 This a moneth shalbe vnto you the beginning of moneths: it shall bee to you the first b moneth of the yere.

a Called Nisan, conteining part of March, and part of April.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the c fathers, a lambe for an house.

b As touching the obseruation of feasts: as for other policies, they reckoned from September.

4 And if the houshold be too little for the lambe, hee shall take his neighbour, which is next vnto his house, according to the number of the persons: euery one of you, according to his d eating shall make your count for the lambe.

c As the fathers of the houshold had great or small families.

d He shall take so many as are sufficient to eate the lambe.

5 Your lambe shall be without blemish, a male of a yeere olde: ye shall take it of the lambes, or of the kiddes.

e Euery one in his house.

6 And yee shall keepe it vntill the foureteenth day of this moneth: then e all the multitude of the Congregation of Israel shall kill it ‡ at euen.

‡ *Ebr. betweene the two euenings, or twilight.*

7 After, they shall take of the blood, and strike it on the two postes, and on the vpper doore poste of the houses where they shall eate it.

8 And they shall eate the flesh the same night, roste with fire, and vnleauened bread: with sowre herbes they shall eate it.

9 Eate not thereof raw, boyled nor sodden in water, but roste with fire, both his f head, his feet, and his purtenance.

f That is, all that may be eaten.

10 And ye shall reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morrow, shall ye burne with fire.

11 ¶ And thus shall yee eate it, Your loynes girded, your shoes on your feete, and your staues in your handes, and yee shall eate it in haste: for g it is the Lordes Passeouer.

g The lambe was not the Passeouer, but signified it: as sacraments are not the thing it selfe, which they do represent, but signifie it.

12 For I will passe throwe the land of Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, & I will execute iudgement vpon all the ‖ gods of Egypt. I am the Lord.

‖ Or, Princes, or Idoles.

13 And the blood shall be a token for you vpon the houses where yee are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a h remembrance: and yee shall keepe it an holy feast vnto the Lord, throughout your generations: yee shall keepe it holy by an ordinance i for euer.

h Of the benefit receiued for your deliuerance.

15 Seuen dayes shall yee eate vnleauened bread, and in any case yee shall put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from

i That is, vntill Christes coming: for then ceremonies had an end.

from the first day vntill the seuenth day, that person shalbe cut off from Israel.

16 And in the first day shalbe an holy ‖ assemblie: also in the seuenth day shall be an holy assemblie vnto you: no worke shall bee done in them, saue about that which euery man must eate: that onely may yee dot.

‖Or, calling together of the people to serue God.

17 Ye shall keepe also the feast of vnleauened bread: for that same day I will bring your armies out of the land of Egypt: therefore yee shall obserue this day, throughout your posteritie, by an ordinance for euer.

18 ¶ * In the first moneth and the fourtenth day of the moneth at k euen, ye shall eate vnleauened bread vnto the one and twentieth day of the moneth at euen.

Leuit. 23. 5. num. 28. 16.

k For in olde time so they compted, beginning the day at sunne set, till the next day at the same time.

19 Seuen dayes shal no leauen be found in your houses: for whosoeuer eateth leauened bread, that person shall be cut off from the congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leauened bread: but in all your habitations shall yee eate vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, and said vnto them, Choose out and take you for euery of your households a lambe, and kill the Passeouer.

22 And take * a bunch of hyssop, and dip it in the blood that is in the basen, and strike the ‖ lintel, and the ‖ two sooze cheekes with the blood that is in the basen, and let none of you goe out at the dooze of his house, vntill the morning.

Heb. 11. 28.

‖Or, transome, or vpper doore post. ‖Or, two side posts.

23 For the Lord will passe by to smite the Egyptians: & when he seeth the blood vpon the lintel & on the two dooze cheekes, the Lord will passe ouer the dooze, and will not suffer the l destroyer to come into your houses to plague you.

l The Angel sent of God to kill the first borne.

24 Therefore shall ye obserue this thing as an ordinaunce both for thee & thy sonnes for euer.

25 And when yee shall come into the m land, which the Lord will giue you, as he hath promised, then yee shall keepe this ‖ seruice.

m The land of Canaan. ‖Or, ceremonie. Iosh. 4. 6.

26 * And when your children aske you, What seruice is this ye keepe?

27 Then yee shall say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt, when hee smote the Egyptians, and preserued our houses. Then the people n bowed themselues, and worshipped.

n They gaue God thanks for so great a benefite.

28 So the children of Israel went, and did as the Lord had commaunded Moses and Aaron: so did they.

29 ¶ Now at o midnight, the Lord t smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sate on his throne, vnto the * first borne of the captiue that was in prison, and all the first borne of beastes.

Chap. 11. 4. t The tenth plague. Wisd. 18. 5.

o Of those houses wherein any first borne was, either of men or beasts.

30 And Pharaoh rose vp in the night, he, and all his seruants, and all the Egyptians: and there was a great cry in Egypt: for there was o no house where there was not one dead.

31 And he called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both ye, and the children of Israel, and goe serue the Lord as ye haue said.

32 Take also your sheepe, and your cattell as ye haue said, and depart, and p blesse me also.

p Pray for me.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, Wee die all.

34 Therefore the people tooke their dough before it was leauened, euen their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians * iewels of siluer, and iewels of gold, and raiment.

Chap. 3. 22. and 11. 2.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they ‖ graunted their request: so they spoiled the Egyptians.

‖Or, lent them.

37 Then the * children of Israel tooke their iourney from q Rameses to Succoth about sixe hundreth thousand men of foote, beside children.

Num. 33. 3. Iosh. 24. 6.

q Which was a citie in Goshen, Gen. 47. 11.

38 And r a great multitude of sundrie sorts of people went out with them, and sheepe, and beeues, & cattell in great abundance.

r Which were strangers, and not borne of the Israelites.

39 And they baked the dough which they brought out of Egypt, and made vnleauened cakes: for it was not leaurned, because they were thrust out of Egypt, neither could they tary, nor yet prepare themselues vitailes.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was * foure hundreth and thirtie yeeres.

Gen. 15. 13. act. 7. 6. gal. 3. 17.

41 And when the s foure hundreth and thirtie yeeres were expired, euen the selfe same day departed all the hosts of the Lord out of the land of Egypt.

s From Abrahams departing from Vr in Chaldea vnto the departing of the children of Israel from Egypt, are 430. yeeres.

42 It is a night to be kept holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lorde, which all the children of Israel must keepe throughout their generations.

43 Also the Lord sayde vnto Moses and Aaron, This is the lawe of the Passeouer: t no stranger shall eate thereof.

t Except he be circumcised and onely professe your religion.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eate thereof.

45 A stranger or an hired seruaunt shall not eate thereof.

46 * In one house shall it be eaten: thou shalt carrie none of the flesh out of the house, * neyther shall yee breake a bone thereof.

Numb. 9. 12. Iohn 19. 36.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwell with thee, and will obserue the Passeouer of the Lord, let him circumcise all the males that belong vnto him, and then let him come & obserue it, and he shall be as one that is borne in the land: for none vncircumcised person shall eate thereof.

u They that are of the houshold of God, must be all ioyned in one faith and religion

49 One u lawe shall bee to him that is borne in the land, and to the stranger that

D.iii. dwelleth

powerfull: thy right hand, O Lord, hath bruised the enemie.

7 And in thy great glory thou hast ouerthrowen them that rose against e thee: thou sentest foorth thy wrath, which consumed them as the stubble.

8 And by the blast of thy nostrels the waters were gathered, the floods stoode still as an heape, the depths congealed together in the ‖heart of the Sea.

9 The enemie said, I will pursue, I will ouertake them, I will deuide the spoyle, ‡my lust shall be satisfied vpon them, I will draw my sworde, mine hand shall destroy them.

10 Thou blewest with thy winde, the sea couered them, they sanke as lead in the mightie waters.

11 Who is like vnto thee, O Lord, among the f gods? who is like thee so glorious in holines, & fearefull in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercie carie this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy h habitation.

14 The people shall heare and be afraide: sorowe shall come vpon the inhabitants of Palestina.

15 Then the Dukes of Edom shall be amased, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall ware faint hearted.

16 * Feare & dread shall fall vpon them: because of the ‖greatnes of thine arme, they shall bee still as a stone, till thy people passe, O Lorde: till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine i inheritance, which is the place that thou hast prepared, O Lorde, for to dwell in, euen the Sanctuarie, O Lord, which thine hands shall establish.

18 The Lord shall reigne for euer & euer.

19 For Pharaohs horses went with his charets and horsemen into the Sea, and the Lorde brought the waters of the Sea vpon them: but the children of Israel went on dry land in the middes of the Sea.

20 ¶ And Miriam the prophetesse, sister of Aaron, tooke a timbrell in her hande, and all the women came out after her with timbrels and k dances.

21 And Miriam l answered the men, Sing ye vnto the Lorde: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the Sea.

22 Then Moses brought Israel from the red Sea, and they went out into the wildernesse of m Shur: and they went three dayes in the wildernes, and founde no waters.

23 And when they came to Marah, they coulde not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called ‖Marah.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And hee cried vnto the Lorde, and the Lorde shewed him a * tree, which when hee had cast into the waters, the waters were sweete: there hee made them an ordinance and a lawe, and there n he proued them,

26 And sayde, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt doe that, which is o right in his sight, and wilt giue eare vnto his commaundements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 ¶ * And they came to Elim, where were twelue fountaines of water, & seuentie ‖palme trees, and they camped there by the waters.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 13 The Lord sendeth Quailes and Manna. 23 The Sabbath is sanctified vnto the Lord. 27 The seuenth day Manna coulde not bee found. 32 It is kept for a remembrance to the posteriste.

AFterwarde all the Congregation of the children of Israel departed from Elim, and came to the wilderne of a Sin (which is betweene Elim and Sinai) the fifteenth day of the second moneth after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses and against Aaron in the wildernes.

3 For the children of Israel said to them, Oh that wee had died by the hande of the Lorde in the lande of Egypt, when we sate by the flesh b pots, when wee ate bread our bellies full: for ye haue brought vs out into this wildernes, to kill this whole company with famine.

4 ¶ Then said the Lord vnto Moses, Beholde, I will cause bread to raine from heauen to you, and the people shal goe out and gather ‡ that that is sufficient for euery c day, that I may proone them, whether they will walke in my Lawe or no.

5 But the first day they shall prepare that, which they shall bring home, and it shal be twise as much as they gather daily.

6 Then Moses and Aaron sayd vnto all the children of Israel, At euen ye shall know, that the Lorde brought you out of the lande of Egypt:

7 And in the morning ye shall see the glorie of the Lorde: d for hee hath heard your grudgings against the Lorde: and what are we that ye haue murmured against vs?

8 Againe Moses saide, At euen shall the Lorde giue you flesh to eate, and in the morning your fill of bread: for the Lorde hath heard your murmurings, which ye murmure against him: for what are wee? your murmurings are not against vs, but against the e Lord.

9 ¶ And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lorde: for he

Ecclus.38.5.

Numb.33.9.

e Those that are enemies to Gods people, are his enemies.

‖*Or, in the depth of the Sea.*

‡*Ebr. my soule shall be filled.*

f For so oftentimes the Scripture calleth the mightie men of the world.

g Which oughtest to be praised with all feare and reuerence.

h That is, into the land of Canaan: or into mount Zion.

Deut.2.25. Iosh.2.9.

‖*Or, for thy great power.*

i Which was mount Zion, where afterwarde the Temple was built.

k Signifying their great ioy: which custome the Iewes obserued in certaine solemnities, Iudg.11.34. and 21.21. but it ought not to be a cloke to couer our wanton dances.

l By singing the like song of thankesgiuing.

m Which was called Etham, Num.33.8.

‖*Or, bitternes.*

n That is, God, or, Moses in Gods name.

o Which is, to doe that onely that God commandeth.

‖*Or, Date trees.*

a This is the eight place wherein they had camped: there is an other place called Zin, which was the 33. place wherein they camped: and is also called Kadesh, Num.33.36.

b So hard a thing it is to the flesh not to murmure against God, when the belly is pinched.

‡*Ebr. the portion of a day in his day.*

c To signifie that they shoulde patiently depend vpon Gods prouidence from day to day.

d He gaue them not Manna because they murmured, but for his promise sake.

e He that contemneth Gods ministers, contemneth God himselfe.

ye hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wildernes, and beholde, the glory of the Lord appeared * in a cloud.

*Chap.*13.21.

11 (For the Lorde had spoken vnto Moses, saying,

12 * I haue heard the murmurings of the children of Israel: tel them therefore, and say, ‖ At euen ye shall eate flesh, and in the morning ye shal be filled with bread, and ye shall know that I am the Lord your God)

*Ecclus.*45.4.

‖ *Or, in the twilight.*

13 And so at euen the * Quailes came and couered the campe: and in the morning the dewe lay round about the hoste.

*Numb.*11.31.

14 * And when the dewe that was fallen was ascended, beholde, a small round thing was vpon the face of the wilderne, small as the hoare frost on the earth.

*Numb.*11.7. *psal.*78.24. *wisd.*16.20.

15 And when the children of Israel sawe it, they said one to another, It is f MAN, for they wist not what it was. And Moses said vnto them, * This is the bread which the Lord hath giuen you to eate.

f Which signifieth a part, portion, or gift: also meate prepared. *Iohn* 6.31. 1.*cor.*10.3.

16 ¶ This is the thing which the Lorde hath commaunded: gather of it euery man according to his eating, g an Omer for ‡ a man, according to the number of your persons: euery man shall take for them which are in his tent.

g Which conteineth about a pottel of our measure. ‡ *Eb. for an head.*

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an Omer, * he that had gathered much, had nothing ouer, and he that had gathered litle, had no h lacke: so euery man gathered according to his eating.

2.*Cor.*8.15.

h God is a rich feeder of all, and none can iustly complaine.

19 Moses then sayde vnto them, Let no man reserue thereof till morning.

20 Notwithstanding they obeyed not Moses: but some of them reserued of it till morning, and it was full of wormes, and i stanke: therefore Moses was angrie with them.

i No creature is so pure, but being abused, it turneth to our destruction.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the Sunne came, it was melted.

22 ¶ And the first day they gathered k twise so much bread, two Omers for one man: then all the rulers of the Congregation came and tolde Moses.

k Which portion should serue for the Sabbath and the day before.

23 And he answered them, This is that which the Lord hath said, To morowe is the rest of the holy Sabbath vnto the Lorde: bake that to day which ye will bake, and seethe that which ye will seethe, and all that remaineth, lay it vp to bee kept till the morning for you.

l God tooke away the occasion from their labour, to signifie how holy he would haue the Sabbath kept.

24 And they layed it vp till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

25 Then Moses saide, Eate that to day: for to day is the Sabbath vnto the Lord: to day ye shall not finde it in the fielde.

26 Sixe dayes shall ye gather it, but in the seuenth day is the Sabbath: in it there shall be none.

m Their infidelitie was so great, that they did expresly against Gods commandement.

27 ¶ Notwithstanding there m went out some of the people in the seuenth day for to gather, and they found none.

28 And the Lord said vnto Moses, How long refuse yee to keepe my commaundements, and my lawes?

29 Beholde, howe the Lorde hath giuen you the Sabbath: therefore hee giueth you the sixt day bread for two dayes: tarry therefore euery man in his place: let no man goe out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And the house of Israel called the name of it, MAN, and it was like n to Coriander seed, but white: and the taste of it was like vnto wafers made with honie.

n In fourme and figure, but not in colour, Numb. 11.7.

32 And Moses saide, This is that which the Lorde hath commanded, Fill an Omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fedde you in wildernes, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take o pot and put an Omer full of MAN therein, and set it before the Lorde to be kept for your posteritie.

o Of this vessel, reade Heb.9 4.

34 As the Lorde commanded Moses, so Aaron layde it vp before the p Testimonie to be kept.

p That is, the Arke of the couenant: to wit, after that the Arke was made. *Iosh.*5.12. *nehe.*9.15.

35 And the children of Israel did eate MAN * fourtie yeeres, vntill they came vnto a land inhabited: they did eate MAN vntill they came to the borders of the lande of Canaan.

36 The Omer is the tenth part of the q Ephah.

q Which measure conteined about ten pottels.

CHAP. XVII.

1 The Israelites come into Rephidim and grudge for water. 6 Water is giuen them out of the rocke. 11 Moses holdeth vp his hands, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lord.

AND all the Congregation of the children of Israel departed from the wildernesse of Sin, by their iourneies ‡ at the commandement of the Lord, and camped in a Rephidim, where was no water for the people to drinke.

‡ *Eb. at the mouth.*

a Moses here noteth not euery place where they camped, as Num. 33: but onely those places where some notable thing was done. *Numb.*20.4.

2 * Wherefore the people contended with Moses, and saide, Giue vs water that we may drinke. And Moses said vnto them, Why contend ye with me? Wherefore doe ye b tempt the Lord?

b Why distrust you God? why looke you not for succour of him without murmuring against vs?

3 So the people thirsted there for water, and the people murmured against Moses, and said, Wherefore hast thou thus brought vs out of Egypt to kill vs and our children and our cattell with thirst?

c How ready the people are for their owne matters to slay the true Prophets, and how slow they are to reuenge Gods cause against his enemies and false prophets. *Chap.*7.20. *Num.*20.9. *wisd.*11.4 *psal.*78.15. *and* 105 41. 1.*cor.*10.4.

4 And Moses cried to the Lorde, saying, What shall I doe to this people? for they be almost ready to c stone me.

5 And the Lord answered to Moses, Goe before the people, and take with thee of the Elders of Israel: and thy rod, wherewith thou * smotest the riuer, take in thine hand, and goe:

6 * Behold, I will stand there before thee vpon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And hee called the name of the place, ‖ Massah

e So ready is he rather to shewe mercie then to punish.
Lev.19.12.deu.5.11.mat.5.33.
f Either by swearing falsely, or rashly by his Name, or by contemning it.
g Which is by meditating the spirituall rest, by hearing Gods word, and resting from worldly trauailes.
Chap.23.12.
eſek.20.12.
‖ *Or, cease.*
Gene.2.2.
Deut.5.16.
mat.15.4.
ephes.6.2.
h By the parents also is meant all that haue authoritie ouer vs.
Matth.5.21.
i But loue and preserue thy brothers life.
k But be pure in heart, word, and deede.
l But studie to saue his goods.
m But further his good name, and speak trueth.
Rom.7.7.
n Thou mayest not so much as wish his hinderaunce in any thing.
‖ *Or, beard.*
‡ *Ebr. firebrands.*
Deut.5.24.and 18.16.heb.12.18
o Whether you will obey his preceptes as you promised, chap.19.8.

Chap.27.8.and 38.7.
Leuit.3.1.

Deut.27.5.
iosh.8.31.
‡ *Ebr.it, that is, the stone.*
p Which might be by his stouping, or flying abroade of his clothes.

6 And shewing mercy vnto e thousands to them that loue mee, and keepe my commandements.

7 *Thou shalt not take the Name of the Lord thy God in f vaine: for the Lord will not holde him guiltlesse, that taketh his Name in vaine.

8 Remember the Sabath day, to g keepe it holy.

9 *Sixe dayes shalt thou labour, and do all thy worke,

10 But the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maide, nor thy beast, nor thy stranger that is within thy ‖ gates.

11 *For in sixe dayes the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lord blessed the Sabbath day, and halowed it.

12 ¶ *Honour thy h father and thy mother, that thy dayes may be prolonged vpō the land, which ỹ Lord thy God giueth thee.

13 *Thou shalt not i kill.

14 Thou shalt not k commit adulterie.

15 Thou shalt not l steale.

16 Thou shalt not beare false m witnesse against thy neighbour.

17 *Thou shalt not n couet thy neighbours house, neither shalt thou couet the neighbours wife, nor his man seruaunt, nor his maid, nor his ore, nor his asse, neither any thing that is thy neighbours.

18 ¶ And all the people ‖ sawe the thunders, and the lightnings, and the sound of the trumpet, and the mountaine smoking. and when the people sawe it, they fled and stoode a farre off,

19 And sayde vnto Moses, * Talke thou with vs, and we will heare: but let not God talke with vs, least we die.

20 Then Moses sayde vnto the people, Feare not: for God is come to o proue you, and that his feare may be before you, that ye sinne not.

21 So the people stoode a farre off, but Moses drew nere vnto the darknesse where God was.

22 ¶ And the Lorde sayd vnto ‡Moses, Thus thou shalt say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Ye shall not make therefore with mee, gods of siluer, nor gods of gold: you shall make you none.

24 * An altar of earth thou shalt make vnto mee: and thereon shalt offer thy burnt offerings, and thy * peace offerings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 * But if thou wilt make mee an altar of stone, thou shalt not build it of hewen stones: for if thou lift vp thy toole vpon them, thou hast polluted ‡ them.

26 Neither shalt thou goe vp by steps vnto mine altar, that thy p filthinesse be not discouered thereon.

CHAP. XXI.

Temporall and ciuil ordinances appointed by God, touching seruitude, murthers, & wrongs: the obseruation whereof doeth not iustifie a man, but are giuen to bridle our corrupt nature, which els would breake out into mischiefe and cruelitie.

NOwe these are the lawes, which thou shalt set before them:

2 *If thou buy an Ebrew seruaunt, hee shall serue sixe yeeres, and in the seuenth he shall goe out free, a for nothing.

3 If he came b himselfe alone, he shal goe out himselfe alone: if he were married, then his wife shall goe out with him.

4 If his master hath giuen him a wife, & she hath borne him sonnes or daughters, the wife and her children shall bee her c masters, but he shall goe out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,

6 Then his master shal bring him vnto the ‡ Iudges, and set him to the d doore, or to the poste, and his master shall bore his eare through with a nawle, and he shal serue him for e euer.

7 Likewise if a man f sell his daughter to be a seruant, she shall not go out as the men seruants doe.

8 If she please not her master, who hath betrothed her to himselfe, then shall g hee cause to buy her: he shall haue no power to sell her to a strange people, seeing he ‖ despised her.

9 But if he hath betrothed her vnto his sonne, he shall deale with her h according to the custome of the daughters.

10 If he take i him another wife, he shall not diminish her food, her raiment, and recompense of her virginitie.

11 And if he do not these k three vnto her, then shal she goe out free, paying no money.

12 ¶ *He that smiteth a man, and he die, shall die the death.

13 And if a man hath not layed waite, but l God hath offered him into his hand, * then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine m altar, that he may die.

15 ¶ Also hee that smiteth his father or his mother, shall die the death.

16 And he p stealeth a man, & selleth him, if it be found with him, shall die the death.

17 ¶ * And he that curseth his father or his mother, shall die the death.

18 ¶ When men also striue together, and one smite another with a n stone, or with the fist, and he die not, but lieth in bed,

19 If he rise againe, and walke without vpon his staffe, then shal he that smote him go o quite. saue only he shal beare his charges ‖ for his resting, & shal pay for his healing.

20 ¶ And if a man smite his seruaunt, or his mayd with a rod, and hee die vnder his hand, he shall be surely punished.

21 But if he continue a day, or two dayes, he shal not be punished: for he is his money.

22 If two men strine & hurt a woman with

Leuit.25.39.deut.15.12.iere.34.14
a Paying no money for his liberty.
b Not hauing wife nor childrē.
c Till her time of seruitude was expired, which might be the seuenth yeere or the fiftieth.
‡ *Ebr. gods.*
d Where the Iudges sate.
e That is, to the yeere of Iubile, which was euery fiftieth yeere.
f Constrained either by powerte, or else to the intent that the master should marry her.
g By giuing an other money to buy her of him.
‖ *Or, defloured her.*
h That is, he shal giue her dowrie.
i For his sonne.
k Neither marrie her himselfe, nor giue another money to buy her, nor bestow her vpon his sonne.
Leuit.24.17.
l Though a man be killed at vnwares, yet it is Gods prouidence, that it should so be.
Deut.19.3.
m The holines of the place ought not to defend the murther.
Leuit.20.9.prou.20.20.mat.15.4.marke 7.10.
n Either farre off him or neere.
o By the ciuill iustice.
‖ *Or, losing of his time.*
p By the ciuill Magistrate, but before God he is a murtherer.

with childe, so that her childe depart from her, and q death follow not, he shalbe surely punished according as the womans husband shall appoint him, or hee shall pay as the ‖ Iudges determine.

q Of the mother or childe.

‖ Or, arbiters.

23 But if death followe, then thou shalt pay life for life,

24 * r Eye for eye, tooth for tooth, hand for hand, foot for foot,

Lewit. 24. 20. deut. 19. 21. matth. 5. 38.

25 Burning for burning, wounde for wound, stripe for stripe.

r The execution of this law belonged to the magistrate, Matth. 5. 38.

26 ¶ And if a man smite his seruant in the eye, or his maide in the eye, ‡ haue perished it, he shall let him goe free for his eye.

27 Also if hee smite s out his seruants tooth, or his maides tooth, he shall let him go out free for his tooth.

s So God reuengeth cruelty in most least things. Gene. 9. 5.

28 ¶ If an oxe goe a man or a woman, that he die, the * oxe shalbe t stoned to death, and his flesh shall not be eaten, but the owner of the oxe shall go quit.

t If the beast be punished, much more shall the murtherer.

29 If ṕ oxe were wont to push in times past, and it hath bene ‖ tolde his master, and he hath not kept him, and after he killeth a man or a woman, the oxe shalbe stoned, and his owner shall die also.

‖ Or, testified to him.

30 If there bee set to him a u summe of money, then he shal pay the ransome of his life, whatsoeuer shalbe layde vpon him.

u By the next of the kindred of him that is so slaine.

31 Whether he hath gored a sonne, or gored a daughter, he shall be iudged after the same maner.

32 If the oxe goe a seruant or a maide, he shall giue vnto their master thirtie x shekels of siluer, and the oxe shalbe stoned.

x Reade Gen. 23. 15.

33 ¶ And when a man shall open a well, or when he shall dig a pit and couer it not, and an oxe or an asse fall therein,

34 The owner of the pit shall y make it good, and giue money to the owners thereof, but the dead beast shall be his.

y This law forbiddeth not only not to hurt, but to beware least any be hurt.

35 ¶ And if a mans oxe hurt his neighbours oxe that he die, then they shall sell the liue oxe, and diuide the money thereof, and the dead oxe also they shall diuide.

36 Or if it bee knowen that the oxe hath vsed to push in times past, and his master hath not kept him, hee shall pay oxe for oxe, but the dead shall be his owne.

CHAP. XXII.

1 *Of theft.* 5 *Damage.* 7 *Lending.* 14 *Borowing.* 16 *Entising of maids.* 18 *Witchcraft.* 20 *Idolatrie.* 21 *Support of strangers, widowes, and fatherlesse.* 25 *Vsurie.* 28 *Reuerence to Magistrates.*

a Either great beast of ỹ heard, or a small beast of the flocke.

IF a man steale an a oxe or a sheepe, and kil it or sell it, he shall restore fiue oxen for the oxe, * and foure sheepe for the sheepe.

b Breaking an house to enter in, or vndermining.

2 ¶ If a thiefe be founde b breaking vp, and be smitten that he die, no blood shall be shed for him.

c Ebr. when the sunne riseth vpon him.

3 But if it bee ‡ in the day light, c blood shall be shed for him: for he should make full restitution: if hee had not wherewith, then should he be solde for his theft.

d He shalbe put to death, that killeth him.

4 If the theft be found ‡ with him aliue, (whether it be oxe, asse, or sheepe) he shal restore the double.

‡ Ebr. in his hand.

5 ¶ If a man do hurt field, or vineyard, & put in his beast to feede in another mans fielde, hee shall recompense of the best of his owne field, & of ṕ best of his owne vineyard.

6 ¶ If fire breake out, and catch in the thornes, and the stacks of corne, or the standing corne, or the field be consumed, he that kindled the fire shall make full restitution.

7 ¶ If a man deliuer his neighbour money, or stuffe to keepe, and it be stolen out of his house, if the thiefe be found, he shall pay the double.

8 If the thiefe be not found, then the master of the house shall bee brought vnto the ‡ Iudges to sweare, whether he hath d put his hand vnto his neighbours good, or no.

‡ Ebr. gods.

d That is, whether he hath stollen.

9 In al maner of trespasse, whether it be for oxen, for asse, for sheepe, for rayment, or for any maner of lost thing, whych another challengeth to be his, the cause of both parties shal come before the Iudges, and whom the Iudges condemne, he shal pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe asse, or oxe, or sheepe, or any beast, and it die, or bee ‡ hurt, or taken away by enemies, and no man see it,

‡ Ebr. broken.

11 e An othe of the Lord shalbe betweene them twaine, that he hath not put his hand vnto his neighbours good, and the owner of it shall take the othe, and he shal not make it good:

e They should sweare by the Name of the Lord.

12 * But if it be stolen from him, he shall make restitution vnto the owner thereof.

Gene. 31. 39.

13 If it be torne in peeces, he shall bring f record, and shall not make that good, which is deuoured.

f He shall shew some part of the beast, or bring in witnesses.

14 ¶ And if a man borrow ought of his neighbour, and it be hurt, or els die, the owner thereof not being by, hee shall surely make it good:

15 If the owner thereof be by, hee shall not make it good: for if it be an hired thing, it came for his hire.

g He that hired it shalbe free by paying the hire. Deut. 22. 28.

16 ¶ * And if a man entise a maide that is not betrothed, and lie with her, hee shall endowe her, and take her to his wife.

17 If her father refuse to giue her to him, he shall pay money, according to the dowrie of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoeuer lieth with a beast, shall die the death.

20 ¶ * Hee that offereth vnto any gods, saue vnto the Lord onely, shalbe slaine.

Deut. 13. 13, 14, 15. 1. mac. 2. 24.

21 ¶ * Moreouer, thou shalt not do iniurie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt.

Leuit. 19. 33.

22 ¶ * Ye shall not trouble any widow, nor fatherlesse childe.

Zech. 7. 10.

23 If thou vex or trouble such, & so he call and cry vnto me, I wil surely heare his cry.

24 Then shall my wrath be kindled, and I will kill you with the sworde, and your h wiues shall bee widowes, and your children fatherlesse.

h The iust plague of God vpon the oppressors.

25 ¶ * If thou lend money to my people, that is, to the poore with thee, thou shalt not be as an vsurer vnto him: ye shall not oppresse him with vsurie.

Leuit. 25. 37. deut. 23. 19. psal. 15. 5.

26 If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him before the sunne go downe:

27 For that is his couering onely, and this is his garment for his skin: wherein shall

i For colde and necessitie.

Acts 23.5.

k Thine abundance of thy corne, oyle, and wine. *Chap.13.2,12. and 34.19. Leuit.22.8.* *Ezek.44.31.*

l And so haue nothing to doe with it,

‖*Or, report a false tale.*

‖*Or, cruell.*

‡*Ebr. answere.*

a Do that which is godly though few do fauor it.

b If we be bound to doe good to our enemies beast, much more to our enemie himselfe, Matth.5.44.

c If God command to helpe vp our enemies asse vnder his burden, will he suffer vs to cast downe our brethren with neawie burdens? *Susan.53.*

d Whether thou be magistrate or art cõmanded by the Magistrate, *Deut.16.19. ecclus.20.28.*

‡*Ebr. seeing.*

e For in that that he is a stranger, his heart is sorowfull enough. *Leu.25.3.& 26. 43. deut.15.1. Chap.20.8. deut. 5.13.*

f Neither by swearing by thē, nor speaking of them, Psal.16.4. Ephes.5.3.

shall hee steepe: therefore when hee i crieth vnto me, I will heare him: for I am mercifull.

28 ¶ * Thou shalt not raile vpon the Iudges, neither speake euill of the ruler of thy people.

29 ¶ Thine k abundance and thy licour shalt thou not keepe backe. * The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seuen dayes it shall be with his damme, and the eight day thou shalt giue it me.

31 ¶ Ye shall be an holy people vnto me, *neither shall ye eate any flesh that is torne of beasts in the field: ye shall cast it l to the dog.

CHAP. XXIII.

2 Not to follow the multitude. 13 Not to make mention of the strange gods. 14 The three solemne feasts. 20. 23 The Angel is promised to leade the people. 25 What God promiseth, if they obey him. 29 God will cast out the Canaanites by little and little, and why.

THou shalt not ‖receiue a false tale, neither shalt thou put thine hand with the wicked, to be a ‖false witnesse.

2 ¶ Thou shalt not follow a multitude to doe euill, neither ‡ agree in a controuersie a to decline after many and ouerthrowe the trueth.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meete thine enemies ore, or his asse going astrap, thou shalt b bring him to him againe.

5 If thou see thine enemies c asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrow the right of thy poore in his sute.

7 Thou shalt keepe thee far from a false matter, * and shalt not slay the d innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ * Thou shalt take no gift: for the gift blindeth the ‡ wise, & peruerteth the words of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye know the e heart of a stranger, seeing ye were strangers in the land of Egypt.

10 * Moreouer, sixe yeres thou shalt sowe thy land, and gather the fruits thereof,

11 But the seuenth yeere thou shalt let it rest and lie still, that the poore of thy people may eate, & what they leaue, the beastes of the fielde shall eate. In like maner thou shalt doe with thy vineyard, and with thine oliue trees.

12 * Sixe dayes thou shalt do thy worke, and in the seuenth day thou shalt rest, that thine ore, and thine asse may rest, and the sonne of thy mayd and the stranger may be refreshed.

13 And see ye shall take heede to all things that I haue sayde vnto you: and see ye shall make f no mention of the name of other gods, neither shall it bee heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast vnto me in the yere.

15 Thou * shalt keepe the feast of g vnleauened bread: thou shalt eate vnleauened bread seuen dayes, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and * none shall appeare before me emptie:

16 The h feast also of the harueste of the first fruites of thy labours, which thou hast sowen in the fielde: and the i feast of gathering fruites in the ende of the yeere, when thou hast gathered in thy labours out of the field.

17 These three times in the yeere shall all thy men children appeare before the Lorde Iehouah.

18 Thou shalt not offer the blood of my sacrifice with k leauened bread: neither shal the fatte of my sacrifice remaine vntill the morning.

19 * The first of the first fruites of thy lande thou shalt bring into the house of the Lord thy God: yet shalt thou not seethe a kid in his l mothers milke.

20 ¶ * Beholde, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, & heare his voyce, & prouoke him not: for he will not spare your misdeeds, because my m name is in him.

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shal go before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, & the Canaanites, the Hiuites, and the Iebusites, and I will destroy them.

24 Thou shalt not bowe downe to their gods, neither serue them, nor doe after the workes of them: but * n vtterly ouerthrow them, and breake in pieces their images.

25 For ye shal serue the Lord your God, and hee shall blesse thy o bread and thy water, and I will take all sickneſſe away from the middes of thee.

26 ¶ * There shall none cast their fruite nor bee barren in thy land: the number of thy dayes will I fulfill.

27 I will send my p feare before thee, and will destroy all the people among whome thou shalt goe: and I will make all thine enemies turne their backs vnto thee:

28 And I will send * hornets before thee, which shall driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, lest the lande growe to a wildernesse: and the beastes of the fielde multiplie against thee.

30 By litle and litle I will driue them out from thy face, vntill thou increase, and inherite the land.

31 And I will make thy coasts from the red sea vnto the sea q of the Philistims, and from the r desert vnto the s River: for I will deliuer the inhabitants of the lande into your hand, and thou shalt driue them out from thy face.

Chap.13.3. and 34.18.

g That is, Easter, in remembrance that the Angell passed ouer and spared the Israelites, when he slew the first borne of the Egyptians. *Deut.16.16. ecclus.35.4.*

h Which is Whitsontide, in token that the Law was giuen 50. dayes after they departed from Egypt.

i This is the feast of Tabernacles, signifying that they dwelled 40. yere vnder the tents or the tabernacles in wildernes.

k No leauened bread shall be then in thine house.

Chap.34.26. deut.14.22.

l Meaning, that no fruits should be taken before iust time: & hereby are brideled all cruell & wanton appetites. *Chap.33.2. deut.7.21.*

m I will giue him mine authoritie, and he shall gouerne you in my name. *Chap.32.2. deut. 7.21. Ioſh.24.11. Deut.7.25.*

n God commandeth his not onelie not to worship idoles, but to destroy them.

o That is, all things necessary for this present life. *Deut.7.14.*

p I will make them afraide at thy comming, and send mine Angel to destroy them, as Chap.33.2. *Ioſh.24.12.*

q Called the sea Euphrates.

of Syria, r Of Arabia, called Deserta. s To wit,

Chap 34.15. deut.7.2.

‡*Ebr.offence, or snare.*

Deut.7.16. iosh.23.13.

32 *Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy land, least they make thee sinne against me: for if thou serue their gods, surely it shall be thy ‡*destruction.

CHAP. XXIIII.

3 The people promise to obey God. 4 Moses writeth the ciuil lawes. 9.13 Moses returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was fourtie dayes and fourtie nights in the mountaine.

AND he had a saide vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel, and ye shall worship afarre off.

a When hee called him vp to the mountaine to giue him the lawes, beginning at the 20. chap. hitherto.

2 And Moses himselfe alone shall come neere to the Lorde, but they shall not come neere, neither shall the people go vp with him.

3 ¶ b Afterward Moses came and tolde the people all the words of the Lord, and all the ‡ lawes: and all the people answered with one voyce, and saide, * All the things which the Lord hath said, will we doe.

b When he had receiued these lawes in mount Sinai.

‡*Ebr. iudgement. Chap.19.8. Chap.20.24.*

4 And Moses wrote all the words of the Lord, and rose vp early, and set vp an * altar ‖ vnder the mountaine, and twelue pillars according to the twelue tribes of Israel.

‖*Or, at the foote of the mountaine.*

5 And he sent young c men of the children of Israel, which offered burnt offerings of beeues, and sacrificed peace offerings vnto the Lord.

c For as yet the priesthood was not giuen to Leui.

6 Then Moses tooke halfe of the blood, and put it in basens, and halfe of the blood he sprinkled on the altar.

7 After he tooke the ‖ booke of the couenant, and read it in the audience of the people: who saide, All that the Lord hath said, we will doe, and be obedient.

‖*Or, the booke of the Law. 1. Peter 1.2. hebr.9.20.*

8 Then Moses tooke the * blood, and sprinkled it on the people, and said, Behold the d blood of the couenant, which the Lord hath made with you concerning all these things.

d Which blood signifieth that ỹ couenant broken cannot be satisfied without blood shedding.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they e sawe the God of Israel, and vnder his feete was as it were a worke of a Saphir stone, and as the very heauen when it is cleare.

e As perfectly as their infirmities could behold his maiestie.

‡*Ebr. bricke-worke.*

11 And vpon the nobles of the children of Israel he f laide not his hand: also they sawe God, and g did eate and drinke.

f He made them not afraide, nor punished them.

g That is, reioyced.

12 ¶ And the Lorde h saide vnto Moses, Come vp to me into the mountaine, and be there, and I will giue thee i tables of stone, and the law & the commandement, which I haue written, for to teach k them.

h The second time.

i Signifying the hardnesse of our hearts, except God doe write his lawes therein by his spirit, Iere. 31.33. eze. 11.19 2. cor. 3.3. heb. 8. 10. and 10.16.

k To wit, the people.

13 Then Moses rose vp, and his minister Joshua, and Moses went vp into the mountaine of God,

14 And saide vnto the Elders, Tary vs here, vntill we come againe vnto you: and beholde, Aaron, and Hur are with you: whosoeuer hath any matters, let him come to them.

15 Then Moses went vp to the mount, and the cloud couered the mountaine.

16 And the glory of the Lord abode vpon mount Sinai, and the cloud couered it six dayes: and the seuenth day he called vnto Moses out of the midst of the cloud.

17 And the sight of the glory of the Lord was like l consuming fire on the toppe of the mountaine, in the eyes of the children of Israel.

l The Lord appeareth like deuouring fire to carnall men: but to them that he draweth with his spirit, he is like pleasant Saphir.

18 And Moses entred into the middes of the cloude, & went vp to the mountaine: and Moses was in the * mount fourty dayes and fourtie nights.

Chap.34.28. deut.9 9.

CHAP. XXV.

2 The voluntary giftes for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercie seate. 23 The Table. 31 The Candlesticke. 40 All must be done according to the patterne.

THen the Lorde spake vnto Moses, saying,

2 a Speake vnto the children of Israel, that they receiue an offering for me: of * euery man, whose heart giueth it freely, ye shall take the offering for me.

a After the morall and iudiciall lawe he giueth them the ceremoniall law, that nothing should be left to mans inuention.

3 And this is the offering which ye shall b take of them, golde, and siluer, and brasse,

4 And ‖ blew silke, and purple, & skarlet, and fine linnen, and goates haire,

Chap.35.5.

b For the building and vse of the Tabernacle.

‖*Or, yellowe.*

5 And rammes skinnes coloured redde, and the skinnes of badgers, and the wood c Shittim,

c Which is thought to be a kinde of cedar, which will not rot.

6 Oyle for the light, spices for d anoynting oyle, and for the perfume of sweete sauour,

d Ordeined for the Priests. *Chap.28.4. Chap.28.15.*

7 Onix stones, and stones to be set in the * Ephod, and in the * brest plate.

8 Also they shall make me a e Sanctuarie that I may dwell among them.

e A place both to offer sacrifice and to heare the lawe. *Chap.37.1.*

9 According to all that I shewe thee, euen so shall ye make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broade, and a cubite and an halfe hie.

11 And thou shalt ouerlay it with pure golde: within and without shalt thou ouerlay it, and shalt make vpon it a ‖ crowne of golde round about.

‖*Or, a circle and a border.*

12 And thou shalt cast foure ringes of golde for it, and put them in the foure ‖ corners thereof: that is, two rings shall be on the one side of it, and two ringes on the other side thereof.

‖*Or, sides.*

13 And thou shalt make barres of Shittim wood, and couer them with golde.

14 Then thou shalt put the barres in the ringes by the sides of the Arke, to beare the Arke with them.

15 The barres shalbe in the ringes of the Arke: they shal not be taken away from it.

16 So thou shalt put in the Arke ỹ f Testimonie which I shall giue thee.

f The stone tables, the rod of Aaron and Manna, which were a testimonie of Gods presence.

17 Also thou shalt make a ‖ g Mercie seate of pure golde, two cubites & an halfe long, and a cubite and an halfe broad.

‖*Or, couering: or, propitiatorie.*

g There God appeared mercifully vnto them: and this was a figure of Christ.

18 And thou shalt make two Cherubims of golde: of worke beaten out: with the hammer shalt thou make them at the two ends of the Mercie seate.

19 And the one Cherub shalt thou make at the one ende, and the other Cherub at the

the other end: of the matter of the Mercy seat shall ye make the Cherubims, on the two ends thereof.

20 And the Cherubims shal stretch their wings on hie, couering the Mercy seat with their wings, and their faces one to another: to the Mercie seate ward shall the faces of the Cherubims be.

21 And thou shalt put the Mercy seat aboue vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee,

‖Or, will appoint with thee. Num. 7.89.

22 And there I will ‖declare my selfe vnto thee, & from aboue the Mercy seate * betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandement vnto the children of Israel.

Chap. 37.10.

23 ¶ * Thou shalt also make a table of Shittim wood, of two cubites long, and one cubite broad, & a cubite and a halfe hie:

24 And thou shalt couer it with pure golde, and make thereto a crowne of golde round about.

‖Or, an hand bread.

25 Thou shalt also make vnto it a border of ‖ foure fingers rounde about: and thou shalt make a golden crowne rounde about the border thereof.

26 After, thou shalt make for it foure rings of gold, & shalt put ꝑ rings in ꝑ foure corners that are in the foure feete thereof:

27 Ouer against ꝑ border shall the rings be for places for barres, to beare the table.

28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with golde, that the Table may be borne with them.

h To set the bread vpon.

29 Thou shalt make also [h] dishes for it, and incense cuppes for it, and couering for it, & goblets, wherewith it shalbe couered, euen of fine gold shalt thou make them.

30 And thou shalt set vpon the Table shew bread before me continually.

Chap. 37.17. i It shall not be molten, but beaten out of the lumpe of golde with the hammer.

31 ¶ * Also thou shalt make a Candlestick of pure golde: of [i] worke beaten out with the hammer shal the Candlestick be made, his shaft, and his branches, his bowles, his knops: and his floures shalbe of the same.

32 Sixe branches also shall come out of the sides of it: three branches of the Candlestick out of the one side of it: and three branches of the Candlestick out of the other side of it.

33 Three bowles like vnto almonds, one knoppe and one floure in one branch: and three bowles like almonds in the other branche, one knoppe and one floure: so throughout the sixe branches that come out of the Candlestick.

34 And in the shaft of the Candlestick shalbe foure bowles like vnto almonds, his knops and his floures.

35 And there shall be a knop vnder two branches made thereof: and a knoppe vnder two branches made thereof: and a knoppe vnder two branches made thereof, according to the sixe branches comming out of the Candlestick.

36 Their knops and their branches shal be thereof: all this shalbe one beaten worke of pure golde.

37 And thou shalt make the seuen lamps thereof: and the lampes thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers & snuffdishes thereof shalbe of pure golde.

39 Of a [k] talent of fine golde shalt thou make it with all these instruments.

k This was the talent weight of the Temple, and weighed 120. pound. Hebr. 8.5. actes 7.44.

40 * Looke therefore that thou make them after their fashion, that was shewed thee in the mountaine.

CHAP. XXVI.

1 The forme of the Tabernacle and the appertinances. 33 The place of the Arke, of the Mercie seate, of the Table, and of the Candlestick.

AFterward thou shalt make the Tabernacle with tenne curtaines of fine twined linnen, and blewe silke, and purple, and skarlet: and in them thou shalt make Cherubims of [a] broydred worke.

a That is, of most cunning, or fine worke.

2 The length of one curtaine shalbe eight and twentie cubites, and the breadth of one curtaine, foure cubites: euery one of ꝑ curtaines shall haue one measure.

3 Fiue curtaines shall be coupled one to another: and the other fiue curtaines shalbe coupled one to another.

4 And thou shalt make strings of blewe silke vpō the edge of ꝑ one curtaine, which is in the selvedge [b] of the coupling: & likewise shalt thou make in the edge of the other curtaine in the selvedge, in the second coupling.

b On the side, that ꝑ curtaines might be tied together.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the [c] second coupling: the strings shall be one right against another.

c In tying together both the sides.

6 Thou shalt make also fiftie ‖ taches of golde, and couple the curtaines one to another with the taches, and it shalbe one ‖ Tabernacle.

‖Or, hookes. ‖Or, partition.

7 ¶ Also thou shalt make curtaines of goates haire, to be a [d] couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtaines.

d Least raine and weather should marre it.

8 The length of a curtaine shall be thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines shall be of one measure.

9 And thou shalt couple fiue curtaines by themselues, & the sixe curtaines by themselues: but thou shalt double the [e] first curtaine vpon the forefront of the couering.

e That is, fiue on the one side, and fiue on the other, & the sixt should hang ouer the doore of the Tabernacle.

10 And thou shalt make fiftie strings in the edge of one curtaine in the selvedge of the coupling, and fiftie strings in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fiftie ‖ taches of braſſe, & fasten them on the strings, and shalt couple the couering together, that it may be one.

‖Or, hookes.

12 And the [f] remnant that resteth in the curtaines of the couering, euen the halfe curtaine that resteth, shalbe left at the backside of the Tabernacle,

f For these curtaines were two cubites longer then the curtaines of the Tabernacle: so that they were cider by a cubite on both sides.

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaines of the couering, may remaine on either side of the Tabernacle to couer it.

14 Moreouer, for that couering thou shalt make

g To bee put vpon the couering that was made of goates haire.
h This was the third couering for the Tabernacle.

make a g couering of rammes skinnes died redde, and a couering h of badgers skinnes aboue.

15 ¶ Also thou shalt make boards for the Tabernacle of Shittim wood to stand vp.

16 Ten cubites shall bee the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons shall bee in one board set in order as the feet of a ladder, one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make boardes for the Tabernacle, euen twentie boardes on the South side, euen full South,

‖ Or, brasse pieces, wherein were the mortaises for the tenons.

19 And thou shalt make fourtie ‖ sockets of siluer vnder the twenty boards, two sockets vnder one boarde for his two tenons, and two sockets vnder another boarde for his two tenons.

20 In like maner on the other side of the Tabernacle toward the Northside shall bee twentie boardes,

21 And their fourtie sockets of siluer, two sockets vnder one boarde, and two sockets vnder another beard.

22 And on the side of the Tabernacle towarde the West, shalt thou make sixe boardes.

23 Also two boardes shalt thou make in the corners of the Tabernacle in the two sides.

i The Ebrewe word signifieth twinnes: declaring that they should be so perfect and well ioyned as were possible.

24 Also they shalbe i ioyned beneath, and likewise they shalbe ioyned aboue to a ring: thus shall it be for them two: they shalbe for the two corners.

25 So they shalbe eight boardes hauing sockets of siluer, euen sixteene sockets, that is, two sockets vnder one board, and two sockets vnder another board.

26 ¶ Then shalt thou make fiue barres of Shittim wood for the boards of one side of the Tabernacle,

27 And fiue barres for the boards of the other side of the Tabernacle: also fiue barres for the boardes of the side of the Tabernacle toward the Westside.

28 And the middle barre shal go through the mids of the boards, from end to end.

29 And thou shalt couer the boards with gold, and make their rings of golde, for places for the barres, and thou shalt couer the barres with gold.

30 So thou shalt reare vp the Tabernacle * according to the fashion thereof, which was shewed thee in the mount.

Chap. 25. 9, 40. heb. 8. 5. act. 7. 44.

31 ¶ Moreouer, thou shalt make a vaile of blue silke, and purple, and skarlet, and fine twined linen: thou shalt make it of broydred worke with Cherubims.

k Some reade, heads of the pillars.
‡ Ebr. vnder the hookes: meaning that it should hang downeward from the hookes.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with golde, (whose k hookes shall bee of golde) standing vpon foure sockets of siluer.

33 ¶ Afterward thou shalt hang the vaile ‡ on the hookes, that thou maiest bring in thither, that is, (within the vaile) the Arke of the Testimonie: and the vaile shal make you a separation betweene the Holy place and the l most holy place.

l Whereinto the hie Priest onely entred once a yeere.

34 Also thou shalt put the Mercieseate vpon the Arke of the Testimonie in the most holy place.

35 And thou shalt set the Table m without the vaile, and the Candlesticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

m Meaning, in the holy place.

36 Also thou shalt make an n hanging for the doore of the Tabernacle of blew silke, and purple, and skarlet, and fine twined linen, wrought with needle.

n This hanging or vaile was betweene the holy place, and there where the people were.

37 And thou shalt make for the hanging fiue pillars of Shittim, & couer them with gold: their heads shall be of gold, and thou shalt cast fiue sockets of brasse for them.

CHAP. XXVII.

1 *The altar of the burnt offring.* 9 *The court of the Tabernacle.* 20 *The lamps continually burning.*

MOreouer thou shalt make the a altar of Shittim wood, fiue cubites long and fiue cubites broad (the altar shall bee foure square) and the height thereof three cubites.

a For the burnt offring.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shalbe of it b selfe, and thou shalt couer it with brasse.

b Of the same wood and matter not fastened vnto it.

3 Also thou shalt make his ashpans for his ashes and his besoms, and his basens, and his fleshhookes, and his ‖ censers: thou shalt make all the instruments thereof of brasse.

‖ Or, fire pannes.

4 And thou shalt make vnto it a grate like networke of brasse: also vpon that ‡ grate shalt thou make foure brasen rings vpon the foure corners thereof.

‡ Ebr. net.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall be put in the rings, the which barres shalbe vpon the two sides of the altar to beare it.

8 Thou shalt make the altar holowe betweene the boardes: as God shewed thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the c court of the Tabernacle in the Southside, euen full South: the court shall haue curtaines of fine twined linen, of an hundreth cubites long for one side,

c This was the first entrie into the Tabernacle, where the people abode.

10 And it shal haue twentie pillars, with their twentie sockets of brasse: the heads of the pillars, and their d fillets shalbe siluer.

d They were certaine hoopes or circles for to beautifie the pillar.

11 Likewise on the Northside in length there shall bee hangings of an hundreth cubites long, and the twentie pillars thereof with their twentie sockets of brasse: the heads of the pillars and the fillets shalbe siluer.

12 ¶ And the breadth of the court on the West side shall haue curtaines of fiftie cubites, with their ten pillars, and their tenne sockets.

13 And the breadth of the court, Eastward full East shall haue e fiftie cubites.

e Meaning, curtaines of fiftie cubites.

14 The hangings of fifteene cubites shall be on the one side with their three pillars and their three sockets.

f Of the doore of the court.

15 Likewise on the other side shall be hangings of fifteene cubites, with their three

pillars and their three sockets.

16 ¶ And in the gate of the court shall be a vaile of twentie cubites, of blue silke, and purple, and skarlet, and fine twined linen wrought with needle, with the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue fillets of siluer round about, with their heds of siluer, and their sockets of brasse.

18 ¶ The length of the court shall bee an hundreth cubites, and the breadth fiftie ‡ at either end, and the height fiue cubites, & the hangings of fine twined linen, and their sockets of brasse.

‡ *Ebr. fifti in fifti.*

19 All the vessels of the Tabernacle for all maner seruice thereof, ‖ all the ‖ pinnes thereof, and all the pinnes of the court shall be brasse.

‖ Or, stakes wherewith the curtaines were fastened to the ground.

20 ¶ And thou shalt command the children of Israel, that they bring vnto thee pure ople oliue [h] beaten for the light, that the lampes may alway ‖ burne.

h Such as commeth from the oliue, when it is first pressed or beaten.

‖ *Or, ascend vp.*

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimonie, shall Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generations, to be obserued of the children of Israel.

CHAP. XXVIII.

1 *The Lord calleth Aaron and his sonnes to the Priesthood.* 4 *The garments.* 12. 29 *Aaron entreth into the Sanctuarie in the name of the children of Israel.* 30 *Vrim and Thummim.* 38 *Aaron beareth the iniquitie of the Israelites offerings.*

AND cause thou thy brother Aaron to come vnto thee, and his sonnes with him, from among the children of Israel, that he may serue mee in the Priests office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, [a] glorious and beautifull.

a Whereby his office may be knowen to be glorious and excellent.

3 Therefore thou shalt speake vnto all ‡ cunning men, whom I haue filled with the spirit of wisedome, that they make Aarons garments to [b] consecrate him, that he may serue me in the Priests office.

‡ *Eb. wise in heart.*

b Which is, to separate him from the rest.

4 Now these shall bee the garmentes, which they shall make, a brest plate, and an [c] Ephod, and a robe, and a broidered coate, a mitre, and a girdle. So these holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serue me in the Priests office.

c A short and straite coat without sleeues put vpmost vpon his garments, to keepe them close vnto him.

5 Therefore they shall take gold, ‡ blue silke, and purple, and skarlet, and fine linen,

6 ¶ And they shall make the Ephod of gold, blue silke, and purple, skarlet, and fine twined linen of broidred worke.

7 The two shoulders thereof shalbe ioyned together by their two edges: so shall it be closed.

8 And the [d] imbroidered gard of the same Ephod, which shall be vpon him, shall be of the selfe same worke and stuffe, euen of gold, blue silke, and purple, and skarlet, and fine twined linen.

d Which went about his vpmost coate.

9 And thou shalt take two onix stones, and graue vpon them the names of the children of Israel:

10 Sixe names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to [e] their generations.

e As they were in age, so should they be grauen in order.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of signets, that worketh and graueth in stone, and shalt make them to bee set and embossed in gold.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of [f] remembrance of the children of Israel: for Aaron shal beare their names before the Lord vpon his two shoulders for a remembrance.

f That Aaron might remember the Israelites to God ward.

13 So thou shalt make bosses of gold,

14 ¶ And two chaines of fine gold [g] at the ende, of wrethed worke shalt thou make them, and shalt fasten the wrethed chaines vpon the bosses.

g Of the bosses.

15 ¶ Also thou shalt make the brest plate of [h] iudgement with broidered worke: like the worke of the Ephod shalt thou make it: of gold, blue silke, and purple, and skarlet, and fine twined linen shalt thou make it.

h It was so called, because the hie Priest could not giue sentence in iudgement without that on his brest.

16 [i] Foure square it shall be and double, an hand breadth long and an hand breadth broad.

i The description of the brest plate.

17 Then thou shalt set it ful of places for stones, euen foure rowes of stones: the order shalbe this, a ‖ rubie, a topaze, and a ‖ carbuncle in the first rowe.

‖ *Or, Sardoine.*

‖ *Or, Emeraud.*

18 And in the second rowe thou shalt set an ‖ emeraud, a saphir, and a ‖ diamond.

‖ *Or, Carbuncle.*

19 And in the third rowe a turkeis, an achate, and an hematite.

‖ *Or, Iasper.*

20 And in the fourth rowe a ‡ chrysolite, an onix, and a iasper: and they shall be set in gold in their embossements.

‡ *Ebr. Tarshish.*

21 And the stones shall bee according to the names of the children of Israel, twelue, according to their names, grauen as signets, euery one after his name, & they shall be for the twelue tribes.

22 ¶ Then thou shalt make vpon [k] the brest plate two chaines at the endes of wrethen worke of pure gold.

23 Thou shalt make also vpon the brest plate two rings of golde, and put the two rings on [l] the two endes of the brest plate.

k Which are vpmost toward the shoulder.

24 And thou shalt put the two wrethen chaines of gold in the two rings in the ends of the brest plate.

25 And the other two endes of the two wrethen chaines, thou shalt fasten in the two embossements, and shalt put them vpon the shoulders of the Ephod on the forepart of it.

26 ¶ Also thou shalt make two rings of golde, which thou shalt put in the [l] two other endes of the brest plate, vpon the border thereof, toward the inside of the Ephod.

l Which are beneath.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forepart of it ouer against the coupling of it vpon the broydred

byoidred garde of the Ephod.

28 Thus they shall binde the breast plate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it may bee fast vpon the byoidred garde of the Ephod, and that the breast plate bee not loosed from the Ephod.

29 So Aaron shall [m] beare the names of the children of Israel in the breast plate of iudgement vpon his heart, when he goeth into the holy place, for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the brest plate of iudgement the [n] Vrim and the Thummim, which shall bee vpon Aarons heart, when he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blue silke.

32 And the hole for his head shall bee in the middes of it, hauing an edge of wouen worke round about the coller of it: so it shal be as the coller of an habergeon that it rent not.

33 ¶ And beneath vpon the skirts thereof thou shalt make pomegranates of blue silke, and purple, and skarlet, round about the skirtes thereof, and belles of golde betweene them round about:

34 That is, *a golden bell and a pomegranate, a golden bel & a pomegranate rounde about vpon the skirts of the robe.

35 So it shall bee vpon Aaron, when hee ministreth, and his sounde shall bee heard, when he goeth into the holy place before the Lorde, and when hee commeth out, and hee shall not die.

36 ¶ Also thou shalt make a plate of pure golde, and graue thereon, as signets are grauen, [o] HOLINES TO THE LORD,

37 And thou shalt put it on a blue silke lace, and it shall be vpon the miter: euen vpon the forefront of the miter shall it be.

38 So it shall be vpon Aarons forehead, that Aaron may [p] beare the iniquitie of the offerings which the children of Israel shall offer in all their holy offrings: and it shalbe alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt embroider the fine linen coate, and thou shalt make a miter of fine linen, but thou shalt make a girdle of needle worke.

40 Also thou shalt make for Aarons sonnes coates, and thou shalt make them girdles, and bonnets shalt thou make them for glorie and comelines.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and [q] fil their hands, and sanctifie them, that they may minister vnto me in the Priestes office.

42 Thou shalt also make them linen breeches to couer their priuities: from the loines vnto the thighes shall they reach.

43 And they shall bee for Aaron and his sonnes when they come into the Tabernacle [‖] of the Congregation, or when they come vnto the altar to minister in the holy place, that they [r] commit not iniquitie, and so die. This shall be a law for euer vnto him and to his seede after him.

m Aaron shall not enter into the holy place in his owne name, but in the name of all the children of Israel.

n Vrim signifieth light, and Thummim perfection: declaring that the stones of the breast plate were most cleare, and of perfect beautie: by Vrim also is meant knowledge, & Thummim holines, shewing what vertues are required in the Priests.

Ecclus. 45. 9.

o Holines appertaineth to the Lord: for he is most holy, and nothing vnholy may appeare before him.

p Their offrings could not be so perfect, but some fault would be therein: which sinne the high Priest bare, and pacified God.

q That is, consecrate them, by giuing them things to offer, and thereby admit them to their office.

‖ *Or, of witnes.*

r In not hiding their nakednes.

CHAP. XXIX.

1 *The maner of consecrating the Priestes.* 38 *The continuall sacrifice.* 45 *The Lord promiseth to dwell among the children of Israel.*

THis thing also shalt thou doe vnto them when thou consecratest them to bee my Priestes, * Take a yong Calfe, and two Rammes without blemish,

Leuit. 9. 2.

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened anointed with oyle: (of fine wheate flowre shalt thou make them)

3 Then thou shalt put them in one basket, and [a] present them in the basket with the calfe and the two rammes,

a To offer them in sacrifice.

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the mincle, and the [b] robe of the Ephod, and the Ephod, & the breast-plate, and shalt close them to him with the byoydered gard of the Ephod.

b Which was next vnder the Ephod.

6 Then thou shalt put the miter vpon his head, and shalt put the holy * crowne vpon the miter.

Chap. 28. 36.

7 And thou shalt take the anointing * oyle, and shalt powre vpon his head, and anoint him.

Chap. 30. 25.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt girde them with girdles, both Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shal be theirs for a perpetuall lawe: thou [‖] shalt also fill the hands of Aaron, and the hands of his sonnes.

Chap. 28. 41.
‖ *Or, consecrate them.*

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, * and Aaron and his sonnes shall [c] put their hands vpon the head of the calfe.

Leuit. 1. 4.

c Signifying that the sacrifice was also offered for them, and that they did approue it.

11 So thou shalt kill the calfe before the Lorde, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, & put it vpon the hornes of the altar with thy finger, and shalt powre all the rest of the blood at the foote of the altar.

13 * Also thou shalt take all the fatte that couereth the inwards, and the kall, that is on the liuer, and the two kidneis, and the fatte that is vpon them, and shalt burne them vpon the altar.

Leuit. 3. 3.

14 But the flesh of the calfe, ‡ his skinne, and his doung shalt thou burne with fire without the hoste: it is a ‡ sinne offering.

‡ *Ebr. sinne, 2. cor. 5. 21.*

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shal put their hands vpon the head of the ramme.

16 Then thou shalt kill the ramme, and take his blood, and sprinkle it round about vpon the altar,

17 And thou shalt cut the ramme in pieces, and wash the inwards of him and his legges, and shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ram

vpon the altar: for it is a burnt offering vnto the Lord [d] for a sweete sauour it is an offring made by fire vnto the Lord.

19 ¶ And thou shalt take the other ram, and Aaron and his sonnes shall put their handes vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it [e] vpon the lap of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hande, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar rounde about.

21 And thou shalt take of the blood that is [f] vpon the altar, and of the anoynting oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shal be halowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat, and the rumpe, euen the fat that couereth the inwards, and the kal of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the [g] ramme of consecration.)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of the vnleauened bread that is before the Lord.

24 And thou shalt put all this in the handes of Aaron, and in the handes of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their handes, and burne them vpon the altar besides the burnt offering for a sweete sauour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the breast of the ramme of the consecration, which is for Aaron, and shalt shake it to [h] and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the breast of the shaken offering, and the shoulder of the [i] heaue offring, which was shaken to and fro, and which was heaued vp of the ram of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shal haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shall be an heaue offering of the children of Israel, of their [k] peace offerings, euen their heaue offering to the Lord.

29 ¶ And the holy garments, which appertaine to Aaron, shall bee his sonnes after him, to be annopnted therein, and to be consecrated therein.

30 That sonne that shall be Priest in his steade, shall put them on seuen dayes, when hee commeth into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and seethe his flesh in the holy place.

32 * And Aaron and his sonnes shal eat the flesh of the Ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shal eat these things, [l] wherby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy things.

34 Nowe if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not bee eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sonnes, according to al things, which I haue commaunded thee: seuen dayes shalt thou ‡ consecrate them,

36 And shalt offer euery day a calfe for a sinne offring, for [m] reconciliation: and thou shalt cleanse the altar, when thou hast offred vpon it for reconciliation, and shalt anopnt it, to sanctifie it.

37 Seuen dayes shalt thou cleanse the altar, and sanctifie it, so the altar shall be most holy: and whatsoeuer toucheth the altar, shall be holy.

38 ¶* Now this is that which thou shalt prepare vpon the altar: euen two lambes of one yeere olde, day by day continually.

39 The one lambe thou shalt prepare in the morning, & the other lambe thou shalt prepare at euen.

40 And with the one lambe, a [n] tenth part of fine flour mingled with the fourth part of an [o] Hin of beaten oyle, and the fourth part of an Hin of wine, for a drinke offering.

41 And the other lambe thou shalt prepare at euen: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweete sauour vnto the Lord.

42 This shall be a continuall burnt offring in your generations at the doore of the Tabernacle of the Congregation before the Lorde, where I will ‖ make appointment with you, to speake there vnto thee.

43 There I will appoint with the children of Israel, and the place shalbe sanctified by my [p] glorie.

44 And I will sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes to bee my Priestes,

45 And I will * dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lorde their God, that brought them out of the lande of Egypt, that I might dwell among them: [q] I am the Lord their God.

CHAP. XXX.

1 The altar of incense. 13 The summe that the Israelites shoulde pay to the Tabernacle. 18 The brasen lauer. 23 The anoynting oyle. 34 The making of the perfume.

FVrthermore thou shalt make an Altar [a] for sweete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite, (it shall bee foure square) and the height thereof two cubites:

d Or, a sauour of rest, which causeth the wrath of God to cease.

e Meaning, the soft and nether part of the eare.

f Wherewith the altar must be sprinkled.

g Which is offred for the consecration of the high Priest.

h This sacrifice the Priest did moue toward the East, West, North & South.

i So called, because it was not onely shaken to and fro, but also lifted vp.

k Which were offerings of thankesgiuing to God for his benefits.

Leuit.8.31. and 24.9. matth.12.4.

l That is, by the sacrifices.

‡ *Ebr. fill their hands.*

m To appease Gods wrath that sinne may be pardoned.

Numb.28.3.

n That is, an Omer, reade Chap. 16.16.

o Which is about a pinte.

‖ *Or, declare my selfe to you.*

p Because of my glorious presence.

Leuit.26.12. 2.cor.6.16.

q It is I the Lord, that am their God.

a Vpon the which the sweete perfume was burnt, verse 34.

b Of the same wood & matter.

bites: the hornes thereof shall bee b of the same.

3 And thou shalt overlaye it with fine golde, both the toppe thereof and the sides thereof round about, and his hornes: also thou shalt make vnto it ‖ a crowne of golde round about.

‖ Or, a circle and border.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

c That is, in the Sanctuarie, and not in the Holiest of all.

6 After thou shalt set it c before the vaile, that is neere the Arke of the Testimonie, before the Mercie seate that is vpon the Testimonie, where I will appoint with thee.

d Meaning, when he trimmeth them, and refresheth the oile.

7 And Aaron shal burne thereon sweete incense euery morning: when hee d dresseth the lamps thereof, shall he burne it.

e Otherwise made then this, which is described.

f But it must only serue to burne perfume.

8 Likewise at euen, when Aaron setteth vp the lamps thereof, he shall burne incense: this perfume shall be perpetually before the Lord, throughout your generations.

9 Ye shal offer no e strange incense thereon, nor burnt sacrifice, nor offering, neither powre any drinke offering f thereon.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere, with the blood of the sinne offering in the day of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 ¶ Afterward the Lord spake vnto Moses, saying,

Num. 1. 2, 5.

12 * When thou takest the summe of the children of Israel after their number, then they shall giue euery man g a redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

g Whereby he testified that he redeemed his life which hee had forfeit, as is declared by Dauid, 2. Sam. 24. 1.

13 This shall euery man giue, that goeth into the number, halfe a shekell, after the h shekell of the Sanctuarie: (* a shekell is twentie gerahs) the halfe shekell shall be an offering to the Lord.

h This shekell valued two common shekels: and the gerah valued about 12. pence after fiue shillings sterling the ounce of siluer. *Leuit. 27. 25. num. 3. 47. ezek. 45. 12.*

14 All that are numbred from twentie yeere olde and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when ye shall giue an offering vnto the Lord, i for the redemption of your liues.

i That God should be mercifull vnto you.

16 So thou shalt take the money of the redemption of the children of Israel, & shalt put it vnto the vse of the Tabernacle of the congregation, that it may be a memoriall vnto the children of Israel before the Lorde for the redemption of your liues.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a lauer of brasse, and his foote of brasse to wash, and shalt put it betweene the Tabernacle of the congregation and the altar, and shalt put water therein.

k Signifying, that he that commeth to God, must be washed from all sinne and corruption.

19 For Aaron and his sonnes shal k wash their hands and their feete thereat:

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the altar to minister and to make the perfume of the burnt offering to the Lord, they shall wash themselues with water, lest they die.

21 So they shall wash their hands and their feete that they die not: and this shall be to them an ordinance l for euer, both vnto him and to his seede throughout their generations.

l So long as the Priesthood shall last.

22 ¶ Also the Lorde spake vnto Moses, saying,

23 Take thou also vnto thee principal spices, of the most pure myrrhe fiue hundred m shekels, of sweete cinnamon halfe so much, that is, two hundred and fifty, and of sweete n calamus two hundred and fifty:

m Waying so much.

n It is a kinde of reede of a very sweete sauour within, and is vsed in powders and odours. *Chap. 29. 40.*

24 Also of Cassia, fiue hundred, after the shekell of the Sanctuarie, and of oyle olyue an * hin.

25 So thou shalt make of it the oyle of holy ointment, euen a most precious ointment after the arte of the Apothecarie: this shalbe the oyle of holy ointment.

26 And thou shalt anoynt the o Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

o All things which appertaine to the Tabernacle.

27 Also the table, and all the instruments thereof, and the Candlestick, with all p instruments thereof, and the altar of incense:

28 Also the Altar of burnt offering with all his instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, and they shalbe most holy: all that shall touch them, shalbe holy.

30 Thou shalt also anoynt Aaron & his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreouer thou shalt speake vnto the children of Israel, saying, This shall be an holy oynting oyle vnto me, throughout your generations.

32 None shall anoint p mans flesh therewith, neither shall ye make any composition like vnto it: for it is holy, and shall be holy vnto you.

p Neither at their burials, nor otherwise.

33 Whosoeuer shall make the like ointment, or whosoeuer shall put any of it vpon q a stranger, euen he shalbe cut off from his people.

q Either a stranger, or an Israelite, saue onely the Priests.

34 And the Lorde saide vnto Moses, Take vnto thee these spices, pure myrrhe, and r cleare gumme and galbanum, these odours with pure frankincense, of eche like weight:

r In Ebrew, Sheheleth: which is a sweete kinde of gumme and shineth as the naile.

35 Then thou shalt make of them perfume composed after the arte of the Apothecarie, mingled together, pure and holy.

36 And thou shalt beate it to pouder, and shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shalbe vnto you most holy.

37 And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the s Lord.

s Onely dedicate to the vse of the Tabernacle.

38 Whosoeuer shall make like vnto that

ts smell thereto, euen he shall be cut off from his people.

CHAP. XXXI.

1 *God maketh Bezaleel and Aholiab meete for his worke.* 13 *The Sabbath day is the signe of our sanctification.* 18 *The Tables written by the finger of God.*

AND the Lorde spake vnto Moses, saying,

2 Behold, I [a] haue called by name, Bezaleel, the sonne of Vri, the sonne of Hur of the tribe of Judah,

3 Whom I haue filled with the Spirit of God, in wisedome, and in vnderstanding, and in knowledge, & in all [b] workmanship:

4 To finde out curious workes to worke in golde, and in siluer, and in brasse,

5 Also in the arte to set stones, and to carue in timber, and to worke in all maner of workemanship.

6 And beholde, I haue ioyned with him Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hearts of al that are [c] wise hearted, haue I put wisedome to make all that I haue commaunded thee:

7 That is, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the mercy seate that shall be thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the [d] pure Candlesticke, with all his instruments, and the altar of perfume:

9 Likewise the Altar of burnt offering with all his instruments, and the Lauer with his foote:

10 Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,

11 And the [e] anoynting oyle, and sweete perfume for the Sanctuarie: according to all that I haue commanded thee, shall they doe.

12 ¶ Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, and say, [f] Notwithstanding keepe ye my Sabbaths: for it is a signe betweene me and you in your generations, that yee may know that I the Lord do sanctifie you.

14 * Ye shall therefore keepe the [g] Sabbath: for it is holy vnto you: he that defileth it, shall die the death: therefore whosoeuer worketh therein, the same person shall be euen cut off from among his people.

15 Sixe dayes shall men worke, but in the seuenth day is the Sabbath of the holy rest to the Lord: whosoeuer doeth any worke in the Sabbath day, shall die the death.

16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the ‖rest throughout their generations for an euerlasting couenant.

17 It is a signe betweene me & the children of Israel for euer: * for in sixe dayes the Lord made the heauen and the earth, and in the seuenth day [h] he ceased, and rested.

18 Thus (when the Lorde had made an ende of communing with Moses vpon mount Sinai) * hee gaue him two Tables [i] of the Testimonie, euen tables of stone, written with the finger of God.

a I haue chosen and made meete, chap. 35.30.

b This sheweth that handy crafts are the giftes of Gods Spirit, and therefore ought to be esteemed.

c I haue instructed them, and increased their knowledge.

d So called, because of the cunning & arte vsed therein, or because the whole was beaten out of one piece.

e Which onely was to anoynt the Priests & the instruments of the Tabernacle, & not to burne.

f Though I commaund these workes to bee done, yet will I not that you breake my Sabbath dayes. *Chap.* 20.8. *ezek.* 20.12.

g God repeateth this point because the whole keeping of the lawe standeth in the true vse of the Sabbath, which is to cease from our workes and to obey the will of God.

‖ *Or, Sabbath. Gen.* 1.31. *&* 2.2.

h From creating his creatures, but not from gouerning and preserving them. *Deut.* 9.10.

i Whereby he declared his will to his people.

CHAP. XXXII.

4 *The Israelites impute their deliuerance to the calfe.* 14 *God is appeased by Moses prayer.* 19 *Moses breaketh the Tables.* 27 *He slayeth the idolaters.* 32 *Moses zeale for the people.*

BVt when the people saw, that Moses tarried long ere hee came downe from the mountaine, the people gathered themselues together against Aaron, and said vnto him, Vp, [a] make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) we know not what is become of him.

2 And Aaron saide vnto them, [b] Plucke off the golden earerings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

3 Then all the people pluckt from them [c] selues the golden earerings, which were in their eares, and they brought them vnto Aaron.

4 * Who receiued them at their hands, and fashioned it with the grauing toole, and made of it a [d] molten calfe: then they saide, * These bee thy gods, O Israel, which brought thee out of the land of Egypt.

5 When Aaron sawe that, he made an altar before it: and Aaron proclaimed, saying, To morowe shall be the holy day of the Lord.

6 So they rose vp the nert day in the morning, and offered burnt offerings, and brought peace offerings: also * the people sate them downe to eate and drinke, and rose vp to play.

7 ¶ Then the Lorde saide vnto Moses, * Goe, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes.

8 They [e] are soone turned out of the way, which I commaunded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, * These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

9 Againe the Lord said vnto Moses, * I haue seene this people, and beholde, it is a stiffe necked people.

10 Now [f] therefore let me alone, that my wrath may ware hote against them, for I will consume them: but I will make of thee a mighty people.

11 * But Moses prayed vnto the Lorde his God, and saide, O Lorde, why doeth thy wrath ware hote against thy people, which thou hast brought out of the lande of Egypt, with great power and with a mighty hand?

12 * Wherefore shall the Egyptians ‖speake, and say, He hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth? turne from thy fierce wrath, and ‖change thy minde from this euill towarde thy people.

13 Remember [g] Abraham, Isaak, and Israel thy seruants, to whom thou swarest by thine owne selfe, and spakest vnto them, * I will multiply your seede as the starres

a The roote of idolatrie is, when men thinke that God is not at hand, except they see him carnally.

b Thinking that they would rather forgoe idolatry, then to resigne their most precious iewels.

c Such is the rage of Idolaters, that they spare no cost to satisfie their wicked desires. *Psal.* 106.19.

d They smelled of their leauen of Egypt, where they sawe calues, oxen, & serpents worshipped. 1. *King.* 12.28. 1. *Cor.* 10.7. *Deut.* 9.12.

e Whereby we see what necessitie we haue to pray earnestly to God, to keepe vs in his true obedience and to send vs good guides. 1. *King.* 12.28. *Chap.* 33.3. *Deut.* 9.13.

f God theweth that the prayers of the godly stay his punishment. *Psal.* 106.23.

Num. 14.13.

‖ *Or, blaspheme.*

‖ *Or, repent.*

g That is, thy promise made to Abraham. *Gen.* 12.7. *&* 15.7. *&* 48.16.

starres of the heauen, & all this land, that I haue spoken of, will I giue vnto your seed, and they shall inherit it for euer.

14 Then the Lorde changed his minde from the euill, which he threatned to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: The Tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and h this writing was the writing of God grauen in the Tables.

h All these repetitions shew how excellent a thing they defrauded themselues of by their idolatrie.

17 And when Iosuha heard the noyse of the people, as they shouted, hee sayde vnto Moses, There is a noyse of warre in the host.

18 Who answered, It is not the noyse of them that haue the victorie, nor the noyse of them that are ouercome: but I do heare the noyse of singing.

19 Nowe, assoone as he came neere vnto the hoste, he sawe the calfe and the dancing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

Deut. 9. 21.

20 * After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel i drinke of it.

i Partly to despite them of their idolatrie, and partly that they should haue none occasion to remember it afterward.

21 Also Moses saide vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lorde waxe fierce: Thou knowest this people, that they are euen set on mischiefe.

23 And they said vnto me, Make vs gods to goe before vs: for wee know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I sayd to them, Yee that haue golde, plucke it off: and they brought it me, and I did cast it into the fire, & thereof came this calfe.

25 ¶ Moses therefore saw that the people were k naked (for Aaron had made them naked vnto their shame among their enemies)

k Both destitute of Gods fauour, and an occasion to their enemies to speake euill of their God.

26 And Moses stoode in the gate of the campe, & said, Who perteineth to the Lorde? let him come to me. And all the sonnes of Leui gathered themselues vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel, Put euery man his sword by his side: goe to and fro, from gate to gate throgow the host, and l slay euery man his brother, and euery man his companion, and euery man his neighbour.

l This fact did so please God, that hee turned the curse of Iaakob against Leui, to a blessing, Deut. 33. 9.

28 So the children of Leui did as Moses had commanded: and there fell of the people the same day about three thousande men.

29 (For Moses had said, Consecrate your handes vnto the Lord this day, euen euery man vpon his m sonne, and vpon his brother, that there may be giuen you a blessing this day.)

m In reuenging Gods glory we must haue no respect to person, but put off all carnall affection.

30 And when the morning came, Moses sayd vnto the people, Ye haue committed a grieuous crime: but nowe I will goe vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and sayd, Oh, this people haue sinned a great sinne, and haue made them gods of golde.

32 Therefore nowe if thou pardon their sinne, thy mercy shall appeare: but if thou wilt not, I pray thee, raise me n out of thy booke which thou hast written.

n So much he esteemed the glory of God, that he preferred it euen to his owne saluation.

33 Then the Lord said to Moses, Whosoeuer hath sinned against me, I will put him out of my o booke.

o I will make it knowen that he was neuer predestinate in mine eternall counsel to life euerlasting.

34 Goe nowe therefore, bring the people vnto the place which I commanded thee: beholde, mine Angel shall go before thee, but yet in the day of my visitation I will p visite their sinne vpon them.

p This declareth howe grieuous a sinne idolatrie is, seeing ẏ at Moses prayer God would not fully remit it.

35 So the Lorde plagued the people, because they caused Aaron to make the calfe which he made.

CHAP. XXXIII.

2 The Lorde promiseth to send an Angel before his people. 4 They are sad because the Lord denieth to goe vp with them. 9 Moses talketh familiarly with God. 13 Hee prayeth for the people, 18 and desireth to see the glory of the Lord.

AFterwarde the Lord sayd vnto Moses, Depart, * goe vp from hence, thou, and the people (which thou hast brought vp out of the lande of Egypt) vnto the lande which I sware vnto Abraham, to Izhak and to Iaakob, saying, * Vnto thy seed will I giue it.

a The land of Canaan was compassed with hils: so they, that entred into it, must passe vp by the hilles.

2 And * I will send an Angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

Gen. 12. 7. Chap. 23 27. Iosh. 24 11. deut 7. 22.

3 To a land, I say, that floweth with milke and hony: for I will not goe vp with thee, * because thou art a stifnecked people, least I consume thee in the way.

Chap. 32. 9. deut. 9. 13.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his best rayment.

5 (For the Lord had sayd to Moses, Say vnto the children of Israel, Yee are a stiffe necked people, I will come suddenly vpon thee, and consume thee: therefore nowe put thy costly rayment from thee, that I may know b what to do vnto thee)

b That either I may shew mercie if thou repent, or els punish thy rebellion.

6 So the children of Israel lapde their good rayment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his tabernacle, and pitched it without the hoste farre off from the hoste, and called it c Ohel-moed. And when any did seeke to the Lord, he went out vnto the Tabernacle of the Congregation, which was without the hoste.

c That is, the tabernacle of the Congregation: so called, because the people resorted thither, when they shoulde be instructed of the Lords will.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And assoone as Moses was entred into the Tabernacle, the cloudy pillar descended and stood at the doore of the Tabernacle, and the Lord talked with Moses.

10 Nowe when all the people sawe the cloudie pillar stand at the Tabernacle dooze, all the people rose up, and worshipped euery man in his tent dooze.

11 And the Lord spake vnto Moses, d face to face, as a man speaketh vnto his friend. After, he turned againe into the host, but his seruant Iosh̃ua the sonne of Nun a young man, departed not out of the Tabernacle.

12 ¶ Then Moses said vnto the Lord, See, thou saydst vnto me, Leade this people forth, and thou hast not shewed mee whome thou wilt send with me: thou hast said moreouer, I know thee by e name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I haue found fauour in thy sight, shew me now thy way, that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, My ‡ f presence shall go with thee, and I will giue thee rest.

15 Then he said vnto him, If thy presence go not with vs, carry vs not hence.

16 And wherein now shall it be knowen, that I and thy people haue founde fauour in thy sight? shall it not be when thou goest with vs? so I, and thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I will do this also that thou hast said: for thou hast found grace in my sight, and I knowe thee by name.

18 Againe hee said, I beseech thee, shew me thy g glory.

19 And he answered, I will make all my h good go before thee, and I will i proclaime the Name of the Lorde before thee: * for I will shewe k mercie to whome I will shewe mercie, and will haue compassion on whom I will haue compassion.

20 Furthermore he said, Thou canst not see my face, for there shall no man see mee, and l liue.

21 Also the Lord said, Beholde, there is a place by m mee, and thou shalt stande vpon the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I passe by.

23 After I will take away mine hand, & thou shalt see my n backe parts: but my face shall not be seene.

CHAP. XXXIIII.

1 The Tables are renued. 6 The description of God. 12 All fellowship with idolaters is forbidden. 18 The three feasts. 28 Moses is fourtie dayes in the Mount. 30 His face shineth, and he couereth it with a vaile.

AND the Lord saide vnto Moses, * Hewe thee two Tables of stone, like vnto the first, and I will write vpon the Tables the words that were in the first Tables, which thou brakest in pieces.

2 And be readie in the morning, that thou mayest come vp early vnto the mount of Sinai, and ‡ wait there for me in the top of the mount.

3 But let no man come vp with thee, neither let any man be seene throughout all the mount, neither let the sheepe nor cattell feed ‖ before this mount.

4 ¶ Then Moses ‖ hewed two Tables of stone like vnto the first, and rose vp early in the morning, and went vp vnto the mount of Sinai, as the Lorde had commanded him, and tooke in his hand two Tables of stone.

5 And the Lord descended in the cloude, and stoode with him there, and proclaimed the Name of the Lord.

6 So the Lord passed before his face, and a cried, The Lord, the Lord, strong, merciful, and gracious, slow to anger, and abundant in goodnesse and trueth,

7 Reserning mercy for thousands, forgiuing iniquitie, and transgression, and sinne, and not ‡ making the wicked innocent, * visiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generation.

8 Then Moses made haste, and bowed himselfe to the earth, and worshipped,

9 And sayd, O Lorde, I pray thee, If I haue found grace in thy sight, that the Lord would now go with vs (b for it is a stiffenecked people) and pardon our iniquitie & our sinne, and take vs for thine inheritance.

10 And hee answered, Beholde, * I will make a couenant before all thy people, and will do marueils, such as haue not bin done in all the world, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will do with thee.

11 Keepe diligently that which I command thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebusites.

12 * Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, lest they be the cause of c ruine among you:

13 But ye shall ouerthrow their altars, and breake their images in pieces, and cut downe their d groues,

14 (For thou shalt bowe downe to none other god, because the Lord, whose Name is * Iealous, is a iealous God)

15 Lest thou make a * compact with the inhabitants of the land, and when they goe a whoring after their gods, and do sacrifice vnto their gods, some man call thee, and thou * eate of his sacrifice:

16 And lest thou take of their * daughters vnto thy sonnes, and their daughters goe a whoring after their gods, & make thy sonnes go a whoring after their gods.

17 Thou shalt make thee no gods of e metall.

18 ¶ The feast of * vnleauened bread shalt thou keepe: seuen dayes shalt thou eate vnleauened bread, as I commanded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 * Euery male, that first openeth the wombe, shall be mine: also all the first borne of thy flocke shall bee reckoned mine, both of beeues and sheepe.

20 But the first of the asse thou shalt buy out

d Most plainely and familiarly of all others, Num. 12.7, 8. deu. 34. 10.

e I care for thee and will preserue thee in this thy vocation.

‡ *Ebr. face.*

f Signifying that the Israelites should excell through Gods fauor all other people, ver. 16.

g Thy face, thy substance, and thy maiestie.

h My mercy, and fatherly care.

i Reade Chap. 34. verf. 6. 7. *Rom. 9. 15.*

k For finding nothing in man that can deserue mercy, he will freely saue his.

l For Moses saw not his face in full maiestie, but as mans weaknes could beare.

m In mount Horeb.

n So much of my glory as in this mortall life thou art able to see.

Deut. 10. 1.

‡ *Eb. stand to me.*

‖ Or, about.

‖ Or, polished.

a This ought to be referred to the Lord, and not to Moses proclaiming: as Chap. 33 19.

‡ *Eb. not making innocent.*

Deut. 5. 9. iere. 32. 18.

b Seeing the people are thus of nature, the rulers haue neede to cal vpon God, that he would alwayes be present with his spirit.

Deut. 5. 2.

Deut. 7. 2.

c If thou follow their wickednes, and pollute thy selfe with their idolatrie.

d Which pleasant places they chused for their idoles.

Chap. 20. 5.

Chap. 23. 32.

deut. 7. 2.

1. Cor. 8. 10.

1. Kin. 11. 2.

e As gold, siluer, brasse, or any thing that is molten: And herein is condemned all maner of idoles, whatsoeuer they be made of.

Chap. 23. 15.

Chap. 13. 4.

Chap. 13. 2. and 22. 29.

ezek. 44. 30.

out with a lambe: and if thou redeeme him not, then thou shalt breake his necke: all the first borne of thy sonnes shalt thou redeeme, and none shall appeare before mee * f emptie.

21 ¶ * Sixe dayes shalt thou worke, and in the seuenth day thou shalt rest: both in eating time, & in the haruest thou shalt rest.

22 ¶ * Thou shalt also obserue the feast of weeks in the time of the first fruits of wheate haruest, and the feast of gathering fruites in g the end of the yere.

23 ¶ * Thrise in a yere shall all your men children appeare before the Lorde Iehouah God of Israel.

24 For I will cast out the nations before thee, and inlarge thy coasts, so that no man shall h desire thy land, when thou shalt come vp to appeare before the Lord thy God thrise in the yere.

25 * Thou shalt not offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passeouer be left vnto the morning.

26 The first ripe fruits of thy land thou shalt bring vnto the house of the Lorde thy God: yet shalt thou not i seethe a kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou these wordes: for after the tenour of * these wordes I haue made a couenant with thee and with Israel.

28 So he was there with the Lord k fortie dayes and fortie nights, and did neither eate bread nor drinke water: and hee wrote in the Tables * the words of the couenant, euen the ten ‖ Commandements.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimonie were in Moses hand, as he descended from the mount: (Nowe Moses wist not that the skin of his face shone bright, after that God had talked with him)

30 And Aaron and all the children of Israel looked vpon Moses, and beholde, the skin of his face shone bright, and they were l afraid to come nere him.

31 But Moses called them: and Aaron and all the chiefe of the Congregation returned vnto him: & Moses talked with them.

32 And afterward all the children of Israel came neere, and he charged them with all that the Lorde had spoke vnto him in mount Sinai.

33 So Moses made an ende of communing with them, * and had put a couering vpon his face.

34 But, when Moses came m before the Lord to speake with him, he tooke off the couering vntill he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skin of Moses face shone bright: therefore Moses put the couering vpon his face, vntill hee went to speake with God.

CHAP. XXXV.

2 The Sabbath. 5 The free giftes are required. 21 The readinesse of the people to offer. 30 Bezaleel and Aholiab are praised of Moses.

THen Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the wordes which the Lord hath commaunded that yee should doe them:

2 * Sixe dayes thou shalt worke, but the seuenth day shalbe vnto you the holy a Sabbath of rest vnto the Lord: whosoeuer doth any worke therein, shall die.

3 Yee shall kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commaundeth, saying,

5 Take from among you an offring vnto the Lord: whosoeuer is of a * willing heart, let him bring this offring to the Lord, namely golde, and siluer, and brasse:

6 Also blue silke, and purple, and skarlet, and fine linen, and goats haire,

7 And rammes skins died red, and badgers skins with Shittim wood:

8 Also oyle for light, and spices for the anointing oyle, and for the sweet incense,

9 And onyx stones, and stones to be set in the Ephod, and in the brest plate.

10 And all the wise b hearted among you, shall come and make all that the Lorde hath commanded:

11 That is, the * Tabernacle, the pauilion thereof, and his couering, and his taches, and his boards, his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof: the Mercie-seat, and the vaile that c coutereth it,

13 The Table, and the barres of it, & all the instruments therof, and the shew bread:

14 Also the candlesticke of light and his instruments, and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume & his barres, and the anointing oyle, & the sweet incense, and the vaile of the doore at the entring in of the Tabernacle.

16 The * Altar of burnt offring with his brasen grate, his barres, and all his instruments, the Laner and his foot,

17 The hangings of the court, his pillars and his sockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, and the pinnes of the court with their coards,

19 The d ministring garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one, whose heart ‡ encouraged him, and euery one, whose spirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

22 Both men and women, as many as were free hearted, came and brought ‖ taches, and eare-rings, and rings, and bracelets, all were iewels of golde: and euery one that offered

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Leuit.23.15.
Leuit.35.4.
f Without offering something.
Exod.23.12.
Exod.23.16.
g Which was in September, when the sunne declined, which in the count of political things, they called the end of the yere.
Deut.16.16.
Exod.23.14,17.
h God promiseth to defend them and theirs, which obey his commandement.
Exod.23.18.
i Reade Chap. 23.19.deut. 14.21.
Exod.24.18.
Deut 9.9.
k This miracle was to confirme the authoritie of the lawe, and ought no more to be followed then other miracles.
Deut.4.13.
* Or, words.
l Reade 2.Cor. 3.7.
2.Cor.3.13.
m Which was in the Tabernacle of the Congregation.

Exod.20.9.
a Wherein ye shall rest from all bodily worke.
Exod.25.2.
b Reade Chap. 28.3.
Exod.26.31.
c Which hanged before the Mercie-seat that it could not be seene.
Exod.30.1.
Exod.27.1.
d Such as appertein to the seruice of the Tabernacle.
‡ Ebr. lifted him vp.
‖ Or, hookes.

offered an offering of golde vnto the Lord:

23 Euery man also, which had blue silke, and purple, and skarlet, and fine linen, and goates haire, and rammes skinnes died red, and badgers skinnes, brought them.

24 All that offered an oblation of siluer and of brasse, brought the offering vnto the Lorde: and euery one, that ‡ had Shittim wood for any maner of worke of the ministration, brought it.

‡ Ebr. with whom was found.

25 And all the women that were ᵉ wise hearted, did spinne with their handes, and brought the spun worke, euen the blue silke, and the purple, the skarlet, and fine linen.

ᵉ Which were witty & expert.

26 Likewise all the women, ᶠ whose hearts were mooued with knowledge, spun goates haire.

ᶠ That is, which were good spinners.

27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the brest plate:

28 And spice, and oyle for light, and for the * anointing oyle, and for the sweet perfume.

* Chap. 30. 23.

29 Euery man and woman of the children of Israel, whose hearts mooued them willingly to bring for all the worke which the Lorde had commanded them to make ᵍ by the hand of Moses, brought a free offering to the Lord.

ᵍ Vsing Moses as a minister thereof. Chap. 31. 2.

30 ¶ Then Moses said vnto the children of Israel, Beholde, *the Lord hath called by name Bezaleel the sonne of Vri, the sonne of Hur, of the tribe of Iudah,

31 And hath filled him ‖ with an excellent spirit of wisedome, of vnderstanding, and of knowledge, and in all maner worke,

‖ Or, with the spirit of God.

32 To finde out curious workes, to worke in golde, and in siluer, and in brasse,

33 And in grauing stones to set them, and in caruing of wood, euen to make any maner of fine worke.

34 And he hath put in his heart that hee may teache other: both he, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath hee filled with wisedome of heart to worke all maner ʰ of cunning, * and broydered, and needle worke: in blue silke, and in purple, in skarlet, and in fine linen and weauing, euen to doe all maner of worke, and subtill inuentions.

ʰ Perteining to grauing, or caruing, or such like. Chap. 26. 1.

CHAP. XXXVI.

5 The great readinesse of the people, in so much that he commanded them to cease. 8 The curtaines made. 19 The couerings. 20 The boards. 31 The barres, 35 And the vaile.

THen wrought Bezaleel, and Aholiab, and all ‡ cunning men, to whome the Lorde gaue wisedome, and vnderstanding, to know how to worke all maner worke for the seruice of the ᵃ Sanctuarie, according to all that the Lord had commanded.

‡ Ebr. wise in heart.

ᵃ By the Sanctuarie he meaneth here all the Tabernacle.

2 For Moses had called Bezaleel, and Aholiab, ¢ all the wise hearted men, in whose hearts the Lorde had giuen wisedome, euen as many as their heartes encouraged to come vnto that worke to worke it.

3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuarie, to make it: also ᵇ they brought still vnto him free gifts euery morning.

ᵇ Meaning the Israelites.

4 So all the wise men, that wrought all the holy worke, came euery man from his worke which they wrought,

5 And spake to Moses, saying, The people bring too ᶜ much, and more then enough for the vse of the worke, which the Lord hath commanded to be made.

ᶜ A rare example and notable, to see the people so ready to serue God with their goods.

6 Then Moses gaue a commandement, and they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were staied from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 * All the cunning men therefore among the workmen, made for the Tabernacle ten curtaines of fine twined linen, and of blue silke, and purple, and skarlet: ᵈ Cherubims of broydred worke made they vpon them.

* Chap. 26. 3, 4.

ᵈ Which were litle pictures with wings, in the forme of children.

9 The length of one curtaine was twentie and eight cubits, and the bredth of one curtaine foure cubits: and the curtaines were all of one cise.

10 And hee coupled fiue curtaines together, and other fiue coupled he together.

11 And hee made strings of blue silke by the edge of one curtaine, in the seluedge of the coupling: likewise hee made on the side of the other curtaine in the seluedge in the second coupling.

12 *Fiftie strings made he in the one curtaine, and fiftie strings made he in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.

* Chap. 26. 10.

13 After hee made fiftie ‖ taches of golde, and coupled the curtaines one to another with the taches: so was it one Tabernacle.

‖ Or, hookes.

14 ¶ Also hee made curtaines of goates haire for the ‖ couering vpon the Tabernacle: hee made them to the number of eleuen curtaines.

‖ Or, paulion

15 The length of one curtaine had thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one cise.

16 And he coupled fiue curtaines by themselues, and sixe curtaines by themselues:

17 Also hee made fiftie strings vpon the edge of one curtaine in the seluedge in the coupling, and fiftie strings made hee vpon the edge of the other curtaine in the second coupling.

18 Hee made also fiftie taches of brasse to couple the couering that it might be one.

19 And hee made a ᵉ couering vpon the paulion of rammes skinnes dyed redde, and a couering of Badgers skinnes aboue.

ᵉ These two were aboue the couering of goats haire.

20 ¶ Likewise hee made the boardes for the Tabernacle of Shittim wood to ᶠ stande vp.

ᶠ And to beare vp the curtaines of the Tabernacle.

21 The length of a board was tenne cubits, and the bredth of one board was a cubit and an halfe.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boards of the Tabernacle.

23 So hee made twenty boardes for the South side of ꝑ Tabernacle, euẽ full South.
24 And fourty sockets of siluer made hee vnder the twenty boards, two sockets vnder one board for his two tenons, and two sockets vnder another boarde for his two tenons.
25 Also for the other side of ꝑ Tabernacle toward the North, he made twenty boards,
26 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.
27 Likewise toward the West side of the Tabernacle he made sixe boards.
28 And two boards made he in the corners of the Tabernacle, for either side,
29 And they were * ioyned beneath, and likewise were made sure aboue with a ring: thus he did to both in both corners.
30 So there were eight boards and their sixteene sockets of siluer, vnder euery board two sockets.
31 ¶ After, hee made * barres of Shittim wood, fiue for the boards in the one side of the Tabernacle,
32 And fiue barres for the boards in the other side of the Tabernacle, and fiue barres for the boards of the Tabernacle on the side toward the West.
33 And he made ꝑ middest barre to shoote thorow the boards, from the one ende to the other.
34 He ouerlaid also ꝑ boards with gold, and made their rings of golde for places for the barres, & couered the barres with gold.
35 ¶ Moreouer hee made a h vaile of blue silke, and purple, and of skarlet, and of fine twined linen: with Cherubims of broydered worke made he it:
36 And made thereunto foure pillars of Shittim, and ouerlaped them with golde: whose ‖hookes were also of golde, & he cast for them foure sockets of siluer.
37 And hee made an i hanging for the Tabernacle doore, of blue silke, and purple, and skarlet, and fine twined linen, and needle worke,
38 And the fiue pillars of it with their hookes, and ouerlaped their chapiters and their ‖ fillets with golde, but their fiue sockets were of brasse.

CHAP. XXXVII.

1 *The Arke.* 6 *The Mercie seate.* 10 *The Table.* 17 *The Candlestick.* 25 *The Altar of incense.*

AFter this, Bezaleel made the * Arke of Shittim wood, two cubites & an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie:
2 And ouerlaid it with fine golde within and without, and made a * crowne of golde to it round about,
3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.
4 Also he made barres of Shittim wood, and couered them with golde,
5 And put the barres in the rings by the sides of the Arke, to beare the Arke.
6 ¶ And he made the * Mercy seat of pure golde: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.
7 And he made two Cherubims of gold, vpon the two ends of the Mercie seate: euen of worke beaten with the hammer made hee them.
8 One Cherub on the one end, and another Cherub on the other ende: b of the Mercie seat made he the Cherubims, at the two ends thereof.
9 And the Cherubims spred out their wings on hie, and couered the Mercie seate with their wings, and their faces were one towards another: toward the Mercie seate were the faces of the Cherubims.
10 ¶ Also hee made the Table of Shittim wood: two cubites was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.
11 And hee ouerlaped it with fine golde, and made thereto a crowne of golde rounde about.
12 Also hee made thereto a border of an ‖hand breadth round about, and made vpon the border a crowne of golde round about.
13 And hee cast for it foure rings of golde, and put the rings in the foure corners that were in the foure feete thereof.
14 Against the border were the rings, as places for the barres to beare the Table.
15 And hee made the barres of Shittim wood, and couered them with golde to beare the Table.
16 * Also hee made the instruments for the Table of pure golde: dishes for it, and incense cups for it, and goblets for it, and couerings for it, wherewith it should be couered.
17 ¶ Likewise he made the Candlestick of pure golde: of worke beaten out with the hammer made he the Candlestick: and his shaft, & his branch, his bowles, his knops, and his floures were of one piece.
18 And sixe branches came out of the sides thereof: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.
19 In one branch three bowles made like almonds, a knop and a floure: and in another branch three bowles made like almonds, a knop and a floure: and so thorow out the sixe branches that proceeded out of the Candlestick.
20 And vpon the Candlestick were foure bowles after the fashion of almonds, the knops thereof and the floures thereof:
21 That is, vnder euery two branches a knop made thereof, and a knop vnder the second branch thereof, and a knop vnder the third branch thereof, according to the sixe branches comming out of it.
22 Their knops and their branches were of the same: it was all one * beaten worke of pure golde.
23 And hee made for it seuen lamps with the snuffers, and snuffdishes thereof of pure golde.
24 Of a c talent of pure golde made hee it with all the instruments thereof.
25 ¶ Furthermore he made the * perfume altar

g Or, toward the Sea which was the Sea called Mediterraneum Westward from Ierusalem.
Chap. 26. 34.
Chap. 25. 28. & 30. 4. 5.
h Which was betweene the Sanctuarie and the Holiest of all.
‖Or, beads.
i Which was betweene the Court and the Sanctuarie.
‖Or, grauen borders.
Chap. 25. 10.
a Like battlements.
Chap. 25. 17.
b Of the selfe same matter that the Mercie seate was.
‖Or, foure fingers.
Chap. 25. 29.
c Reade Chap. 25. 39.
Chap. 30. 1, 2, 3, 4.

altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) and two cubites high, and the hornes thereof were of the same.

26 And hee couered it with pure golde, both the top and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And hee made two rings of golde for it, vnder the crowne thereof, in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also hee made the barres of Shittim wood, and ouerlaide them with golde.

Chap.30.23,35. 29 And hee made the holy * anoynting oile, and the sweete pure incense after the Apoticaries arte.

CHAP. XXXVIII.

1 The altar of burnt offrings. 8 The brasen Lauer. 9 The Court. 24 The summe of that the people offred.

Chap.27.1. ALso he made the altar of the burnt offering * of Shittim wood: fiue cubites was the length thereof, and fiue cubites the breadth thereof: it was square and three cubites hie.

2 And he made vnto it hornes in þ foure corners thereof: the hornes thereof were of the same, and he ouerlaid it with brasse.

Chap.27.3. 3 Also hee made all the instruments of the altar: the * alhpans, and the besomes, and the basons, the fleshhookes, and the ‖censers: all the instruments thereof made he of brasse.

‖Or, firepannes.

4 Moreouer hee made a brasen grate wrought like a net to the Altar, vnder the compasse of it beneath in the [a] middes of it.

[a] So that the grediron or grate was halfe so high as the Altar, and stoode within it.

5 And cast foure rings of brasse for the foure ends of the grate to put barres in.

6 And hee made the barres of Shittim wood, and couered them with brasse.

Chap.27.8. 7 The which barres he put into þ rings on the sides of the altar to beare it withall, and made it *hollow within the boards.

8 ¶ Also he made the Lauer of brasse, and the foote of it of brasse of the [b] glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

[b] R. Kimhi saith, that the women brought their looking glasses which were of brasse, or fine metall, and offered them freely vnto the vse of the Tabernacle: which was a bright thing and of great maiestie.

9 ¶ Finally hee made the court on the South side full South: the hangings of the court were of fine twined linnen, hauing an hundred cubites.

10 Their pillars were twentie, and their brasen sockets twentie: the hookes of the pillars, and their fillets were of siluer.

11 And on the Northside the hangings were an hundred cubites: their pillars twentie, & their sockets of brasse twentie, the hookes of the pillars and their fillets of siluer.

12 On the West side also were hangings of fiftie cubites, their tenne pillars with their tenne sockets: the hookes of the pillars and their fillets of siluer.

13 And towarde the East side, full East, were hangings of fiftie cubites.

14 The hangings of the one side were fifteene cubites, their three pillars, and their three sockets:

Chap.27.14. 15 *And of the other side of the court gate on both sides were hangings of fifteene cubites, with their three pillars and their three sockets.

16 All the hangings of the court round about were of fine twined linen:

17 But the sockets of the pillars were of brasse: the hookes of the pillars and their fillets of siluer, & the couering of their chapiters of siluer: and all the pillars of the court were hooped about with siluer.

18 He made also þ hanging of þ gate of the court of needle worke, blue silke and purple, and skarlet, & fine twined linen euen twentie cubites long, and fiue cubites in height and breadth, ‡ like the hangings of the court.

‡Ebr. ouer against.

19 And their pillars were foure with their foure sockets of brasse: their hookes of siluer, and the couering of their chapiters, and their fillets of siluer.

20 But all the * pinnes of the tabernacle and of the court round about were of brasse.

Chap.27.19.

21 ¶ These are the parts of the Tabernacle, I meane, of the Tabernacle of the Testimonie, which was appointed by the commaundement of Moses for the office of the [c] Leuites by the hand of Ithamar sonne to Aaron the Priest.

c That the Leuites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Num. 3.4.

22 So Bezaleel þ sonne of Uri the sonne of Hur of the tribe of Iudah, made all that the Lord commaunded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a [d] cunning workeman and an embroyderer, and a worker of needle worke in blue silke, and in purple, and in skarlet, and in fine linen.

d As a grauer, or carpenter, Chap.31.4.

24 All the golde that was occupied in all the worke wrought for the holy place (which was the golde of the offering) was nine and twentie talents, and seuen hundred and thirtie shekels, according to the shekell of the Sanctuarie.

24 But the siluer of them that were numbred in the congregation, was an hundred talents, and a thousand seuen hundred seuentie and fiue shekels, after the shekell of the Sanctuarie.

26 A ‖ portion for a man, that is, halfe a shekell after the shekel of the Sanctuarie, for all them that were numbred from twentie yeere olde and aboue, among fiue hundred thousand, and three thousand, and fiue hundred and fiftie men.

‖Or, halfe a shekel.

27 Moreouer there were an hundred talents of siluer, to cast the sockets of the Sanctuarie, and the sockets of the vaile: an hundred sockets of an hundred talents, a talent for a socket.

28 But hee made the hookes for the pillars of a thousand seuen hundred and seuentie and fiue shekels, and ouerlaped their chapiters, and made fillets about them.

29 Also the brasse of the offring was seuentie [e] talents, and two thousand, and foure hundred shekels.

e Reade the weight of a talent, Chap. 25.39.

30 Whereof hee made the sockets to the doore of the Tabernacle of the Congregation, and the brasen altar, and the brasen grate which was for it, with all the instruments of the altar,

31 And the sockets of the court round about, and the sockets for the court gate, and all the * pinnes of the Tabernacle, and all the pinnes of the court round about.

Chap.27.19.

CHAP.

CHAP. XXXIX.

1 *The apparell of Aaron & his sonnes.* 32 *All that the Lorde commaunded, was made, and finished.* 43 *Moses blesseth the people.*

a As coverings for the Arke, the Candlestick, the Altars, and such like.

MOreouer they made [a] garments of ministration to minister in the Sanctuarie, of blue silke, and purple, and skarlet: they *made also the holy garments for Aaron, as the Lord had commanded Moses.

*Chap.31.10. and 35.19.

2 So he made the Ephod of golde, blue silke, and purple, and skarlet, and fine twined linen.

3 And they did beate the gold into thinne plates, and cut it into wpers, to worke it in the blue silke and in the purple, and in the skarlet, and in the fine linen, with broydred worke.

4 For the which they made shoulders to couple together: for it was closed vp the two edges thereof.

5 And the broidred garde of his Ephod that was vpon him, was of the same stuffe, and of like worke: euen of golde, of blue silke, and purple, and skarlet, and fine twined linen, as the Lorde had commaunded Moses.

*Chap.28.9.

6 ¶ And they wrought *two Onix stones closed in ouches of golde, & graued, as [b] signets are grauen, with the names of the children of Israel,

b That is, of very fine and curious workemanship.

7 And put them on the shoulders of the Ephod, as stones for a * remembrance of the children of Israel, as the Lorde had commanded Moses.

*Chap.28.12.

8 ¶ Also he made the breastplate of broydered worke like the worke of the Ephod: to wit, of golde, blue silke, and purple, and skarlet, and fine twined linen.

9 They made the breastplate double, and it was square, an hand breadth long, and an hand breadth broad: it was also double.

10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the first rowe:

11 And in the second row, an Emerand, a Saphir, and a Diamond:

e Or, a ligure, which stone autors write that it commeth of the vrine of the beast called Lynx.

12 Also in the thirde rowe, [e] a Turkeis, and Achate, and an Hematite:

13 Likewise in the fourth rowe, a Chrysolite, an Onix, and a Jasper: closed and set in ouches of golde.

d That is, euery tribe had his name written in a stone.

14 So the stones were according to the names of the children of Israel, euen twelue [d] after their names, grauen like signets, euery one after his name according to the twelue tribes.

15 After, they made vpon the breastplate chaines at the ends, of wreathen worke and pure golde.

16 They made also two bosses of golde, and two gold rings, and put the two rings in the two corners of the breastplate.

17 And they put þ two wrethen chaines of golde in the two rings, in the corners of the breastplate.

18 Also the two other endes of the two wreathen chaines they fastened in the two bosses, & put them on the shoulders of the Ephod vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two other corners of the breastplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two other golden rings, and put them on the two sides of the Ephod, beneath on the foreside of it, and ouer against his coupling aboue the broydered garde of the Ephod.

21 Then they fastened the breastplate by his rings vnto the rings of þ Ephod, with a lace of blue silke, that it might be fast vpon the broydered garde of the Ephod, and that the breastplate should not bee loosed from the Ephod, as the Lorde had commaunded Moses.

22 ¶ Moreouer, hee made the robe of the [c] Ephod of wouen worke, altogether of blue silke.

c Which was next vnder the Ephod.

23 And [f] the hole of the robe was in the middes of it, as the coller of an habergeon, with an edge about the coller, that it should not rent.

f Where he should put throw his head.

24 And they made vpon the skirts of the robe pomegranates, of blue silke, and purple, and skarlet, and fine linen twined.

25 They made also *belles of pure gold, and put the belles betweene the pomegranates vpon the skirts of the robe rounde about betweene the pomegranates.

*Chap.28.33.

26 A bell and a pomegranate, a bell and a pomegranate rounde about the skirtes of the robe to minister in, as the Lorde had commanded Moses.

27 ¶ After, they made coates of fine linen, of wouen worke for Aaron and for his sonnes.

28 And the miter of fine linen, and goodly bonnets of fine linen, and linen *breeches of fine twined linen,

*Chap.28.42.

29 ¶ And the girdle of fine twined linen, and of blue silke, and purple, and skarlet, euen of needle worke, as the Lorde had commanded Moses.

30 ¶ Finally they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription like to the graning of a signet, *HOLINES TO THE LORD.

*Chap.28.36.

31 And they tied vnto it a lace of blue silke to fasten it on hie vpon the miter, as the Lord had commanded Moses.

32 ¶ Thus was all the worke of the Tabernacle, euen of the *Tabernacle of þ Congregation finished: and the children of Israel did according to all that the Lorde had commanded Moses: so did they.

*Chap.27.21.

33 ¶ Afterward they brought the Tabernacle vnto Moses, the Tabernacle & al his instruments, his taches, his boardes, his barres, and his pillars, and his sockets,

34 And the couering of Rammes skins died red, & the couerings of Badgers skins, and the [g] couering vaile.

g So called, because it hanged before the Mercieseate, and couered it from sight, chap.35.12.

35 The Arke of the Testimonie, and the barres thereof, and the Mercieseate,

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure candlestick, the lampes thereof, euen the lampes [h] set in order, and all the instruments thereof, and the ople for light:

h Or, which Aaron dressed and refreshed with oile euery morning, Cha. 30.7.

38 Also the golden altar and the annointing ople, and the sweete incense, and the hanging

hanging of the Tabernacle dooze,

39 The brasen Altar with his grate of brasse, his barres and all his instruments, the Laver and his foote.

40 The curtaines of the Court with his pillars, and his sockets, and the hanging to the court gate, and his cordes, & his pinnes, and all the instruments of the service of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to serue in the Sanctuarie, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to euery point that þ Lord had [i] commanded Moses, so the children of Israel made all the worke.

43 And Moses beheld all the worke, and beholde, they had done it as the Lorde had commanded: so had they done: and Moses [k] blessed them.

CHAP. XL.

a The Tabernacle with the appertinances is reared vp. 34 The glory of the Lorde appeareth in the cloude couering the Tabernacle.

THen the Lorde spake vnto Moses, saying,

2 In the [a] first day of the first moneth, in the very first of the same moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

4 Also thou shalt bring in the * Table, and set it in order as it doeth require: thou shalt also bring in the Candlesticke, & light his lampes,

5 And thou shalt set the incense Altar, [b] of gold before the Arke of the Testimonie, and put the [c] hanging at the dooze of the Tabernacle.

6 Moreouer, thou shalt set the burnt offring Altar before the dooze of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Laver betweene the Tabernacle of the Congregation & the Altar, and put water therein.

8 Then thou shalt appoint the Court round about, and hang vp the hanging at the Court gate.

9 After, thou shalt take the anointing oile, and anoint the Tabernacle, and al that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoint the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may bee an Altar most holy.

11 Also thou shalt anoint the Laver, and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the dooze of the Tabernacle of the Congregation, and wash them with water,

13 And thou shalt put vpon Aaron the holy garments, and shalt anoint him, and sanctifie him, that he may minister vnto me in the Priestes office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoint them as thou didest anoint their father, that they may minister vnto me in the Priests office: for their anointing shalbe a signe, that the Priesthood [d] shalbe euerlasting vnto them throughout their generations.

16 So Moses did according to al that the Lord had commanded him: so did he.

17 ¶ *Thus was the Tabernacle reared vp the first dap of the first moneth in the second yeere.

18 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And hee spred the couering ouer the Tabernacle, and put the couering of that couering on hie aboue it, as the Lorde had commanded Moses.

20 ¶ And hee tooke and put the [f] Testimonie in the Arke, and put the barres in the rings of the Arke, and set the Mercieseate on hie vpon the Arke.

21 Hee brought also the Arke into the Tabernacle, and hanged vp the * couering vaile, and couered the Arke of the Testimonie, as the Lorde had commaunded Moses.

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also hee put the Candlestick in the Tabernacle of the Congregation, ouer against the Table towarde the Southside of the Tabernacle.

25 And he [g] lighted the lampes before the Lord, as the Lord had commanded Moses.

26 ¶ Moreouer he set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 ¶ Also hee hanged vp the vaile at the [g] dooze of the Tabernacle.

29 After, hee set the burnt offering altar without the dooze of the tabernacle, called the Tabernacle of the Congregation, and offered the burnt offring and the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise he set the Laver betweene the Tabernacle of the Congregation and the altar, & powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approched to the altar, they washed, as the Lorde had commanded Moses.

33 Finally, he reared vp the court round about the Tabernacle and the altar, & hanged vp the vaile at the Court gate: so Moses finished the worke.

34 ¶ *Then the cloude couered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle

i Signifying that in Gods matters man may neither adde nor diminish.

k Praised God for the peoples diligence, & praied for them.

a After that Moses had bene fourtie daies and fourtie nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done: which being finished, was set vp in Abib, which moneth conteineth halfe March and halfe April.

*Reade Chap. 26.35.

b This is, the altar or perfume, or to burne incense on.

c This hanging or vaile was betweene the Sanctuarie and the Court.

d Till both the Priesthood and the ceremonies should ende, which was at Christes comming.

*Num.7.1.

e After they came out of Egypt, Num.7.1.

f That is, the tables of the Lawe, chap.31.18. and 34.29.

*Chap.35.12.

‖Or, set vp.

g Betweene the Sanctuarie and the Court.

*Numb.9.15. 1.king.8.10.

bernacle of the congregation, because the cloude abode thereon, and the glory of the Lord filled the Tabernacle.

36 Nowe when the cloude ascended by from the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if the cloud ascended not, thē they iourneyed not till the day that it ascended.

38 For [h] the cloud of the Lord was upon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their iourneys.

h Thus the presence of God preserued and guided them night and day till they came to the land promised.

The third booke of Moses,

called * Leuiticus.

*Because in this booke is chiefly intreated of the Leuites, and of things perteining to their office.

THE ARGVMENT.

AS God daily by most singular benefites declared himselfe to be mindfull of his Church: so he would not that they should haue any occasion to trust either in themselues, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice and religion. Therefore he ordained diuers kindes of oblations and sacrifices, to assure them of forgiuenesse of their offences (if they offred them in true faith and obedience.) Also he appointed their Priests and Leuites, their apparell, offices, conuersation and portion: he shewed what feasts they should obserue, and in what times. Moreouer, he declared by these sacrifices and ceremonies that the reward of sinne is death, and that without ỹ blood of Christ the innocent Lambe there can be no forgiuenesse of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should doe, as what beastes they should offer and eate: what diseases were contagious and to be auoided: what order they should take for all maner of filthinesse and pollution to purge it: whose company they should flee: what mariages were lawfull, and what politikes lawes were profitable. Which things declared, hee promised fauour and blessing to them that kept his Lawes, and threatned his curse to them that transgressed them.

CHAP. I.

2 Of burnt offrings for particular persons. 3. 10 and 14 The maner to offer burnt offerings as well of bullockes, as of sheepe and birdes.

NOwe the [a] Lorde called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

a Hereby Moses declareth that he taught nothing to the people, but that which he receiued of God,

2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of [b] cattell, as of beeues and of the sheepe.

b So they could offer of none other sort, but of those which were commanded. *Exod. 29. 10.*

3 *If his sacrifice be a burnt offering of the heard, he shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the [c] Tabernacle of the Congregation before the Lord.

c Meaning, within the court of the Tabernacle.

4 And [d] hee shall put his hand vpon the head of the burnt offering, and it shalbe accepted ‡ to the Lord, to be his attonement.

‡ *Ebr. to him.*

5 And [d] hee shall kill the bullocke before the Lord, and the Priests Aarons sonnes shall offer the blood, & shall sprinkle it round about vpon the [e] altar, that is by the doore of the Tabernacle of the Congregation.

d The Priest or Leuite.

e Of the burnt offring, Exo. 27. 1.

6 Then shall hee flay the burnt offring, and cut it in pieces.

7 So the sonnes of Aaron the Priest shal put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priests Aarons sonnes shal lay the parts in order, the head and the ‖ kall vpon the wood that is in the fire which is vpon the altar.

‖ *Or, the body of the beast, or the fat.*

9 But the inwards thereof and the legs thereof he shall wash in water, & the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a sweete sauour [f] vnto the Lord.

f Or, a sauour of rest which pacifieth the anger of the Lord,

10 ¶ And if his sacrifice for the burnt offring be of ỹ flockes (as of the sheepe or of the goates) he shall offer a male wout blemish,

11 § And he shall kill it on the Northside of the altar [h] before the Lord, & the Priests Aarons sonnes shal sprinkle ỹ blood thereof round about vpon the altar.

g Reade verse 5.

h Before the altar of the Lord.

12 And he shal cut it in ‡ pieces, separating his head and his ‖ kall, and the Priest shall lay them in order vpon the wood that lieth in the fire which is on the altar:

‡ *Ebr. into his pieces.*

‖ *Or, fat.*

13 But he shall wash the inwards & the legs with water, and the Priest shall offer the whole and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

14 ¶ And if his sacrifice bee a burnt offering to the Lord, of the foules, then he shall offer his sacrifice of the turtle doues, or of the yong pigeons.

15 And the Priest shall bring it vnto the altar, and [i] wring the necke of it asunder, and burne it on the altar: and the blood thereof shalbe ‖ shed vpon the side of the altar.

i The Ebrewe word signifieth to pinch off with the naile.

‖ *Or, strained, or presed.*

16 And he shal plucke out his maw with his feathers, and cast them beside the altar on the [k] East part in the place of the ashes.

k On the side of the court gate in the pannes, which stoode with ashes, Exo. 27. 3.

17 And he shal cleaue it with his wings, but not deuide it asunder: & the Priest shall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offring, an oblation made by fire for a sweete sauour vnto the Lord.

CHAP. II.

1 The meat offring is after three sortes: of fine floure vnbake, 4 Of bread bake, 14 And of corn in the eare

AND when any will offer a [a] meat offring vnto the Lord, his offering shalbe of fine floure, and he shall powre ople vpon it, and put incense thereon,

a Because the burnt offering could not bee without the meate offering.

2 And shal bring it vnto Aarons sonnes ỹ Priests, & [b] he shal take thence his handful of ỹ floure, & of the olie wt al the incense, and the Priest shal burne it for a [c] memorial vpon the altar: for it is an offring made by fire for a sweete sauour vnto the Lord.

b The Priest.

c To signifie that God remembreth him that offereth.

3 *But

Eccles.7.31.

d Therefore none could eate of it but the Priests.

e Which is a gift offered to God to pacifie him.

Verse 2.
Exod.29.18.

f That is, fruites which are sweete as hony, ye may offer.
g But reserued for the Priests.
Mar.9.49.
h Which they were bound (as by a couenant) to vse in all sacrifices, Num.18.19. 2.Chron.13.5. Ezek.43.24. or, it meaneth a sure and pure couenant.
Chap.23.14.
‖ *Or, full eares: for the word signifieth a fruitfull field,*
Reade 2.Chro.26.10. in the note g.

a A sacrifice of thankesgiuing, offered for peace and prosperitie, either generally or particularly.

b One part was burnt, another was to the Priests and the third to him that offered.
Exod.29.22.

3 *But the remnant of the meate offering shalbe Aarons and his sonnes: for it is d most holy of the Lords offerings made by fire.

4 ¶ If thou bring also a meate offering baken in the ouen, it shall be an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anointed with oyle.

5 ¶ But if thy e meate offering be an oblation of the frying panne, it shall be of fine floure vnleauened, mingled with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon: for it is a meat offring.

7 ¶ And if thy meate offring be an oblation made in the cauldron, it shalbe made of fine floure with oyle.

8 After, thou shalt bring the meate offering (that is made of these things) vnto the Lorde, and shalt present it vnto the Priest, and he shall bring it to the altar,

9 And the priest shal take from the meat offring a *memoriall of it, & shall burne it vpon the altar: for it is an oblation *made by fire for a sweete sauour vnto the Lord.

10 But that which is left of the meate offring, shall be Aarons and his sonnes: for it is most holy of the offerings of the Lorde made by fire.

11 All the meate offerings which ye shal offer vnto the Lord, shall bee made without leauen: for yee shall neither burne leauen nor honie in any offering of the Lord made by fire.

12 ¶ In the oblation of the first fruites ye shall offer f them vnto the Lorde, but they shall not be burnt g vpon the altar for a sweete sauour.

13 (All the meate offrings also shalt thou season with *salt, neither shalt thou suffer the salt of the h couenant of thy God to bee lacking from thy meate offering, but vpon all thine oblations thou shalt offer salt)

14 If then thou offer a meate offering of thy first fruites vnto the Lorde, thou shalt offer for thy meate offring of thy first fruits *eares of corne dried by the fire, and wheat beaten out of the ‖ greene eares.

15 After, thou shalt put oile vpon it, & lay incense thereon: for it is a meate offering.

16 And the Priest shal burne the memoriall of it, euen of that that is beaten, and of the oile of it, with all the incense thereof: for it is an offring vnto the Lord made by fire.

CHAP. III.

1 The maner of peace offerings, and beastes for the same. 17 The Israelites may neither eate fat nor blood.

Also if this oblation be a a peace offring, if he will offer of the droue, (whether it be male or female) he shall offer such as is without blemish, before the Lord,

2 And shal put his hand vpon the head of his offring, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priestes shall sprinkle the blood vpon the altar round about.

3 So he shall offer b part of the peace offerings as a sacrifice made by fire vnto the Lord, euen the *fat that couereth ‖ inwards, and all the fat that is vpon the inwards.

4 He shall also take away the two kidneis, & the fat that is on them, & vpon ‖ the flankes, and the kall on the liuer with the kidneis.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering, which is vpon the wood, that is on the fire: this is a sacrifice made by fire for a sweet sauour vnto the Lord.

6 ¶ Also if his oblation be a peace offring vnto the Lord out of the flocke, whether it be c male or female, he shall offer it without blemish.

7 If hee offer a lambe for his oblation, then he shall bring it before the Lord,

8 And lay his hand vpon the head of his offring, and shall kill it before the Tabernacle of the Congregation, & Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

9 After, of the peace offrings he shall offer d an offring made by fire vnto the Lord: hee shall take away the fat thereof, and the rumpe altogether, hard by the backe bone, and the fat that coureth the inwards, and all the fat that is vpon the inwards.

10 Also he shall take away the two kidneis, with the fat that is vpon them, & vpon the *flankes, and the kall vpon the liuer with the kidneis.

11 Then the Priest shall burne it vpō the altar, as the meat of an offring made by fire vnto the Lord.

12 ¶ Also if his offering bee a goate, then shall he offer it before the Lord,

13 And shal put his hand vpon the head of it, and kill it before e the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof vpon the altar round about.

14 Then he shal offer thereof his offring, euen an offering made by fire vnto the Lord, the fat that coureth the inwards, and all the fat that is vpon the inwards.

15 Also hee shall take away the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis.

16 So the Priest shall burne them vpon the altar, as the meate of an offring made by fire for a sweete sauour: * all the fatte is the Lords.

17 This shall be a perpetuall ordinance for your generations, throughout all your dwellings, so that yee shall eate neither f fat nor *blood.

CHAP. IIII.

1 The offering for sinnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the priuate man.

Moreouer, the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If any shall sinne through a ignorance, in any of the commandements of the Lord, (which ought not to bee done) but shall do contrary to any of them,

3 If the b Priest that is anointed doe sinne (according to the sinne of the people) then shall hee offer, for his sinne which hee hath sinned, a young bullocke without blemish vnto the Lord for a sinne offering,

‖ *Or, the which kidneies are neere the flankes.*

c In the peace offering it was indifferent to offer either male or female, but in the burnt offering onely the male: so here can bee offered no birds, but in the burnt offering they might: all there was consumed with fire, and in the peace offring but a part.
d The burnt offring was wholly consumed, and of the offring made by fire only the inwards &c. were burnt: the shoulder and breast with the two chawes and the mawe were the Priests, and the rest his that offered.
Verse 4.
e Meaning, at the North side of the Altar. Chap. 1.11.

Chap.7.25.
f By eating fat, was meant to be carnall, and by blood eating, was signified crueltie.
Gen.9.chap. 17.14.

‡ *Ebr. a soule.*
a That is, of negligence or ignorance, especially of the ceremoniall law: for otherwise the punishments for crimes are appoyoted according to the transgression.
Num.15.22.
b Meaning, the hie Priest.

4 And he ſhall bring the bullocke vnto the dooze of the Tabernacle of the Congregation before the Lozde, and ſhall put his hand vpon the bullocks head, and [e] kill the bullocke before the Lozd.

5 And the Prieſt that is anopnted ſhal take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

6 Then the Prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeuen times before the Lozd, before the valle of the [d] Sanctuarie.

7 The Prieſt alſo ſhall put ſome of the blood before the Lozde, vpon the hornes of the altar of ſweete incenſe, which is in the [e] Tabernacle of the Congregation: then ſhall he powze * all the reſt of the blood of the bullocke at the foote of the altar of burnt offering, which is at the dooze of the Tabernacle of the Congregation.

8 And he ſhall take awap all the fat of the bullocke for the ſinne offring: to wit, the fat that couereth the inwards, and all the fat that is about the inwards.

9 He ſhall take awap alſo the two kidneis, and the fat that is vpon them, and vpon the ſlankes, and the kall vpon the liuer with the kidneis,

10 As it was taken awap from the bullocke of the peace offerings, and the Prieſt ſhall burne them vpon the altar of burnt offering.

11 *But the ſkinne of the bullocke, and all his fleſh, with his head, and his legges, and his inwards, and his doung ſhall he beare out.

12 So he ſhall carp the whole bullocke out of the * hoſte, vnto a cleane place, where the aſhes are powzed, and ſhall burne him on the wood in the fire: where the aſhes are caſt out, ſhall he be burne.

13 ¶ And if the [f] whole Congregation of Iſrael ſhall ſinne through ignozance, and the thing be * hid from the eyes of the multitude, & haue done againſt any of the commaundements of the Lozde which ſhould not be done, and haue offended:

14 When þ ſinne which they haue committed ſhall be knowen, then the Congregation ſhall offer a pong bullocke for the ſinne, and bring him before the Tabernacle of the Congregation,

15 And the [g] Elders of the Congregation ſhall put their handes vpon the head of the bullocke before the Lozde, and ‖ he ſhall kill the bullocke before the Lozd.

16 Then the Prieſt that is anopnted, ſhall bring of the bullockes blood into the Tabernacle of the Congregation,

17 And the Prieſt ſhall dip his finger in the blood, and ſprinkle it ſeuen times before the Lozd, euen before the valle.

18 Alſo he ſhall put ſome of the blood vpon the hornes of the altar, which is before the Lozde, that is in the Tabernacle of the Congregation: then ſhall he powze all the reſt of the blood at the foote of the altar of burnt offering, which is at the dooze of the Tabernacle of the Congregation,

19 And he ſhal take all his fat from him, and ‖ burne it vpon the altar.

20 And the Prieſt ſhall doe with his bullocke, as hee did with the bullocke for his ſinne: ſo ſhall he doe with this: ſo the Prieſt ſhall make an atonement for them, and it ſhalbe forgiuen them.

21 For he ſhall carie the bullocke without the hoſte, and burne him as he burned the firſt bullocke: for it is an offering for the ſinne of the Congregation.

22 ¶ When a ruler ſhall ſinne, and doe through ignozance againſt any of the commaundements of the Lozd his God, which ſhould not be done, and ſhall offend,

23 If one ſhew vnto him his ſinne, which he hath committed, then ſhall he bring for his offring, an ‖ hee goate without blemiſh,

24 And ſhall lap his hand vpon the head of the hee goate, and kill it in [h] the place where he ſhould kill the burnt offering before the Lozd: for it is a ſinne offering.

25 Then the Prieſt ſhall take of the blood of the ſinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and ſhall powze the reſt of his blood at the foote of the burnt offering altar,

26 And ſhall burne all his fat vpon the altar, as the fat of the peace offering: ſo the Prieſt ſhall make an [i] atonement for him, concerning his ſinne, and it ſhalbe forgiuen him.

27 ¶ Likewiſe if any of the ‖ people of the land ſhall ſinne through ignozance in doing againſt any of the commaundements of the Lozde, which ſhould not be done, and ſhall offend,

28 If one ſhewe him his ſinne which he hath committed, then he ſhall bring for his offring ‖ a hee goat without blemiſh for his ſinne which he hath committed,

29 [k] And he ſhall lap his hand vpon the head of the ſinne offering, and ſlap the ſinne offering in the place of burnt offering.

30 Then þ Prieſt ſhall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering altar, & powze all the reſt of the blood thereof at the foote of the altar,

31 And ſhall take awap al his fat, as the fat of the peace offerings is taken awap, and the Prieſt ſhall burne it vpon the altar for a * ſweete ſauour vnto the Lozde, and the Prieſt ſhall make an atonement for him, and it ſhalbe forgiuen him.

32 And if he bring a lambe for his ſinne offering, he ſhall bring a female without blemiſh,

33 And ſhall lap his [l] hand vpon þ head of the ſinne offering, and he ſhal ſlap it for a ſinne offering in the place where he ſhould kill the burnt offering.

34 Then the Prieſt ſhal take of the blood of the ſinne offring with his finger, and put it vpon the hornes of the burnt offering altar, and ſhall powze all the reſt of the blood thereof at the foote of the altar.

35 And he ſhal take awap al þ fat thereof, as the fat of the lambe of the peace offrings is taken awap: then the Prieſt ſhall burne it vpon the altar [m] with the oblations

‖ Or, make a perfume with it.

‖ Or, the male goate of the folde.

h That is, the Prieſt ſhall kill it: for it was not lawfull for any out of that office to kill the beaſt.

i Wherein he repreſented Ieſus Chriſt.

‖ Or, priuate perſon.

‖ Or, the female of the goates.

k Reade verſ. 34.

l Meaning, that the puniſhment of his ſinne ſhould be laide vpon that beaſt, or, that he had receiued all things of God, and offered this willingly.

m Or, beſides burnt offerings, the which were dayly offered to the Lord.

e Hereby confeſſing that he deſerued the ſame puniſhment, which the beaſt ſuffered.

d Which was betweene the holieſt of all, and the Sanctuarie.

e Which was in the court: meaning by the Tabernacle the Sanctuarie: & in the ende of this verſe it is taken for the Court. *Chap. 5. 9.*

Exod. 29. 14. num. 19. 5.

Heb. 13. 11.

f The multitude excuſeth not the ſinne, but if all haue ſinned, they muſt all be puniſhed, *Chap. 5. 2, 3, 4.*

g For all the people coulde not lay on their hands: therefore it was ſufficient that the Ancients of the people did it in the name of all the congregation.

‖ Or, the Prieſt.

tions of the Lorde made by fire, and the Priest shall make an atonement for him concerning his sinne that he hath committed, and it shall be forgiuen him.

CHAP. V.

1 *Of him that testifieth not the trueth, if he beare another sweare falsely.* 4 *Of him that vttereth rashly.* 15 *Of him that by ignorance withdraweth any thing dedicate to the Lord.*

‡*Ebr. a soule.* ‖*Or, if the iudge hath taken an oth of any other.* a Whereby it is commanded to beare witnesse to the trueth, and disclose the iniquitie of the vngodly.

ALso if ‡ any haue sinned, that is, ‖ if he haue heard the voyce of an othe, and he can be a witnesse, whether he hath seene or [a] knowen of it, if he doe not vtter it, he shall beare his iniquitie:

2 Either if one touch any vncleane thing, whether it be a carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet he is vncleane, and hath offended:

3 Either if he touch any vncleannesse of man (whatsoeuer vncleannesse it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, hee hath sinned:

b Or, vow rashly without iust examination of the circumstances, and not knowing what shalbe the issue of the same. c Which haue bene mentioned before in this Chapter.

4 Either if any [b] sweare, & pronounce with his lippes to doe euill, or to doe good (whatsoeuer it be that a man shall pronounce with an othe) and it be hid from him, and after knoweth that he hath offended in one of these poynts,

5 When he hath sinned in any of these [c] things, then he shall confesse that he hath sinned therein.

6 Therefore shall he bring his trespasse offering vnto the Lord for his sinne which he hath committed, euen a female from the flocke, be it a lambe or a shee goate, for a sinne offering, and the Priest shall make an atonement for him, concerning his sinne.

‡*Ebr. if his hand cannot reach, meaning for his pouertie.*

7 But ‡ if hee be not able to bring a sheepe, he shal bring for his trespasse which hee hath committed, two turtle doues, or two yong pigeons vnto the Lorde, one for a sinne offering, and the other for a burnt offering.

8 So he shall bring them vnto the Priest, who shall offer the sinne offering first, and * wring the necke of it a lunder, but not plucke it cleane off.

Chap.1.15.

9 After he shall sprinkle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall be ‖ shedde at the foote of the altar: for it is a sinne offering.

‖*Or, powred.*

10 Also hee shall offer the second for a burnt offering ‖ as the maner is: so shall the Priest [d] make an atonement for him (for his sinne which he hath committed) and it shalbe forgiuen him.

‖*Or, according to the lawe.* d Or, declare him to be purged of that sinne. *Verse 7.*

11 ¶ But if he * be not able to bring two turtle doues, or two yong pigeons, then he that hath sinned, shall bring for his offring, the tenth part of an [e] Ephah of fine floure for a sinne offering, he shall put none [f] ople thereto, neither put any incense thereon: for it is a sinne offering.

e Which is about a pottell. f As in the meate offring, Cha.2.1.

12 Then shall he bring it to the Priest, and the Priest shall take his handfull of it for the *remembrance thereof, and burne it vpon the altar * with the offerings of the

Chap.2.2. *Chap.4.35.*

Lord made by fire: for it is a sinne offering.

13 So the Priest shall make an atonement for him, as touching his sinne that he hath committed in one of these points, and it shall be forgiuen him: and the remnant shall be the Priests, as the meate offering.

14 ¶ And the Lord spake vnto Moses, saying,

15 If any person transgresse and sinne through ignorance [g] by taking away things consecrated vnto the Lorde, hee shall then bring for his trespasse offring vnto the Lord a ramme without blemish out of the flocke, worth two shekels of siluer [h] by thy estimation after the shekel of the Sanctuarie, for a trespasse offering.

g As touching the first fruites or tithes due to the Priests & Leuites. h By the estimation of the Priest, chap.27.12.

16 So hee shall restore that wherein hee hath offended, in taking away of the holy thing, and shall put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ram of the trespasse offering, and it shall be forgiuen him.

17 ¶ Also if any sinne & * doe against any of the commandements of the Lord, which ought not to be done, and knowe not, and [i] sinne, and beare his iniquitie,

Chap.4.2. i That is, afterward remembreth that he hath sinned, whē his conscience doth accuse him. *Exod.30.13.*

18 Then shal he bring a ramme without blemish out of the flocke, in thy estimation worth * two shekels for a trespasse offring vnto the Priest: and the Priest shall make an atonement for him concerning his [k] ignorance wherein he erred, and was not ware: so it shall be forgiuen him.

k Els if his sinne against God come of malice, he must die, Num.15.30.

19 This is the trespasse offering for the trespasse committed against the Lord.

CHAP. VI.

6 *The offring for sinnes which are done willingly.* 9 *The lawe of the burnt offrings.* 13 *The fire must abide euermore vpon the altar.* 14 *The lawe of the meat offring.* 20 *The offrings of Aaron, & his sones.*

AND the Lord spake vnto Moses, saying,

2 If any sinne and commit a trespasse against the Lord, and denie vnto his neighbour that, which was taken him to keepe, or that which was put to him of [a] trust, or doeth by [b] robberie, or by violence oppresse his neighbour,

a To bestow and occupie for the vse of him that gaue it. b By any guile or vnlawfull meanes.

3 Or hath found that which was lost, and denieth it, and sweareth falsely, *for any of these things that a man doth, [c] wherein he sinneth:

Numb.5.6. c Wherein he cannot but sinne: or, wherein a man accustometh to sinne by periurie or such like thing. *Num.5.7.*

4 When, I say, he thus sinneth ‡ trespasseth, hee shall then restore the robberie that he robbed, or the thing taken by violence which he tooke by force, or the thing which was deliuered him to keepe, or the lost thing which he found,

5 Or for whatsoeuer hee hath sworne falsely, he shall both restore it in the whole * summe, and shall adde the fift part more thereto, and giue it vnto him to whom it pertaineth, the same day that he offreth for his trespasse.

6 Also he shal bring for his trespasse vnto the Lorde, a ramme without blemish out of the * flocke in thy estimation worth two shekels for a trespasse offring vnto the Priest.

Chap.5.15.

7 And the Priest shal make an atonement for him before the Lorde, and it shall be forgiuen

forgiuen him, whatſoeuer thing hee hath done, and treſpaſſed therein.

8 ¶ Then the Lorde ſpake vnto Moſes, ſaying,

9 Command Aaron & his ſonnes, ſaying, This is the [d] law of the burnt offering, (it is the burnt offering, becauſe it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Prieſt ſhall put on his linen garment, and ſhall put on his linen breeches vpon [e] his fleſh, and take away the aſhes whē the fire hath conſumed the burnt offering vpon the altar, and hee ſhall put them beſide the [f] altar.

11 After, he ſhall put off his garments, & put on other raiment, and carie the aſhes forth without the hoſte vnto a cleane place.

12 But the fire vpon the altar ſhall burn therein & neuer be put out: wherefore the Prieſt ſhall burne wood on it euery morning, and lay the burnt offring in order vpon it, & he ſhall burne thereon the fat of the peace offerings

13 The fire ſhall euer burne vpon the altar, and neuer goe out.

14 ¶ * Alſo this is the lawe of the meate offring, which Aarons ſonnes ſhall offer in the preſence of the Lord, before the altar.

15 He ſhall euen take thence his handfull of fine floure of the meate offring and of the oyle, and all the incenſe which is vpon the meate offering, and ſhall burne it vpon the altar for a ſweete ſauour, as a * memoriall therefore vnto the Lord:

16 But the reſt thereof ſhal Aaron & his ſonnes eate: it ſhalbe eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they ſhall eate it.

17 It ſhal not be [g] baken with leauen: I haue giuen it for their portion of mine offrings made by fire: for it is as the ſinne offring, and as the treſpaſſe offring.

18 All the males among the children of Aaron ſhall eate of it: It ſhalbe a ſtatute for euer in your generations concerning the offrings of the Lord, made by fire: * whatſoeuer toucheth them ſhalbe holie.

19 ¶ Againe the Lord ſpake vnto Moſes, ſaying,

20 This is the offering of Aaron and his ſonnes, which they ſhall offer vnto the Lord in the day when hee is anointed: the tenth part of an * Ephah of fine floure, for a meat offering [h] perpetuall: halfe of it in the morning, and halfe thereof at night.

21 In the frying pan it ſhalbe made with oile: thou ſhalt bring it fried, and ſhalt offer the ſ baken pieces of the meate offering for a ſweet ſauour vnto the Lord.

22 And the Prieſt that is [i] anointed in his ſtead, among his ſonnes ſhall offer it: it is the Lordes ordinance for euer, it ſhall be burnt altogether.

23 For euery meate offring of the Prieſt ſhalbe burnt altogether, it ſhall not be eaten.

24 ¶ Furthermore, the Lord ſpake vnto Moſes, ſaying,

25 Speake vnto Aaron, and vnto his ſonnes, and ſay, This is the law of the ſinne offering. In the place where the burnt offering is killed, ſhall the ſinne offering be killed before the Lord, for it is moſt holy.

26 The Prieſt that offereth this ſinne offering, ſhall eate it: in the holy place ſhall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatſoeuer ſhal touch the fleſh thereof, ſhall be holy: and when there droppeth of the blood thereof vpon a [k] garment, thou ſhalt waſh that whereon it droppeth in the holy place.

28 Alſo the earthen pot that it is ſodden in, ſhalbe broken, but if it be ſodden in a braſen pot, it ſhall both be ſcourd and waſhed with [l] water.

29 All the males among the Prieſts ſhal eate thereof, for it is moſt holy.

30 * But no ſinne offering, whoſe blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, ſhall be eaten, but ſhall be burnt in the [m] fire.

CHAP. VII.

1 The law of the treſpaſſe offering: 11 Alſo of the peace offerings. 23 The fat and the blood may not be eaten.

LIkewiſe this is the law of the [a] treſpaſſe offering, it is moſt holy.

2 In the place [b] where they kil the burnt offring, they ſhall kill the treſpaſſe offering, and the blood thereof ſhal be ſprinkle round about vpon the altar.

3 All the fat therof alſo ſhal [c] be offer, the rumpe, & the fat that couereth the inwards.

4 After, he ſhall take away the two kidneis, with the fat that is on them, and vpon the flanks, and the kall on the liuer with the kidneis.

5 Then the Prieſt ſhall burne them vpon the altar, for an offring made by fire vnto the Lord: this is a treſpaſſe offering.

6 All the males among the Prieſts ſhall eat thereof, it ſhalbe eaten in the holy place, for it is moſt holy.

7 As the ſinne offring is, ſo is the treſpaſſe offering, one [d] lawe ſerueth for both: [e] that wherewith the Prieſt ſhall make atonement, ſhall be his.

8 Alſo the Prieſt that offreth any mans burnt offering, ſhall haue the ſkinne of the burnt offering, which he hath offered.

9 And all the meat offring that is baken in the ouen, & that is dreſſed in the panne, and in the frying panne, ſhalbe the Prieſts that offereth it.

10 And euery meate offering mingled with oile, and that is [f] drie, ſhall pertaine vnto all the ſonnes of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offrings, which he ſhall offer vnto the Lord.

12 If he offer to [g] giue thankes, then hee ſhall offer for his thanks offering, vnleauened cakes mingled with oyle, and vnleauened wafers anointed with oile, and fine floure fried with the cakes mingled with oyle.

13 He ſhall offer alſo his offering with cakes of leauened bread, for his peace offrings, to giue thanks.

14 And of all the ſacrifice he ſhal offer one

d That is, the ceremonies which ought to be obſerued therein.

e Vpon his ſecret parts, Exo. 28.43.

f In the aſhpans appointed for that vſe.

Chap.2.1. num.15.4.

Chap.2.9.

g Or, kned with leauen and after baken.

Exod.29.37.

Exod.16.36.

h So oft as the hie Prieſt ſhalbe elected and anointed.

‖Or, fried.

i His ſonne that ſhall ſucceed him.

k Meaning, the garment of the Prieſt.

l Which was in the lauer, Exod. 30.18.

Chap.4.5. heb.13.11.

m Out of the campe, chap. 4.12.

a Which is for the ſmaller ſins, and ſuch as are committed by ignorance.

b At the Court gate.

c The Prieſt.

d The ſame ceremonies: notwithſtanding that this word treſpaſſe ſignifieth leſſe then ſinne.

e Meaning, the reſt which is left and not burnt.

f Becauſe it had no oile nor liquor.

g Peace offerings conteine a confeſſion & thankſgiuing for a benefite receiued, and alſo a vowe, and free offering to receiue a benefite.

cake for an heaue offering vnto the Lord, & it shall bee the Priestes that sprinkleth the blood of the peace offerings.

15 Also the flesh of his peace offrings, for thankesgiuing, shall be eaten the same day that it is offred: he shal leaue nothing therof vntill the morning.

16 But if the sacrifice of his offering be a [h] vowe, or a free offering, it shalbe eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shalbe eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shalbe burnt with fire.

18 For if any of the flesh of his peace offrings be eaten in the third day, he shall not be accepted that offereth it, neither shal it be reckoned vnto him, but shalbe an abomination: therefore the person that eateth of it, shall [i] beare his iniquitie.

19 The flesh also that toucheth any vncleane [k] thing, shall not be eaten, but burnt with fire: but [l] of this flesh al that be cleane shall eate thereof.

20 But if any eat of the flesh of the peace offerings that pertaineth to the Lorde, hauing his * vncleannes vpon him, euen the same person shall be cut off from his people.

21 Moreouer, when any toucheth any vncleane thing, as the vncleannes of man, or of an vncleane beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 ¶ Againe the Lorde spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, * Ye shall eate no fat of beeues, nor of sheepe, nor of goates:

24 Yet the fat of the dead beast, and the fat of that, which is torne with beastes, shall be occupied to any vse, but ye shall not eate of it.

25 For whosoeuer eateth the fat of the beast, of the which he shall offer an offering made by fire to the Lorde, euen the person that eateth, shall be cut off from his people.

26 Neither * shall yee eate any blood, either of foule, or of beast in all your dwellings.

27 Euery person that eateth any blood, euen the same person shall be cut off from his people.

28 ¶ And the Lorde talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offrings vnto the Lorde, shall bring his gift vnto the Lord of his peace offerings:

30 His [m] handes shall bring the offerings of the Lorde made by fire: euen the fat with the breast shall he bring, that the breast may be * shaken to and fro before the Lord.

31 Then the Priest shall burne the fatte vpon the altar: and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the priest for an heaue offring, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat, among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the [n] anointing of Aaron, and the anointing of his sonnes, concerning the offrings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which portions the Lorde commanded to giue them in the day that he anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is also the lawe of the burnt offring, of the meate offering, and of the sinne offering, and of the trespasse offering, and of the [o] consecrations, and of the peace offerings,

38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts vnto the Lord in the wildernesse of Sinai.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

AFterward the Lord spake vnto Moses, saying,

2 * Take Aaron and his sonnes with him, and the garments and the * anointing oile, and a bullocke for the sinne offring, and two rammes, and a basket of vnleauened bread,

3 And assemble all the companie at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lorde had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses saide vnto the companie, * This is the thing which the Lorde hath commanded to doe.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which hee girded with the broidered garde of the Ephod, and bound it vnto him therewith.

8 After, he put the breast plate thereon, and put in the breast plate * the Urim and the Thummim.

9 Also hee put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the [a] holie crowne, as the Lord had commanded Moses.

10 (Nowe Moses had taken the anointing oile, and anointed the [b] Tabernacle, and all that was therein, and sanctified them,

11 And

h If he make a vowe to offer: for els the flesh of the peace offerings must be eaten the same day.

i The sin wherefore he offered, shall remaine.

k After it be sacrificed.

l Of the peace offering, that is cleane. *Chap.15.3.*

Chap.3.17.

Gen 9.4.chap. 17.14.

m And should not send it by another. *Exod.29.24.*

n That is, his priuilege, reward, and portion.

o Which sacrifice was offered when the Priests were consecrated, *Exo.29.22.*

Exod.28.1,4.
Exod.30.24.

Exod.29.4.

Exod.28.30.

a So called, because this superscription, Holines to the Lord, was grauen in it.

b That is, the Holiest of all, the Sanctuarie and the Court.

11 And sprinkled thereof vpon the altar seuen times, and anopnted the altar, and all his instruments, and the lauer, and his foote, to sanctifie them)

12 * And hee powred of the anopnting ople vpon Aarons head, and anointed him, to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commaunded Moses.

14 *Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their handes vpon the head of the bullocke for the sinne offering.

15 And Moses slewe him and tooke the blood, which hee put vpon the hornes of the c altar rounde about with his finger, and purified the altar, and powred the rest of the blood at the foote of the altar: so hee sanctified d it, to make reconciliation vpon it.

16 Then he tooke all the fat that was vpon the inwards, and the kal of the liuer, and the two kidneyes, with their fatte, which Moses burned vpon the altar.

17 But the bullocke and his e hide, and his flesh, and his doung, hee burnt with fire without the host, as the Lord had commanded Moses.

18 ¶ Also hee brought the ramme for the burnt offering, and Aaron and his sonnes put their handes vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwardes and the legges in water: so Moses burnt the ramme euery whit vpon the altar: for it was a burnt offering for a sweete sauour, which was made by fire vnto the Lorde, as the Lord had commanded Moses.

22 ¶ * After, he brought the other ram, the ramme of consecrations, and Aaron and his sonnes layde their handes vpon the head of the ramme,

23 Which Moses f slewe, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumbe of his right hande, and vpon the great toe of his right foote.

24 Then Moses brought Aarons sonnes, and put of the blood on the lappe of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, and Moses sprinkled the rest of the blood vpon the altar rounde about.

25 And hee tooke the fat and the rumpe, and all the fat that was vpon the inwards, and the kal of the liuer, and the two kidneys with their fat, and the right shoulder.

26 Also he tooke of the basket of the vnleauened bread that was before the Lorde, one leauened cake, and a cake of oyled bread, and one wafer, and put them on the fatte, and vpon the right shoulder.

27 So he put * all in Aarons handes, and in his sonnes handes, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their handes, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweete sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the brest of the ramme of consecrations, and shooke it to and fro before the Lorde: for it was Moses * portion, as the Lorde had commaunded Moses.

30 Also Moses tooke of the anointing ople, and of the blood which was vpon the altar, and sprinkled it vpon Aaron, vpon his garments, & vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses sayd vnto Aaron and his sonnes, Seeth the flesh at the doore of the g Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shal eate it,

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And yee shall not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntill the dayes of your consecrations be at an ende: for * seuen dayes, said the Lord, shall he ‡ consecrate you,

34 As he hath done this day: so the Lord hath commanded to doe, to make an atonement for you.

35 Therefore shall yee abide at the doore of the Tabernacle of the Congregation day and night, seuen dayes, and shall keepe the watch of the Lord, that yee die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the h hand of Moses.

CHAP. IX.

8 The first offrings of Aaron. 22 Aaron blesseth the people. 23 The glory of the Lord is shewed. 24 The fire commeth from the Lord.

AND in the a eight day Moses called Aaron and his sonnes, and the Elders of Israel:

2 *Then he said vnto Aaron, Take thee a yong calfe for a b sinne offring, and a ram for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goate for a sinne offring, and a calfe, and a lambe, both of a yeere olde, without blemish for a burnt offring:

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, & a meate offering mingled with ople: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commaunded before the Tabernacle of the Congregation, & all the assemblie drew neere and stood before the c Lord.

6 (For Moses had said, This is the thing which the Lorde commaunded that yee

Ecclus. 45.15. Psal. 133.2.

Exod. 29.1. chap. 9.2.

c Of the burnt offring.

d To offer for the sinnes of the people.

e In other burnt offrings, which are not of consecration, or offering for himselfe, the Priest hath the skinne, Chap. 7.8.

Exod. 29.31.

f Moses did this because that the priests were not yet established in their office.

Exod. 29.24.

Exod. 29.26.

g At the doore of the court. Exod. 29.32. chap. 24.9.

Exod. 29.35. ‡Ebr. fill your hands. [Or, as I haue done

h By commission giuen to Moses.

a After their consecration: for the seuen dayes before the Priests were consecrated. Exod. 29.1.

b Aaron entreth into the possession of the priesthood, and offreth the foure principall sacrifices: the burnt offering, the sinne offering, the peace offering, and the meate offering.

c Before the altar, where his glory appeared.

should do, and the glory of the Lord shal appeare vnto you)

7 Then Moses sayd vnto Aaron, Draw neere to the altar, & offer thy sinne offering, and thy burnt offring, and make an atonement for [d] thee and for the people: offer also the offring of the people, and make an atonement for them, as the Lorde hath commanded.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offring, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and hee dipt his finger in the blood, and put it vpon the hornes of the altar, and powred the rest of the blood at the foote of the altar.

10 But the fat and the kidneis, and the kall of the liuer of þ sinne offring, he [e] burnt vpon the altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the hoste.

12 After, he slew the burnt offering, and Aarons sonnes brought vnto him þ blood, which hee sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the altar.

14 Likewise hee did wash the inwardes and the legs, & [f] burnt them vpon the burnt offring on the altar.

15 ¶ Then he offred the peoples offring, and tooke a goate, which was the sinne offring for the people, and slew it, and offred it for sinne, as the first:

16 So he offred the burnt offering, and prepared it, according to the maner.

17 He presented also the meate offering, and filled his hand thereof, and * beside the burnt sacrifice of the morning, he burnt this vpon the altar.

18 He slew also the bullock, & the ramme for the peace offrings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the altar round about,

19 With the fat of the bullocke, and of the ramme, the rumpe, and that which couereth the inwards and the kidneis, and the kall of the liuer.

20 So they laid the fat vpon the breasts, and he burnt the fat vpon the altar:

21 But the [g] breasts and the right shoulder Aaron shooke to and fro before þ Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and [h] came downe from offring of the sinne offering, and the burnt offring, and the peace offrings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and [i] blessed the people, * and the glorie of the Lorde appeared to all the people.

24 * And there came a fire out from the Lorde, and consumed vpon the altar the burnt offring and the fat: which when all the people sawe, they ‖gaue thanks, and fell on their faces.

d Read for the vnderstanding of this place, Heb. 5.3. & 7.27.

e That is, he layd them in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, verse 24.

Exod. 29.38.

g Of the bullock and the ramme.

h Because the altar was neere the Sanctuarie which was the vpper end, therefore he is sayd to come downe.

i Or, prayed for the people.

2. *Mac.* 2.8. *Gen.* 4.4. 1. *king.* 18.38. 2. *chron.* 7.1. 2 *mac.* 2.10, 11.

‖ *Or, gaue a shoute for ioy.*

CHAP. X.

1 *Nadab and Abihu are burnt.* 6 *Israel mourneth for them, but the Priestes might not.* 9 *The Priests are forbidden wine.*

BVt * Nadab and Abihu, the sonnes of Aaron, tooke either of them his censor, and put fire therein, and put incense thereupon, & offred [a] strange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from þ Lord, and deuoured them: so they died before the Lord.

3 Then Moses sayd vnto Aaron, This is it that the Lorde spake, saying, I will bee [b] sanctified in them that come neare me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moses called Mishael and Elzaphan the sonnes of Vzziel, the vncle of Aaron, and sayde vnto them, Come neere, carry your ‖ brethren from before the Sanctuarie out of the hoste.

5 Then they went and carried them in their coates out of the hoste, as Moses had commanded.

6 After, Moses said vnto Aaron, & vnto Eleazar and Ithamar his sonnes, [c] Vncouer not your heads, neyther rent your clothes, lest ye die, and least wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath [d] kindled.

7 And goe not ye out from the doore of the Tabernacle of the Congregation, lest ye die: for the anoynting oyle of the Lorde is vpon you: and they did according to Moses commandement.

8 ¶ And the Lorde spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor ‖strong drinke, thou, nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, least yee die: this is an ordinance for euer throughout your generations,

10 That ye may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane,

11 And that ye may teach the children of Israel all the statutes which the Lord hath commanded them by the ‖ hand of Moses.

12 ¶ Then Moses sayd vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take the meate offering that remaineth of the offrings of the Lord, made by fire, and eate it without leauen beside the altar: for it is most holy:

13 And yee shall eate it in the holy place, because it is thy duetie and thy sonnes duetie of the offerings of the Lord made by fire: for so I am commanded.

14 Also the * shaken breast and the heaue shoulder shal ye eate in ‖ a cleane place: thou and thy sonnes, and thy [e] daughters with thee: for they are giuen as thy ‖ duetie and thy sonnes duetie, of the peace offrings of the children of Israel.

15 The heaue shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before

Num. 3.4. & 26.61. 1. chro. 24.2.

a Not taken of the altar, which was sent from heauen, and endured till the captiuitie of Babylon.

b I wil punish them that serue me otherwise then I haue commanded, not sparing the chiefe, that the people may feare and praise my iudgements.

‖ *Or, cousins.*

c As though ye lamented for them, preferring your carnall affection to Gods iust iudgement, Deut. 14.1. & 33.9. Chap. 19.28.

d In destroying Nadab and Abihu the chiefe, and menacing the rest, except they repent.

‖ *Or, drinke that maketh drunke.*

‖ *Or, commission. Exod. 29.24.*

‖ *Or, wherein is no vncleannesse.*

e For the breast and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offerings of first fruites, the first borne, and the Easter lambe. Read Chap. 22. 12, 13.

‖ *Or, right, or portion.*

before the Lord, and it shall be thine and thy sonnes with thee by a lawe for euer, as the Lord hath commanded.

2. *Mac.* 2. 11. 16 ¶ * And Moses sought the goate that was offered for sinne, and loe, it was burnt: therefore hee was angry with Eleazar and Ithamar the sonnes of Aaron, which were f left aliue, saying,

f And not consumed, as Nadab, and Abihu.

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most holy? and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

Chap. 6. 26. g That is, Nadab, and Abihu. h Moses bare with his infirmitie, considering his great sorow, but doeth not leaue an example to forgiue them that maliciously transgresse the commandement of God.

18 Behold, h blood of it was not brought within the holy place: ye should haue eaten it in the holy place, * as I commanded.

19 And Aaron said vnto Moses, Behold, this day haue they offered their sinne offering, & their burnt offring before the Lorde, and such things as thou knowest are come vnto mee: If I had eaten the sinne offering to day, should it haue bene accepted in the sight of the Lord?

20 So when Moses heard it, hee was h content.

CHAP. XI.

3 Of beastes, fishes, and birdes, which bee cleane and which be vncleane.

AFter, the Lord spake vnto Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, * These are the beastes which yee a shall eate, among all the beasts that are on the earth.

Gen. 7. 2. *Deut.* 14. 4. *Actes* 10. 14. a Or, whereof ye may eate. b He noteth foure sorts of beastes: some chew the cud onely, and some haue onely the foote cleft: others neither chewe the cud, nor haue the hoofe cleft: the fourth both chew the cud, and haue the hopfe deuided, which may be eaten.

3 Whatsoeuer parteth the b hoofe, and is clouen footed, and cheweth the cud among the beastes, that shall ye eate.

4 But of them that chewe the cud, or deuide the hoofe onely, of them yee shall not eate: as the camell, because he cheweth the cud, and deuideth not the hoofe, he shall bee vncleane to you.

5 Likewise the Conie, because he cheweth the cud and deuideth not the hoofe, he shall be vncleane to you.

6 Also the Hare, because hee cheweth the cud, and deuideth not the hoofe, he shall bee vncleane to you.

7 * And the swine, because hee parteth the hoofe and is clouen footed, but cheweth not the cudde, he shall be vncleane to you.

2. Mac. 6. 18. c God would that hereby for a time they should be discerned as his people from the Gentiles.

8 Of their c flesh shall ye not eate, & their carkeis shall ye not touch: for they shall bee vncleane to you.

9 ¶ These shall yee eate, of all that are in the waters: whatsoeuer hath finnes and skales in the waters, in the seas, or in the riuers, them shall ye eate.

d As litle fish ingendred of the slime. e As they which come of generation.

10 But all that haue not finnes nor skales in the seas, or in the riuers, of all that d moueth in the waters, and of all e liuing things that are in the waters, they shall be an abomination vnto you.

11 They, I say, shall bee an abomination to you: yee shall not eate of their flesh, but shall abhorre their carkeis.

12 Whatsoeuer hath not fins nor skales in the waters, that shalbe abomination vnto you.

13 ¶ These shall yee haue also in abomination among the foules, they shall not bee eaten: for they are an abomination, the Eagle, and the ‖ Goshauke, and the Osprey:

‖ Or, *Gryphin, as it is in the Greeke.*

14 Also the Vultur, and the kite after his kinde,

15 And all Rauens after their kinde:

16 The Ostrich also, and the night crow, and the ‖ Seamew, and the Hauke after his kinde:

‖ Or, *Cuckowe.*

17 The litle Owle also, and the Cormorant, and the great Owle.

18 Also the ‖ Redshanke, and the Pellicane, and the Swanne:

‖ Or, *Porphyrie.*

19 The Stroke also, the Heron after his kinde, and the Lapwing, and the Backe:

20 Also euery foule that creepeth and goeth vpon all foure, such shall be an abomination vnto you.

21 Yet these shall yee eate: of euery foule that creepeth, and goeth vpō all foure, which ‖ haue their feete and legges all of one to leape withall vpon the earth.

‖ Or, *haue no bowings in their feet.*

22 Of them ye shall eate these, the Grashopper after his kinde, and the f Solean after his kinde, the Hargol after his kind, and the Hagab after his kinde.

f These were certaine kindes of Grashoppers, which are not now properly knowen.

23 But all other foules, that creepe and haue foure feete, they shall bee abomination vnto you.

24 For by such ye shalbe polluted: whosoeuer toucheth their carkeis, shall bee vncleane vnto the euening.

25 Whosoeuer also g beareth of their carkeis, shal wash his clothes, and be vncleane vntill euen.

g Out of the campe.

26 Euery beast that hath clawes deuided, and is ‖ not clouen footed, nor cheweth the cud, such shall bee vncleane vnto you: euery one that toucheth them, shall bee vncleane.

‖ Or, *hath not his foote clouen in two.*

27 And whatsoeuer goeth vpon his pawes among all maner beasts that goeth on all foure, such shalbe vncleane vnto you: who so doeth touch their carkeis, shall bee vncleane vntill the euen.

28 And he that beareth their carkeis, shal wash his clothes, and be vncleane vntil the euen: for such shall be vncleane vnto you.

29 ¶ Also these shall bee vncleane to you among the things that creepe and moue vpon the earth, the Weasel, and the Moule, and the h ‖ Frog, after his kinde:

h The greene frogge that sitteth on the bushes.

30 Also the Rat, and the Lizard, and the Chameleon, and the Stellio, and the Molle.

31 These shall be vncleane to you among all that creepe: whosoeuer doeth touch them when they be dead, shall bee vncleane vntill the euen.

‖ Or, *Crocodile.*

32 Also whatsoeuer any of the dead carkeises of them doeth fall vpon, shall be vncleane, whether it be vessell of wood, or rayment, or i skinne, or sacke: whatsoeuer vessel it be that is occupied, it shal be put in the water as vncleane vntil the euen, and so bee purified.

i As a bottell or bagge.

33 But euery earthen vessell whereinto any of them falleth, whatsoeuer is within it shall be vncleane, and * ye shall breake it.

Chap. 6. 28.

34 All meate also that shall be eaten, if any such water come vpō it, shalbe vncleane: and all drinke that shall bee drunke in all

such vessels shall be vncleane.

35 And euery thing that their carkeis fal vpon, shall bee vncleane: the fornace or the pot shall bee broken: for they are vncleane, and shall be vncleane vnto you.

36 Yet the fountaines and welles where there is plentie of water shall be cleane: but that which [k] toucheth their carkeises shall be vncleane.

37 And if there fall of their dead carkeis vpon any seede, which vseth to be sowen, it shall be cleane.

38 But if any [l] water bee powred vpon the seede, and there fall of their dead carkeis thereon, it shall be vncleane vnto you.

39 If also any beast, whereof ye may eat, die, he that toucheth the carkeis thereof shal be vncleane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes, and be vncleane vntil the euen: he also that beareth the carkeis of it, shall wash his clothes, and be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth shall bee an abomination, and not be eaten.

42 Whatsoeuer goeth vpon the breast, & whatsoeuer goeth vpon all foure, or that hath many feete among all creeping things that creepe vpon the earth, ye shall not eate of them, for they shall be abomination.

43 Ye shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues therby: ye shall not, I say, bee defiled by them.

44 For I am the Lorde your God: bee sanctified therefore, and be [m] holy, for I am holy, & defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to bee your God, and that you should be holy, for I am holy.

46 This is the lawe of beastes, and of foules, and of euery liuing thing that mooueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may bee a difference betweene the vncleane and cleane, & betweene the beast that may bee eaten, and the beast that ought not to be eaten.

k So much of the water as toucheth it.

l He speaketh of seede, that is layd to steepe before it be sowen.

m He sheweth why God did chuse them to be his people, 1. Pet. 1. 15.

CHAP. XII.

2 *A lawe howe women shoulde bee purged after their deliuerance.*

AND the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought forth seede, and borne a man childe, thee shall bee vncleane [a] seuen dayes, like as thee is vncleane when thee is put apart for her ‖ [*] disease.

3 (* And in the eight day, the foreskinne of the childs flesh shall be circumcised)

4 And thee shall continue in the blood of her purifying three [b] and thirtie dayes: she shall touch no [c] hallowed thing, nor come into the [d] Sanctuarie, vntill the time of her purifying be out.

5 But if she beare a maide child, then she shall be vncleane two [e] weekes, as when she hath her disease: and thee shall continue in the blood of her purifying three score and sixe dayes.

6 Nowe when the dayes of her purifying are out, (whether it be for a sonne or for a daughter) thee shall bring to the Priest a Lambe of one yeere old for a burnt offring, and a yong Pigeon or a Turtle doue for a sinne offring, vnto the doore of the [f] Tabernacle of the Congregation,

7 Who shall offer it before the Lord, and make an atonement for her: so she shall bee purged of the issue of her blood. this is the lawe for her that hath borne a male or female.

8 But if thee ‡ bee not able to bring a lambe, she shall bring two * turtles, or two yong pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so she shall be cleane.

a So that her husband for that time could not resort to her. ‖ *Or, floures.* *Chap. 15. 19.* *Luke 2. 21.* *Iohn 7. 22.*

b Besides the first seuen dayes.

c A sacrifice or such. &c.

d That is, into the Court gate, till after fourtie dayes.

e Twise so long as if she bare a man childe.

f Where the burnt offerings were wont to be offered.

‡ *Ebr. if her hand finde not the worth of a lambe,* *Luke 2. 24.*

CHAP. XIII.

2 *What considerations the Priest ought to obserue in iudging the leprosie,* 29 *The blacke spot or skabbe,* 47 *and the leprie of the garment.*

MOREOVER the Lorde spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skinne of his flesh a swelling or a scab, or a white spot, so that in the skinne of his flesh [a] it bee like the plague of leprosie, then hee shall bee brought vnto Aaron the Priest, or vnto one of his sonnes the Priestes.

3 And the Priest shall looke on the sore in the skinne of his flesh: if the haire in the sore be turned into white, and the sore seeme to bee [b] lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and ‡ pronounce him vncleane.

4 But if the white spot bee in the skinne of his flesh, and seeme not to bee lower then the skinne, nor the haire there be turned vnto white, then the Priest shall shut vp him that hath the plague, seuen dayes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme ‡ to him to abide still, and the plague growe not in the skinne, the Priest shall shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague [c] be darke, and the sore growe not in the skinne, then the Priest shal ‡ pronounce him cleane, for it is a scab: therefore hee shall wash his clothes, and be cleane.

7 But if the scabbe growe more in the skinne, after that hee is seene of the Priest, for to be purged, he shalbe seene of the Priest yet agame.

8 Then the Priest shall consider, and if the scab ‖ grow in the skinne, then the Priest shall pronounce him [d] vncleane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shall be brought vnto the Priest,

10 And the Priest shall see him, and if the swelling bee white in the skinne, and haue made the haire white, and there bee rawe flesh in the swelling,

a That it may be suspected to be the leprie.

b That is, shrunke in, and be lower then the rest of the skinne.

‡ *Ebr shall pollute him.*

‡ *Ebr. in his eyes.*

c As hauing the skinne drawen together, or blackish.

‡ *Ebr. shall cleanse him.*

‖ *Or, be spred abroad.*

d As touching his bodily disease: for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

11 It is an olde leprosie in the skinne of his flesh: and the Priest shal pronounce him vncleane, and shal not shut him vp, for he is vncleane.

‖Or, bud.

12 Also if the leprosie ‖breake out in the skinne, and the leprosie couer all the skinne of the plague, from his head euen to his feete, whereseeuer the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, hee shall pronounce the plague to bee e cleane, because it is all turned into whitenesse: so he shall bee cleane.

e For it is not that contagious leprosie that infecteth, but a kinde of skirfe, which hath not the flesh rawe as the leprosie.

14 But if there be raw flesh on him when he is seene, he shall be vncleane.

15 For the Priest shall see the rawe flesh, and declare him to be vncleane: for the raw flesh is f vncleane, therefore it is the leprosie.

f That is, declareth that the flesh is not foūd, but is in danger to be leprous.

16 Or, if the raw flesh change and be turned into white, then hee shall come to the Priest,

17 And the Priest shall behold him: and if the soze bee changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skinne there is ‖ a bile and is healed,

‖Or, impostume.

19 And in the place of the bile there bee a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof bee changed into white, the Priest then shall pronounce him g vncleane: for it is a plague of leprosie, broken out in the bile.

g None were exempted, but if the Priest pronounced him vncleane, he was put out from amongst the people, as appeareth by Mary the Prophetesse, Numb. 12.14. and by king Vzziah, 2. Chron. 26.20.

21 But if the Priest looke on it, and there bee no white haires therein, and if it bee not lower then the skinne, but bee darker, then the Priest shall shut him vp seuen dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him vncleane, for it is a soze.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skinne there is an hot burning, and the quicke flesh of the burning haue a h white spotte, somewhat reddish or pale,

h If he haue a white spot in that place where the burning was, and was after healed.

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skinne, it is a leprosie broken out in the burning: therefore the Priest shal pronounce him vncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spotte, and be no lower then the other skinne, but bee darker, then the Priest shall shut him vp seuen dayes.

27 After, the Priest shal looke on him the seuenth day: if it bee growen abroade in the skinne, then the Priest shall pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skinne, but is darke, it is a ‖rising of the burning: the Priest shal therefore declare him cleane, for it is the drying vp of the burning.

‖Or, swelling.

29 ¶ If also a man or woman hath a soze on the head, or in the beard,

30 Then the Priest shall see the soze: and if it appeare lower then the skin, and there be in it a small yellow i haire, then the Priest shall pronounce him vncleane; for it is a blacke spot, and leprosie of the head or of the beard.

i Which was not wont to be there, or els smaller then in any other part of the body.

31 And if the Priest looke on the soze of the blacke spotte, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shall shut vp him, that hath the soze of the blacke spotte, seuen dayes.

32 After, in the seuenth day the Priest shall looke on the soze: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spotte seeme not lower then the skinne,

33 Then hee shall be shauen, but the place of the blacke spot shall he not shaue: but the Priest shall shut vp him, that hath the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spotte: and if the blacke spot grow not in the skinne, nor seeme lower then the other skinne, then the Priest shall cleanse him, and hee shall wash his clothes, and be cleane.

35 But if the blacke spot growe abroade in the flesh after his cleansing.

36 Then the Priest shall looke on it: and if the blacke spotte growe in the skinne, the Priest shall not k seeke for the yelowe haire: for he is vncleane.

k He shall not care whether the yelowe haire be there, or no.

37 But if the blacke spotte seeme to him to abide, and that blacke haire growe therein, the blacke spotte is healed, hee is cleane, and the Priest shal declare him to be cleane.

38 ¶ Furthermore if there bee many white spots in the skinne of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh bee somewhat darke and white withall, it is but a white spot broken out in the skinne: therfore he is cleane.

40 And the man whose haire is fallen off his head, and is balde, is cleane.

41 And if his head loose the l haire on the forepart, and bee balde before, hee is cleane.

l By sickenes, or any other inconuenience.

42 But if there be in the balde head, or in the balde forehead a white reddish soze, it is a leprosie springing in his balde head, or in his balde forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the soze bee white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 Hee is a leper and vncleane: therefore the Priest shall pronounce him altogether vncleane: for the soze is in his head.

45 The leper also in whome the plague is, shall haue his clothes m rent, and his head bare, and shall put a couering vpon his n lips, and shall cry, I am vncleane, I am vncleane.

m In signe of sorowe and lamentation.

n Either in token of mourning, or for feare of infecting others.

46 As long as p disease shalbe vpon him, he shall be polluted, for hee is vncleane: hee shall

shall dwell alone, * without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it bee a woollen garment or a linen garment,

48 Whether it bee in the warpe or in the woofe of linen or of woollen, either in a skin, or in any thing made of skinne,

49 And if the sore be greene or somewhat reddish in the garment or in the skinne, or in the warpe, or in the woofe, or in any thing that is made of skinne, it is a plague of leprosie, and shall bee shewed vnto the Priest.

50 Then the Priest shall see the plague, and shutte vp it that hath the plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plague growe in the garment, or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague is a freating leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skinne, wherein the plague is: for it is a freating leprosie, therefore it shall be burnt in the fire.

53 If the Priest yet see that the plague p grow not in the garment, or in the woofe, or in whatsoeuer thing of skinne it be,

54 Then the Priest shal command them to wash the thing wherein the plague is, and he shall shut it vp seuen dayes more.

55 Againe the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his q colour, though the plague spred no further, it is vncleane: thou shalt burne it in the fire, for it is a freat inward, r whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, hee shall cut it out of the garment, or out of the skinne, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skinne, it is a spreading leprie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment or the warpe, or ſ woofe, or whatsoeuer thing of skinne it bee, if the plague bee departed therefrom, then shall it bee washed t the second time, and be cleane.

59 This is the lawe of the plague of leprosie in a garment of woollen or linnen, or in the warpe, or in the woofe, or in any thing of skinne, to make it cleane or vncleane.

o Whether it be garment, vessel, or instrument.

p But abide still in one place, as verse 37.

q But remaine as it did before

r Or, whether it be in any bare place before, or behinde.

ſ To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

CHAP. XIIII.

3 *The cleusing of the leper,* 34 *And of the house that he is in.*

Matt.8.2. mar.1.40. luke 5.12.

AND the Lord spake vnto Moses, saying,

2 * This is the t lawe of the leper in the day of his cleansing: that is, hee shall bee brought vnto the Priest,

3 And the Priest shall goe out of the campe, and the Priest shal consider him: and if the plague of leprosie be healed in the leper,

4 Then shal the Priest command to take for him that is cleansed two ‖ Sparrowes aliue and a cleane, and Cedar wood and a skarlet lace, and hyssope.

5 And the Priest shall commande to kill one of the birdes ouer b pure water in an earthen vessell.

6 After, he shall take the liue Sparrowe with the Cedar wood, and the skarlet lace, and the hyssope, and shal dip them and the liuing sparrow in the blood of the sparrow slaine ouer the pure water,

7 And hee shall sprinkle vpon him that must be cleansed of his leprosie, seuen times, and cleanse him, and shall d let goe the liue Sparrow into the broad field.

8 Then he that shalbe cleansed, shall wash his clothes, and shaue off all his hayre, and wash himselfe in water, so hee shall bee cleane: after that shall hee come into the hoste, but shall tarry without his tent seuen dayes.

9 So in the seuenth day he shall shaue off all his haire, both his head and his beard, and his eye browes: euen all his haire shall hee shaue, and shall wash his clothes, and shall wash his flesh in water: so hee shall be cleane.

10 Then in the eight day he shal take two hee lambes without e blemish, and an Ewe lambe of a peere olde without blemish, and three tenth deales of fine flower for a meate offering mingled with oyle, f and a pinte of oyle.

11 And the priest that maketh him cleane, shall bring the man which is to bee made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shal take one lambe, and offer him for a trespasse offring, and the pinte of oyle, and *shake them to and fro before the Lord.

13 And he shall kill the lambe in the place where the sinne offring and the burnt offering are slaine, euen in the holy place: for as the *sinne offering is the Priestes, so is the trespasse offering: for it is most holy.

14 So the Priest shal take of the blood of the trespasse offring, and put it vpon the lap of the right eare of him that shalbe cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pinte of oyle, and powre it into the palme of his left hand,

16 And the Priest shall dippe his ‡ right finger in the oile that is in his left hand, and sprinkle of the oyle with his finger, seuen times before the Lord.

17 And of the rest of the oile that is in his hande, shall the Priest put vpon the lappe of the right eare of him that is to be cleansed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote, ‡ where the blood of the trespasse offering was put.

18 But the remnant of the oile that is in the

§ *Or, litle birdes.*

b Of birdes which were permitted to be eaten.

c Running water, or of the fountaine.

d Signifying that he that was made cleane, was set at libertie, and restored to the companie of others.

e Which hath no imperfection in any member.

f This measure in Ebrew is called log, and conteined sixe egges in measure.

Exod.29.24.

Chap.7.7.

‡ *Ebr. the finger of his right hand.*

‡ *Ebr. vpon the blood of the trespasse offering.*

t *Or, the ceremoniewhich shal be vsed in his purgation.*

the Priests hand, hee shall powre vpon the head of him that is to bee cleansed: so the Priest shal make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering, and make an atonement for him that is to bee cleansed of his vncleannesse: then after shall he kill the burnt offring.

20 So the Priest shal offer the burnt offring and the meate offring vpon the altar: and the Priest shall make an atonement for him: so he shall be cleane.

‡ Ebr. his hand cannot take it.

21 But if he be poore, and ‡ not able, then he shall bring one lambe for a trespasse offering to bee shaken, for his reconciliation, and a g tenth deale of fine flowre mingled with ople, for a meate offering, with a pinte of ople.

22 Also two Turtle doues, or two pong pigeons, as he is able, whereof the one shall be a sinne offering, and the other a burnt offring.

23 And he shal bring them the eight day for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shall take the lambe of the trespasse offring, and the pinte of oile, and the Priest shall h shake them to and fro before the Lord.

h Or, shall offer them as the offring that is shaken to and fro.

25 And he shal kill the lambe of the trespasse offring, and the Priest shall take of the blood of the trespasse offering, and put it vpon the lap of his right eare that is to bee cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Also the Priest shall powre of the oile into the palme of his owne ‡ left hand.

‡ Ebr. into the palme of the Priests left hand.

27 So the Priest shal with his right finger, sprinkle of the oile that is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the ople that is in his hand, vpon the lappe of the right eare of him that is to bee cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place ‖ of the blood of the trespasse offring.

‖ Or, where the blood of the trespasse offring was put, as verse 17.

29 But the rest of the ople that is in the Priestes hand, hee shall put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also he shall present one of the turtle doues, or of the pong pigeons, i as hee is able:

i Whether of them he can get.

31 Such, I say, as he is able, the one for a sinne offring, and the other for a burnt offring ‖ with the meate offring: so the Priest shall make an atonement for him that is to be cleansed before the Lord.

‖ Or, besides the meate offring.

32 This is the k lawe of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

k This order is appointed for the poore man.

33 ¶ The Lorde also spake vnto Moses and to Aaron, saying,

34 When yee bee come vnto the land of Canaan which I giue you in possession, if I l send the plague of leprosie in an house of the land of your possession,

l This declareth that no plague nor punishment commeth to man without Gods prouidence and his sending.

35 Then hee that owneth the house, shall come and tell the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shal command them to empty the house before the Priest go into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest goe in to see the house,

37 And he shall marke the plague: and if the plague bee in the walles of the house, and that there bee ‖ deepe spots, greenish or reddish, which seeme to bee lower then the wall,

‖ Or, blacknesse, or, hollow strakes.

38 Then the Priest shall goe out of the house to the doore of the house, ‡ shall cause to shut vp the house seuen dayes.

39 So the Priest shall come agayne the seuenth day: and if hee see that the plague be increased in the walles of the house,

40 Then the Priest shal command them to take away the stones wherein the plague is, and they shal cast them into a ‖ foule place without the citie.

‖ Or, polluted.

41 Also he shal cause to scrape the house within round about, and powre the dust, that they haue scraped off, without the citie in m an vncleane place.

m Where carions were cast and other filth, that the people might not therewith be infected.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come agayne and breake out in the house, after that hee hath taken away the stones, and after that hee hath scraped and plaistred the house,

44 Then the Priest shall come and see: and if the plague growe in the house, it is a freating leprosie in the house: it is therefore vncleane.

45 And he shal n breake downe the house, with the stones of it, and the timber thereof, and all the ‖ mortar of the house, and hee shall carp them out of the citie vnto an vncleane place.

n That is, he shal command it to be pulled downe, as verse 40.

‖ Or, dust.

46 Moreouer he that goeth into the house all the while that it is shut vp, he shalbe vncleane vntill the euen.

47 He also that sleepeth in the house, shal wash his clothes: he likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see, that the plague hath spred no further in the house after the house be plaistered, the priest shall pronounce that house cleane, for the plague is healed.

49 Then shall he take to purifie o house, two sparowes, and cedar wood, and p skarlet lace, and hyssop.

o It seemeth that this was a lace or string to bind the hyssop to the wood, and so was made a sprinkle: the Apostle to the Hebrewes calleth it skarlet wooll, Heb. 9. 19.

50 And he shal kil one sparow ouer pure water in an earthen vessell,

51 And shal take the cedar wood, and the hyssop, and the skarlet lace with the line sparow, and dip them in the blood of the slaine sparow, and in the pure water, and sprinkle the house seuen times:

52 So shall he cleanse the house with the blood of the sparow, ‡ with the pure water, and with the line sparow, and with the cedar wood, and with the hyssop, and with the skarlet lace.

‡ Ebr. citie.

53 Afterward he shal let go the line sparowe out of the ‡ towne into the ‡ broade fields:

‡ Ebr. on the face of the field.

fields: so shall hee make atonement for the house, and it shalbe cleane.

54 This is the lawe for euery plague of leprosie and * blacke spot,

Chap.13.30.

55 And of the leprosie of the garment, and of the house,

56 And of the ‖swelling, and of the scab, and of the white spot.

‖*Or, rising.*

57 This is the lawe of the leprosie to teach ‡ when a thing is vncleane, and when it is cleane.

‡Ebr. in the day of the vncleane, and in the day of the cleane.

CHAP. XV.

1. 19 The maner of purging the vncleane issues both of men and women. 31 The children of Israel must be separate from all vncleannesse.

MOreouer the Lord spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hath an issue from his a flesh, is vncleane, because of his issue.

a Whose seede either in sleeping, or els of weakenesse of nature issueth at his secret part.

3 And this shall bee his vncleannesse in his issue: when his flesh runneth his issue, or if his flesh be stopped from his issue, this is his b vncleannesse.

b Or the thing wherefore he shalbe vncleane.

4 Euery bed whereon he lieth that hath the issue, shall bee vncleane, and euery thing whereon he sitteth, shalbe vncleane.

5 Whosoeuer also toucheth his bed, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vntil the euen.

6 And he ‖ sitteth on any thing, whereon he sate that hath the issue, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vntil the euen.

7 Also he that toucheth the flesh of him that hath the issue, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vntil the euen.

8 If he also that hath the issue, spit vpon him ‖ is cleane, c he shall wash his clothes, and wash himselfe in water, and shalbe vncleane vntil the euen.

c On whom the vncleane man did spit.

9 And what d saddle soeuer he rideth vpon, that hath the issue, shalbe vncleane,

d The word signifieth euery thing whereon a man rideth.

10 And whosoeuer toucheth any thing that was vnder him, shall be vncleane vnto the euen: and hee that beareth those things, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

11 Likewise whomsoeuer hee toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes and wash himselfe in water, and shalbe vncleane vntill the euen.

12 *And the vessell of earth that he toucheth, which hath the issue, shall be broken: and euery vessell of wood shall be rinsed in water.

Chap.6.28.

13 But if he that hath an issue, be e cleansed of his issue, then shal he count him seuen dayes for his cleansing, ‡ wash his clothes, and wash his flesh in pure water: so shall he be cleane.

e That is, be restored to his olde state, and be healed thereof.

14 Then the eight day he shal take vnto him two turtle doues or two yong pigeons, and come before the Lord at the doore of the tAbernacle of the Congregation, and shall giue them vnto the Priest.

15 And the Priest shall make of the one of them a sinne offering, and of the other a burnt offering: so the Priest shall make an atonement for him before the Lord, for his issue.

16 Also if any mans issue of seede depart from him, he shall wash all his f flesh in water, and be vncleane vntil the euen.

f Meaning, all his body.

17 And euery garment, and euery skinne whereupon shalbe issue of seed, shall be euen washed with water, and be vncleane vnto the euen.

18 If he that hath an issue of seed, doe lie with a woman, they shall both wash themselues with water, and bee vncleane vntil the euen.

19 ¶ Also when a woman shall haue an issue, and her issue in her ‖ flesh shalbe blood, she shalbe put apart seuen dayes: and whosoeuer toucheth her, shall be vncleane vnto the euen.

‖*Or, secret part.*

20 And whatsoeuer shee lieth vpon in g her separation, shalbe vncleane, and euery thing that she sitteth vpon, shalbe vncleane.

g That is, when she hath her floures, whereby she is separate from her husband, from the Tabernacle, and from touching of any holy thing.

21 Whosoeuer also toucheth her bed, shall wash his clothes, and wash himselfe with water, and shalbe vncleane vnto the euen.

22 And whosoeuer toucheth any thing that shee sate vpon, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vnto the euen:

23 So that whether he touch her bed, or any thing whereon she hath sit, hee shall be vncleane vnto the euen.

24 And if a man lie with her, and the floures of her separation ‖ touch him, he shall be vncleane seuen dayes, and all the whole bed whereon he lieth, shalbe vncleane.

h If any of her vncleannesse did onely touch him in the bed, for els the man that companied with such a woman should die, Chap.20.18.

25 Also when a womans issue of blood runneth long time besides the time of her ‡ floures, or when shee hath an issue longer then her floures, all the dayes of the issue of her vncleannesse, shalbe vncleane, as in the time of her floures.

‡*Ebr. separation.*

26 Euery bed whereon she lieth (as long as her issue lasteth) shalbe to her as her bed of her separation: and whatsoeuer shee sitteth vpon, shalbe vncleane, as her vncleanesse when she is put apart.

i Shall be vncleane, as the bed whereon she lay when she had her naturall disease.

27 And whosoeuer toucheth these things, shalbe vncleane, and shal wash his clothes, and wash himselfe in water, and shalbe vncleane vnto the euen.

28 But if he be cleansed of her issue, then she shall k count her seuen dayes, and after she shall be cleane.

k After the time that she is recouered.

29 And in the eight day shee shall take vnto her two turtles, or two yong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannesse.

31 Thus shall yee l separate the children of Israel from their vncleannesse, that they die not in their vncleannesse, if they defile my Tabernacle that is among them.

l Seeing that God requireth of his puritie, and cleanneſſe: we cannot be his, except our filth and sinnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.

32 This is the lawe of him that hath an issue, and of him from whom goeth an issue of seed whereby he is defiled:

33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is vncleane.

CHAP. XVI.

2 *The Priest might not at all times come into the most holie place.* 8 *The Scape goate.* 14 *The purging of the Sanctuarie.* 17 *The cleansing of the Tabernacle.* 21 *The Priest confesseth the sinnes of the people.* 29 *The feast of cleansing sinnes.*

FVrthermore the Lord spake vnto Moses, *after the death of the two sonnes of Aaron, when they came to offer before the Lord, and died:

Chap.10.1,2.

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, * that he come not at [a] all times into the Holy place within the vaile, before the Mercy-seat, which is vpon the Arke, that he die not: for I will appeare in the cloud vpon the Mercy-seat.

Exod.30.10. heb.9.7.

a The hie Priest entred into the Holiest of all but once a yeere, euen in the moneth of September.

3 After this sort shall Aaron come into the holie place: euen with a yong bullocke for a sinne offring, and a ramme for a burnt offering.

4 He shall put on the holie linnen coate, and shall haue linnen breeches vpon his flesh, and shalbe girded with a linen girdle, and shall couer his head with a linnen miter: these are the holie garments: therefore shall hee wash his flesh in water, when hee doth put them on.

Or, priuities.

5 And he shall take of the Congregation of the children of Israel, two hee goats for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shal offer the bullocke for his sinne offring, * and make an atonement for himselfe, and for his house.

Heb.9.7.

7 And he shall take the two hee goates, & present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots ouer the two hee goats: one lot for the Lord, and the other for the [b] Scape goat.

b In Ebrew it is called Azazel, which some say, is a mountaine nere Sinai, whither this goate was sent: but rather it is called the Scape goate, because he was not offered, but sent into the desert, as verse 21.

9 And Aaron shall offer the goat, vpon which the Lords lot shal fall, and make him a sinne offering.

10 But the goate, on which the lot shall fall to be the Scape goate, shalbe presented aliue before the Lord, to make reconciliation by him, and to let him goe (as a Scape goate) into the wildernesse.

11 Thus Aaron shall offer the bullocke for his sinne offering, and make a reconciliation for himselfe, & for his house, and shall kill the bullocke for his sinne offering.

12 And he shall take a censer full of burning coles from off the altar before the Lord, and his handfull of sweete incense beaten small, and bring it within the [c] vaile,

c The holiest of all.

13 And shall put the incense vpon the fire before the Lorde, that the ‖ cloude of the incense may couer the Mercy-seat that is vpon the ‖ Testimonie: so he shall not die.

‖ *Or, the smoke.* ‖ *Or, Arke.* *Heb.9.13. and 10.4.*

14 And he shall * take of the blood of the bullocke, * and sprinkle it with his finger vpon the Mercy-seat [d] Eastward: and before the Mercy-seat shall he sprinkle of the blood with his finger seuen times.

Chap.4.6.

d That is, on the side which was toward the people: for the head of the Sanctuarie stood Westward.

15 ¶ Then shall he kill the goate that is the peoples sinne offering, and bring his blood within the vaile, and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Mercy-seat, and before the Mercy-seat.

16 So he shal purge the holy place from the vncleannesse of the children of Israel, & from their trespasses of all their sinnes: so shall he doe also for the Tabernacle of the Congregation [e] placed with them, in the middes of their vncleannesse.

e Placed among them which are vncleane. *Luke 1.10.*

17 *And there shalbe no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holie place, vntill he come out, and haue made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

18 After, he shall goe out vnto the [f] altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goat, & put it vpon the hornes of the altar round about:

f Whereupon the sweete incense and perfume was offered.

19 So shall he [g] sprinkle of the blood vpon it with his finger seuen times, and cleanse it, and hallow it from the vncleannesse of the children of Israel.

20 ¶ When he hath made an end of purging the holy place, and the Tabernacle of the Congregation, & the altar, then he shall bring the liue goate:

21 And Aaron shall put both his hands vpon the head of the liue goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their sinnes, putting them [g] vpon the head of the goate, and shall sende him away (by the hand of a man appointed) into the wildernesse.

g Heerein this goate is a true figure of Iesus Christ, who beareth the sinnes of the people, Isa.53.4.

22 So the goat shall beare vpon him all their iniquities into ‡ the lande that is not inhabited, and he shall let the goate goe into the wildernesse.

‡ *Ebr. the land of separation.*

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linen clothes, which he put on when he went into the Holie place, and leaue them there.

24 He shall wash also his flesh with water in [h] the holy place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for himselfe, and for the people.

h In the Court where was the Lauer, Exod. 30.18.

25 Also the fat of the sinne offering shall he burne vpon the altar.

26 And he that caried foorth the goate, called the Scape goate, shall washe his clothes, and wash his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the sinne offring, and the goate for the sinne offering (whose blood was brought to make a reconciliation in the holie place) shall one * carie out without the hoste to be burnt in the fire, with their skinnes, and with their flesh, and with their dung.

Chap.6.30. heb.13.11.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the hoste.

29 ¶ So

29 ¶So this shall be an ordinance for euer vnto you: the tenth day of the seuenth moneth, ye shall [k] humble your soules, and do no worke at all, whether it be one of the same countrey, or a stranger that sojourneth among you.

30 For that * day shall the Priest make an atonement for you to cleanse you: ye shal be cleane from all your sinnes before the Lord.

31 This shall be a [l] Sabbath of rest vnto you, and ye shall humble your soules, by an ordinance for euer.

32 And the Priest [m] whom he shall anoint, and whom he shall consecrate (to minister in his fathers stead) shall make the atonement, & shall put on the linnen clothes and holy vestiments,

33 And shall purge the holy Sanctuarie and the Tabernacle of the Congregation, and shall cleanse the Altar, and make an atonement for the Priests and for all the people of the Congregation.

34 And this shall be an euerlasting ordinance vnto you, to make an atonement for the children of Israel for all their sinnes * once a yere: and as the Lord commanded Moses, he did.

Exod. 30.10, *heb.* 9.7.

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle. 7 To deuils may they not offer. 10 They may not eat blood.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath [a] commanded, saying,

3 Whosoeuer he be of the house of Israel, that [b] killeth a bullocke, or lambe, or goat in the hoste, or that killeth it out of the hoste,

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offring vnto the Lord before the Tabernacle of the Lord, [c] blood shall be imputed vnto that man: hee hath shedde blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer [d] abroad in the fielde, and present them vnto the Lorde at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

6 Then the Priest shal sprinkle the blood vpon the altar of the Lorde before the doore of the Tabernacle of the Congregation, and burne the fat for a * sweet sauour vnto the Lord.

Exod. 29.18. *ebr.* 4.31.

7 And they shall no more offer their offerings vnto [e] deuils, after whome they haue gone a [f] whoring: this shall be an ordinance for euer vnto them in their generations.

8 ¶Also thou shalt say vnto them, Whosoeuer he be of the house of Israel, or of the strangers which sojourne among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lorde, euen that man shall be cut off from his people.

10 ¶Likewise whosoeuer hee bee of the house of Israel, or of the strangers that sojourne among them, that eateth any blood, I will euen set my face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the Altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I saide vnto the children of Israel, None of you shall eate blood: neither the stranger that sojourneth among you, shall eate blood.

13 Moreouer, whosoeuer he be of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or foule that may be [h] eaten, he shall powre out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is ioyned with his life: therefore I said vnto the children of Israel, * Yee shall eate the blood of no ‖ flesh: for the life of all flesh is the blood thereof: whosoeuer eateth it, shall be cut off.

15 And euery person that eateth it, which dieth alone, or that which is torne with beasts, whether it be one of the same countrey or a stranger, he shal both wash his clothes, and wash himselfe in water, & be vncleane vnto the euen: after he shalbe ‖ cleane.

16 But if he wash them not, nor wash his ‖ flesh, then he shall beare ‖ his iniquitie.

CHAP. XVIII.

3 The Israelites ought not to follow the maners of the Egyptians and Canaanites. 6 The mariages that are vnlawfull.

AND the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lorde your God.

3 After the [a] doings of the lande of Egypt, wherein yee dwelt, shall yee not doe: and after the maner of the land of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances.

4 But doe after my iudgements, & keepe mine ordinances, to walke therein: I am the Lord your God.

5 Yee shall keepe therefore my statutes, and my iudgements, * which if a man do, he shall then liue in them: [b] I am the Lord.

6 ¶None shall come neere to any of the kinred of his flesh to [c] vncouer her shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discouer her shame.

8 ¶The shame of thy fathers [d] wife shalt thou not discouer: for it is thy fathers shame.

9 Thou shalt not discouer the shame of thy [e] sister

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i Which was Tisri, and answereth to part of September and part of October.

k Meaning, by abstinence and fasting, Numb. 29.7. *Chap.* 23.7.

l Or, a rest which ye shall keepe most diligently.

m Whome the Priest shal anoint by Gods commandement to succeede in his fathers roome.

a Lest they should practise that idolatrie, which they had learned among the Egyptians.

b To make a sacrifice or offring thereof.

c I doe asmuch abhorre it as though he had killed a man, as Isa. 66.3.

d Whereseuer they were mooued with foolish deuotion to offer it.

e Meaning, what soeuer is not the true God, 1. Cor. 10.20. psal. 95.5.

f For idolatrie is spirituall whoredome, because faith toward God is broken.

g I will declare my wrath, by taking vengeance on him, as chap. 20.3.

h Which the law permitteth to be eaten, because it is cleane.

Gene. 9.4. ‖ *Or, liuing creature.*

‖ *Or, counted cleane.* ‖ *Or, himselfe.* ‖ *Or, the punishment of his sinne.*

a Ye shall preserue your selues from these abominations following, which the Egyptians and Canaanites vse.

Ezek. 20.11. *rom.* 10.5. *gal.* 3.12.

b And therefore ye ought to serue me alone, as my people.

c That is, to lie with her, though it be vnder title of mariage. *Chap.* 20.11.

d Which is thy stepmother.

e Either by father or mother, borne in mariage or otherwise.

f They are her children, whose shame thou hast vncouered.

Chap. 20. 19.

‖ *Or, secrets.*

Chap. 20. 20.

g Which thine vncle doeth discouer.

‡ *Ebr. thy fathers brothers wife.*

Chap. 20. 12.

Chap. 20. 21.

h Because the idolaters, among whom Gods people had dwelt and should dwell, were giuen to these horrible incests, God chargeth his to beware of the same.

i By seeing thine affection more bent to her sister then to her.

Chap. 20. 18.

k Or whiles she hath her flowres.

Chap. 20. 2.

2. *king.* 23. 10.

‡ *Ebr. of thy seede.*

‖ *Or, to make them passe.*

l Which was an idole of the Ammonites, vnto whom they burned and sacrificed their children,

2. King. 23. 10.

This seemed to be the chiefe and principall of all idoles: and as the Iewes write, was of a great stature, and hollow within, hauing seuen places or chambers within him: one was to receiue meale, another

turtle doues: the third a sheepe: the fourth a ramme: the fifth a calfe: the sixt an oxe: the seuenth a childe. This idoles face was like a calfe, his hands were euer stretched out to receiue giftes: his Priestes were called Chemarim, Read 2. Kin. 23. 5. hose. 10. 5. zeph. 1. 4. *Chal.* 20. 15.

‖ *Or, confusion.*

m I will punish the land where such incestuous mariages and pollutions are suffered.

n He compareth the wicked to euill humors and surfetting, which corrupt the stomacke and oppresse nature, and therefore must be cast out by vomit.

e sister the daughter of thy father, or the daughter of thy mother, whether thee be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy f shame.

11 The shame of thy fathers wines daughter, begotten of thy father (for thee is thy sister) thou shalt not, I say, discouer her shame.

12 * Thou shalt not vncouer the ‖ shame of thy fathers sister: for thee is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for she is thy mothers kinswoman.

14 * Thou shalt not vncouer the shame of thy g fathers brother: that is, thou shalt not goe in to his wife, for she is thine aunt.

15 * Thou shalt not discouer the shame of thy daughter in lawe: for she is thy sonnes wife: therefore shalt thou not vncouer her shame.

16 * Thou shalt not discouer the shame of thy h brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: for they are thy kinswifes, and it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life, to i vexe her, in vncouering her shame vpon her.

19 * Thou shalt not also goe vnto a woman to vncouer her shame, as long as she is put k apart for her disease.

20 Moreouer, thou shalt not giue thy selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 * Also thou shalt not giue thy ‡ children ‖ offer them vnto l Molech, neither shalt thou defile the name of thy God: for I am the Lord.

22 Thou shalt not lie with the male, as one lyeth with a woman: for it is abomination.

23 * Thou shalt not also lye with any beast to be defiled therewith, neither shall any woman stand before a beast, to lye downe thereto: for it is ‖ abomination.

24 Ye shall not defile your selues in any of these things: for in all these m nations are defiled, which I will cast out before you:

25 And the land is defiled: therefore I will n visite the wickednesse thereof vpon it, and the land o shall vomit out her inhabitants.

26 Ye shall keepe therefore mine ordinances, and my iudgements, and commit none of these abominations, whether he that is of the same countrey, or the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if ye defile it, as it o spued out the people that were before you.)

29 For whosoeuer shall commit any of these abominations, the persons that do so, shall p be cut off from among their people.

30 Therefore shall ye keepe mine ordinances, that ye doe not any of the abominable customes, which haue bene done before you, and that ye defile not your selues therein: for I am the Lord your God.

CHAP. XIX.

A repetition of sundry lawes and ordinances.

AND the Lord spake vnto Moses, saying,

2 Speake vnto all the congregation of the children of Israel, and say vnto them, * Ye shall be q holy, for I the Lord your God am holy.

3 ¶ Ye shall feare euery man his mother and his father, & shall keepe my Sabbaths: for I am the Lord your God.

4 ¶ Ye shall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And when ye shall offer a peace offring vnto the Lord, ye shall offer it r freely.

6 * It shalbe eaten the day ye offer it, or on the morowe: and that which remaineth vntill the third day, shalbe burnt in the fire.

7 For if it be eaten the third day, it shall be vncleane, it shall not be s accepted.

8 Therefore he that eateth it, shal beare his iniquitie, because he hath defiled the hallowed thing of the Lord, and that person shalbe cut off from his people.

9 ¶ * When ye reape the haruest of your land, ye shal not reape euery corner of your fielde, neither shalt thou gather the ‖ glaninges of thy haruest.

10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather euery grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 ¶ Ye shall not steale, neither t deale falsly, neither lie one to another.

12 ¶ * Also ye shall not sweare by my name falsly, neither shalt thou defile the name of thy God: I am the Lord.

13 ¶ Thou shalt not doe thy neighbour ‖ wrong, neither robbe him. * The workemans hire shall not abide with thee vntill the morning.

14 ¶ Thou shalt not curse the deafe, * neither put a stumbling blocke before u blinde, but shalt feare thy God: I am the Lord.

15 ¶ Ye shall not doe vnrightly in iudgement. * Thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not x walke about with tales among thy people. Thou shalt not

o Both for their wicked mariages, vnnaturall copulations, idolatrie or spirituall whoredome with Molech, and such like abominations,

p Either by the ciuil sword, or by some plague that God will send vpon such.

Chap. 11. 44. *and* 20. 7. 1. *pet.* 1. 16.

q That is, voide of all pollution, idolatrie, and superstition both of soule and body.

r Of your owne accord.

Chap. 7. 16.

s To wit, of God.

Chap. 23. 22.

‖ *Or, gatherings and leauings.*

t In that which is committed to your credit.

Exod. 20. 7.

deut. 5. 11.

matth. 5. 34.

‖ *Or, oppresse him by violence.*

Deut. 24. 14, 15.

tob. 4. 14.

Deut. 27. 18.

Exod. 23. 3. *deut.* 1. 17. & 16. 19. *pro.* 24. 23. *iam.* 2. 2.

x As a slanderer, backebiter, or quarell picker.

not f stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainely rebuke thy neighbour, and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull of wrong against the children of thy people, * but shalt loue thy neighbour as thy selfe: I am the Lord.

19 ¶ Ye shall keepe mine ordinances. Thou shalt not let thy cattell gender with g others of diuers kinds. Thou shalt not sowe thy fielde with mingled seede, neither shall a garment of diuers things, as of linnen and woollen come vpon thee.

20 ¶ Whosoeuer also lieth and medleth with a woman that is a bond maide, affianced to a husband, and not redeemed, nor freedome giuen her, ‡ she shall be scourged, but they shall not die, because shee is not made free.

21 And he shal bring for his trespasse offring vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespasse offering.

22 Then the Priest shal make an atonement for him with the ramme of the trespasse offering before the Lorde, concerning his sinne which he hath done, and pardon shall be giuen him for his sinne which he hath committed.

23 ¶ Also when ye shall come into the land, & haue planted euery tree for meate, ye h shall count the fruite thereof as vncircumcised: three yeere shall it be vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yeere all the fruite thereof shalbe holy to the praise of the Lord.

25 And in the fifth yeere shall ye eate of the fruit of it that it may ‖ encrease vnto you the encrease thereof: I am the Lord your God.

26 ¶ Ye shall not eate the flesh with the ‖ blood, ye shal not vse witchcraft, nor i obserue times.

27 *Ye shall not k cut round the corners of your heads, neither shalt thou ‖ marre the tuftes of thy beard.

28 *Ye shall not cut your flesh for the ‡ dead, nor make any print of a l marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a m whore, lest the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ Ye shall keepe my Sabbaths, and reuerence my Sanctuarie: I am the Lord.

31 ¶ Ye shall not regard them that haue with spirits, *neither soothsayers: ye shall not seeke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt n rise vp before the hoare head, and honour the person of the olde man, and dread thy God: I am the Lord.

33 ¶ And if a stranger soiourne with thee in your land, ye shall not ‖ vexe him.

34 * But the stranger that dwelleth with you, shalbe as one of your selues, and thou shalt loue him as thy selfe: for yee were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not doe vnrighteously in iudgement, in o line, in weight, or in measure.

36 * You shall haue iust balances, true weights, a true p Ephah, and a true Hin. I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

2 *They that giue of their seede to Molech, must die,* 6 *They that haue recourse to sorcerers.* 10 *The man that committeth adulterie,* 11 *Incest, or fornication with the kinred or affinitie.* 24 *Israel a peculiar people to the Lord.*

AND the Lord spake vnto Moses, saying,

2 Thou shalt say also to the children of Israel, * Whosoeuer he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto a Molech, he shall die the death, the people of the land shall stone him to death.

3 And I b will set my face against that man, and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuarie, and to pollute mine holy Name.

4 And if the c people of the lande hide their eyes, and winke at that man when he giueth his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his familie, and will cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, and after soothsayers, to goe a d whoring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, * and be holy, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, and doe them: I am the Lorde which doeth sanctifie you.

9 ¶ * If there be any that curseth his father or his mother, he shall dye the death: seeing he hath cursed his father and his mother, e his blood shalbe vpon him.

10 ¶ * And the man that committeth adulterie with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lyeth with his fathers wife, because hee hath vncouered his fathers * shame, they shall both die: their blood shalbe vpon them.

12 Also the man that lyeth with his daughter in lawe, they both shall die the death, they haue wrought ‖ abomination, their blood shalbe vpon them.

13 ¶ * The man also that lyeth with the male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood shalbe vpon them.

14 Likewise hee that taketh a wife and her mother, f committeth wickednesse: they shall burne him and them with fire, that there

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f By consenting to his death, or conspiring with the wicked. ‡ *Ebr. suffer not sinne vpon him.*

Mat.5.43. rom.13.9. gal.5.14. iam.2.8.

g As a horse to leape an asse, or a mule a mare.

‡ *Ebr. a blessing shall be: some reade, they shall be blessed.*

h It shall be vncleane, as that thing, which is not circumcised.

‖ *Or, that God may multiplie.*

‖ *Whether it be strangled, or otherwise.*

i To measure luckie or vnluckie dayes. *Chap.21.5.*

k As did the Gentiles in signe of mourning. ‖ *Or, cut, or, teare. Deut.14.1.* ‡ *Ebr. soule, or person.*

l By whipping your bodies or burning markes therein.

m As did the Cyprians and Locrenses. *1.Sam.28.8.*

n In token of reuerence. ‖ *Or, doe him wrong. Exod.22.21.*

o As in measuring the ground. *Pro.11.1.& 16.11.& 20.10.*

p By these two measures he meaneth all other. Of Ephah, read Exo. 16.36. & of Hin, Exod.29.40.

Chap.18.21.

a By Molech, he meaneth any kinde of idole, Chap.18.21.

b Reade Chap.17.10.& 18.21.

c Though the people be negligent to doe their duetie and defend Gods right, yet he will not suffer wickednesse to goe vnpunished.

d To esteeme sorcerers or coniurers is spirituall whoredome, or idolatrie. *Chap.11.44. 1.pet.1.16.*

Exod.21.17. prou.20.20. matth.15.4.

e He is worthy to die. *Deut.22.22. iohn 8.4,5.*

Chap.18.8. deut.22.30.

‖ *Or, confusion.*

Chap.18.22.

f It is an execrable and detestable thing.

there be no wickednesse among you.

Chap.18.23. 15 *Also the man that lieth with a beast, shall die the death, and yee shall slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman and the beast: they shall die the death, their blood shalbe vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame and she seeth his shame, it is villanie: therefore they shall be cut off in the sight of ‡ their people, because hee hath vncouered his sisters shame, he shall beare his iniquitie.

18 *The man also that lieth with a woman hauing her ‖disease, and vncouereth her shame, and openeth her fountaine, and shee open the fountaine of her blood, they shall be euen both cut off from among their people.

19 Moreouer thou shalt not vncouer the shame of thy mothers sister, *nor of thy fathers sister: because he hath vncouered his ‡ kin, they shall beare their iniquitie.

Chap.18.12,13.

20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his vncles shame: they shall beare their iniquitie, and shall die g childlesse.

21 So the man that taketh his brothers wife, committeth filthinesse, because he hath vncouered his brothers h shame: they shall be childlesse.

22 ¶ Ye shall keepe therefore all mine *ordinances and all my iudgements, and doe them, that the land, whither I bring you to dwell therein, * spue you not out.

23 Wherefore yee shall not walke in the maners of this nation which I cast out before you: for they haue committed all these things, * therefore I abhorred them.

24 But I haue sayd vnto you, Ye shall inherite their land, and I will giue it vnto you to possesse it, euen a land that i floweth with milke and honie: I am the Lord your God, which haue separated you from other people.

25 *Therefore shal ye put difference betweene cleane beasts and vncleane, and betweene vncleane foules and cleane: neither shall ye k defile your selues with beasts and foules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vncleane.

26 Therefore shall ye *be holy vnto me: for I the Lord am holy, and I haue separated you from other people, that ye should be mine.

Deut.18.11.
1.sam.28.7.

27 ¶ * And if a man or woman haue a spirit of diuination, or soothsaying in them, they shal die the death: they shal stone them to death, their blood shalbe vpon them.

CHAP. XXI.

2 For whom the Priests may Lament. 6 How pure the Priests ought to bee, both in themselues and in their familie.

AND the Lord said vnto Moses, Speake vnto the Priestes the sonnes of Aaron, and say vnto them, Let none bee a defiled by the dead among his people,

2 But by his kinsman that is neere vnto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a b maide, that is neere vnto him, which hath not had a husband: for her he ‡ may lament.

4 Yee shall not lament for the * Prince among his people to pollute himselfe.

5 They shall not make * balde partes vpon their head, nor shaue off the lockes of their beard, nor make any cuttings in their flesh.

6 They shalbe holy vnto their God, and not pollute the name of their God: for the sacrifices of the Lorde made by fire, and the bread of their God they doe offer: therefore they shalbe holy.

7 They shal not take to wife a whore, or d one polluted, neither shall they marrie a woman diuorced from her husband: for such one is holy vnto his God.

8 Thou shalt e sanctifie him therefore, for he offereth the f bread of thy God: he shalbe holy vnto thee: for I the Lord, which sanctifie you, am holy.

9 ¶ If a Priestes daughter fall to play the whore, she polluteth her father: therefore shall she be burnt with fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anointing oile was powred, and hath consecrated his hand to put on the garments) shal not g vncouer his head, nor rent his clothes,

11 Neither shall he go to any ‖dead body, nor make himselfe vncleane by his father or by his mother,

12 Neither shal he goe out of the h Sanctuarie, nor pollute the holy places of his God: for the i crowne of the anointing oile of his God is vpon him: I am the Lord.

13 Also he shal take a maid vnto his wife:

14 But a widow, or a diuorced woman, or a polluted, or an harlot, these shal he not marie, but shall take a maid of his owne k people to wife:

15 Neither shal he defile his l seed among his people: for I am the Lord which sanctifie him.

16 ¶ And the Lorde spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoeuer of thy seed in their generations hath any blemishes, shall not preasse to offer the bread of his God:

18 For whosoeuer hath any blemish, shal not come neere: as a man blind or lame, or that hath m a flat nose, or that hath any n misshapen member,

19 Or a man that hath a broken foote, or a broken hand,

20 Or is crooke backt, or bleare eyed, o or hath a blemish in his eye, or bee skurvie, or scabbed, or haue his stones broken.

21 None of the seed of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, hauing a blemish: hee shall not preasse to offer the p bread of his God.

22 The bread of his God, eue of the most holy, and of the holy shall he eate:

b For being maried she seemed to be cut off from his familie.
‡ *Ebr. he may be defiled.*
c The Priest was permitted to mourne for his next kinred only.
Chap.19.27.

d Which hath an euill name, or is defamed.
e Thou shalt count them holy, and reuerence them.
f The shewbread.

g He shall vse no such ceremonies as the mourners obserued.
‖*Or, to the houses of the dead.*
h To goe to the dead.
i For by his anointing, he was preferred to the other Priests, and therefore could not lament the dead, least he should haue polluted his holy oynting.
k Not onely of his tribe, but of all Israel.
l By marying any vnchaste or defamed woman.
m Which is deformed or bruised.
n As not of equal proportion, or hauing in nomber more or lesse.
o Or that hath a web, or pearle.
p As the shewbread, and meate offrings.
q As of sacrifice for sinne.
r As of the tenth and first fruites.

f Into the Sanctuarie.

23 But he shal not go in vnto the f vaile, nor come neere the altar, because hee hath a blemish, least he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offred. 19 What oblations should be offred.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they be a separated from the holy things of the children of Israel, and that they pollute not mine holy Name in those things, which they halow vnto me: I am the Lord.

a Meaning, that the Priests absteine from eating, so long as they are polluted.

3 Say vnto them, Whosoeuer he bee of all your seede among your generations after you, that b toucheth the holy things which the children of Israel halow vnto the Lord, hauing his vncleanesse vpon him, euen that person shall be cut off frō my sight: I am the Lord.

b To eate thereof.

4 * Whosoeuer also of the seed of Aaron is a leper, or hath a running issue, hee shall not eate of ꝑ holy things vntil he be cleane: and who so toucheth any that is c vncleane by reason of the dead, or a man whose issue of seed runneth from him,

Chap.15.2.

c By touching any dead thing, or being at buriall of the dead.

5 Or the man that toucheth any creeping thing, whereby hee may be made vncleane, or a man, by whom hee may take vncleanesse, ‡ whatsoeuer vncleanesse he hath,

‡ *Ebr. according to all his vncleanesse.*

6 The person that hath touched such, shall therefore bee vncleane vntill the euen, and shall not eate of the holy things, ‖except he haue washed his flesh with water.

‖ *Or, vntill.*

7 But when the sunne is downe, he shall be cleane, and shal afterward eate of the holy things: for it is his ‖ food.

‖ *Or, bread.*

8 * Of a beast that dieth, or is rent with beastes, whereby he may be defiled, he shall not eate: I am the Lord.

Exod.22.31. e Ezek.44.31.

9 Let them keepe therefore mine ordinance, least they beare their sinne for it, & die for it, if they defile it: I ꝑ Lord sanctifie thē.

10 There shall no d stranger also eate of the holy thing, neither e the guest of ꝑ Priest, neither shall an hired seruant eate of the holy thing:

d Which is not of the tribe of Leui.

e Some read, the seruant which had his care bored, and would not go free, Exod.21.6.

11 But if the Priest buy any with money, he shal eate of it, also he that is borne in his house: they shall eate of his meate.

12 If the Priests daughter also bee maried vnto a f stranger, shee may not eate of the holy offrings.

f Who is not of the Priests kindred.

13 Notwithstanding if ꝑ Priests daughter bee a widowe or diuorced, and haue no childe, but is returned vnto her fathers house, she shall eate of her fathers bread, as shee did in her * youth: but there shall no stranger eate thereof.

Chap.10.14.

14 If a man eate of the holy thing vnwittingly, hee shall put the g fift part thereunto, and giue it vnto the Priest with the halowed thing.

g He shall giue that and a fift part ouer.

15 So they shal not defile the holy things of the children of Israel, which they offer vnto the Lord,

16 Neither cause the people to beare the iniquitie of their h trespasse, while they eate their holy thing: for I the Lord doe halow them.

h For if they did not offer for their errour, the people by their example might commit the like offence.

17 And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, & to his sonnes, and to all the children of Israel, and say vnto them, Whosoeuer he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offrings, which they vse to offer vnto the Lord for a burnt offring.

19 Ye shall offer of your free mind a male without blemish of the beeues, of the sheep, or of the goates.

20 Ye shal not offer any thing that hath a blemish: for that shal not be acceptable for you.

21 *And whosoeuer bringeth a peace offring vnto the Lord to accomplish his vow, or for a free offering, of the beeues, or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

Deut.15.21. ecclus.35.12.

22 Blind, or broken, or maimed, or hauing a ‖ wenne, or skruie, or scabbed: these shall yee not offer vnto the Lord, nor make an offring by fire of these vpon the altar of the Lord.

‖ *Or, wart.*

23 Yet a bullocke, or a sheepe that hath any * member superfluous, or lacking, such mayest thou present for a free offering, but for a vowe it shall not be accepted.

Chap.21.18.

24 Yee shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shal ye make an offring thereof in your land,

25 Neither of the hand of a stranger shal yee offer the bread of your God, of any of these, because their corruption is in thē, there is a blemish in them: therefore shal they not be accepted for you.

i Ye shal not receiue any vnperfect thing of a stranger, to make it the Lords offrings which he calleth the bread of the Lord.

26 ¶ And the Lorde spake vnto Moses, saying,

27 When a bullocke, or a sheep, or a goate shall be brought forth, it shalbe euen seuen dayes vnder his damme: and frō the eight day forth, it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the cowe or the ewe, yee shall *not kill her, and her yong both in one day.

Deut.22.6.

29 So when ye will offer a thanke offring vnto the Lord, ye shall offer willingly.

30 The same day it shalbe eaten, ye shal leaue * none of it vntill the morowe: I am the Lord.

Chap.7.15.

31 Therefore shal ye keepe my commandements and doe them: for I am the Lord.

32 Neither shall yee k pollute mine holy Name, but I will bee halowed among the children of Israel. I the Lord sanctifie you,

k For whosoeuer doeth otherwise then God commanderth, polluteth his Name.

33 Which haue brought you out of the land of Egypt, to bee your God: I am the Lord.

CHAP. XXIII.

2 The feasts of the Lord. 3 The Sabbath. 5 The Passeouer. 6 The feast of vnleauened bread. 10 The feast of first fruites. 16 Whitsontide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

And

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, The feasts of the Lord which ye shall call the holy ‖assemblies, euen these are my feastes.

3 *Sixe dayes ‖shall worke be done, but in the seuenth day shall bee the Sabbath of rest, an holy ‖conuocation: yee shall doe no worke therein, it is the Sabbath of the Lord, in all your dwellings.

4 ¶These are the feastes of the Lorde, and holy conuocations, which ye shal proclaime in their [a] seasons.

5 In the first moneth, and in the fourteenth day of the moneth at euening shall bee the Passeouer of the Lord.

6 And on the fifteenth day of this moneth shall bee the feast *of vnleauened bread vnto the Lord: seuen dayes ye shall eate vnleauened bread.

7 In the first day yee shall haue an holy conuocation: ye shall doe no [b] seruile worke therein.

8 Also ye shall offer sacrifice made by fire vnto the Lord seuen dayes, and in the [c] seuenth day shall be an holy conuocation: ye shall do no seruile worke therein.

9 ¶And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, & say vnto them, When yee bee come into the land which I giue vnto you, & reape ỹ harueſt thereof, then ye shall bring ‖a sheafe of the first fruits of your harueſt vnto ỹ priest,

11 And he shal shake the sheafe before the Lord, that it may be acceptable for you: the morowe after the [d] Sabbath, the Priest shal shake it.

12 And that day when ye shake ỹ sheafe, shall yee prepare a lambe without blemish of a peere olde, for a burnt offering vnto the Lorde:

13 And the meate offering thereof shall be two [e] tenth deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the Lorde of sweete sauour: and the drinke offering thereof the fourth part [f] of an Hin of wine.

14 And yee shall eate neither bread nor parched corne, nor ‖greene eares, vntill the selfe same day that ye haue brought an offering vnto your God: this shall be a Lawe for euer in your generations and in all your dwellings.

15 ¶Yee shall count also to you from the morowe after the [g] Sabbath, euen from the day that ye shal bring the sheafe of the shake offring, seuen ‖Sabbaths, they shalbe complete.

16 Vnto the morowe after the seuenth Sabbath shall ye number fiftie dayes: then ye shal bring a new meate offering vnto the Lorde.

17 Ye shal bring out of your habitations bread for the shake offring: they shal be two loaues of two tenth deales of fine flour, which shall bee baken with [h] leauen for first fruites vnto the Lord.

18 Also ye shal offer with the bread seuen lambes without blemish of one peere olde, and a young bullocke and two rammes: they shall bee for a burnt offering vnto the Lorde, with their meate offerings and their drinke offerings, for a sacrifice made by fire of a sweete sauour vnto the Lord.

19 Then ye shall prepare an hee goate for a sinne offring, and two lambs of one peere olde for peace offerings.

20 And the Priest shall shake them to and fro with the bread of the first fruits before the Lord, and with the two lambs: they shall be holy to the Lord, for the [i] Priest.

21 So yee shall proclaime the same day, that it may bee an holy conuocation vnto you: yee shall doe no seruile worke therein: it shall bee an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ * And when you reape the harueſt of your land, thou shalt not ridde cleane the corners of the field when thou reapest, neither shalt thou make any after gathering of thy harueſt, but shalt leaue them vnto the poore and to the stranger: I am the Lorde your God.

23 ¶And the Lorde spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the [k] seuenth moneth, and in the first day of the moneth shall ye [l] haue a Sabbath, for a remembrance of [m] blowing the trumpets, an holy conuocation.

25 Ye shal do no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 ¶And the Lorde spake vnto Moses, saying,

27 The * tenth also of this seuenth moneth shall be a day of reconciliation: it shall be an holy conuocation vnto you, and yee shall [n] humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And yee shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shal doe no maner worke therefore: this shall be a Lawe for euer in your generations, throughout all your dwellings.

32 This shall be vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth day of the moneth at euen: from [o] euen to euen shall yee ‡celebrate your Sabbath.

33 ¶And the Lorde spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, * In the fifteenth day of this seuenth moneth shall bee for seuen dayes the feast of Tabernacles vnto the Lord.

35 In the first day shal be an holy conuocation: ye shall doe no seruile worke therein.

36 Seuen dayes yee shall offer * sacrifice made by fire vnto the Lorde, and in the eight day shall bee an holy conuocation vnto you, and yee shall offer sacrifices made by fire vnto the Lorde: it is the [p] so-

‖Or, conuocations. Exod. 20. 9, 10.
‖Or, ye may worke.
‖Or, assembly.
a For the Sabbath was kept euery weeke, and these other were kept but once euery yeere. Exod. 12. 15. numb. 28. 17.
b Or, bodily labour, saue about that which one must eate, Exod. 12. 16.
c The first day of the feast and the seuenth were kept holy: in the rest they might worke, except any feast were intermedled, as the feast of vnleauened bread the fifteenth day, and the feast of sheaues the sixteenth day.
‖Or, an Omer: read Deu. 24. 19. ruth 2. 15. pſal. 129. 7.
d That is, the second Sabbath of the Passeouer.
e Which is the fift part of an Ephah, or two Omers: Reade Exod. 16. 16.
f Reade Exod. 29. 40.
‖Or, full eares.
g That is, the seuenth day after the first Sabbath of the Passeouer.
‖Or, weekes.
h Because the Priest should eat them, as Chap. 7. 13. and they should not be offered to the Lord vpon the altar.
i That is, offered to the Lord, and the rest should be for the Priests.
Chap. 19. 9. deut. 24. 19.
k That is, about the ende of September.
l Or, an holy day to the Lord.
m Which blowing was to put them in remembrance of the manifold feastes that were in that moneth, and of the Iubile. Chap. 16. 29, 30. numb. 29. 7.
n By fasting and prayer.
o Which conteineth a night and a day: yet they tooke it but for their naturall day.
‡Ebr. rest your Sabbath. Numb. 29. 12. iohn 7. 2, 37.
Exod. 29. 18.
p Or, a day wherein the people are stayed from all worke.

lemne assembly, ye shall do no seruile worke therein.

37 These are the feastes of the Lorde (which yee shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, as burnt offering, and meate offering, q sacrifice, and drinke offerings, euery one vpon his day,

q Or, peace offering.

38 Beside the Sabbaths of the Lord, and beside your gifts, & beside all your vowes, and beside all your free offerings, which ye shall giue vnto the Lord.

39 But in the fifteenth day of the seuenth moneth, when ye haue gathered in the fruit of the land, ye shall keepe an holy feast vnto the Lord seuen dayes: in the first day shall be a r Sabbath: likewise in the eight day shall be a Sabbath.

r Or, a solemne feast.

40 And ye shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes of ‖ thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen dayes.

‖ Or, of boughes thicke with leaues.

41 So yee shall keepe this feast vnto the Lorde seuen dayes in the yeere, by a perpetuall ordinance throughout your generations: in the seuenth moneth shall you keepe it.

42 Ye shall dwell in boothes seuen dayes: all that are Israelites borne, shall dwell in boothes,

f In the wildernes, for as much as they would not credit Iosua and Caleb, when they returned from spying the land of Canaan.

43 That your posteritie may know that I haue made the children of Israel to dwell in f boothes, when I brought them out of the lande of Egypt: I am the Lorde your God.

44 So Moses declared vnto the children of Israel the feastes of the Lorde.

CHAP. XXIIII.

2 The oyle for the Lampes. 5 The Shewbread. 14 The blasphemer shall bee stoned. 17 Hee that killeth shall be killed.

AND the Lord spake vnto Moses, saying,

2 a Command the children of Israel that they bring vnto thee pure oyle Oliue beaten, for the light, to cause the lampes to burne continually.

a Reade Exod. 27.20.

3 Without the vaile b of the Testimonie, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lorde alwayes: this shall bee a Lawe for euer throughout your generations.

b Which vaile separated the holiest of all, where was the Arke of the Testimonie, from the Sanctuarie. Exod. 31.8.

4 Hee shall dresse the Lampes vpon the * pure Candlesticke before the Lorde perpetually.

Exod. 25.30.

5 ¶ Also thou shalt take fine floure, and bake twelue * cakes thereof: two c tenth deales shall be in one cake.

c That is, two Omers vnto a cake Exod. 16.16.

6 And thou shalt set them in two rowes, fiue in a row vpon the pure table before the Lorde.

7 Thou shalt also put pure incense vpon the rowes, that d in steade of the bread it may bee for a remembrance, and an offering made by fire to the Lord.

d For it was burnt euery Sabbath when the bread was taken away,

8 Euery Sabbath hee shall put them in rowes before the Lorde euermore, receiuing them of the children of Israel for an euerlasting couenant.

9 * And the bread shall be Aarons and his sonnes, and they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lorde made by fire by a perpetuall ordinance.

Exod. 29.33. chap. 8.31. mat. 12.1, 5.

10 ¶ And there went e out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel strone together in the hoste.

e Meaning, out of his tent.

11 So the Israelitish womans sonne f blasphemed the name of the Lord, and cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan)

f By swearing, or despiting God.

12 And they * put him in ward, till hee tolde them the minde of the Lord.

Numb. 15.34.

13 Then the Lorde spake vnto Moses, saying,

14 Bring the blasphemer without the hoste, and let all that heard him, * put their handes vpon his head, and let all the congregation stone him.

Deut. 13.9. and 17.7.

15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, shall g beare his sinne.

g Shall be punished.

16 And hee that blasphemeth the name of the Lorde, shall bee put to death: all the Congregation shall stone him to death: aswell the stranger, as hee that is borne in the lande: when hee blasphemeth the Name of the Lord, let him be slaine.

17 ¶ * He also that ‡ killeth any man, hee shall be put to death.

Exod. 21.12. deut. 19.4, 11.

18 And he that killeth a beast, he shall restore it, ‡ beast for beast.

‡ Ebr. smiteth the soule of any man.

19 Also if a man cause any blemish in his neighbour: as hee hath done, so shall it bee done to him:

‡ Ebr. soule for soule.

20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as hee hath made in any, such shalbe repaied to him.

Exod. 21.24. deut. 19 21. matth. 5.38.

21 And he that killeth a beast shal restore it: but he that killeth a man shalbe slaine.

Exod. 12.49.

22 Ye shall haue * one lawe: it shall bee aswell for the stranger, as for one borne in the countrey: for I am the Lord your God.

h Because the punishment was not yet appointed by the Lawe for the blasphemer, Moses consulted with the Lord, and tolde the people what God commanded.

23 ¶ Then h Moses tolde the children of Israel, and they brought the blasphemer out of the hoste, & stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

2 The Sabbath of the seuenth yeere. 8 The Iubile in the fiftieth yeere. 14 Not to oppresse their brethren. 23 The sale, and redeeming of lands, houses and persons.

AND the Lorde spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When ye shall come into the lande which I giue you, the * lande shall ‡ keepe Sabbath vnto the Lord.

Exod. 23. 10. ‡ Ebr. shall rest a rest.

3 a Sixe yeeres thou shalt sow thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the fruite thereof.

a The Iewes began the count of this yeere in September: for then all the fruites were gathered,

4 But the seuenth yeere shall bee a Sabbath of rest vnto the lande: it shall bee the Lordes

Lordes Sabbath: thou ſhalt neither ſowe thy field, nor cut thy vineyard.

5 That which groweth of it [b] owne accord of thy harueſt, thou ſhalt not reape, neither gather the grapes that thou haſt [c] left vnlaboured: for it ſhalbe a yere of reſt vnto the land.

6 And the [d] reſt of the land ſhalbe meate for you, euen for thee, and for thy ſeruaunt, and for thy maid, and for thy hired ſeruaunt, and for the ſtranger that ſoiourneth with thee:

7 And for thy cattell, and for the beaſts that are in thy land ſhall all the increaſe thereof be meate.

8 ¶ Alſo thou ſhalt number ſeuen ‖Sabbaths of yeeres vnto thee, euen ſeuen times ſeuen yeres: and the ſpace of the ſeuen Sabbaths of yeeres will bee vnto thee nine and fortie yeere.

9 Then thou ſhalt cauſe to blowe the trumpet of the Iubile in the tenth day of the ſeuenth moneth: euen in the day of the reconciliatiō ſhal ye make the trumpet blow, throughout all your land.

10 And ye ſhall hallow that yeere, euen the fiftieth yeere, & proclaime libertie in the land to all the [f] inhabitants thereof: it ſhall be the Iubile vnto you, and ye ſhall returne euery man vnto his [g] poſſeſſion, and euery man ſhall returne vnto his familie.

11 This fiftieth yeere ſhall be a yeere of Iubile vnto you: ye ſhall not ſowe, neither reape that which groweth of it ſelfe, neither gather the grapes thereof, that are left vnlaboured.

12 For it is the Iubile, it ſhalbe holy vnto you: ye ſhall eate of the increaſe thereof out of the field.

13 In the yeere of this Iubile, ye ſhall returne euery man vnto his poſſeſſion.

14 And when thou ſelleſt ought to thy neighbour, or buyeſt at thy neighbours hand, ye ſhall [h] not oppreſſe one another:

15 But according to the number of [i] yeres after the Iubile thou ſhalt buy of thy neighbour: alſo according to the number of the yeres of the reuennes, he ſhal ſell vnto thee.

16 According to the multitude of yeeres, thou ſhalt increaſe the price thereof, and according to the fewneſſe of yeeres, thou ſhalt abate the price of it: for the number of [k] fruites doeth he ſell vnto thee.

17 Oppreſſe not ye therefore any man his neighbour, but thou ſhalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore ye ſhall obey mine ordinaunces, and keepe my lawes, and doe them, and ye ſhall dwell in the land ‖in ſafetie.

19 And the land ſhall giue her fruite, and ye ſhall eate your fill, and dwell therein in ſafetie.

20 And if ye ſhall ſay, What ſhall wee eate the ſeuenth yeere, for we ſhall not ſowe nor gather in our increaſe?

21 I will ‡ſend my bleſſing vpon you in the ſixt yeere, and it ſhall bring forth fruite for three yeeres.

22 And ye ſhall ſowe the eight yeere, and eate of the old fruite vntill the ninth yeere: vntill the fruit thereof come, ye ſhall eate the olde.

23 ¶ Alſo the land ſhall not be ſold to bee [l] cut off from the familie: for the land is mine, & ye be but ſtrangers and ſoiourners with me.

24 Therefore in all the land of your poſſeſſion yee ſhall [m] graunt a redemption for the land.

25 ¶ If thy brother be impouerished, and ſell his poſſeſſion, then his redeemer ſhall come, euen his neere kinſman, and buy out that which his ‖brother ſold.

26 And if he haue no redeemer, but ‡hath gotten and found to buy it out,

27 Then ſhal he [n] count the yeres of his ſale, and reſtore the ouerplus to the man, to whom hee ſold it: ſo ſhall hee returne to his poſſeſſion.

28 But if he cannot get ſufficient to reſtore to him, then that which is ſold ſhall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it ſhall come [o] out, and hee ſhall returne vnto his poſſeſſion.

29 Likewiſe if a man ſell his dwelling houſe in a walled citie, he may buy it out againe within a whole yeere after it is ſold: within a yeere may he buy it out.

30 But if it bee not bought out within the ſpace of a full yere, then the houſe that is in the walled citie, ſhalbe eſtabliſhed, [p] out off from the familie, to him that bought it, throughout his generations: it ſhall not go out in the Iubile.

31 But the houſes of villages, which haue no walles round about them, ſhall bee eſteemed as the field of the countrey: they may bee bought out againe, and ſhall ‖goe out in the Iubile.

32 Notwithſtanding, the cities of the Leuites, and the houſes of the cities of their poſſeſſion, may the Leuites redeeme ‡at all ſeaſons.

33 And if a man purchaſe of the Leuites, the houſe that was ſold, & the citie of their poſſeſſion ſhall go out in the Iubile: for the houſes of the cities of the Leuites are their poſſeſſion among the children of Iſrael.

34 But the field of the [q] ſuburbs of their cities ſhall not be ſold: for it is their perpetuall poſſeſſion.

35 ¶ Moreouer, if thy brother be impouerished, & fallen in decay with thee, thou ſhalt relieue him, as a ſtranger and ſoiourner, ſo ſhall he liue with thee.

36 *Thou ſhalt take no vſury of him, nor vantage, but thou ſhalt feare thy God, that thy brother may liue with thee.

37 Thou ſhalt not giue him thy money to vſurie, nor lende him thy victuales for increaſe.

38 I am the Lord your God, which haue brought you out of the lande of Egypt, to giue you the land of Canaan, & to be your God.

39 ¶ *If thy brother alſo that dwelleth by thee, bee impouerished, and bee ſolde vnto thee, thou ſhalt not compell him to ſerue as a bond ſeruant,

40 But as an hired ſeruaunt, and as a ſoiourner

G iii.

b By reaſon of the corne that fell out of the eares the yeere paſt.

c Or, which thou haſt ſeparated from thy ſelfe, and conſecrated to God for the poore.

d That which the land bringeth foorth in her reſt.

‖Or, weekes.

e In the beginning of the 50. yeere was the Iubile, ſo called, becauſe the ioyfull tidings of libertie was publikely proclaimed by the ſound of a cornet.

f Which were in bondage.

g Becauſe the tribes ſhould neither haue their poſſeſſions or families diminiſhed nor confounded.

h By deceit or otherwiſe.

i If the Iubile to come be neere, thou ſhalt ſell better cheape: if it be farre off, dearer.

k And not the full poſſeſſion of the land.

‖Or, boldly with our feare.

‡Ebr. I will command.

l It could not be ſold for euer, but muſt returne to the familie in the Iubile.

m Ye ſhall ſell it on condition that it may be redeemed.

‖Or, kinſman.

‡Ebr. his hand hath gotten.

n Abating the money of the yeeres paſt, and paying for the reſt of the yeeres to come.

o From his hands that bought it.

p That is, for euer, reade verſe 23.

‖Or, returne.

‡Ebr. for euer.

q Where the Leuites kept their cattell.

r In Ebrew it is, if his hand ſhake: meaning, if he ſtretch forth his hand for helpe, as one in miſery.

Exod. 22. 25. deut. 23. 19. pro. 28. 8. eſech. 18. 8. & 22. 12.

Exod. 21. 2. deut. 15. 12. lire. 34. 14.

tourner he shalbe with thee: hee shall serue thee vnto the yeere of the Iubile.

41 Then shall he depart from thee, both he and his children with him, and shall returne vnto his familie, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whom I brought out of the land of Egypt: they shal not be sold as bondmen are sold.

f Vnto perpetuall seruitude, *Ephes.6.9. coloss.4.1.*

43 * Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bond seruant also, and thy bond maid, which thou shalt haue, shall bee of the heathen that are round about you: of them shall ye buy seruants and maides.

45 And moreouer of the children of the strangers, that are sojourners among you, of them shall ye buy, and of their families that are with you, which they begate in your land: these shalbe your possession.

t For they shall not be bought out at the Iubile.

46 So ye shall take them as inheritance for your children after you, to possesse them by inheritance, yee shall vse their labours for euer: but ouer your brethren the children of Israel ye shall not rule one ouer another with crueltie.

‡ *Ebr. his hand take hold.*

47 ¶ If a sojourner or a stranger dwelling by thee ‡ get riches, and thy brother by him bee impouerished, and sell himselfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers familie,

48 After that hee is sold, hee may bee bought out: one of his brethren may buy him out,

49 Or his vncle, or his vncles sonne may buy him out, or any of the kinred of his flesh among his familie, may redeeme him: either if he can get so much, he may buy himselfe out.

u If he be able.

50 Then he shall reckon with his buier from the yeere that he was sold to him, vnto the yeere of Iubile: and the money of his sale shall be according to the number of x yeeres: according to the time of an hired seruant shall he be with him.

x Which remaine yet to the Iubile.

51 If there be many yeeres behinde, according to them he shall giue againe for his deliuerance, of the money that hee was bought for.

52 If there remaine but few yeres vnto the yeere of Iubile, then he shall count with him, and according to his yeres giue again for his redemption.

53 He shall be with him yere by yere as an hired seruant: he shall not rule cruelly ouer him in thy y sight.

y Thou shalt not suffer him to intreat him rigorously, if thou know it.

54 And if he bee not redeemed thus, hee shall goe out in the yeere of Iubile, hee and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 3 A blessing to them that keepe the commandements. 14 The curse to those that breake them. 42 God promiseth to remember his couenant.

YE shall make you none idoles nor grauen image, neither reare you vp any * pillar, neither shall yee set ‖ any image of stone in your land to bowe downe to it: for I am the Lord your God. *Exod.20.4. deut.5.8. psal.97.7.*

‖ *Or, stone hauing any imagerie.*

2 Ye shall keepe my Sabbaths, and * reuerence my Sanctuarie: I am the Lord. *Chap.19.30. Deut.28.1.*

3 ¶ * If ye walke in mine ordinances, and keepe my commandements, and doe them,

4 I will then send you a rayne in due season, and the land shall yeeld her increase, and the trees of the field shall giue their fruite.

a By promising abundance of earthly things, he stirreth the mindes to consider the rich treasures of the spiritual blessings

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, & you shall eate your bread in plentousnesse, and dwell in your land safely.

6 And I will send peace in the land, and ye shall sleepe and * none shall make you afraid: also I ‡ will rid euill beastes out of the land, and the b sword shall not goe thorow your land.

Iob 11.19.

‡ *Ebr. I will cause the euil beast to cease.*

7 Also ye shall chase your enemies, and they shall fall before you vpon the sword.

b Ye shall haue no warre.

8 * And fiue of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

Iosh.23.10.

9 For I wil haue respect vnto you, and make you increase, and multiplie you, and c establish my couenant with you.

‡ *Ebr. I will turne vnto you.*

c Performe that which I haue promised.

10 Ye shall eate also olde store, and carp out old because of the new.

11 * And I will set my d Tabernacle among you, and my soule shall not lothe you.

Exod.37.26. 2.cor.6.16.

d I will be daily present with you.

12 Also I will walke among you, and I will bee your God, and ye shall bee my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye should not bee their bondmen, & I haue broken the e bonds of your yoke, and made you goe vpright.

e I haue set you at full libertie, where as before ye were as beasts tied in bands.

14 ¶ * But if ye wil not obey me, nor doe all these commandements,

Deut.28.15. lament.2.17. malac.2.2.

15 And if ye shall despise mine ordinances, either if your soule abhorre my lawes, so that ye will not doe all my commaundements, but breake my f couenant,

f Which I made with you in chusing you to be my people.

16 Then will I also doe this vnto you, I will appoint ouer you ‖ fearefulnesse, a consumption, and the burning ague to consume the eyes, & make the heart heauie, and you shall sowe your seed in vaine: for your enemies shall eate it:

‖ *Or, an hastie plague.*

17 And I will set g my face against you, and ye shall fall before your enemies, and they that hate you, shall reigne ouer you, * and ye shall flee when none pursueth you.

g Read Chap. 17.10.

Pro.28.1.

18 And if ye will not for these things obey mee, then will I punish you h seuen times more, according to your sinnes,

h That is, more extremely.

19 And I will breake the pride of your power, and I will make your heauen as iron, and your earth as brasse:

i Ye shall haue drought and barrennesse, *Hag.1.10.*

20 And your ‖ strength shall be spent in vaine: neither shall your land giue her increase, neither shall the trees of the land giue their fruite.

‖ *Or, labour.*

21 ¶ And

k Or, as some read, by fortune, imputing my plagues to chance and fortune.

21 ¶ And if yee walke k stubburnely against me, and will not obey me, I wil then bring seuen times more plagues vpon you, according to your sinnes.

22 I will also sende wilde beastes vpon you, which shall l spoile you, & destroy your cattell, and make you fewe in number: so your hie m wayes shalbe desolate.

l Of your children, 2. King. 17.25.

m Because none dare passe thereby for feare of beastes.

23 Yet if by these ye will not be reformed by me, but walke stubburnely against me,

24 Then wil I also walke * stubburnely against you, and I will smite you yet seuen times for your sinnes:

3. Sam. 22.27. Psal. 18.26,

25 And I will sende a sworde vpon you, that shal auenge the quarell of my couenãt: and when yee are gathered in your cities, I wil send the pestilence among you, & ye shal be deliuered into the hand of the enemie.

26 When I shall breake the n staffe of your bread, then tenne women shall bake your bread in one o ouen, and they shall deliuer your bread againe by weight, and yee shall eate, but not be satisfied.

n That is, the strength whereby the life is sustemed, Ezek. 4. 16. and 5.16.

o One ouen shal be sufficient for ten families.

27 Yet if ye wil not for this obey me, but walke against me stubburnely,

28 Then will I walke stubburnely in mine anger against you, and I wil also chastise you seuen times more according to your sinnes.

Deut. 28.53.

29 * And yee shall eate the flesh of your sonnes, and the flesh of your daughters shal ye deuoure.

30 I will also destroy your hie places, & *cut away your images, and cast your carkeises vpon the ‖ bodies of your idoles, and my soule shall abhorre you.

2. Chron. 34.7. ‖ Or, carions,

31 And I wil make your cities desolate, and bring your Sanctuarie vnto nought, and p will not smel the sauour of your sweete odours.

p I will not accept your sacrifices.

32 I wil also bring the lande vnto a wildernesse, and your enemies, which dwell therein, shalbe astonished thereat.

33 Also I will scatter you among the heathen, and q will draw out a sworde after you, and your lande shalbe waste, and your cities shall be desolate.

q Signifying, that no enemie can come without Gods sending. Chap. 25.2.

34 Then shall the lande enioy her * Sabbaths, as long as it lyeth voyde, and ye shall be in your enemies land: then shal the land rest, and enioy her Sabbaths.

35 All the dayes that it lyeth voyde, it shall rest, because it did not rest in your * Sabbaths, when ye dwelt vpon it.

r Which I commanded you to keepe.

36 And vpon them that are left of you, I will sende euen a ‖ faintnesse into their hearts in the lande of their enemies, and the sound of a leafe shaken shall chase them, and they shall flee as fleeing from a sworde, and they shall fall, no man pursuing them.

‖ Or, cowardnesse.

37 They shall fall also one vpon another, as before a sworde, though none pursue them, and ye shal not be able to stand before your enemies:

‡ As if the enemies did chase them.

38 And yee shall perish among the heathen, and the land of your enemies shal eate you vp.

t For asmuch as they are culpable of their fathers faults, they shall be punished as well as their fathers.

39 And they that are left of you, shall pine away for their iniquitie, in your enemies landes, & for the iniquities of their fathers, shal they pine away with them also.

40 Then they shall confesse their iniquitie, and the wickednesse of their fathers for their trespasse, which they haue trespassed against me, and also because they haue walked stubburnely against me.

41 Therefore I will walke stubburnely against them, and bring them into the land of their enemies: so then their vncircumcised hearts shall bee humbled, and then they shall ‖ willingly beare the punishment of their iniquitie.

‖ Or, pray for their sinne.

42 Then I wil remember my couenant with Iaakob, & my couenat with Izhak, & also my couenat with Abraham will I remember, and will remember the land.

43 u The land also in the meane season shall be left of them, & shall enioy her Sabbaths while shee lyeth waste without them, but they shall willingly suffer the punishment of their iniquitie, because they despised my lawes, and because their soule abhorred mine ordinances.

u Whiles they are captiues, and without repentance.

44 Yet notwithstanding this, when they shall be in the land of their enemies, * I will not cast them away, neither will I abhorre them, to destroy them vtterly, nor to breake my couenant with them: for I am the Lord their God:

Deut. 4.31. rom. 11.26.

45 But I will remember for them the x couenant of olde, when I brought them out of the lande of Egypt in the sight of the heathen that I might be their God: I am the Lord.

x Made to their forefathers.

46 These are the ordinances, and the iudgements, and the lawes, which the Lord made betweene him, and the children of Israel in mount y Sinai, by the hand of Moses.

y Fiftie dayes after they came out of Egypt.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the same. 28 A thing separate from the vse of man cannot be solde, nor redeemed, but remaineth to the Lord.

MOreouer the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, & say vnto them, If any man shall make a a vowe of a person vnto the Lorde, by b thy estimation,

a As of his sonne or his daughter.

b Which art the Priest.

3 Then thy estimation shall bee thus: a male from twentie yeere olde vnto sixtie yeere olde shall bee by thy estimation euen fiftie c shekels of siluer, after the shekel of the Sanctuarie.

c Read the value of the shekel, Exod. 30. 13.

4 But if it be a female, then thy valuation shalbe thirtie shekels.

5 And from fiue yeere olde to twentie yere olde, thy valuation shalbe for the male twentie shekels, and for the female tenne shekels.

6 But from a d moneth olde vnto fiue yeere olde, thy price of the male shall be fiue shekels of siluer, and thy price of the female, three shekels of siluer.

d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force but they might be redeemed from them.

7 And from sixtie yere olde and aboue, if he be a male, then thy price shall bee fifteene shekels, and for the female ten shekels.

8 But if hee bee poorer e then thou hast esteemed him, then shall yee present himselfe before the Priest, and the Priest shall value him, according to the ability of him that

e If he be not able to pay after thy valuation.

vowed, so shall the Priest value him.

9 And if it be a f beast, whereof men bring an offering vnto the Lorde, all that one giueth of such vnto the Lord, shalbe holy.

10 Hee shall not alter it nor chaunge it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall bee g holy.

11 And if it bee any vncleane beast, of which men doe not offer a sacrifice vnto the Lorde, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: & as thou valuest it, which are the Priest, so shall it be.

13 But if hee will bye it againe, then hee shall giue the fift part of it more, aboue thy valuation.

14 ¶ Also when a man shall dedicate his house to bee holy vnto the Lorde, then the Priest shall value it, whether it bee good or bad, and as the Priest shall prise it, † so shall the value be.

15 But if he that sanctified it, will redeeme his house, then hee shall giue thereto the fift part of money more then thy estimation, and it shalbe his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shalt thou esteeme it according to the h seede thereof: an i Homer of barley seede shall bee at fiftie shekels of siluer.

17 If hee dedicate his fielde immediatly from the yeere of Iubile, it shall bee worth as thou doest esteeme it.

18 But if hee dedicate his fielde after the Iubile, then the Priest shall recken him the money according to the yeres that remaine vnto the yeere of Iubile, and it shall be abated by thy estimation.

19 And if hee that dedicateth it, will redeeme the field, then he shal put the fift part of the price, that thou esteemedst it at, thereunto, and it shall remaine his.

20 And if hee will not redeeme the fielde, but the Priest k sell the fielde to another man, it shall be redeemed no more.

21 But the field shalbe holy to the Lord, when it goeth out in the Iubile, as a fielde l separate from common vses: the possession thereof shall be the Priestes.

22 If a man also dedicate vnto the Lord a fielde which he hath bought, which is not of the ground of his inheritance,

23 Then the Priest shall set the price to him, as * thou esteemest it, vnto the yeere of Iubile, and he shal giue m thy price the same day, as a thing holy vnto the Lord.

24 But in the yeere of Iubile, the fielde shall returne vnto him, of whome it was bought: to him, I say, whose inheritance the land was.

25 And all thy valuation shall be according to the shekel of *the Sanctuarie: a shekel containeth twentie gerahs.

26 ¶ * Notwithstanding the first borne of the beastes, because it is the Lordes first borne, none shall dedicate such, bee it bullocke, or sheepe: for it is the n Lords.

27 But if it be an vncleane beast, then he shall redeeme it by thy valuation, and giue the fift part more thereto: and if it bee not redeemed, then it shall be solde, according to thy estimation.

28 * Notwithstanding, nothing separate from the common vse, that a man doth separate vnto the Lorde of all that hee hath (whether it bee man or beast, or lande of his inheritance) may be solde nor redeemed: for euery thing separate from the common vse, is most holy vnto the Lord.

29 Nothing separate from the common vse, which shalbe separate from man, shall be redeemed, but o die the death.

30 Also all the tithe of the lande both of the seede of the grounde, and of the fruite of the trees is the Lordes: it is holy to the Lord.

31 But if a man will redeeme any of his tithe, he shall adde the p fift part thereto.

32 And euery tithe of bullocke, and of sheepe, and of all that goeth vnder the q rod, the tenth shalbe holy vnto the Lord.

33 He shal not looke if it be good or bad, neither shall he change it: & if he change it, both it, and that it was changed with all, shall be holy, and it shall not be redeemed.

34 These are the cõmandements which the Lorde commaunded by Moses vnto the children of Israel in mount Sinai.

f Which is cleane, Chap. 11.2.

g That is, consecrate to the Loed.

† Ebr. so shall it stand.

h Valuing the price thereof, according to the seede that is sowen, or by the seed that it doeth yeelde.

i Homer is a measure conteining ten Ephahs: reade Ephah, Exod. 16.16,36.

k For their owne necessitie or godly vses.

l That is, which is dedicate to the Lord with a curse to him that doth turne it to his priuate vse, Numb. 21.2. deut. 13.15. iosh. 6.17. Verse 12.

m The Priests valuation.

Exod. 30.13. numb. 3.47. ezek. 45.12.

n It was the Lords already.

Exod. 13.2. and 22.29. numb. 3.13.

Iosh. 6.19.

o It shal remaine without redemption.

p Besides the value of the thing it selfe.

q All that which is numbred: that is, euery tenth, as he falleth by tale without exception or respect.

The fourth booke of Moses called *Numbers.

*So called because of the diuersitie & multitude of numbrings which are here chiefly contained, both of mens names and places.

THE ARGVMENT.

FOrasmuch as God hath appointed that his Church in this worlde shalbe vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth: hee did not straightway bring his people after their departure out of Egypt, into the land which he promised them: but ledde them to and fro for the space of fourtie yeeres, and kept them in continuall exercises, before they enioyed it, to try their faith, and to teach them to forget the worlde and to depend on him. Which triall did greatly profite to discerne the wicked and the hypocrits from the faithfull & true seruants of God, who serued him with pure heart, whereas the other preferring their carnall affections to Gods glory, and making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whome God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set foorth as a most notable example for all ages to beware howe they abuse Gods worde, preferre their owne lustes to his will, or despise his ministers. Notwithstanding God is euer true in his promise, and gouerneth his by his holy Spirit,

Spirit, that either they fall not to such inconueniences, or els returne to him quickly by true repentance: and therefore he continueth his graces toward them, hee giueth them ordinances and instructions, aswell for religion as outward policie: hee preserueth them against all craft and conspiracie, and giueth them manifolde victories against their enemies. And to auoyde all controuersies that might arise, he taketh away the occasions, by deuiding among all the tribes, both the land, which they had wonne, and that also which he had promised, as seemed best to his godly wisdome.

CHAP. I.

2 *Moses and Aaron with the twelue princes of the tribes are commaunded of the Lorde to number them that are able to goe to warre.* 49 *The Leuites are exempted for the seruice of the Lord.*

THe Lorde spake againe vnto Moses in the wildernesse of a Sinai, in the Tabernacle of the Congregation, in the first day of the b second moneth, in the second yere after they were come out of the land of Egypt, saying,

a In that place of the wildernes that was neere to mount Sinai.

b Which conteineth part of April, and part of May. *Exod. 30 12.*

2 * Take yee the summe of all the Congregation of the children of Israel, after their families, and housholdes of their fathers with the number of their names: to wit, all the males, † man by man:

† *Ebr. by their heads.*

3 From twentie yere olde and aboue, all that goe foorth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shall bee c men of euery tribe, such as are the heades of the house of their fathers.

c That is, the chiefest man of euery tribe.

5 And these are the names of the men that shall d stande with you, of the tribe of Reuben, Elizur, the sonne of Shedeur:

d And assist you when ye number the people.

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Judah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nathaneel, the sonne of Zuar:

9 Of Zebulun, Eliab the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph, the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, e princes of the tribes of their fathers, and heads ouer thousands in Israel.

e Or, captaines and gouernours.

17 ¶ Then Moses and Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together, in the first day of the seconde moneth, who declared f their kindreds by their families, and by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, man by man.

f In shewing euery man his tribe, and his ancestors.

19 As the Lord had commanded Moses, so hee numbred them in the wildernesse of Sinai.

20 ¶ So were the sonnes of † Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers, according to the number of their names, man by man, euery male from twentie yere olde and aboue, as many as ‖ went foorth to warre:

† These are the names of the twelue tribes, as first of Reuben, 46500

‖ Or, as were able to beare weapons.

21 The number of them, I say, of the tribe of Reuben, was fiue and fourtie thousande, and fiue hundreth.

22 ¶ Of the sonnes of † Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the number of their names, man by man, euery male from twentie yere olde and aboue, all that went foorth to warre:

† Simeon. 59300

23 The summe of them, I say, of the tribe of Simeon was nine and fiftie thousand, and three hundreth.

24 ¶ Of the sonnes of † Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went foorth to warre:

† Gad. 45650

25 The number of them, I say, of the tribe of Gad was fiue and fourtie thousande, and fiue hundreth and fiftie.

26 ¶ Of the sonnes of † Judah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went foorth to warre:

† Iudah. 74600

27 The number of them, I say, of the tribe of Judah was threescore & foureteene thousand, and fiue hundreth.

28 ¶ Of the sonnes of † Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went foorth to warre:

† Issachar. 54400

29 The number of them also of the tribe of Issachar was foure and fiftie thousande and foure hundreth.

30 ¶ Of the sonnes of † Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went foorth to warre:

† Zebulun. 57400

31 The number of them also of the tribe of Zebulun was seuen & fiftie thousande and foure hundreth.

32 ¶ Of the sonnes of Joseph, namely of the sonnes of † Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went foorth to warre:

† Ephraim. 40500

33 The number of them also of the tribe of Ephraim was fourtie thousande and fiue hundreth.

34 ¶ Of the sonnes of † Manasseh by their generations, by their families, and by the houses of their fathers, according to the

† Manasseh. 32200

the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

35 The number of them also of the tribe of Manasseh was two and thirtie thousande and two hundzieth.

† Beniamin. 35400

36 ¶ Of the sonnes of † Beniamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

37 The number of them also of the tribe of Beniamin was fiue and thirtie thousande and foure hundzieth.

†Dan. 62700

38 ¶ Of the sonnes of †Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

39 The number of them also of the tribe of Dan was thzeescoze and two thousande and seuen hundzieth.

†Asher. 41500

40 ¶ Of the sonnes of † Asher by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, al that went forth to warre:

41 The number of them also of the tribe of Asher was one and fourtie thousande and fiue hundzieth.

† Naphtali. 53400

42 ¶ Of the children of † Naphtali by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went to the warre:

43 The number of them also of the tribe of Naphtali, was thzee and fiftie thousande, and foure hundzieth.

‖ Or, All eoune. 603550

44 These are the ‖ summes which Moses and Aaron numbzed, and the princes of Israel, the twelue men, which were euery one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twentie yere olde and aboue, all that went to the warre in Israel,

46 And all they were in number fiue hundzieth and thzee thousand, fiue hundzieth and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbzed among them.

g Which were warriers, but were appointed to the vse of the Tabernacle.

48 For the Lozde hath spoken vnto Moses, and said,

49 Only thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimonie, and ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall ‡ dwell round about the Tabernacle.

‡ Ebr. campe.

51 And when the Tabernacle goeth forth, the Leuites shall take it downe: and when the Tabernacle is to bee pitched, the Leuites shal set it vp: forth h stranger that commeth neere, shalbe slaine.

h Whosoeuer is not of the tribe of Leui.

52 Also the children of Israel shall pitch their tentes, euery man in his campe, and euery man vnder his standerde throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, lest vengeance i come vpon the Congregation of the children of Israel, and the Leuites shall take the charge of the Tabernacle of the Testimonie.

i By not hauing due regard to the Tabernacle of the Lord.

54 So the children of Israel did according to all that the Lozde had commaunded Moses: so did they.

CHAP. II.

2 The order of the Tentes, and the names of the Captaines of the Israelites.

AND the Lozde spake vnto Moses, and to Aaron, saying,

2 a Euery man of the children of Israel shall campe by his standerde, and vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

a In the twelue tribes were foure principall standards, so that euery three tribes had their standerd.

3 On the Eastside towarde the rising of the sunne, shall they of the standerde of the hoste of Judah pitch according to their armies, & Nahshon the sonne of Amminadab shalbe ‖ captaine of the sonnes of Judah.

‖ Or, prince.

4 And his hoste and the number of them were seuentie and foure thousande, and sixe hundzieth.

5 Next vnto him shall they of the tribe b of Issachar pitche, & Nethaneel the sonne of Zuar shalbe the captaine of the sonnes of Issachar.

b Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standerd.

6 And his hoste, & the number therof were foure & fiftie thousand, and foure hundzieth.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoste, & the number thereof seuen and fiftie thousand & foure hundzieth:

9 The whole number of the c hoste of Judah are an hundzieth foure scoze and sixe thousand, and foure hundzieth according to their armies: they shall first set foorth.

c Of them which were conteined vnder that name.

10 ¶ On the Southside shalbe the standerd of the hoste of d Reuben according to their armies, and the captaine ouer the sonnes of Reuben shalbe Elizur the sonne of Shedeur.

d Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her mayde, were of the second standerd.

11 And his hoste, and the number therof sixe and fourtie thousand & fiue hundzieth.

12 And by him shal the tribe of Simeon pitche, and the captaine ouer the sonnes of Simeon shalbe Shelumiel the sonne of Zurishaddai:

13 And his hoste, & the number of them, nine and fiftie thousande & thzee hundzieth.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad shalbe Eliasaph the sonne of ‖ Deuel:

‖ Or, Reuel.

15 And his hoste and the number of them were fiue and fourtie thousand, sixe hundzieth and fiftie.

16 All the number of the campe of Reuben were an hundzieth & one and fiftie thousande, and foure hundzieth and fiftie according to their armies, and they shall set forth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall go with the hoste of the Leuites,

in

in the midst of the campe as they haue pitched, so shall they go forward, euery man in his order according to their standerds.

18 ¶ The standerd of the campe of Ephraim shall be toward the West according to their armies: and the captaine ouer the sonnes of Ephraim shall bee Elishama the sonne of Ammihud:

19 And his hoste & the number of them were fortie thousand and fiue hundred.

20 And by him shalbe the tribe of Manasseh, & the captaine ouer þ sonnes of Manasseh shalbe Gamliel the sonne of Pedahzur:

21 And his host & the number of the were two & thirtie thousand and two hundred.

22 And the tribe of Beniamin, and the captaine ouer the sonnes of Beniamin shall be Abidan the sonne of Gideoni:

23 And his hoste, & the number of them were fiue & thirtie thousand & foure hundred

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall go in the third place.

25 ¶ The standerd of þ host of g Dan shall be toward the North according to their armies: & the captaine ouer þ children of Dan shalbe Ahiezer the sonne of Ammishaddai:

26 And his host and the number of them were two and threescore thousand and seuen hundred.

27 And by him shall the tribe of Asher pitch, and the captaine ouer the sonnes of Asher shalbe Pagiel the sonne of Ocran.

28 And his host and the number of them were one & fortie thousand and fiue hundred.

29 ¶ Then the tribe of Naphtali, and the captaine ouer the children of Naphtali shall be Ahira the sonne of Enan:

30 And his hoste & the number of them were three & fifty thousand & foure hundred.

31 All the number of the host of Dan was an hundred and seuen and fiftie thousand and fiue hundred: they shall goe hindmost with their standerds.

32 ¶ These are the h summes of the children of Israel by þ houses of their fathers, all the number of the host, according to their armies, fiue hundred & three thousand, fiue hundred and fiftie.

33 But the Leuites were not numbred among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commaunded Moses: so they pitched according to their i standerds, and so they iourneied euery one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Leuites. 12. 35 Why the Lord separated the Leuites for himselfe. 16 Their number, families, and captaines. 40 The first borne of Israel is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

THese also were the k generations of Aaron and Moses, in the day that the Lord spake with Moses in Mount Sinai.

2 So these are the names of the sonnes of Aaron, Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anointed Priests, whom Moses did l consecrate to minister in the Priestes office. *Exod.28.3.*

4 * And Nadab and Abihu died b before the Lord, when they offered * strange fire before the Lord in the wildernes of Sinai, and had no children: but Eleazar and Ithamar serued in the Priestes office in the c sight of Aaron their father. *Leuit.10.1. chap.26.61. 1.chro.24.2.*

5 The þ Lord spake vnto Moses, saying,

6 Bring the tribe of Leui, and d set them before Aaron the priest that they may serue him,

7 And take the charge with him, euen the charge of the whole congregation, e before the Tabernacle of the Congregation, to doe the seruice of the Tabernacle.

8 They shal also keepe al the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron and to his f sonnes: for they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron & his sonnes to execute their Priests office: & the stranger that commeth nere, shalbe slaine.

11 ¶ Also the Lord spake vnto Moses, saying,

12 Behold, I haue euē taken the Leuites frō among the children of Israel for all the first borne þ openeth the matrice among þ children of Israel, & the Leuits shalbe mine,

13 Because al the first borne are mine: for the same day, that I smote al the first borne in the land of Egypt, * I sanctified vnto me all the first borne in Israel, both man and beast: mine they shalbe: I am the Lord.

14 ¶ Moreouer, the Lord spake vnto Moses in the wilderneſſe of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: euery male from a moneth olde and aboue shalt thou number.

16 Then Moses nūbred thē according to the word of the Lord, as he was cōmanded.

17 And these were þ sons of Leui by their names, * Gershon, and Kohath, & Merari. *Gen.46.11. exod.6.16. chap.26.57. 1.chro.6.1. and 23.6.*

18 And these are the names of the sons of Gershon by their families: Libni & Shimei.

19 The sonnes also of Kohath by their families: Amram, and Izehar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families; Mahli and Mushi. These are the families of Leui, according to the houses of their fathers.

21 Of Gershon came the familie of the Libnites and the familie of the Shimeites: these are the families of the Gershonites.

22 The summe whereof (h after the number of all the males from a moneth old and aboue) was counted seuen thousand and fiue hundred.

23 ¶ The families of þ Gershonites shall pitch behind the Tabernacle Westward.

24 The captaine & ancient of the house of the Gershonites shall bee Eliasaph the sonne of Lael.

25 And

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e Because it might be in equall distance from each one, and all indifferently haue recourse thereunto.

f Because Ephraim and Manasseh supplied the place of Ioseph their father, they are taken to be Rahels children: so they & Beniamin make the third standerd.

g Dan & Naphtali the sonnes of Bilha Rahels maide, with Asher the sonne of Zilpah make the fourth standerd.

h Which were of twentie yeres and aboue.

i For vnder euery one of the foure principall standerds were diuers signes to keepe euery band in order.

k Or, families and kindreds.

Exod.6.23.

l Or, consecrate.

a Or, before the Altar. *Leuit.10.1,2.*

b Whiles their father liued.

c Offer them vnto Aaron for the vse of the Tabernacle.

d Which appertained to the executing of the high Priests commandement, to the ouersight of the people, and to the seruice of the Tabernacle.

e Aarons sonnes the Priests serued in the Sanctuarie in praying for the people, and offering sacrifice: the Leuites serued for the inferiour vses of the same.

f Any that would minister, not being a Leuite. *Exod.13.1.and 34.19. leuit.27.26.chap.8.16. luke 2.23.*

h Onely numbring the male children.

g Or, father.

25 And the charge of the sonnes of Gerſhon in the Tabernacle of þ Congregation ſhall be the i Tabernacle, & the pauilion, the couering thereof, and the valle of the doore of the Tabernacle of the Congregation,

26 And the hanging of the court, and the valle of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, and the coꝛdes of it foꝛ all the ſeruice thereof.

27 ¶ And of Kohath came the familie of the Amiramites, & the familie of the Iſeharites, and the familie of the Hebꝛonites, and the familie of the Vzzielites: theſe are the families of the Kohathites.

28 The number of all the males from a moneth olde and aboue was eight thouſand and ſixe hundꝛeth, hauing the k charge of the Sanctuarie.

29 The families of þ ſonnes of Kohath ſhal pitch on þ South ſide of þ Tabernacle.

30 The captaine and ancient of the houſe, and families of the Kohathites ſhall be Eliſaphan the ſonne of Vzziel:

31 And their charge ſhalbe the l Arke, and the table, and the Candleſticke, and the altars, and the inſtruments of the Sanctuarie that they miniſter with, and the valle, and all that ſeꝛueth thereto.

32 And Eleazar the ſonne of Aaron the Prieſt ſhalbe l chiefe captaine of the Leuites, hauing the ouerſight of them that haue the charge of the Sanctuarie.

33 ¶ Of Merari came the familie of the Mahlites, and the familie of the Muſhites: theſe are the families of Merari.

34 And the ſumme of them, according to the number of all the males, from a moneth olde and aboue was ſixe thouſande and two hundꝛed,

35 The captaine and the ancient of the houſe of the families of Merari ſhall be Zuriel the ſonne of Abihail: they ſhall pitch on the Northſide of the Tabernacle.

36 And in the charge and cuſtodie of the ſonnes of Merari ſhalbe m the boards of the Tabernacle, and the barres thereof, and his pillars, and his ſockets, and all the inſtruments thereof, and all that ſeꝛueth thereto,

37 With the pillars of the court round about, with their ſockets, and their pinnes and their coꝛdes.

38 ¶ Alſo on þ foꝛefront of the Tabernacle toward the Eaſt, before the Tabernacle, I ſay, of the Congregation Eaſtward ſhall Moſes & Aaron & his ſonnes pitch, hauing the charge of the Sanctuarie, n & the charge of the children of Iſrael: but the ſtranger that commeth neere, ſhalbe ſlaine.

39 The whole ſumme of the Leuites, which Moſes & Aaron nũbred at the commaundement of the Lord throughout their families, euen all the males from a moneth old & aboue, was two & twenty o thouſand.

40 ¶ And þ Lord ſaid vnto Moſes, Nũber all the firſt borne that are males among þ children of Iſrael, from a moneth old and aboue, and take the nũber of their names.

41 And thou ſhalt take the Leuites to me p foꝛ all the firſt borne of the children of Iſrael (I am the Lord) and the cattell of the Leuites foꝛ all the firſt borne of the cattel of the children of Iſrael.

42 And ¶ Moſes nũbred as the Lord commaunded him, all the firſt borne of the children of Iſrael.

43 And all the firſt borne males rehearſed by name (from a moneth old and aboue) according to their nũber were two & twentie thouſand, two hundꝛed ſeuentie & three.

44 ¶ And the Lord ſpake vnto Moſes, ſaying,

45 Take the Leuites foꝛ all the firſt borne of the children of Iſrael, and the cattell of the Leuites foꝛ their cattell, and the Leuites ſhall be mine, (I am the Lord)

46 And foꝛ the redeemnig of the two hundꝛed ſeuentie and three, (which are mae then the Leuites) of the firſt borne of the children of Iſrael,

47 Thou ſhalt alſo take fiue ſhekels foꝛ euery perſon: after the weight of the ſanctuarie ſhalt thou take it: * the ſhekel conteineth twentie gerahs.

48 And thou ſhalt giue the monꝛy, wherewith the odde nũber of thẽ is redeemed, vnto Aaron and to his ſonnes.

49 Thus Moſes tooke the redemption of them that were redeemed, being mo then the Leuites:

50 Of the q firſt borne of the children of Iſrael tooke he the monꝛy: euen a thouſand thꝛee hundꝛed threeſcoꝛe and fiue ſhekels after the ſhekel of the Sanctuarie.

51 And Moſes gaue the monꝛy of them that were redeemed, vnto Aaron and to his ſonnes according to the woꝛd of the Lord, as the Lord had commanded Moſes.

CHAP. IIII.

5 The offices of the Leuites, when the hoſte remoued. 46 The nnmber of the three families of Kohath, Gerſhon, and Merari.

AND the Lord ſpake vnto Moſes, and to Aaron, ſaying,

2 Take the ſumme of the ſonnes of Kohath from among the ſonnes of Leui, after their families, and houſes of their fathers,

3 From a thirtie yeere old and aboue, euen vntill fiftie yeere olde, all that enter into the aſſemblie to do the woꝛke in the Tabernacle of the Congregation.

4 This ſhalbe the office of the ſonnes of Kohath in the Tabernacle of the Congregation about the Holieſt of all.

5 ¶ When the hoſte remoueth, then Aaron and his ſonnes ſhall come and take downe b the couering valle, and ſhall couer the Arke of the Teſtimonie therewith.

6 And they ſhall put thereon a couering of badgers ſkinnes, and ſhall ſpꝛead vpon it a cloth altogether of blew ſilke, and put to c the barres thereof.

7 And vpon the *table of ſhew bread they ſhall ſpꝛead a cloth of blewe ſilke, and put thereon the diſhes, and the incenſe cups, and goblets, and couerings to couer it d with, and the bꝛead ſhalbe thereon continually:

8 And they ſhall ſpꝛead vpon them a couering of ſcarlet, and couer the ſame with a couering of badgers ſkinnes, and put to the barres thereof.

9 Then they ſhal take a cloth of blew ſilke, and

i Their charge was to carie the couerings and hangings of the Tabernacle.

k Doing euery one his dutie in the Sanctuarie.

l The chiefe things within the Sanctuarie were committed to the Kohathites. *Or, prince of princes.*

m The woodworke and the reſt of the inſtruments were committed to their charge.

n That none ſhould enter into the Tabernacle contrary to Gods appointment.

o So that the firſt borne of the children of Iſrael were moe by 273. as verſe 43.

p So that now the Leuites ſhould ſatiſfie vnto the Lord for the firſt borne of Iſrael, ſaue for the 273. which were moe then the Leuites, for whom they paied monꝛy.

Exod. 30. 13. Leuit. 27. 25. chap. 18. 16. Eſek. 45. 12.

q Of the two hundꝛed ſeuentie and three which were moe then the Leuites.

a The Leuites were numbred after three ſoꝛtes: firſt at a monneth old when they were conſecrate to the Lord, next at 25. yeere old when they were appointed to ſerue in the Tabernacle, and at 30. yeere old, to beare the burdens of the Tabernacle.

b Which diuided the Sanctuarie from the holieſt of all.

c That is, put them vpon their ſhoulders to carry it: foꝛ the barres of the Arke could neuer be remoued, Exo. 25. 15. *Exod. 25. 30.*

d Meaning, to couer the bꝛead,

Exod.25.31. *Exod.25.38.*

and couer the *candlesticke of light with his lampes and his snuffers, * and his snuffdishes, and all the ople vessels thereof, which they occupie about it.

10 So they shal put it, and all the instruments thereof in a couering of Badgers skinnes, and put it vpon the e barres.

11 Also vpon the golden f altar they shall spread a cloth of blue silke, and couer it with a couering of Badgers skinnes, and put to the barres thereof.

12 And they shall take al the instruments of the ministerie wherwith they minister in the Sanctuarie, and put them in a clothe of blue silke, & couer them with a couering of Badgers skins, & put them on the barres.

13 Also they shall take awap the ashes from the g altar, and spread a purple cloth vpon it,

14 And shall put vpon it all the instruments thereof, which they occupy about it: the censers, the fleshhookes & the fleshcombs, and the basens, euen all the instruments of the altar: and they shal spread vpon it a couering of Badgers skinnes, and put to the barres of it.

15 And when Aaron & his sonnes haue made an end of couering the h Sanctuarie, and all the instruments of the Sanctuarie, at the remouing of the hoste, afterward the sonnes of Kohath wall come to beare it, but they shall not i touche any holy thing, least they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to k office of Eleazar the sonne of Aaron the Priest pertaineth the oile for the light, and the * sweete incense and the l dayly meate offering, and the *anopnting oyle, with the ouersight of all the Tabernacle, and of al that therein is, both in the Sanctuarie, and in all the instruments thereof.

17 ¶ And the Lord spake vnto Moses and to Aaron, saying,

18 See shall not l cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus doe vnto them, that they may liue and not die, when they come nere to the most holy things: let Aaron and his sonnes come and appoint m them, euery one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuarie is folden vp, lest they die.

21 ¶ And the Lorde spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers throughout their families:

23 From thirtie peere olde and aboue, vntill fiftie peere olde shalt thou number them, al that n enter into the assemblp for to do service in the Tabernacle of the Congregation.

24 This shalbe the service of the families of the Gershonites, to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, & the Tabernacle of the Congregation, his couering, and the couering of Badgers skinnes, that is on hie vpon it, and the valle of the o doore of the Tabernacle of the Congregation:

26 The curtaines also of the Court, and the valle of the entring in of the gate of the Court, p which is neere the Tabernacle and neare the altar rounde about, with their cords, and all the instruments for their service, and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes, shall all the service of the sonnes of the Gershonites be done, in al their charges and in all their service, and yee shall appoint them to keepe all their charges.

28 This is the service of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch shal be vnder the q hand of Ithamar p sonne of Aaron the Priest.

29 ¶ Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirtie peere olde and aboue, euen vnto fiftie peere olde shalt thou number them, all that enter into the assemblie, to doe the service of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their service in the Tabernacle of the Congregation: the * boards of the Tabernacle with the barres thereof, and his pillars, and his sockets,

32 And the pillars rounde about the Court, with their sockets, and their pinnes, and their cords, with all their instruments, euen for all their service: and by r name yee shall recken the instruments of their office and charge.

33 This is the service of the families of the sonnes of Merari, according to all their service in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron & the princes of the Congregation numbred the sonnes of the Kohathites, by their families and by the houses of their fathers,

35 From thirtie peere olde and aboue, euen vnto fiftie peere olde, all that enter into the assembly for the service of the Tabernacle of the Congregation.

36 So the ‡ numbers of them throughout their families were two thousande, seuen hundred and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the cōmandement of the Lord by the f hand of Moses.

38 Also the numbers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirtie peere olde and vpward, euen vnto fiftie peere olde: all that enter into the assembly, for the service of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their Fathers were two thousande fiue hundreth and thirtie.

41 These are the numbers of the families of

Exod.30.34,35.

Exod.30.23,25.

Exod.26.15.

e The Ebrewe word signifieth an instrument made of two staues or barres.

f Which was to burne incense, Reade Exod. 30.1.

g Of the burnt offering.

h That is, in folding vp the things of the Sanctuarie, as the Arke, &c.

i Before it be couered.

k Which was offered at morning and euening.

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish.

m Shewing what part euery man shall beare.

n Which were receiued into the company of them that ministred in the Tabernacle of the Congregation.

o Which vaile hanged betwene the Sanctuarie and the Court.

p Which Court compassed both the Tabernacle of the Congregation and the Altar of burnt offering.

q Vnder the charge and ouersight.

r Ye shall make an inuentorie of all the things which ye commit to their charge.

‡ *Ebr. the numbred of them.*

f God appointing Moses to be the minister and executor thereof.

of the sonnes of Gershon: of all that [c] did seruice in the Tabernacle of the Congregation, whome Moses and Aaron did number accoding to the commandement of the Lorde.

c Which were of competent age to serue therein, that is, betweene 30. and 50.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, and by the houses of their fathers,

43 From thirtie yeere olde and vpward, euen vnto fiftie yeere olde: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousande, and two hundzieth.

45 These are the sonnes of the families of the sonnes of Merari, whom Moses and Aaron numbred accoding to the commandement of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses and Aaron, and the princes of Israel numbred, by their families and by the houses of their fathers,

47 From thirtie yeere olde and vpward, euen to fiftie yeere olde, euery one that came to doe [u] his duetie, office, seruice and charge in the Tabernacle of the Congregation.

u Whosoeuer of the Leuites that had any maner of charge in the Tabernacle.

48 So the numbers of them were eight thousand, fiue hundzieth and foure score.

49 Accoding to the ‡commandement of the Lorde by the hande of Moses did Aaron number them, euery one accoding to his seruice, and accoding to his charge. Thus were they of that tribe numbred, as the Lord commanded [x] Moses.

‡ *Ebr. according to the mouth or word.*

x So that Moses neither added nor diminished from that which the Lord commanded him.

CHAP. V.

1 The leprous and the polluted shalbe cast foorth. 6 The purging of sinne. 15 The trial of the suspected wife.

AND the Lord spake vnto Moses, saying, 2 Commande the children of Israel, that they * put out of the hoste euery leper, and euery one that hath [a] an issue, and whosoeuer is defiled by [b] the dead.

Leuit. 13. 3. Leuit. 15. 2. Leuit. 21. 1.

3 Both male and female shal ye put out: ‖ out of the hoste shal ye put them, that they defile not their [a] tentes among whome I dwell.

‖ *Or, in a place out of the hoste.*

a There were three maner tents: of the Lord, of the Leuites, and of the Israelites.

4 And the children of Israel did so, and put them out of the hoste, euen as the Lorde had commanded Moses, so did the children of Israel.

5 ¶ And the Lorde spake vnto Moses, saying,

6 Speake vnto the children of Israel, * When a man or woman shal commit any sinne [b] that men commit, and transgresse against the Lorde, when the person shall trespasse,

Leuit. 6. 3.

b Commit any fault willingly.

7 Then they shall confesse their sinne which they haue done, and shall restore the dammage thereof * with his principall, and put the fift part of it more thereto, and shall giue it vnto him, against whome hee hath trespassed.

Leuit. 6. 5.

8 But if the [c] man haue no kinsman, to whome he should restore the dammage, the dammage shall bee restored to the Lorde for the Priestes vse, besides the Ramme of the atonement, wherewith he shall make atonement for him.

c If he be dead to whom the wrong is done, and also haue no kinsman.

9 And euery offering of all the [d] holy things of the children of Israel, which they bring vnto the Priest, shall be * his.

d Or, things offered to the Lord, as first fruits, &c.

10 And euery mans halowed things shal be his: that is, whatsoeuer any man giueth the Priest, it shall be his.

Leuit. 10. 12.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, & say vnto them, If any mans wife [e] turne to euil, and commit a trespasse against him,

13 So that another man lie with her fleshly, and it be hidde from the eyes of her husband, and kept close, and pet she be defiled, and there be no witnes against her, neither she taken with the maner,

14 ‡ If he be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or if pee haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

e By breaking the band of marriage, and playing the harlot.

‡ *Ebr. If the spirit of ielousie come vpon him.*

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barly meale, but he shall not powre [f] ople vpon it, nor put incense thereon: for it is an offering of ielousie, an offring for a remembrance, calling the sinne to [g] minde:

f Onely in the sinne offring, and in this offering of ielousie were neither oyle nor incense offered.

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take [h] the holy water in an earthen vessell, and of the dust that is in the floore of the Tabernacle, euen the Priest shall take it and put it into the water.

g Or, making the sinne knowen, & not purging it.

h Which also is called the water of purification or sprinkling, reade Chap. 19. 9.

18 After, the Priest shall set the woman before the Lorde, and vncouer the womans head, and put the offering of the memoriall in her hands: it is the ielousie offering, and the Priest shall haue bitter and [i] cursed water in his hand,

i It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

19 And the Priest shall charge her by an othe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleannes from thine husband, bee free from this bitter and cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee beside thine husband,

21 (Then the Priest shal charge the woman with an othe of curling, and the Priest shall say vnto the woman) The Lorde make thee to bee [k] accursed and detestable for the othe among thy people, and the Lorde cause thy thigh to ‡ rotte, and thy bellie to swell:

k Both because she had committed so hainous a fault, and forswore her selfe in denying the same.

‡ *Eb. to fall.*

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answere, [l] Amen, Amen.

l That is, be it so, as thou wishest, as Psal. 41. 13. deut. 27. 15.

23 After, the Priest shall write these curses in a booke, and shal [m] blot them out with the bitter water,

m Shall wash the curses, which are written, into the water in the vessel.

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water, turned into bitternes, shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the altar.

26 And

26 And the Priest shall take an handfull of the offering for a memoriall thereof, and burne it vpon the altar, & afterward make the woman drinke the water.

27 When hee hath made her drinke the water, (if she be defiled and haue trespassed against her husband) then shall the cursed water, turned into bitternesse, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shalbe accursed among her people.

28 But if the woman bee not defiled, but be ‖ cleane, she shalbe free and shall conceiue and beare.

29 This is the lawe of iealousie, when a wife turneth from her husband & is defiled,

30 Or when a man is moued with a iealous mind being iealous ouer his wife, then shal he bring the woman before the Lorde, and the Priest shall doe to her according to all this law.

31 And the man shalbe ° free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

2 *The lawe of the consecration of the Nazarites,* 24 *The maner to blesse the people.*

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doeth separate themselues to vowe a vowe of a * Nazarite to separate himselfe vnto the Lord,

3 He shal abstaine from wine and strong drink, & shal drink no sowre wine nor sowre drinke, nor shal drinke any licour of grapes, neither shall eate fresh grapes nor dried.

4 As long as his abstinence endureth, shall he eate nothing þ is made of the wine of the vine, neither the kernels, nor þ huske.

5 While he is separate by his vowe, the *rasor shall not come vpon his head, vntill the dayes be out, in the which he separateth himselfe vnto the Lord, he shall be holy, and shall let the lockes of the haire of his head grow.

6 During the time that hee separateth himselfe vnto the Lord, he shall come at no [b] dead body:

7 Hee shall not make himselfe vncleane at the death of his father, or mother, brother, or sister: for the consecratiō of his God is vpon [c] his head.

8 All the dayes of his separation he shal be holy to the Lord.

9 And if any die suddenly by him, or hee beware, then the [d] head of his consecration shall be defiled, and he shal shaue his head in the day of his cleansing: in the seuenth day he shall shaue it.

10 And in the eight day he shal bring two turtles, or two yong pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offring, and the other for a burnt offering, and shall make an atonement for him, because he sinned by the [e] dead: so shall he hallow his head the same day,

12 And he shal [f] consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a peere old for a trespasse offring, and the first dayes shall be voyde: for his consecration was defiled.

13 ¶ This then is the lawe of the Nazarite: when the time of his consecration is out, he shal come to the dooze of the Tabernacle of the Congregation,

14 And he shall bring his offring vnto the Lord, an hee lambe of a peere olde without blemish for a burnt offring, and a ewe lambe of a peere olde without blemish, for a sinne offring, and a ramme without blemish for peace offrings,

15 And a basket of vnleauened bread, of *cakes of fine flour, mingled with oile, and wafers of vnleauened bread, anointed with oyle, with their meat offring, & their drinke offrings:

16 The which the Priest shall bring before the Lorde, and make his sinne offering and his burne offering.

17 He shall prepare also the ramme for a peace offering vnto the Lord, with the basket of vnleauened bread, and the Priest shall make his meat offring, and his drinke offring.

18 And *the Nazarite shal shaue the head [b] of his consecration at the dooze of the Tabernacle of the Congregation, and shal take the haire of the head of his consecration, and [i] put it in the fire, which is vnder the peace offring.

19 Then the Priest shal taken the sodden shoulder of the ramme, and an vnleauened cake out of the basket, and a wafer vnleauened, and put them vpon the handes of the Nazarite, after hee hath shauen his consecration.

20 And the Priest shall * shake them to and fro before the Lorde: this is an holy thing for the Priest ‖ besides þ shaken breast, and besides the heaue shoulder: so afterward the Nazarite may drinke wine.

21 This is the lawe of the Nazarite, which he hath vowed, & of his offring vnto the Lord for his consecration, [k] besides that that hee is able to bring: according to the vowe which he vowed, so shall he doe after the lawe of his consecration.

22 ¶ And the Lorde spake vnto Moses, saying,

23 Speake vnto Aaron & to his sonnes, saying, Thus shall ye [l] bless the children of Israel, and say vnto them,

24 The Lord bless thee, and keepe thee,

25 The Lord make his face shine vpon thee, and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shall put [m] my Name vpon the children of Israel, and I will bless them.

CHAP. VII.

2 *The head or Princes of Israel offer at the setting vp of the Tabernacle,* 10 *And at the dedication of the Altar,* 89 *God speaketh to Moses from the Mercieseate.*

NOw when Moses had finished þ setting vp of the Tabernacle, & *anointed it and sanctified it, & al the instruments therof, and the altar with all ‖ instruments therof, and had anopnted them and sanctified them,

‖ Or, perfume.
n Where the incense was offred.
‖ Or, innocent.
o The man might accuse his wife vpon suspicion, and not be reproued.
a Which separated themselues from the world, and dedicated themselues to God: which figure was accomplished in Christ.
Iudg. 13.5. 1. Sam. 1.11.
b As at burials, or mournings.
c In that he suffered his haire to growe, he signified that he was consecrate to God.
d Which long haire is a signe that he is dedicate to God.
e By being present where the dead was.
f Beginning at the eight day, when he is purified.
g So that he shal begin his vowe anew.
h In token that his vow is ended.
i For the haire which was consecrate to the Lord, might not be cast into any prophane place.
Exod. 29.27.
‖ Or, with the breast.
k At the least he shall doe this, if he be able to offer no more.
l That is, pray for them, Eccl. 36.17
m They shall pray in my name for them.
Exod. 40.18.
‖ Or, vessels,

‖Or, captaines.

2 Then the ‖ princes of Israel, heads ouer the houses of their fathers (they were the princes of the tribes, who were ouer them that were numbred) offred,

3 And brought their offering before the Lord, sixe a couered charets, & twelue oxen: one charet for two princes, & for euery one an oxe, and they offred them before the Tabernacle.

a Like horselitters to keepe the things that were caried in them, from weather.

4 And þ Lord spake vnto Moses, saying,

5 Take these of them, that they may bee to doe the b seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

b That is, to carie things and stuffe in.

6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites:

7 Two charets and foure oxen he gaue to the sonnes of Gershon, according vnto

c For their vse to carie with.

their c office.

8 And foure charets and eight oxen hee gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath he gaue none, d because the charge of the Sanctuarie belonged to them, which they did beare vpon their shoulders.

d The holy things of the Sanctuarie must be caried vpon their shoulders, and not drawen with oxen, chap. 4.15.

10 ¶ The princes also offered in the e dedication for the altar in the day that it was anointed: then the Princes offred their offring before the altar.

e That is, when the first sacrifice was offred thereupon by Aaron, Leuit. 9.1.

11 And the Lord said vnto Moses, One prince one day, and another prince another day shall offer their offring, for the dedication of the altar.

12 ¶ So then on the first day did † Nahshon the sonne of Amminadab of the tribe of Iudah offer his offring.

† The offring of Nahshon.

13 And his offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure, mingled with oyle, for a * meate offring,

Leuit. 2.1.

14 An incense cup of gold of ten shekels ful of incense,

15 A yong bullocke, a ramme, a lambe of a peere old for a burnt offring,

16 An hee goate for a sinne offring,

17 And for peace offrings, two bullocks, fiue rammes, fiue hee goates, & fiue lambes of a peere old: this was the offring of Nahshon the sonne of Amminadab.

18 ¶ The second day † Nethaneel the sonne of Zuar, prince of the tribe of Issachar did offer:

† The offring of Nethaneel.

19 Who offered for his offering a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

20 An incense cup of gold of ten shekels, full of incense,

21 A yong bullocke, a ramme, a lambe of a peere old for a burnt offring,

22 An hee goate for a sinne offring,

23 And for peace offrings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a peere old: this was the offring of Nethaneel the sonne of Zuar.

24 ¶ The third day † Eliab þ sonne of Helon prince of the children of Zebulun offred.

† The offring of Eliab.

25 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine floure mingled with oyle, for a meate offring,

26 A golden incense cup of ten shekels, full of incense,

27 A yong bullocke, a ramme, a lambe of a peere old for a burnt offring,

28 An hee goate for a sinne offring,

29 And for peace offrings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a peere olde: this was the offering of Eliab the sonne of Helon.

30 ¶ The fourth day † Elizur the sonne of Shedeur prince of the children of Reuben offred.

† The offring of Elizur.

31 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine floure mingled with oyle, for a meate offring,

32 A golden incense cup of ten shekels, full of incense,

33 A yong bullocke, a ramme, a lambe of a peere old for a burnt offring,

34 An hee goate for a sinne offring,

35 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambs of a peere old: this was the offring of Elizur the sonne of Shedeur.

36 ¶ The fifth day † Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offred.

† The offring of Shelumiel.

37 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine floure mingled with oyle, for a meate offring,

38 A golden incense cup of ten shekels, full of incense,

39 A yong bullock, a ramme, a lambe of a peere old for a burnt offring,

40 An hee goate for a sinne offring,

41 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambs of a peere old: this was the offring of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixt day † Eliasaph the sonne of Deuel prince of the children of Gad offred.

† The offring of Eliasaph.

43 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine floure, mingled with oyle, for a meate offring,

44 A golden incense cup of ten shekels, full of incense,

45 A yong bullocke, a ramme, a lambe of a peere old for a burnt offring,

46 An hee goate for a sinne offring,

47 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambs of a peere olde: this was the offering of Eliasaph the sonne of Deuel.

48 ¶ The seuenth day † Elishama the sonne of Ammihud prince of the children of Ephraim offred.

† The offring of Elishama.

49 His offring was a siluer charger of an

hundreth

hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine floure mingled with ople, for a meate offering.

50 A golden incense cup of ten shekels ful of incense,

51 A pong bullocke, a ramme, a lambe of a peere old for a burnt offring,

52 An hee goate for a sinne offring,

53 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a peere olde: this was the offring of Elishama the sonne of Ammiud.

† The offering of Gamliel.

54 ¶ The eight day offered † Gamliel the sonne of Pedazur, prince of the children of Manasseh,

55 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure, mingled with ople, for a meat offring,

56 A golden incense cup of ten shekels, full of incense,

57 A pong bullocke, a ramme, a lambe of a peere old for a burnt offring,

58 An hee goate for a sinne offring,

59 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a peere olde: this was the offring of Gamliel the sonne of Pedazur.

† The offering of Abidan.

60 ¶ The ninth day † Abidan the sonne of Gideoni prince of the children of Beniamin offred.

61 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine floure mingled with ople, for a meate offring,

62 A golden incense cup of ten shekels, full of incense,

63 A pong bullocke, a ramme, a lambe of a peere old for a burnt offring,

64 An hee goate for a sinne offring,

65 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a peere olde: this was the offering of Abidan the sonne of Gideoni.

† The offering of Ahiezer.

66 ¶ The tenth day † Ahiezer the sonne of Ammishaddai, prince of the children of Dan offred.

67 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine floure mingled with ople, for a meate offring,

68 A golden incense cup of ten shekels, full of incense,

69 A pong bullocke, a ramme, a lambe of a peere olde for a burnt offring,

70 An hee goate for a sinne offring,

71 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a peere olde: this was the offring of Ahiezer the sonne of Ammishaddai.

† The offering of Pagiel, or Phegiel.

72 ¶ The eleuenth day † Pagiel the sonne of Ocran prince of the children of Asher offred.

73 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine floure mingled with ople, for a meate offring,

74 A golden incense cup of ten shekels, full of incense,

75 A pong bullock, a ramme, a lambe of a peere old for a burnt offring,

76 An hee goate for a sinne offring,

77 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambs of a peere olde: this was the offring of Pagiel the sonne of Ocran.

† The offering of Ahira.

78 ¶ The twelft day † Ahira the sonne of Enan, prince of the children of Naphtali offred.

79 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine floure, mingled with ople, for a meate offring,

80 A golden incense cup of ten shekels, full of incense,

81 A pong bullocke, a ramme, a lambe of a peere olde for a burnt offring,

82 An hee goate for a sinne offring,

83 And for peace offerings, two bullocks, fiue rammes, fiue hee goates, fiue lambs of a peere old: this was the offering of Ahira the sonne of Enan.

f This was the offering of the princes, when Aaron did dedicate the Altar.

84 This was the f dedication of the Altar by the princes of Israel, when it was anopnted: twelue chargers of siluer, twelue siluer bowles, twelue incense cups of golde,

85 Euery charger conteining an hundreth and thirtie shekels of siluer, and euery bowle seuentie: all the siluer vessell conteined two thousand and foure hundreth shekels, after the shekell of the Sanctuarie.

86 Twelue incense cups of golde full of incense, conteining ten shekels euery cup, after the shekel of the Sanctuarie: al the gold of the incense cups was an hundreth and twentie shekels.

87 All the bullocks for the burnt offring were twelue bullocks, the rams twelue, the lambes of a peere olde twelue, with their meate offrings, and twelue hee goates for a sinne offring.

88 And all the bullocks for the peace offrings were foure and twentie bullocks, the rammes sirtie, the hee goates sirtie, the lambes of a peere olde sirtie: this was the dedication of the Altar, after that it was g anopnted.

g By Aaron.

89 And when Moses went into the h Tabernacle of the Congregation, to speake with God, he heard the voyce of one speaking vnto him from the Mercieseate, that was vpon the Arke of the Testimonie i betweene the two Cherubims, and he spake to him.

h That is, the Sanctuarie.

i According as he had promised, Exod. 25. 22.

CHAP. VIII.

2 The order of the lampes. 6 The purifying and offring of the Leuites. 24 The age of the Leuites, when they are receiued to seruice, and when they are dismissed.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seuen lampes shall giue light towarde the

a To that part which is ouer against the Candlestick, Exod. 25.37.

a forefront of the Candlestick.

3 And Aaron did so, lighting the lamps thereof toward the forefront of the candlestick, as the Lorde had commaunded Moses.

4 And this was the worke of the Candlestick, euen of golde beaten out with the hammer, both the shaft, and the flowres thereof * was beaten out with the hammer: b according to the paterne, which the Lorde had shewed Moses, so made he the Candlestick.

Exod. 25.18.

b And not set together of diuers pieces.

5 ¶ And the Lorde spake vnto Moses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

c In Ebrewe it is called the water of sinne, because it is made to purge sinne, as Chap. 19.9.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle c water of purification vpon them, and let them shaue al their flesh, and wash their clothes: so they shall be cleane.

8 Then they shall take a yong bullocke with his meate offring of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offring.

d That thou mayest doe this in presence of them all.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble d all the Congregation of the children of Israel.

10 Thou shalt bring the Leuites also before the Lorde, and the e children of Israel shall put their handes vpon the Leuites.

e Meaning, certaine of them in the name of the whole.

11 And Aaron shall offer the Leuites before the Lord, as a shake offring of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their handes vpon the heads of the bullocks, and make thou the one a sinne offering, and the other a burnt offering vnto the Lorde, that thou mayest make an atonement for f the Leuites.

13 And thou shalt set the Leuites before Aaron & before his sonnes, and offer them as a shake offring to the Lord.

14 Thus shalt thou separate the Leuites from among the children of Israel, and the Leuites shall be * mine.

Chap. 3.45.

15 And afterward shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them and offer them, as a shake offering.

Chap. 3.9.

f That is, they that are the first borne.

16 For they are freely giuen * vnto me from among the children of Israel, for such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

Exod. 13.2. luke 2.23.

17 * For all the first borne of the children of Israel are mine, both of man & of beast: since the day that I smote euery first borne in the land of Egypt, I sanctified them for my selfe.

18 And I haue taken the Leuites for all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, & to his sonnes from among the children of Israel, to doe the seruice of the g children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come neere vnto h the Sanctuarie.

g Which seruice the Israelites should else doe.

20 ¶ Then Moses and Aaron and al the Congregation of the children of Israel did with the Leuites, according vnto al that the Lord had commaunded Moses concerning the Leuites: so did the children of Israel vnto them.

h Because the Leuites goe in to the Sanctuarie in their name.

21 So the Leuites were purified, and washed their clothes, & Aaron offered them as a shake offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, i before Aaron and before his sonnes: as the Lord had commaunded Moses concerning the Leuites, so they did vnto them.

i In their presence, to serue them.

23 ¶ And the Lorde spake vnto Moses, saying,

24 This also belongeth to the Leuites: from fiue and twentie yeere olde and vpward, they shall goe in, to execute their office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they shall cease from executing the k office, and shall serue no more:

k Such office as was painefull, as to beare burdens and such like.

26 But they shall minister l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

l In singing Psalmes, instructing, counselling and keeping the things in order.

CHAP. IX.

2 The Passeouer is commaunded againe. 13 The punishment of him that keepeth not the Passeouer. 15 The cloude conducteth the Israelites through the wildernesse.

AND the Lord spake vnto Moses in the wildernesse of Sinai, in p first moneth of the seconde yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the * Passeouer at the time appointed thereunto.

Exod. 12.1. leuit. 23.5. chap. 28.16. deut. 16.2. Exod. 12.6. deut 16.6.

3 In the fourteenth day of this moneth at * euen, ye shall keepe it in his due season: according to a all the ordinances of it, and according to al the ceremonies thereof shall ye keepe it.

a Euen in all points as the Lord hath instituted it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.

5 And they kept the Passeouer in the fourteenth day of the first moneth at euen in the wildernesse of Sinai, according to all that the Lord had commaunded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled b by a dead man, that they might not keepe the Passeouer the same day: and they came before Moses and before Aaron the same day.

b By touching a corps, or being at the buriall.

7 And those men said vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not c offer an offering vnto the Lorde in the time thereunto appointed among the children of Israel?

c Or celebrate the Passeouer the fourteenth day of the first moneth.

8 Then Moses saide vnto them, Stand still, and I will heare what the Lorde will commaund concerning you.

9 ¶ And p Lord spake vnto Moses, saying,

10 Speake

10 Speake vnto the children of Israel and say, If any among you, or of your posteritie shall bee vncleane by the reason of a corps, or be in a long iourney, d he shal keepe the Passeouer vnto the Lord.

11 In the foureteenth day of the e second moneth at euen they shal keepe it: with vnleauened bread and sowre herbes shall they eate it.

12 They shall leaue none of it vnto the morning, *nor breake any bone of it: according to all the ordinances of the Passeouer shall they keepe it.

13 But the man that is cleane and is not in a f iourney, and is negligent to keepe the Passeouer, the same person shall be cut off from his people: because hee brought not the offering of the Lord in his due season, that man shall beare his ‖ sinne.

14 And if a stranger dwell among you, and will keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the maner thereof is, so shall he do: *ye shall haue one law both for the stranger, and for him that was borne in the same land.

15 ¶ *And when the Tabernacle was reared vp, a cloud couered the Tabernacle, namely, the Tabernacle of the Testimonie: g & at euen there was vpon the Tabernacle, as the ‡appearance of fire vntill morning.

16 So it was alway: the cloud couered it by day, g & the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterwarde the children of Israel iourneyed: g & in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the ‡ commandement of the h Lord the children of Israel iourneyed, and at the commandement of the Lord they pitched: as long as the cloude abode vpon the Tabernacle, * they ‡ lay still.

19 And when the cloud taried still vpon the Tabernacle a long time, the children of Israel kept the i watch of the Lord, & iourneyed not.

20 So when the cloude abode ‡ a fewe dayes vpon the Tabernacle, they abode in their tents according to the cõmandement of the Lord: for they iourneyed at the commandement of the Lord.

21 And though the cloude abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.

22 Or if the cloud taried two dayes, or a moneth, or a yeere vpon the Tabernacle, abiding thereon, the children of Israel *abode still, and iourneyed not: but when it was taken vp, they iourneyed.

23 At the commandement of the Lorde they pitched, and at the commandement of the Lord they iourneyed, keeping ‖ watch of the Lorde at the commandement of the Lord by the k hand of Moses.

d And cannot come where the Tabernacle is, when others keepe it.

e So that the vncleane, and they that are not at home, haue a moneth longer granted vnto them.

Exod. 12.46. *iohn* 19.36.

f When the Passeouer is celebrated.

‖ *Or, punishment of his sinne.*

Exod. 12.49.

Exod. 40 34.

g Like a pillar: reade Exod. 13. 21.

‡ *Ebr. mouth.*

h Who taught them what to do by the cloud.

1. *Cor.* 10.1.

‡ *Ebr. camped.*

i They waited when the Lord would signifie either their departure, or their abode by the cloud.

‡ *Ebr. dayes of number.*

Exod. 40.36,37. *reade verse* 18.

k Vnder the charge and gouernment of Moses.

CHAP. X.

2 *The vse of the siluer trumpets.* 11 *The Israelites depart from Sinai.* 14 *The captaines of the host are numbred.* 30 *Hobab refuseth to goe with Moses his sonne in law.*

AND the Lorde spake vnto Moses, saying,

2 Make thee two trumpets of siluer: of an whole piece shalt thou make them, that thou mayest vse them for the assembling of the Congregation, and for the departure of the campe.

3 And when they shal blowe with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blowe with one, then the Princes, or heads ouer the thousands of Israel shall come vnto thee.

5 But if ye blowe an alarme, then the campe of them that pitch on the b East part, shall goe forward.

6 If ye blowe an alarme the second time, then the host of them that lie on the c South side shall march: for they shall blowe an alarme when they remoone.

7 But in assembling the Congregation, ye shall blowe without an alarme.

8 And the sonnes of Aaron the Priest shall d blowe the trumpets, and ye shall haue them as a lawe for euer in your generations.

9 And when ye goe to warre in your land against the enemie that vexeth you, ye shall blowe an alarme with the trumpets, and ye shall be remembred before the Lord your God, and shall be saued from your enemies.

10 Also in the day of your e gladnes, and in your feast dayes, and in the beginning of your moneths, ye shal also blowe the trumpets ouer your burnt sacrifices, and ouer your peace offrings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the second yere, in the second moneth, and in the twentieth day of the moneth the cloud was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their ‖ iournayes out of the desert of Sinai, and the cloude rested in the wildernesse of Paran.

13 So they f first tooke their iourney at the commandement of the Lorde, by the hand of Moses.

14 ¶ *In the first place went the standerd of the hoste of the children of Iudah, according to their armies: and * Nahshon the sonne of Amminadab was ouer his band.

15 And ouer the bande of the tribe of the children of Issachar was Nethanel the sonne of Zuar.

16 And ouer the bande of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merari went forwarde bearing g the Tabernacle.

18 ¶ After, departed the standerd of the hoste of Reuben according to their armies, and ouer his bande was Elizur the sonne of Shedeur.

a Or of worke beaten out with the hammer.

b That is, the hoste of Iudah and they that are vnder his ensigne.

c Meaning, the hoste of Reuben.

d So that onely the Priests must blowe the trumpets, so long as the Priesthood lasted.

e When ye reioyce that God hath remooued any plague.

‖ *Or, when ye offer burnt offrings.*

‖ *Or, in keeping this order in their iourneyes.*

f From Sinai to Paran, Chap. 33.1.

Chap. 2.3.

Chap. 1.7.

g With all the appertenances thereof.

19 And ouer the band of the tribe of the children of Simeon was Shelumiel ꝑ sonne of Shurishaddai.

20 And ouer the band of the tribe of the children of Gad was Eliasaph the sonne of Deuel.

21 The Kohathites also went forward and h bare the * Sanctuarie, and the i former did set vp the Tabernacle against they came.

h Vpon their shoulders. *Chap.4.4.*
i The Merarites and Gershonites.

22 ¶ Then the standerd of the hoste of the children of Ephraim went forward according to their armies, and ouer his band was Elishama the sonne of Ammihud.

23 And ouer the band of the tribe of the sonnes of Manasseh was Gamliel the sonne of Pedazur.

24 And ouer the band of the tribe of the sonnes of Benjamin was Abidan the sonne of Gideoni.

25 ¶ Last, the standerd of the hoste of the children of Dan marched, k gathering all the hostes according to their armies: and ouer his band was Ahiezer the sonne of Ammishaddai.

k Leauing none behinde, nor any of the former that fainted in the way.

26 And ouer the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

28 l These were the remouings of the children of Israel according to their armies, when they marched.

l This was the order of their hoste when they remooued.

29 ¶ After, Moses said vnto m Hobab the sonne of Reuel the Midianite, the father in law of Moses, We goe into the place, of which the Lorde said, I will giue it you: Come thou with vs, and wee will doe thee good: for the Lord hath promised good vnto Israel.

m Some thinke that Reuel, Iethro, Hobab, and Keni were all one: Kimhi saith that Reuel was Iethroes father: so Hobab was Moses father in law. Iooke Exo. 2.18. and 3.1. & 4.18. & 18.1. & iudg. 4.11.

30 And he answered him, I will not go: but I will depart to mine owne countrey, and to my kinred.

31 Then hee said, I pray thee, leaue vs not: for thou knowest our camping places in the wildernesse: therefore thou mayest be ‡ our guide.

‡ *Ebr. eyes vntous.*

32 And if thou goe with vs, what goodnesse the Lord shall shew vnto vs, the same will we shew vnto thee.

33 ¶ So they departed from the n mount of the Lord, three dayes iourney: ꝑ Arke of ꝑ couenant of the Lord went before them in the three dayes iourney, to search out a resting place for them.

n Mount Sinai, or, Horeb.

34 And ꝑ cloud of the Lord was vpon thē by day, when they went out of the campe.

35 And when the Arke went forwarde, Moses said, *o Rise vp, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.

Psal.68.1,2.
o Declare thy might & power.
‡ *Ebr. to the ten thousand thousands.*

36 And when it rested, he said, Returne, O Lord, to the ‡ many thousands of Israel.

CHAP. XI.

1 The people murmureth, & is punished with fire. 4 The people lusteth after flesh. 6 They lothe Manna. 11 The weake faith of Moses. 16 The Lord diuideth the burden of Moses to seuentie of the Ancients. 31 The Lord sendeth Quailes. 33 Their lust is punished.

WHen the people became ‡ murmurers, ‡ it displeased the Lorde: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * consumed the vtmost part of the host.

‡ *Ebr. miniuſt complainers.*
‡ *Ebr. it was euill in the eares of the Lord.*
Psal.78.21.

2 Then the people cried vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And hee called the name of that place ‖ Taberah, because the fire of the Lord burnt among them.

‖ *Or, burning.*

4 ¶ And a number of a people that was among them, fell a lusting, and b turned away, and the children of Israel also wept, and said, Who shall giue vs flesh to eate?

a Which were of those strangers that came out of Egypt with them, Exo. 12.38.
b From God.

5 Wee remember the fish which we did eate in Egypt for c nought, the cucumers, and the pepons, and the leeks, and the onions, and the garleeke.

c For a small price, or good cheape.

6 But now our soule is d dried away, we can see nothing but this MAN.

d For the greedie lust of flesh. *Exod.16.31. wisd.16.20. psal.78.24. Iohn 6.31.*

7 (The MAN also was as * Coriander seed, and his colour like the colour of e bdellium.

e Which is a white pearle or precious stone.

8 The people went about and gathered it, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oile.

9 And when the dew fel downe vpon the hoste in the night, the MAN fell with it.)

10 ¶ Then Moses heard ꝑ people weepe throughout their families, euery man in the doore of his tent, and the wrath of the Lord was grieuously kindled: also Moses was grieued.

11 And Moses said vnto the Lord, Wherefore hast thou ‖ vexed thy seruant? and why haue I not found f fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

‖ *Or, euill intreated.*
f Or, wherein haue I displeased thee?

12 Haue I g conceiued all this people? or haue I begotten them, that thou shouldest say vnto mee, Carry them in thy bosome (as a nurse beareth the sucking childe) vnto the h land, for the which thou swarest vnto their fathers?

g Am I their father, that none may haue the charge of them but I?
h Of Canaan promised by an othe to our fathers.

13 Where should I haue flesh to giue vnto all this people? For they weepe vnto me, saying, Giue vs flesh, that we may eate.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with me, I pray thee, if I haue found fauour in thy i sight, kill mee, that I beholde not my miserie.

i I had rather die, then to see my griefe and miserie thus daily increase by their rebellion.

16 ¶ Then the Lord said vnto Moses, Gather vnto me seuentie men of the Elders of Israel, whome thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee,

17 And I will come downe, and talke with thee there, k and take of the Spirite, which is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee: so thou shalt not beare it alone.

k I wil distribute my spirit among them, as I haue done to thee.

18 Furthermore thou shalt say vnto the people,

people, l Be sanctified against to morowe, and yee shall eate flesh: for you haue wept in the eares of the Lord, saying, Who shall giue vs flesh to eate? for we were better in Egypt: therefore the Lorde will giue you flesh, and ye shall eate.

l Prepare your selues that ye be not vncleane.

19 Ye shall not eate one day nor two dayes, nor fiue dayes, neither tenne dayes, nor twentie dayes,

20 But a whole moneth, vntill it come out of your nostrels, and be lothesome vnto you, because ye haue m contemned the Lord, which is n among you, and haue wept before him, saying, Why came we hither out of Egypt?

m Or, cast him off, because ye refused Manna which hee appointed as most meete for you.

n Who leadeth and gouerneth you.

21 And Moses saide, Sixe hundreth thousand footemen are there of the people, o among whom I am: and thou sayest, I will giue them flesh, that they may eate a moneth long.

o Of whom I haue the charge.

22 Shall the sheepe and the beeues be slaine for them, to finde them? either shall all the fish of the Sea be gathered together for them to suffice them?

23 And the Lorde saide vnto Moses, Is * the Lords hand shortened? thou shalt see now whether my word shall come to passe vnto thee or no.

*Isa.50.2. & 59.1.

24 ¶ So Moses went out, and tolde the people the words of the Lord, and gathered seuentie men of the Elders of the people, and set them round about the Tabernacle.

25 Then the Lorde came downe in a cloude, and spake vnto him, and ‖ tooke of the Spirit that was vpon him, and put it vpon the seuentie Ancient men: and when the Spirit rested vpon them, then they prophecied, and did not p cease.

‖Or, seperated, as verse 17.

p From that day the spirit of prophecie did not faile them.

26 But there remained two of the men in the hoste: the name of the one was Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophecied in the hoste.

27 Then there ran a yong man, and told Moses, and saide, Eldad and Medad doe prophecie in the hoste.

28 And Joshua the sonne of Nun the seruant of Moses, one of his q yong men answered, and said, My lord Moses, r forbid them.

q Or, a yong man whom he had chosen from his youth.

r Such blinde zeale was in the Apostles, Mar. 9. 38, luke 9. 49.

29 But Moses said vnto him, Enuiest thou for my sake? yea, would God that all the Lords people were Prophets, and that the Lord would put his Spirit vpon them.

30 And Moses returned into the host, he and the Elders of Israel.

31 Then there went forth a winde from the Lorde, and * brought quailes from the Sea, and let them fall vpon the campe, a dayes iourney on this side, and a dayes iourney on the other side roundé about the hoste, and they were about two cubites aboue the earth.

*Exod. 16. 13. psal 78. 26, 27.

f Of Homer, reade Leuit. 27. 16. also it signifieth an heape, as Exod. 8. 14. iudg. 15, 16.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the quailes: he that gathered the least, gathered ten f Homers full, and they spred them abroad for their vse round about the hoste.

33 While ‖ the flesh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord * smote the people with an exceeding great plague.

‖Or, yet.

*Psal. 78. 31.

34 So the name of the place was called ‖ Kibroth-hattaauah: for there they buried the people that fell a lusting.

‖Or, graues of lust.

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses. 10 Miriam is stricken with leprosie, and healed at the prayer of Moses.

AFterward Miriam and Aaron ‖ spake against Moses, because of the woman of Ethiopia whom he had maried (for he had maried a woman of Ethiopia)

‖Or, murmured.

a Zipporah Moses wife was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name. Ecclus. 45. 4.

2 And they said, What? hath the Lord spoken but onely by Moses? hath he not spoken also by vs? and the Lord heard this.

3 (But Moses was a very * meeke man, aboue all the men that were vpon the earth)

b And so bare with their grudgings, although he knewe them.

4 And by & by the Lord said vnto Moses, & vnto Aaron, & vnto Miriam, Come out ye three vnto the Tabernacle of ‖ Congregation: and they three came foorth.

c These were the two ordinarie meanes.

5 Then the Lord came downe in the pillar of the cloude, and stoode in the doore of the Tabernacle, and called Aaron and Miriam, and they both came foorth.

6 And he said, Heare now my wordes, If there be a Prophet of the Lorde among you, I wil be knowen to him by a c vision, and will speake vnto him by dreame.

d In all Israel which was his Church. Exod. 33. 11.

7 My seruant Moses is not so, who is faithfull in d all mine house.

8 Vnto him will I speake * mouth to mouth, and by vision, and not in darke wordes, but he c shall see the similitude of the Lord. Wherefore then were ye not afraide to speake against my seruant, euen against Moses?

e So farre as any man was able to comprehende, which he calleth his backe partes, Exod. 33. 23.

9 Thus the Lord was very angry with them, and departed.

10 Also the cloude departed from the f Tabernacle: and behold, Miriam was leprous like snowe: and Aaron looked vpon Miriam, and behold, she was leprous.

f From ye doore of the Tabernacle.

11 Then Aaron said vnto Moses, Alas, my Lorde, I beseech thee, lay not the sinne vpon vs, which we haue foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, be as one g dead, of whom the flesh is halfe consumed, when he commeth out of his mothers woombe.

g As a childe that commeth out of his mothers belly dead, hauing as it were but the skinne.

13 Then Moses cried vnto the Lord, saying, O God, I beseech thee, heale her nowe.

14 ¶ And the Lord said vnto Moses, If her father had h spit in her face, should she not haue bene ashamed seuen dayes? let her be * shut out of the host seuen dayes, and after, she shalbe receiued.

h In his displeasure. Leuit. 13. 46.

15 So Miriam was shut out of the hoste seuen dayes, and the people remoued not, till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to search the land of Canaan. 24 They bring of the fruite of the lande.

also will not be with you.

r They could not be stayed by any meanes.

44 Yet they presumed r obstinately to go up to the top of the mountaine: but the Arke of the couenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites & the Canaanites, which dwelt in that mountaine, came downe, and smote them, * and consumed them vnto Hormah.

Deut.1.44.

CHAP. XV.

2 The offerings which the Israelites shoulde offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

AND the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, & say vnto them,* When ye be come into the a lande of your habitations, which I giue vnto you,

Leuit.23.10.

a Into the land of Canaan.

3 And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice * ‖ to fulfill a vowe, or a free offering, or in your feastes, to make a * sweete sauour vnto the Lord of the heard, or of the flocke,

Leuit.22.21.

‖Or, *separate.*

Exod.29.18.

4 Then * let him that offereth his offering vnto the Lorde, bring a meate offering of a tenth deale of fine flowre, mingled with the fourth part of an b hin of oile.

Leuit.2.1.

b Reade Exod. 29 40.

5 Also thou shalt prepare the fourth part of an hin of wine to be powred on a lambe, appointed for the burnt offering or any offering.

6 And for a ramme, thou shalt for a meate offering, prepare two tenth deales of fine flowre, mingled with the third part of an hin of oile.

c The liquour was so called, because it was powred on the thing that was offered.

7 And for a c drinke offering, thou shalt offer the third part of an hin of wine, for a sweet sauour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vowe or a peace offering to the Lord,

‖Or, *three omers.*

9 Then let him offer with the bullocke a meate offering of ‖ three tenth deales of fine flowre, mingled with halfe an hin of oile.

10 And thou shalt bring for a drinke offering halfe an hin of wine, for an offering made by fire of a sweet sauor vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

d Euery sacrifice of beastes must haue their meate offring & drinke offring, according to this proportion.

12 According to the number d that ye prepare to offer, so shall ye doe to euery one according to their number.

13 All that are borne of the countrey, shal doe these things thus, to offer an offering made by fire of sweet sauour vnto the Lord.

14 And if a stranger sojourne with you, or whosoeuer be among you in your generations, and will make an offering by fire of a sweete sauour vnto the Lord, as ye doe, so he shall doe.

Exod.12.49. chap.9.14.

15 * One ordinance shalbe both for you of the Congregation, and also for the stranger that dwelleth with you, euen an ordinance for euer in your generations: as you are, so shall the stranger be before the Lord.

16 One lawe and one maner shall serue both for you and for the stranger that sojourneth with you.

17 ¶ And the Lorde spake vnto Moses, saying,

* 18 Speake vnto the children of Israel, and say vnto them, When ye be come into the land, to the which I bring you,

19 And when ye shall eat of the bread of the land, ye shall offer an heaue offering vnto the Lord.

20 Ye shall offer vp a cake of the first of your e dough for an heaue offering: *as the heaue offering of the barne, so ye shall lift it vp.

e Which is made of the first corne ye gather.

Leuit.23.14.

21 Of the first of your dough ye shal giue vnto the Lord an heaue offering in your generations.

22 ¶ And if ye f haue erred, and not obserued all these commaundements, which the Lord hath spoken vnto Moses,

f As by ouersight or ignorance, reade Leuit.4.2,13.

23 Euen all that the Lord hath commanded you by the hand of Moses, from the first day that the Lorde commaunded Moses, and hencefoorward among your generations:

24 And if so be that ought be committed ignorantly of the g Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweete sauour vnto the Lord, with the meat offering and drinke offering thereto, according to the * maner, and an he goat for a sinne offering.

g Some reade from the eyes of the cõgregation: that is, which is hidde from the congregation.

Leuit.4.1.

25 And the Priest shall make an atonement for all the Congregation of ẏ children of Israel, and it shalbe forgiuen them: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lorde, and their sinne offering before the Lord for their ignorance.

26 Then it shall be forgiuen all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ *But if any one person sin through ignorance, then he shall bring a she goate of a yere olde for a sinne offering.

Leuit.4.27.

28 And the Priest shall make an atonement for the ignorant person when hee sinneth by ignorance before the Lord, to make reconciliation for him: and it shalbe forgiuen him.

29 Ye that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one lawe, who so doth sinne by ignorance.

30 ¶ But the person that doeth ought ‡ presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shalbe cut off from among his people.

‡ *Ebr. with an hie hand: that is, in contempt of God.*

31 Because he hath despised the word of the Lord, and hath broken his commandement: that person shalbe vtterly cut off: his h iniquitie shalbe vpon him.

h He shall susteine the punishment of his sinne.

32 ¶ And while the children of Israel were in the wilderneſſe, they found a man that gathered sticks vpon ẏ Sabbath day.

33 And they that founde him gathering sticks, brought him vnto Moses and to Aaron, and vnto all the Congregation,

34 And they put him in * warde: for it was not declared what should be done vnto him.

Leuit.24.12.

35 Then the Lord said vnto Moses, This man shall die the death: and let all the multitude

rimde stone him with stones without the hoste.

36 And all the Congregation brought him without the host, and stoned him with stones, and hee died, as the Lord had commanded Moses.

37 ¶ And the Lorde spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they make them * fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ribband of blue like.

39 And yee shall haue the fringes, that when ye looke vpon them, ye may remember all the commandements of the Lorde, and doe them: and that yee seeke not after your owne heart, nor after your owne eies, after the which ye go a [i] whoring:

40 That ye may remember & do all my comandements, & be holy vnto your God.

41 I am the Lorde your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

1 *The rebellion of Korah, Dathan, and Abiram.* 31 *Korah and his company perisheth.* 41 *The people the next day murmure.* 49 *Fourteene thousand and seuen hundred are slaine for murmuring.*

NOwe * Korah the sonne of Izhar, the sonne of Kohath, the sonne of Leui [‖went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp against Moses, with certeine of the children of Israel, two hundreth and fiftie captaines of the assemblie, * famous in the Congregation, and men of renowme:

3 Who gathered themselues together against Moses, and against Aaron, and said vnto them, [a] Yee take too much vpon you, seeing all the Congregation is holy, [b] euery one of them, and the Lorde is among them: wherefore then lift yee your selues aboue the Congregation of the Lord?

4 But when Moses heard it, he fell vpon his face,

5 And spake to Korah and vnto all his company, saying, To morrow the Lorde will shew who is his, and who is holy, and who ought to approch nere vnto him: and whom hee hath [c] chosen, hee will cause to come nere to him.

6 This doe therefore, Take you censers, both Korah, and all his company,

7 And put fire therein, and put incense in them before the Lord to morrow: and the man whom the Lord doeth chuse, the same shalbe holy: [d] yee take too much vpon you, ye sonnes of Leui.

8 Againe Moses said vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to doe the seruice of the Tabernacle of the Lorde, and to stand before the Congregation and to minister vnto them?

10 He hath also taken thee to [e] him, & all thy brethren the sonnes of Leui with thee, and seeke ye the office of the Priest also?

11 For which cause, thou, and all thy company are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathan and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a small thing that thou hast brought vs out [f] of a land that floweth with milke and honie, to kill vs in the wildernesse, except thou make thy selfe lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and honie, neither giuen vs inheritance of fields and vineyards: wilt thou [g] put out the eyes of these men? we will not come vp.

15 Then Moses waxed very angry, & said vnto [h] the Lord, * Looke not vnto their offring: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Be thou and all thy company [h] before the Lord: both thou, they, and Aaron to morrow:

17 And take euery man his censer, and put incense in them, & bring yee euery man his censer before the Lorde, two hundreth and fiftie censers: thou also and Aaron, euery one his censer.

18 So they tooke euery man his censer, and put fire in them, & laid incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the [i] multitude against them vnto the doore of the tabernacle of the Congregation: then the glorie of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces, & said, O God the God of the spirits, ‖of all flesh, hath not one man onely sinned, & wilt thou be wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye perish [k] in all their sinnes.

27 So they gate them away from the Tabernacle of Korah, Dathan and Abiram on euery side: and Dathan & Abiram came out & stood in the doore of their tents with their wiues, & their sonnes, & their little children.

28 And Moses sayde, Hereby yee shall know that the Lord hath sent me to doe all these workes: for I haue not done them of mine owne [l] minde.

29 If

Deut.22.12. matth.23.5.

[i] By leauing Gods commandements, and following your owne fantasies.

Chap.27.3. eccles.45.18. iude 11.

‖*Or, tooke other with him.*

‖*Or, before Moses.*

Chap.26.9.

[a] Or, let it suffice you: meaning, to haue abused them thus long.

[b] All are alike holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.

[c] To be the priest and to offer.

[d] He layeth the same to their charge iustly, wherewith they wrongfully charged him.

[e] To serue in the Congregation, as in the verse before.

[f] Thus they spake contemptuously, preferring Egypt to Canaan.

[g] Wilt thou make them, that searched the land, beleeue that they saw not that which they saw? *Gene.4.4,5.*

[h] At the doore of the Tabernacle,

[i] All that were of their faction.

‖*Or, of euery creature.*

[k] With them that haue committed so many sinnes.

[l] I haue not forged them of mine owne braine.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make [m] a new thing, and the earth open her mouth, & swallowe them vp with all that they haue, and they goe downe quicke into [n] the pit, then yee shall vnderstand that these men haue prouoked the Lord.

31 ¶ And assoone as he had made an end of speaking al these woords, euen the ground claue asunder that was vnder them,

32 And the earth * opened her mouth, and swallowed them vp, with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe alive into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the crie of them: for they said, Let vs flee, lest the earth swallow vs vp.

35 But there came out a fire from the Lord, and consumed the two hundreth and fiftie men that offered the incense.

36 ¶ And the Lorde spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that hee take vp the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed,

38 The censers, I say, of these sinners, that destroyed [o] themselues: and let them make of them broad plates for a couering of the altar: for they offered them before the Lord, therefore they shalbe holy, and they shalbe [p] a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brasen censers which they, that were burnt, had offered, and made broad plates of them for a couering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come neere to offer incense before the Lorde, that hee be not like [q] Korah and his companie, as the Lord said to him by the hand of Moses.

41 ¶ But on the morow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Ye haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses & against Aaron, then they [‖] turned their faces towarde the Tabernacle of the Congregation: and behold, the cloud couered it, and the glorie of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lorde spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

46 And Moses said vnto Aaron, Take the censer and put fire therein of the Altar, and put therein incense, and go quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron tooke as Moses commanded him, & ran into the middes of the Congregation, & behold, the [s] plague was begun among the people, and he put in incense, & made an atonement for the people.

48 And when hee stoode betweene the dead, and them that were aliue, the [t] plague was staied.

49 So they died of this plague fourteene thousand and seuen hundreth, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was staied.

CHAP. XVII.

2 The twelue rodes of the twelue princes of the tribes of Israel. 8 Aarons rodde buddeth, and beareth blossoms, 10 for a testimonie against the rebellious people.

AND the Lorde spake vnto [a] Moses, saying,

2 Speake vnto the children of Israel, & take of euery one of them a rod, after the house of their fathers, of all their princes according to the familie of their fathers, euen twelue rods: and thou shalt write euery mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euery rod shalbe for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, * where I will declare my selfe to you. *Exod.25.22.*

5 And the mans rod, whome I [b] chuse, shall blossome: and I will make cease from me the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, & al their princes gaue him a rod, one rod for euery prince, according to the houses of their fathers, euen twelue rods, & the rod [c] of Aaron was among their rods.

7 And Moses laid the rodes before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morow went into the Tabernacle of the Testimonie, behold, the rodde of Aaron [d] for the house of Leui was budded, and brought forth buds, and brought forth blossoms, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 ¶ After, the Lord sayde vnto Moses, * Bring Aarons rodde againe before the Testimonie to be kept for a token to the rebellious children, and thou shalt cause their [e] murmurings to cease from me, that they die not. *Heb.9.4.*

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, [f] wee are dead, we perish, we are all lost:

13 Whosoeuer commeth neere, or approcheth to the Tabernacle of the Lorde, shall die: shall we be consumed and die?

CHAP. XVIII.

1.7 The office of Aaron & his sonnes, 2 with the Leuites.

m Or, shew a strange sight.

n Or, deepe, and darke places of the earth.

o Which were the occasion of their owne death.

p Of Gods iudgements against rebels.

q Who presumed aboue his vocation.

‖ Or, fled: to wit, Moses & Aaron.

r For it was not lawfull to take any other fire, but of the Altar of burnt offring, Leuit. 10.1.

s God had begun to punish the people.

t God drewe backe his hand and ceased to punish them.

a While he was in the doore of the Tabernacle.

b To be the chiefe Priest.

c Though Iosephs tribe was diuided into twe in the distribution of the land, yet here it is but one, and Leui maketh a tribe.

d To declare that God did chuse the house of Leui to serue him in the Tabernacle.

e Grudging that Aaron should be hie Priest.

f The Chalde text describeth thus their murmuring: We die by the sword, the earth swalloweth vs vp, the pestilence doth consume vs.

Leuites. 8 The Prieſts part of the offrings. 20 God is their portion. 26 The Leuites haue the tythes, and offer the tenths thereof to the Lord.

AND the Lord ſaide vnto Aaron, Thou, and thy ſonnes and thy fathers houſe with thee, ſhall beare [a] the iniquitie of the Sanctuarie: both thou & thy ſonnes with thee ſhal beare the iniquitie of your Prieſts office.

2 And bring alſo with thee thy brethren of the tribe of Leui, of the familie of thy father, which ſhall be ioyned with thee, and miniſter vnto thee: but thou, & thy ſonnes with thee ſhall miniſter before the Tabernacle of the teſtimonie:

3 And they ſhall [b] keepe thy charge, euen the charge of all the Tabernacle: but they ſhall not come neere the inſtruments of the Sanctuarie, nor to the Altar, leaſt they die, both they and you:

4 And they ſhalbe ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the ſeruice of the Tabernacle: and no ſtranger ſhall come neere vnto you:

5 Therefore ſhall ye keepe the charge of the Sanctuarie, & the charge of the Altar: ſo there ſhall fall no more wrath vpon the children of Iſrael.

6 For loe, I haue * taken your brethren the Leuites from among the children of Iſrael, which as a gift of yours, are giuen vnto the Lord, to doe the ſeruice of the Tabernacle of the Congregation.

7 But thou, and thy ſonnes with thee ſhall keepe your Prieſts office for al things of the altar, and within the vaile: therefore ſhal ye ſerue: for I haue made your Prieſts office [c] an office of ſeruice: therefore þ ſtranger that commeth neere, ſhalbe ſlaine.

8 ¶ Againe the Lord ſpake vnto Aaron, Beholde, I haue giuen thee the keeping of mine [d] offrings, of al the halowed things of the children of Iſrael: vnto thee I haue giuen them for the anointings ſake, and to thy ſonnes for a perpetuall ordinance.

9 This ſhall be thine of the moſt holy things, reſerued from the [e] fire: all their offring of al their meat offring, and of al their ſinne offring, & of all their treſpaſſe offring, which they bring vnto me, that ſhalbe moſt holy vnto thee, and to thy ſonnes.

10 In the moſt [f] holy place ſhalt thou eate it: euery male ſhall eate of it: it is holy vnto thee.

11 This alſo ſhall be thine: the heaue offring of their gift, with all the ſhake offrings of the children of Iſrael: I haue giuen them vnto thee and to thy ſonnes and to thy [g] daughters with thee, to be a duetie for euer: all the cleane in thine houſe ſhall eate of it.

12 All the [h] fat of the oyle, and all the fat of the wine, and of the wheate, which they ſhal offer vnto the Lord for their firſt fruits, I haue giuen them vnto thee.

13 And the firſt ripe of all that is in their land, which they ſhall bring vnto the Lord, ſhall be thine: all the cleane in thine houſe ſhall eate of it.

14 * Euery thing ſeparate from þ com-

mon vſe in Iſrael, ſhall be thine.

15 All that firſt openeth the * matrice of any fleſh, which they ſhall offer vnto the Lord, of man or beaſt, ſhalbe thine: but the firſt borne of man ſhalt thou redeeme, & the firſt borne of the vncleane beaſt ſhalt thou redeeme.

16 And thoſe that are to be redeemed, ſhalt thou redeeme from the age of a moneth, according to thy eſtimation, for the money of fiue ſhekels, after the ſhekel of the Sanctuarie, * which is twentie gerahs.

17 But the firſt borne of a kowe, or the firſt borne of a ſheepe, or the firſt borne of a goate ſhalt thou not [i] redeeme: for they are holy: thou ſhalt ſprinkle their blood at the altar, and thou ſhalt burne their fat: it is a ſacrifice made by fire for a ſweete ſauour vnto the Lord.

18 And þ fleſh of them ſhalbe thine, * as the ſhake breaſt, and as the right ſhoulder ſhalbe thine.

19 All the heaue offerings of the holy things which the children of Iſrael ſhal offer vnto the Lord, haue I giuen thee, & thy ſonnes, and thy daughters with thee, to be a duetie for euer: it is a perpetuall couenant [k] of ſalt before the Lorde, to thee and to thy ſeede with thee.

20 ¶ And the Lorde ſaide vnto Aaron, Thou ſhalt haue none inheritance in their [l] land, neither ſhalt thou haue any part among them: * I am thy part and thine inheritance among the children of Iſrael.

21 For behold, I haue giuen the children of Leui, all the tenth in Iſrael for an inheritance, for their ſeruice which they ſerue in the Tabernacle of the Congregation.

22 Neither ſhal the children of Iſrael any more [m] come neere the Tabernacle of the Congregation, leſt they ſuſteine ſinne, & die.

23 But the Leuites ſhal do the ſeruice in the Tabernacle of þ Congregation, & they ſhal beare [n] their ſinne: it is a law for euer in your generations, that among the children of Iſrael they poſſeſſe none inheritance.

24 For the tithes of the children of Iſrael, which they ſhal offer as an offring vnto the Lord, I haue giuen the Leuites for an inheritance: therefore I haue ſaide vnto them, Among the children of Iſrael, ye ſhal poſſeſſe none inheritance.

25 ¶ And the Lorde ſpake vnto Moſes, ſaying,

26 Speake alſo vnto the Leuites, & ſay vnto them, When ye ſhall take of the children of Iſrael the tithes, which I haue giuen you of them for your inheritance, then ſhall ye take an heaue offring of that ſame for the Lord, euen the tenth part of the tithe.

27 And your heaue offring ſhalbe reckened vnto you, as the [o] corne of the barne, or as the abundance of the wine preſſe.

28 So ye ſhal alſo offer an heaue offring vnto the Lorde of all your tithes, which ye ſhall receiue of the children of Iſrael, and ye ſhall giue thereof the Lords heaue offering to Aaron the Prieſt.

29 Ye ſhal offer of all your [p] gifts all the Lords heaue offrings: of all the [q] fat of the ſame ſhall ye offer the holy things thereof.

30 There-

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[a] If you treſpaſſe in any thing concerning the ceremonies of the Sanctuarie, or your office, you ſhalbe puniſhed.

[b] That is, the things which are committed to thee: or, which thou doeſt inioyne them.

[c] Which was not of the tribe of Leui.

Chap. 3. 45.

Or, a gift.

[d] As the firſt fruit, firſt borne, and the tenths.

[e] That which was not burned, ſhould be the Prieſtes.

[f] That is, in the ſanctuarie, betweene the court and the Holieſt of all.

[g] Reade Leuit. 10, 14.

[h] That is, the chiefeſt, or the beſt.

Leuit. 17. 28.

Exo. 13. 2. & 22, 29. leuit. 27. 26. chap. 3. 13.

Exod. 30. 13. leuit 27. 25. chap. 3. 47. ezek. 45. 12.

[i] Becauſe they are appointed for ſacrifice.

Exod. 29. 26. leuit. 7. 30.

[k] That is, ſure, ſtable, and incorruptible.

[l] Of Canaan. *Deu. 10. 9. & 18. 2. ioſh. 13. 14, 33. ezek. 44. 28.*

[m] To ſerue therein: for the Leuites are put in their place.

[n] If they faile in their office, they ſhalbe puniſhed.

[o] As acceptable as the fruite of your owne ground or vineyarde.

[p] Which ye haue receiued of the children of Iſrael.

[q] Read verſe 12.

30 Therefore thou shalt say vnto them, When ye haue offered the fat thereof, then it shalbe counted vnto the Leuites, as the encrease of the corne flooze, or as the encrease of the wine presse.

r As in the 11. verse.

31 And ye shall eate it in all r places, yee, and your houshoides: for it is your wages for your seruice in the Tabernacle of the Congregation.

f Ye shall not be punished therefore.

32 And ye shall f beare no sinne by the reason of it when ye haue offered the fat of it: neither shall ye pollute the holy t things of the children of Israel, lest ye die.

t The offerings which the Israelites haue offered to God.

CHAP. XIX.

2 The sacrifice of the red kow. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dyeth in a tent.

AND the Lorde spake to Moses and to Aaron, saying,

2 a This is the ordinance of the lawe, which the Lord hath commaunded, saying, Speake vnto the children of Israel that they bring thee a red kowe without blemish, wherein is no spot, vpon the which neuer came yoke.

a According to this law and ceremonie, ye shall sacrifice the red kowe.

3 And ye shall giue her vnto Eleazar the Priest, that he may bring her * without the hoste, and cause her to b be slaine before his face.

Hebr. 13.11.
b By another Priest.

4 Then shall Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seuen times,

Hebr. 9.13.

5 And cause the kow to be burnt in his sight: with her * skin, and her flesh, and her blood, and her dounig shall he burne her.

Exod. 29.14. *Leuit.* 4.11,12.

6 Then shal d Priest take Cedar wood, and hyssope, and skarlet lace, and cast them in the middest of the fire where the kowe burneth.

c Meaning, Eleazar.

7 Then shal d c Priest wash his clothes, and he shall wash his flesh in water, & then come into the hoste, and the Priest shall be vncleane vnto the euen.

d The inferiour Priest who killed her and burned her.

8 And he that e burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntill the euen.

e Or, the water of separation, because that they that were separate for their vncleannes, were sprinkled therewith and made cleane, Chap. 8.7. It is also called holy water, because it was ordeined to an holy vse, Cha. 5.17.

9 And a man that is cleane, shall take vp the ashes of the kowe, and put them without the hoste in a cleane place: and it shalbe kept for the Congregation of the children of Israel for a e sprinkling water: it is a sinne offering.

f With the sprinkling water.

10 Therfore he that gathereth the ashes of the kowe, shall wash his clothes, and remaine vncleane vntill euen: and it shall be vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

g So that hee should not be esteemed to be of the holy people, but as polluted and excommunicate person.

11 He that toucheth the dead body of any man, shalbe vncleane euen seuen dayes.

12 He shall purifie himselfe f therewith the third day, and the seuenth day he shall be cleane: but if he purifie not himselfe the third day, then the seuenth day he shall not be cleane.

13 Whosoeuer toucheth the corps of any man that is dead, & purgeth not himselfe, defileth the Tabernacle of the Lorde, and that person shall be g cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shall be vncleane, and his vncleannesse shall remaine still vpon him.

14 This is the lawe, When a man dieth in a tent, al that come into the tent, & al that is in the tent, shalbe vncleane seuen dayes,

15 And al the vessels that be open, which haue no ‡couering fastened vpon them, shal be vncleane.

‡ *Ebr.* a couering of cloth.

16 Also whosoeuer toucheth one that is slaine with a sworde in the fielde, or a dead person, or a bone of a dead man, or a graue, shalbe vncleane seuen dayes.

17 Therefore for an vncleane person they shall take of the burnt ashes of the h sinne offring, and i pure water shal be put thereto in a vessell.

h Of the red kowe burnt for sinne.

i Water of the fountaine or riuer.

18 And a k cleane person shall take hyssop and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

k One of the Priestes, which is cleane.

19 And the cleane person shall sprinkle vpon the vncleane the third day, and the seuenth day, and he shall purifie himselfe the seuenth day, and l wash his clothes, and wash himselfe in water, and shall be cleane at euen.

l Because he had bene among them that were vncleane: or els had touched the water, as verse 21.

20 But the man that is vncleane and purifieth not himselfe, that person shall be cut off from among the congregation, because he hath defiled the Sanctuarie of the Lorde: and the sprinkling water hath not bene sprinkled vpon him: therefore shall he be vncleane.

21 And it shalbe a perpetuall lawe vnto them, that he that sprinkleth the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shall be vncleane vntill euen.

22 And whatsoeuer the vncleane person toucheth, shall be vncleane: and the person that toucheth m him, shalbe vncleane vntill the euen.

m That is, vncleane.

CHAP. XX.

1 Miriam dieth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denieth the Israelites passage. 25. 28 The death of Aaron, in whose name Eleazar succeedeth.

THen the children of Israel came with the whole Congregation to the desert of Zin in the first a moneth, and the people abode at Kadesh where b Miriam died, and was buried there.

a This was foure tie yeeres after their departure from Egypt.

b Moses and Aarons sister.

2 But there was no water for the Congregation, and they c assembled themselues against Moses and against Aaron.

c Another rebellion was in Raphidim, Exod. 17 and this was in Kadesh.

3 And the people chode with Moses, and spake, saying, Would God we had perished, *when our brethren died before the Lord.

*Chap. 11.33. *Exod.* 17.2.

4 * Why haue ye thus brought d Congregation of the Lord vnto this wilderne, that both we, & our cattell should die there?

5 Wherefo e nowe haue ye made vs to come vp from Egypt, to bring vs into this miserable place, which is no place of seede, nor figs, nor vines, nor pomegranates: neither is there any water to drinke.

6 Then Moses and Aaron went from the

the assemblie vnto the doore of the Tabernacle of the Congregation, & fell vpon their faces: and the glorie of the Lorde appeared vnto them.

7 ¶ And the Lorde spake vnto Moses, saying,

8 Take the [d] rod, and gather thou and thy brother Aaron the Congregation together, and speake yee vnto the rocke before their eies, and it shall giue forth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation, and their beasts drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the congregation together before the rocke, and Moses said vnto them, Heare now, ye rebels: [e] shall we bring you water out of this rocke?

11 Then Moses lift vp his hand, & with his rodde he smote the rocke twise, and the water came out abundantly: so the Congregation, and their beasts dranke.

12 ¶ Againe the Lord spake vnto Moses, and to Aaron, Because ye beleeued me not, to [f] sanctifie mee in the presence of the children of Israel, therefore yee shall not bring this Congregation into the lande which I haue giuen them.

13 This is the water of [g] Meribah, because the children of Israel strone with the Lord, and he [h] was sanctified in them.

14 ¶ Then Moses sent messengers from Kadesh vnto the King of [i] Edom, saying, Thus saith thy brother Israel, Thou knowest all the trauell that we haue had,

15 Howe our fathers went downe into Egypt, & wee dwelt in Egypt a long time, where the Egyptians handled vs euill, and our fathers.

16 But when we cried vnto the Lord, he heard our voice, & sent an Angell, and hath brought vs out of Egypt, and beholde, we are in the citie Kadesh, in thine vtmost border.

17 I pray thee that we may passe thorow thy countrey: wee will not goe thorow the fieldes nor thy vineyardes, neither will we drinke of the water of the Welles: we will goe by the ‖ kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

18 And Edom answered him, ‖ Thou shalt not passe by mee, lest I come out against thee with the sword.

19 Then the children of Israel said vnto him, We will go vp by the hie way: and if I and my cattel drinke of thy water, I will then pay for it: I will onely (without any harme) goe thorow on my feet.

20 He answered againe, Thou shalt not goe thorow. Then ‖ Edom came out against him with much people, and with a mightie power.

21 Thus Edom denied to giue Israel passage thorow his countrey: wherefore Israel [k] turned away from him.

22 ¶ And when the children of Israel with all the Congregation departed from * Kadesh, they came vnto the mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shall be [l] gathered vnto his people: for he shall not enter into the lande, which I haue giuen vnto the children of Israel, because ye ‖ disobeyed my commandement at the water of ‖ Meribah.

25 Take * Aaron and Eleazar his sonne, and bring them vp into the mount Hor,

26 And caue Aaron to put off his garments, and put them vpon Eleazar his sonne: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commanded: and they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: * so Aaron died there in the top of the mount: and Moses and Eleazar came downe from off the mount.

29 When all the Congregation saw that Aaron was dead, all the house of Israel ‖ wept for Aaron thirtie dayes.

CHAP. XXI.

3 Israel vanquisheth king Arad. 6 The fierie serpents are sent for the rebellion of the people. 24. 33 Sihon and Og are ouercome in battell.

WHen * King Arad the Canaanite, which dwelt towarde the South, heard tell that Israel came by the [a] way of the spies, then fought he against Israel, and tooke of them prisoners.

2 So Israel vowed a vow vnto the Lord, and said, If thou wilt deliuer and giue this people into mine hand, then I will vtterly destroy their cities.

3 And the Lord heard the voice of Israel, and deliuered them the Canaanites: and they vtterly destroyed them & their cities, and called the name of the place ‖ * Hormah.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to [b] compasse the lande of Edom: and the people were sore grieued because of the way.

5 And the people spake against God and against Moses, saying, Wherefore haue ye brought vs out of Egypt, to die in the wildernesse? for here is neither bread nor water, and our soule * lotheth this light [c] bread.

6 * Wherefore the Lord sent [d] fierie serpents among the people, which stung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses, and saide, Wee haue sinned: for we haue spoken against the Lorde, and against thee: pray to the Lord, that he take away the serpents from vs: and Moses prayed for the people.

8 And the Lord said vnto Moses, Make thee a fierie serpent, and set it vp ‖ for a signe, that as many as are bitten, may looke vpon it, and liue.

9 * So Moses made a serpent of braſſe, and set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of braſſe, and ‖ liued.

10 * And

l Reade Gen. 25.8.

‖ Or, rebelled.

‖ Or, strife. Chap. 33.38. deut. 32.50.

‖ Or, mourned.

Chap. 33.40.

a By that way which their spies, that searched the dangers, found to be most safe.

‖ Or, destruction. Iudg. 1.17.

b For they were forbidden to destroy it, Deu. 2.5.

Chap. 11.6.

c Meaning Manna, which they thought did not nourish. Wisd. 16.1,5. 1. cor. 10.9.

d For they that were stung therewith, were so inflamed with the heate thereof, that they died.

‖ Or, vpon a pole.

2. King. 18.4. iohn 3.14.

‖ Or, recouered.

d Wherewith thou diddest miracles in Egypt, and diddest diuide the Sea.

e The punishment which followed heereof, declared that Moses and Aaron beleeued not the Lordes promise, as appeareth vers. 12.

f That the children of Israel should beleeue and acknowledge my power, and so honour me.

g Or, strife, and contention, chap. 27.14.

h By shewing himselfe almighty, and maintei. ning his glorie.

i Because Iaakob or Israel was Esaus brother, who was called Edom.

‖ Or, high way.

‖ Or, come not.

‖ Or, the Edomites.

k To passe by another way.

Chap. 33.37.

Chap. 33.43.

10 * And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched ‖ in Ie-abarim, in the wildernesse, which is before Moab on the East side.

‖Or, in the heaps of Abarim, or, hides.

12 ¶ They remooued thence, and pitched vpon the riuer Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wildernesse, and commeth out of the coasts of the Amorites: (for Arnon is the border of Moab, betweene the Moabites and the Amorites)

14 Wherefore it shall bee spoken in the booke of e the battels of the Lorde, ‖ what thing he did in the red sea, and in the riuers of Arnon,

e Which seemeth to be the booke of the Iudges, or as some thinke a booke which is lost.

‖Or, (how God destroyed) Vaheb (the citie) with a whirlewinde, & the valleyes of Arnon.

15 And at the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is the Well where the Lorde said vnto Moses, Assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song, ‖ Rise vp well, f sing ye vnto it.

‖Or, spring.

f Ye that receiue the commoditie thereof, giue praise for it.

18 The Princes digged this Well, the captaines of the people digged it, euen the g Law giuer, with their staues. And from the wildernesse they came to Mattanah,

g Moses and Aaron heads of the people onely smote the rocke with the rod or staffe, which gaue water as a Well that were deepe digged. *Deut.* 2.26. *Iudg.* 11.19. *Deut.* 29.7.

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah that looketh toward Iesh-mon.

21 ¶ Then Israel sent messengers vnto Sihon king of the Amorites, saying,

22 * Let mee goe thorow thy land: wee will not turne aside into the fields, nor into the vineyards, neither drinke of the waters of the Welles: we will go by the kinges way, vntill we be past thy countrey.

23 * But Sihon gaue Israel no licence to passe thorow his countrey, but Sihon assembled all his people, and went out against Israel into the wildernesse: and hee came to Jahoz, and fought against Israel.

Iosh. 12.2. *psalm.* 135.11. *amos* 2.9.

24 * But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto h Jabok, euen vnto the children of Ammon: for the border of the children of Ammon was i strong.

h The riuer.

i For the people were tall and strong like Giants, Deu. 2.20.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the ‡ villages thereof.

‡*Ebr. daughters.*

26 For k Heshbon was the citie of Sihon the king of the Amorites, which had fought before time against the king of the Moabites, and had taken all his land out of his hand, euen vnto Arnon.

k For if it had bene the Moabites, the Israelites might not haue possessed it, Deut. 2.9.

27 Wherefore they that speake in prouerbes, say, Come to Heshbon, let the citie of Sihon be built, and repaired:

28 For l a fire is gone out of Heshbon, and a flame from the citie of Sihon, & hath consumed Ar of the Moabites, & the lordes of Bamoth in Arnon.

l Meaning, war.

29 Woe be to thee, Moab: O people of m Chemosh, thou art vndone: he hath suffered his sonnes to be pursued, & his daughters to be in captiuitie to Sihon the king of the Amorites.

m Which was the idole of the Moabites, 1. Kin. 11.33. who was not able to defend his worshippers, which tooke the idole for their father.

30 Their ‡ empire also is lost from Heshbon vnto Dibon, and wee haue destroyed them vnto Nophah, which reacheth vnto Medba.

‡*Ebr. light.*

31 ¶ Thus Israel dwelt in the lande of the Amorites.

32 And ‖ Moses sent to search out Jaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

‖Or, was vexed.

33 ¶ * And they turned and went vp toward Bashan: and Og the king of Bashan came out against them, he, and all his people, to fight at Edrei.

Deut. 3.1. *and* 29.7.

34 Then the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand and all his people, and his land: * and thou shalt doe to him as thou diddest vnto Sihon the king of the Amorites, which dwelt at Heshbon.

Psal. 135.12.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 12 The Lorde forbiddeth him to goe. 22 The Angel of the Lorde meeteth him, and his asse speaketh. 38 Balaam protesteth that hee will speake nothing, but that which the Lord putteth in his mouth.

AFter, the children of Israel departed and pitched in the plaine of Moab on the a other side of Iordan from Iericho.

a Being at Iericho, it was beyond Iorden: but where the Israelites were, it was on this side.

2 ¶ Now Balak the sonne of Zippor sawe all that Israel had done to the Amorites.

3 And the Moabites were sore afraid of the people, because they were many, & Moab ‖ fretted against the children of Israel.

‖Or, was vexed.

4 Therefore Moab saide vnto the b Elders of Midian, Now shall this multitude licke vp all that are round about vs, as an ore licketh vp the grasse of the field: & Balak the sonne of Zippor was king of the Moabites at that time.

b Which were the heads and gouernours.

5 * He sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the c riuer of the land of the children of his folke) to call him, saying, Beholde, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

Iosh. 24.9.

c To wit, Euphrates, vpon the which stood this citie Pethor.

6 Come now therefore, I pray thee, and curse me this people (for they are stronger then I) so it may be that I shall be able to smite them, and to driue them out of the land: for I know that he, whom thou blessest, is blessed, and he, whome thou cursest, shall be cursed.

d Thinking to bribe him with gifts to curse the Israelites.

7 And the Elders of Moab, and the Elders of Midian departed, hauing d the reward of the soothsaying in their hande, and they came vnto Balaam, & tolde him the words of Balak.

8 Who answered them, Tary here this night, and I will giue you an answere, as the Lord shall say vnto me. So e the Princes of Moab abode with Balaam.

e Whom before, he called elders: meaning the gouernors, and after calleth them seruants: that is, subiects to their King.

9 Then God came vnto Balaam, and said, What men are these with thee?

10 And

10 And Balaam ſaide vnto God, Balak the ſonne of Zippor, king of Moab hath ſent vnto me ſaying,

11 Beholde, there is a people come out of Egypt and couereth the face of the earth: come nowe, curſe them for my ſake: ſo it may be that I ſhall be able to ouercome them in battell, and to driue them out.

f He warned him by a dreame, that he ſhould not conſent to the kings wicked requeſt.

12 And God f ſaide vnto Balaam, Goe not thou with them, neither curſe the people, for they are bleſſed.

13 And Balaam roſe vp in the morning, and ſaide vnto the princes of Balak, Returne vnto your land: for the g Lord hath refuſed to giue me leaue to goe with you.

g Els he ſhewed himſelfe willing, couetouſneſſe had ſo blinded his heart.

14 So the princes of Moab roſe vp, and went vnto Balak, and ſaide, Balaam hath refuſed to come with vs.

15 ¶ Balak yet ſent againe moe princes, and more honourable then they.

16 Who came to Balaam, and ſaide to him, Thus ſayth Balak the ſonne of Zippor, h Be not thou ſtayed, I pray thee, from comming vnto me.

h The wicked ſeeke by all meanes to further their naughtie enterpriſes, though they know that God is againſt them. *Chap.* 24. 13.

17 For I will promote thee vnto great honour, and will do whatſoeuer thou ſayeſt vnto me: come therefore, I pray thee, curſe me this people.

18 And Balaam anſwered, and ſaid vnto the ſeruants of Balak, *If Balak would giue me his houſe full of ſiluer and golde, I cannot goe beyond the worde of the Lord my God, to doe leſſe or more.

19 But now, I pray you, tarie here this night, that I may wit, what the Lord will ſay vnto me i more.

i Becauſe he tempted God to require him contrary to his commandement, his petition was graunted, but it turned to his owne condemnation.

20 And God came vnto Balaam by night, and ſaide vnto him, If the men come to call thee, riſe vp, and goe with them: but only what thing I ſay vnto thee, that ſhalt thou doe.

21 So Balaam roſe vp early, and ſadled his aſſe, & went with the princes of Moab.

22 And the wrath of God was kindled, becauſe he k went: and the Angel of the Lord ſtoode in the way to be againſt him, as he rode vpon his aſſe, and his two ſeruants were with him.

k Mooued rather with couetouſneſſe then to obey God. l *Peter* 2. 16. *Iude* 11.

23 And * when the aſſe ſawe the Angel of the Lord ſtand in the way, and his ſworde drawen in his hand, the aſſe turned out of the way and went into the fielde, but Balaam ſmote the aſſe, to turne her into the way.

24 l Againe the Angel of the Lord ſtood in a path of the vineyardes, hauing a wall on the one ſide, and a wall on the other.

The ſecond time.

25 And when the aſſe ſawe the Angel of the Lorde, ſhe thruſt her ſelfe vnto the wall, and dalt Balaams foote againſt the wall: wherefore he ſmote her againe.

26 Then the Angel of the Lord went further, and ſtoode in a narrowe place, where was no way to turne, either to the right hand, or to the left.

27 And when the aſſe ſawe the Angel of the Lorde, ſhe ‖ lay downe vnder Balaam: therefore Balaam was very wroth, and ſmote the aſſe with a ſtaffe.

Or, fell.

28 Then the Lorde m opened the mouth of the aſſe, and ſhe ſaide vnto Balaam, What haue I done vnto thee, that thou haſt ſmitten me now three times?

m Gaue her power to ſpeake.

29 And Balaam ſaid vnto the aſſe, Becauſe thou haſt mocked me: I would there were a ſworde in mine hand, for now would I kill thee.

30 And the aſſe ſaid vnto Balaam, Am not I thine aſſe, which thou haſt ridden vpon n ſince thy firſt time vnto this day? haue I vſed at any time to doe thus vnto thee? Who ſaid, Nay.

n Since thou haſt bene my maſter.

31 And the Lorde o opened the eyes of Balaam, and he ſaw the Angel of the Lord ſtanding in p way with his ſworde drawen in his hand: then he bowed himſelfe, and fell flat on his face.

o For whoſe eyes the Lord doth not open, they can neither ſee his anger, nor his loue.

32 And the Angel of the Lord ſaide vnto him, Wherefore haſt thou nowe ſmitten thine aſſe three times? Behold, I came out to withſtand thee, becauſe thy p way is not ſtreight before me.

p Both thy heart is corrupt, and thine enterpriſe wicked.

33 But the aſſe ſawe me, and turned fro me now three times: for els, if ſhe had not turned fro me, ſurely I had euē now ſlaine thee, and ſaued her aliue.

34 Then Balaam ſaide vnto the Angel of the Lorde, I haue ſinned: for I will not that thou ſtoodeſt in the way ‖ againſt me: nowe therefore if it diſpleaſe thee, I will turne ‡ home againe.

‖ *Or, before me, or, to meete me.*

‡ *Ebr. I will returne to me.*

35 But the Angel ſaide vnto Balaam, Goe with the men: but q what I ſay vnto thee, that ſhalt thou ſpeake. So Balaam went with the princes of Balak.

q Becauſe his heart was euill, his charge was renewed, that he ſhould not pretend ignorance.

36 And when Balak heard that Balaam came, he went out to meete him vnto a citie of Moab, which is in the r border of Arnon, euen in the vtmoſt coaſt.

r Here the place where the Iſraelites camped.

37 Then Balak ſaide vnto Balaam, Did I not ſend for thee to call thee? Wherefore cameſt thou not vnto me? am I not able in deede to promote thee vnto honour?

38 And Balaam made anſwere vnto Balak, Loe, I am come vnto thee, and can I now ſay f any thing at all? the word that God putteth in my mouth, that ſhall I ſpeake.

f Of my ſelfe I can ſpeake nothing: only what God reueileth, that will I vtter, ſeeme it good or bad.

39 So Balaam went with Balak, and they came vnto the citie of ‖ Huzoth.

‖ *Or, of ſtreetes, or, a populous citie.*

40 Then Balak offered bullocks, and ſheepe, and ſent thereof to Balaam, and to the princes that were with him.

41 And on the morow Balak tooke Balaam, and brought him vp into the hie places of s Baal, that thence he might ſee the vtmoſt part of the people.

s Where the idole Baal was worſhipped.

CHAP. XXIII.

1 Balaam cauſeth ſeuen altars to be built. 5 God teacheth him what to anſwere. 8 Inſtead of curſing he bleſſeth Iſrael. 19 God is not like man.

AND Balaam ſaid vnto Balak, Build me here ſeuen altars, and prepare me here ſeuen bullocks, and ſeuen rammes.

2 And Balak did as Balaam ſaid, and t Balak and Balaam offered on euery altar a bullocke and a ramme.

t For among the Gentiles the kings oft times vſed to ſacrifice, as did the Prieſts.

3 Then Balaam ſaid vnto Balak, Stand by the burnt offring, and I will goe, if ſo be that the Lord will come and meete me: and whatſoeuer he ſheweth me, I will tell thee:

‖Or, went vp hier.

thee: ſo he ‖ went foorth alone.

b Appeared vnto him.

4 And God b met Balaam, and Balaam ſaide vnto him, I haue prepared ſeuen altars, and haue offered vpon euery altar a bullocke and a ramme.

c Taught him what to ſay.

5 And the Lord c put an anſwere in Balaams mouth, and ſaid, Goe againe to Balak, and ſay on this wiſe.

6 So when he returned vnto him, loe, he ſtoode by his burnt offering, he, and all the Princes of Moab.

‖Or, prophecie.

7 Then he vttered his ‖parable, and ſaid, Balak the king of Moab hath brought me from ‖ Aram out of the mountaines of the Eaſt, ſaying, Come, curſe Iaakob for my ſake: come, and d deteſt Iſrael.

‖Or, Syria.

d Cauſe that all men may hate and deteſt them.

8 Howe ſhall I curſe, where God hath not curſed? or howe ſhall I deteſt, where the Lord hath not deteſted?

9 For from the top of the rockes I did ſee him, and from the hilles I did beholde him: loe, the people ſhall dwell by themſelues, and ſhall not be reckoned among the e nations.

e But ſhall haue religion and lawes apart.

10 Who can tell the f duſt of Iaakob, and the number of the fourth part of Iſrael? let me g die the death of the righteous, and let my laſt end be like his.

f The infinite multitude, as the duſt of the earth.

g The feare of Gods iudgements cauſed him to wiſh to be ioyned to the houſhold of Abraham: thus the wicked haue their conſciences wounded when they conſider Gods iudgements.

11 Then Balak ſaide vnto Balaam, What haſt thou done vnto me? I tooke thee to curſe mine enemies, & beholde, thou haſt bleſſed them altogether.

12 And he anſwered, and ſaide, Muſt I not take heede to ſpeake that, which the Lord hath put in my mouth?

13 And Balak ſaid vnto him, Come, I pray thee, with me vnto another place, whence thou mayeſt ſee them, & thou ſhalt ſee but the vtmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

‖Or, into the field of them that ſpied: to wit, leſt the enemies ſhould approch.

14 ¶ And he brought him into ‖ Sedeſophim to the top of Piſgah, and built ſeuen altars, and offered a bullocke, and a ramme on euery altar.

15 After, he ſaide vnto Balak, Stand here by thy burnt offering, and I will meete the Lord yonder.

Chap. 22.35.

16 And the Lord met Balaam, and *put an anſwere in his mouth, and ſaide, Goe againe vnto Balak, and ſay thus.

17 And when he came to him, behold, he ſtood by his burnt offring, and the princes of Moab with him: ſo Balak ſaid vnto him, What hath the Lord ſaid?

18 And he vttered his parable, and ſaid, Riſe vp, Balak, and heare: hearken vnto me, thou ſonne of Zippor.

h Gods enemies are compelled to confeſſe that his gouernment is iuſt, conſtant, and without change or repentance.

19 h God is not as man, that he ſhould lie, neither as the ſonne of man that he ſhould repent: hath he ſaid, and ſhal he not doe it? and hath he ſpoken, and ſhal he not accompliſh it?

20 Beholde, I haue receiued commandement to bleſſe: for he hath bleſſed, and I can not alter it.

21 He ſeeth none iniquitie in Iaakob, nor ſeeth no tranſgreſſion in Iſrael: the Lorde his God is with him, and the i ſhoutfull ſhout of a king is among them.

i They triumph as victorious kings ouer their enemies.

22 God brought them out of Egypt: their ſtrength is as an Vnicorne.

23 For there is no ſorcerie in Iaakob, nor ſoothſaying in Iſrael: k according to this time it ſhall be ſaid of Iaakob and of Iſrael, What hath God wrought?

k Conſidering what God ſhall worke this time for the deliuerance of his people, all the world ſhall wonder

24 Beholde, the people ſhall riſe vp as a Lion, and lift vp himſelfe as a yong Lion: he ſhal not lie downe, til he eate of the pray, and till he drinke the blood of the ſlaine.

25 ¶ Then Balak ſaide vnto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam anſwered, and ſaid vnto Balak, Tolde not I thee, ſaying, All that the Lord ſpeaketh, that muſt I doe?

27 ¶ Againe Balak ſaide vnto Balaam, Come, I pray thee, I will bring thee vnto another l place, if ſo be it will pleaſe God, that thou mayeſt thence curſe them for my ſake.

l Thus the wicked imagine of God, that that which he will not graunt in one place, he will doe it in another.

28 So Balak brought Balaam vnto ‖ top of Peor, ‖ looketh toward Jeſhimon.

29 Then Balaam ſaide vnto Balak, Make me here ſeuen altars, and prepare me here ſeuen bullocks, and ſeuen rammes.

30 And Balak did as Balaam had ſaid, and offered a bullocke and a ramme on euery altar.

CHAP. XXIIII.

5 Balaam prophecieth of the great proſperitie that ſhould come vnto Iſrael: 17 Alſo of the comming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

WHen Balaam ſawe that it pleaſed the Lorde to bleſſe Iſrael, then he went not, * as certaine times before, to ſet diuinations, but ſet his face towarde the a wilderneſſe.

Chap. 23.3, 15.

a Where the Iſraelites camped.

2 And Balaam lift vp his eyes, and looked vpon Iſrael, which dwelt according to their tribes, and the ſpirit of God came vpon him.

3 *And he vttered his parable, and ſaid, Balaam the ſonne of Beor hath ſaide, and the man, whoſe eyes b were ſhut vp, hath ſaide,

Chap. 23.7, 18.

b His eyes were ſhut vp before, in reſpect of the cleare viſions which he ſawe after: ſome read were open.

4 He hath ſaide, which heard the wordes of God, and ſawe the viſion of the Almightie, and c falling in a trance, had his eyes opened:

c Though he lay as in a ſleepe, yet the eyes of his mind were open.

5 ¶ Howe goodly are thy tents, O Iaakob, and thine habitations, O Iſrael!

6 As the valleies, are they ſtretched foorth, as gardens by the riuers ſide, as the ‖ Aloe trees, which the Lord hath planted, as the Cedars beſide the waters.

‖Or, tents.

7 The d water droppeth out of his bucket, and his ſeede ſhall be in many waters, and his king ſhalbe higher then * Agag, and his kingdome ſhalbe exalted.

d His proſperitie and poſteritie ſhalbe very great.

8 God brought him out of Egypt: his ſtrength ſhalbe as an Vnicorne: he ſhal eate the nations his enemies, and bruiſe their bones, and ſhoote them through with his arrowes.

e Which name was common to the Kings of Amalek.

9 *He coucheth & lieth downe as a yong Lion, and as a Lion: who ſhall ſtirre him vp? bleſſed is he that bleſſeth thee, and curſed is he that curſeth thee.

Gen. 49.9.

10 Then Balak was very angry with Balaam, and f ſmote his handes together: ſo Balak ſaid vnto Balaam, I ſent for thee

f In token of anger.

to

to curse mine enemies, and beholde, thou hast blessed them now thrice times.

11 Therefore now flee thou vnto thy place: I thought surely to promote thee vnto honour, but lo, the LORD hath kept thee backe from honour.

12 Then Balaam answered Balak, Talde I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of siluer and golde, I cannot passe the commandement of the LORD, to doe either good or badde of mine owne minde: what the LORD shall commaund, that same will I speake.

14 And nowe beholde, I goe vnto my people: come, I will ‡ aduertise thee what this people shall doe to thy folke in the latter dayes.

15 And he uttered his parable, and said, Balaam the sonne of Beor hath saide, and the man whose eyes were shut vp, hath saide,

16 He hath said that heard the words of God, and hath the knowledge of the most High, and saw the vision of the Almightie, and falling in a traunce had his eyes opened:

17 I shall see him, but not nowe: I shall behold him, but not neere: there shall come a [i] starre of Iaakob, and a scepter shall rise of Israel, and shall smite the [k] coastes of Moab, and destroy all the sonnes of [l] Sheth.

18 And Edom shalbe possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

19 He also that shall haue dominion, shal be of Iaakob, and shal destroy the remnant of the [m] citie.

20 ¶ And when he looked on Amalek, he uttered his parable, and said, Amalek was the [n] first of the nations: but his latter ende shall come to destruction.

21 And he looked on the ‖ Kenites, and uttered his parable, & saide, Strong is thy dwelling place, & [o] put thy nest in [p] rocke.

22 Nenertheless, ‖ the Kenite shalbe spoiled, vntill Asshur carry thee away captine.

23 Againe he uttered his parable, & said, Alas, [q] who shal liue when God doth this?

24 The shippes also shall come from the coastes of [q] Chittim, and subdue Asshur, and shall subdue Eber, and [r] he also shall come to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

g Thus the wicked burden God, when they can not compasse their wicked enterprises.

‡ *Ebr. counsell.*

h He gaue also wicked counsell to cause the Israelites to sinne, that thereby God might forsake them, Cha. 31. 16.

i Meaning Christ.

k That is, the princes.

l He shall subdue all that resist: for of Sheth came Noah, and of Noah all the worlde.

m Of the Edomites.

n The Amalekites first made warre against Israel, as Chap. 14. 45.

‖ *Or, Midianites.*

o Make thy selfe as strong as thou canst.

‖ *Or, thou Kain shalt.*

p Some reade, Oh, who shal not perish, when the enemie, *that is, Antichrist*, shall set himselfe vp as God?

q The Grecians, and Romanes.

r Meaning, Eber, or the Iewes, for rebelling against God.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenant with Phinehas. 17 God commandeth to kill the Midianites.

NOw whiles Israel abode in * Shittim, the people began to comit whoredome with the [a] daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel [b] coupled himselfe vnto Baal Peor: wherefore the wrath of the LORD was kindled against Israel:

Num. 33. 49.

a With the women.

b Worshipped the idole of the Moabites, which was in the hill Peor.

4 And the LORD said vnto Moses, * Take all the heads of the people, and hang them vp ‖ before the LORD [c] against the sunne, that the indignation of the LORDS wrath may be turned from Israel.

5 Then Moses saide vnto the Iudges of Israel, Euery one slay his [d] men that were ioyned vnto Baal Peor.

6 ¶ And beholde, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, [e] who wept before the doore of the Tabernacle of the Congregation.

7 * And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest saw it, he rose vp from the middes of the Congregation, and tooke a ‖ speare in his hand,

8 And followed the man of Israel into the tent, and thrust them both thorowe: to wit, the man of Israel, & the woman, ‖ thorowe her belly: so the plague ceased from the children of Israel.

9 * And there died in that plague, foure and twentie thousand.

10 Then the LORDE spake vnto Moses, saying,

11 * Phinehas the sonne of Eleazar, the sonne of Aaron [f] the Priest, hath turned mine anger away from the children of Israel, while he [g] was zealous for my sake among them: therefore I haue not consumed the children of Israel in my iealousie.

12 Wherefore say to him, Beholde, * I giue vnto him my couenant of peace,

13 And he shall haue it, and his seede after him, euen the couenant of the Priestes office for euer, because he was zealous for his God, and hath made an [g] atonement for the children of Israel.

14 And the name of the Israelite that was slaine, which was killed with the Midianitish woman, was Zimri the sonne of Salu, prince [‡] of the familie of the Simeonites.

15 And the name of the Midianitish woman that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 ¶ Againe the LORD spake vnto Moses, saying,

17 * Vexe the Midianits, & smite them:

18 For they trouble you with their [h] wiles, wherewith they haue beguiled you, as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

Deut. 4. 3. Iosh. 22. 17.

‖ *Or, to the Lord.*

c Openly in the sight of all.

d Let him see execution done of them that are vnder his charge.

e Repenting that they had offended God. *Psal. 106. 30. 1. mac. 2. 54.*

‖ *Or, iauelin.*

‖ *Or, in her tent. Chald. & Greeke, in her secrets.*

1. *Cor.* 10. 8.

Psal. 106. 30.

f He was zealous to maintaine my glory. *Ecclus.* 45. 24. 1. *mac.* 2. 54.

g He hath pacified Gods wrath.

‡ *Ebr. of the house of the father.*

Chap. 31. 2.

h Causing you to commit both corporal and spiritual fornication by Balaams counsell, Chap. 31. 16. reuel. 2. 14.

CHAP. XXVI.

2 The Lord commandeth to number the children of Israel in the plaine of Moab, from twentie yeere olde and aboue. 57 The Leuites and their families. 64 None of them, that were numbred in Sinai, goe into Canaan, saue Caleb and Iosh.

AND it after the [a] plague, the LORD spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take [b] number of all the congregation of the children of Israel * from twenty yere old & aboue throughout their fathers houses, all that goe forth to warre in Israel.

a Which came for their whoredome and idolatrie. *Chap.* 25. 3.

3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iordan b toward Iericho, saying,

b Where the river is neere to Iericho. *Chap.* 1 1.

4 From twentie yere old & aboue ye shal number the people, as the * Lorde had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

Gen. 46 8. *exod.* 6. 14. 1. *chron.* 5. 1.

5 ¶ * Reuben the first borne of Israel: the children of † Reuben were: Hanoch, of whom came the families of the Hanochites, and of Pallu the familie of the Pallunites:

† Reuben.

6 Of Hesron, the familie of the Hesronites: of Carmi, the familie of the Carmites.

7 These are the families of the Reubenites: and they were in number three and fourtie thousand, seuen hundreth & thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, and * strone against Moses and against Aaron in c the assemblie of Korah, when they strone against the Lord.

Chap. 16. 2.

c In that rebellion whereof Korah was head.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundreth and fiftie men, who were d for a signe:

d That is, for an example that other should not murmure and rebell against Gods ministers.

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of † Simeon after their families were: Nemuel, of whom came the familie of the Nemuelites: of Iamin, the family of the Iaminites: of Iachin, the familie of the Iachinites:

† Simeon.

13 Of Zerah, ♄ familie of the Zarhites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousand and two hundreth.

15 ¶ The sonnes of † Gad after their families were: Zephon, of whom came the familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

† Gad.

16 Of Ozni, the familie of the Oznites: of Eri, the familie of the Erites:

17 Of Arod, the familie of the Arodites: of Areli, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and fiue hundreth.

19 ¶ The sonnes of † Iudah, Er and Onan: but Er and Onan died in the land of e Canaan.

† Iudah.

e Before Iaakob went into Egypt, Gen. 38. 3, 7, 10. and 46. 12.

20 So were the sonnes of Iudah after their families: of Shelah came the familie of the Shelanites: of Pharez, the familie of the Pharzites: of Zerah, the familie of the Zarhites.

21 And the sonnes of * Pharez were: of Hesron, the familie of the Hesronites: of Hamul, the familie of the Hamulites.

Gen. 46. 12.

22 These are the families of Iudah, after their numbers, seuentie and fiue thousand and fiue hundreth.

23 ¶ The sonnes of † Issachar, after their families were: Tola, of whom came the familie of the Tolaites: of Pua, the familie of the Punites:

† Issachar.

24 Of Iashub, the familie of the Iashubites: of Shimron, the familie of the Shimronites.

25 These are the families of Issachar, after their numbers, three score and foure thousand and three hundreth.

26 ¶ The sonnes of † Zebulun, after their families were: of Sered, ♄ family of ♄ Sarites: of Elon, the familie of the Elonites: of Iahleel, the familie of the Iahleelites.

† Zebulun.

27 These are the families of the Zebulunites after their numbers, three score thousand and fiue hundreth.

28 ¶ The sonnes of Ioseph, after their families were † Manasseh and Ephraim.

† Manasseh.

29 The sonnes of Manasseh were: of * Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead came the familie of the Gileadites.

Iosh. 17. 1.

30 These are the sonnes of Gilead: of Iezer, the familie of the Iezerites: of Helek, the familie of the Helekites:

31 Of Asriel, the familie of the Asrielites: of Shechem, the family of the Shechmites:

32 Of Shemida, the family of the Shemidaites: of Hepher, the familie of the Hepherites.

33 ¶ And * Zelophehad the sonne of Hepher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

Chap. 27. 1.

34 These are the families of Manasseh, and the number of them, two & fiftie thousand and seuen hundreth.

35 ¶ These are the sonnes of † Ephraim after their families: of Shuthelah came the familie of the Shuthalhites: of Becher, the familie of the Bachites: of Tahan, the familie of the Tahanites.

† Ephraim.

36 And these are the sonnes of Shuthelah: of Eran, the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and fiue hundreth. these are the sonnes of Ioseph after their families.

38 ¶ These are the sonnes of † Beniamin after their families: of Bela came the familie of the Belaites: of Ashbel, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

† Beniamin.

39 Of Shupham, the familie of ♄ Shuphamites: of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela were Ard and Naaman: of Ard came the family of the Ardites: of Naaman, the familie of the Naamites.

41 These are the sonnes of Beniamin after their families, and their numbers, fiue and fourtie thousand and sixe hundreth.

42 ¶ These are the sonnes of † Dan after their families: of Shuham came the familie of the Shuhamites: these are the families of Dan after their households.

† Dan.

43 All the families of the Shuhamites were after their numbers, three score & foure thousand, and foure hundreth.

44 ¶ The sonnes of † Asher after their families were: of Iimnah, the familie of the Iimnites: of Iesui, the family of ♄ Iesuites:

† Asher.

of

of Beraiah, the familie of the Beriites.

45 The sonnes of Beriah were, of Heber the familie of the Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fiftie thousand and foure hundreth.

†Naphtali

48 ¶ The sonnes of † Naphtali, after their families were: of Jahzeel, the families of the Jahzeelites: of Guni, the familie of the Gunites.

49 Of Jezer, the familie of the Jezrites: of Shillem, the familie of the Shillemites.

50 These are the families of Naphtali according to their households, & their number, fiue and fourtie thousand and foure hundreth.

f This is the third time that they are numbred.

51 These are the f numbers of the children of Israel: sixe hundreth and one thousand, seuen hundreth and thirtie.

52 ¶ And the Lord spake vnto Moses, saying,

53 Vnto these the lande shall be diuided for an inheritance, according to the number of § names.

§Or, persons, Chap. 33.54.

54 * To many thou shalt giue the more inheritance, and to few thou shalt giue lesse inheritance: to euery one according to his number shall be giuen his inheritance.

Josh.11.23. and 14.2.

55 Notwithstanding, the land shalbe* diuided by lot: according to the names of the tribes of their fathers they shall inherit:

56 According to the lot shall the possession thereof be diuided betweene many and few.

Exod.6.16,17, 18,19.

57 ¶ * These also are the numbers of the Leuites, after their families: of Gershon came the familie of the Gershonites: of Kohath, the familie of the Kohathites: of Merari, the familie of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: and Kohath begat Amram.

Exod.2.1, and 6.20.

59 And Amrams wife was called * Jochebed the daughter of Leui, which was borne vnto Leui in Egypt: And shee bare vnto Amram Aaron, and Moses, and Miriam their sister.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

Leuit.10.2. chap.3.4. 1.chro.24.2.

61 * And Nadab & Abihu died, because they offered strange fire before the Lord.

62 And their numbers were three and twentie thousand, all males from a moneth olde and aboue: for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

g Wherein appeareth the great power of God, that so wonderfully increased his people.

Chap.14.28,29. 1.cor.10.5,6.

63 ¶ These are the numbers of Moses, and Eleazar the Priest, which numbred the children of Israel in the plaine of Moab, neere Iorden vnto Iericho.

64 And among these there was not a man of them, g whom Moses & Aaron the Priest numbred, when they tolde the children of Israel in the wildernesse of Sinai.

65 For the Lord saide of them, * They shall die in the wildernes: so there was not left a man of them, saue Caleb the sonne of Jephunneh, and Joshua the sonne of Nun.

CHAP. XXVII.

1 The law of the heritage of the daughters of Zelophehad. 12 The lande of promise is shewed vnto Moses. 16 Moses prayeth for a gouernour to the people. 18 Ioshua is appointed an his stead.

Then came the daughters of * Zelophehad, the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of the familie of Manasseh, the sonne of Joseph, (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

Chap.26.33. and 36.11. Iosh.17.3.

2 And stood before Moses, & before Eleazar the Priest, and before the Princes, and all the assemblie, at the doore of the Tabernacle of the Congregation, saying,

3 Our father * died in the wildernes, and hee was not among the assemblie of them that were assembled against the Lord in the compame of Korah, but died in his a sinne, and had no sonnes.

Chap.14.35. and 26.64,65.

a According as all men die, forasmuch as they are sinners.

4 Wherefore should the name of our father be taken away from among his familie, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moses brought their b cause before the Lord.

b That is, their matter to be iudged, to know what he should determine, as he did all hard matters.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die & haue no sonne, then ye shal turne his inheritance vnto his daughter.

9 And if hee haue no daughter, yee shall giue his inheritance vnto his brethren.

10 And if hee haue no brethren, yee shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shal giue his inheritance vnto his next kinsman of his familie, and he shall possesse it: and this shall be vnto the children of Israel a lawe of c iudgement, as the Lord hath commanded Moses.

c Meaning, an ordinance, to iudge by.

12 ¶ Againe the Lord saide vnto Moses, * Goe vp into this mount of Abarim, and beholde the lande which I haue giuen vnto the children of Israel.

Deut.32.49.

13 And when thou hast seene it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

Chap 20.24.

14 For yee were * disobedient vnto my word in the desert of Zin, in the strife of the assemblie, to sanctifie me in the waters before their eies. * That is the water of ‖ Meribah, in Kadesh in the wildernesse of Zin.

Chap.20.12. Exod.17.7.

‖Or, strife.

d Who as he hath created, so he gouerneth the hearts of all men.

15 ¶ Then Moses spake vnto the Lord, saying,

16 Let the Lord God of the d spirits of all flesh appoint a man ouer the Congregation,

e That is, gouerne them and do his doetie, as 2.Chron.1.10.

17 Who may * goe out & in before them,

and leade them out and in, that the Congregation of the Lorde be not as sheepe, which haue not a shepheard.

18 And the Lord said vnto Moses, Take thee Iosh. the sonne of Nun, in whom is the spirit, and f put thine handes vpon him,

19 And set him before Eleazar the priest, and before all the Congregation, and giue him a charge in their sight.

20 And g giue him of thy glorie, that all the Congregation of the children of Israel may obey.

21 And he shall stand before Eleazar the Priest, who shall aske counsell for him * by the h iudgement of Urim before the Lord: at his word they shall go out, and at his word they shall come in, both he, and all the children of Israel with him and all the Congregation.

22 So Moses did as the Lord had commanded him, and he tooke Iosh. and set him before Eleazar the Priest, and before all the Congregation.

23 Then he put his handes vpon him, and gaue him a i charge, as the Lord had spoken by the hand of Moses.

f And so appoint him gouernour.

g Commend him to the people as meet for the office, and appointed by God. *Exod.* 28. 30.

h According to his office: signifying that the ciuill magistrate could execute nothing but that which he knew to bee the will of God.

i How he should gouerne himselfe in his office.

CHAP. XXVIII.

4 The daily sacrifice. 9 The sacrifice of the Sabbath, 11 Of the Moneth, 16 Of the Passeouer, 26 Of the first fruits.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, Ye shall obserue to offer vnto mee in their due season mine offering and a my bread, for my sacrifices made by fire for a sweet sauour vnto me.

3 Also thou shalt say vnto them, * This is the offering made by fire which yee shall offer vnto the Lord, two lambes of a yeere olde without spot, daily, for a continuall burnt offering.

4 One Lambe shalt thou prepare in the morning, and the other Lambe shalt thou prepare at euen.

5 * And the tenth part of an Ephah of fine floure for a * meate offering mingled w the fourth part of an * hin of beaten oile.

6 This shall be a daily burnt offering, as was made in the mount Sinai for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth part of an hin for one lambe: in the holy place cause to powre the drinke offering vnto the Lord.

8 And the other Lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare this b for an offering made by fire of sweet sauour vnto the Lord.

9 ¶ But on the Sabbath day ye shall offer two Lambes of a yeere olde, without spot, and two c tenth deales of fine floure for a meate offering mingled with oile, and the drinke offering thereof.

10 This is the burnt offring of euery Sabbath, beside the d continuall burnt offering, and drinke offering thereof.

11 ¶ And in the beginning of your moneths, ye shall offer a burnt offring vnto the Lord, two yong bullocks, and a ram, and seuen lambes of a yeere olde, without spot,

12 And three tenth deales of fine floure for a meate offering mingled with oile for one bullocke, and two tenth deales of fine floure for a meate offering, mingled with oile for one ramme,

13 And a tenth deale of fine floure mingled with oile for a meat offering vnto one Lambe: for a burnt offering of sweete sauour: it is an offering made by fire vnto the Lord.

14 And their e drinke offerings shall be halfe an hin of wine vnto one bullocke, and the third part of an hin vnto a ram, and the fourth part of an hin vnto a Lambe: this is the burnt offring of euery moneth, throughout the moneths of the yeere.

15 And one hee goate for a sinne offering vnto the Lord shall be prepared, beside the continuall burnt offering, and his drinke offering.

16 * Also the foureteenth day of the first moneth is the Passeouer of the Lord.

17 And in the fifteenth day of the same moneth is the feast: seuen dayes shall vnleauened bread be eaten.

18 In the * first day shalbe an holy f conuocation, ye shal do no seruile worke therein.

19 But ye shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two yong bullocks, one ram, and seuen lambes of a yeere olde: see that they be without blemish.

20 And their meat offering shalbe of fine floure mingled with oile: three tenth deales shall ye prepare for a bullocke, & two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for euery lambe, euen for the seuen lambes.

22 And an hee goate for a sinne offering, to make an atonement for you.

23 Ye shal prepare these, beside the burnt offering in the morning, which is a continuall burnt sacrifice.

24 After this manner ye shal prepare thorowout all the seuen dayes, for the ‡ maintaining of the offering made by fire for a sweet sauour vnto the Lord: it shalbe done beside the continuall burnt offering and drinke offering thereof.

25 And in the seuenth day yee shall haue an holy conuocation, wherein ye shall doe no seruile worke.

26 ¶ Also in the day of your first fruits, when ye bring a newe meate offering vnto the Lorde, according to g your weekes yee shall haue an holy conuocation, and ye shal doe no seruile worke in it:

27 But ye shall offer a burnt offering for a sweete sauour vnto the Lorde, two yoong bullocks, a ramme, and seuen lambes of a yeere olde,

28 And their meate offering of fine floure mingled with oile, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the seuen lambes,

30 And an hee goate to make an atonement for you:

31 (Ye shall do this beside the continuall burnt offering, and his meat offering:) ‡ see they

a By bread, he meaneth all maner of sacrifice. *Exod.* 29. 38.

Exod. 16. 36. *Leuit.* 2. 1. *Exod.* 29. 40.

b The meate offring and drinke offering of the euening sacrifice.

c Of the measure Ephah.

d Which was offered euery day at morning and at euening.

e That is, the wine that shalbe powred vpon the sacrifice.

Exod. 12. 18. *and* 23. 15. *Leuit.* 23. 5.

Leuit. 23. 7.

f Or, solemne assemblie.

‡ *Ebr. bread.*

g In counting seuen weekes from the Passeouer to Whitsuntide, as Leu. 23. 15.

‡ *Ebr. they shall be to you.*

they be without blemish, with their drinke offrings.

CHAP. XXIX.

1 Of the three principal feasts of the seuenth Moneth: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

a Which conteineth part of September, and part of October. *Leuit.* 23. 24.

MOreouer, in the first day of the a seuenth moneth, ye shal haue an holy conuocation: yee shall doe no seruile worke therein: * it shall be a day of blowing the trumpets vnto you.

2 And ye shall make a burnt offring for a sweete sauour vnto the Lord: one yong bullocke, one ramme, and seuen lambes of a yeere old, without blemish.

3 And their meate offering shalbe of fine floure mingled with oile, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an hee goate for a sinne offring to make an atonement for you,

b Which must be offred in the beginning of euery moneth.
c Which is for morning and euening. *Leuit.* 16. 30, 31. *and* 23. 27.
d Which is the feast of reconciliation. *Leuit.* 16. 29.

6 Beside the burnt offring of the b moneth, and his meate offering, and the continuall c burnt offring, and his meate offring, and the drinke offrings of the same, according to their maner, for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

7 ¶ * And ye shal haue in the tenth day of the seuenth moneth, an holy d conuocation: and ye shall * humble your soules, and shall not doe any worke therein:

8 But ye shall offer a burnt offring vnto the Lord, for a sweete sauour: one yong bullocke, a ramme, and seuen lambes of a yeere old: see they be without blemish.

9 And their meat offring shall be of fine floure mingled with oile, three tenth deales to a bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

11 An hee goate for a sinne offring, (beside the sinne offering to make the atonement and the continuall c burnt offring and the meate offring thereof) and their drinke offrings,

e That is, offred euery morning and euening.

12 ¶ And in the fifteenth day of the seuenth moneth ye shall haue an holy f conuocation: yee shall doe no seruile worke therein: but yee shall keepe a feast vnto the Lord seuen dayes.

f Meaning the feast of the Tabernacles.

13 And ye shall offer a burnt offering for a sacrifice made by fire of sweete sauour vnto the Lord, thirteene yong bullockes, two rammes, and fourteene lambes of a yeere old: they shall be without blemish.

14 And their meate offering shall bee of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goate for a sinne offring, beside the continuall burnt offring, his meat offring and his drinke offring.

† The second day of the feast of Tabernacles.

17 ¶ And the † second day yee shall offer twelue yong bullocks, two rammes, fourteene lambes of a yeere old without blemish,

18 With their meate offering and their drinke offrings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

19 And an hee goate for a sinne offring, (beside the continuall burnt offring, and his meate offring) and their drinke offrings.

† The third day.

20 ¶ Also the † third day ye shall offer eleuen bullockes, two rammes, and fourteene lambes of a yeere old without blemish,

21 With their meate offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes, after their number according to the g maner,

g According to the ceremonies appointed thereunto.

22 And an hee goate for a sinne offering, beside the continuall burnt offring, and his meate offring and his drinke offring.

† The fourth day.

23 ¶ And the † fourth day ye shall offer ten bullocks, two rammes, & fourteene lambes of a yeere old without blemish.

24 Their meate offring and their drinke offrings, for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goate for a sinne offering, beside the continual burnt offring, his meat offring and his drinke offring.

† The fift day.

26 ¶ In the † fifth day also yee shall offer nine bullocks, two rammes, and fourteene lambes of a yeere old without blemish.

27 And their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

28 And an hee goate for a sinne offering, beside the continuall burnt offring, and his meate offring and his drinke offring.

† The sixt day.

29 ¶ And in the † sixt day yee shall offer eight bullocks, two rammes, and fourteene lambes of a yeere old without blemish,

30 And their meate offering, and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

31 And an hee goate for a sinne offering, beside the continuall burnt offering, his meate offring, and his drinke offrings.

† The seuenth day.

32 ¶ In the † seuenth day also ye shall offer seuen bullocks, two rammes and fourteene lambes of a yeere old without blemish,

33 And their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

34 And an hee goate for a sinne offring, beside the continuall burnt offering, his meate offering, and his drinke offring.

† The eight day. *Leuit.* 23. 36.

35 ¶ In the † eight day, ye shall haue * a solemne assemblie: yee shall doe no seruile worke therein,

36 But yee shall offer a burnt offering, a sacrifice made by fire for a sweet sauour vnto the Lord, one bullocke, one ram, and seuen lambes of a yeere old without blemish,

37 Their meate offring and their drinke offrings for the bullocke, for the ramme, and for the lambes according to their number, after the maner,

38 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offring, and his drinke offring.

39 These things ye shal do vnto the Lord in your feasts, beside your [h] vowes & your free offerings, for your burnt offerings, and for your meat offrings, and for your drinke offrings, and for your peace offrings.

h Beside the sacrifices that you shal vowe or offer of your owne mindes.

CHAP. XXX.

3 *Concerning vowes.* 4 *The vowe of the mayde,* 7 *Of the wife,* 10 *Of the widow, or diuorced.*

THen [‡] Moses spake vnto the children of Israel, according to all that the Lord had commanded [‡] him,

‡ *Ebr. Moses.*

2 Moses also spake vnto the heads of the tribes [a] concerning the children of Israel, saying, This is the thing which the Lorde hath commanded,

a Because they might declare them to the Israelites.

3 Whosoeuer voweth a vowe vnto the Lord, or sweareth an othe to bind [‡] himselfe by a bond, he shal not [‡] breake his promise, but shall doe according to all that proceedeth out of his mouth.

‡ *Ebr. his soule.* ‡ *Ebr. violate his worde.*

4 If a woman also vowe a vowe vnto the Lord, & bind her selfe by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vowe and bond, wherewith she hath bound her selfe, and her father holde his [b] peace concerning her, then all her vowes shall stand, and euery bond, wherewith she hath bound her selfe, shall stand.

b For in so doing, he doeth approue her.

6 But if her father [c] disallow her the same day that hee heareth all her vowes and bonds, wherewith she hath bound her selfe, they shall not be of value, and the Lord will forgiue her, because her father disallowed her.

c By not approuing or consenting to her vow.

7 And if she haue an husband when she voweth or [d] pronounceth ought with her lips, wherewith she bindeth her selfe,

d Either by oth, or solemne promes.

8 If her husband heard it, and holdeth his peace concerning her, the same day he heareth it, then her vowe shall stand, and her bondes wherewith she bindeth her selfe shall stand in effect.

9 But if her husband disallowe her the same day that hee heareth it, then shall hee make her vowe which she hath made, and that that shee hath pronounced with her lips, wherewith she bound her [e] self, of none effect: and the Lord wil forgiue her.

e For she is in subiection of her husband, and can performe nothing without his consent.

10 But euery vowe of a widowe, and of her that is diuorced (wherewith shee hath bound her self) shal stand in [f] effect with her.

f For they are not vnder the authoritie of the man.

11 And if shee vowed in her husbands [g] house, or bound her selfe straitly with an othe,

g Her husband being aliue,

12 And her husband hath heard it, and held his peace concerning her, not disallowing her, then all her vowes shall stand, and euery bond, wherewith she bound her selfe, shall stand in effect.

13 But if her husband disanulled them, the same day that hee heard them, nothing that proceeded out of her lippes, concerning her vowes or concerning [‡] her bondes, shall stand in effect: for her husband hath disanulled them: and the Lord will forgiue her.

‡ *The bondes of her soule.*

14 So euery vow, and euery othe or bond, made to [h] humble the soule, her husband may stablish it, or her husband may breake it.

h To mortifie her selfe by abstinence or other bodily exercises.

15 But if her husband hold his peace concerning her from [i] day to day, then hee stablisheth all her vowes & al her bonds which she hath made: he hath confirmed them, because hee held his peace concerning her the same day that he heard them.

i And warne her not the same day that he heareth it, as vers. 9.

16 But if he [k] breake them after that hee hath heard them, then shal he beare her iniquitie.

k Not the same day he heard them, but some day after, the sinne shalbe imputed to him, and not to her.

17 These are the ordinances which the Lord commaunded Moses, betweene a man and his wife, and betweene the father and his daughter, being yong in her fathers house.

CHAP. XXXI.

8 *Fiue Kings of Midian and Balaam are slaine.* 18 *Onely the maides are reserued aliue.* 27 *The pray is equally deuided.* 49 *A present giuen of Israel.*

AND the Lord spake vnto Moses, saying,

2 *Reuenge the children of Israel of the Midianites, & afterward shalt thou bee *gathered vnto thy people.

Chap. 25. 17.

Chap. 27. 13.

3 And Moses spake to the people, saying, Harnesse some of you vnto warre, and let them go against Midian, to execute the vengeance of the Lord [a] against Midian.

a As he had commanded, Chap. 25. 17: declaring also that the iniurie done against his people, is done against him.

4 A thousand of euery tribe, throughout all the tribes of Israel, shall ye send to the warre.

5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, euen a thousand of euery tribe, and sent them with [b] Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blowe were in his hand.

b For his great zeale that hee bare to the Lord. Chap. 25. 13.

7 And they warred against Midian as the Lord had commanded Moses, and slewe all the males.

8 They slew also the kings of Midian among them that were slaine: *Evi, and Rekem, and Zur, and Hur, and Reba, fiue kings of Midian, and they slew [c] Balaam the sonne of Beor with the sword:

Iosh. 13. 21.

c The false prophet, who gaue counsell howe to cause the Israelites to offend their God.

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoiled all their cattel, and all their flocks, and all their goods.

10 And they burnt all their cities, wherin they dwelt, and all their [‖] villages with fire.

‖ *Or, palaces and gorgeous buildings.*

11 And they tooke all the spoyle, and all the praie both of men and beasts,

12 And they brought the [d] captiues and that which they had taken, and the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel into the campe in the plaine of Moab, which was by Iorden toward Iericho.

d As the women & little children.

13 ¶ Then Moses and Eleazar the Priest, & all the princes of the Congregation went out of the campe to meete them.

14 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, and captaines ouer hundreds, which came from the warre and battell.

15 And [e] Moses sayd vnto them, What? haue ye saued all the [f] women?

e As though he said, Ye ought to haue spared none.

16 Beholde, *these caused the children of Israel through the *counsell of Balaam to commit a trespasse against the Lorde, [g] as concerning Peor, and there came a plague among

Chap. 25. 2.

2. Pet. 2. 15.

f For worshipping of Peor.

among the Congregation of the Lord.

Iudges 21.11.

17 Nowe therefore, * slay all the males among the g children, and kill all the women that haue knowen man by carnall copulation.

g That is, all the men children.

18 But all the women children that haue not knowen carnall copulation, keepe aliue for your selues.

19 And ye shall remaine without the hoste seuen dayes, all that haue killed any person, * and al that haue touched any dead, and purifie both your selues and your prisoners the thirde day and the seuenth.

Chap.19.11.

20 Also ye shall purifie euery garment, and all that is made of skins, and all worke of goates haire, & all things made of wood.

21 ¶ And Eleazar the Priest sayde vnto the men of warre, which went to the battel, This is the ordinance ‖ of the lawe which the Lord * commanded Moses.

‖ *Or, contained in the lawe.*

Chap.19.12.

22 As for golde, and siluer, braſſe, yron, tinne, and leade:

23 Euen al that may abide the fire, ye shal make it goe through the fire, and it shall be cleane: yet it shall be b purified with * water of purification: and all that suffereth not the fire, ye shall cause to passe by the i water.

b The third day, and before it be molten.

Chap.19.9.

i It shall be washed.

24 Ye shall wash also your clothes the seuenth day, and ye shall bee cleane: and afterward ye shall come into the hoste.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the praye that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

† The prayeis first diuided equally among all.

27 And diuide the praye † betweene the souldiers that went to the warre, and al the Congregation.

28 And thou shalt take a tribute vnto the Lord of the k men of warre, which went out to battell: one person of fiue hundreth, both of the persons and of the beeues, and of the asses, and of the sheepe.

k Of the praye that falleth to the souldiers.

29 Ye shall take it of their halfe, and giue it vnto Eleazar the Priest, as an heaue offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take l one, taken out of fiftie, both of the persons, of the beeues, of the asses, and of the sheepe, euen of all the cattel: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

l The Israelites which had not bene at warre, of euery fiftieth paide one to the Lord: and the souldiers, one of euery fiue hundreth.

31 And Moses and Eleazar the Priest did as the Lord hath commanded Moses.

32 And ṗ bootie, to wit, the rest of ṗ praye which ṗ men of warre had spoiled, was fiue hundreth seuentie and fiue thousand sheepe,

33 And seuentie & two thousand beeues,

34 And threescore & one thousande asses,

35 And two & thirtie thousande persons in all, of women that had lien by no man.

‡ *Ebr. not knowen the bed of man.*

36 And the halfe, to wit, the part of them that went out to warre touching the nūmber of sheepe, was three hundreth seuen and thirtie thousand, and fiue hundreth.

37 And the m Lords tribute of the sheepe was fiue hundreth and seuentie and fiue:

m That is the portion that the souldiers gaue to the Lord.

38 And the beeues were fiue and thirtie thousande, whereof the Lordes tribute was seuentie and two.

39 And the asses were thirtie thousande and fiue hundreth, whereof the Lords tribute was three score and one:

40 And n of persons sixteene thousande, whereof the Lords tribute was two and thirtie persons.

n Meaning, of the maides, or virgins which had not companied with man.

41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the o halfe of the children of Israel, which Moses diuided from the men of warre,

o Of that part which was giuen vnto them, in diuiding the spoile.

43 (For the halfe that pertcined vnto the Congregation, was three hundreth thirtie and seuen thousand sheepe & fiue hundreth,

44 And fiue and thirtie thousand beeues,

45 And thirtie thousande asses, and fiue hundreth,

46 And sixteene thousand persons)

47 Moses, I say, tooke of the halfe that pertained vnto the p children of Israel, one taken out of fiftie, both of the persons, and of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

p Which had not byn at warre.

48 ¶ Then the Captaines which were ouer thousands of the hoste, the Captaines ouer the thousands, and the captaines ouer the hundreds came vnto Moses:

49 And sayde to Moses, Thy seruants haue taken the summe of the men of warre which are vnder † our authoritie, and there lacketh not one man of vs.

† *Ebr. vnder our hands.*

50 q Wee haue therefore brought a present vnto the Lord, what euery man found of iewels of golde, bracelets, and chaines, rings, earings, and ornaments of the legs, to make an atonement for our soules before the Lord.

q The Captaines by this free offering acknowledge the great benefite of God in preseruing his people.

51 And Moses & Eleazar the Priest tooke the golde of them, and all wrought iewels,

52 And all the golde of the offering that they offered vp to the Lord (of the captaines ouer thousands and hundreds) was sixteene thouland seuen hundreth and fiftie shekels,

53 (For the men of warre had spoyled, euery man for himselfe)

r And gaue no portion to their captaines.

54 And Moses and Eleazar the Priest tooke the golde of the captaines ouer the thousands, & ouer the hundreds, & brought it into the Tabernacle of the Congregation, for a s memorial of the children of Israel before the Lord.

s That the Lorde might remember the children of Israel.

CHAP. XXXII.

1 The request of the Reubenites and Gadites, 16 And their promes vnto Moses. 20 Moses graunteth their request. 33 The Gadites, Reubenites, and halfe the tribe of Manasseh, conquer and build cities on thu side Iorden.

NOwe the children of a Reuben, and the children of Gad had a verie great multitude of cattell: and they saw the land of Jazer, and the lande of b Gilead, that it was an apt place for cattell.

a Reuben came of Leah, and Gad of Zilpah her handmaide.

b Which mountaines for nature med for the

2 Then the children of Gad, and the children of Reuben came, & spake vnto Moses heape of stones that Iaakob made as a signe of the couenant betwene him and Laban, Gen.31.47.

and to Eleazar the Priest, and vnto the princes of the Congregation, saying,

3 The land of Ataroth, & Dibon, & Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which countrey the Lorde smote before the Congregation of Israel, is a lande meete for cattell, and thy seruants haue cattell:

5 Wherefore, said they, if we haue found grace in thy sight, let this land be giuen vnto thy seruants for a possession, and bring vs not ouer Jorden.

6 And Moses saide vnto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, & ye tarie here?

‡Ebr. breake.

7 Wherefore nowe ‡ discourage yee the heart of the children of Israel, to go ouer into the land, which ꝑ Lord hath giuē them?

8 Thus did your Fathers when I sent them from Kadesh-barnea to see the land.

Chap. 13.24. ‖Or, valley.

9 For * when they went vp euen vnto the ‖ riuer of Eshcol, and sawe the land: they discouraged the heart of the children of Israel, that they would not goe into the land, which the Lord had giuen them.

10 And the Lordes wrath was kindled the same day, and he did sweare, saying,

‡Ebr. if any of the men

11 ‡ None of the men that came out of Egypt *from twentie yeere old and aboue, shall see the land for the which I sware vnto Abraham, to Izhak, and to Iaakob, because they haue not ‖ wholy followed me:

Chap. 14.28, 29. ‖Or, perseuered and continued.

12 Except Caleb the sonne of Jephunneh the Kenesite, and Joshua the sonne of Nun: for they haue constantly followed the Lord.

13 And the Lorde was very angry with Israel, and made them wander in the wildernes fourtie yeeres, vntil all the generation that had done c euill in the sight of the Lord were consumed.

c Because they murmured, neither would beleeue their report which tolde the trueth, as concerning the land.

14 And beholde, yee are risen vp in your father stead as an increase of sinnefull men, still to augment the fierce wrath of the Lord toward Israel.

15 For if ye turne away from following him, hee will yet againe leaue the people in the wildernesse, and d ye shal destroy all this folke.

d By your occasion.

16 And they went neere to him, and said, Wee will builde sheepefoldes here for our sheepe, and for our cattell, and cities for our children.

17 But we our selues will be ready armed to goe before the children of Israel, vntill wee haue brought them vnto their e place: but our children shal dwel in the defenced cities, because of the inhabitants of the land.

e In the land of Canaan.

18 We will not returne vnto our houses, vntill the children of Israel haue inherited, euery man his inheritance.

19 Neither will wee inherite with them beyond Jorden and on that side, because our inheritance is fallen to vs on this side Jorden Eastward.

Iosh. 1.13.

20 ¶ And Moses said vnto them, If yee f will doe this thing, and goe armed before the Lord to warre:

f Before the arke of the Lord.

21 And will goe euery one of you in harneis ouer Jorden before the Lord, vntill hee hath cast out his g enemies from his sight:

g That is, the inhabitants of the land.

22 And vntill the land be subdued before the Lord, then ye shall returne and be innocent toward the Lord, and towarde Israel: and this land shall bee your possession h before the Lord.

h The Lord will graunt you this land, which ye require, Iosh. 1. 15.

23 But if ye will not doe so, beholde, yee haue sinned against the Lorde, and bee sure, that your sinne i will finde you out.

i Ye shall assuredlybe punished for your sinne.

24 Builde you then cities for your children, and folds for your sheepe, and do that ye haue spoken.

25 Then the children of Gad, and the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my Lorde commandeth:

26 Our children, our wiues, our sheepe, and all our cattell shall remaine there in the cities of Gilead,

27 But * thy seruants will go euery one armed to warre before the Lord to fight, as my Lord saith.

Iosh. 4.12.

28 So concerning them, Moses k commaunded Eleazar the Priest, and Iolhua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

k Moses gaue charge that his promise made to the Reubenites and others, should be performed after his death, so that they brake not theirs.

29 And Moses saide vnto them, If the children of Gad, & the children of Reuben, will goe with you ouer Jorden, all armed to fight before the Lord, then when the land is subdued before you, ye shal giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shal haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the l Lord hath sayde vnto thy seruants, so will we doe.

l That is, attributed to the Lord which his messenger speaketh.

32 Wee will goe armed before the Lorde into the land of Canaan: that the possession of our inheritance may be to vs on this side Jorden.

33 * So Moses gaue vnto them, euen to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Joseph, the kingdome of Sihon king of the m Amorites, and the kingdome of Og king of Bashan, the lande with the cities thereof and coastes, euen the cities of the countrey round about.

Deut. 3.12. Iosh. 13.8. and 22.4.

m The Amorites dwelled on both sides of Jorden: but here he maketh mention of them that dwelt on this side: and Iosh. 10.12. he speaketh of them that inhabited beyond Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, & Shophan, and Jazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: also sheepefolds.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they built.

39 And the children * of Machir the sonne of Manasseh went to Gilead, & tooke it, and put out the Amorites that dwelt therein.

Gen. 50.23.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and hee dwelt therein.

41 * And Jair the sonne of Manasseh went & tooke the small townes thereof, and called

Deut. 3.14.

called them n Iauoth Iair.

n That is, the villages of Iair.

40 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah, after his owne name.

CHAP. XXXIII.

1 Two and fourtie iourneyes of Israel are numbred. 52 They are commanded to kil the Canaanites.

THese are the o iournepes of the children of Israel, which went out of the land of Egypt according to their bands vnder the hand of Moses and Aaron.

o From whence they departed, and whither they came.

2 And Moses wrote their going out by their iournepes according to the commandement of the Lorde: so these are the iournepes of their going out.

3 Nowe they *departed from Rameses the first moneth, euen the fifteenth day of the first moneth, on the morow after the Passeouer: and the children of Israel went out with an hie hande in the sight of all the Egyptians. *Exod.*12.37.

4 (For the Egyptians buried all their first borne, which the Lorde had smitten among them: vpon their p gods also the Lord did execution.)

p Either meaning their idoles or their men of authoritie. *Exod.*13.20.

5 And the children of Israel remooued from Rameses, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wildernes.

7 And they remooued from Etham, and turned againe vnto q Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

q At the commandement of the Lord, Exod. 14.2.

8 And they departed from before Hahiroth, and * went through the middes of the Sea into the wildernesse, and went three dayes iourney in the wildernes of Etham, and pitched in Marah. *Exod.*15.22.

9 And they remooued from Marah, and came vnto * Elim, & in Elim were twelue fountaines of water, and seuentie Palme trees, and they pitched there. *Exod.*15.27.

10 And they remooued from Elim, and camped by the red Sea.

11 And they remooued from the red sea, and lay in the * wildernes of Sin. *Exod.*16.1.

12 And they tooke their iourney out of the wildernes of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remooued from Alush, and lay in * Rephidim, where was no water for the people to drinke. *Exod.*17.1.

15 And they departed from Rephidim, and pitched in the * wildernes of Sinai. *Exod.*19.1.

16 And they remooued from the desart of Sinai, and pitched * in Kibroth Hattaauah. *Chap.*11.34.

17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth. *Chap.*11.35.

18 And they departed from Hazeroth, and pitched in Rithmah. *Chap.*13.1.

19 And they departed from * Rithmah, and pitched at Rimmon Perez.

20 And they departed from Rimmon Perez, and pitched in Libnah.

21 And they remoued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remoued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in ‖ Makheloth.

26 And they remoued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Terah.

28 And they remoued from Terah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

32 And they remooued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remoued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooued from Ezion-gaber, and pitched in the * wildernes of Zin, which is Kadesh. *Chap.*20.22.

37 And they remoued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (* And Aaron the Priest went vp into mount Hor at the commandement of the Lorde, and died there, in the fourtieth yeere after the children of Israel were come out of the lande of Egypt, in the first day of the r fifth moneth. *Chap.*20.25. *deut.*32.50.

39 And Aaron was an hundreth & three and twentie yeere olde, when hee died in mount Hor.

40 And * King Arad the Canaanite, which dwelt in the South of the lande of Canaan, heard of the comming of the children of Israel) *Chap.*21.1.

41 And they departed from mount * Hor, and pitched in Zalmonah. *Chap.*21.4,10.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Ie-abarim, in the borders of Moab. *Chap.*21.11.

45 And they departed from Iim, & pitched in Dibon-gad.

46 And they remoued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooued from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the ‖ plaine of Moab, by Iordan toward Iericho. ‖ Or, *fielde.*

49 And they pitched by Iordan, from Beth-iesimoth vnto * Abel-shittim, in the plaine of Moab. *Chap.*25.1.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iordan toward Iericho, saying,

r Which the Ebrewes call Ab, and answereth to part of July and part of August.

15 Speake

51 Speake vnto the children of Israel, and say vnto them, * When yee are come ouer Iordan to enter into the lande of Canaan,

Deut.7.2. Iosh.11,11,12.

52 Ye shall then driue out all the inhabitants of the land before you, and destroy all their c pictures, and breake asunder all their images of mettall, & plucke downe all their hie places.

c Which were set vp in their high places to worship.

53 And ye shall possesse the land and dwel therein: for I haue giuen you the lande to possesse it.

54 And ye shall inherite the lande by lot according to your families: *to the more ye shal giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall bee his: according to the tribes of your fathers shall ye inherite.

Chap.26,53,54.

55 But if ye will not driue out the inhabitants of the lande before you, then those which yee let remaine of them, shall bee * ‖pricks in your eyes, and thornes in your sides, and shall vexe you in the land wherein ye dwell.

Iosh.23.13. Iudges 2. 3.

‖Or, kniues.

56 Moreouer, it shall come to passe, that I shall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIIII.

3 The coastes and borders of the land of Canaan, 17 Certaine men are assigned to diuide the land.

AND the Lord spake vnto Moses, saying, 2 Commaund the children of Israel, and say vnto them, When ye come into the land of Canaan, this is the a land that shall fall vnto your inheritance: that is, the land of Canaan with the coastes thereof.

a Meaning, the description of the land.

3 *And your Southquarter shalbe from the wildernesse of Zin to the borders of Edom: so that your Southquarter shall bee from the salt Sea coast Eastward:

Iosh.15.1.

4 And the border shal compasse you from the South to ‖Maaleh-akrabbim, and reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

‖Or, ascending vp of scorpions.

5 And the border shal compasse from Azmon vnto the b riuer of Egypt, and shall go out to the Sea.

b Which was Nilus, or as some thinke, Rhinocotura.

6 And your West quarter shall bee the great c Sea: euen that border shall be your West coast.

c Which is called, Mediterraneum.

7 And this shal be your Northquarter: ye shall marke out your border from the great Sea vnto mount d Hor.

d Which is a mountaine neere Tyre and Sidon, and not that Hor in the wildernes, where Aaron died.

8 From mount Hor, ye shall point out till it come vnto Hamath, and the ende of the coast shall be at Zedad.

9 And the coast shall reache out to Ziphron, and go out at Hazar-enan: this shal be your Northquarter.

10 And ye shall marke out your Eastquarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Ain: and the same border shall descende and goe out at the side of the Sea of e Chinnereth Eastward.

e Which in the Gospel is called the lake of Genazareth.

12 Also that border shall goe downe to Iordan, and leaue at the salt Sea, this shall be your land with the coastes thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the lande which yee shall inherite by lotte, which the Lorde commanded to giue vnto nine tribes and halfe the tribe.

14 * For the tribe of the children of Reuben, according to the houlholds of their fathers, and the tribe of the children of Gad, according to their fathers houlholdes, and halfe the tribe of Manasseh, haue receiued their inheritance.

Chap.32.33. Iosh.14.2,3.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iordan toward Iericho full East.

16 ¶ Againe the Lorde spake to Moses, saying,

17 These are the names of the men which shall diuide the land vnto you: * Eleazar the Priest, and Joshua the sonne of Nun.

Iosh. 19.51.

18 And yee shall take also a f Prince of euery tribe to deuide the land.

f One of the heads or chiefe men of euery tribe.

19 The names also of the men are these: of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Haniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the Prince Kemuel, the sonne of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun, the Prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the Prince Paltiel the sonne of Azzan.

g And he iudges

27 Of the tribe also of the sonnes of Asher, the Prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the Prince Pedahel, the sonne of Ammihud.

29 These are they, whom the Lord commanded to g diuide the inheritance vnto the children of Israel, in the land of Canaan.

ouer euery piece of ground that should fal to any by lot, to the intent that all things might be done orderly and without contention.

CHAP. XXXV.

1 Vnto the Leuites are giuen cities and suburbs, 11 The cities of refuge. 16 The law of murther. 30 For one mans witnesse shall no man be condemned.

AND the Lorde spake vnto Moses in the plaine of Moab by Iordan, toward Iericho, saying,

2 *Commaund the children of Israel that they giue vnto the a Leuites of the inheritance of their possession, b cities to dwell in: yee shall giue also vnto the Leuites the suburbes of the cities round about them.

Iosh.21.2.

a Because they had no inheritance assigned them in the land of Canaan.

b God would haue them scattered through all the land, because the people might be preserued by them in the obedience of God and his lawe.

3 So they shall haue the cities to dwell in, and their suburbes shall be for their cattell, and for their substance, and for all their beastes.

4 And the suburbes of the cities, which ye

pe shal giue vnto the Leuites, from the wall of the citie outward, shall be a thousand cubites round about.

5 And pe shall measure without the citie of the East side, two thousand cubits: and of the South side, two thousand cubits: and of the West side, two thousand cubites: and of the North side, two thousand cubits: and the citie shall be in the mids, this shall be the measure of the suburbes of their cities.

6 And of the cities which pee shall giue vnto the Leuites, * there shalbe fiue cities for refuge, which pe shall appoint, þ he which killeth, may flee thither: and to them pe shal adde two and fortie cities mo.

7 All the cities which pe shall giue to the Leuites, shall be eight and fortie cities: them shall ye giue with their suburbes.

8 And concerning þ cities which pe shal giue, of the possession of the children of Israel: of many pe shall take moe, and of few pe shall take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance, which he inherited.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, * When pe be come ouer Iordan into the land of Canaan.

11 Pe shal appoint you cities, to be cities of refuge for you, that the slaier, which slaieth any person vnwares, may flee thither.

12 And these cities shall bee for you a refuge from the [d] auenger, that he which killeth, die not, vntill he stand before the Congregation in iudgement.

13 And of the cities which pe shall giue, fiue cities shall pe haue for refuge.

14 Pee shall appoint three [e] on this side Iordan, and pe shall appoint three cities in the land of * Canaan which shalbe cities of refuge.

15 These fiue cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth ‡ among you, at euery one which killeth any person vnwares may flee thither.

16 * And if one [f] smite another with an instrument of iron that he die, he is a murtherer, & the murtherer shall die the death.

17 Also if hee smite him by casting a [g] stone, wherewith he may be slaine, and hee die, he is a murtherer, & the murtherer shal die the death.

18 Or if he smite him with an handweapon of wood, wherewith he may be slaine, if he die, he is a murtherer, and the murtherer shall die the death.

19 The reuenger of the blood himselfe shall slay the murtherer: when he meeteth him, he shall slay him.

20 But if he thrust him * of hate, or hurle at him by laying of waite, that he die,

21 Or smite him through enmitie with his hand, that he die, he that smote him shal die the death: for he is a murtherer: the reuenger of the blood shall slay the murtherer when he meeteth him.

22 But if hee pushed him ‖ vnadui sedly, and * not of hatred, or cast vpon him any ‡ thing, without laying of waite,

23 Or any stone (whereby he might bee slaine) and saw him not, or caused it to fall vpon him, and he die, and was not his enemie, neither sought him any harme,

24 Then the Congregation shall iudge betweene the slaier and the [h] auenger of blood according to these lawes.

25 And the Congregation shall deliuer the slaier out of the hand of the auenger of blood, & the Congregation shall restore him him vnto the citie of his refuge, whither he was fled: and he shall abide there vnto the death of the [i] hie Priest, which is anointed with the holy oyle.

26 But if the slaier come without the borders of the citie of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the citie of his refuge, & the reuenger of blood slay the [k] murtherer, he shalbe guiltlesse,

28 Because he should haue remained in the citie of his refuge, vntill the death of the hie Priest: & after the death of the hie priest, the slaier shall returne to the land of his possession.

29 So these things shall bee a [l] lawe of iudgement vnto you, throughout your generations in all your dwellings.

30 Whosoeuer killeth any person, the iudge shall slay the murtherer, through witnesses: but * one witnesse shall not testifie against a person to cause him to die.

31 Moreouer pe shal take no recompense for the life of the murtherer, which is [m] worthy to die: but he shalbe put to death.

32 Also pee shall take no recompense for him that is fledde to the citie of his refuge, that he should come againe, and dwel in the land, before the death of the hie Priest.

33 So pe shal not pollute the land where in pe shal dwel: for ‖ blood defileth the land: and the lande cannot bee [n] cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the lande which pe shall inhabite, for I dwell in the middes thereof: for I the Lord dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not bee giuen from one tribe to another.

Then [a] the chiefe fathers of the family of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Ioseph came, and spake before Moses, & before the princes, the chiefe fathers of the children of Israel,

2 And said, * The Lord commanded [b] my lord to giue the land to inherite by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters,

3 If they be maried of any of the sonnes of the other tribes of the children of Israel, then shall their inheritance bee taken away from the inheritance of our fathers, and shall be put vnto the inheritance of the tribe whereof they shall be: so shall it be taken

c So that in all were three thousand: and in the compasse of these two thousand they might plant and sow.
Deut.4.41. iosh.20.& 21.3.

Exod.21.13. deut.19.2. iosh.20.2.

d Meaning, from the next of the kindred, who ought to pursue the cause.
e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut.4.41.
Iosh.20.7.
‡ *Among them.*
Exod.21.14.
f Wittingly, and willingly.

g That is, with a bigge and dangerous stone: in Ebr. with a stone of his hand.

Deut.19.11.

‖ *Or, suddenly.*
Exod.21.13.
‡ *Ebr. instrument.*

h That is, his next kinsman.

i Vnder this figure is declared, that our sinnes could not be remitted, but by the death of the hie Priest Iesus Christ.
k By the sentence of the Iudge.

l A law to iudge murthers done, either of purpose or vnaduisedly.
Deut.17.6. and 19.15. Matth.18.16. 2.cor.13.1.
m Which purposely hath committed murther.

‖ *Or, murther.*
n So God is mindefull of the blood wrongfully shedde, that he maketh his dumme creatures to demand vengeance thereof.

a It seemeth that the tribes contended who might marrie these daughters to haue their inheritance: and therefore the sonnes of Ioseph *Chap.3.26.* & *21.* and *34.4.* the m Which minister vnto the *Chap.27.* *Iosh.17.3.*
b Meaning, Moses.

hen away from the lot of our inheritance.

4 Also when the c Jubile of the children of Israel commeth, then shall their inheritance bee put vnto the inheritance of the tribe whereof they shalbe: so shall their inheritance bee taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Joseph haue sayd d well.

6 This is the thing that the Lorde hath commanded, concerning the daughters of Zelophehad, saying, They shall be wiues, to whom they thinke best, onely to the familie of the tribe of their father shall they marrie:

7 So shall not the inheritance of the children of Israel remoone from tribe to tribe, for euery one of the children of Israel shall ioyne himselfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any e inheritance of the tribes of the children of Israel, shalbe wife vnto one of the familie of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.

9 Neither shal the inheritance go about from tribe to tribe: but euery one of the tribes of the children of Israel shal sticke to his owne inheritance.

10 As the Lord commaunded Moses, so did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes, *Chap. 27. 1.*

12 They were wiues to certaine of the families of the sonnes of Manasseh the sonne of Joseph: so their inheritance remained in the tribe of the familie of their father.

13 These are the f commandements and lawes which the Lord commaunded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Jorden toward Jericho.

c Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.

d For the tribe could not haue continued, if the inheritance which was the maintenance thereof should haue bene alienated to others.

e When there is no male to inherite.

f Touching the ceremoniall and iudiciall lawes.

The fift booke of Moses, called

*Deuteronomie.

THE ARGVMENT.

THE wonderfull loue of God toward his Church is liuely set foorth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of fourtie yeeres, Deut. 9 7. they had deserued to haue bene cut off from the number of his people, and for euer to haue bene depriued of the vse of his holy word, and Sacraments: yet he did euer preserue his Church euen for his owne mercies sake, and would still haue his name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrie, townes and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion, he had most sharply punished) to feare and obey the Lord, to embrace and keepe his law without adding thereunto, or diminishing therefrom. For by his word he would be knowen to be their God, and they his people: by his word he would gouerne his Church, and by the same they should learne to obey him: by his word he would discerne the false prophet from the true, light from darkenesse, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours, for the setting foorth of his word, and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continuall studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and whatsoeuer offendeth the maiestie of God. And as he had tofore instructed their fathers in all things appertaining both to his spirituall seruice, and also for the maintenance of that societie which is betweene men: so he prescribeth here anew, all such lawes and ordinances, which either concerne his Diuine seruice, or els are necessarie for a common weale: appointing vnto euery estate and degree, their charge and dutie: as well to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserue that order which God hath established among men: threatning withall, most horrible plagues to them that transgresse his commaundements, and promising all blessings and felicitie to such as obserue and obey them.

* That is, a second law: so called, because the Law, which God gaue in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentarie or exposition of the ten commandements.

CHAP. I.

1 A briefe rehearsall of things done before from Horeb vnto Kadesh-barnea. 32 Moses reproueth the people of their incredulitie. 44 The Israelites are ouercome by the Amorites, because they fought against the commandement of the Lord.

1 THese be the words which Moses spake vnto all Israel, on a this side Jorden in the wildernesse, in the plaine, b ouer against the red Sea, betweene Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

2 There are eleuen dayes iourney from c Horeb vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the fourtieth yeere, that Moses spake vnto the children of Israel, according vnto all that the Lord had giuen him in commandement vnto them,

4 After that he had slaine d * Sihon the

a Or, beyond Jordan.

b So that the wildernesse was betweene the Sea, and this plaine of Moab.

c In Horeb, or Sinai, fourtie yeeres before this the lawe was giuen: but because all that were then of age and iudgement were now dead, Moses repeateth the same or had not iudgement minded are prepared

king

to the youth, which either then were not borne, ment. b By these examples of Gods fauour, their sed to receiue the Law. *Num. 21, 24.*

king of þ Amorites which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei.

5 On this side Iorden in the land of Moab e began Moses to declare this law, saying,

e The second time.

6 The Lorde our God spake vnto vs in f Horeb, saying, Ye haue dwelt long enough in this mount.

f In the second yere, and second moneth, Num. 10.11.

7 Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neere thereunto: in the plaine, in the mountaine, or in þ valley: both Southward, and to the Sea side, to the land of the Canaanites, and vnto Lebanon: euen vnto the great riuer, the riuer ‖ Perath.

‖ Or, Euphrates.

8 Behold, I haue set the land before you: go in and *possesse that land which the Lord sware vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and to their seed after them.

Gen. 15.18. and 17.7,8.

9 ¶ And I spake g vnto you the same time, saying, I am not able to beare you my selfe alone:

g By the counsell of Iethro my father in lawe, Exo. 18.19.

10 The Lord your God hath h multiplied you: and beholde, ye are this day as the starres of heauen in number:

h Not so much by the course of nature, as miraculously.

11 (The Lord God of your fathers make you a thousand times so many moe as yee are, & blesse you, as he hath promised you)

12 Howe can I alone i beare your cumbrance, and your charge, and your strife?

i Signifying how great a burden it is, to gouerne the people.

13 Bring you men of wisedome and of vnderstanding, and k knowen among your tribes, and I will make them rulers ouer you:

k Whose godlinesse & vprightnesse is knowen.

14 Then ye answered me, and said, The thing is good that thou hast commanded vs to doe.

15 So I tooke the chiefe of your tribes l wise and knowen men, and made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, & captaines ouer fifties, and captaines ouer ten, and officers among your tribes.

l Declaring what sort of mē ought to haue a publike charge: reade Exod. 18.21.

16 And I charged your iudges that same time, saying, Heare the cõtrouersies betweene your brethren, and * iudge righteously betweene euery man and his brother, and the stranger that is with him.

Iohn 7.24.

17 Yee shall haue no respect of person in iudgement, * but shal heare the small aswell as the great: yee shall not feare the face of man: for the iudgement is m Gods: and the cause that is too hard for you, bring vnto me, and I will heare it.

Leuit. 19.15. chap. 16.19. 1. sam. 16.7. prou. 24.23. ecclus. 42.1. iames 2.2.

18 Also I commanded you þ same time all the things which ye should doe.

m And you are his Lieutenants.

19 ¶ Then we departed from Horeb, and went thorow all that great & terrible wildernes (as ye haue seene) by the way of the mountaine of the Amorites, as the Lorde our God commanded vs: and we came to Kadesh-barnea.

20 And n I sayd vnto you, Ye are come vnto the mountaine of þ Amorites, which the Lord our God doth giue vnto vs.

n So that the fault was in thē selues that they did not sooner possesse the inheritance promised.

21 Beholde, the Lord thy God hath the land before thee: goe vp & possesse it, as the Lord the God of thy fathers hath sayde vnto thee: feare not, neither be discouraged.

22 ¶ o Then ye came vnto me euery one, & said, We will send men before vs, to search vs out the lande, and to bring vs worde again, what way wee must goe vp by, and vnto what cities we shall come.

o Reade Num. 13.1,3.

23 So the saying pleased mee well, and I tooke twelue men of you, of euery tribe one.

24 * Who departed, and went vp into the mountaine, and came vnto the ‖ riuer Eshcol, and searched out the land,

Num. 13.24. ‖ Or, valley of the cluster of grapes.

25 And tooke of the fruit of the lande in their hands, and brought it vnto vs, and brought vs word again, and p sayd, It is a good land, which the Lord our God doth giue vs.

p To wit, Caleb and Ioshua: Moses preferreth the better part to the greater, that is, two to ten.

26 Notwithstanding, ye would not goe vp, but were disobedient vnto the commandement of the Lord your God.

27 And murmured in your tents, & said, Because the Lord q hated vs, therefore hath he brought vs out of the land of Egypt, to deliuer vs into the hande of the Amorites, and to destroy vs.

q Such was the lewes vnthankefulnes, that they counted Gods especiall loue, hatred.

28 Whither shall we goe vp? our r brethren haue discouraged our hearts, saying, The people is greater, and taller then wee: the cities are great & walled vp to heauen: and moreouer wee haue seene the sonnes of the * Anakims there.

r The other ten, nor Caleb and Ioshua.

Num. 13.29.

29 But I said vnto you, Dread not, nor be afraid of them.

30 The Lord your God, s who goeth before you, he shall fight for you, according to all that hee did vnto you in Egypt before your eyes,

s Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldnes, and agreeable to God.

31 And in the wildernesse, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone, vntil ye came vnto this place.

32 Yet for all this ye did not beleeue the Lord your God,

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that yee might see what way to go, and in a cloud by day.

Exod. 13.21.

34 Then the Lorde heard the voyce of your wordes, and was wroth, and sware, saying,

35 * Surely there shall not one of these men of this frowarde generation see that good land, which I sware to giue vnto your fathers,

Numb. 14.23.

36 Saue Caleb the sonne of Iephunneh: he shall see it, * and to him will I giue the land that hee hath troden vpon, and to his children, because he hath constantly followed the Lord.

Iosh. 14.6.

37 * Also the Lorde was angry with me for your sakes, saying, * Thou also shalt not go in thither,

Num. 20.12. and 27.14. Chap. 3.26. and 4.21. and 34.4.

38 But Ioshua the sonne of Nun which standeth t before thee, he shall go in thither: incourage him: for he shall cause Israel to inherit it.

t Which ministreth vnto thee.

39 Moreouer, your u children, which yee said should bee a pray, and your sonnes, which in that day had no knowledge betweene good and euill, they shall goe in thither, and vnto them will I giue it,

u Which were vnder twentie yeere olde, as Num. 14.31.

and

and they ſhall poſſeſſe it.

40 But as for you, turne backe, and take your iourney into the wilderneſſe by the way of the red Sea.

41 Then ye anſwered and ſayd vnto me, We haue ſinned againſt the Lord, [x] we will goe vp, and fight, according to all that the Lorde our God hath commanded vs: and ye armed you euery man to the warre, and were readye to goe vp into the mountaine.

42 But the Lord ſaid vnto me, Say vnto them, Goe not vp, neither fight, (for I am [y] not among you) leſt ye fall before your enimies.

43 And when I tolde you, ye would not heare, but rebelled againſt the commandement of the Lord, and were preſumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out againſt you, and chaſed you (as bees vſe to doe) and deſtroyed you in Seir, euen vnto Hormah.

45 And when yee came againe, yee wept before the Lorde, but the Lorde would not [z] heare your voice, nor incline his eares vnto you.

46 So yee abode in Kadeſh a long time, according to the time that ye had remained before.

x This declareth mans nature, who will doe that which God forbiddeth, and will not doe that which he commandeth.

y Signifying, that man hath no ſtrength, but when God is at hand to helpe him.

z Becauſe ye rather ſhewed your hypocriſie, then true repentance: rather lamenting the loſſe of your brethren, then repenting for your ſinnes.

CHAP. II.

4 Iſrael is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites. 33 Sihon king of Heſhbon is diſcomfited.

THen [a] wee turned, and tooke our iourney into the wilderneſſe, by the way of the red Sea, as the Lorde ſpake vnto me: and wee compaſſed mount Seir, a [b] long time.

2 And the Lord ſpake vnto me, ſaying,

3 Ye haue compaſſed this mountaine long enough: turne you Northward.

4 And warne thou the people, ſaying, Ye ſhall goe thorow the [c] coaſt of your brethren the children of Eſau, which dwell in Seir, and they ſhalbe afraid of you: take ye good heed therefore.

5 Ye ſhall not prouoke them: for I will not giue you of their land ſo much as a foot breadth, [*] becauſe I haue giuen mount Seir vnto Eſau for a poſſeſſion.

6 Ye ſhall buy meate of them for money to eate, and yee ſhall alſo procure water of them for money to drinke.

7 For the Lorde thy God hath [d] bleſſed thee in all the workes of thine hande: hee knoweth thy walking thorow this great wilderues, and the Lord thy God hath bene with thee this fourtie yeere, and thou haſt lacked nothing.

8 And when we were departed from our brethren the children of Eſau which dwelt in Seir, thorow the way of the plaine, from Elath, and from Ezion-gaber, wee turned and went by the way of the wilderneſſe of Moab.

9 Then the Lord ſayd vnto mee, Thou ſhalt not [‖] vexe Moab, neither prouoke them to battell: for I will not giue thee of their land for a poſſeſſion, becauſe I haue giuen Ar vnto the children [e] of Lot for a poſſeſſion.

a They obeyed, after that God had chaſtiſed them.

b Eight & thirtie yere, as verſe 14.

c This was the ſecond time: for before they had cauſed the Iſraelites to returne, Numb. 20, 21. *Gen.* 36, 8.

d And giuen thee meanes wherewith thou mayeſt make recompenſe: alſo God will direct thee by his prouidence, as he hath done.

[*] *Or, ſolderneſſe.*

[‖] *Or, beſiege.*

e Which were the Moabites, & Ammonites.

10 The [f] Emims dwelt therein in times paſt, a people great, and many, and tall, as the Anakims.

11 They alſo were taken for Giants as the Anakims: whome the Moabites call Emims.

12 The [*] Horims alſo dwelt in Seir beforetime, whome the children of Eſau chaſed out and deſtroied them before them, and dwelt in their ſted: as Iſrael ſhall doe vnto the land of his poſſeſſion, which the Lord hath giuen them.

13 Now riſe vp, ſayd I, and get you ouer the riuer [*] Zered: and wee went ouer the riuer Zered.

14 The [g] ſpace alſo wherein wee came from Kadeſh-barnea, vntill wee were come ouer the riuer Zered, was eight and thirtie yeeres, vntill all the generation of the men of warre were waſted out from among the hoſte, as the Lord ſware vnto them.

15 For indeede the [h] hande of the Lorde was againſt them, to deſtroy them from among the hoſte, till they were conſumed.

16 ¶ So when all the men of warre were conſumed and dead from among the people:

17 Then the Lord ſpake vnto me, ſaying,

18 Thou ſhalt go thorow Ar the coaſt of Moab this day:

19 And thou ſhalt come neere ouer againſt the children of Ammon: but ſhalt not lay ſiege vnto them, nor moue warre againſt them: for I will not giue thee of the land of the children of Ammon any poſſeſſion: for I haue giuen it vnto the children of Lot for poſſeſſion.

20 That alſo was taken for a lande of [i] Giants: for Giants dwelt therein afore time, whome the Ammonites called Zamzummims:

21 A people that was great, and many, and tall as the Anakims: but the Lord deſtroyed them before them, and they ſucceeded them in their inheritance, and dwelt in their ſtead:

22 As hee did to the children of Eſau which dwelt in Seir, when hee deſtroyed the Horims before them, and they poſſeſſed them and dwelt in their ſtead vnto this day.

23 And the Auims which dwelt in Haſerim euen vnto [‖] Azzah, the Caphtorims which came out of Caphtor deſtroied them, and dwelt in their ſtead.

24 ¶ Riſe vp therefore, ſayd the Lord: take your iourney, and paſſe ouer the riuer Arnon: beholde, I haue giuen into thy hande Sihon the [k] Amorite, king of Heſhbon, and his lande: begin to poſſeſſe it and prouoke him to battell.

25 This day will I [l] beginne to ſende thy feare and thy dread vpon all people vnder the whole heauen, which ſhall heare thy fame, and ſhall tremble and quake before thee.

26 Then I ſent meſſengers out of the wilderneſſe of Kedemoth vnto Sihon king of Heſhbon, with words of peace, ſaying,

f Signifying that as theſe Giants were driuen out for their ſinnes: ſo the wicked when their ſinnes are ripe, cannot auoid Gods plagues. *Gen.* 36, 20.

Numb. 21, 12.

g He ſheweth hereby, that as God is true in his promiſe: ſo his threatnings are not in vaine.

h His plague and puniſhment to deſtroy all that were twentie yere old, and aboue.

i Who called themſelues Rephaims: that is, preſeruers, or phyſicians to heale and reforme vices: but were in deede Zamzummims, that is, wicked and abominable.

[‖] *Or, Gaza.*

k According to his promiſe made to Abraham, Gen. 15, 21.

l This declareth that the hearts of men are in Gods hands, either to be made faint, or bolde.

Num. 21.22.

27 ¶ * Let me passe thorowe thy land: I will goe by the hie way: I will neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meate for money for to eate, and shalt giue me water for money for to drinke: onely I will goe thorowe on my foote,

m Because neither intreatie nor examples of others could moue him, he could not complaine of his iust destruction.

29 (As the m children of Esau which dwell in Seir, & the Moabites which dwell in Ar, did vnto me) vntill I be come ouer Iorden, into the land which the Lord our God giueth vs.

n God in his election and reprobation doeth not onely appoint the endes, but the meanes tending to the same.

30 But Sihon the King of Heshbon would not let vs passe by him: for the Lord thy God had n hardened his spirit, & made his heart obstinate, because he would deliuer him into thine hand, as appeareth this day.

Num. 21.23.

31 And the Lord said vnto me, Beholde, I haue begun to giue Sihon and his land before thee: begin to possesse and inherite his land.

32 *Then came out Sihon to meete vs, him selfe with all his people to fight at Jahaz.

33 But the Lord our God deliuered him ‡ into our power, and we smote him, and his sonnes, and all his people.

‡ *Ebr. before vs.*

34 And we tooke all his cities the same time, and destroyed euery citie, men, and o women, and children: we let nothing remaine.

o God had cursed Canaan, and therefore he would not that any of that wicked race should be preserued.

35 Onely ß cattel we tooke to our selues, and the spoile of the cities which we tooke,

36 From Aroer, which is by the banke of the riuer of Arnon, and from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered vp all ‖ before vs.

ß *Or, into our hand.*

‖ *Or, sword.*

37 Onely vnto the lande of the children of Ammon thou camest not, nor vnto any place of the ‖ riuer Jabbok, nor vnto the cities in the mountaines, nor vnto whatsoeuer the Lord our God forbade vs.

CHAP. III.

3 Og king of Bashan is slaine. 11 The bigneſſe of his bed. 18 The Reubenites & Gadites are commanded to goe ouer Iorden armed before their brethren. 21 Iosh. is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

Num. 21.33. *chap.* 29.7.

THen we turned & went vp by the way of Bashan: * and Og King of Bashan a came out against vs, he, and all his people to fight at Edrei.

a Therefore beside the commandement of the Lord, they had iust occasion of his part to fight against him.

2 And the Lord saide vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt doe vnto him as thou diddest vnto *Sihon King of the Amorites, which dwelt at Heshbon.

Num. 21.24.

3 So the Lord our God deliuered also vnto our hand, *Og the King of Bashan, and all his people: and we smote him, vntill none was left him aliue,

Num. 21.33.

4 And we tooke all his cities the same time, neither was there a citie which we tooke not from them, euen threescore cities, and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with hie walles, gates and barres, beside b vnwalled townes a great many.

b As villages and small townes.

6 And we ouerthrewe them, as we did vnto Sihon King of Heshbon, destroying euery citie, with men, c women, and children.

c Because this was Gods appointment, therefore it may not be iudged cruell.

7 But all the cattel and the spoile of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two Kings of the Amorites, the lande that was on this side Jorden from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Sirion, but the Amorites call it Shenir)

10 All the cities of ß plaine, & all Gilead, and all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og King of Bashan remained of the remnant of the giants, d whose bedde was a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victorie.

12 And this land, which we possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, * and the cities thereof gaue I vnto the Reubenites, and Gadites.

Num. 32.33.

13 And the rest of Gilead, and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: euen all ß countrey of Argob with all Bashan, which is called, The land of giants.

14 Jair the sonne of Manasseh tooke all the countrey of Argob, vnto the coastes of Geshuri, & of Maachathi: and called them after his owne name, Bashan, * Hauoth Jair vnto e this day.

Num. 32.41.

e Meaning, when he wrote this historie.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer f Jabbok, which is the border of the children of Ammon:

f Which separateth the Ammonites from the Amorites.

17 The plaine also and Jorden, and the borders from Chinnereth euen vnto the Sea of the plaine, to wit, the salt Sea ‖ vnder the springs of Pisgah Eastward.

‖ *Or, at Ashdothpisgah.*

18 ¶ And I commanded g you the same time, saying, The Lord your God hath giuen you this land to possesse it: ye shall goe ouer armed before your brethren the children of Israel, all men of warre.

g That is, the Reubenites, Gadites, and halfe Manasseh, as Numb. 32.21.

19 Your wiues only, and your children, and your cattell (for I knowe that ye haue much cattell) shall abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Jorden: then shall ye * returne euery man vnto his possession, which I haue giuen you.

Iosh. 22.4. *Num.* 27.18, 19, 23.

21 ¶ * And I charged Joshua the same time, saying, Thine eyes haue seene all that the h Lord your God hath done vnto these two kings: * so shall the Lord doe vnto all the kingdomes whither thou goest.

h So that the victories came not by your owne wisdom, strength, or multitude. *Iosh.* 1.5. *and* 10.8, 25.

22 Ye shall not feare them: for the Lord your

i He speaketh according to the common & corrupt speeche of them which attribute that power vnto idoles that onely apperteineth vnto God.

‖Or, wonders.

k He meaneth Zion, where the temple should be built, and God honoured.

l As before he sawe by the spirit of prophecie the good mountaine which was Zion: so here his eyes were lifted vp aboue the order of nature to behold all the plentifull land of Canaan.

pour God, he shall fight for you.

23 And I besought the Lorde the same time, saying,

24 O Lord God, thou hast begun to shew thy seruant thy greatnesse and thy mighty hand: for where is there a God in heauen or in earth, that can i doe like thy workes, and like thy ‖ power?

25 I pray thee let me goe ouer, and see the good land that is beyonde Jorden, that goodly k mountaine, and Lebanon.

26 But the Lorde was angrie with me for your sakes, and would not heare me: and the Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, and l lift vp thine eyes Westwarde, and Northward, and Southward, and Eastwarde, and beholde it with thine eyes, for thou shalt not goe ouer this Jorden:

28 But charge Joshua, and incourage him, & bolden him: for he shal go before this people, and he shall deuide for inheritance vnto them, the land which thou shalt see.

29 So we abode in the valley ouer against Beth-peor.

CHAP. IIII.

1 An exhortation to obserue the lawe without adding thereto or diminishing. 6 Therein standeth our wisedome. 9 We must teach it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the lawes of God. 37 God chose the seede because he loued their fathers. 43 The three cities of refuge.

NOwe therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to a doe, that ye may liue and goe in, and possesse the land, which the Lord God of your fathers giueth you.

2 *Ye shall b put nothing vnto the word which I commaund you, neither shall ye c take ought therefrom, that ye may keepe the commaundements of the Lorde your God which I commaund you.

3 Your d eyes haue seene what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lorde thy God hath destroyed euery one from among you.

4 But ye that did e cleaue vnto the Lord your God, are aliue euery one of you this day.

5 Beholde, I haue taught you ordinances and lawes, as the Lord my God commaunded me, that ye should do euen so within the land whither ye goe to possesse it.

6 Keepe them therefore, and doe them: for that is your f wisedome, and your vnderstanding in the sight of the people, which shall heare all these ordinances, and shall say, ‖ Onely this people is wise, and of vnderstanding, and a great nation.

7 For what nation is so great, vnto whō the gods come so nigre vnto them, as the Lord our God is g neere vnto vs, in al that we call vnto him for?

8 And what nation is so great, that hath ordinances and lawes so righteous, as all this law, which I set before you this day?

9 But take heede to thy selfe, and h keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forget not the daye that thou stoodest before the Lorde thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I will cause them heare my wordes, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you neere & * stood vnder the mountaine, and the mountaine i burnt with fire vnto the middes of heauen, and there was darkenesse, cloudes and mist.

12 And the Lord spake vnto you out of the middes of the fire, & ye heard the voyce of the wordes, but saw no similitude, saue a voyce.

13 Then he declared vnto you his couenant which he commaunded you to k doe, euen the ten ‖ commandements, and wrote them vpon two tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances and lawes, which ye should obserue in the land, whither ye goe, to possesse it.

15 Take therefore good heede vnto your ‡ selues: for ye saw no l image in the day that the Lord spake vnto you in Horeb out of the middes of the fire:

16 That ye corrupt not your selues, and make you a grauen image or representation of any figure: whether it be the likenesse of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any featherd foule that flieth in the aire:

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth.

19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone & the starres with al the hoste of heauen, shouldest be drawe to worship them and serue them, which the Lorde thy God hath m distributed to all people vnder the whole heauen.

20 But the Lorde hath taken you and brought you out of the n yron fornace: out of Egypt to be vnto him a people and inheritance, as appeareth this day.

21 And the Lorde was angrie with me for your wordes, and sware that I should not goe ouer Jorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shal not go ouer Jorden: but o ye shall goe ouer, and possesse that good land.

23 Take heede vnto your selues, lest ye forget the couenant of the Lorde your God which he made with you, and lest ye make you any grauen image, or likenesse of any thing, as the Lorde thy God hath charged thee.

24 For the Lorde thy God is a p consuming fire, and a ielous God.

25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long

a For this doctrine standeth not in bare knowledge, but in practise of life. *Chap.* 12. 32.

b Thinke not to be more wise then I am.

c God wil not be serued by halfes, but will haue full obedience.

d Gods iudgements executed vpon other idolaters, ought to serue for our instruction: reade Num. 25. 3, 4.

e And were not idolaters.

f Because all men naturally desire wisedome, he sheweth how to attaine vnto it.

‖Or, surely.

g Helping vs, & deliuering vs out of all dangers, as 2. Sam. 7. 23.

h He addeth all these words to shew that we can neuer be carefull inough to keepe the lawe of God, and to reach it to our posteritie.

Exod. 19. 18.

i The lawe was giuen with feareful miracles, to declare both that God was the authour therof, and also that no flesh was able to abide the rigour of the same.

k God ioyneth this condition to his couenant.

‖Or, wordes.

‡ *Ebr.* soules.

l Signifying that destruction is prepared for all them that make any image to represent God.

m He hath appointed them for to serue man.

n He hath deliuered you out of most miserable slauery, and freely chosen you for his children.

o Moses good affection appeareth in that, that he, being depriued of such an excellent treasure, doeth not enuie them that must enioy it.

p To those that come not vnto him with loue & reuerence, but rebell against him, Heb. 12. 29.

q Meaning hereby, al superstition and corruption of the true service of God.

long in the land, if pe q corrupt pour selues, and make anp grauen image or likenesse of anp thing, and worke euil in the sight of the Lord thy God, to prouoke him to anger,

r Though men would absolue you, yet the insensible creatures shall be witnesses of your disobedience.

26 I r call heauen and earth to record against pou this day, þ pe shal hastily perish from the land, whereunto pe goe ouer Iorden to possesse it: pe shall not prolong pour dapes therein, but shal vtterly be destroyed.

s So that his curse shall make his former blessings of none effect.

27 And the Lord shal scatter pou among the people, and pe shall be left few in number among the nations, whither the Lorde shall bring pou:

28 And there pe shal serue gods, euen the worke of mans hand, wood, & stone, which neither see, nor heare, nor eate, nor smell.

t Not with outward shewe or ceremonie, but with a true confession of thy faules.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thine t heart, & with all thy soule.

‡ *Ebr. in the latter dayes.*

30 When thou art in tribulation, and all these thinges are come vpon thee, ‡ at the length, if thou returne to þ Lord thy God, and be obedient vnto his voyce,

u To certifie them the more of the assurance of their saluation.

31 (For the Lord thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the couenant of thy fathers, which he u sware vnto them.

x Mans negligence is partly cause that he knoweth not God.

32 For inquire nowe of the dapes that are past, which were before thee, since þ dap that God created man vpon the earth, and x aske from the one ende of heauen vnto the other, if there came to passe such a great thing as this, or whether anp such like thing hath bene heard.

33 Did euer people heare the voyce of God speaking out of the midst of a fire, as thou hast heard, and liued?

y By so manifest proofes that none could doubt thereof.

34 Or hath God assayed to goe and take him a nation frō among nations, by y tentations, by signes, and by wonders, and by warre, & by a mighty hand, and by a stretched out arme, and by great feare, according vnto all that the Lorde your God did vnto pou in Egypt before your eyes?

z He sheweth the cause why God wrought these miracles.

35 Vnto thee it was shewed, that thou mightest z knowe, that the Lord he is God, and that there is none but he alone.

36 Out of heauen he made thee heare his voyce to instruct thee, and vpon earth he shewed thee his great fire, & thou heardest his voyce out of the middes of the fire.

a Freely, and not of their deserts,

37 And because a he loued thy fathers, therefore he chose their seede after them, and hath brought thee out of Egypt in his sight, by his mighty power,

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

39 Understand therefore this day, and consider in thine heart, that the Lord, he is God in heauen aboue, and vpon the earth beneath: there is none other.

b God promiseth reward not for our merites, but to incourage vs, & to assure vs that our labour shall not be lost.

40 Thou shalt keepe therefore his ordinances, and his commandements which I command thee this day, that it may b goe well with thee, and with thy children after thee, and that thou mayest prolong thy dapes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated three cities on this side of Iorde toward þ sunne rising:

42 That the slaper shoulde flee thither, which had killed his neighbour at vnwares, & hated him not in time past, might flee. I say, vnto one of those cities, and liue:

43 That is, * Bezer in the wildernesse, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites, and Golan in Bathan among them of Manasseh. *Iosh.20.8.*

44 ¶ So this is the lawe which Moses set before the children of Israel.

45 These are the c witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt,

c The Articles and points of the couenant.

46 On this side Iorden, in the valley ouer against Beth-peor, in the lande of Sihon King of the Amorites, which dwelt at Heshbon, whom Moses and the children of Israel * smote, after they were come out of Egypt: *Num.21.24. chap.1 4.*

47 And they possessed his land, and the land of * Og King of Bashan, two Kings of the Amorites, which were on this side Iorden toward the sunne rising: *Num.21.33. chap.3 3.*

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine by Iorden Eastward, euen vnto d the Sea of the plaine, vnder the * springs of Pisgah.

d That is, the salt sea. *Chap.3, 17.*

CHAP. V.

5 Moses is the meane betweene God and the people. 6 The lawe is repeated. 23 The people are afraide at Gods voyce. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hand nor left.

THen Moses called all Israel, and saide vnto them, Heare O Israel the ordinances and the lawes which ‡ I propose to pou this dap, that pe map learne them, and take heede to obserue them.

‡ *Ebr. I speake in your eares.*

2 * The Lord our God made a couenant with vs in Horeb. *Exod.19.5,6.*

a Some reade, God made not this couenant, that is, in such ample sort and with such signes and wonders.

3 The Lorde a made not this couenant with our fathers onely, but with vs, euen with vs all here alive this dap.

b So plainely that you needs not to doubt thereof.

4 The Lorde talked with pou b face to face in the mount, out of þ midst of the fire.

5 (At that time I stoode betweene the Lord and pou, to declare vnto pou the word of the Lord: for pe were afraide at the sight of the fire, and went not vp into þ mount) and he said,

6 ¶ * I am the Lorde thy God, which haue brought thee out of the lande of Egypt, from the house of ‖ bondage. *Exod.20.2. leuit.26.1. psal.97.7,9.*

‖ *Or, seruants.*

7 Thou shalt haue none c other gods before mp face.

c God bindeth vs to serue him onely without superstition and idolatrie.

8 Thou shalt make thee no graue image, or anp likenesse of that that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

Exod.34 7. iere.32.18.

9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for * I the Lorde thy God am a d ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

d That is, of his honour, not permitting it to be giuen to other.

10 And shewing mercy vnto thousands of them that c loue me, and keepe my commandements.

c The first degree to keepe the commandements is to loue God.

11 Thou shalt not take the Name of the Lorde thy God in vaine: for the Lorde will not hold him guiltles that taketh his Name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as the Lorde thy God hath cómanded thee.

13 Sixe dayes f thou shalt labour, and shalt doe all thy worke:

f Meaning, since God permitteth sixe dayes to our labours, that we ought willingly to dedicate the seuenth to serue him wholly.

14 But the seuenth day is the Sabbath of the Lord thy God: thou shalt not do any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maide, nor thine ore, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy maide may rest as well as thou.

15 For, remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand and a stretched out arme: therefore the Lorde thy God commaunded thee to obserue the Sabbath day.

16 ¶ g Honour thy father and thy mother, as the Lord thy God hath commaunded thee, that thy dayes may be prolonged, and that it may go wel with thee vpon the land, which the Lord thy God giueth thee.

g Not for a shew, but with a true obedience, and due reuerence.

17 *Thou shalt not kill.

18 *Neither shalt thou cómit adulterie.

19 *Neither shalt thou steale.

20 Neither shalt thou beare false witnes against thy neighbour.

21 *Neither shalt thou h couet thy neighbours wife, neither shalt thou desire thy neighbours house, his fielde, nor his man seruant, nor his maide, his ore, nor his asse, nor ought that thy neighbour hath.

Matth.5.21. Luke 18.20. Rom.13.9.

Rom.7.7.

h He speaketh not onely of that resolute will, but that there be no motion or affection.

22 ¶ These wordes the Lord spake vnto all your multitude in the mount out of the midst of the fire, the cloude and the darkenesse, with a great voyce, and i added no more thereto: and wrote them vpon two tables of stone, & deliuered them vnto me.

i Teaching vs by his example to be content with his word, and adde nothing thereto.

23 And when ye heard the voyce out of the midst of the darkenesse, (for the mountaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

24 And ye saide, Beholde, the Lord our God hath shewed vs his glorie and his greatnesse, and * we haue heard his voyce out of the middes of the fire: we haue seene this day that God doeth talke with man, and he * liueth.

Exod.19.19.

Chap.4.33.

25 Nowe therefore, why should we die? for this great fire will consume vs: if we heare the voyce of the Lorde our God any more, we shall die.

26 For what ‖ flesh was there euer, that heard the voyce of the liuing God, speaking out of the midst of the fire as we haue, and liued?

‖ Or, man.

27 Goe thou neere, and heare all that the Lord our God saith: and declare thou vnto vs all that the Lorde our God sayeth vnto thee, * and we will heare it, and doe it.

Exod.20.19.

28 Then the Lorde heard the voyce of your wordes, when ye spake vnto me: & the Lord said vnto me, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue well said, all that they haue spoken.

29 Oh k that there were such an heart in them to feare me, and to keepe all my commandements alway: that it might go well with them, & with their children for euer.

k He requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereunto.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the commandements, and the ordinances, and the lawes, which thou shalt teach them: that they may do them in the land which I giue them to possesse it.

32 Take heede therefore, that ye doe as the Lord your God hath commanded you: l turne not aside to the right hand nor to the left,

l Ye shall neither adde nor diminish, Chap.4.2.

33 But walke in all the wayes which the Lord your God hath commanded you, that ye may m liue, and that it may go wel with you: and that ye may prolong your dayes in the land which ye shall possesse.

m As by obedience, God giueth vs all felicitie: so of disobeying God, proceede all our miseries.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandements, 5 Which is, to loue him with all thine heart. 7 The same must be taught to the posteritie. 16 Not to tempt God. 25 Righteousnesse is contained in the Lawe.

THese nowe are the commandements, ordinances, and ‖ lawes, which the Lord your God commaunded me to teache you: that ye might doe them in the lande whither ye goe to possesse it:

‖ Or, iudgements.

2 That thou mightest n feare the Lorde thy God, and keepe all his ordinances, and his commandements which I command thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

n A reuerent feare and loue of God, is the first beginning to keepe Gods commandements.

3 Heare therefore, O Israel, and take heede to doe it, that it may goe well with thee, and that ye may encrease mightily o in the land that floweth with milke and honie, as the Lord God of thy fathers hath promised thee.

o Which hath abundance of all things appertaining to mans life.

4 Heare, O Israel, the Lorde our God is Lord onely,

5 And * thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

Matth.22.37. mark.12.29,30. luke 10.27.

6 * And these words which I command thee this day, shalbe in thine heart.

Chap.11.18.

7 And thou shalt p rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

p Some reade, thou shalt whet them vpon thy children: to wit, that they may print them more deepely in memorie.

8 And thou shalt binde them for a signe vpon thine hand, and they shall be ‖ as frontlets betweene thine eyes.

‖ Or, signes of remembrance.

9 Also thou shalt write them vpon the q postes of thine house, and vpon thy gates.

q That when thou entrest in, thou mayest remember them.

10 And when the Lorde thy God hath brought thee into the land, which he sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue thee, with great and goodly cities which thou buildedst not,

11 And houses full of all maner of goods, which thou filledst not, and welles digged, which

which thou diggedst not, vineyardes and olive trees which thou plantedst not, and when thou hast eaten and art full,

e Let not wealth and ease cause thee forget Gods mercies, whereby thou wast deliuered out of miserie.

12 e Beware lest thou forget the Lorde, which brought thee out of the lande of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, & serue him, & shalt f sweare by his Name.

f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

14 Ye shall not walke after other gods, after any of the gods of the people which are round about you,

15 (For the Lord thy God is a ielous God among you:) lest the wrath of the Lord thy God be kindled against thee, & destroy thee from the face of the earth.

16 ¶ Ye shall not g tempt the Lord your God, as ye did tempt him in Massah:

g By doubting of his power, refusing lawfull meanes, and abusing his graces.

17 But ye shall keepe diligently the commandements of the Lorde your God, and his testimonies, and his ordinances which he hath commanded thee,

18 And thou shalt do that which is right and good in the h sight of the Lorde: that thou mayest prosper, and that thou mayest goe in, & possesse that good land which the Lord sware unto thy fathers,

h Here he condemneth al mans good intentions.

19 To cast out all thine enemies before thee, as the Lord hath sayd.

20 When i thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you?

i God requireth not onely that we serue him all our life, but also that we take paine that our posteritie may set foorth his glory.

21 Then thou shalt say unto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought us out of Egypt with a mightie hand,

22 And the Lord shewed signes & wonders great and euill upon Egypt, upon Pharaoh, and upon all his household, before our eyes.

23 And k brought us out from thence, to bring us in, and to give us the land which he sware unto our fathers.

k Nothing ought to moue vs more to true obedience then the great benefits which we haue received of God.

24 Therefore the Lord hath commanded us, to doe all these ordinances, and to feare the Lorde our God, that it may goe ever well with us, and that hee may preserue us alive as at this present.

l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith.

25 Moreover, this shall be our l righteousnes before the Lord our God, if we take heede to keepe all these commaundements, as he hath commanded us.

CHAP. VII.

1 The Israelites may make no couenant with the Gentiles. 5 They must destroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoid all occasion of idolatrie.

WHen the Lorde thy God shall bring thee into the land whither thou goest to possesse it, * and shall root out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, & the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,

Chap. 31.8.

2 And the Lord thy God shall give them a before thee, then thou shalt smite them: thou shalt vtterly destroy them: thou shalt make no * couenant with them, nor haue

a Into thy power. *Exod. 23.32, and 34.12.*

compassion on them,

3 Neither shalt thou make marriages with them, neither giue thy daughter unto his sonne, nor take his daughter unto thy sonne.

4 For they will cause thy sonne to turne away from mee, and to serue other gods: then will the wrath of the Lorde ware hote against you and destroy thee suddenly.

‖ *Or, any of them.*

5 But thus ye shall deale with them, b Ye shall overthrowe their altars, and breake downe their pillars, and ye shall cut downe their groues, and burne their grauen images with fire.

b God would haue his service pure without all idolatrous ceremonies & superstitions, Chap. 12.3.

6 * For thou art an holy people unto the Lorde thy God, * the Lorde thy God hath chosen thee, to bee a precious people unto himselfe, aboue all people that are upon the earth.

Chap. 14.2, and 26.18, 19. Exod. 19.5. 1. pet. 2.9.

7 The Lorde did not set his loue upon you, nor chuse you, because ye were more in number then any people: for yee were the fewest of all people:

8 But because the Lord c loued you, and because he would keepe the othe which hee had sworne unto your fathers, the Lorde hath brought you out by a mightie hand, and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt,

c Freely finding no cause in you more then in others so to do.

9 That thou mayest knowe, d that the Lord thy God, he is God, the faithfull God which keepeth couenant and mercie unto them that loue him & keepe his commaundements, euen to a thousand generations,

d And so put difference betweene him and idoles.

10 And rewardeth them e to their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.

e Meaning, manifestly, or in this life.

11 Keepe thou therefore the commandements, & the ordinances, & the lawes, which I command thee this day to do them.

12 ¶ For if ye hearken unto these lawes, and obserue and doe them, then the Lorde thy God shal keepe with thee the couenant, and the f mercy which hee sware unto thy fathers.

f This couenant is grounded vpon his free grace: therefore in recompensing their obedience hee hath respect to his mercy & not to their merits.

13 And he will loue thee, and bless thee, & multiply thee: he will also bless the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine, and thine oile, and the encrease of thy kine, and the flockes of thy sheepe in the land, which he sware unto thy fathers to give thee.

14 Thou shalt be blessed aboue al people: * there shalbe neither male nor female barren among you, nor among your cattell.

Exod. 23.26.

15 Moreover, the Lorde will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) upon thee, but will send them upon all that hate thee.

Exod. 9.14. and 15.26.

16 Thou shalt therefore consume al people which the Lord thy God shall give thee: & thine eie shal not spare them, neither shalt thou serue their gods, for that shall bee thy * destruction.

g We ought not to be mercifull where God commandeth seueritie. *Exod. 23.33.*

17 If thou say in thine heart, These nations are more then I, how can I cast them out?

18 Thou shalt not feare them, but re-

remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

‖Or, *plagues, or, trials, as chap* 29. 3 *exod.* 15.25. *and* 16.4.

19 The great ‖ tentations which thine eyes saw, & the signes & wonders, and the mightie hand & stretched out arme, wherewith the Lord thy God brought thee out: so shall the Lord thy God do vnto all the people, whose face thou fearest.

Exod. 23.28. *Iosh.* 24.12.

20 * Moreouer, the Lorde thy God will send [h] hornets among them vntil they that are left, and hide themselues from thee, bee destroyed.

h There is not so small a creature, which I wil not arme to fight on thy side against them.

21 Thou shalt not feare them: for the Lord thy God is among you, a God mightie and dreadfull.

22 And the Lord thy God will roote out these nations before thee by little and little: thou mayest not consume them at once, lest the [i] beasts of the field increase vpon thee.

i So that it is your commoditie that God accomplish not his promise so soone as you would wish.

23 But the Lorde thy God shall giue them before thee, & shall destroy them with a mighty destruction, vntill they be brought to nought.

24 And he shall deliuer their kings into thine hande, and thou shalt destroy their name from vnder heauen: there shall no mã be able to stand before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall ye * burne with fire, and * couet not the siluer and golde, that is on them, nor take it vnto thee, lest thou [k] be snared therewith: for it is an abommination before the Lord thy God.

Chap. 12.3. *exod.* 23.24. *Iosh.* 7.1, 21. 2. *mac.* 12.40.

k And be entised to idolatrie.

26 Bring not therefore abomination into thine house, lest thou be accursed like it, but vtterly abhorre it, and count it most abominable: for it is * accursed.

Chap. 13.17.

CHAP. VIII.

2 God humbleth the Israelites, to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to bee proude for Gods benefits. 19 The forgetfulnesse of Gods benefits causeth destruction.

YE shall keepe all the commandements which I commaund thee this day, for [a] to do them: that ye may liue, and be multiplied, and go in, & possesse the land which the Lord sware vnto your fathers.

a Shewing that it is not enough to heare the word, except wee expresse it by example of life.

2 And thou shalt remember all the way which the Lord thy God led thee this fourtie yeere in the wildernesse, for to humble thee, and to [b] proue thee, to knowe what was in thine heart, whether thou wouldest keepe his commandements or no.

b Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

3 Therefore he humbled thee, and made thee hungrie, & fed thee with MAN, which thou knewest not, neither did thy fathers know it, that he might teach thee that man liueth not by [c] bread onely, but by euery worde that proceedeth out of the mouth of the Lord, doth a man liue.

c Man liueth not by meate onely, but by the power of God, which giueth it strength to nourish vs.

4 Thy rayment wared not olde vpon thee, neither did thy foot [d] swell these fourtie yeres.

d As they that go barefooted.

5 Know therefore in thine heart, that as a man nourtereth his sonne, so the Lord thy God [e] nourtereth thee.

e So that his afflictions are signes of his fatherly loue toward vs.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou walke in his wayes, and feare him.

7 For the Lorde thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and ‖ depths that spring out of valleyes and mountaines:

‖Or, *mores.*

8 A lande of wheate and barley, and of vinepardes, and figtrees, and pomegranates: a land of ople olive and honie:

9 A lande wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land [f] whose stones are yron, and out of whose mountaines thou shalt dig brasse.

f Where there are mines of metall.

10 [g] And when thou hast eaten and filled thy selfe, thou shalt s blesse the Lorde thy God for the good lande, which hee hath giuen thee.

g For to receiue Gods benefites, and not to bee thankefull, is to contemne God in them.

11 Beware that thou forget not the Lord thy God, not keeping his cõmandements, and his lawes, and his ordinances which I command thee this day:

12 Lest when thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt therein,

13 And thy beastes, and thy sheepe are increased, and thy siluer and golde is multiplied, and all that thou hast is increased,

14 Then thyne heart [h] be lifted vp, and thou forget the Lorde thy God, which brought thee out of the land of Egypt, from the house of bondage,

h By attributing Gods benefits to thine owne wisedome and labour, or to good fortune.

15 Who was thy guide in the great and terrible wildernesse (wherein were fierie serpents, and scorpions, and drought, where was no water, * who brought foorth water for thee out of the rocke of flint:

Numb. 20.11.

16 Who fed thee in the wildernesse with * MAN, which thy fathers knewe not) to humble thee, & to proue thee, that he might doe thee good at thy latter end.

Exod. 16.15.

17 Beware lest thou say in thine heart, My power, & the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lorde thy God: for it is hee which [i] giueth thee power to get substance to establish his couenant which hee sware vnto thy fathers, as appeareth this day.

i If things concerning this life proceede onely of Gods mercie: much more spirituall gifts and life euerlasting.

19 And if thou forget the Lord thy God, and walke after other gods, and serue them, and worship them, I [k] testifie vnto you this day, that ye shall surely perish.

k Or, take to witnesse the heauen and the earth, as Chap. 4.26.

20 As the nations which the Lorde destroyeth before you, so yee shall perish, because yee would not bee obedient vnto the voice of the Lord your God.

CHAP. IX.

4 God doeth them not good for their owne righteousnes, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses prayeth for the people.

HEare O Israel, Thou shalt passe ouer Iorden [a] this day, to goe in and to possesse nations greater and mightier then thy selfe, and cities great and walled vp to heauen,

a Meaning, shortly.

2 A people great and tall, euen the children of the Anakims, whom thou knowest, and of whome thou hast [b] heard say, Who can stand before the children of Anak?

b By the report of the spies, Num. 13.29.

3 Understand therefore that this day the Lord thy God is he which goeth ouer before thee as a consuming fire: he shal destroy them, and he shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath sayd vnto thee.

c To guide thee & gouerne thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my d righteousnesse the Lord hath brought me in, to possesse this land: but for the wickednesse of these nations the Lorde hath cast them out before thee.

d Man of himselfe can deserue nothing but Gods anger, & if God spare any, it commeth of his great mercy,

5 For thou entrest not to inherite their land for thy righteousnesse, or for thy vpright heart: but for the wickednesse of those nations, the Lord thy God doeth cast them out before thee, and that he might perfourme the worde which the Lorde thy God sware vnto thy fathers, Abraham, Isaak, and Iaakob.

6 Understand therefore, that the Lorde thy God giueth thee not this good land to possesse it for thy righteousnesse: for thou art a e stiffenecked people.

e Like stubburne oxen which will not endure their masters yoke.

7 ¶ Remember, & forget not, how thou prouokedst the Lorde thy God to anger in the wilderneſſe: f since the day that thou didst depart out of the land of Egypt, vntill ye came vnto this place ye haue rebelled against the Lord.

f He prooueth by the length of time, that their rebellion was most great, and intollerable,

8 Also in Horeb ye prouoked the Lord to anger, so that the Lord was wroth with you, euen to destroy you.

9 When I was gone vp into g mount, to receiue the tables of stone, the tables, I say, of the couenant, which the Lord made with you: & h I abode in the mount fourtie dayes and fourtie nights, and I neither ate bread nor dranke water:

g Exod. 24.18. and 34.28.

10 *Then the Lord deliuered me two tables of stone, written with the i finger of God, and in them was contained according to all the wordes which the Lord had spoken vnto you in the mount out of the middes of the fire, in the day of the assemblie.

i Exod. 31.18. g That is, miraculously, and not by the hand of men.

11 And when the fourtie dayes & fourtie nights were ended, the Lorde gaue me the two tables of stone, the tables, I say, of the couenant.

12 And the Lord said vnto me, *Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue k corrupt their wayes: they are soone turned out of the way, which I commaunded them: they haue made them a molten image.

Exod. 32.7.

h So soone as man declineth from the obedience of God, his wayes are corrupt.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, & behold, it is a stiffenecked people.

14 l Let mee alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mightie nation, and greater then they be.

l Signifying that the prayers of the faithfull are a barre to stay Gods anger, that he consume not all.

15 So I returned and came downe from the Mount (and the Mount burnt with fire, and the two tables of the couenant were in my two hands)

16 Then I looked, and behold, ye had sinned against the Lord your God: for ye had made you a molten calfe, and had turned quickly out of the k way which the Lord had commanded you.

k That is, from the law: wherein he declareth what is the cause of our perdition.

17 Therfore I tooke the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell downe before the Lord, fortie dayes, and fourtie nights, as before: I neither ate bread nor dranke water, because of all your sinnes, which ye had committed, in doing wickedly in the sight of the Lord, in that ye prouoked him vnto wrath.

19 (For I was afrayd of the wrath and indignation, wherewith the Lord was moued against you, euen to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angrie with Aaron, euen to l destroy him: but at that time I prayed also for Aaron.

l Whereby he sheweth what danger they are in, that haue authoritie, and resist not wickednesse.

21 And I tooke your sinne, I meane the calfe which ye had made, and burnt him with fire, and stamped him and ground him small, euen vnto very dust: and I cast the dust thereof into the riuer, that descended out of the m Mount.

m Horeb, or Sinai. Numb. 11.1,3. Exod. 17.7. Numb. 11.34.

22 Also * in Taberah, and in * Massah *and in Kibroth-hattaauah ye prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go vp, and possesse the land which I haue giuen you, then ye n rebelled against the commaundement of the Lord your God, and beleeued him not, nor hearkened vnto his voyce.

n At the returne of the spies.

24 Ye haue bene rebellious vnto the Lord, since the day that I knew you.

25 Then I fell downe before the Lorde o fourtie dayes and fourtie nights, as I fell downe before, because the Lorde had sayd, that he would destroy you.

o Whereby is signified that God requireth earnest continuance in praier.

26 And I prayed vnto the Lord, & sayd, O Lord God, destroy not thy people, & thine inheritaunce, which thou hast redeemed through thy greatnesse, whom thou hast brought out of Egypt by a mightie hand.

27 p Remember thy seruants Abraham, Isaak, and Iaakob: looke not to the stubburnesse of this people, nor to their wickednesse, nor to their sinne,

p The godly in their prayers ground on Gods promes and confesse their sinnes. Numb. 14.16.

28 Least the countrey, whence thou broughtest them, say, * Because the Lorde was not able to bring them into the lande which he promised them, or because hee hated them, he caried them out, to slay them in the wilderneſſe.

29 Yet they are thy people, and thine inheritaunce, which thou broughtest out by thy mightie power, and by thy stretched out arme.

CHAP. X.

5 The second tables put in the Arke. 8 The tribe of Leui is dedicate to the service of the Tabernacle. 12 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

AT the same time the Lord said vnto mee, a Hewe thee two tables of stone, like vnto the first, and come vp vnto mee into the Mount, and make thee an Arke of wood,

a Exod. 34.1.

2 And I will write vpon the Tables the

wordes that were vpon the first Tables, which thou brakest, & thou shalt put them in the Arke.

a Which wood is of long continuance.

3 And I made an Arke of a Shittim wood, and hewed two stables of stone like vnto the first, and went vp into the mountaine, and the two tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing (the ten cõmandements, which the Lord spake vnto you in the Mount out of the middes of the fire, in the day of the b assemblie) and the Lorde gaue them vnto me.

b When you were assembled to receiue the lawe.

5 And I departed, & came downe from the Mount, and put the Tables in the Arke which I had made: and there they bee, as the Lord commanded me.

6 ¶ And the children of Israel tooke their iourney from Beeroth of the children of Iaakan to c Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his stead.

c This mountaine was also called Hor, Num. 20. 28.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath a land of running waters.

8 ¶ The same time the Lorde separated the tribe of Leui to beare the Arke of the couenant of the Lord, and to stand before the Lord, to d minister vnto him, and to bl esse in his Name vnto this day.

d That is, to offer sacrifices and to declare the Lawe to the people.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lorde is his e inheritance, as the Lord thy God hath promised him.

e So God turned the curse of Iaakob, Gen. 49. 7. vnto blessing.

10 And I taried in the mount, as at the first time, fourtie dayes and fourtie nights, and the Lord heard mee at that time also, and the Lord would not destroy thee.

11 But the Lord said vnto me, Arise, goe forth in the iourney before the people, that they may go in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And nowe, Israel, what doeth the Lord thy God f require of thee, but to feare the Lord thy God, to walke in al his waies, and to loue him, and to serue the Lorde thy God with all thine heart, and with all thy soule:

f For all our sinnes and transgressions God requireth nothing but to turne to him and obey him.

13 That thou kẽpe the commandements of the Lord, and his ordinances, which I command thee this day, for thy wealth?

14 Behold, heauen, and the heauen of heauens is the Lords thy God, & the * earth with all that therein is.

Psal. 24. 1.

15 g Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their seede after them, euen you aboue all people, as appeareth this day.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

16 h Circumcise therefore the foreskinne of your heart, & harden your necks no more.

h Cut off all your euill affections, Iere. 4. 4. *2. Chron. 19. 7. Eph 34. 19. rom. 2. 11.*

17 For the Lorde your God is God of gods, and Lord of lords, a great God, mighty, and terrible, which accepteth no * persons, nor taketh reward:

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him food and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

Chap. 6. 13. matt. 4. 10.

20 * Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and i shalt sweare by his Name.

i Read Chap. 6. 13.

21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went downe into Egypt with * seuentie persons, and nowe the Lord thy God hath made thee, as k * starres of the heauen in multitude.

Gen. 46. 27. exod. 1. 5. Gen. 15. 5.

CHAP. XI.

1 An exhortation to loue God, & keepe his law. 10 The praise of Canaan. 18 To meditate continually the worde of God. 19 To teach it vnto the children. 26 Blessing, and cursing.

THerefore thou shalt loue the Lorde thy God, and shalt keepe that, which hee commandeth to bee kept: that is, his ordinances, and his lawes, and his commandements alway.

2 And a consider this day (for I speake not to your children, which haue neither knowen nor seene) the chastisement of the Lord your God, his greatnesse, his mighty hand, and his stretched out arme,

a Ye which haue seene Gods graces with your eyes, ought rather to be moued, then your children which haue onely heard of them.

3 And his signes, and his acts, which he did in the midst of Egypt vnto Pharaoh the king of Egypt, and vnto all his land:

4 And what hee did vnto the hoste of the Egyptians, vnto their horses, and to their charets, when hee caused the waters of the red Sea to ouerflowe them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And b what he did vnto you in the wilderneſſe, vntil ye came vnto this place:

b As well concerning his benefites, as his corrections.

6 And what he did vnto Dathan & Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swalowed them with their households and their tents, & all their substance that ‡ they had in the midst of all Israel.

‡ *Ebr. was at their feete.*

7 For your eies haue seene all the great acts of the Lord which he did.

8 Therefore shall ye keepe c all the commandements, which I commaund you this day, that ye may be strong, and goe in and possesse the land whither ye goe to possesse it:

c Because ye haue felt both his chastisements and his benefits.

9 Also that ye may prolong your dayes in the land, which the Lord sware vnto your fathers, to giue vnto them & to their seede, euen a lande that floweth with milke and honie.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence yee came, where thou sowedst thy seede, and watereds t it with thy ‖ d foote, as a garden of herbes:

‖ *Or, labour.*

d As by making gutters for the water to come out of the riuer Nilus to water the land.

11 But the land whither ye goe to possesse it, is a land of mountaines and valleis, and drinketh water of the raine of heauen.

12 This land doeth the Lorde thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the ende of the yeere.

13 ¶ If yee shall hearken therefore vnto my commandements, which I command you this day, that yee loue the Lorde your God, and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land

in

e In the seede time, & toward harueſt.

in due time, e the firſt raine and the latter, that thou mayeſt gather in thy wheate, and thy wine, and thine ople.

15 Alſo I will ſende graſſe in thy fieldes for thy cattell, that thou mayeſt eate, and haue ynough.

f By deuiſing to your ſelues fooliſh deuotions according to your owne fantaſies,

16 But beware leaſt your heart f deceiue you, and leaſt ye turne aſide, & ſerue other gods, and worſhip them,

17 And ſo the anger of the Lorde be kindled againſt you, and hee ſhut vp the heauen, that there be no raine, and that your lande yeelde not her fruite, and ye periſh quickly from the good land, which the Lorde giueth you.

18 ¶ Therefore ſhall ye lay vp theſe my wordes in your heart and in your ſoule, and * binde them for a ſigne vpon your hande, that they may bee as a frontlet betweene your eyes,

Chap.6.6,8.

19 And ye ſhall * teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp.

Chap.4.10. and 6.6,7.

20 And thou ſhalt write them vpon the poſtes of thine houſe, and vpon thy gates,

21 That your dayes may be multiplied, and the dayes of your children, in the land which the Lord ſware vnto your fathers to giue them, as long as g the heauens are aboue the earth.

g As long as the heauens endure,

22 ¶ For if ye keepe diligently all theſe commandements, which I command you to doe: that is, to loue the Lorde your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lorde caſt out all theſe nations before you, & ye ſhall poſſeſſe great nations, and mightier then you.

24 * All the places wherein the ſoles of h your feete ſhall treade, ſhalbe yours: your coaſt ſhalbe from the wilderneſſe and from Lebanon, and from the riuer, euen the riuer Perath, vnto the vttermoſt i Sea.

Ioſh.1.3.

h This was accompliſhed in Dauids and Salomons time.

i Called Mediterraneum.

25 No man ſhall ſtande againſt you: for the Lorde your God ſhall caſt the feare and dread of you vpon all the land that ye ſhall tread vpon, as he hath ſaid vnto you.

26 ¶ Beholde, I ſet before you this day a bleſſing and a curſe:

27 * The bleſſing, if ye obey the commandements of the Lorde your God which I command you this day:

Chap.28.2. and 30.1.

28 And the * curſe, if ye will not obey the commaundements of the Lord your God, but turne out of the way, which I command you this day, to go after other gods, which ye haue not k knowen.

Chap.28.15.

k He reproueth the malice of men which leaue that which is certaine, to follow that which is vncertaine.

29 ¶ When the Lorde thy God therefore hath brought thee into the lande, whither thou goeſt, to poſſeſſe it, then thou ſhalt put the * bleſſing vpon mount Gerizim, and the curſe vpon mount Ebal.

Chap.27.12,13. Ioſh.8.33.

30 Are they not beyond Iorden on that part, where the Sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer againſt Gilgal, beſide þ ‖ groue of Moreh?

1 Meaning, in Samaria.

‖ Or, plaine.

31 For ye ſhall paſſe ouer Iorden, to goe in to poſſeſſe the land, which the Lord your God giueth you, and ye ſhall poſſeſſe it, and dwell therein.

32 Take heede therefore that ye * doe all the commandements and the lawes, which I ſet before you this day.

Chap.5.32.

CHAP. XII.

2 To deſtroy the idolatrous places. 5.8. To ſerue God where he commandeth, and as he commandeth, and not as men fantaſie. 19 The Leuites muſt bee nouriſhed 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods word.

THeſe are the ordinances and the lawes, which yee ſhall obſerue and doe in the land (which the Lorde God a of thy fathers giueth thee to poſſeſſe it) as long as yee liue vpon the earth.

a Whereby they are admoniſhed to ſeeke none other God.

2 * Ye ſhall vtterly deſtroy all the places wherein the nations which ye ſhall poſſeſſe, ſerued their gods vpon the hie mountaines and vpon the hilles, and vnder euery greene tree.

Chap 7.5.

3 * Alſo ye ſhall ouerthrow their altars, and breake downe their pillars, and burne their b groues with fire: and yee ſhall hewe downe the grauen images of their gods, and abolish their names out of that place.

Iudg.2.2.

b Wherein they ſacrificed to their idoles.

4 Ye ſhall c not ſo do vnto the Lord your God,

c Ye ſhall not ſerue the Lord with ſuperſtitions.

5 But yee ſhall ſeeke the place which the Lorde your God ſhall * chuſe out of all your tribes, to put his Name there, and there to dwell, and thither thou ſhalt come,

1.King.8.29. 2.chron.6.5. and 7.12,16.

6 And yee ſhall bring thither your burnt offrings, & your ſacrifices, and your tithes, and the d offrings of your hands, and your vowes, and your free offrings, and the firſt borne of your kine, and of your ſheepe.

d Meaning, the firſt fruites.

7 And there ye ſhal eate e before the Lord your God, and ye ſhall reioyce in all that ye put your hand vnto, both ye, and your houſholds, becauſe the Lord thy God hath bleſſed thee.

e Where his Arke ſhall be.

8 Yee ſhall not doe after all theſe things that we do f here this day: that is, euery man whatſoeuer ſeemeth him good in his owne eyes.

f Not that they ſacrificed after their fantaſies, but that God would be ſerued more purely in the land of Canaan.

9 For yee are not yet come to reſt, and to the inheritance which the Lord thy God giueth thee.

g It had not bin ynough to conquere, except God had maintained them in reſt vnder his protection.

10 But when yee goe ouer Iorden, and dwel in the land, which the Lord your God hath giuen you to inherite, and when he hath giuen you reſt frō all your enemies round about, and ye dwell in ſafetie,

11 When there ſhall be a place which the Lord your God ſhal chuſe to cauſe his name to dwell there, thither ſhall ye bring all that I commaund you: your burnt offerings, and your ſacrifices, your tithes, and the offring of your handes, and all your ‖ ſpeciall vowes which ye vowe vnto the Lord:

‖ Or, that which ye chuſe out for your vowes.

Chap.10.9.

12 And yee ſhall reioyce before the Lorde your God, yee, and your ſonnes and your daughters, and your ſeruants, and your maydens, & the Leuite that is within your gates: * for he hath no part nor inheritance with you.

h As was declared euer by the placing of the Arke, as in Shiloh 243. yeres, or as ſome write more then 300. yeres, and in other places till the Temple was built.

13 Take heed þ thou offer not thy burnt offrings in euery place that thou ſeeſt:

14 But in the place which the Lord ſhall h chuſe in one of thy tribes, there thou

shalt offer thy burnt offerings, and there thou shalt doe all that I commaund thee.

15 Notwithstanding thou mayest kil and eate flesh in all thy gates, whatsoeuer thine heart desireth, according to the i blessing of the Lorde thy God which hee hath giuen thee: both the vncleane and the cleane may eate thereof, k as of the Roe bucke, and of the Hart.

16 Onely yee shall not eate the blood, but powre it vpon the earth as water.

17 ¶ Thou mayest not eate within thy gates the l tythe of thy corne, nor of thy wine, nor of thine ople, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offerings, nor the offering of thine hands:

18 But thou shalt eate it before the Lord thy God in the place which the Lorde thy God shall chuse, thou and thy sonne, and thy daughter, and thy seruant, and thy mayde, and the Leuite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

Eccles.7.32.

19 *Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

Gene.28.14. chap.19.8.

20 ¶ When the Lorde thy God shall enlarge thy border, *as he hath promised thee, and thou shalt say, I will eate flesh, (because thine heart longeth to eate flesh) thou mayest eate flesh, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his name there, be farre from thee, then thou shalt kill of thy bullocks, & of thy sheepe which the Lorde hath giuen thee, as I haue commanded thee, and thou shalt eate in thy gates, whatsoeuer thine heart desireth.

22 Euen as the Roe bucke and the Hart is eaten, so shalt thou eate them: both the vncleane and the cleane shall eate of them alike.

‡Ebr. be strong, or constant.

23 Onely bee ‡sure that thou eate not the blood: for the blood m is the life, and thou mayest not eate the life with the flesh.

24 Therefore thou shalt not eate it, but powre it vpon the earth as water.

25 Thou shalt not eate it, that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord.

26 But thine n holy things which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lorde shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lorde thy God, and the blood of thine offerings shal be powred vpon the altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heed, and heare all these words which I commaund thee, that it may goe o well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lorde thy God.

29 ¶ When the Lorde thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

30 Beware, least thou bee taken in p a snare after them, after that they be destroyed before thee, and least thou aske after their gods, saying, Howe did these nations serue their gods, that I may doe so likewise?

31 Thou shalt not do so vnto the Lord thy God: for all abommination, which the Lorde hateth, haue they done vnto their gods: for they haue q burned both their sonnes and their daughters with fire to their gods.

32 Therefore whatsoeuer I commaunde you, take heede you doe it: * thou shalt put nothing thereto, nor take ought therefrom.

CHAP. XIII.

5 The instcers to idolatrie must be slaine, seeme they neuer so holy, 6 So neere of kinred or friendship, 12 Or great in multitude or power.

IF there arise among you a Prophet or a dreamer of r dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder, which hee hath told thee, come to passe) saying, b Let us goe after other gods, which thou hast not knowen, and let vs serue them,

3 Thou shalt not hearken vnto ṗ words of the Prophete, or vnto that dreamer of dreames: for the Lord your God s proueth you, to knowe whether yee loue the Lorde your God with all your heart, and with all your soule.

4 Ye shall walke after ṗ Lord your God and feare him, and shal keepe his commandements, and hearken vnto his voyce, and ye shall serue him, and cleaue vnto him.

5 But that Prophete, or that dreamer of dreames, hee shall t bee slaine, because hee hath spoken to turne you away from the Lorde your God (which brought you out of the lande of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lorde thy GOD commaunded thee to walke: so shalt thou take the euill away from the middes of thee.

6 ¶ If thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or thy wife, that lieth in thy bosome, or thy friend, which is as thine owne u soule, intise thee secretly, saying, Let vs goe and serue other gods, (which thou hast not knowen, thou, I say, nor thy fathers)

7 Any of the gods of the people which are rounde about you, neere vnto thee or farre off from thee, from the one ende of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pitie him, nor shewe mercie, nor keepe him secrete:

9 But thou shalt euen kill him: x thine hande shall bee first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones, that hee die (because hee hath gone about to thrust thee away from the Lorde thy God, which brought thee out of the lande of Egypt, from the house of bondage)

11 That *all Israel may heare and feare, and doe no more any such wickednesse as this among you.

Chap.17.13.

12 ¶ If

i As God hath giuen thee power and abilitie.

k Euery one might eate at home, as well the beast appointed for sacrifice as the other.

l Meaning, whatsoeuer was offered to the Lord, might not be eaten, but where he had appointed.

a God by promes bindeth him selfe to doe good to them that obey his word.

p By following their superstitions and idolatries, and thinking to serue me thereby.

q They thought n othing too deare to offer to their idoles. *Chap.4.2. Iosh.1.7. prou.30.6. reuel.22.18.*

r Which saith that he hath things reuciled vnto him in dreames.

b He sheweth whereunto the false prophets tende.

c God ordeineth all these things that his may be knowen.

d Being conuict by testimonies, and condemned by the Iudge.

e All naturall affections must giue place to Gods honour.

f Whom thou louest as thy life.

g As the witnes is charged, Chap.17.7.

12 ¶ If thou shalt heare say (concerning
any of the cities which the Lorde thy God
hath giuen thee to dwell in)

13 ‡ Wicked men are gone out frō among
you, & haue drawen away the inhabitants
of their citie, saying, Let vs goe and serue o-
ther gods, which ye haue not knowen,

14 Then [h] thou shalt seeke, & make search
and enquirie diligently: and if it be true, and
the thing certaine, that such abomination is
wrought among you,

15 Thou shalt euen slay the inhabitants
of that citie with the edge of the sworde: de-
stroy it vtterly, and all that is therein, & the
cattell thereof with the edge of the sword.

16 And [i] thou shalt gather all the spoile
of it into the middes of the streete thereof,
and burne with fire the citie & all the spoile
thereof euery whit, vnto the Lord thy God:
and it shall be an heape for euer: it shall not
be built againe.

17 And there shall cleaue nothing of the
[k] damned thing to thine hand, that the Lord
may turne from the fiercenes of his wrath,
and shew thee mercie, and haue compassion
on thee, & multiply thee, as he hath sworne
vnto thy fathers:

18 When thou shalt obey the voice of the
Lord thy God, and keepe all his comman-
dements which I command thee this day,
that thou do that which is right in the eyes
of the Lord thy God.

CHAP. XIIII.

1 The maners of the Gentiles in marking themselues for the dead, may not bee followed. 4 What meates are cleane to be eaten, & what not. 29 The tithes for the Leuite, stranger, fatherlesse & widow.

YEe are the children of the Lorde your
God. * Ye shall not cut your selues, nor
make you any baldnes betweene your eyes
for the dead.

2 * For thou art an holy people vnto the
Lorde thy God, and the Lorde hath chosen
thee to be a [a] peculiar people vnto himselfe,
aboue all the people that are vpon the earth.

3 ¶ Thou shalt eate no maner of abomi-
nation.

4 [b] These are the beastes, which ye shall
eate: the beefe, the sheepe, and the goate,

5 The Hart, and the Roe bucke, and the
Bugle, and the wilde goate, and the Vni-
corne, and the wilde Ore, and the chamois.

6 And euery beast that parteth the hoofe,
and cleaueth the clift into two clawes, and
is of the beastes that cheweth the cud, that
shall ye eate.

7 But these ye shal not eate, of them that
chewe the cud, and of them that deuide and
cleaue the hoofe onely: the Camell, not the
Hare, nor the Conye: for they chewe the cud,
but deuide not the hoofe: therefore they shall
be vncleane vnto you:

8 Also the swine, because he deuideth the
hoofe, and cheweth not the cud, shall be vn-
cleane vnto you: ye shall not eate of their
flesh, nor touch their dead carkeises.

9 ¶ * These ye shal eate of all that are in
the waters: all that haue finnes and scales
shall ye eate.

10 And whatsoeuer hath no finnes nor
scales, ye shall not eate: it shall bee vncleane
vnto you.

11 ¶ Of all cleane birdes ye shall eate:

12 But these are they, whereof ye shall
not eate: the Eagle, nor the Goshawke, nor
the Osprey,

13 Nor the Gleade, nor the Kite, nor the
Vulture, after their kinde,

14 Nor all kinde of Rauens,

15 Nor the Ostriche, nor the night crow,
nor the ‖ Seamewe, nor the Hawke after
her kinde,

16 Neither the litle Owle, nor the great
Owle, nor the redshanke,

17 Nor the Pelican, nor the Swanne, nor
the Cormorant:

18 The Stoike also, and the Heron in his
kinde, nor the Lapwing, nor * the Backe.

10 And euery creeping thing that flieth,
shall bee vncleane vnto you: it shall not bee
eaten.

20 But of all cleane foules ye may eate.

21 Ye shall eate of nothing that [c] dieth a-
lone, but thou shalt giue it vnto the [d] stran-
ger that is within thy gates, that hee may
eate it: or thou mayest sell it vnto a stranger:
for thou art an holy people vnto the Lorde
thy God. Thou shalt not * seethe a Kid in
his mothers milke.

22 Thou shalt [e] giue the tithe of all the
increase of thy seed, that commeth yearly of
the fielde yeere by yeere.

23 And thou shalt eate before the Lorde
thy God (in the place which hee shall chuse
to cause his Name to dwell there) the tithe
of thy corne, of thy wine, and of thine oyle,
and the first borne of thy Kine and of thy
sheepe, that thou mayest learne to feare the
Lord thy God alway.

24 And if the way be too long for thee, so
that thou art not able to carry it, because the
place is farre from thee, where the Lord thy
God shall chuse to set his Name, [f] when the
Lord thy God shall blesse thee,

25 Then shalt thou make it in money, &
take the money in thine hand, & go vnto the
place which the Lord thy God shall chuse.

26 And thou shalt bestow the money for
whatsoeuer thine heart desireth: whether it
be ore or sheepe, or wine, or strong drinke, or
whatsoeuer thine heart desireth: [g] and shalt
eate it there before the Lorde thy God, and
reioyce, both thou, and thine houshold.

27 And the Leuite that is within thy
gates, shalt thou not forsake: for hee hath
neither part nor inheritance with thee.

28 ¶ At the ende of three yeere thou shalt
[h] bring forth all the tithes of thine increase
of the same yeere, and lay it vp within thy
gates.

29 Then the Leuite (shal come, because he
hath no part nor inheritance with thee, and
the stranger, and the fatherlesse, and the wi-
dowe, which are within thy gates, and shal
eate, and bee filled, that the Lorde thy God
may blesse thee in all the worke of thine hand
which thou doest.

CHAP. XV.

1 The yeere of release sing of debt. 5 God blesseth them that keepe his commandements 7 To helpe the poore. 12 The freedome of seruants. 19 The first borne of the cattell must be offered to the Lord.

‡ Ebr. children of Belial.

h Which are appointed to see faults punished.

i Signifying, that no idolatrie is so execrable, nor more grieuously to be punished, then of them which once professed God.

k Of the spoile of that idolatrous and cursed citie, reade Cha. 7. 26. and Iosh. 7. 11.

Leuit. 19. 28.

Chap. 7. 6. and 26. 18, 19.

a Therfore thou oughtest not to follow the superstitions of the Gentiles.

b This ceremoniall Law instructed the Iewes to seeke a spirituall pureneſse, euen in their meate and drinke.

Leuit. 11. 9.

‖ Or, cuckowe.

Leuit. 11. 19.

c Because their blood was not shed, but remaineth in them.

d Which is not of thy religion. Exod. 23. 19. and 34. 26.

e The tythes were ordeined for the maintenance of the Leuites, which had none inheritance.

f When he shall giue thee abilitie.

‖ Or, binde vp.

g After the Priest hath receiued the Lords part.

h Besides the yeerely tythes that were giuen to the Leuites, these were layd vp in store for the poore.

AT the terme of seuen yeeres thou shalt make a freedome.

2 And this is the maner of the freedome: euery [a] creditour shall quite the lone of his hand which he hath lent to his neighbour: he shall not axe it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 [b] Sane when there shall bee no poore with thee: for the Lorde shall blesse thee in the lande, which the Lorde thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto the voice of the Lorde thy God to obserue and doe all these commandements, which I command thee this day.

6 For the Lord thy God hath blessed thee, as hee hath promised thee: and * thou shalt lend vnto many nations, but thou shalt not borow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 ¶ If one of thy brethren with thee bee poore ‖within any of thy gates in thy land, which the Lorde thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

8 * But thou shalt open thine hand vnto him, and shalt lende him sufficient for his neede which he hath.

9 Beware that there bee not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hande: therefore ‡ it grieueth thee to looke on thy poore brother, and thou giuest him nought, and hee crye vnto the Lorde against thee, so that sinne be in thee:

10 Thou shalt giue him, and ‡ let it not grieue thine heart to giue vnto him: for because of this the Lorde thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to.

11 [c] Because there shalbe euer some poore in the land, therefore I command thee, saying, Thou shalt [d] open thine hand vnto thy brother, to thy needie, and to thy poore in thy land.

12 ¶ * If thy brother an Ebrew sell himselfe to thee, or an Ebrewesse, and serue thee sixe yere, euen in the seuenth yere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away emptie,

14 But shalt [e] giue him a liberall rewarde of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that where with the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I commande thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because he loueth thee and thine house, and because he is wel with thee,

17 * Then shalt thou take a naule, & pierce his eare through against thee doore, and hee shall be thy seruant [f] for euer: and vnto thy mayde seruant thou shalt doe likewise.

18 Let it not grieue thee, when thou letteste him goe out free from thee: for hee hath serued thee sixe yeeres, which is the double wooyth of an [g] hired seruant: and the Lorde thy God shall blesse thee in all þ thou doest.

19 ¶ * All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lorde thy God. [h] Thou shalt doe no worke with the first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eate it before the Lorde thy God yeere by yeere, in the place which the Lorde shall chuse, both thou, and thine household.

21 * But if there be any blemish therein, as if it bee lame, or blinde, or haue any euill fault, thou shalt not offer it vnto the Lorde thy God,

22 But shalt eate it within thy gates: the vncleane, and the cleane shall eate it alike, [i] as the Roe bucke, and as the Hart.

23 Onely thou shalt not eate the blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

1 Of Easter, 10 Whitsontide, 13 And the feast of Tabernacles. 18 What officers ought to bee ordeined. 21 Idolatrie forbidden.

THou shalt keepe the moneth of [a] Abib, and thou shalt celebrate the Passeouer vnto the Lorde thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore [b] offer the Passeouer vnto the Lorde thy God, of sheepe and bullocks * in the place where the Lord shall chuse to cause his Name to dwel.

3 Thou * shalt eat no leauened bread with it: but seuen dayes shalt thou eate vnleauened bread therewith, euen the bread of [c] tribulation: for thou camest out of the lande of Egypt in haste, that thou mayest remember the day when thou camest out of the lande of Egypt, all the dayes of thy life.

4 And there shal be no leauen seene with thee in all thy coast seuen dayes long: neither shal there remaine the night any of the flesh which thou offredst the first day at euen.

5 Thou mayest [d] not offer the Passeouer within any of thy gates, which the Lord thy God giueth thee:

6 But in the place which the Lorde thy God shall chuse to place his Name, there thou shalt offer the [e] Passeouer at euen, as the going downe of the Sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eate it in the place which the Lorde thy God shall chuse, and shalt returne on the morowe, and goe vnto thy tents.

8 Sixe dayes shalt thou eate vnleauened bread, and the seuenth day shalbe a solemne assemblie to the Lorde thy God: thou shalt doe no worke therein.

9 ¶ Seuen weekes shalt thou [f] number vnto thee, and shalt begin to number the seuen weekes, when thou beginnest to put the sickle to the corne:

10 And thou shalt keepe þ feast of weeks, vnto

a He shall onely release his debtors, which are not able to pay for that yeere.

b For if thy debtor be rich, he may be constrained to pay.

Chap.28.12.

‖*Or, any of thy cities.*

Mat.5.42. luke 6.34.

‡*Ebr. thine eye is euill.*

‡*Ebr. let not thine heart be euill.*

c To try your charitie, Matth. 26.11.

d Thou shalt be liberall. *Exod.21.2. iere.34.14.*

e In token that thou doest acknowledge the benefite which God hath giuen thee by his labours.

Exod.21.6.

f To the yeere of Iubile, Leuit. 25.40.

g For the hired seruant serued but three yeeres, and he fixe. *Exod.34.19.*

h For they are the Lords.

i Thou shalt as well eate them, as the Roe bucke and other wilde beastes.

a Reade Exod. 13.4.

b Thou shalt eate the Easter Lambe. *Chap.12.5. exod.12.14,15.*

c Which signified that affliction, which thou hadst in Egypt.

d This was chiefly accomplished, when the Temple was built.

e Which was institute to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whome this lambe was a figure.

f Beginning at the next morning after the Passeouer, Leuit. 23.15. exod.13.4.

‖ *Or, as thou art able, willingly.*

vnto the Lorde thy God, ‖ euen a free gift of thine hand, which thou shalt giue vnto the Lorde thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou & thy sonne, and thy daughter, and thy seruaunt, and thy mayde, and the Leuite that is within thy gates, and the stranger, & the fatherlesse, and the widow, that are among you, in the place which the Lord thy God shall chuse to place his name there,

12 And thou shalt remember that thou wast a seruaunt in Egypt: therefore thou shalt obserue and doe these ordinances.

g That is, the 15. day of the seuenth moneth, Leuit. 23. 34.

13 ¶ Thou shalt g obserue the feast of the Tabernacles seuen dayes, when thou hast gathered in thy corne and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite, and the stranger, and the fatherlesse, and the widow, that are within thy gates.

15 Seuen dayes shalt thou keepe a feast vnto the Lorde thy God in the place which the Lord shal chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

Exod. 23. 15. and 34. 23.

16 ¶ * Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shal chuse: in the feast of the vnleauened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lord * emptie.

Ecclus 35. 4.

17 Euery man shall giue according to the gift of his h hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

h According to the abilitie that God hath giuen him.

18 ¶ Iudges & officers shalt thou make thee in all thy cities, which the Lorde thy God giueth thee throughout thy tribes: and they shall iudge the people with righteous iudgement.

19 Wrest not thou the lawe, nor respect any person, neither take reward: for the reward blindeth the eies of the wise, and peruerteth the words of the iust.

i He gaue authoritie to that people for a time to chuse themselues magistrates.

20 That which k is iust and right shalt thou follow, that thou maiest liue, and possesse the land which the Lorde thy God giueth thee.

k The magistrate must constantly follow the tenor of the Lawe, and in nothing decline from iustice.

21 ¶ Thou shalt plant thee no groue of any trees neere vnto the altar of the Lorde thy God, which thou shalt make thee.

22 Thou shalt set thee vp no ‖ pillar, which thing the Lord thy God hateth.

‖ *Or, image.*

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the priest and the iudge. 12 The contemner must die. 15 The election of the King. 16. 17. What things hee ought to auoyde, 18 And what he ought to embrace.

Chap. 15. 21.

THou shalt offer vnto the Lord thy God no bullocke nor sheepe wherein is * a blemish or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

a Thou shalt not serue God for fashions sake, as hypocrites doe.

2 ¶ If there be found among you in any of thy cities, which the Lorde thy God giueth thee, man or b woman þ hath wrought wickednes in the sight of the Lord thy God, in transgressing his couenant,

b Shewing that the crime cannot be excused by the frailtie of the person.

3 And hath gone and serued other gods, and worshipped them: as the sunne, or the moone, or any of the hoste of heauen, which I haue not c commanded,

c Whereby he condemneth all religion and seruing of God, which God hath not commanded.

4 And it bee tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently: and if it bee true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it be man or woman, and shalt stone them with stones, till they die.

6 * At the mouth ‡ of two or three witnesses shall he that is worthie of death, die: but at the mouth of one witnesse, he shal not die.

Num. 35. 30. chap. 19. 15. matt. 18. 16. 2. cor. 13. 1.

‡ *Ebr. of two witnesses, or three witnesses.*

7 The hands of the d witnesses, shall bee first vpon him, to kill him: and afterward the handes of all the e people: so thou shalt take the wicked away from among you.

d Whereby they declared that they testified the trueth.

e To signifie a common consent to maintaine Gods honour and true religion.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lorde thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the f iudge that shal be in those dayes, and aske, and they shall shew thee the sentence of iudgement,

f Who shal giue sentence, as the Priests counsell him by the Lawe of God.

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt obserue to doe according to all that they informe thee.

11 According to the Law, which they shal teach thee, and according to the iudgement which they shall tell thee, shalt g thou doe: thou shalt not decline from the thing which they shal shew thee, neither to the right hand, nor to the left.

g Thou shalt obey their sentence, that the controuersie may haue an end.

12 And that man that will do presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God, to h minister there) or vnto the iudge, that man shall die, & thou shalt take away euill from Israel.

h So long as he is the true minister of God, and pronounceth according to his word.

13 So all the people shal heare and feare, and doe no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lorde thy God giueth thee, and shalt possesse it, and dwell therein, if thou say, I will set a king ouer me, like as all the nations that are about me,

‖ *Or, mayest not.*

15 Then thou shalt make him king ouer thee, whome the Lord thy GOD shall chuse: from among thy brethren shalt thou make a king ouer thee: thou ‖ shalt not set a i stranger ouer thee, which is not thy brother.

i Who is not of thy nation, least he change true religion into idolatrie, and bring thee to slaverie.

16 In any wise he shall not prepare him many horses, nor bring the people againe to k Egypt, for to increase the number of horses, seeing the Lorde hath sayde vnto you, Ye shall henceforth goe no more againe

k To reuenge their iniuries, and to take them of their best horses, 1. king. 10. 28.

that

that way.

17 Neither shall hee take him many wiues, least his heart l turne away, neither shall he gather him much siluer and gold.

18 And when he shal sit vpon the throne of his kingdom, then shal he write him this m law repeated in a booke, by the n Priests of the Leuites.

19 And it shall be with him, and he shall reade therein all dayes of his life, that hee may learne to feare the Lord his God, & to keepe all the wordes of this Lawe, and these ordinances for to doe them:

20 That his heart be not lifted vp aboue his o brethren, and that he turne not from the commandement, to the right hand or to the left, but that he may prolong his dayes in his kingdome, hee, and his sonnes in the midst of Israel.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoyd the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false prophet shalbe slaine. 22 How he may be knowen.

THe Priestes of the Leuites, and all the tribe of Leui *shall haue no part nor inheritance with Israel, *but shall eate the offering of the Lord made by fire, and his p inheritance.

2 Therefore shall they haue no inheritance among their brethren: for the Lord is their inheritaunce, as he hath sayd vnto them.

3 ¶ And this shall be the Priests duetie of the people, that they, which offer sacrifice, whether it be bullocke or sheepe, shall giue vnto the Priest the q shoulder, and the two cheekes, and the mawe.

4 The first fruits also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of al thy tribes, to stand and minister in the Name of the Lord, him and his sonnes for euer.

6 Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, & come with r all the desire of his heart vnto the place, which the Lorde shall chuse,

7 Hee shall then minister in the name of the Lord his God, as all his brethren ſ Leuites, which remaine there before the Lord.

8 They shall haue like portions to eate t beside that which commeth of his sale of his patrimonie.

9 When thou shalt come into the land which the Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none bee found among you that maketh his sonne or his daughter to u *goe through the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of foules, or a sorcerer,

11 Or * a charmer, or that counselleth with spirits, or a soothsayer, or that * asketh counsell at the dead.

12 For all that doe such things are abomination vnto the Lord, & because of these abominations the Lord thy God doeth cast them out before thee.

13 Thou shalt be x vpright therfore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto sorcerers: ‡ as for thee, the Lord thy God hath not ‡ suffered thee so.

15 ¶ * The Lord thy God will raise vp vnto thee a Prophet like vnto me, from among you, euen of thy brethren: vnto him ye shall hearken,

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assemblie, when thou saidest, *Let me heare the voyce of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord said vnto me, They haue well spoken.

18 *I will raise them vp a Prophet from among their brethren like vnto thee, & will put my wordes in his y mouth, and he shall speake vnto them all that I shall command him.

19 And whosoeuer will not hearken vnto my wordes, which he shall speake in my Name, I will z require it of him.

20 But the Prophet that shall presume to speake a worde in my Name, which I haue not commaunded him to speake, or that speaketh in the Name of other gods, euen the same Prophet shall die.

21 And if thou thinke in thine heart, How shall wee know the worde which the Lord hath not spoken?

22 When a prophet speaketh in ſ Name of the Lorde, if the thing a follow not nor come to passe, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not therefore be afrayd of him.

CHAP. XIX.

2 The frenchised townes. 14 Not to remoue thy neighbours bounds. 16 The punishments of him that beareth false witnesse.

WHen the Lorde thy God * shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 *Thou shalt separate three cities for thee in the midst of thy land which ſ Lord thy God giueth thee to possesse it.

3 Thou shalt b prepare thee the way, and deuide the coasts of the land, which the Lord thy God giueth thee to inherite, into three partes, ſ euery c manslaier may flee thither.

4 ¶ This also is the cause wherefore the manslaier shal flee thither, and liue: who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As he that goeth vnto the wood with his neighbour to hewe wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the helue, and hit his neighbour that he dieth, the same d shall flee vnto one of the cities, and liue,

6 Least the * auenger of the blood folow after the manslaier, e while his heart is chafed,

l From the law of God.

m Meaning, the Deuteronomie.

n He shall cause it to be written by them, or, he shall write it by their example.

o Whereby is meant, that kings ought so to loue their subiects, as nature bindeth one brother to loue another.

Numb.18.20. Chap.10.9. 1.Cor.9.13.

p That is, the Lords part of his inheritance.

q The right shoulder, Num. 18.18.

r Meaning, to serue God vnfainedly, and not to seeke ease.

s Not constrained to liue of himselfe.

t Signifying they were purged by this ceremonie of passing betweene two fires. *Leuit.18.21. Leuit.20.27. 2.Sam.28.7.*

u That is, the Lord.

x Without hypocrisie, or mixture of false religion.

‡ *Ebr. but thou not so.*

‡ *Ebr. giuen or appointed. Act.7.37.*

y Meaning a continuall succession of Prophets, till Christ the end of all prophets come. *Exod.20.19.*

Ioſh.1.45. act.3.21.

z Which promes is not onely made to Christ, but to all ſ teach in his name, Isa.59.21.

a By executing punishment vpon him.

b Vnder this sure note, he comprieth all the other tokens.

Chap.12.29.

Exod.21.13. num.35.9,11. ioſh.20.2.

a Make an open and ready way.

b Which killeth against his will, and bare no hatred in his heart.

c That murther be not committed vpō murther. *Num.35.22.*

chaſed, and ouertake him, becauſe the way is long, and ſlay him, although hee bee not ‖worthie of death, becauſe he hated him not in time paſt.

‖Or, can not bee iudged to death.

7 Wherefore I command thee, ſaying, Thou ſhalt appoint out three cities for thee.

8 And when the Lord thy God [d] enlargeth thy coaſts (as he hath ſworne vnto thy fathers) and giueth thee all the land which he promiſed to giue vnto thy fathers,

d When thou goeſt ouer Iorden to poſſeſſe the whole land of Canaan.

9 (If thou keepe all theſe commaundements to do them, which I command thee this day: to wit, that thou loue the Lord thy God, and walke in his wayes for euer) *then ſhalt thou adde three cities moe for thee beſides thoſe three,

Ioſh. 20.7.

10 That innocent blood be not ſhed within thy land, which the Lord thy God giueth thee to inherit, [e] leſt blood be vpon thee.

e Leſt thou be puniſhed for innocent blood.

11 ¶ But if a man hate his neighbour, & lay wait for him, and riſe againſt him, and ſmite any man that he die, and flee vnto any of theſe cities,

12 Then the [f] Elders of his city ſhal ſend and fet him thence, and deliuer him into the hands of the auenger of the blood, that hee may die.

f The Magiſtrates.

13 Thine eie ſhal not ſpare him, but thou ſhalt put away the crie of innocent blood from Iſrael, that it may goe well with thee.

14 ¶ Thou ſhalt not remoue thy neighbors marke, which they of olde time haue ſet in thine inheritance, that thou ſhalt inherit in the land, which the Lord thy God giueth thee to poſſeſſe it.

g Then whoſoeuer pardoneth murther, offendeth againſt the word of God.

15 ¶ * One witneſſe ſhall not riſe againſt a man for any treſpaſſe, or for any ſinne, or for any fault that he offendeth in, *but at the mouth of two witneſſes or at the mouth of three witneſſes ſhall the matter bee ſtabliſhed.

*Chap.17.6.mat.18,16.ioh.8.17.2.Cor.13.1.heb.10.28.

16 ¶ If a falſe witneſſe riſe vp againſt a man to accuſe him of treſpaſſe,

17 Then both the men which ſtrine together, ſhall ſtand before the [h] Lord, euen before the Prieſts and the Iudges, which ſhal be in thoſe dayes,

h Gods preſence is where his true miniſters are aſſembled.

18 And the Iudges ſhall make diligent inquiſition: & if the witneſſe be found falſe, and hath giuen falſe witneſſe againſt his brother,

19 *Then ſhall ye do vnto him as he had thought to doe vnto his brother: ſo thou ſhalt take euill away from of the middes of thee.

Prou.19.5. dan.14.62.

20 And the reſt ſhall heare this, and feare, and ſhall henceforth commit no more any ſuch wickedneſſe among you.

21 Therefore thine eie ſhal haue no compaſſion, but * life for life, eie for eie, tooth for tooth, hand for hand, foot for foot.

Exo.21.23.leuit.24.20.mat.5.38.

CHAP. XX.

3 *The exhortation of the Prieſt when the Iſraelites goe to battell.* 5 *The exhortation of the officers ſhewing who ſhould goe to battell.* 10 *Peace muſt firſt be proclaimed,* 19 *The trees that beare fruite, muſt not be deſtroyed.*

WHen [a] thou ſhalt goe forth to warre againſt thine enemies, and ſhalt ſee horſes and charets, and people moe then thou, be not afrayde of them: for the Lorde thy God is with thee, which brought thee out of the land of Egypt.

a Meaning, vpon iuſt occaſion: for God permitteth not his people to fight when it ſeemeth good to them.

2 And when ye are come neere vnto the battell, then the Prieſt ſhall come forth to ſpeake vnto the people,

3 And ſhall ſay vnto them, Heare, O Iſrael: ye are come this day vnto battell againſt your enemies: * let not your hearts faint, neither feare, nor bee amazed, nor adread of them.

Chap.28.7.

4 For the Lorde your God [b] goeth with you, to fight for you againſt your enemies, and to ſaue you.

b Is preſent to defend you with his grace and power.

5 ¶ And let the officers ſpeake vnto the people, ſaying, What man is there that hath built a new houſe, and hath not [c] dedicated it? let him go & returne to his houſe, leſt hee die in the battell, and another man dedicate it.

c For when they entred firſt to dwell in an houſe they gaue thanks to God, acknowledging that they had that benefit by his grace.

6 And what man is there that hath planted a vineyard, and hath not [d] eaten of the fruit? let him goe and returne againe vnto his houſe, leſt hee die in the battell, and an other eate the fruit.

d The Ebrewe word ſignifieth to make commō or prophane, Leuit.19.25. Iudg.7.3.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto this houſe, leſt he die in battell, and another man take her.

8 And let the officers ſpeake further vnto the people, and ſay, * Whoſoeuer is afrayd and faint hearted, let him goe and returne vnto his houſe, leſt his brethrens heart faint like his heart.

9 And after that the officers haue made an end of ſpeaking vnto the people, they ſhall make captaines of the armie to gouerne the people.

10 ¶ When thou commeſt nere vnto a city to fight againſt it, *thou ſhalt offer it peace.

11 And if it anſwere thee againe peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and ſerue thee.

Numb.21.22, chap.2.26.

e If it accept peace.

12 But if it will make no peace with thee, but make ware againſt thee, then thou ſhalt beſiege it.

13 And the Lord thy God ſhall deliuer it into thine hands, & thou ſhalt ſmite all the males thereof with the edge of the ſword.

14 Onely the women, and the children, *and the cattell, and all that is in the citie, euen all the ſpoyle thereof ſhalt thou take vnto thy ſelfe, and ſhalt eate the ſpoyle of thine enemies, which the Lord thy God hath giuen thee.

Ioſh.8.2.

15 Thus ſhalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of theſe nations here.

16 But of the cities of this people, which the Lord thy God ſhall giue thee to inherit, thou ſhalt ſaue no perſon aliue,

f For God had appointed that the Canaanites ſhould be deſtroyed, & made the Iſraelites executers of his will, Chap.7.1.

17 But ſhalt vtterly deſtroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebuſites, as the Lorde thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue done

done vnto their gods, and so ye should sinne against the Lord your God.

19 ¶ When thou hast besieged a city long time, and made warre against it to take it, destroy not the trees thereof, by smiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege (for the g tree of the field is mans life)

g Some reade, For man *shalbe in stead* of ỹ tree of the fielde, to come out in the siege against thee.

20 Only those trees, which thou knowest are not for meate, those shalt thou destroy and cut downe, & make fortes against the citie that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

2 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient childe. 23 The body may not hang all night.

IF one be found a slaine in the land, which the Lorde thy God giueth thee to possesse it, lying in the field, & it is not knowen who hath slaine him,

a This law declareth how horrible a thing murther is, seeing that for one man a whole countrey shalbe punished except a remedie be found.

2 Then thyne Elders & thy iudges shall come forth, & measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that citie, which is next vnto the slaine man, take out of the droue an heifer that hath not beene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ‖ stonie b valley, which is neither eared nor sowen, and strike off the heifers necke there in the valley.

‖ Or, rough.

b That ỹ bloodshed of the innocent beast in a solitarie place, might make them abhorre the fact.

5 Also the Priestes the sonnes of Leui, (whome the Lorde thy God hath chosen to minister, and to bielle in the name of the Lord) shall come forth, and by their word shall all strife and plague be tried.

6 And all the Elders of that citie that came neere to the slaine man, shall wash their handes ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shed this blood, neither haue our eyes seene it.

8 c O Lord, be mercifull vnto thy people Israel whome thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiuen them.

c This was the prayer, which the Priests made in the audience of the people.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and ỹ Lord thy God shall deliuer them into thine hands, & thou shalt take them captiues,

d Signifying that her former life must be changed, before they could be ioyned to the people of God.

11 And shalt see among the captiues a beautifull woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, d and she shall shaue her head, and pare her nailes,

e As hauing renounced parents and countrey.

13 And she shal put off the garment that she was taken in, and she shall remaine in thine house, e and bewaile her father and her mother a moneth long: and after that thou shalt goe in vnto her, and marrie her, and she shall be thy f wife.

f This onely was permitted in the warres: otherwise the Israelites could not marry strangers.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither shee will, but thou shalt not sell her for money, nor make marchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued, and another g hated, & they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

g This declareth that the plurality of wiues came of a corrupt affection.

16 Then when the time commeth, that he appointeth his sonnes to be heires of that which he hath, he may not make the sonne of the beloued first borne ‖ before the sonne of the hated, which is the first borne:

‖ Or, while the sonne of the hated liueth.

17 But hee shall acknowledge the sonne of the hated for the first borne, and giue him h double portion of all that he hath: for hee is the first of his strength, and to i him belongeth the right of the first borne.

h As much as to two of the others.

i Except he be vnworthie, as was Reuben Iaakobs sonne.

18 ¶ If any man haue a sonne that is stubborne and disobedient, which will not hearken vnto the voyce of his father, nor the voyce of his k mother, and they haue chastened him, and hee would not obey them,

k For it is the mothers duetie also to instruct her children.

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubborne and disobedient, and he will not obey our admonition: he is a riotour, and a drunkard.

21 Then al the men of his city shall l stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

l Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

22 ¶ If a man also haue committed a trespasse woorthy of death, and is put to death, and thou hangest him on a tree,

23 His body shal not remaine m all night vpon the tree, but thou shalt burye him the same day: for the* curse of God is on him that is hanged. Defile not therefore thy land, which the Lord thy God giueth thee to inherit.

m For Gods Law by his death is satisfied, and nature abhorreth crueltie. *Gala.3.13.*

CHAP. XXII.

1 He commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her yoong birds. 8 Why they should haue battlements. 9 Not to mixe diuers kindes together. 13 Of the wife not being found a virgin. 22 The punishment of aduiterie.

THou* shalt not see thy brothers ore or his sheepe goe astray, & a withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

Exod.23.4.

a As though thou sawest it not.

2 And if thy brother be not b neere vnto thee, or if thou knowe him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it: then shalt thou deliuer it to him again.

b Shewing that brotherly affection must be shewed not onely to them that dwell neere vnto vs, but also to them which are farre off.

3 In like maner shalt thou do with his c asse, and so shalt thou doe with his rayment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

c Much more art thou bound to do for thy neighbours person.

4 ¶ Thou shalt not see thy brothers asse not

noz his ore fall downe by the way, & withdraw thy selfe from them, but shalt lift them up with him.

5 ¶ The [d] woman shall not weare that which pertaineth vnto the man, neither shall a man put on womans rayment: for all that doe so, are abomination vnto the Lord thy God.

d For that were to alter the order of nature, and to despite God.

6 ¶ If thou finde a birds nest in ỳ way, in any tree, or on the ground, whether they be yong or egges, and the damme sitting vpon the yong, or vpon the egges, [e] thou shalt not take the damme with the yong,

e If God detest crueltie done to litle birds, howe much more to man, made according to his image?

7 But shalt in any wise let the damme goe and take the yong to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buildest a newe house, thou shalt make a battlement on thy roofe, that thou lay not blood vpon thine house, if any man fall thence.

9 ¶ Thou shalt not [f] sowe thy vineyard with diuers kindes of seedes, lest thou defile the increase of the seede which thou hast sowen, and the fruite of the vineyard.

f The tenour of this Law is, to walke in simplicitie, and not to be curious of newe inuentions.

10 ¶ Thou shalt not plowe with an ox and an asse together.

11 ¶ Thou shalt not weare a garment of diuers sorts, as of woollen & linnen together.

12 ¶ * Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou coueredst thy selfe.

Num.15.38.

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

14 And lay [g] slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, & when I came to her, I found her not a maide,

g That is, be an occasion, that she is slandered.

15 Then shal the father of the maide and her mother take and bring the signes of the maides virginitie vnto the Elders of the citie to the gate.

16 And the maides father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her.

17 And loe, he layeth slanderous things vnto her charge, saying, I found not thy daughter a maide: loe, these are the tokens of my daughters virginitie: & they shal spread the [h] vesture before the Elders of the citie.

h Meaning, the sheete, wherein the signes of her virginitie were.

18 Then the Elders of the citie shal take that man and chastise him,

19 And shall condemne him in an hundreth shekels of siluer, and giue them vnto the father [i] of the maide, because he hath brought vp an euill name vpon a maide of Israel: and she shall be his wife, & he may not put her away all his life.

i For the fault of the childe redoundeth to the shame of the parents: therefore he was recompensed when she was faultlesse.

20 ¶ But if this thing be true, that the maide be not found a virgine,

21 Then they shall bring forth the maide to the doore of her fathers house, and the men of her citie shall stone her with stones to death: for she hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.

22 ¶ * If a man be founde lying with a woman maried to a man, then they shall die euen both twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.

Leuit.20.10.

23 ¶ If a maide be betrothed vnto an husband, and a man finde her in the towne and lie with her,

24 Then shall ye bring them both out vnto the gates of the same citie, and shall stone them with stones to death: the maide because she cryed not, being in the citie, and the man, because he hath ‖ humbled his neighbours wife: so thou shalt put away euill from among you.

‖ Or, defiled.

25 ¶ But if a man finde a betrothed maide in the fielde, and force her, & lie with her, then the man that lay with her shall die alone:

26 And vnto the maide thou shalt doe nothing, because there is in the maide no ‖ cause of death: for as when a man riseth against his neighbour and woundeth him to death, so [k] is this matter.

‖ Or, no fault worthie death.

k Meaning, that the innocent can not be punished.

27 For he found her in the fields: the betrothed maide cried, and there was no man to succour her.

28 ¶ * If a man finde a maide that is not betrothed, and take her, and lie with her, and they be found,

Exod.22.16.

29 Then the man that lay with her, shal giue vnto the maides father fiftie shekels of siluer: and she shall be his wife, because he hath humbled her: he cannot put her away all his life.

l He shall not lie with his stepmother: meaning hereby all other degrees forbidden, Leuit.18.

30 ¶ No man shal take his fathers wife, nor shall vncouer his fathers skirt.

CHAP. XXIII.

1 What men might not be admitted to office. 9 What they ought to auoide when they goe to warre. 15 Of the fugitiue seruant. 17 To flie all kinde of whoredome. 19 Of vsurie. 21 Of vowes. 24 Of the neighbours vine and corne.

NOne that is hurt by bursting, or that hath his priuie member cut off, [a] shall enter into the Congregation of the Lord.

a Either to beare office; or to marie a wife.

2 [b] A bastard shall not enter into ỳ Congregation of the Lord: euen to his tenth generation shal he not enter into the Congregation of the Lord.

b This was to cause them to liue chastly, that their posteritie might not be reiected. *Nehem.13.1.*

3 * The Ammonites and the Moabites shall not enter into the Congregation of the Lorde: euen to their tenth generation shall they not enter into the Congregation of the Lord for euer,

4 Because they [c] mette you not with bread and water in the way, when ye came out of Egypt, and *because they hired against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

c Hereby he condemneth all, that further not the children of God in their vocation. *Num.22.5,6.*

5 Neuertheleſſe, the Lorde thy God would not hearken vnto Balaam, but the Lord thy GOD turned the curse to a blessing vnto thee, because the Lorde thy God loued thee.

6 Thou [d] shalt not seeke their peace nor their prosperitie all thy dayes for euer.

d Thou shalt haue nothing to doe with them.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten [e] of them in their third generation, shall enter into the Congregation of the Lord.

e If the fathers haue renounced their idolatrie, and receiued circumcision.

9 ¶ When thou goest out with the hoste against

against thine enemies, keepe thee then from all wickednesse.

10 ¶ If there be among you any that is vncleane by that which commeth to him by night, he shall goe out of the hoste, and shall not enter into the hoste,

11 But at euen he shall washe himselfe with water, and when the sunne is downe, he shall enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt f resort,

13 And thou shalt haue a paddle among the weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returning thou shalt g couer thine excrements.

14 For the Lord thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shalbe holy, that he see no filthie thing in thee, and turne away from thee.

15 ¶ Thou shalt not h deliuer the seruant vnto his master, which is escaped from his master vnto thee.

16 He shall dwell with thee, euen among you, in what place he shall choose, in one of the ‡ cities where it liketh him best: thou shalt not vexe him.

17 ¶ There shalbe no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel.

18 Thou shalt neither bring the i hire of a whore, nor the price of a dogge into the house of the Lord thy God for any vowe: for euen both these are abominations vnto the Lord thy God.

19 ¶ * Thou shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meate, vsurie of any thing that is put to vsurie.

20 Vnto a k stranger thou mayest lende vpon vsurie, but thou shalt not lende vpon vsurie vnto thy brother, that the Lord thy God may l blesse thee in all that thou settest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vowe a vowe vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee, and so it should be sinne vnto thee.

22 But when thou abstainest from vowing, it shalbe no sinne vnto thee.

23 That which is gone out of thy lips, thou shalt m keepe and performe, as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou commest into the n thy neighbours vineyard, then thou mayest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy o vessel.

25 When thou commest into the corne of thy neighbour, * thou mayest plucke the eares with thine hand, but thou shalt not mowe a sickle to thy neighbours corne.

CHAP. XXIIII.

1 *Diuorcement is permitted.* 5 *He that is newly married is exempted from warre.* 6 *Of the pledge.* 14 *Wages must not be retained.* 16 *The good must not be punished for the bad.* 17 *The care of the stranger, fatherlesse and widowe.*

WHen a man taketh a wife, & marieth her, if so be she finde no fauour in his eyes, because he hath espied some filthinesse in her, a then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

2 And when she is departed out of his house and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife:

4 Then her first husband, which sent her away, may not take her againe to be his wife, after that she is b defiled: for that is abomination in the sight of the Lorde, and thou shalt not cause the land to sinne, which the Lorde thy God doeth giue thee to inherite.

5 ¶ When a man taketh a newe wife, he shall not goe a warfare, c neither shall be charged with any businesse, but shal be free at home one yeere, and reioyce with his wife which he hath taken.

6 ¶ No man shal take the nether nor the vpper d millstone to pledge: for this gage is his liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh marchandise of him, or selleth him, that thiefe shall die: so shalt thou put euill away from among you.

8 ¶ Take heede of the * plague of leprosie, that thou obserue diligently, and do according to all that the Priestes of the Leuites shall teach you: take heede ye doe as I commanded them.

9 Remember what the Lorde thy God did vnto * Miriam by the way after that ye were come out of Egypt.

10 ¶ When thou shalt aske againe of thy neighbour any thing lent, thou shalt not go e into his house to fet his pledge.

11 But thou shalt stand without, and the man that boroweth it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it be a poore body, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his rayment, and blesse thee: and it shall be righteousnesse vnto thee f before the Lord thy God.

14 ¶ Thou shalt not oppresse an hyred seruant that is needie and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 * Thou shalt giue him his hire for his day, neither shal the sunne goe downe vpon it: for he is poore, and therewith susteineth his life: least he crie against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ * The father shal not be put to death for the children, nor the children put to death for the fathers, but euery man shall be put to death for his owne sinne.

17 ¶ Thou shalt not pervert the right of the stranger, nor of the fatherlesse, nor take a wi-

f For the necessitie of nature.

g Meaning hereby, that his people should be pure both in soule and body.

h This is meant of the heathen who fled for their masters crueltie, and imbraced the true religion.

‡ *Ebr. gates.*

i Forbidding hereby that any gaine gotten of euill things should be applied to the seruice of God, michah. 1.7. *Exod.* 22.25. *Leuit.* 25.36.

k This was permitted for a time for the hardnesse of their heart.

l If thou shewe thy charitie to thy brother, God will declare his loue toward thee.

m If the vowe be lawfull and godly.

n Being hired for to labour.

o To bring home to thine house. *Matth.* 12.1.

a Hereby God approueth not that light diuorcement, but permitteth it to auoide further inconuenience, Matth. 19.7.

b Seeing that by dimitting her, he iudged her to be vncleane and defiled.

c That they might learne to knowe one anothers conditions, and so afterward liue in godly peace.

d Nor any thing, whereby a man getteth his liuing.

Leuit. 13.2.

Num. 12.10.

e As though thou wouldest appoint what to haue, but shalt receiue what he may spare.

f Though he would be vnthankefull, yet God will not forget it. *Leuit.* 19.13, *tob.* 4.14.

2. *King.* 14.6. 2. *chro.* 25.4. *iere.* 31.29,30. *ezek.* 18.20.

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them.

a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I commaund thee to doe this thing.

19 ¶ * When thou cuttest downe thine harnest in thy field, and hast forgotten a sheafe in the field, thou shalt not goe againe to fet it, but it shalbe for the stranger, for the fatherlesse, and for the widow: that the Lord thy God may blesse thee in all the woorks of thine hands.

20 When thou ‖ beatest thine oliue tree, thou shalt not goe ouer the boughes againe, but it shalbe for the stranger, for the fatherlesse, and for the widow.

21 When thou gatherest thy ‖ vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherlesse, and for the widow.

22 And remember that thou wast [h] a seruant in the land of Egypt: therefore I commaund thee to doe this thing.

CHAP. XXV.

3 The beating of the offendours. 5 To raise vp seede to the kinsman. 11 In what ease a womans hand must be cut off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

WHen there shall bee strife betweene men, & they shall come vnto iudgement, [a] and sentence shall bee giuen vpon them, and the righteous shall bee iustified, and the wicked condemned,

2 Then if so be the wicked be worthy to be beaten, the Iudge shall cause him to lie downe, [b] and to be beaten before his face, according to his trespasse, vnto a certaine number.

3 [c] Fourtie stripes shall hee cause him to haue and not past, least if hee should exceed & beate him aboue that with many stripes, thy brother should appeare despised in thy sight.

4 ¶ * Thou shalt not mouzell the ore that treadeth out the corne.

5 ¶ * If brethren dwel together, and one of them die and haue no sonne, the wife of the dead shall not marrie without, that is, vnto a stranger, but his [d] kinsman shall goe in vnto her, and take her to wife, and do the kinsmans office to her.

6 And the first borne which she beareth, shall succeede in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe vp to the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: he will not doe the office of a kinsman vnto me.

8 Then the Elders of his citie shall call him, and commune with him: if hee stand and say, I will not take her,

9 Then shall his kinswoman come vnto him in the presence of the Elders, & loose his shoo from his foote, and spit in his face, and answere, and say, So shal it be done vnto that man, that will not build vp his brothers house.

10 And his name shalbe called in Israel, The house of him whose shoo is put off.

11 ¶ [e] When men striue together, one with another, if the wife of the one come nere, for to rid her husband out of the hands of him that smiteth him, and put forth her hand, and take him by his priuities,

12 Then thou shalt cut of her hand: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bag two maner of ‡ weights, a great and a small:

14 Neither shalt thou haue in thine house diuers ‡ measures, a great and a small:

15 But thou shalt haue a right and iust weight: a perfite and a iust measure shalt thou haue, that thy dayes may be lengthened in the land which the Lord thy God giueth thee.

16 For all that doe such things, & all that doe vnrighteously, are abomination vnto the Lord thy God.

17 ¶ * Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How hee met thee by the way, and smote the hindmost of you, all that were feeble behind thee, when thou wast fainted and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about, in the land which the Lord thy God giueth thee for an inheritance to possesse it, then thou shalt put out the [f] remembrance of Amalek from vnder heauen: forget not.

CHAP. XXVI.

3 The offring of the first fruites. 5 What they must protest when they offer them. 12 The tithe of the third yeere. 13 Their protestation in offring it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

ALso when thou shalt come into the land which the Lorde thy God giueth thee for an inheritance, and shalt possesse it and dwell therein,

2 [a] Then shalt thou take of the first of all the fruit of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, & go vnto the place, which the Lorde thy God shall chuse to [b] place his Name there.

3 And thou shalt come vnto the Priest, that shall be in those dayes, and say vnto him, I acknowledge this day vnto the Lord thy God, [c] I am come vnto the countrey which the Lord sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it downe before the altar of the Lord thy God.

5 And thou shalt answere and say before the Lord thy God, [d] A Syrian was my father, who being ready to perish for hunger, went downe into Egypt, and sojourned there with a small company, & grew there vnto a nation great, mighty, [e] and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when wee [f] cried vnto the Lord

L.l. God

Leuit. 19. 9. and 23. 22.

‖ Or, gatherest thine olues.

‖ Or, the grapes of the vineyard.

h God iudged them not mindfull of his benefite, except they were beneficiall vnto others.

a Whether there be a plaintife or none, the magistrates ought to trie our faults and punish according to the crime.

b When the crime deserueth not death.

c The Iewes of superstition afterward tooke one away, 2. Cor. 11. 24. *1. Cor. 9. 9. 1. tim. 5. 18.*

Ruth 4. 3. matth. 22. 24. marke 12. 19. luke 20. 28.

d Because the Ebrew word signifieth not the naturall brother, and the word that signifieth a brother, is taken also for a kinsman: it seemeth that it is not meant that the naturall brother should marry his brothers wife, but some other of his kinred, that was in that degree which might marry.

e This law importeth, that godly shamefastnesse be preserued: for it is an horrible thinge to see a woman past shame.

‡ *Ebr. stone and stone.*

‡ *Ebr. Ephah and Ephah: read Exo. 16. 36.*

Exo. 17. 8.

f This was partly accomplished by Saul, about 450. yeeres afterward.

a By this ceremonie they acknowledged that they receiued the land of Canaan as a free gift of God.

b To be called vpon, serued, and worshipped spiritually, Chap. 12. 5.

c Meaning, Iaakob who serued 20. yeeres in Syria.

d Only by Gods mercy, & not by their fathers deseruings.

e Alleadging the promises made to our fathers, Abraham, Izhak and Iaakob.

God of our fathers, the Lorde heard our voyce, and looked on our adversitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mightie hand, and a stretched out arme, with great terribleneſſe, both in ſignes and wonders.

9 And hee hath brought vs into this place, and hath given vs this land, even a land that floweth with milke and honie.

10 And now, lo, I haue [f] brought the firſt fruits of the land which thou, O Lord, haſt given mee, and thou ſhalt ſet it before the Lord thy God, and worſhip before the Lord thy God:

11 And thou ſhalt reioyce in all the good things which the Lorde thy God hath given vnto thee and to thine [g] houſhold, thou and the Leuite, and the ſtranger that is among you.

12 ¶ When thou haſt made an end of tithing all the tithes of thine increaſe, [h] third yeere, which is the yeere of tithing, and haſt given it vnto the Leuite, to the ſtranger, to the fatherleſſe, and to the widow, that they may eate within thy gates, and be ſatisfied,

13 Then thou ſhalt [k] ſay before the Lord thy God, I haue brought [h] halowed thing out of mine houſe, and alſo haue given it vnto the Leuites and to the ſtrangers, to the fatherleſſe, and to the widow, according to all thy [*] commaundements which thou haſt commanded me: I haue [i] tranſgreſſed none of thy commaundements, nor forgotten them.

14 I haue not eaten thereof in my [k] mourning, nor ſuffered ought to periſh [l] through vncleanneſſe, nor given ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God: I haue done [m] after all that thou haſt commaunded me.

15 Looke downe from thine holy habitation, even from heauen, and bleſſe thy people Iſrael, and the lande which thou haſt given vs (as thou ſwareſt vnto our fathers) the land that floweth with milke and honie.

16 ¶ This day the Lord thy God doeth commaund thee to doe theſe ordinances, and lawes: keepe them therefore, and doe them with [n] all thine heart, and with all thy ſoule.

17 Thou haſt ſet vp the Lord this day to bee thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.

18 [o] And the Lorde hath ſet thee vp this day, to be [*] a precious people vnto him (as he hath promiſed thee) and that thou ſhouldeſt keepe all his commandements,

19 And to make thee [*] high above all nations (which he hath made) in praiſe, and in name, and in glorie, [*] and that thou ſhouldeſt bee an holy people vnto the Lorde thy God, as he hath ſaid.

f In token of a thankfull heart, and mindfull of this benefite.

g Signifying, that God giueth vs not goods for our ſelues onely, but for their vſes alſo, which are committed to our charge.

h Without hypocriſie.

Chap.14.27.

i Of malice and contempt.

k Or, for any neceſſitie.

l By putting them to any prophane vſe.

m As farre as my ſinfull nature would ſuffer: for elſe, as Dauid and Paul ſay, there is not one iuſt, Pſal.14.3. rom.3.10.

n With a good and ſimple conſcience.

o Signifying, that there is a mutuall bond betweene God and his people.

Cha.7.6.& 14.2.

Cha.4.7.& 28.1.

Cha.7.6.& 14.2.

THen Moſes with the Elders of Iſrael [*] commanded the people, ſaying, Keepe all the commaundements, which I commaund you this day.

a As Gods miniſter and charged with his ſame. *Ioſh.4.1.*

2 And when ye ſhall [*] paſſe ouer Iorden vnto the land which the Lord thy God giueth thee, thou ſhalt ſet thee vp great ſtones, and plaiſter them with plaiſter,

3 [b] And ſhalt write vpon them all the words of this Lawe, when thou ſhalt come ouer, that thou mayeſt goe into the lande which the Lord thy God giueth thee: a land that floweth with milke & honie, as [h] the Lord God of thy fathers hath promiſed thee.

b God would that his Lawe ſhould be ſet vp in the borders of the land of Canaan, that al that looked thereon, might know that the land was dedicate to his ſeruice.

4 Therefore when ye ſhall paſſe ouer Iorden, ye ſhall ſet vp theſe ſtones, which I commaund you this day in mount Ebal, and thou ſhalt plaiſter them with plaiſter.

5 [*] And there ſhalt thou build vnto the Lorde thy God an altar, euen an altar of ſtones: thou ſhalt lift none [c] iron inſtrument vpon them.

Exod.20.25. Ioſh.8.31.

c The altar ſhould not be curiouſly wrought, becauſe it ſhould continue but for a time: for God would haue but one Altar in Iudah

6 Thou ſhalt make the altar of the Lord thy God of whole ſtones, and offer burnt offrings thereon vnto the Lord thy God,

7 And thou ſhalt offer peace offerings, and ſhalt eate there and reioyce before the Lord thy God:

8 And thou ſhalt write vpon the ſtones all the wordes of this Lawe, [d] well and plainly.

d That euery one may well read it, and vnderſtand it,

9 ¶ And Moſes and the Prieſts of the Leuites ſpake vnto all Iſrael, ſaying, Take heed and heare, O Iſrael: this day thou art become the people of the Lord thy God.

10 Thou [*] ſhalt hearken therefore vnto the voyce of the Lord thy God, and doe his commandements & his ordinances, which I command thee this day.

e This condition God hath bound thee vnto, that if thou wilt be his people, thou muſt keepe his lawes.

11 ¶ And Moſes charged the people, the ſame day, ſaying,

12 Theſe ſhall ſtand vpon mount Gerizzim, to bleſſe the people when yee ſhall paſſe ouer Iorden: Simeon, and Leui, and Iudah, & Iſſachar, and [f] Ioſeph, and Beniamin.

f Meaning, Ephraim and Manaſſeh.

13 And theſe ſhall ſtand vpon mount Ebal to [g] curſe: Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

g Signifying, that if they would not obey God for loue, they ſhould be made to obey for feare.

14 And the Leuites ſhall anſwere and ſay vnto all the men of Iſrael with a loude voyce,

15 ¶ Curſed be the man that ſhall make any carued or molten [*] image, which is an abomination vnto the Lord, the worke of the hands of the craftesman, and putteth it in a ſecret place: And all the people ſhal anſwer, and ſay: So be it.

h Vnder this he conteineth al the corruption of Gods ſeruice, & the tranſgreſſion of the firſt table.

16 Curſed bee he that [i] curſeth his father and his mother: And all the people ſhall ſay: So be it.

i Or, contemneth: & this appertaineth to the ſecond Table.

17 Curſed be he that remoueth his neighbours [k] marke: And all the people ſhall ſay: So be it.

k He condemneth all iniuries and extortions.

18 Curſed be he that maketh the [l] blinde go out of the way: And all the people ſhall ſay: So be it.

l Meaning, that helpeth not and counſelleth not his neighbour.

19 Curſed bee he that hindreth the right of the ſtranger, the fatherleſſe, & the widow: and all the people ſhall ſay: So be it.

20 Curſed be hee that lieth with his fa-

CHAP. XXVII.

1 They are commanded to write the Lawe vpon ſtones for a remembrance, 5 Alſo to build an altar. 13 The curſings are given on mount Ebal.

thers

ther̃s wife: for hee hath vncouered his fathers [m] skirt: And all the people ſhall ſay: So be it.

21 Curſed be he that lieth with any beaſt: And all the people ſhall ſay: So be it.

22 Curſed be he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: And all the people ſhall ſay: So be it.

23 Curſed be he that lieth with his [n] mother in lawe: And all the people ſhall ſay: So be it.

24 Curſed be hee that ſmiteth his neighbour [o] ſecretly: And all the people ſhall ſay: So be it.

25 *Curſed be hee that taketh a reward to put to death innocent blood: And all the people ſhall ſay: So be it.

26 *Curſed be he that confirmeth not all the wordes of this lawe, to doe them: And all the people ſhall ſay: So be it.

CHAP. XXVIII.

1 The promiſes to them that obey the commaundements. 15 The threatnings to the contrary.

IF thou ſhalt obey diligently the voyce of the Lord thy God, and obſerue and doe all his commaundements, which I commaund thee this day, then the Lorde thy God will [a] ſet thee on high aboue all the nations of the earth.

2 And all theſe bleſſings ſhall come on thee, and [b] ouertake thee, if thou ſhalt obey the voyce of the Lord thy God.

3 Bleſſed ſhalt thou bee in the [c] citie, and bleſſed alſo in the fielde.

4 Bleſſed ſhall bee the fruite [d] of thy body, and the fruite of thy grounde, & the fruite of thy cattell, the increaſe of thy kine, and the flockes of thy ſheepe.

5 Bleſſed ſhalbe thy baſket & thy dough.

6 Bleſſed ſhalt thou be whē thou [e] commeſt in, & bleſſed alſo when thou goeſt out.

7 The Lord ſhall cauſe thine enemies that riſe againſt thee, to fall before thy face: they ſhall come out againſt thee one way, and ſhall flee before thee [f] ſeuen wayes.

8 The Lord ſhal commaund the bleſſing to be with thee in thy ſtore houſes, and in all that thou ſetteſt thine [g] hande to, and will bleſſe thee in the lande which the Lorde thy God giueth thee.

9 The Lord ſhall make thee an holy people vnto himſelfe, as hee hath ſwoone vnto thee, if thou ſhalt keepe the commaundements of the Lorde thy God, and walke in his wayes.

10 Then all people of the earth ſhall ſee that the Name of the Lord is [h] called vpon ouer thee, and they ſhalbe afraide of thee.

11 And the Lorde ſhall make thee plenteous in goods, in the fruite of thy body, and in the fruite of thy cattell, and in the fruite of thy ground, in the lande which the Lorde ſware vnto thy fathers, to giue thee.

12 The Lord ſhal open vnto thee his good treaſure, euen the [i] heauen to giue raine vnto thy land in due ſeaſon, and to bleſſe all the worke of thine handes: and *thou ſhalt lend vnto many nations, but thou ſhalt not borrowe thy ſelfe.

13 And the Lord ſhal make thee the head, and not the [‖] taile, and thou ſhalt bee aboue onely, & thou ſhalt not bee beneath, if thou obey the commandements of the Lord thy God, which I commaund thee this day, to keepe and to doe them.

14 But thou ſhalt not decline from any of the wordes, which I commaund you this day, either to the *right hand or to the left, to goe after other gods to ſerue them.

15 ¶ *But if thou wilt not obey the voice of the Lorde thy God, to keepe and to doe all his commaundements and his ordinances, which I commaund thee this day, then all theſe curſes ſhall come vpon thee, and ouertake thee.

16 Curſed ſhalt thou be in the towne, and curſed alſo in the fielde.

17 Curſed ſhall thy baſket bee, and thy [‖] dough.

18 Curſed ſhal be the fruite of thy body, and the fruite of thy lande, the increaſe of thy kine, and the flockes of thy ſheepe.

19 Curſed ſhalt thou be when thou commeſt in, & curſed alſo when thou goeſt out.

20 The Lorde ſhall ſende vpon thee curſing, trouble, and [‖] ſhame, in all that which thou ſetteſt thine hand to doe, vntil thou bee deſtroyed, and periſh quickly, becauſe of the wickednes of thy workes whereby thou haſt forſaken me.

21 The Lord ſhal make [p] peſtilence cleaue vnto thee, vntil he hath conſumed thee from the land, whither thou goeſt to poſſeſſe it.

22 *The Lorde ſhall ſmite thee with a conſumption, and with the feuer, and with a burning ague, and with feruent heate, and with the ſwoorde, and with [‖] blaſting, and with the mildewe, and they ſhall purſue thee vntill thou periſh.

23 And thine heauen, that is ouer thine head, ſhall bee [k] braſſe, and the earth that is vnder thee, yron.

24 The Lord ſhall giue thee for raine of thy land, duſt and aſhes: euen from [‖] heauen ſhall it come downe vpon thee, vntil thou be deſtroyed.

25 And the Lorde ſhall cauſe thee to fall before thine enemies: thou ſhalt come out one way againſt them, and ſhalt flee ſeuen wayes before them, and ſhalt bee [l] ſcattered thorough all the kingdomes of the earth.

26 And thy [m] karkeis ſhalbe meate vnto all fowles of the ayre, and vnto the beaſts of the earth, and none ſhall fray them away.

27 The Lorde will ſmite thee with the botch of Egypt, & with the emeroides, and with the ſcabbe, and with the itch, that thou canſt not be healed.

28 And the Lorde ſhall ſmite thee with madneſſe, & with blindnes, and with aſtoniſhing of heart.

29 Thou ſhalt alſo grope at noone daies, as the [n] blinde groopeth in darkeneſſe, & ſhalt not proſper in thy wayes: thou ſhalt neuer but bee oppreſſed with wrong, and bee powled euermore, and no man ſhall ſuccour thee.

30 Thou ſhalt betrothe a wife, & another man ſhall lie with her: thou ſhalt builde an houſe, and ſhalt not dwel therein: thou ſhalt plant a vineyard, & ſhalt not [+] eate the fruit.

[m] In committing villanie againſt him, Leuit. 20. 11. chap. 22. 30. ezek. 22. 10.

[n] Meaning, his wiues mother.

[o] For God that ſeeth in ſecrete, wil reuenge it. *Ezek. 22. 12.*

Galat. 3. 10.

Leuit. 26. 3.

[a] He will make thee the moſt excellent of all people.

[b] When thou thinkeſt thy ſelfe forſaken.

[c] Thou ſhalt liue wealthily.

[d] Thy children and ſucceſſion.

[e] All thine enterpriſes ſhall haue good ſucceſſe.

[f] Meaning, many wayes.

[g] God wil bleſſe vs, if we doe our duetie, and not be idle.

[h] In that he is thy God, & thou art his people.

[i] For nothing in the earth is profitable, but when God ſendeth his bleſſings from heauen. *Chap. 15. 6.*

[‖] Or, the loweſt.

Leuit. 26. 14. Iament. 2. 17. malac. 2. 2. baruch. 1. 20.

Ioſh. 23. 6.

[‖] Or, ſtore.

[‖] Or, rebuke.

Leuit. 26. 16.

[‖] Or, drought.

[k] It ſhall giue thee no more moiſture, then if it were of braſſe. *[‖] Or, out of the ayre, as duſt raiſed with winde.*

[l] Some reade, thou ſhalt be a terrour and feare when they ſhall heare how God hath plagued thee.

[m] Thou ſhalt be curſed both in thy life and in thy death: for the buriall is a teſtimonie of the reſurrection, which ſigne for thy wickednes thou ſhalt lacke.

[n] In things moſt euident and cleare thou ſhalt lacke diſcretion and iudgement.

[+] Ebr. make it common.

31 Thine ore shall bee slaine before thine eyes, & thou shalt not eate thereof: thine asse shall bee violently taken awap before thy face, and shall not bee restored to thee: thy sheepe shall bee giuen vnto thine enemies, and no man shall rescue them for thee.

32 Thy sonnes and thy daughters shall bee giuen vnto another people, & thine eyes o shall still looke for them, euen till they fall out, & there shalbe no power in thine hand.

o When they shall returne from their captiuitie.

33 The fruite of thy lande and all thy labours shall a people, which thou knowest not, eate, and thou shalt neuer but suffer wrong, and violence alwap:

34 So that thou shalt bee mad for p sight which thine eyes shall see.

35 The Lord shal smite thee in the knees, and in the thighs, with a sore botch, that thou canst not be healed: euen from the sole of thy foote vnto the top of thine head.

36 The Lorde shall bring thee and thy p king (which thou shalt set ouer thee vnto a nation, which neither thou nor thy fathers haue known, and there thou shalt serue other gods: euen wood, and stone.

p As he did Manasseh, Ioachim, Zedechias and others. *Iere.24.9. and 25.9. 2.king.9.7. Mich.6.15. hag.1.6.*

37 And thou shalt * bee a wonder, a prouerbe & a common talke among all people, whither the Lord shall carp thee.

38 *Thou shalt carp out much seede into the field, and shalt gather but little in: for the grashoppers shall destroy it.

39 Thou shalt plant a vineyarde, & dresse it, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shal eat it.

40 Thou shalt haue olive trees in all thy coastes, but shalt not anoynt thy selfe with the ople: for thine olives shall ‖ fall.

‖ *Or, be shaken before they be ripe.*

41 Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shall goe into captiuitie.

42 All thy trees and fruite of thy lande shall the q grashopper consume.

q Vnder one kinde he conteineth all the vermine, which destroy the fruites of the land: and this is an euident token of Gods curse.

43 The stranger that is among you, shal clime aboue thee vp on hie, and thou shalt come downe beneath alowe.

44 He shall lend thee, and thou shalt not lend him: he shalbe the head, and thou shalt be the taile.

45 Moreouer, all these curses shall come vpon thee, and shall pursue thee & ouertake thee, till thou bee destroyed, because thou obeydest not the voyce of the Lord thy God, to keepe his commandements, and his ordinances, which he commanded thee:

46 And they shalbe vpon r thee for signes and wonders, and vpon thy seede for euer,

r Gods plagues shall be euident signes that he is offended with thee.

47 Because thou seruedst not the Lorde thy God with ioyfulnesse, and with a good heart for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lorde shall send vpon thee, in hunger and in thirst, and in nakednesse, and in neede of all things: and hee shall put a yoke of yron vpon thy necke vntil he haue destroyed thee.

49 The Lorde shall bring a nation vpon thee from farre, euen from the ende of the worlde, flying swift as an Egle: a nation whose tongue thou shalt not vnderstand:

‖ *Or, barbarous, cruel, or impudent.*

50 A nation of a ‖ fierce countenance, which will not regard the person of the old, nor haue compassion of the yong.

51 The same shall eate the fruite of thy cattell, & the fruit of thy land vntill thou be destroyed, and hee shall leane thee neither wheate, wine, nor ople, neither the ‖ increase of thy kine, nor the flocks of thy sheepe, vntill he haue brought thee to nought.

‖ *Or, first borne of thy bullockes.*

52 And he shall besiege thee in all thy cities, vntill thine hie and strong walles fall downe, wherein thou trustedst in all the land: and he shall besiege thee in all thy ‖ cities throughout al thy land, which the Lord thy God hath giuen thee.

‖ *Or, gates.*

53 *And thou shalt eate the fruite of thy body: euen the flesh of thy sonnes and thy daughters, which the Lorde thy God hath giuen thee, during the siege and straitenesse wherein thine enemie shall inclose thee:

Leuit.26.29. 2.king.9.29. lament.4.10. baruch.2.

54 So that the man (that is tender and exceeding deintie among you) * shall be grieued at his brother, and at his wife, that lieth in his bosome, and at the remnant of his children, which he hath yet left,

Chap.15.9.

55 For feare of giuing vnto any of them of the flesh of his children, whome hee shall eate, because hee hath nothing left him in that siege, and straightnes wherewith thine enemie shall besiege thee in all thy cities.

56 The tender and deintie f woman among you, which neuer would venture to set the sole of her foote vpon the ground (for her softnesse and tendernesse) shalbe grieued at her husband, that lyeth in her bosome, and at her sonne, and at her daughter,

f As came to passe in the dayes of Ioram king of Israel, 2.king. 6.29. and when the Romans besieged Ierusalem.

57 And at her t afterbirth (that shal come out from betweene her feete) and at her children, which shee shall beare: for when all things lacke, she shall eate them secretly, during the siege and straitenesse, wherewith thine enemie shall besiege thee in thy cities.

t Hunger shall so bite her, that she shall be ready to eate her childe before it be deliuered.

58 ¶ If thou wilt not keepe and doe u all the words of this Lawe (that are written in this booke) and feare this glorious & feareful name, THE LORD THY GOD,

u For he that offendeth in one, is guiltie of all, Iames 2.10.

59 Then the Lord wil make thy plagues wonderfull, & the plagues of thy seede, euen great plagues, & of long continuance, and sore diseases, and of long durance.

60 Moreouer, he will bring vpon thee all the diseases of Egypt, whereof thou wast afraide, and they shall cleaue vnto thee.

61 And euery sickues, and euery plague, which is not x written in the booke of this Lawe, will the Lord heape vpon thee, vntill thou be destroyed.

x Declaring that God hath infinite meanes to plague the wicked, besides them that are ordinarie or written.

62 And ye shall bee left fewe in number, where ye were as the * starres of heauen in multitude, because thou wouldest not obey the voyce of the Lord thy God.

Chap.10.22.

63 And as the Lorde hath reioyced ouer you, to doe you good, and to multiply you, so hee will reioyce ouer you, to destroy you, and bring you to nought, and ye shall bee rooted out of the lande, whither thou goest to possesse it.

64 And the Lorde shall y scatter thee among all people, from the one ende of the worlde vnto the other, and there thou shalt serue other gods, which thou hast not knowen nor thy fathers, euen wood and stone.

y Signifying that it is a singular gift of God to be in a place where as we may worship God purely, and declare our faith and religion.

65 Also among these nations thou shalt finde

finde no rest, neither shall the sole of thy foote haue rest: for the Lord shall giue thee there a trembling heart, & looking to returne till thine eies fail ont, & a sorowfull mind.

66 And thy life shall ‖ hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In þ morning thou shalt say, Would God it were euening, and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shal bring thee into Egypt againe with z ships by þ way, whereof I said vnto thee, Thou shalt see it no more againe: and there yee shall sell your selues vnto your enemies for bondmen and bondwomen, and there shalbe no buyer.

‖Or, thou shalt be in doubt of thy life.

z Because they were vnmindful of that miracle, when the Sea gaue place for them to passe thorow.

CHAP. XXIX.

2 The people are exhorted to obserue the commandements. 10 The whole people from the hiest to the lowest are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himselfe in his wickednesse. 24 The cause of Gods wrath against his people.

THese are the a wordes of the couenaunt which the Lord commaunded Moses to make with the children of Israel in the land of Moab beside the couenant which he had made with them in b Horeb.

a That is, the articles, or conditions.

b At the first giuing of the law, which was fortie yeeres before.

2 ¶ And Moses called all Israel, and said vnto them, Ye haue seene all that the Lorde did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruaunts, and vnto all his land,

3 The c great tentations which thine eyes haue seene, those great miracles and wonders:

c The proofes of my power.

4 Yet the Lord hath not d giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

5 And I haue led you fortie yeere in the wilderne: your clothes are not waxed olde vpon you, neither is thy shoe waxed olde vpon thy foote.

6 Ye haue eate no e bread, neither drunke wine, nor strong drinke, þ ye might know, how that I am the Lord your God.

e Made by mans arte, but Manna, which is called the bread of Angels.

7 After, ye came vnto this place, & Sihon king of Heshbon, and Og king of Bashan came out against vs vnto battell, and we slew them,

8 And tooke their land, & gaue it for an inheritance vnto the Reubenites, and to the Gadites, & to the halfe tribe of Manasseh.

Chap. 4. 6.
1. king. 2. 3.

9 *Keepe therefore the wordes of this couenant, and doe them, that ye may prosper in all that ye shall doe.

f Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

10 Ye stand this day euery one of you before the Lord your f God: your heads of your tribes, your Elders and your officers, euen all the men of Israel:

11 Your children, your wiues, and thy stranger that is in thy campe, fro the hewer of thy wood, vnto the drawer of thy water,

12 That thou shouldest g passe into the couenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day,

g Alluding to them, that when they made a sure couenant, diuided a beast in twaine, and past betweene the partes diuided, Gen. 15. 10.

13 For to establish thee this day a people vnto himselfe, and that hee may bee vnto thee a God, as he hath sayd vnto thee, and as he hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant, and this othe with you only,

15 But aswell with him that standeth here with vs this day before the Lorde our God, as with him h that is not here with vs this day.

h Meaning, their posteritie.

16 For ye know how we haue dwelt in the land of Egypt, and how we passed thorowe the mids of the nations which ye passed by.

17 And yee haue seene their abominations and their idoles (wood, & stone, siluer, and golde) which were among them,

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lorde our God, to goe & serue the gods of their nations, and that there should not be among you i any roote that bringeth forth * gall and wormwood.

i Such sinne, as the bitter fruite thereof might choke and destroy you. *Act. 8. 23.*

19 So that when he heareth the wordes of this curse, he ‖ blesse himselfe in his heart, saying, I shall haue peace, although I walk according to the stubbornnes of mine owne heart, thus adding k drunkennesse to thirst.

‖Or, flatter.

k For as he that is thirstie, desireth to drinke much, so he that followeth his appetites, seeketh by all meanes, and yet cannot be satisfied.

20 The Lord will not bee mercifull vnto him, but then the wrath of the Lord and his iealousie shall smoke against that man, and euery curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen.

21 And the Lord shal separate him vnto euil out of all the tribes of Israel, according vnto all the curses of the couenant, that is written in the booke of this Law.

22 So that the l generation to come, euen your children, that shall rise vp after you, and the stranger, that shall come from a farre land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

l Gods plagues vpon them that rebell against him, shalbe so strange, that all ages shalbe astonied.

23 (For all that land shal burne with brimstone and salt: it shal not be sowen, nor bring foorth, nor any grasse shall growe therein, like as in the ouerthrowing of * Sodome, and Gomorah, Admah, & Zeboim, which the Lord ouerthrew in his wrath and in his anger)

Gen. 19. 24. 25.

24 Then shall all nations say, * Wherefore hath the Lorde done thus vnto this land? how fierce is this great wrath?

1. King. 9. 8. Ierem. 22. 8.

25 And they shal answere, Because they haue forsaken the couenant of the Lord God of their fathers, which he had made with them, when he brought them out of the land of Egypt,

26 And went and serued other gods and worshipped them: euen gods which they knew not, and ‖ which had giuen them no thing.

‖Or, which had giuen them a land to possesse.

27 Therefore the wrath of the Lord was kindled against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in

great indignation, and hath cast them into another land, as appeareth this day.

29 The [m] secret things belong to the Lord our God, but the things revealed belong vnto vs, and to our children for euer, that wee may do all the words of this law.

CHAP. XXX.

1 Mercy shewed when they repent. 6 The Lord doth circumcise the heart. 11 All excuse of ignorance is taken away. 15. 19 Life and death is set before them. 20 The Lord is their life which obey him.

NOwe when all these things shall come vpon thee, either the blessing or the curse which I haue set before thee, and thou shalt [a] turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

2 And shalt returne vnto the Lorde thy God, and obey his voyce in all that I commaund thee this day: thou, and thy children with all thine [b] heart and with all thy soule,

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people, where the Lorde thy God had scattered thee.

4 Though thou were cast vnto the vtmost part of [c] heauen, from thence will the Lord thy God gather thee, and from thence will he [d] take thee,

5 And the Lord thy God will bring thee into the lande which thy fathers possessed, and thou shalt possesse it, and hee will shew thee fauour, and will multiplie thee aboue thy fathers.

6 And the Lord thy God will [e] circumcise thine heart, and the heart of thy seede, that thou mayest loue the Lorde thy God with all thine heart, and with all thy soule, that thou mayest liue.

7 And the Lord thy God wil lay all these curses vpon thine enemies, and on them, that hate thee, and that persecute thee.

8 [f] Returne thou therefore, and obey the voyce of the Lord, and doe all his commandements, which I commaund thee this day.

9 And the Lord thy God will make thee plenteous in euery worke of thine hand, in the fruite of thy body, and in the fruite of thy cattell, and in the fruite of the land for thy wealth: for the Lord will turne againe and [g] reioyce ouer thee to doe thee good, as hee reioyced ouer thy fathers,

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandements, and his ordinances, which are written in the booke of this Lawe, when thou shalt returne vnto the Lord thy God with all thine heart, and with all thy soule.

11 ¶ For this commandement which I commaund thee this day, is [h] not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldest say, *Who shall goe vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may doe it?

13 Neither is it beyond the [i] Sea, that thou shouldest say, Who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may doe it?

14 But the [k] worde is very neere vnto thee: euen in thy mouth and in thine heart, for to [l] doe it.

15 Beholde, I haue set before thee this day life and good, death and euil,

16 In that I commaund thee this day, [m] to loue the Lord thy God, to walke in his wayes, and to keepe his commandements, and his ordinances, and his lawes, that thou maiest [n] liue and be multiplied, & that the Lorde thy God may blesse thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced and worship other gods, and serue them,

18 I pronounce vnto you this day, that ye shall surely perish, yee shall not prolong your dayes in the land, whither thou passest ouer Iordan to possesse it.

19 * I call heauen and earth to recorde this day against you, that I haue set before you life and death, blessing and cursing, therefore [o] chuse life, that both thou and thy seed may liue,

20 By louing the Lorde thy God, by obeying his voyce, & by cleauing vnto him: for he is thy life, & the length of thy dayes: that thou mayest dwell in the land which the Lorde sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue them.

CHAP. XXXI.

2. 7 Moses preparing himselfe to die, appointeth Ioshua to rule the people. 9 He giueth the Law to the Leuites, that they should read it to the people. 19 God giueth them a song as a witnesse betweene him and them. 23 God confirmeth Ioshua. 29 Moses sheweth them that they will rebell after his death.

THen Moses went & spake these words vnto all Israel,

2 And said vnto them, I am an hundred & twentie yeere olde this day: I [a] can no more goe out and in: also the Lord hath said vnto me, *Thou shalt not go ouer this Iorden.

3 The Lord thy God he will go ouer before thee: he will destroy these nations before thee, and thou shalt possesse them. *Ioshua, he shall goe before thee, as the Lorde hath said.

4 And the Lord shall doe vnto them, as he did to *Sihon and to Og the kings of the Amorites, and vnto their land whom hee destroyed.

5 And the Lord shall giue them [b] before you that yee may doe vnto them according vnto euery *commandement, which I haue commanded you.

6 ‖ Plucke vp your hearts therefore, and be strong: dread not nor be afraid of them: for the Lorde thy God himselfe doeth goe with thee: he will not faile thee, nor forsake thee.

7 ¶ And Moses called Ioshua, and said vnto him in the sight of all Israel, Be [c] of a good courage and strong: for thou shalt goe with this people vnto the land which the Lorde hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherite.

8 And

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[m] Moses hereby reproueth their curiositie, which seek those things ỹ are only known to God: and their negligence ỹ regard not that which God hath reuealed vnto them as the Law.

[a] By calling to remembrance, both his mercies, and his plagues.

[b] In true repentance is none hypocrisie.

[c] Euen to the worlds end.

[d] And bring thee into thy countrey.

[e] God wil purge all thy wicked affections: which thing is not in thine owne power to doe.

[f] If we will haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.

[g] He meaneth not that God is subiect to these passions, to reioyce, or to be sad: but he vseth this maner of speech to declare the loue that he beareth vnto vs.

[h] The law is so euident that none can pretende ignorance. *Rom.10.6.

[i] By heauen and the sea he meaneth places most farre distant.

[k] Euen the law and the Gospel.

[l] By faith in Christ.

[m] So that to loue and obey God, is onely life and felicitie.

[n] He addeth these promises to signifie that it is for our profit that we loue him, and not for his.

*Chap.4.26.

[o] That is, loue and obey God: which thing is not in mans power, but Gods Spirit only worketh it in his elect.

[a] I can no longer execute mine office. *Num.20.12. *chap.3.26.*

Num.27.18.

Num.21.24.

[b] Into your hands. *Chap.7.2.*

[c] For he that must gouerne the people, hath need to be valiant to represse vice, and constant to maintaine vertue.

d Signifying, that man can neuer be of good courage, except he be perswaded of Gods fauour and assistance.

8 And the Lorde himselfe doeth d goe before thee: hee will be with thee: he will not faile thee, neither forsake thee: feare not therefore, nor be discomforted.

9 ¶ And Moses wrote this Lawe, and deliuered it vnto the Priestes the sonnes of Leui, (which bare the arke of the Couenant of the Lorde) and vnto all the Elders of Israel,

10 And Moses commanded them, saying, *Euery seuenth yeere when the yeere of freedoome shall bee in the feast of the Tabernacles:

*Nehe. 8. 2. Chap. 15. 1.

11 When all Israel shall come to appeare e before the Lorde thy God, in the place which hee shall chuse, thou shalt reade this Lawe before all Israel that they may heare it.

e Before ỹ Arke of the couenant, which was the signe of Gods presence, and the figure of Christ.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lorde your God, and keepe, and obserue all the words of this Lawe,

13 And that their children which haue not knowen it, may heare it, and learne to feare the Lord your God, as long as ye liue in the lande, whither ye goe ouer Iordan to possesse it.

f Which were not borne when the Lawe was giuen.

14 ¶ Then the Lorde sayde vnto Moses, Behold, thy daies are come, that thou must die: Call Iosuha, and stande yee in the Tabernacle of the Congregation that I may giue him a charge. So Moses and Iosuha went, and stoode in the Tabernacle of the Congregation.

‖Or, commandement.

15 And the Lord appeared in the Tabernacle, in the pillar of a g cloude: and the pillar of the cloude stood ouer the doore of the Tabernacle.

g In a clond that was facioned like a pillar.

16 ¶ And the Lorde sayde vnto Moses, Behold, thou shalt sleepe with thy fathers, and this people will rise vp, and go a whoring after the gods of a strange lande (whither they goe to dwell therein) and will forsake mee, and breake my couenant which I haue made with them.

17 Wherefore my wrath will ware hote against them at that day, and I wil forsake them, and will h hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon mee, because God is not with me?

h That is, I will take my fauour from them: as to turne his face toward vs, is to shew vs his fauour.

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Nowe therefore write yee this i song for you, and teache it the children of Israel: put it in their mouthes that this song may bee my witnesse against the children of Israel.

i To preserue you and your children from idolatrie, by remembring Gods benefites.

20 For I will bring them vnto the lande (which I sware vnto their fathers) that floweth with milke and hony, and they shal eate, and fill themselues, and ware fatte: k then shall they turne vnto other gods, and serue them, and contemne mee, and breake my couenant.

k For this is the nature of flesh, no longer to obey God, then it is vnder the rod.

21 And then when many aduersities and tribulations shall come vpon them, this song shall l answere them to their face, as a witnesse: for it shall not bee forgotten out of the mouthes of their posteritie: for I know their imagination, which they goe about euen now, before I haue brought them into the land which I sware.

l That these euils are come vpon them, because they forsooke me.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And God gaue Iosuha the sonne of Nun a charge, and saide, *Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware vnto them, and I will be with thee.

*Iosh. 1. 6.

24 ¶ And when Moses had made an end of writing the wordes of this Lawe in a booke vntill he had finished them,

25 Then Moses commanded the Leuites, which bare the Arke of the couenant of the Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the Arke of the Couenant of the Lord your God, that it may bee there for a m witnesse against thee.

m Of thine infidelitie, when thou shalt turne away from the doctrine conteined therein.

27 For I knowe thy rebellion and thy stiffe necke: beholde, I being yet aliue with you this day, yee are rebellious against the Lord: how much more then after my death?

28 Gather vnto mee all the Elders of your tribes, and your n officers, that I may speake these wordes in their audience, and cal heauen & earth to record against them.

n As gouernors, iudges, and magistrates.

29 For I am sure that after my death ye will vtterly bee corrupt, and turne from the way, which I haue commaunded you: therefore euill will come vpon you at the length, because yee will commit euill in the sight of the Lorde, by prouoking him to anger through the o worke of your hands.

o By idolatrie, and worthipping images, which are the worke of your hands.

30 Thus Moses spake in the audience of all the Congregation of Israel the wordes of this song, vntill he had ended them.

CHAP. XXXII.

The song of Moses conteyning Gods benefites toward the people, 15 and their ingratitude towarde him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commaundeth to teache the Law to the children. 49 God forewarneth Moses of his death.

HEarken ye a heauens, and I will speake: and let the earth heare the wordes of my mouth).

a As witnesses of this peoples ingratitude.

2 My b doctrine shall drop as the raine, and my speach shall fall as the dewe, as the showe vpon the herbes, as the great raine vpon the grasse.

b He desireth ỹ he may speake to Gods glory, and that the people, as the greene grasse, may receiue the dewe of his doctrine.

3 For I will publish the Name of the Lord: giue ye glory vnto our God.

4 He c is the worke of the mightie God: for all his wayes are iudgement. God is true, and without wickednes: iust, and righteous is he.

c The Ebrewe worde is rocke: noting that God onely is mightie, faithfull, and constant in his promise.

5 They haue corrupted themselues toward him by their vice, not being his children, but a frowarde and crooked generation.

6 Doe ye so reward the Lord, O foolish

people and vnwise? is not hee thy father, that hath bought thee? he hath d made thee, and prepositioned thee.

d Not according to the common creation, but he hath made thee a new creature by his Spirit.

7 ¶ Remember the dayes of olde: consider the yeeres of so many generations: aske thy father, and he will shew thee: thine Elders, and they will tell thee.

8 When the most hie God diuided to the nations their inheritance, when he separated the sonnes of Adam, hee appointed the borders of the e people, according to the number of the children of Israel.

e When God by his prouidence diuided y worlde, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

9 For the Lordes portion is his people: Iaakob is the lot of his inheritance.

10 He found him in the land of the wildernes, in a waste, and roaring wildernesse: he led him about, hee taught him, and kept him as the apple of his eie.

11 As an Eagle stereth vp her nest, f flooereth ouer her birdes, stretcheth out her wings, taketh them, and beareth them on her wings,

f To teach them to flie.

12 So the Lorde alone ledde him, and there was no ‖ strange god with him.

‖ *Or, god of a strange nation.*

13 He carried him vp to the hie places of the g earth, that he might eate the fruites of the fields, and he caused him to sucke h hony out of the stone, and oyle out of the hard rocke:

g Meaning, of the land of Canaan, which was hie in respect of Egypt.

h That is, abundance of all things euen in the very rockes.

14 Butter of kine, and milke of sheepe with fat of the lambes, and rammes fed in Bashan, and goates with the fatte of the graines of wheate, and the bloode ‡ licour of the grape hast thou drunke.

‡ *Ebr. blood.*

15 ¶ But he that should haue bin i vpright, when hee waxed fatte, spurned with his heele: thou art fatte, thou art grosse, thou art laden with fatnesse: therefore hee forsooke God that made him, and regarded not the strong God of his saluation.

i He sheweth what is the principall end of our vocation.

16 They prouoked him with k strange gods: they prouoked him to anger with abominations.

k By changing his seruice for their superstitions.

17 They offred vnto deuils, not to God, but to gods whom they knew not: l newe gods that came newly vp, whome their fathers feared not.

l Scripture calleth new, whatsoeuer man inuenteth, be the error neuer so olde.

18 Thou hast forgotten the mighty God, that begat thee, and hast forgotten God that formed thee.

19 The Lorde then sawe it, and was angry, for the prouocation of his m sonnes and of his daughters.

m He calleth them Gods children, not to honour them, but to shewe them from what dignitie they are fallen. *Rom.* 10.19.

20 And he saide, I will hide my face from them: I will see what their end shall be: for they are a froward generation, children in whom is no faith.

21 They haue moued me to iealousie with that which is not God: they haue prouoked me to anger with their vanities: * and I wil moove them to iealousie with those which are no n people: I wil prouoke them to anger with a foolish nation.

n Which I haue not fauoured, not giuen my lawes vnto them.

22 For fire is kindled in my wrath, and shall burne vnto the bottome of hell, ‡ shall consume the earth with her encrease, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestowe mine arrowes vpon them.

24 They shall be burnt with hunger, and consumed with heate, and with bitter destruction: I will also send the teeth of beasts vpon them, with the venume of serpents creeping in the dust.

25 The sword shall o kill them without, and in the chambers feare: both the yoong man and the yoong woman, the sucking with the man of grey haire.

o They shalbe slaine both in the fielde and at home.

26 I haue said, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Saue that I feared the furie of the enemie, least their aduersaries should waxe proude, and least they should say, Our hie hand, and not the Lord hath done all this.

28 For they are a nation voyde of counsell, neither is there any vnderstanding in them.

29 Oh that they were wise, then they would vnderstand this: they would q consider their latter ende.

p Reioycing to see the godly afflicted, and attributing that to themselues, which is wrought by Gods hand.

q They would consider the felicitie that was prepared for them, if they had obeyed God.

30 How should * one chase a thousand, and two put ten thousande to flight, except their strong God had solde them, and the Lord had ‖ shut them vp?

Iosh. 23.10.

‖ *Or, deliuered them to their enemie.*

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of r vine of Sodome, and of the vines of Gomorah: their grapes are grapes of gall, their clusters be bitte.

r The fruites of the wicked are as poyson, detestable to God, and dangerous for man. *Eccl.* 28.1. *rom.* 12.19. *hebr.* 10.30.

33 Their s wine is the poyson of dragons, and the cruel gall of aspes.

34 Is not this layde in store with mee, and sealed vp among my treasures?

35 * Vengeance ‡ recompense are mine: their foote shall slide in due time: for the day of their destruction is at hande, and the things that shall come vpon them, make haste.

36 For the Lorde shall iudge his people, and ‖ repent towardes his seruants, when he seeth that their power is gone, and none t shut vp in holde nor left abroad.

‖ *Or, change his minde.*

t When neither strong nor weake in a maner remaine.

37 When men shall say, Where are their gods, their mightie God in whome they trusted,

38 Which did eate the fat of their sacrifices, and did drinke the wine of their drinke offering? let them rise vp, and helpe you: let him be your refuge.

39 Behold now, for I, I am hee, ‡ there is no gods with mee: * I kill, and giue life: I wound, and I make whole: * neither is there any that can deliuer out of mine hand.

1. Sam. 2.6. *tob* 13.2. *Wisd.* 16.13.

40 For I u lift vp mine hand to heauen, and say, I liue for euer.

u That is, I sweare, reade Gen. 14.22.

41 If I whet my glittering sworde, and mine hand take holde on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my sword shall eate flesh) for the blood of the x slaine, and of the captiues, when I beginne to take vengeance of the enemie.

Rom. 15.10.

x Whether the blood of Gods people be shead for their sinnes, or trial of their faith, he promiseth to reuenge it.

43 * Reioyce nations, praise his people: for hee will auenge the y blood of his seruants, and will execute vengeance vpon his aduersaries, and will bee mercifull vnto his land, and to his people.

y Reioyce, for God will punish the wicked.

44 ¶ Then

44 ¶ Then Moses came and spake all the wordes of this song in the audience of the people, he and ‖ Hoshea the sonne of Nun.

‖Or, Iosuah.

45 When Moses had made an ende of speaking all these wordes to Israel,

46 Then hee sayd vnto them, * Set your hearts vnto all the words which I testifie against you this day, that ye may commaund them vnto your children, that they may obserue and doe all the wordes of this Lawe.

Chap. 6.6. and 11.18.

47 For it is no x vaine word concerning you, but it is your life, and by this word ye shall prolong your dayes in the lande, whither ye goe ouer Iorden to possesse it.

x For I will performe my promes vnto you, Isa 55.10. Numb. 27.13.

48 * And the Lord spake vnto Moses the selfe same day, saying,

49 Goe vp into this mountaine of Abarim, vnto the mount Nebo, which is in the lande of Moab, that is ouer against Iericho: and behold the land of Canaan, which I giue vnto the children of Israel for a possession,

50 And die in the mount which thou goest vp vnto, and thou shalt bee * gathered vnto thy people, * as Aaron thy brother died in mount Hor, and was gathered vnto his people,

Gene. 25.8. Num. 20.25,27. and 33.38.

51 Because yee * trespassed against me among the children of Israel, at the waters ‖ of Meribah, at Kadesh in the wildernesse of Zin: for ye y sanctified me not among the children of Israel.

Num. 20.12,13. and 27.14. ‖Or, of strife.

y Ye were not earnest and constant to maintaine mine honour.

52 Thou shalt therefore see the lande before thee, but shalt not goe thither, I meane, into the lande which I giue the children of Israel.

CHAP. XXXIII.

1 Moses before his death blesseth all the tribes of Israel. 26 There is no God like to the God of Israel: 29 Nor any people like vnto his.

NOwe this is the a blessing wherewith Moses the man of God blessed the children of Israel before his death, and said,

a This blessing conteineth not onely a simple prayer, but an assurance of the effect thereof.

2 The Lord came from Sinai, and rose vp frō Seir vnto them, and appeared cleare-ly from mount Paran, and hee came with tenne b thousandes of Saintes, and at his right hand a fierp Lawe for them.

b Ebr. his saints, that is, the children of Israel.

3 Though he loue the people, yet c all thy Saints are in thine handes: and they are humbled at d thy feete, to receiue thy wordes.

c As thy disciples. d To vs and our successours.

4 Moses commanded vs a Lawe for an e inheritance of the Congregation of Iaakob.

‖Or, Moses. ‖Or, Israel. e Reuben shalbe one of the tribes of Gods people, though for his sinne his honour be diminished and his family but small.

5 Then ‖ he was among the ‖ righteous people, as King, when the heades of the people, and the tribes of Israel were assembled.

6 ¶ Let Reuben liue, and no: die, though his men be a small number.

f Signifying, that he should hardly obtaine Iaakobs promes, Gene 49.8. Exod. 28.30.

7 ¶ And thus he blessed Iudah, and said, Heare, O Lorde, the voyce of Iudah, and bring him vnto his people: his hands shall bee g sufficient for him, if thou helpe him against his enemies.

g Signifying, that he should hardly obtaine Iaakobs promes, Gene 49.8. Exod. 28.30.

8 ¶ And of Leui he said, Let thy * Thummim and thine Vrim bee with thine holy one whom thou didst proue in Massah, and didst cause him to strine at the waters of Meribah.

9 Who saide vnto his father and to his mother, h I haue not seene him, neither knewe hee his brethren, nor knew his own children: for they obserued thy wordes, and kept thy couenant.

h He preferred Gods glory to all naturall affection, Exod. 32.29.

10 They shall teach Iaakob thy iudgements, and Israel thy Lawe: they shal put incense before thy face, and the burnt offering vpon thine altar.

11 Blesse, O Lord, his substance, and accept the worke of his hands: smite through the loines of them that rise against him, and of them that hate him, that they rise not againe.

12 ¶ Of Beniamin he said, The beloued of the Lorde shall k dwell in safetie by him: the Lord shal couer him all the day long, and dwell betweene his shoulders.

i He declareth that the ministers of God haue many enemies, and therefore haue neede to be prayed for.

k Because the Temple should be built in Zion, which was in the tribe of Beniamin, he sheweth that God should dwell with him there.

13 ¶ And of Ioseph hee saide, Blessed of the Lorde is his lande, for the sweetenesse of heauen, for the dewe, and for the ‖ depth lying beneath,

‖Or, fountaines.

14 And for the sweet increase of l sunne, and for the sweet increase of the moone,

15 And for the sweetnesse of the top of the ancient mountaines, and for the sweetnes of the olde hilles,

16 And for the sweetnes of the earth, and abundance thereof: and the good will of him that dwelt in the l bush, shal come vpon the head of Ioseph, and vpon the toppe of the head of him that was * separated from his brethren.

l Which was, God appearing vnto Moses, Exod. 3.2. Gen. 49.26.

17 His beautie shall be like his first borne bullocke, and his ‖ hornes as the hornes of an Vnicorne: with them he shall smite the people together, euen the ends of the world: these are also the ten thousandes of Ephraim, and these are the thousands of Manasseh.

‖Or, strength.

18 ¶ And of Zebulun he sayde, Reioyce, Zebulun, in thy m going out, and thou, Issachar, in thy tents.

m In thy prosperous voyages vpon the sea, Gen. 49.13.

19 They shall call the people vnto the ‖ mountaine: there they shall offer the sacrifices of righteousnesse: for n they shall suck of the abundance of the sea, and of the treasures hid in the sand.

‖Or, mount Zion.

n The tribe of Zebulun.

20 ¶ Also of Gad he said, Blessed be hee that enlargeth Gad: he dwelleth as a lyon, that catcheth for his praye the arme with the head.

o So that the portion of the Gadites and others on this side Iorden, was Gods, though it was not so knowen.

21 And hee looked to himselfe at the beginning, because there was a portion of the o Lawgiuer hidde: yet hee shall come with the heades of the people, to execute the iustice of the Lorde, and his iudgements with Israel.

p Meaning, neere the sea.

22 ¶ And of Dan he said, Dan is a lyons whelpe: he shall leape from Bashan.

23 ¶ Also of Naphtali he said, O Naphtali, satisfied with fauour, and filled with the blessing of the Lorde, possesse p the West and the South.

q Thou shalt be strong, or thy countrey full of metall. It seemeth that Simeon is left out, because he was vnder Iudah, and his portion of his inheritance, Iosh. 19.9.

24 ¶ And of Asher he saide, Asher q albe blessed with children: bee thalbe acceptable vnto r his brethren, and shall dip his foote in oyle.

r Meaning, the Israelites.

25 Thy shoes shall be s yron and brasse, and

and thy strength shall continue as long as thou liuest.

26 ¶ There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, and on the cloudes in his glorie.

27 The eternall God is thy refuge, and vnder his armes thou art for euer: hee shall cast out the enemie before thee, and wil say, Destroy them.

r Who was plentifull in issue as a fountaine.

28 Then Israel r the fountaine of Iaakob shall dwell alone in safetie in a lande of wheate, and wine: also his heauens shall dropp the dewe.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lorde, the shielde of thine helpe, and which is the swoorde of thy glorie? therefore f thine enemies shall be in subiection to thee, and thou shalt treade vpon their hie places.

f Thine enemies for feare shall lie and faine to be in subiection.

CHAP. XXXIIII.

1 Moses seeth all the lande of Canaan. 5 Hee dieth. 8 Israel weepeth. 9 Iosh. succeedeth in Moses roume. 10 The praise of Moses.

THen Moses went from the plaine of Moab vp into mount a Nebo vnto the top of Pisgah that is ouer against Iericho: and the Lorde shewed him * all the lande of Gilead, vnto Dan,

a Which was a part of mount Abarim, Numb. 27.12. *Chap.3.27. 2.mac.2.4.*

2 And all Naphtali and the lande of Ephraim and Manasseh, and all the lande of Iudah, vnto the vtmost b sea:

b Called Mediterraneum.

3 And the South, and the plaine of the valley of Iericho, the citie of palme trees, vnto Zoar.

4 And the Lorde sayde vnto him, * This is the land which I sware vnto Abraham, to Izhak and to Iaakob, saying, I wil giue it vnto thy seede: I haue caused thee to see it with thine eyes, but thou shalt not goe ouer thither.

Gene.12.7. and 13.15.

5 So Moses the seruant of the Lord died there in the lande of Moab, according to the word of the Lord.

6 And c hee buried him in a valley in the land of Moab ouer against Beth-peor, but no man knoweth of his sepulchre vnto d this day.

c To wit, the Angel of the Lord. Iude 9.

d That the Iewes might not haue occasion thereby to commit idolatrie.

7 Moses was now an hundreth & twentie yere olde when he died, his eye was not dimme, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes: so the dayes of weeping and mourning for Moses were ended.

9 And e Iosh. the sonne of Nun was full of the spirit of wisdome: for Moses had put his handes vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

e Hereby appeareth the fauour of God, that leaueth not his Church destitute of a gouernour.

10 But there arose not a Prophet since in Israel like vnto Moses (whom the Lorde knewe f face to face)

f Vnto whom the Lord did reueile himselfe so plainely, as Exo. 33.11.

11 In all the miracles & wonders which the Lorde sent him to doe in the lande of Egypt before Pharaoh and before all his seruants, and before all his land,

12 And in all that mightie g hand and all that great feare, which Moses wrought in the sight of all Israel.

g Meaning, the power of God working by Moses in the wilderues.

The booke of Iosh.

THE ARGVMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as hee promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, whom he willeth to obey, Deut. 18.15: so hee sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, hee rayseth vp Iosh. to be ruler and gouernour ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Iosh. might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though hee were not approoued of God: hee is adorned with most excellent giftes and graces of God, both to gouerne the people with counsel, and to defend them with strength, that hee lacked nothing which either belonged to a valiant captaine, or a faithfull minister. So he ouercommeth all difficulties and bringeth them into the land of Canaan: the which according to Gods ordinance hee diuideth among the people and appointeth their borders: he establisheth lawes and ordinances, & putteth them in remembrance of Gods manifolde benefites, assuring them of his grace and fauour, if they obey God, and contrarywise of his plagues and vengeance if they disobey him. This history doeth represent Iesus Christ the true Iosh. who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the ende of this booke are conteined 2576. yeeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioseph 290. So that the Genesis conteineth 2369. Exodus 140. the other three bookes of Moses 40. Iosh. 27. So the whole maketh 2576. yeeres.

CHAP. I.

2 The Lorde encourageth Iosh. to inuade the land. 4 The borders and limits of the land of the Israelites. 5 The Lord promiseth to assist Iosh. if he obey his word. 11 Iosh. commandeth the people to prepare themselues to passe ouer Iorden, 12 And exhorteth the Reubenites to execute their charge.

a The beginning of this booke dependeth on y last Chapter of Deu. which was written by Iosh as a preparation to his historie.

NOw after the a death of Moses the seruant of the Lorde, the Lorde spake vnto Iosh. the sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead: now therefore arise, go ouer this Iorden, thou, and all this people, vnto the lande which I giue them, that is, to the children of Israel.

Chap.14.9. Deut.11.24.

b Of Zin, called Kadesh & Paran.

3 * Euery place that the sole of your foote shall treade vpon, haue I giuen you, as I said vnto Moses.

c Meaning, the whole land of Canaan.

4 * From the b wildernesse, and this Lebanon euen vnto the great riuer, the riuer ‖ Perath: all the lande of the c Hittites, euen vnto the great d Sea towarde the

‖ Or, Euphrates.

d Called Mediterraneum.

the going downe of the sunne, shall be your coast.

5 There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: *I will not leaue thee nor forsake thee.

Heb.13.5.

6 *Be strong and of a good courage: for vnto this people shalt thou diuide the land for an inheritance, which I sware vnto their fathers to giue them.

Deut.31.23.

7 Onely be thou strong, ‖& of a most valiant courage, that thou maiest obserue and doe according to all the lawe which Moses my seruant hath commanded thee: * thou shalt not turne away from it to the right hand, nor to the left, that thou mayest * prosper whithersoeuer thou goest.

‖*Or, grow stronger and stronger.*

Deut.5.32. & 28.14.

8 Let not this booke of the lawe depart out of thy mouth, but meditate therein day and c night, that thou mayest obserue & doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou ‖ haue good successe.

c He sheweth wherein consisteth true prosperitie, euen to obey the word of God.

f Shewing that it was not possible to gouerne well without continuall study of Gods word.

‖*Or, gouerne wisely.*

9 Haue I not commanded thee, saying, Be strong and of a good courage, feare not, nor be discouraged? for I the Lord thy God will be with thee, whithersoeuer thou goest.

10 ¶ Then Iosh. commanded the officers of the people, saying,

11 Passe thorow the host, and command the people, saying, Prepare you victailes: for g after three dayes ye shall passe ouer this Iorden, to goe in to possesse the land, which the Lord your God giueth you to possesse it.

g Meaning, from the day that this was proclaimed, Chap.3.2.

12 ¶ And vnto the Reubenites, & to the Gadites, and to halfe the tribe of Manasseh spake Iosh. saying,

13 *Remember the word, which ‖Moses the seruaunt of the Lord commaunded you, saying, The Lord your God hath giuen you rest, and hath giuen you this h land.

Num.32.20.

h Which belonged to Sihon the king of the Amorites, and Og king of Bashan.

14 ¶ Your wiues, your children, & your cattell shall remayne in the lande which Moses gaue you on ‖ this side Iorden: but ye shall goe ouer before your brethren armed, all that be men of warre, & shall helpe them,

‖*Or, beyond Iorden, from Iericho.*

15 Vntill the Lord haue giuen your brethren rest, as well as to you, and vntill they also shall possesse the land, which the Lord your God giueth th: then shall ye returne vnto the land of your possession and shall possesse it, which land Moses the Lordes seruant i gaue you on this Iorden, toward the sunne rising.

i By your request, but yet by Gods secret appointment, Deut. 33.21.

16 Then they answered Iosh. saying, All that thou hast commanded vs, we will doe, and whithersoeuer thou sendest vs, we will goe.

17 As we obeied Moses in all things, k so will we obey thee: onely the Lord thy God be with thee, as he was with Moses.

k They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebel against him.

18 Whosoeuer shall rebell against thy commaundement, and will not obey thy wordes in all that thou commandest him, let him be put to death: onely be strong, and of good courage.

CHAP. II.

1 Iosh. sendeth men to spie Iericho, whom Rahab hideth. 11 She confesseth the God of Israel, 12 She requireth a signe for her deliuerance. 21 The spies returne to Iosh. with comfortable tidings.

THen Iosh. the sonne of Nun sent out of a Shittim two men to spie secretly, saying, Goe view the land, and also Iericho: and they went, and *came into an ‖harlots house, named Rahab, and lodged there.

a Which place was in the plaine of Moab neere vnto Iorden.

Heb.11.31. Iam.2.25.

‖*Or, tauerners house, or hostesse.*

2 Then report was made to the king of Iericho, saying, Beholde, there came men hither to night, of the children of Israel, to spie out the countrey.

3 And the king of Iericho sent vnto Rahab, saying, b Bring forth the men that are come to thee, & which are entred into thine house: for they be come to search out all the land.

b Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their power & policie resist his working.

4 (But the woman had taken the two men, and hid them) therefore said she thus, There came men vnto mee, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wot not: followe yee after them quickly, for ye shall ouertake them.

6 (But she had brought them vp to the c roofe of the house, and hid them with the stalkes of flaxe, which shee had spred abroad vpon the roofe)

c Meaning, vpon the house: for then their houses were flat aboue, so that they might do their businesse thereupon.

7 And certaine men pursued after them, the way to Iorden, vnto the foords, and as soone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, shee came vp vnto them vpon the roofe,

9 And said vnto the men, I know that the Lord hath giuen you the land, and that the d feare of you is fallen vpon vs, & that all the inhabitants of the land faint because of you.

d For so God promised, Deut. 28.7. chap 5.1.

10 For wee haue heard, how the Lorde *dried vp the water of the red Sea * before you, when ye came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other side Iorden, vnto *Sihon and to Og, whom ye vtterly destroyed.

Exod.14.21,22. Chap.4.23.

Num.21.24.

11 And when we heard it, our hearts did faint, and there remained no more ‖courage in any because of you: for e the Lorde your God, he is the God in heauen aboue, and in earth beneath.

‖*Or, melted.*

‖*Or, spirit.*

e Herein appeareth the great mercy of God, that in this common destruction he would draw a most miserable sinner to repent and confesse his Name.

12 Nowe therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercy, ye will also shew mercy vnto my fathers house, and giue mee a true token,

13 And that ye will saue aliue my father and my mother, and my brethren, and my sisters, and all that they haue: and that ye will deliuer our ‖ soules from death.

‖*Or, liues.*

14 And f men answered her, Our life for you to die, if ye vtter not this our businesse: and when the Lord hath giuen vs the land, we will deale mercifully & truly with thee.

f We warrant you on paine of our liues.

15 Then she let them downe by a corde thorow the window: for her house was vpon the towne wall, and shee dwelt vpon the wall.

16 And she said vnto them, Go you into the g mountaine, least the pursuers meete with you, and hide your selues there three

g Which was neere vnto the citie.

dayes,

dayes, vntil the pursuers be returned: then afterward may ye goe your way.

17 And the men said vnto her, h We will be blamelesse of this thine othe, which thou hast made vs sweare.

18 Behold, when we come into the land, thou shalt binde this coorde of red thzeed in the window, wherby thou letteſt vs down, and thou shalt bring thy father and thy mother, and thy brethzen, and all thy fathers houshold home to thee.

19 And whosoeuer shall goe out at the doores of thine house into the streete, his blood shall be vpon his head, & we will be guiltelesse: but whosoeuer shall bee with thee in the house, his blood shall bee on our head, if any hand touch him:

20 And if thou vtter this our k matter, we will be quit of thine othe, which thou hast made vs sweare.

21 And shee answered, Accozding vnto your wozdes so be it: then she sent them away, and they departed, and she bound the ‖ red coorde in the window.

22 ¶ And they departed, and came into the mountaine, & there abode three dayes, vntill the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed l ouer, and came to Iosh ua the sonne of Nun, & told him all things that came vnto them,

24 Also they said vnto Iosh ua, Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitants of the countrey faint because of vs.

h We shall be discharged of our othe, if thou doest performe this condition that followeth: for so shalt thou and thine be deliuered.

i He shalbe guiltie of his owne death.

k So that others should thinke to escape by the same meanes,

‖ Or, skarlet coloured.

l To wit, the riuer Iorden.

CHAP. III.

3 Iosh ua commaundeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Iosh ua before the people. 9 Iosh ua exhortation to the people. 16 The waters part asunder whiles the people passe.

THen Iosh ua rose verp earelp: and they remooued from Shittim, and came to a Iozdan, hee, and all the children of Israel, and lodged there, before they went ouer.

2 And after b three dayes the officers went thozowout the hoste,

3 And commaunded the people, saying, When yee see the Arke of the couenaunt of the Lord your God, and the Priests of the Leuites bearing it, yee shall depart from your place, and goe after it.

4 Yet there shalbe a space betweene you and it, about ‖ two thousand cubites by measure: yee shall not come neere vnto it, that ye may know the way, by the which ye shall goe: for ye haue not gone this way in times past.

5 ¶ Now Iosh ua had said vnto the people, * Sanctifie your selues: for to morrow the Lord will do wonders among you.

6 And Iosh ua spake vnto the Priests, saying, Take vp the Arke of the Couenant, and go ouer before the people: so they tooke vp the Arke of the Couenant, and went before the people.

7 ¶ Then the Lozde said vnto Iosh ua, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that * as I was with Moses, so will I bee with thee.

a Which according to the Ebrewes was in March, & about 40. dayes after Moses death.

b Which time was giuen for to prepare them victailes, Chap. 1. 11.

‖ Or, a mile.

Leuit. 20. 7. numb. 11. 18. chap. 7. 13. 1 sam. 16. 5.

Chap. 1. 5.

8 Thou shalt therefore commaund the Priests that beare the Arke of the couenant, saying, When yee are come to the brinke of the waters of Iozden, yee shall stand still c in Iozden.

c Euen in the chanell, where the streame had run, as verse 17.

9 ¶ Then Iosh ua said vnto the children of Israel, Come hither, & heare the wozdes of the Lord your God.

10 And Iosh ua said, d Hereby yee shall know that the liuing God is among you, and that hee will certainely cast out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Girgashites, and the Amozites, and the Iebusites.

d By this miracle in diuiding the water,

11 Behold, the Arke of the Couenant of the Lord of all the world passeth before you into Iozden.

12 Now therefore take from among you e twelue men out of the tribes of Israel, out of euery tribe a man.

e Which should set vp twelue stones in remembrance of the benefite.

13 And as soone as the soles of the feete of the Priests (that beare the Arke of the Lozd God the Lord of al the world) shal rap in the waters of Iozden, the waters of Iozden shalbe cut off: for the waters that come from aboue, * shal stand still vpon an heape.

Psal. 114. 3.

14 ¶ Then when the people were departed from their tents to go ouer Iozden, the Priests bearing the * Arke of the Couenant went before the people.

Act. 7. 45.

15 And as they that bare the Arke came vnto Iozden, & the feete of the Priests that bare the Arke were dipped in the brinke of the water, (* for Iozden vseth to fill all his f banks all the time of harnest)

1. Chron. 12. 15. ecclus 24. 30.

f Because the riuer was accustomed at this time to be full, the miracle is so much the greater.

16 Then the waters that came downe from aboue, staped and rose vp vpon an heape, and departed farre from the citie of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wildernesse, euen the salt Sea failed, and were cut off: so the people went right ouer against Iericho.

g Either tarying till the people were past, or as some read, sure, as though they had bene vpon the dry land.

17 But the Priests that bare the Arke of the Couenant of the Lord, stood vp within Iozden g ready prepared, and all the Israelites went ouer drie, vntill all the people were gone cleane ouer thozow Iozden.

CHAP. IIII.

2 God commaunded Iosh ua to set vp twelue stones in Iorden. 18 The waters returne to their old course. 20 Other twelue stones are set vp in Gilgal. 21 This Miracle must be declared to the posteritie.

AND when all the people were wholie gone * ouer Iozden (after the Lord had spoken vnto Iosh ua, saying,

Deut. 27. 2.

2 Take you twelue men out of the people, out of euery tribe a man,

3 And commaund you them, saying, Take you hence out of the midst of Iozden, out of the place where the Priests stood in a a readinesse, twelue stones, which ye shal take away with you, and leaue them in the b lodging, where you shall lodge this night)

a As Chap. 3. 17.

b Meaning, the place where they should campe.

4 Then Iosh ua called the twelue men, whome hee had prepared of the children

of

of Iſrael,out of euery tribe a man.

5 And Ioſhua ſaid vnto them, Goe ouer before the Arke of the Lord your God,euen through the middes of Iorden, and take vp euery man of you a ſtone vpon his ſhoulder, according vnto the number of the tribes of the children of Iſrael,

6 That this may be a ſigne among you, that when your [e] children ſhall aſke their fathers in time to come, ſaying, What meane you by theſe ſtones?

7 Then ye may anſwere them, That the waters of Iorden were cut off before the Arke of the couenant of the Lorde: for when it paſſed through Iorden, the waters of Iorden were cut off: therefore theſe ſtones are a memoriall vnto the children of Iſrael for euer.

8 Then the children of Iſrael did euen ſo, as Ioſhua had commanded, and tooke vp twelue ſtones out of the middes of Iorden, as the Lord had ſayde vnto Ioſhua, according to the number of the tribes of the children of Iſrael, and caried them awap with them vnto the lodging, & layd them downe there.

9 And Ioſhua ſet vp [d] twelue ſtones in the mids of Iorden, in the place where the feete of the Prieſts,which bare the Arke of the Couenant ſtoode, and there haue they continued vnto this day.

10 ¶ So the Prieſtes, which bare the Arke,ſtoode in the middes of Iorden,vntill euery thing was finiſhed that the Lord had commaunded Ioſhua to ſay vnto the people, according to all that [f] Moſes charged Ioſhua: then the people haſted and went ouer.

11 When all the people were cleane paſſed ouer,the Arke of the Lord went ouer alſo,and the Prieſtes [e] before the people.

12 * And the ſonnes of Reuben, and the ſonnes of Gad, and halfe the tribe of Manaſſeh, went ouer before the children of Iſrael armed,as Moſes had charged them.

13 Euen fourtie thouſande prepared for warre, went before the [f] Lord vnto battell, into the plaine of Iericho.

14 That day the Lorde magnified Ioſhua in the ſight of all Iſrael,and they ‖ feared him,as they feared Moſes all dayes of his life.

15 And the Lord ſpake vnto Ioſhua,ſaying,

16 Commaunde the Prieſtes that beare the [g] Arke of the Teſtimonie, to come vp out of Iorden.

17 Ioſhua therefore commaunded the Prieſtes, ſaying, Come ye vp out of Iorden.

18 And when the Prieſtes that bare the Arke of the Couenant of [h] Lord were come vp out of the mids of Iorden, & aſſoone as the ſoles of the Prieſts feete were ſet on the drie lande, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof,as they did before.

19 ¶ So the people came vp out of Iorden the tenth day of the [h] firſt moneth, and pitched in Gilgal, in the Eaſt ſide of Iericho.

20 Alſo the twelue ſtones, which they tooke out of Iorden, did Ioſhua pitche in Gilgal.

21 And he ſpake vnto the children of Iſrael,ſaying, When your children ſhall aſke their fathers in time to come,& ſay, What meane theſe ſtones?

22 Then ye ſhall ſhew your children,and ſay, Iſrael came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntil ye were gone ouer, as the Lord your God did [h] red Sea, * which he dried vp before vs, till we were gone ouer,

24 That all the people of the [i] world may know that the hand of the Lord is mightie, that ye might feare the Lorde your God continually.

CHAP. V.

1 The Canaanites are afraide of the Iſraelites. 2 Circumciſion is commanded the ſecond time. 10 The Paſſeouer is kept. 12 Manna ceaſeth. 13 The Angel appeareth vnto Ioſhua.

NOwe when all the kings of the [a] Amorites, which were beyond Iorden Weſtward, and all the kings of the Canaanites, which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Iſrael vntil they were gone ouer, their heart fainted, and there was no courage in them any more because of the children of Iſrael.

2 ¶ That ſame time the Lorde ſayd vnto Ioſhua, * Make thee ſharpe knives, [b] and returne, and circumciſe the ſonnes of Iſrael the ſecond time.

3 Then Ioſhua made him ſharpe knives and circumciſed the ſonnes of Iſrael in [c] the hill of the foreſkinnes.

4 And this is the cauſe why Ioſhua circumciſed all the people, euen the males that came out of Egypt, becauſe all the men of warre were dead in the wilderneſſe by the way after they came out of Egypt.

5 For all the people that came out were circumciſed: but all the people that were borne in the wilderneſſe by the way after they came out of Egypt, were [d] not circumciſed.

6 For the [b] children of Iſrael walked fourtie yeeres in the wilderneſſe,till all the people of the men of warre that came out of Egypt were conſumed, becauſe they obeyed not the voyce of the Lorde: vnto whome the Lorde ſware, that hee would not ſhewe them the land, * which the Lord had ſworne vnto their fathers, that hee would giue vs, euen a lande that floweth with milke and hony.

7 So their ſonnes whome hee raiſed vp in their ſtead, Ioſhua circumciſed: for they were vncircumciſed, becauſe they circumciſed them not by the way.

8 And when they had made an ende of [e] circumciſing all the people, they abode in the places in the campe till they were whole.

9 After,the Lord ſaid vnto Ioſhua, This day

e God commandeth, that not onely we our ſelues profite by his wonderfull workes, but that our poſteritie may know the cauſe thereof, and glorifie his name.

d Beſides the twelue ſtones which were caried by the tribes and ſet vp in Gilgal.

e Meaning, in the preſence or ſight of the people. *Num.* 32.27,29.

f That is, before the Arke.

‖ *Or, reuerenced him.*

g Becauſe the Arke teſtified Gods preſence, and the tables of the law conteined therein, ſignified Gods will toward his people.

h Called Abib or Niſan, conteining part of March, and part of April.

Exod. 14.21,22.

i Gods benefits ſerue for a further condemnation to the wicked, and ſtirre vp his to reuerence him, and obey him.

a The Amorites were on both ſides Iorden, whereof two kings were ſlaine already on the ſide toward Moab.

Exod. 4.25.

b For now they had left it off, about 40. yeeres.

c Gilgal was ſo called, becauſe they were there circumciſed.

d For they looked dayly to remoue at the Lords commandement: which thing they that were new circumciſed, could not doe without great danger. *Num.* 14.23.

e For their ſore was ſo grieuous that they were not able to remoue.

day I haue taken away the f shame of Egypt from you: wherefore he called the name of that place Gilgal, vnto this day.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passeouer the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eate of the corne of the lande, on the morowe after the Passeouer, vnleauened bread, and parched corne in the same day.

12 And the MAN ceased on the morowe after they had eaten of the corne of the land, neither had the children of Israel MANA any more, but did eat of the fruite of the land of Canaan that yeere.

13 ¶ And when Ioshua was by Iericho, he lift vp his eyes and looked: and beholde, there stoode a * man against him, hauing a sworde drawen in his hande: and Ioshua went vnto him, & saide vnto him, Art thou on our side, or on our aduersaries?

14 And he sayd, Nay, but as a captaine of the hoste of the Lorde am I nowe come: then Ioshua fel on his face to the earth, and g did worship, and saide vnto him, What sayeth my Lord vnto his seruant?

15 And the captaine of the Lords hoste saide vnto Ioshua, *Loose thy shoe off thy foote: for the place whereon thou standest, is holy: and Ioshua did so.

f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or the foreskinne, whereby you were like to the Egyptians.

Exod.23.25.

g In that that Ioshua worshippeth him, he acknowledgeth him to be God: and in that that he calleth himselfe the Lords captaine, he declareth himselfe to be Christ.

Exod.3.5.
ruth 4.7.
actes 7.33.

CHAP. VI.

3 The Lorde instructeth Ioshua what hee should doe, as touching Iericho. 6 Ioshua commandeth the Priestes and warriours what to doe. 20 The walles fall. 22 Rahab is saued. 24 All is burnt saue golde and metall. 26 The curse of him that buildeth the citie.

NOw Iericho was a shut vp, and b closed, c because of the children of Israel: none might goe out nor enter in.

2 And the Lord saide vnto Ioshua, Beehold, I haue giuen into thine hand Iericho and the king thereof, and the strong men of warre.

3 All yee therefore that be men of warre, shall compasse the citie, in going rounde about the citie d once: thus shall you doe sixe dayes:

4 And seuen Priestes shall beare seuen trumpets of e rammes homes before the Arke: and the seuenth day ye shal compasse the citie seuen times, and the Priestes shall blowe with the trumpets.

5 And when they make a long blast with the rammes horne, and ye heare the sounde of the trumpet, all the people shall showte with a great showte: then shall the wall of the citie fall downe flatte, and the people shall ascende vp, euery man streight before him.

6 ¶ Then Ioshua the sonne of Nun called the Priestes and saide vnto them, Take vp the Arke of the Couenant, and let seuen Priestes beare seuen trumpets of rammes homes before the Arke of the Lord.

7 And he said vnto the people, f Goe and compasse the citie: & let him that is armed, goe foorth before the Arke of the Lord.

8 ¶ And when Ioshua had spoken vnto the people, the seuen Priestes bare the seuen trumpets of rammes homes, & went forth before the Arke of the Lord, and blewe with the trumpets, and the Arke of the couenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests that blewe the trumpets: then the g gathering hoste came after the Arke, as they went and blew the trumpets.

10 (Nowe Ioshua had commanded the people, saying, Yee shall not showte, neither make any noyse with your voyce, neither shall a worde proceede out of your mouth, vntil the day that I say vnto you, Showte, then shall ye showte)

11 So the Arke of the Lorde compassed the citie, & went about it h once: then they returned into the hoste, and lodged in the campe.

12 And Ioshua rose early in the morning, and the Priests bare the Arke of the Lord:

13 Also seuen Priestes bare seuen trumpets of rammes homes, & went before the Arke of the Lord, and going, blew with the trumpets: and the men of armes went before them, but the i gathering hoste came after the Arke of the Lorde, as they went and blewe the trumpets.

14 And the seconde day they compassed the citie once, and returned into the hoste: thus they did six dayes.

15 And when the seuenth day came, they rose early, euen with the dawning of the day, and compassed the citie after the same maner k seuen times: onely that day they compassed the citie seuen times.

16 And when the Priestes had blowen the trumpets the seuenth time, Ioshua said vnto the people, Showte: for the Lorde hath giuen you the citie.

17 And the citie shalbe l an execrable thing, both it, and all that are therin, vnto the Lord: onely Rahab the harlot shall liue, shee, and all that are with her in the house: for * shee hid the messengers that we sent.

18 Notwithstanding, beware ye of the execrable thing, lest ye make your selues execrable, & in taking of the execrable thing, make also the hoste of Israel *execrable, and trouble it.

19 But all siluer, and golde, and vessels of brasse, and yron, shalbe m consecrate vnto the Lord, & shall come into the Lords treasurie.

20 So the people showted, when they had blowen trumpets: for when the people had heard the sounde of the trumpet, they showted with a great showte: and * the wall fell downe flat: so the people went vp into the citie, euery man streight before him: * and they tooke the citie.

21 And they vtterly destroyed all that was in the citie, both man and woman, yong, and old, and ore, and sheepe, and asse, with the edge of the sworde.

22 But Ioshua had sayde vnto the two men that had spied out the countrey, Goe into the harlots house, and bring out thence the woman, and all that she hath, * as yee sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father,

f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseh.

g Meaning, the rereward, wherein was the standerd of the tribe of Dan, Num. 10.25.

h For that day.

i The tribe of Dan was so called, because it marched last, and gathered vp what soeuer was left of others.

k Besides euery day once for the space of sixe dayes.

l That is, appointed wholy to be destroyed.

Chap.2.4.

m And therefore cannot be put to any priuate vse, but must be first molten, and then serue for the Tabernacle.

Leuit.27.28.
numb.21.2.
deut.13.15,17.
Hebr.11.30.
2.Mac.12.15,16.

Chap.2.14.
hebr.11.31.

ther, and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them [a] without the host of Israel.

24 After, they burnt the citie with fire, and all that was therein: onely the siluer and the gold, and the vessels of brasse, and iron, they put vnto [p] treasure of the [o] house of the Lord.

25 So Ioshua saued Rahab the harlot, and her fathers household, and all that shee had, & she [q] dwelt in Israel euen vnto this day, because shee had hid the messengers, which Ioshua sent to spie out Iericho.

26 ¶ And Ioshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp and buildeth this citie Iericho: [r] he shall lay the foundation thereof in his eldest sonne, and in his youngest sonne shall he set vp the gates of it.

27 So the Lord was with Ioshua, and he was famous through all the world.

CHAP. VII.

1 The Lorde is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Ioshua prayeth to the Lord. 16 Iosh. inquireth out him that sinned, and stoneth him and all his.

BVt the children of Israel committed a trespasse in the [a] excommunicate thing: for [s] Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Ioshua sent men from Iericho to [b] Ai, which is beside Bethauen, on the East side of Beth-el, and spake vnto them, saying, Goe vp, and view the country. And the men went vp, and viewed Ai,

3 And returned to Ioshua, and said vnto him, Let not all the people goe vp, but let as it were two or three thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the [c] men of Ai smote of them vpon a thirtie and six men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then Ioshua rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntil the euentide, he, and the Elders of Israel, & put dust vpon their heads.

7 And Ioshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God wee had bene content to dwell on the [d] other side Iorden.

8 Oh Lord, what shal I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shal heare of it, and shall compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie [e] Name?

10 ¶ And the Lorde sayde vnto Ioshua, Get thee vp: wherefore lyest thou thus vpon thy face?

11 Israel hath sinned, & they haue transgressed my conenant, which I commaunded them: for they haue euen taken of the excommunicate thing, and haue also stolen, and dissembled also, & haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backs before their enemies, because they be execrable: neither will I bee with you any more, except yee [f] destroy the excommunicate from among you.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morrow: for thus saieth the Lorde God of Israel, There is an execrable thing among you, O Israel, therefore ye cannot stand against your enemies, vntil ye haue put the [g] execrable thing from among you.

14 In the morning therfore ye shal come according to your tribes, & the tribe which the Lord taketh, shall come according to the families: and the familie which the Lorde shall take, shal come by the households: and the household which the Lord shal take, shall come in man by man.

15 And he that is [h] taken with [t] excommunicate thing, shall be burnt with fire, he, and all that he hath, because he hath transgressed the couenant of the Lord, & because he hath wrought folly in Israel.

16 ¶ So Ioshua rose vp early in [u] morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the familie of the Zarhites, and he brought the familie of the Zarhites, man by man, and Zabdi was taken.

18 And hee brought his household, man by man, & Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Ioshua sayd vnto Achan, My sonne, I beseech thee, giue glorie to the Lord God of Israel, and make [i] confession vnto him, & shew me now what thou hast done: hide it not from me.

20 And Achan answered Ioshua, and sayde, In deede, I haue sinned against the Lord God of Israel, & thus, and thus haue I done.

21 I sawe among the spoyle a goodly [k] Babylonish garment, and two hundreth shekels of siluer, and a wedge of gold of fiftie shekels weight, and I coueted them, and tooke them: and behold, they lie hid in the earth in the midst of my tent, and the siluer vnder it.

22 ¶ Then Ioshua sent messengers which ran vnto the tent, and behold, it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Ioshua, & vnto all the children of Israel, and layd them before the Lord.

24 Then Ioshua tooke Achan the sonne of Zerah, and the siluer, and the garment, and the [l] wedge of gold, & his [m] sonnes, and his

a For it was not lawfull for strangers to dwel among the Israelites, till they were purged.

o Meaning, the Tabernacle.

p For she was maried to Salmon, prince of the tribe of Iudah, Matth. 1.5.

q He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth-el, 1. King. 16.34.

r In taking that which was commanded to be destroyed. *Chap. 22.20. 1. chro. 2.7.*

s This was a city of the Amorites: for there was another so called among the Ammonites, Iere. 49.3. The first Ai is called Aiath, Isa. 10.28.

t God would by this ouerthrow make them more earnest to search out and punish the sinne committed.

u This infirmitie of his faith sheweth how we are inclined of nature to distrust.

v When thine enemies shall blaspheme thee, and say that thou wast not able to defend vs from them.

f Then to suffer wickednesse vnpunished, is to refuse God wilingly.

g Meaning, the man that tooke of the thing forbidden.

h That is, found guiltie, either by lot, or by the judgement of Vrim, Num. 27.21.

i By declaring the trueth: for God is glorified when the trueth is confessed.

k Such a rich garment as the states of Babylon did weare.

‖ *Or, nephew.*

l Some read, a plate: others, a rod, and some a tongue.

m This iudgement onely appertaineth to God, & to whom he will reuelle it: to man he hath commanded not to punish ‖ child for the fathers fault, Deu. 24.16.

his daughters, and his oxen, and his aſſes, and his sheepe, and his tent, and all that he had: and all Iſrael with him brought them vnto the valley of Achor.

n He declareth that this is Gods iudgement, because he had offended, and caused others to be slaine.

25 And Ioſhua ſayd, n In as much as thou haſt troubled vs, the Lord ſhall trouble thee this day: and all Iſrael threw ſtones at him, and burned them with fire, and ſtoned them with ſtones.

26 And they caſt vpon him a great heape of ſtones vnto this day: ¶ ſo the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The ſiege 19 and winning of Ai. 29 The King thereof is hanged. 30 Ioſhua ſetteth vp an Altar. 32 He writeth the Law vpon ſtones, 35 And readeth it to all the people.

Deut. 1.21, 29. and 7.18.

AFter, the Lorde ſayde vnto Ioſhua, * Feare not, neither be thou faint hearted: take all the men of warre with thee and ariſe, goe vp to Ai: beholde, I haue giuen into thine hand the king of Ai, and his people, and his citie, and his land.

Chap. 6.21.

2 And thou ſhalt doe to Ai & to the king thereof, as thou didſt vnto * Iericho and to the king thereof: neuertheleſſe the ſpoyle thereof and * the cattell thereof ſhall ye take vnto you for a praie: thou ſhalt lie in waite againſt the citie on the a backſide thereof.

Deut. 20.14.

a Meaning, on the Weſtſide, as verſe 9.

3 ¶ Then Ioſhua aroſe, and all the men of warre to goe vp againſt Ai: and Ioſhua choſe out thirtie thouſand ſtrong men, and valiant, and ſent them away vp night.

4 And hee commaunded them, ſaying, Beholde, ye b ſhall lie in waite againſt the citie on the backſide of the citie: go not very farre from the citie, but bee ye all in a readineſſe.

b God would not deſtroy Ai by myracle, as Iericho, to the intent that other nations might feare the power and policie of his people.

5 And I and all the people that are with me, will approch vnto the citie: and when they ſhall come out againſt vs, as they did at the firſt time, then will wee flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will ſay, They flee before vs as at the firſt time: ſo we will flee before them.

7 Then you ſhall riſe vp from lying in waite and ‖ deſtroy the citie: for the Lorde your God will deliuer it into your hand.

‖ Or, driue out (the inhabitants) of the citie,

8 And when ye haue taken the citie, yee ſhal ſet it on fire: according to the commaundement of the Lorde ſhall ye doe: beholde, I haue charged you.

9 ¶ Ioſhua then ſent them forth, and they went to lie in waite, & abode betweene Beth-el and Ai, on the Weſt ſide of Ai: but Ioſhua lodged that night c among the people.

c With the reſt of the armie.

10 And Ioſhua roſe vp early in the morning, and d numbred the people: and he and the Elders of Iſrael went vp before the people againſt Ai.

d That is, viewed or muſtred them, and ſet them in aray.

11 Alſo all the men of warre that were with him went vp & drew neere, and came againſt the citie, and pitched on the North ſide of Ai: and there was a vallep betweene them and Ai.

12 And hee tooke about fiue thouſand men, e and ſet them to lie in waite betweene Beth-el and Ai, on the Weſt ſide of the citie.

e He ſent theſe fewe, that the other which lay in ambuſh might not be diſcouered.

13 And the people ſet all the hoſte that was on the North ſide againſt the citie, and the liers in waite on the Weſt, againſt the citie: and Ioſhua went the ſame night into the f mids of the valley.

f To the intent that they in the citie might the better diſcouer his armie.

14 ¶ And when the king of Ai ſawe it, then the men of the citie haſted and roſe vp early, and went out againſt Iſrael to battell, he & all his people at the time appointed, before the plaine: for he knew not that any lay in waite againſt him on the backeſide of the citie.

15 Then Ioſhua and all Iſrael g as beaten before them, fled by the way of the wilderneſſe.

g As they which fained to flee for feare.

16 And all the people of the citie were called together, to purſue after them: and they purſued after Ioſhua, & were drawen away out of the citie,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Iſrael: and they left the citie open, and purſued after Iſrael.

18 Then the Lorde ſayde vnto Ioſhua, h Stretch out the ſpeare that is in thine hand toward Ai: for I will giue it into thine hand: and Ioſhua ſtretched out the ſpeare that he had in his hand, toward the citie.

h Or, lift vp the banner to ſignifie when they ſhall inuade the citie.

19 And they that lay in waite, aroſe quickly out of their place, and ran as ſoone as he had ſtretched out his hand, and they entred into the citp, and tooke it, and haſted, and ſet the citie on fire.

20 And the men of Ai looked behinde them, & ſaw it: for loe, the ſmoke of the citie aſcended vp ſiints heauen: and they had no ‖ power to flee this way or that way: for the people that fled to the wilderneſſe, turned backe vpon the purſuers.

‖ Or, toward the heauen.

‖ Or, place.

21 When Ioſhua and all Iſrael ſaw that they that lay in waite, had taken the citie, and that the ſmoke of the citie mounted vp, then they turned againe and ſlew the men of Ai.

22 Alſo the i other iſſued out of the citie againſt them: ſo were they in the middes of Iſrael, theſe being on the one ſide, and the reſt on the other ſide: and they ſlew them, ſo that they let none of them * remaine nor eſcape.

i Which came out of the ambuſh.

Deut. 7.2.

23 And the king of Ai they tooke aliue, and brought him to Ioſhua.

24 And when Iſrael had made an ende of ſlaying all the inhabitaunts of Ai in the fielde, that is, in the wilderneſſe, where they chaſed them, and when they were all fallen on the edge of the ſwoꝛd, vntill they were conſumed, all the Iſraelites returned vnto Ai, and k ſmote it with the edge of the ſwoꝛd.

k For the fire, which they had before ſet in the citie, was not to conſume it, but to ſignifie vnto Ioſhua that they were entred.

25 And all that fell that day, both of men and women, were twelue thouſand, euen all the men of Ai.

26 For Ioſhua drew not his hand backe againe which he had ſtretched out with the ſpeare, vntil he had vtterly deſtroyed all the inhabitants of Ai.

27 * Onely the cattel & the ſpoyle of this citie, Iſrael tooke for a praie vnto themſelues,

Num. 31.22, 26 verſe 2.

selues, according vnto the word of the Lord, which he commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for [l] euer, and a wildernesse vnto this day.

29 And the king of Ai he hanged on a tree, vnto the euening. And as soone as the sunne was downe, Ioshua commaunded [m] that they should take his karkeis downe from the tree, and cast it at the entring of the gate of the citie, and *lay thereon a great heape of stones, that remaineth vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commaunded the children of Israel, as it is written in the * booke of the law of Moses, an altar of whole stone, ouer which no man had lift an yron: and they offred thereon burnt offerings vnto the Lord, and sacrificed peace offerings.

32 Also he wrote there vpon the stones, a [n] rehearsall of the Lawe of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their iudges stoode on this side of the Arke, and on that side, before the Priests of the Leuites, which bare the Arke of the Couenant of the Lorde) as well the stranger, as he that is borne in the countrey: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, * as Moses the seruant of the Lorde had commaunded before, that they should blesse the people of Israel.

34 Then afterward he read all the words of the Lawe, the blessings and cursings, according to all that is written in the booke of the Lawe.

35 There was not a word of al that Moses had commaunded, which Ioshua read not before all the Congregation of Israel, * as well before the [o] women and the children, as the stranger that was conuersant among them.

CHAP. IX.

1 Diuers Kings assemble themselues against Ioshua. 3 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetuall seruerie.

AND when all the kings that [a] were beyond Iorden, in the mountaines and in the valleys, & by all the coasts of the [b] great Sea ouer against Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebusites) heard thereof,

2 They gathered themselues together, to fight against Ioshua, and against Israel with one ‡ accord.

3 ¶ * But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho, and to Ai.

4 And therefore they wrought craftily: for they went and fained themselues ambassadours, & tooke olde sackes vpon their asses, and olde bottels for wine, both rent and [c] bound vp,

5 And olde shooes and clouted, vpon their feete: also the rayment vpon them was olde, and all their prouision of bread was dryed, and mouled.

6 So they came vnto Ioshua into the hoste to Gilgal, & said vnto him, & vnto the men of Israel, We be come fro a farre countrey: now therefore make a league with vs.

7 Then the men of Israel saide vnto the [d] Hiuites, It may be that thou dwellest among vs, howe then can I make a league with thee?

8 And they saide vnto Ioshua, We are thy seruats. Then Ioshua said vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very farre countrey thy seruants are come for [e] the Name of the Lorde thy God: for we haue heard his fame and all that he hath done in Egypt,

10 And all that he hath done to the two Kings of the Amorites that were beyonde Iorden, to Sihon King of Heshbon, and to Og king of Bashan, which were at Ashtaroth:

11 Wherefore our Elders, and all the inhabitants of our countrey spake to vs, saying, Take vitailes ‡ with you for the iourney, and goe to meete them, and say vnto them, We are your seruants: nowe therefore make ye a league with vs.

12 This our [f] bread we tooke it hot with vs for vitailes out of our houses, the day we departed to come vnto you: but nowe behold, it is dried, and it is mouled.

13 Also these bottels of wine which we filled, were new, and loe, they be rent, & these our garments and our shooes are olde, by reason of the exceeding great iourney.

14 ¶ And the [g] men accepted their tale concerning their vitailes, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to liue: also the Princes of the Congregation sware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their [h] iourney, & came vnto their cities the third day, and their cities were Gibeon, and Chephirah, and Beeroth, and Kirnath-iearim.

18 And the children of Israel slewe them not, because the Princes of the Congregation had sworne vnto them by the Lord God of Israel: wherefore all the Congregation [i] murmured against the Princes.

19 Then all the Princes said vnto all the Cõgregation, We haue sworne vnto them by the Lord God of Israel: nowe therefore we may not touch them.

20 But this we will doe to them, and let them liue, lest the wrath be vpon vs because of the [k] othe which we sware vnto them.

21 And the Princes saide vnto them again, Let them liue, but they shall hewe wood, and drawe water vnto al the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked with them, and saide, Wherefore haue ye

l That it could neuer be built againe.

m According as it was commanded, Deut. 21.23. *Chap.7.25,26.*

Exod.20.25. & Deut. 27.5.

n Meaning, the ten commandements, which are the summe of the whole lawe.

Deut.11.29.and 27.12,13.

Deut.31.12,13.

o So neither yong nor olde, man nor woman were exempted from hearing the worde of the Lord.

a In respect of the plaine of Moab.

b The maine sea called Mediterraneum.

‡*Ebr. one mouth.*

a.*Sam* 21.1.

c Because they were all worne.

d For the Gibeonites and the Hiuites were all one people.

e Euen the idolaters for feare of death will pretend to honour the true God, and receiue his religion.

‡*Ebr. in your hand.*

f The wicked lacke no arte nor spare no lyes to set foorth their policie, when they will deceiue the seruants of God.

g Some thinke that the Israelites ate of their vitailes, and so made a league with them.

h From Gilgal.

i Fearing lest for their fault, the plague of God should haue light vpon them all.

k This doeth not establish rash othes, but sheweth Gods mercie toward his, which would not punish them for his fault.

beguiled vs, ſaying, We are verie farre frō you, when ye dwell among vs?

23 Now therefore ye are curſed, & there ſhal none of you be freed from being bond-men, and hewers of wood, and drawers of water for l the houſe of my God.

l For the vſes of the Tabernacle and of the Temple when it ſhall be built. *Deut.7.1.*

24 And they anſwered Ioſhua, & ſaid, Becauſe it was tolde thy ſeruants, that the Lord thy God had * commaunded his ſeruant Moſes to giue you all the land, and to deſtroy all the inhabitants of the land out of your ſight, therefore we were exceeding ſore afraide for our liues at the preſence of you, and haue done this thing:

25 And beholde nowe, we are in thine hand: doe as it ſeemeth good and right vnto thine eyes to doe vnto vs.

26 Euen ſo did he vnto them, and deliuered them out of the m hand of the children of Iſrael, that they ſlewe them not.

m Who were minded to put them to death for feare of Gods wrath.

27 And Ioſhua appointed them that ſame day to be hewers of wood, and drawers of water for the n Altar of the Lord vnto this day, in the place which he ſhould chuſe.

n That is, for the ſacrifices of the temple, as verſe 23.

CHAP. X.

1 Fiue Kings make warre againſt Gibeon whom Ioſhua diſcomfiteth. 11 The Lord rained haileſtones and ſlewe many. 12 The ſunne ſtandeth at Ioſhuas prayer. 26 The fiue Kings are hanged. 29 Many more cities and kings are deſtroyed.

NOwe when Adoni-zedek king of Ieruſalem had heard howe Ioſhua had taken Ai and had deſtroyed it, (* for as he had done to Iericho, and to the king thereof, ſo he had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them,

Chap.6.21.

Chap.8.3,28,29.

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mightie.

3 Wherefore o Adoni-zedek king of Ieruſalem ſent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, & vnto Iapia, king of Lachiſh, and vnto Debir king of Eglon, ſaying,

o That is, Lord of iuſtice: ſo tyrants take to themſelues glorious names, when in deede they be very enemies againſt God and all iuſtice.

4 Come vp vnto me, and helpe me, that we may ſmite Gibeon: for they haue made peace with Ioſhua and with the children of Iſrael.

5 Therefore the fiue kings of the Amorites, the king of Ieruſalem, the king of Hebron, the king of Iarmuth, the king of Lachiſh, and the king of Eglon gathered themſelues together, and went vp, they with all their hoſtes, and beſieged Gibeon, and made p warre againſt it.

p So enuious the wicked are, when any depart from their band.

6 And the men of Gibeon ſent vnto Ioſhua, euen to the hoſte to Gilgal, ſaying, Withdraw not thine hand from thy ſeruants: come vp to vs quickely, and ſaue vs, and helpe vs: for all the kings of the Amorites which dwell in the mountaines, are gathered together againſt vs.

q Leſt Ioſhua ſhould haue thought that God had ſent this great power againſt him for his vnlawfull league with the Gibeonites, the Lord here ſtrengtheneth him.

7 So Ioſhua aſcended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lorde ſaide vnto Ioſhua, r Feare them not: for I haue giuen them into thine hand: none of them ſhall ſtand againſt thee.

r Feare them not: for I haue giuen them into thine hand: none of them ſhall ſtand againſt thee.

9 Ioſhua therefore came vnto them ſuddenly: for he went vp from Gilgal all the night.

10 And ſ Lord diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth vp to Beth-horon, & ſmote them to Azekah and to Makkedah.

11 And as they fled from before Iſrael, and were in ſ going downe to Beth-horon, the Lord caſt downe great ſtones from heauen vpon them, vntill Azekah, and they dyed: they were moe that died with the t haile ſtones, then they whom the children of Iſrael ſlewe with the ſword.

t So we ſee that all things ſerue to execute Gods vengeance againſt the wicked. *Iſa.28.21. eccliis.46.4,5.*

12 ¶ Then ſpake Ioſhua to the Lord, in the day when the Lorde gaue the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, *Sunne, ſtay thou in Gibeon, and thou Moone, in the valley of Aialon.

13 And the Sunne abode, and ſ Moone ſtoode ſtill, vntill the people auenged themſelues vpon their enemies: (Is not this written in the booke of u Jaſher?) ſo the ſunne abode in the midſt of the heauen, and haſted not to goe downe for a whole day.

u Some reade, in the booke of the righteous, meaning Moſes: the Calde Text readeth, in ſ booke of the Lawe: but it is like that it was a booke thus named which is now loſt.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord x fought for Iſrael.

x By taking away the enemies hearts, and deſtroying them with haileſtones.

15 ¶ After, Ioſhua returned and all Iſrael with him vnto the campe to Gilgal:

16 But the fiue kings fled, and were hid in a caue at Makkedah.

17 And it was told Ioſhua, ſaying, The fiue kings are found hid in a caue at Makkedah.

18 Then Ioſhua ſaid, Roule great ſtones vpon the mouth of the caue, and ſet men by it for to keepe them.

19 But ſtand ye not ſtill: followe after your enemies, and y ſmite all the hindmoſt, ſuffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

y *Ebr. cut off all their traine, or taile.*

20 And when Ioſhua and the children of Iſrael had made an ende of ſlaying them with an exceeding great ſlaughter till they were conſumed, and the reſt that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Ioſhua at Makkedah in z peace: no man moued his tongue againſt the children of Iſrael.

z Or, in ſafetie, ſo that none gaue them as much as an euill worde.

22 After, Ioſhua ſaide, Open the mouth of the caue, and bring out theſe fiue kings vnto me forth of the caue.

23 And they did ſo, & brought out thoſe fiue kings vnto him forth of the caue, euen the king of Ieruſalem, the king of Hebron, the king of Iarmuth, the king of Lachiſh, and the king of Eglon.

24 And whē they had brought out thoſe kings vnto Ioſhua, Ioſhua called for all the men of Iſrael, and ſaide vnto the chiefe of the men of warre, which went with him, Come neere, ſet your feete vpon the a necks of theſe kings: and they came neere and ſet their feete vpon their neckes.

a Signifying what ſhould become of the reſt of Gods enemies ſeeing that kings themſelues were not ſpared.

25 And

25 And Iosh̃ua saide vnto them, Feare not, nor be faint hearted, but be strong, & of a good courage: for thus wil the Lord do to all your enemies, against whom ye fight.

26 So then Iosh̃ua smote them, and slew them, and hanged them on fiue trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Iosh̃ua gaue commaundement, that they should take * them downe off the trees, and cast them into the caue (wherein they had bene hid) and they laide great stones vpon the caues mouth, which remaine vntill this day.

Deut.21.23. chap.8.29.

28 ¶ And that same day Iosh̃ua tooke † Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and ‖ all the soules that were therein, he let none remaine: for he did to the king of Makkedah * as hee had done vnto the king of Iericho.

†Iosh̃ua taketh Makkedah.

‖*Or, euery person.*

Chap.6.21.

29 Then Iosh̃ua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lorde gaue † it also and the king thereof into the hand of Israel: and he smote it with the edge of the sword, and all the ‖ soules that were therein: hee let none remaine in it: for he did vnto the king thereof, as hee had done vnto the king of Iericho.

†Libnah is taken.

‖*Or, persons.*

31 ¶ And Iosh̃ua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue † Lachish into the hand of Israel, which tooke it the second day, & smote it with the edge of the sword, and all the soules that were therein, according to all as he had done to Libnah.

†Lachish is taken

33 ¶ Then Horam king of † Gezer came vp to helpe Lachish: but Iosh̃ua smote him and his people, vntill none of his remained,

†The king of Gezer is slaine.

34 ¶ And from Lachish Iosh̃ua departed vnto † Eglon, and all Israel with him, and they besieged it, and assaulted it,

†Eglon is taken.

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules that were therein hee vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Iosh̃ua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

†Hebron is taken

37 And when they had taken † it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the soules that were therein.

38 ¶ So Iosh̃ua returned, and all Israel with him to Debir, and fought against it.

†Debir is taken.

39 And when he had taken † it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vtterly destroyed all the soules that were therein, he let none remaine: as hee did to Hebron, so did he to Debir, and to the king thereof, as he had also done to Libnah, and to the king thereof.

40 ¶ So Iosh̃ua smote all the hill countreys, and the South countries, and the vallepes, and the i hill sides, and all their kings, and let none remaine, but vtterly destroyed euery soule, as the Lord God of Israel had commanded.

i Some reade Ashedoth, which signifieth the descents of the hils.

41 And Iosh̃ua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings, and their land did Iosh̃ua take at k one time, because the Lord God of Israel fought for Israel.

k In one battell.

43 Afterward, Iosh̃ua & all Israel with him returned vnto the campe at l Gilgal.

l Where the Arke was, there to giue thankes for their victories.

CHAP. XI.

1 Diuers kings and cities, and countries ouercome by Iosh̃ua. 15 Iosh̃ua did all that Moses had commanded him. 20 God hardeneth the enemies hearts that they might be destroyed.

AND when Iabin King of Hazor had heard this, then he a sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

a The more that Gods power appeareth, the more the wicked rage against it.

2 And vnto the kings that were by the North in the mountaines and plaines toward the Southside of b Cinneroth, and in the vallepes, & in the borders of Dor Westward,

b Which the Euangelists call the lake of Genezereth, or Tiberias.

3 And vnto c Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder d Hermon in the land of Mizpeh.

c Which was mount Sihon, as Deut.4.48.

4 And they came out and all their hosts with them, many people as the sand that is on the sea shore for multitude, with horses and charets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lorde saide vnto Iosh̃ua, Be not afraide for them: for to morrow about this time will I deliuer them all slaine before Israel: thou shalt e hough their horses, and burne their charets with fire.

d That neither they should serue to the vse of war, nor the Israelites should put their trust in them.

7 Then came Iosh̃ua and all the men of warre with him against them by the waters of Merom suddenly, & fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto f Misrephothmaim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remaining of them.

e Which signifieth hot waters, or, according to some, brine pits.

9 And Iosh̃ua did vnto the as the Lord bade him: he houghed their horses, & burnt their charets with fire.

10 ¶ At that time also Iosh̃ua turned backe, and tooke Hazor, and smote the king thereof with the sword: for Hazor before time was the head of all those kingdomes.

11 Moreouer, they smote all the g persons that were therein with the edge of the sword, vtterly destroying all, leauing none aliue, and he burnt Hazor with fire.

f Both men, women and children.

12 So all the cities of those kings, and all the kings of them did Iosh̃ua take, and smote them with the edge of the sworde, and vtterly destroyed them, * as Moses the seruant of the Lord had commanded.

Num.33.52. deut.7.2.

13 But Israel burnt none of the cities that stood still in their g strength, saue Hazor onely, that Iosh. burnt.

14 And all the spoile of these cities, and the cattell, the children of Israel tooke for their prey, but they smote euery h man with the edge of the sword, vntil they had destroied them, not leauing one aliue.

15 ¶ As the Lord * had commanded Moses his seruant, so did Moses * command Iosh. his seruant, and so did Iosh.: he left nothing vndone of all that the Lord had commanded Moses.

16 So Iosh. tooke all this lande of the mountaines, and all the South, and all the land of Goshen, and the lowe countrey, and the plaine, and the i mountaine of Israel, and the lowe countrey of the same,

17 From the mount k Halak, that goeth vp to Seir, euen vnto ‖Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings hee tooke, and smote them, and slew them.

18 Iosh. made warre long time with all those kings,

19 Neither was there any city that made peace with the children of Israel, * saue those Hiuites that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lorde, to l harden their hearts that they should come against Israel in battell, to the intent ṗ they should destroy them vtterly, & shew them no mercy, but ṗ they should bring them to nought: as the Lord had commanded Moses.

21 ¶ And that same season came Iosh., & destroied the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Iosh. destroied them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel: onlye in Azzah, m in Gath, and in Ashdod were they left.

23 So Iosh. tooke the whole land, according to all that the Lorde had saide vnto Moses: and Iosh. gaue it for an inheritance vnto Israel * according to their portions throughout their tribes: then the lande was at rest without warre.

CHAP. XII.

1. 7 *What Kings Iosh. and the children of Israel killed on both sides of Iorden,* 24 *which were in number thirtie and one.*

AND these are the Kings of the lande, which the children of Israel smote and possessed their land, on the a other side Iorden toward the rising of the Sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

2 * Sihon king of the Amorites, ṗ dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, & from the middle of the riuer, and from halfe Gilead, vnto the riuer Jabbok, in the border of the children of Ammon.

3 And from the plaine vnto the Sea of Cinneroth Eastward, and vnto the Sea of the ‖plaine, euen the salt sea, Eastward, the way to Beth-ieshimoth, ‡ from the South vnder the ‖ springs of * Pisgah.

4 ¶ They conquered also the coast of Og king of Bashan of the * remnant of the Giants, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, & in Salcah, and in all Bashan, vnto the border of the Gesshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lorde gaue their land for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

7 ¶ These also are the kings of the countrey, which Iosh. and the children of Israel smote on this side Iorden, Westward, from Baal-gad in the valley of Lebanon, euen vnto the mount b Halak that goeth vp to Seir, and Iosh. gaue it vnto the tribes of Israel for a possession, according to their portions:

8 In the mountaines, and in the valleis, and in the plaines, and in the ‖hill sides, and in the wildernesse, and in the South, where were the Hittites, the Amorites, & the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

9 ¶ * The king of Iericho was one: * the king of Ai, which is beside Beth-el, one:

10 The * King of Ierusalem, one: the king of Hebron, one:

11 The king of Iarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: the * king of Gezer, one:

13 The * king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 The * king of Libnah, one: the king of Adullam, one:

16 The * king of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Lasharon, one:

19 The king of Madon, one: the * king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Iokneam ‖ of Carmel, one:

23 The king of Dor, in the Countrey of Dor, one: the * king of the nations of Gilgal, one:

24 The king of Tirzah, one. all the kings were thirtie and one.

CHAP. XIII.

3 *The borders and coastes of the land of Canaan.* 8 *The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh.* 14 *The Lord is the inheritance of Leui.* 22 *Balaam was slaine.*

NOW when Iosh. was olde, and a stricken in yeeres, the Lord said vnto him, Thou art olde, and ‡ growen in age,

g Which were strong by situation and not hurt by warre.
h All mankinde.
Exod.34.11. Deut.7.2.
i That is, Samaria.
k So called, because it was bare & without trees.
‖*Or, the valley of Gad.*
Chap 9.3.
l That is, to giue them ouer to themselues: and therefore they could not but rebell against God, and seeke their owne destruction.
m Out of the which came Goliath, 1. Sam. 17. 4.
Num.26.53,55.
a From Gilgal where Iosh. camped.
Num.21.24. deut.3.6.
‖*Or, wildernesse.*
Or, hill sides.
Deut.3.17. and 4.49.
Deut.3.11. chap.13.12.
Num.32.29. deut.3.12. chap.13.8.
b Reade chap. 11. verse 17.
‖*Or, in Ashdoth.*
Chap.6.2. Chap.8.29.
Chap.10.23.
Chap.10.33.
Chap.10.39.
Chap.10.29,30.
Chap.10.28.
Chap.11.10.
‖*Or, neere vnto Carmel.*
Gen.14.1.
a Being almost an hundreth and ten yeere olde.
‡*Ebr. commen into yeeres.*

and there remaineth exceeding much lande to be b possessed:

2 This is the land that remaineth, al the ‖regions of the Philistims, and al Geshuri,

3 From ‡ Nilus which is ‡ in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen fiue Lordships of the Philistims, the Azzathites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Auites:

4 From the South, all the lande of the Canaanites, and thence that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, towarde the sunne rising from ‖ Baal-gad vnder mount Hermon, vntill one come to Hamath.

6 All the inhabitants of the mountaines from Lebanon vnto c Misrephothmaim, and all the Sidonians, I will cast them out from before the children of Israel: onely diuide thou it by lot vnto the Israelites, to inherit, as I haue commanded thee.

7 Now therefore diuide this land to inherit, vnto the nine tribes, and to the halfe tribe of Manasseh.

8 For with halfe thereof, the Reubenites and the Gadites haue receiued their inheritance, * which Moses gaue them beyond Iorden Eastward, euen as Moses the seruant of the Lord had giuen them,

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the middes of the ‖ riuer, and all the plaine of Medeba vnto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites and of the Maachathites, and all mount Hermon, with all Bashan vnto Salcah:

12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the * rest of the giants) for these did Moses smite, and cast them out.

13 But the children of Israel d expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites euen vnto this day.

14 Onely vnto the tribe of Leui hee gaue none inheritance, but the sacrifices of the Lord God of Israel are e his inheritance, as he said vnto him.

15 ¶ Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the middes of the riuer, and all the plaine which is by Medeba:

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and ‖ Bamoth-baal, and Beth-baal-meon:

18 And Jahazah, and Kedemoth, and Mephaath:

19 Kiriathaim also, and Sibmah, and Zereth-shahar in the mount of ‖ Emek:

20 And Beth-peor, and *Ashdoth-pisgah, and Beth-jeshimoth:

21 And all the cities of the plaine: and all the kingdome of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote * with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the countrey.

22 And f Balaam the sonne of Beor the soothsayer, did the children of Israel slay with the sworde, among them that were slaine.

23 And the border of h children of Reuben was Iorden with the coastes. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ¶ Also Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.

25 And their coastes were Jazer, and all the cities of Gilead and halfe the lande of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon King of Heshbon, vnto Iorden ‡ the borders euen vnto the Sea coast of Cinnereth, ‡ beyonde Iorden Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 ¶ Also Moses gaue inheritance vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, euen all Bashan, to wit, all the kingdome of Og King of Bashan, and all the townes of Iair which are in Bashan, threescore cities,

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * were giuen vnto the h children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Iorden, toward Jericho Eastward.

33 *But vnto the tribe of Leui Moses gaue none inheritance: for the Lord God of Israel is their inheritance, *as he said vnto them.

CHAP. XIIII.

2 The lande of Canaan was diuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was giuen him.

THese also are the places which the children of Israel inherited in the lande of Canaan, * which Eleazar the Priest, and Joshua the sonne of Nun and the chefe fathers of the tribes of the chil-

b After that the enemies are ouercome.

‖ Or, borders.

‡ Ebr. Shehor.

‡ Ebr. vpon the face of Egypt.

‡ Ebr. Mearah.

‖ Or, the plaine of Gad.

c Read Chap. 11,8.

Num. 32.33. deut. 3.13. chap. 22.4.

‖ Or, valley.

Deut. 3.11. chap. 12.4.

d Because they destroied not all as God had commanded, they that remained, were snares and prickes to hurt them, Num. 33. 53. chap. 23.13. Iudg. 2.3.

e Leui shall liue by the sacrifices, Num. 18.21.

‖ Or, high places of Baal.

‖ Or, valley of Achor. Deut. 3.17.

Num. 31.8.

f So that both they which obeyed wicked counsell, and the wicked counseller perished by the iust iudgement of God.

g That is, in the land of Moab.

Num. 32.39.

h Meaning, his nephewes and posteritie.

Chap. 18,7.

Num. 18.20.

Num. 34.17.

dren of Israel, distributed to them,

2 *By the lot of their inheritance, as the Lord had commaunded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

*Num.26.55.& 33.54.

3 For Moses had giuen inheritance vnto [a] two tribes and an halfe tribe beyond Iorden: but vnto the Leuites he gaue none inheritance among them.

a As Reuben & Gad & halfe the tribe of Manasseh, Num 33.15.

4 For the children of Ioseph were [b] two tribes, Manasseh and Ephraim: therefore they gaue no part vnto the Leuites in the land, saue cities to dwell in, with the suburbes of the same for their beasts and their substance.

b So though Leui lacked, yet were there still twelue tribes by this meanes. Num.35.2. chap.21.2,3.

5 *As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

6 ¶Then the children of Iudah came vnto Ioshua in Gilgal: and Caleb the sonne of Iephunneh the Kenezite sayd vnto him, Thou knowest what the Lord sayde vnto Moses the man of God, concerning [c] me and thee in Kadesh-barnea.

c Which was, that they two onely should enter into the land, Num.14.24.

7 Fourtie yeere old was I, when Moses the seruant of the Lord sent me from Kadesh-barnea to espy the land, and I brought him word again, as I thought in mine heart.

8 But my [d] brethren that went vp with me, discouraged the heart of the people: yet I followed still the Lord my God.

d Which were the ten other spies.

9 Wherefore Moses sware the same day, saying, Certainely the land whereon thy foote haue troden, shall be thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept mee aliue, as he promised: this is the fourtie and fifth yeere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wildernesse: and now loe, I am this day fourescore and fiue yeere old:

11 And yet am as *strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or ‡ for gouernment.

*Eccles.46.9.

‡Ebr. to goe out and come in.

12 Now therefore giue me this mountaine whereof the Lorde spake in that day (for thou heardest in that day, how the ‖ Anakims were there, and the cities great and walled) [e] if so bee the Lorde will bee with me, that I may driue them out, as the Lord sayd.

‖Or, giants.

e This he spake of modestie, and not of doubting.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 *Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, vnto this day: because he followed constantly the Lord God of Israel.

*Chap.21.12. 1.mac.2.56.

15 And the name of *Hebron was before time, Kiriath-arba: which Arba was a great man among the Anakims: thus the land ceased from warre.

*Chap.15.13.

f Either for his power or person.

CHAP. XV.

1 *The lot of the children of Iudah, and the name of the cities and villages of the same.* 13 *Calebs portion.* 18 *The request of Achsah.*

THis then was the lot of the tribe of the children of Iudah by their families: euen * to the border of Edom and the wilderneſſe of *Zin, Southward on the South coast.

*Num.34.3. *Num.33.36.

2 And their South border was the salt Sea coast, from [a] the point that looketh Southward.

a The Ebrew word signifieth tongue, whereby is meant either the arme of the Sea that commeth into the land, or a rocke or cape that goeth into the Sea,

3 And it went out on the Southside toward Maaleth-akrabbim, and went along to Zin, & ascended vp on the South side vnto Kadesh-barnea, and went along to Hezron, and went vp to Adar, & fet a compasse to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the end of that coast was on the West side: this shall be your South coast.

5 Also the East border shall bee the salt Sea, vnto the [b] end of Iorden: and the border on the Northquarter from the point of the Sea, and from the end of Iorden.

b Meaning, the mouth of the riuer where it runneth into the salt Sea,

6 And this border goeth vp to Beth-hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the [c] stone of Bohan the sonne of Reuben.

c Which was a marke to part their countries.

7 Againe this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vp to Adummim, which is on the Southside of the riuer: also this border goeth vp to the waters of ‖En-shemesh, and endeth at *En-rogel.

‖Or, the fountaine of the sunne.

1.King.1.9.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the South side of the Iebusites: the same is Ierusalem. also this border goeth vp to the toppe of the mountaine that lyeth before the valley of Hinnom Westward, which is by the end of the valley of the ‡Giants Northward.

‡Ebr. Rephaim.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, & goeth out to the cities of mount Ephron: & this border draweth to Baalah, which is ‖ Kiriath-iearim.

‖Or, the citie of woods.

10 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on the Northside: so it commeth downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Iabneel: and the endes of this coast are to the [d] Sea.

d Meaning, toward Syria.

12 And the West border is to the great Sea: so this border shall bee the bounds of the children of Iudah round about, according to their families.

13 ¶And vnto Caleb the sonne of Iephunneh did Ioshua giue a part among the children of Iudah, as the Lorde commanded him, euen * Kiriath-arba of the father of Anak, which is Hebron.

*Chap.14.15.

14 And Caleb [e] drone thence three sonnes of Anak, Sheshai, and Ahiman, and Talmai, the sonnes of Anak.

e This was done after the death of Ioshua. Iudg.1.10,20.

15 And

15 And he went vp thence to the inhabitants of Debir: and the name of Debir before time was Kiriath-sepher.

16 Then Caleb said, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the ‖brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

18 And as shee went in to him, shee moued him, to aske of her father a fielde: f and she lighted off her asse, and Caleb sayde vnto her, What wilt thou?

19 Then she answered, ‖ Giue mee a blessing: for thou hast giuen mee the South countrey: g giue mee also springs of water. And he gaue her the springs aboue and the springs beneath.

20 This shall bee the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribe of the children of Iudah, toward the coastes of Edom Southward were Kabzeel, and Eder, and Iagur,

22 And Kinah, & Dimonah, & Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Hesron (which is Hazor)

26 Amam, and Shema, and Moladah,

27 And Hazar, Gaddah, and Heshmon,

28 And Hasar-shual, and Beersheba, and Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, & Chesil, [h] & Hormah,

31 And Ziklag, and Madmanna, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twentie and nine with their villages.

33 ¶ In the lowe countrey were Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteene cities with their villages.

37 Zenan, & Hadashah, & Migdal-gad,

38 And Dilean, & Mizpeh, & Iokteel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, & Lahmam, & Kithlish,

41 And Gederoth, Beth-dagon, & Naamah, and Makkedah: sixteene cities with their villages.

42 Hebnah, and Ether, and Ashan,

43 And Iphtah, and Ashnah, & Nezib,

44 And Keilah, & Achzib, and Mareshah: nine cities with their villages.

45 Ekron with her ‡ townes and her villages.

46 From Ekron, euen vnto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azzah with her townes and her villages, vnto the [i] riuer of Egypt, and the great Sea was their coast.

48 ¶ And in the mountains were Shamir, and Iattir, and Socoh,

49 And Dannah, and [k] Kiriath-sannath, (which is Debir.)

50 And Anab, and Eshtemoh, & Anim,

51 And Goshen, and Holon, and Giloh: eleuen cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Ianum, & Beth-tappuah, and Aphekah,

54 And Humtah, and * Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, and Ziph, & Iuttah,

56 And Izreel, and Iokdeam, & Zanoah,

57 Kain, Gibeah, & Timnath: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Eltekon: sixe cities with their villages.

60 Kiriath-baal, which is Kiriath-iearim, and Rabbah: two cities with their villages.

61 ¶ In the wildernesse were Beth-arabah, Middin, and Secacah,

62 And Nibshan, & the [l] citie of salt, and En-gedi: sixe cities with their villages.

63 Nethertheles, the Iebusites that were the inhabitants of Ierusalem, couldе not the children of Iudah cast [m] out, but the Iebusites dwel with the children of Iudah at Ierusalem vnto this day.

CHAP. XVI.

1 *The lot or part of Ephraim.* 10 *The Canaanite dwelled among them.*

And the lot fell to the [a] children of Ioseph from Iordan by Iericho vnto the water of Iericho Eastward, and to the wildernesse that goeth vp from Iericho vp the mount Beth-el:

2 And goeth out from Beth-el to * Luz, and runneth along vnto the borders of Archiataroth,

3 And goeth downe Westwarde to the coast of Iaphleti, vnto the coast of Beth-horon the nether, and to Gezer: and the endes [b] thereof are at the Sea.

4 So the children of Ioseph, Manasseh, and Ephraim [c] tooke their inheritance.

5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the East side, were Ataroth-adar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the Northside, and this border returneth Eastward vnto Taanath-shiloh, and passeth it on the East side vnto Janohah,

7 And goeth downe from Janohah to Ataroth, and Naarath, and commeth to Iericho, [d] and goeth out at Iordan.

8 And this border goeth from Tappuah Westwarde vnto the riuer Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the [e] separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they cast not out the Canaanite

‖ Or, cousin.

f Because her husband tarried too long.

‖ Or, graunt me this petition.

g Because her country was barren, she desired of her father a fielde that had springs, Iudg. 1. 14, 15.

h Which before was called Zephah, Iudg. 1. 17.

‡ Ebr. daughters.

i Meaning, Nilus, as chap. 13. 3.

k Which is also called Kiriath-sepher, verse 15.

* Chap. 14. 15.

l Of this citie the salt sea hath his name.

m That is, vtterly though they slewe the most part, and burne their citie, Iudg. 1. 8.

a That is, to Ephraim and his children: for Manasshs portion followeth.

* Iudg. 1. 26.

b Of their inheritance.

c Seuerally, first Ephraim, and then Manasseh.

d For so farre the coasts reach.

e Because Ephraims tribe was farre greater then Manasseh, therefore he had moe cities.

that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 *The portion of the halfe tribe of Manasseh.* 3 *The daughters of Zelophehad.* 13 *The Canaanites are become tributaries.* 14 *Manasseh and Ephraim require a greater portion of heritage.*

THis was also the lot of the tribe of Manasseh: for hee was the * first borne of Ioseph, to wit, of Machir the first borne of Manasseh, and the father of Gilead: nowe because he was a man of warre, he had Gilead and Bashan.

2 And also * of the a rest of the sonnes of Manasseh by their families, euen of the sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Asriel, and of the sonnes of Shechem, and of the sonnes of Hepher, & of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph according to their families.

3 ¶ * But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar ♱ Priest, and before Ioshua the sonne of Nun, and before the Princes, saying, The Lord commanded Moses to giue vs an inheritance among our b brethren: therefore according to the commaundement of the Lorde, he gaue them an inheritance among the brethren of their father.

5 And there fell ten portions to c Manasseh, beside the lande of Gilead and Bashan, which is on the other side Iorden,

6 Because the daughters of Manasseh did inherite among his sonnes: & Manasseh's other sonnes had the land of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hande, euen vnto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but d Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

9 Also this border goeth downe vnto the riuer Kanah Southward to ♱ riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the riuer, and the endes of it are at the e Sea,

10 The South pertaineth to Ephraim, & the North to Manasseh, and the Sea is his border: and they mette together in f Asher Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of Dor with the townes thereof, and the inhabitants of Thaanach with her townes, and the inhabitants of Megiddo with the townes of the same, euen three countreyes.

12 Yet the children of Manasseh g could not destroy those cities, but the Canaanites dwelled still in that land.

13 Neuertheles, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholy.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one portion to inherite, seeing I am a great people, for as much as the Lord hath h blessed me hitherto?

15 Ioshua then answered them, If thou be much people, get thee vp to the wood, and cut trees for thy selfe there in the lande of the Perizzites, and of the Giants, i if mount Ephraim be too narrowe for thee.

16 Then the children of Ioseph said, The mountaine will not be enough for vs: and all the Canaanites that dwell in the lowe countrey haue charets of yron, aswell they in Beth-shean, and in the townes of the same, as they in the valley of Izreel.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, & thou shalt cut it downe: and the endes of it shalbee thine, k and thou shalt cast out the Canaanites, though they haue yron charets, and though they bee strong.

CHAP. XVIII.

1 *The Tabernacle set in Shiloh.* 4 *Certaine are sent to diuide the lande to the other seuen tribes.* 11 *The lot of the children of Beniamin.*

AND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the a Tabernacle of the Congregation there, after the lande was subiect vnto them.

2 Now there remained among the children of Israel seuen tribes to whome b they had not diuided their inheritance.

3 Therefore Ioshua saide vnto the children of Israel, How long are ye so slacke to enter and possesse the lande which the Lorde God of your fathers hath giuen you?

4 Giue from among you for euery tribe three men, that I may send them, and that they may rise, and walke through the land, and distribute it according to c their inheritance, and returne to me.

5 And that they may diuide it vnto them into seuen partes. (Iudah shall abide in his coast at the South, and the house of Ioseph shall d stand in their coastes at the North)

6 Ye shall describe the land therefore into seuen partes, and shall bring them hither to mee, and I will cast lots for you here before the e Lord our God.

7 But the Leuites shall haue no part among you: for the f Priesthood of the Lord is their inheritance: also Gad and Reuben and halfe the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gaue them.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the lande, saying, Depart, and goe

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Gen.41.51. and 46.20. and 50.23. numb.32.39.

Numb.26.29.

a For the other halfe tribe had their portion beyond Iorden.

Numb.26.33. and 27.1. and 36.2,11.

b Among them of our tribe.

c In the land of Canaan: fiue to the males, and other fiue to the daughters of Zelophehad.

d Meaning, the citie it selfe.

♱ Or, the brooke of reedes.

e That is, toward the maine Sea.

f In the tribe of Asher, and tribe of Issachar.

g For at the first they lacked courage, and after agreed with them on condition, contrary to Gods commandement.

h According to my father Iaakobs prophecie, Gen.48.19.

i If this mount be not large ynough, why doest not thou get more by destroying Gods enemies, as he hath commanded?

k So that thou shalt enlarge thy portion thereby.

a For they had now remooued it from Gilgal and set it vp in Shiloh.

b As Eleazar, Ioshua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manasseh.

c That is, into seuen portions, to euery tribe one.

d For these had their inheritance already appointed.

e Before ♱ Arke of the Lord.

f That is, the sacrifices and offerings, Chap.13.14.

goe through the lande, and [g] describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, & passed through the land, & described it by cities into seuen partes in a booke, and returned to Joshua into the campe at Shiloh.

10 ¶ Then Joshua [h] cast lots for them in Shiloh before the Lorde, and there Joshua diuided the land vnto the children of Israel, according to their portions:

11 ¶ And the lot of the tribe of the children of Beniamin came forth according to their families, and the coast of their lot lay [i] betweene the children of Judah, and the children of Joseph.

12 And their coast on the Northside was from Jorden, and the border went vp to the side of Jericho on the Northpart, and went vp through the mountaines Westwarde, and the endes thereof are in the wildernesse of Beth-auen:

13 And this border goeth along from thence to Luz, euen to the Southside of Luz (the same is [k] Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the sea Southward, from the mount that lyeth before Beth-horon Southwarde: and the endes thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the children of Judah: this is the Westquarter.

15 And the Southquarter is from the ende of Kiriath-iearim, and this border goeth out ‖ Westwarde, and commeth to the fountaine of the waters of Nephtoah.

16 And this border descendeth at the end of the mountaine, that lyeth before the valley of Ben-hinnom, which is in the valley of the ‖ Giants Northward, and descendeth into the valley of Hinnom by the side of ‖ Jebusi Southwarde, and goeth downe to En-rogel,

17 And compasseth from the North, and goeth foorth to [l] En-shemesh, and stretcheth to Geliloth, which is towarde the going vp vnto Adummim, and goeth downe to the * stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northwarde, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northwarde: and the endes thereof, that is, of the border, reach to the point of the salt Sea Northward, and to the [m] ende of Jorden Southwarde: this is the South coast.

20 Also Jorden is the border of it on the East side: this is the inheritance of the children of Beniamin by the coastes thereof round about according to their families.

21 Now the cities of the tribe of the children of Beniamin according to their families, are Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, & Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, & Chephirah, & Mozah,

27 And Rekem, & Irpeel, and Taralah,

28 And Zela, Eleph, and Jebusi, (which is [n] Jerusalem) Gibeath, and Kiriath: fourteene cities with their villages: this is the inheritance of the children of Beniamin according to their families.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Asher, 32 Of Naphtali, 40 Of Dan. 49 The possession of Ioshua.

And the second lot came out to Simeon, euen for the tribe of the children of Simeon according to their families: and their inheritance was in the [a] middes of the inheritance of the children of Judah.

2 Nowe they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, & Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were rounde about these cities, vnto Baalathbeer, and ‖ Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah came the inheritance of the children of Simeon: for the part of the children of Judah was too [b] much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the thirde lot arose for the children of Zebulun according to their families: and the coastes of their inheritance came to Sarid,

11 And their border goeth vp [c] Westwarde, euen to Maralah, and reacheth to Dabbasheth, and meeteth with the riuer that lieth before Jokneam,

12 And turneth from Sarid Eastward towarde the sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberath, and ascendeth to Japhia,

13 And from thence goeth along Eastward toward the Sunne rising to Gittah-hepher to Ittah-kazin, and goeth foorth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the Northside to Hannathon, and the endes thereof are in the valley of Jiphtah-el,

15 And Kattath, and Nahallal, & Shimron, and Idalah, and [d] Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families: that is, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, euen for the children of Issachar according to their families.

18 And their coast was Izreelah, & Chesulloth,

g By writing the names of euery countrey and citie.

h That euery one should be content with Gods appointment.

i Their inheritance bordered vpon Iudah and Ioseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

‖ Or, to the Sea.

‖ Or, Rephaim.

‖ Or, Ierusalem.

l Which is in the tribe of Ephraim. Chap. 15. 6.

m To the very strait, where the riuer runneth into the Salt sea.

n Which was not wholy in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

a According to Iaakobs prophesie, that he should be scattered among the other tribes, Gen. 49. 7.

‖ Or, Ramath-negeb.

b But this large portion was giuen them by Gods prouidence to declare their increase in time to come.

c Meaning, toward the great Sea.

d There was another Beth-lehem in the tribe of Iudah.

sulloth, and Shunem,
19 And Hapharaim, and Shion, and Anaharath,
20 And Rabbith, and Kishion, & Abez,
e There was an other citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had al one name, and were distinguished by the tribe onely.
21 And Remeth, and e En-gannim, and En-haddah, and Beth-pazzez.
22 And this coast reacheth to Tabor, and Shahazimah, and Beth-shemesh, and the endes of their coast reache to Iorden: Xteene cities with their villages.
23 This is the inheritance of the tribe of the children of Issachar, according to their families: that is, the cities, & their villages.
24 ¶ Also the fift lot came out for p tribe of the children of Asher according to their families.
25 And their coast was Helcath, and Hali, and Beten, and Achshaph,
26 And Alammelech, and Amad, & Misheal, and came to Carmel Westward, and to Shihor Libnath,
27 And turned towarde the sunne rising to Beth-dagon, and commeth to f Zebulun, and to the valley of Iiphtah-el, toward the Northside of Beth-emek, and Neiel, and goeth out on the left side of Cabul,
f Ioyneth to the tribe of Zebulun, which lay more Eastward.
28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.
29 Then the coast turneth to Ramah & to the strong citie of g Zor, and this border turneth to Hosah, and the endes thereof are at the Sea from Hebel to Achzib,
g Which was Tyrus, a strong citie in the Sea.
30 Vmmah also and Aphek, and Rehob: two and twentie cities with their villages.
31 This is the inheritance of the tribe of the children of Asher according to their families: that is, these cities and their villages.
32 ¶ The sixt lot came out to the children of Naphtali, euen to the children of Naphtali according to their families.
33 And their coast was from h Heleph, and from Allon in Zaanannim, and Adamineked, and Jabneel, euen to Lakum, and the endes thereof are at Iorden.
h These cities were in the countrey of Zaananim.
34 So this coast turneth Westwarde to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the Southside, and goeth to Asher on the West side, and to Iudah || by Iorden toward the Sunne rising.
||Or, euen vnto Iorden.
35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and i Cinnereth,
i Of the which the lake of Gennezareth had his name.
36 And Adamah, and Ramah, & Hazor,
37 And Kedesh, and Edrei, & En-hazor,
38 And Iron, & Migdal-el, Horem, and Beth-anah, and Beth-shemesh: nineteene cities with their villages.
39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.
40 ¶ The seuenth lot came out for the tribe of the children of Dan according to their families.
41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,
42 And Shaalabbin, and Aialon, and Ithlah,
43 And Elon, and Timnathah, and Ekron,
44 And Eltekeh, and Gibbethon, and Baalah,
45 And Iehud, and Bene-berak, and Gath-rimmon,
46 And Me-iarkon, and Rakkon, with the border that lieth before k Iapho.
k Called Ioppe.
47 But the coastes of the children of Dan fell out too litle for them: therefore the children of Dan went vp to l fight against Leshem, and tooke it, & smote it with the edge of the sword, and possessed it, & dwelt therein, and called Leshem, *Dan, after the name of Dan their father.
l According as Iaakob had prophecied, Gen. 49. 17. *Iudg. 18. 29.
48 This is the inheritance of the tribe of the children of Dan according to their families: that is, these cities, and their villages.
49 ¶ When they had made an end of dividing the land by the coastes thereof, then the children of Israel gaue an inheritance vnto Iosh ua the sonne of Nun amõg them.
50 According to the word of the Lord they gaue him the citie which hee asked, euen * Timnath-serah in mount Ephraim: and he built the citie and dwelt therein.
*Chap. 24. 30.
51 * These are the heritages which Eleazar the Priest, and Iosh ua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lorde at the doore of the Tabernacle of the Congregation: so they made an ende of dividing the countrey.
*Numb. 34. 17.

CHAP. XX.

2 *The Lord commandeth Iosh ua to appoint cities of refuge.* 3 *The vse thereof.* 7 *And their names.*

THe Lord also spake vnto Iosh ua, saying,
2 Speake to the children of Israel, and say, * Appoint you cities of refuge, whereof I spake vnto you by the hande of Moses,
*Exod. 21. 13. *num. 35. 6, 11, 14. deut. 19. 2.
3 That the slayer that killeth any person a by ignorance, and vnwittingly, may flee thither, and they shall bee your refuge from the auenger of blood.
a At vnwares, and bearing him no grudge.
4 And he that doth flee vnto one of those cities, shall stande at the entring of the gate of the citie, and shall shew his cause ‡ to the Elders of the citie: and they shall receiue him into the citie vnto them, and giue him a place, that he may dwel with them.
‡Ebr. in the eares of the Elders.
5 And if the b auenger of blood pursue after him, they shal not deliuer the slaier into his hande, because hee smote his neighbour ignorantly, neither hated hee him before time:
b That is, the neereſt kinſman of him that is slaine.
6 But he shall dwell in that citie vntill he stande before the Congregation in c iudgement, * or vntill the death of the hie Priest that shall be in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, euen vnto the citie from whence he fled.
c Till his cause were prooued. *Numb. 35. 25.
7 ¶ Then they appointed Kedesh in ||Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.
||Or, Galile.
8 And on the other side Iorden toward Iericho Eastwarde, they appointed * Bezer in the wilderneſſe vpon the plaine, out of the tribe of Reuben, and Ramoth
*Deut. 4. 43. 1. chro. 6. 78.

Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the [d] tribe of Manasseh.

d Out of the halfe tribe of Manasseh beyond Iorden.

9 These were the cities appointed for all the children of Israel, and for the stranger that iourned among them, that whosoeuer killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill he stood before the [e] Congregation.

e Before the Iudges.

CHAP. XXI.

The cities giuen to the Leuites, 41 in number eight and fourtie. 44 The Lord according to his promise gaue the children of Israel rest.

THen came the ‖ principall fathers of the Leuites vnto Eleazar the Priest, and vnto Ioshua the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

‖ *Or, the chiefe of the fathers.*

2 And spake vnto them at Shiloh in the land of Canaan, saying, *The Lord commaunded [a] by the hand of Moses, to giue vs cities to dwell in, with the suburbes thereof for our cattell.

*Num. 35.2.

a By Moses, by whose ministerie God sheweth his power.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commaundement of the Lord these cities with their suburbes.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the Priest, which were of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Beniamin [c] thirteene cities.

b He meaneth them that were Priests: for some were but Leuites.

c Euery tribe gaue more or fewer cities, according as their inheritance was great or little, Num. 35.8.

5 And the rest of the children of Kohath, had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.

6 Also the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbes, as the Lord had commanded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the childrens of [d] Aaron being of the families of the Kohathites, and of the sonnes of Leui, (for theirs was the first lot.)

d For Aaron came of Kohath, and therefore the Priests office remained in that familie.

11 So they gaue them Kiriath-arba of the father of Anak (which is Hebron) in the mountaine of Iudah, with the suburbes of the same round about it.

*Chap. 14.14.

12 (But the land of the citie, and the villages thereof gaue they to * Caleb the sonne of Iephunneh to be his possession)

*Hebron 6.56.

13 ¶ Thus they gaue to the [e] children of Aaron the Priest, a citie of refuge for the slaper, euen Hebron with her suburbes, and Libnah with her suburbes,

e That is, the Priest of the familie of the Kohathites, of who Aaron was chief.

14 And Iattir with her suburbes, and Eshtemoa and her suburbes,

15 And Holon with her suburbes, and Debir with her suburbes,

16 And Ain with her suburbes, and Iuttah with her suburbes, Beth-shemesh with her suburbes: nine cities out of these two tribes.

17 And out of the tribe of Beniamin they gaue Gibeon with her [f] suburbs, Geba with her suburbes,

f The suburbes were a thousand cubites from the wall of the citie round about, Num. 35.4.

18 Anathoth with her suburbs, and Almon with her suburbs: foure cities.

19 All the cities of the children of Aaron Priests, were thirteene cities with their suburbes.

20 ¶ But to the families of the children of Kohath of the Leuites, [g] which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

g That were not Priests.

21 They gaue them the citie of refuge for the slaper, [h] Shechem with her suburbes in mount Ephraim, & Gezer with her suburbes,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: foure cities.

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbes,

24 Aialon with her suburbs, Gath-rimmon with her suburbes: foure cities.

25 And out of [i] half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

i Which dwelt in Canaan.

26 All the cities for the other families of the children of Kohath were ten with their suburbes.

27 ¶ Also vnto the children of Gershon of the families of the Leuites, they gaue out of the halfe tribe of Manasseh, the citie of refuge for the slaper, [k] Golan in Bashan with her suburbs, and Beeshterah with her suburbes: two cities.

k Golan and Kedesh were the cities of refuge vnder the Gershonites.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabereh with her suburbs,

29 Iarmuth with her suburbs, En-gannim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkah with her suburbs, and Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slaper, Kedesh in ‖ Galil with her suburbes, and Hammoth-dor with her suburbes, and Kartan with her suburbs: three cities.

‖ *Or, Galile.*

33 All the cities of the Gershonites, according to their families, were thirteene cities with their suburbes.

34 ¶ Also vnto the families of the [l] children of Merari the rest of the Leuites, they gaue out of the tribe of Zebulun, Iokneam with her suburbs, & Kartah with her suburbs,

l They are here called the rest, because they are last numbred, & Merari was the yongest brother, Gen. 46.11.

35 Dimnah with her suburbes, Nahalal with her suburbes: foure cities.

36 And out of the tribe of Reuben, [m] Bezer with her suburbes, & Iahazah with her suburbes,

m Bezer & Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap. 20.8.

37 Kedemoth with her suburbs, and Mephaath with her suburbs: foure cities.

38 And out of the tribe of Gad they gaue

for a citie of refuge for the slaier, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes.

39 Heshbon with her suburbes, & Jazer with her suburbes: foure cities in all.

40 So all the cities of the children of Merari, according to their families (which were the rest of the families of the Leuites) were by their lot, twelue cities.

41 And all the cities of the Leuites a within the possession of the children of Israel, were eight and fourtie with their suburbes.

42 These cities lay euery one seuerally with their suburbes round about them: so were all these cities.

43 ¶ So the Lorde gaue vnto Israel all the land, which hee had sworne to giue vnto their fathers: and they possessed it, & dwelt therein.

44 Also the Lorde gaue them rest round about according to all that hee had sworne vnto their fathers: and there stoode not a man of all their enemies before them: for the Lorde deliuered all their enemies into their hand.

45 *There failed nothing of all the good things which the Lorde had spoken vnto the house of Israel, but all came to passe.

CHAP. XXII.

1 *Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions.* 10 *They builde an altar for a memoriall.* 15 *The Israelites reprooue them.* 21 *Their answere for defence of the same.*

THen b Iosh̃ua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And said vnto them, Ye haue kept all that Moses the seruaunt of the Lorde b commanded you, and haue obeyed my voyce in all that I commanded you:

3 Ye haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commaundement of the Lorde your God.

4 And now the Lorde hath giuen rest vnto your brethren as he promised them: therefore now returne ye and goe to your tents, to the land of your possession, which Moses the seruant of the Lorde *hath giuen you beyond Iorden.

5 But take diligent heed, to do the commaundement and Lawe, which Moses the seruant of the Lorde commanded you: that is, * that ye c loue the Lorde your God, and walke in all his wayes, and keepe his commaundements, and cleaue vnto him, and serue him with all your heart, and with all your soule.

6 So Iosh̃ua d blessed them & sent them away, and they went into their tents.

7 ¶ Nowe vnto one halfe of the tribe of Manasseh Moses had giuen a possession in Bashan: and vnto the other halfe thereof gaue Iosh̃ua among their brethren on this side Iorden Westward: therefore when Iosh̃ua sent them away vnto their tentes, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tentes, and with a great multitude of cattell, with Siluer and with gold, with brasse and with iron, & with great abundance of rayment: diuide the spoile of your enemies with your e brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the land of their possession, which they had obteined, according to the word of the Lorde by the hand of Moses.

10 ¶ And when they came vnto ‡ the borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built f there an altar by Iorden, a great altar to see to.

11 ¶ When the children of Israel heard say, Beholde, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the fore front of the land of Canaan vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh to goe vp g to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him ten princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one was chiefe of their fathers household among ‖ the thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saieth h the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built you an altar for to rebell this day against the Lord?

17 Haue we too little for the wickednesse *of Peor, whereof we are not i cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Ye also are turned away this day from the Lord: and seeing ye rebell to day against the Lord, euen to morrow he will be wroth with all the Congregation of Israel.

19 Notwithstanding if the land of your possession be k vncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lordes Tabernacle dwelleth, and take possession among vs: but rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespasse grieuously in the execrable thing, and wrath fell on * all the Congregation of Israel? and that man alone m perished not in his wickednesse.

21 ¶ Then the children of Reuben & the children

a Which remained at home and were not to the warre, Num. 31. 27. 1. sam. 30 24.

‡ *Ebr. Geliloth, which countrey also was called Canaan, because the Amorites dwelling there, were called Canaanites.*

f That is, beyond Iorden: for sometime the whole countrey on both sides of Iorden is meant by Canaan.

g Such now was their zeale, that they would rather lose their liues, then suffer the true religion to be changed or corrupted.

‖ *Or, multitude.*

h Not onely of the princes, but also of the common people. *Num. 25. 4.*

i Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednesse and idolatrie.

k In your iudgment.

l To vse any other seruice then God hath appointed, is to rebell against God, 1. Sam. 15. 23. *Chap. 7. 1, 5.*

m Signifying, that it many times suffered for one mans fault, for the fault of many all should suffer.

a After that the Israelites enioyed the land of Canaan.

b Which was to goe armed before their brethren, Num. 32. 29.

Num 32. 33. chap. 13. 8.

Deut. 10. 12.

c He theweth wherein consisteth the fulfilling of the law.

d He commendeth them to God, and prayed for them.

childzen of Gad, and halfe the tribe of Manasseh answered, and saide unto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, hee knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lorde wee haue done it, saue thou vs not this day.

23 If wee haue built vs an altar to returne away from the Lorde, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord himselfe require it:

n Let him punish vs.

24 And if wee haue not rather done it for feare of this thing, saying, In time to come your childzen might say unto our childzen, What haue ye to doe with the Lord God of Israel?

25 For the Lorde hath made Iordan a border betweene vs and you, ye childzen of Reuben, and of Gad: therefore ye haue no part in the Lorde: so shall your childzen make our childzen o cease from fearing the Lord.

o Or, to turne backe from the true God.

26 Therefore we said, We will now goe about to make vs an altar, not for burnt offering, nor for sacrifice,

Gen. 31.48. *chap.* 24.27. *verse* 34.

27 But it shall be a * witnesse betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lorde before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your childze should not say to our childzen in time to come, Ye haue no part in the Lord.

28 Therefore said we, If so be that they should so say to vs or to our p generations in time to come, then will we answere, Behold the fashion of the altar of the Lorde, which our fathers made, not for burnt offering nor for sacrifice, but it is a witnes betweene vs and you.

p They signifie a woonderfull care that they bare toward their posteritie, that they might liue in the true seruice of God.

29 God forbid, that wee should rebell against the Lorde, and turne this day away from the Lorde to builde an altar for burnt offering, or for meat offering, or for sacrifice, saue the altar of the Lorde our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the Princes of the Congregation, and heads ouer the thousands of Israel which were with him, heard the wordes, that the childzen of Reuben, & childzen of Gad, and the childzen of Manasseh spake, ‡ they were well content.

‡ *Ebr. it was good in their eies.*

31 And Phinehas the sonne of Eleazar the Priest, said unto the childzen of Reuben and to the childzen of Gad, and to the childzen of Manasseh, This day wee perceiue that the Lord is among vs, because ye haue not done this trespasse against the Lorde: nowe ye q haue deliuered the childzen of Israel out of the hand of the Lord.

q By preseruing vs and gouerning vs.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the Princes returned from the childzen of Reuben, and from the childzen of Gad, out of the lande of Gilead, unto the lande of Canaan, to the childzen of Israel, and brought them answere.

r Whome if ye had offended, he would haue punished with you.

33 And the saying pleased the childzen of Israel: and the childzen of Israel ‖ blessed God, and ‡ minded not to goe against them in battell, for to destroy the lande, wherein the childzen of Reuben and Gad dwelt.

‖ *Or. praised.* ‡ *Ebr. said.*

34 Then the childzen of Reuben, and the childzen of Gad called the altar ‖ Ed: for it shall be a witnesse betweene vs, that the Lord is God.

‖ *Or, witnesse.*

CHAP. XXIII.

2 Iosuah exhorteth the people, that they ioyne not themselues to the Gentiles, 7 That they name not their idoles. 14 The promise, if they feare God, 15 and threatnings, if they forsake him.

AND a long season after that the Lorde had giuen rest unto Israel from all their enemies rounde about, and Iosuah was olde, and ‡ striken in age,

‡ *Ebr. commen into yeeres.*

2 Then Iosuah called all Israel, & their Elders, and their heads, and their Iudges, and their officers, and said unto them, I am olde, and striken in age.

3 Also ye haue seene all that the Lord your God hath done unto all these nations for you, for your God himselfe hath fought for you.

a Your eies bearing witnesse.

4 Behold, I haue ‖ diuided unto you by lot these nations that remaine, to be an inheritance according to your tribes, from Iordan, with all the nations that I haue destroyed, euen unto the great Sea ‡ Westward.

‖ *Or, ouerthrowen these nations.* ‡ *Ebr. at the sunne set.*

5 And the Lorde your God shall expell b them before you, and cast them out of your sight, and ye shall possesse their land, as the Lorde your God hath saide unto you.

b Which yet remaine and are not ouercome, as chap. 13. 2.

6 Be ye therefore of a valiant courage, to obserue and doe all that is written in the booke of the Law of Moses, * that ye turne not therefrom to the right hand nor to the left,

Deut. 5.32. *and* 28.14.

7 Neither companie with those nations: that is, with them, which are c left with you, neither * make mention of the name of their gods, d nor cause to sweare by them, neither serue them nor bowe unto them:

c And not yet subdued. *Psal.* 16.4.

d Let not the Iudges admit an othe, which any shall sweare by their idoles.

8 But sticke fast unto the Lorde your God, as ye haue done untill this day.

9 For the Lorde hath cast out before you great nations and mightie, and no man hath stood before your face hitherto.

10 * One man of you shall chase a thousand: for the Lord your God, he fighteth for you, as he hath promised you.

Leuit. 26.8. *deut.* 32.30. ‡ *Ebr. soules.*

11 Take good heede therefore unto your ‡ selues, that ye loue the Lord your God.

‖ *Or be of their affinitie.*

12 Else, if yee goe backe, and cleaue unto the rest of these nations: that is, of them that remaine with you, and shall ‖ make mariages with them, and ‖ goe unto them, and they to you,

‖ *Or, haue conuersation with them.* *Exod.* 23.33. *numb.* 33.35. *deut.* 7.16.

13 Know yee for certeine, that the Lorde your God will cast out no more of these nations from before you: * but they shall be a snare and destruction unto you, and a whippe on your sides, and thornes in your eies, until ye perish out of this good land, which the Lord your God hath giuen you.

e Meaning, they shalbe a continuall griefe vnto you, and so, the cause of your destruction.

14 And behold, this day do I f enter into the way of all the worlde, and ye knowe in all

f I die, according to the course of nature.

g Most certeinly. *Chap.* 21.45.

all your hearts and in all your soules, that * nothing hath failed of all the good things which the Lorde your God promised you, but all are come to passe vnto you: nothing hath failed thereof.

‖Or, *from sin.*

15 Therefore as all ‖good things are come vpon you, which the Lorde your God promised you, so shall the Lord bring vpon you euery ‖euill thing, vntill he haue destroyed you out of this good land, which the Lorde your God hath giuen you.

‖Or, *threatnings, as Chap.* 24.20.

h He sheweth that no euill can come vnto man, except he offend God by disobedience.

16 When ye shall [b] transgresse the couenant of the Lord your God, which he commanded you, and shall goe and serue other gods, and bowe your selues to them, then shall the wrath of the Lorde waxe hote against you, and ye shall perish quickly out of the good land which he hath giuen you.

CHAP. XXIIII.

2 Ioshua rehearseth Gods benefites, 14 and exhorteth the people to feare God. 25 The league renewed betweene God and the people. 29 Ioshua dieth. 32 The bones of Ioseph are buried, 33 Eleazar dieth.

a That is, the nine tribes and the halfe.
b Before the Arke, which was brought to Shechem, when they went to bury Iosephs bones. *Gen.* 11.31. *Iudeth* 5.6,7.
c Euphrates in Mesopotamia, Gen. 11.26. *Gen.* 21.2. *Gen.* 25.26. *Gen.* 36.8. *Gen.* 46.6. *Exod.* 3.10.

AND Ioshua assembled againe all the [a] tribes of Israel to Shechem, and called the Elders of Israel, and their heades, and their Iudges, and their officers, and they presented themselues before [b] God.

2 Then Ioshua said vnto all the people, Thus saith the Lord God of Israel, * Your Fathers dwelt beyond the [c] flood in olde time, euen Terah the father of Abraham, and the father of Nachor, and serued other gods.

3 And I tooke your father Abraham from beyond the flood, and brought him thorow all the land of Canaan, and multiplied his seed, and * gaue him Isaak.

4 And I gaue vnto Isaak * Iaakob and Esau: and I gaue vnto * Esau mount Seir, to possesse it: but * Iaakob and his children went downe into Egypt.

Exod. 12.37.

5 * I sent Moses also and Aaron, and I plagued Egypt: and when I had so done among them, I brought you out.

6 So I * brought your Fathers out of Egypt, and ye came vnto the Sea, and the Egyptians pursued after your Fathers with charets and horsemen vnto * the red Sea.

Exod. 14 9.

‖Or, *a cloud.*

7 Then they cried vnto the Lord, and he put ‖a darkenes betweene you and the Egyptians, and brought the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wildernesse [d] a long season.

d Euen fourtie yeeres.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iordan, * and they fought with you: but I gaue them into your hand, and ye possessed their country, and I destroyed them out of your sight.

Num. 21.39.

9 * Also Balak the sonne of Zippor king of Moab arose and warred against Israel, and sent to call Balaam the sonne of Beor, for to curse you,

Num. 22.5. *deut.* 23.4.

10 But I would not heare Balaam: therefore he blessed you, and I deliuered you out of his hand.

11 And ye went ouer Iordan, and came vnto Iericho, & the men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hiuites, and the Iebusites, and I deliuered them into your hand.

e Because it was the chiefe citie, vnder it he conteineth all the countrey: els they of the citie fought not. *Exod.* 23 28. *deut.* 7.20. *chap.* 11.20.

12 And I sent * Hornets before you, which cast them out before you, euen the two kings of the Amorites, and not with thy sword, nor with thy bowe.

13 And I haue giuen you a land, wherein ye did not labour, and cities, which yee built not, and ye dwell in them, and eate of the vineyardes and Oliue trees, which ye planted not.

14 Nowe therefore [f] feare the Lord, and serue him in vprightnesse and in trueth, and put away the gods, which your Fathers serued beyond the flood and in Egypt, and serue ye the Lord.

f This is the true vse of Gods benefits, so learne thereby to feare & and to serue him with an vpright conscience. ‡*Ebr. if it be euill in your sight.*

15 And ‡if it seeme euil vnto you to serue the Lord, chuse you this day whom ye will serue, whether the gods which your Fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: [g] but I, and mine house will serue the Lord.

g This teacheth vs, that if all the world would go from God, yet euery one of vs particularly is bound to cleaue vnto him.

16 Then the people answered and sayde, God forbid, that we shoulde forsake ℔ Lord, to serue other gods.

17 For the Lord our God, he brought vs and our Fathers out of the land of Egypt, from the house of bondage, and hee did those great miracles in our sight, and preserued vs in all the way that we went, and among all the people thorow whome wee came.

18 And the Lord did cast out before vs all the people, euen the Amorites, which dwelt in the land: therefore will wee also serue the Lord, [h] for he is our God.

h How much more are wee bound to serue God in Christ, by whome we haue receiued the redemption of our soules? *Chap.* 23.15.

19 And Iohua said vnto the people, Ye cannot serue the Lorde: for hee is an holie God: he is a ielous God: he will not pardon your iniquitie nor your sinnes.

20 If ye forsake the Lord & serue strange gods, * then he will returne and bring euill vpon you, and consume you, after that he hath done you good.

21 And the people sayde vnto Iohua, Nay, but we will serue the Lord.

22 And Iohua said vnto the people, Ye are witnesses against your selues, that yee haue chosen you the Lord to serue him: and they said, We are witnesses.

i If you doe the contrary, your owne mouthes shall condemne you.

23 Then put away nowe, saide hee, the strange [k] gods which are among you, and bowe your hearts vnto the Lorde God of Israel.

k Out of your hearts and otherwise.

24 And the people saide vnto Iohua, The Lorde our God will we serue, and his voice will we obey.

25 So Iohua [l] made a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

l By ioyning God and the people together: also he repeated the promises and threatnings out of the Law.

26 And Iohua wrote these words in the booke of the law of God, and tooke a great stone, and pyched it there vnder an ‖Oke that was in the Sanctuarie of the Lord.

‖Or, *elme.*

27 And Iohua said vnto all the people, Beholde,

m Rather then mans dissimulation should not be punished, the dumme creatures shall crie for vengeance.

Chap.19.50. Iudges 2.9.

n Such are the people commonly as their rulers are.

Beholde, this stone shall be a witnesse vnto vs: for it [m] hath heard all the wordes of the Lorde which he spake vnto vs: it shall be therefore a witnesse against you, lest ye denie your God.

28 Then Ioshua let the people depart, euery man vnto his inheritance.

29 And after these things, Ioshua the sonne of Nun, the seruant of the Lord, died, being an hundreth and tenne yeeres olde.

30 And they buried him in the border of his inheritance in* Timnath-serah, which is in mount Ephraim, on the Northside of mount Gaash.

31 And Israel [n] serued the Lorde all the dayes of Ioshua, and all the dayes of the Elders that ouerliued Ioshua, and which had knowen all the workes of the Lord that he had done for Israel.

32 And the *bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of grounde which Iaakob bought of * the sonnes of Hamor [p] father of Shechem, for an hundreth pieces of siluer, & the children of Ioseph had them in their inheritance.

Gen.50.25. exod.13.19.

Gen.33.19.

33 Also Eleazar the sonne of Aaron died, whom they buried in the ‡ hill of Phinehas his sonne, which was giuen him in mount Ephraim.

‡*Ebr. Gibeath Phinehas.*

The booke of Iudges.

THE ARGVMENT.

ALbeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasant and hainous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and sawe the trueth of Gods promise performed, in steade of acknowledging his great benefites, and giuing thanks for the same, they fell to most horrible obliuion of Gods graces, contrary to their solemne promes made vnto Ioshua, and so prouoked his vengeance (as much as in them stoode) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slauerie, to the intent they might feele their owne miseries, and so call vnto him and be deliuered.) So to shewe that his mercies endure for euer, he raised vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people nor by succession, but raised vp as it seemed best to God for the gouernance of his people. They were fourteene in number besides Ioshua, and gouerned from Ioshua vnto Saul the first king of Israel. Ioshua and these vnto the time of Saul ruled 377. yeeres. In this booke are many notable points declared, but two especially: first, the battell that the Church of God hath for the maintenance of true religion against idolatrie and superstition: next, what great danger that common wealth is in, when as God giueth not a magistrate to retaine his people in the purenesse of religion and his true seruice.

CHAP. I.

1 *After Ioshua was dead, Iudah was constituted captaine. 6 Adoni-bezek is taken. 14 The request of Achsah. 16 The children of Keni. 28 The Canaanites are made tributaries, but not destroyed.*

AFter that Ioshua was dead, the children of Israel [a] asked the Lorde, saying, [b] Who shall goe vp for vs against the Canaanites, to fight first against them?

2 And the Lorde saide, Iudah shall goe vp: beholde, I haue giuen the land into his hand.

3 And Iudah saide vnto Simeon his [c] brother, Come vp with me into my lot, that we may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lorde deliuered the Canaanites & the Perizzites into their hands, and they slewe of them in Bezek ten thousand men.

5 And they found ‖ Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and [d] cut off the thumbes of his handes and of his feete.

7 And Adoni-bezek said, Seuentie kings hauing the thumbes of their hands and of their feete cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me, so they brought him to Ierusalem, and there he died.

8 (Now [p] children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the swoorde, and had set the [e] citie on fire.)

9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the lowe countrey.

10 And Iudah went against the Canaanites, that dwelt in Hebron, which Hebron before time was called* Kiriath-arba: and they slew [f] Sheshai, and Ahiman, and Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time was Kiriath-sepher.

12 And Caleb said, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz, Calebs ponger brother tooke it, to whom he gaue Achsah his daughter to wife.

14 And when she came to him, she moued him to aske of her father a fielde, & she lighted off her asse, and Caleb said vnto her, What wilt thou?

15 And

a By the iudgement of Vrim: reade Exo.28.30. num.27.21. 1.sam.28.6.

b Who shall be our captaine?

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19.1.

‖ *Or, the Land of Bezek.*

d This was Gods iust iudgement, as the tyrant himselfe confesseth, that as he had done, so did he receiue, Leuit. 24.19, 20.

e Which was afterward built againe, and possessed by the Iebusites, 2.Sam. 5.6.

Iosh.15.14.

f These three were gyants, and the children of Anak.

g Reade Iosh. 15.18.

15 And she answered him, Giue me a blessing: for thou hast giuen me a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue, and the springs beneath.

h This was one of the names of Moses father in lawe, reade Num. 10.29.

16 ¶ And the children of h Keni Moses father in law went vp out of the citie of the palme trees with the children of Iudah, into the wildernesse of Iudah, that lyeth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the citie * Hormah.

*Num.21.3.

18 Also Iudah tooke i Azzah with the coastes thereof, and Askelon with the coastes thereof, and Ekron with the coastes thereof.

i These cities and others were afterward possessed of the Philistims, 1.Sam.6.17.

19 And the Lord was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of ‖ the valleys, because they had charets of yron.

20 And they gaue Hebron vnto Caleb, as *Moses had said, and he expelled thence the three sonnes of Anak.

*Num.14.24. *Iosh.14.13. and 15.14.

21 But the children of Beniamin did not cast out the Iebusites, that k inhabited Ierusalem: therefore the Iebusites dwell with the children of Beniamin in Ierusalem vnto this day.

k For after that the tribe of Iudah had burnt it, they built it againe,

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord was with them,

23 And the house of Ioseph caused to viewe Beth-el (and the name of the citie before time was * Luz)

*Gene.28.19.

24 And the spies sawe a man come out of the citie, and they said vnto him, Shewe vs, we pray thee, the way into the city, * and we will shew thee mercie.

*Iosh.2.14.

25 And when he had shewed them the way into the citie, they smote the citie with the edge of the sworde, but they let the man and all his houshold depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ * Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam, with her townes, neither the inhabitants of Megiddo with her townes: l but the Canaanites dwelled still in that land.

*Iosh.17.11.

l Wherefore God permitted the Canaanites to dwell still in the land, reade Chap.3.4. *Iosh.16.10.

28 Neuertheless, when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did m Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

m That is, the tribe of Zebulun, as is also to be vnderstood of the rest.

31 ¶ Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them n out.

n But made them pay tribute as the others did.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-shemesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ‖ droue the children of Dan into the mountaine: so that they suffered them not to come downe to the valley.

‖ Or, afflicted them.

35 And the Amorites ‖ dwelt still in mount Heres in Aialon, & in Shaalbim, and when the o hand of Iosephs familie preuailed, they became tributaries:

‖ Or, would dwell.

o Meaning, when he was stronger then they.

36 And the coast of the Amorites was from Maaleh-akrabbim, euen from p Sela and vpward.

p Which was a citie in Arabia, or as some reade, from the rocke.

CHAP. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites fell to idolatrie after Ioshuas death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Iudges. 22 Why God suffered idolaters to remaine among them.

AND an a Angel of the Lord came vp from Gilgal to Bochim, and saide, I made you to go vp out of Egypt, and haue brought you vnto the lande which I had sworne vnto your fathers, and said, I will neuer breake my couenant with you.

a That is, messenger or Prophet, as some thinke, Phinehas.

2 * Ye also shall make no couenant with the inhabitants of this land, * but shal breake downe their altars: but ye haue not obeyed my voyce. Why haue ye done this?

*Deut.7.2. *Deut.12.3.

3 Wherefore, I said also, I will not cast them out before you, but they shall be * as thornes vnto your sides, and their gods shal be your ‖ destruction.

*Iosh.23.13. ‖ Or, snare,

4 And when the Angel of the Lord spake these words vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place, ‖ Bochim, and offred sacrifices there vnto the Lord.

‖ Or, weeping.

6 ¶ Now when Iosh̃a had b sent the people away, the children of Israel went euery man into his inheritance to possesse the land.

b After that he had diuided to euery man his portion by lot, Iosh.24.28.

7 And the people had serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that ouerliued Ioshua, which had seene all the great c workes of the Lord that he did for Israel.

c Meaning, the wonders and miracles.

8 But Ioshua the sonne of Nun the seruant of the Lord died, when he was an hundreth and ten yeeres olde:

9 And they buried him in the coastes of his inheritance, in d Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

d Heres by turning the letters backeward, is Sereh, as Iosh. 24.30.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes, which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lord, and serued e Baalim,

e That is, all maner of idoles.

12. And

12 And forsooke the Lorde God of their fathers, which brought them out of ꝑ land of Egypt, and followed other gods, euen the gods of the people that were rounde about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lord, and serued * Baal, and f Ashtaroth.

14 And the wrath of the Lord was hote against Israel, and he deliuered them into the hands of spoylers, that spoyled them, and he * solde them into the hands of their enemies rounde about them, so that they could no longer stand before their enemies.

15 g Whithersoeuer they went out, the h hand of the Lorde was sore against them, as the Lord had saide, and as the Lorde had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the Lord raysed vp ‖ Iudges, which ‡ deliuered them out of the hands of their oppressours.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, and worshipped them, and turned quickly out of the i wap, wherein their fathers walked, obeying the commaundements of the Lord: they did not so.

18 And when the Lorde had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge, (for the Lorde ‡ had compassion of their groninges, k because of them that oppressed them and tormented them)

19 Yet * when the Iudge was dead, they returned, & ‡ did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious wap.

20 Wherefore the wrath of the Lorde was kindled against Israel, and he saide, Because this people hath transgressed my couenant, which I commaunded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before them any of the l nations, which Ioshua left when he died,

22 That thrugh them I may m proue Israel, whether they will keepe the wap of the Lorde, to walke therein, as their fathers kept it, or not.

23 So the Lorde left those nations, and draue them not out immediatly, neither deliuered them into the hand of Ioshua.

CHAP. III.

1 The Canaanites were left to trie Israel. 9 Othniel deliuereth Israel. 21 Ehud killeth king Eglon. 31 Shamgar killeth the Philistims.

THese nowe are the nations which the Lorde left, that he might proue Israel by them (euen as many of Israel as had not knowen all the a warres of Canaan,

2 Onely to make the generations of the children of Israel to knowe, and to teache them warre, which doubtlesse their predecessours knew b not)

3 Fiue princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hamath.

4 And these remained to proue Israel by them, to wit, whether they would obey the commandements of the Lord, which he commaunded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites,

6 And they tooke c their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lorde, and forgate the Lorde their God, and serued Baalim, and d Asheroth.

8 Therefore the wrath of the Lorde was kindled against Israel, and he solde them into the hand of Chushan rishathaim King of ‖ Aram-naharaim, and the children of Israel serued Chushan rishathaim eight yeeres.

9 ¶ And when the children of Israel cryed vnto the Lorde, the Lorde stirred vp a sauiour to the children of Israel, and he saued them, euen Othniel the sonne of Kenaz, Calebs ponger brother.

10 And the e spirit of the Lord came vpon him, and he iudged Israel, and went out to warre: and the Lord deliuered Chushan rishathaim King of ‖ Aram into his hand, and his hand preuailed against Chushan rishathaim.

11 So the land had rest f fourtie yeeres, and Othniel the sonne of Kenaz died.

12 ¶ Then the children of Israel againe committed wickednesse in the sight of the Lorde: and the Lord g strengthened Eglon King of Moab against Israel, because they had committed wickednesse before the Lord.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the citie of palme trees.

14 So the children of Israel serued Eglon King of Moab eighteene yeeres.

15 But when the children of Israel cried vnto the Lorde, the Lord stirred them vp a sauiour, Ehud the sonne of Gera, the sonne of ‖ Iemini, a man ‖ lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

16 And Ehud ‖ made him a dagger with two edges of a cubite length, & he did gird it vnder his raiment vpon his right thigh,

17 And he presented the gift vnto Eglon King of Moab (and Eglon was a very fatte man)

18 And when he had nowe presented the present, he sent away the people that bare the present,

19 But he turned againe from ꝑ quarries, that were by Gilgal, and said, I haue a secret errand vnto thee, O King. Who said Keepe i silence: and all that stood about him, went out from him.

20 Then Ehud came vnto him, (and he sate alone in a Summer parler, which he had.) and Ehud saide, I haue a message

Chap. 10.6.
f These were idoles, which had the forme of an ewe or sheepe among the Sidonians. *Psal. 44.12. Isai. 50.1.*
g In all their enterprises.
h The vengeance.
‖ *Or, Magistrates.*
‡ *Ebr. saued.*

i Meaning, from the true religion.

‡ *Ebr. repented.*
k Seeing their cruelties. *Chap. 3.12.*
& *Ebr. corrupt themselues.*

l As the Hiuites, Iebusites, Amorites, &c.
m So that both outward enemies and false prophets are but a trial to proue our faith, Deut. 13.3. and Chap. 3.1.

a Which were atcheued by the hand of God and not by the power of man.
b For they trusted in God, & he fought for them.

c Contrary to Gods commandement, Deut. 7.3.

d Trees or woods erected for idolatrie.

‖ *Or, Mesopotamia.*

e He was stirred vp by the Spirit of the Lord.
‖ *Or, Syria.*

f That is, 32. vnder Ioshua, and eight vnder Othniel.
g So that the enemies of Gods people haue no power ouer them, but by Gods appointment.

‖ *Or, Beniamin.*
‖ *Or, left handed.*

‖ *Or, caused a dagger to be made.*

h Or, as some reade, from the places of idoles.
i Till all be departed.

vnto thee from God. Then he arose out of his throne,

21 And Ehud put foorth his left hand, and tooke the dagger from his right thigh, and thrust it into his belly,

22 So that the haft went in after the blade, and the fat closed about the blade, so that he coulde not drawe the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the ‖porch, and shut the doores of the parlour vpon him, and locked them.

24 And when he was gone out, his seruants came: who seeing that the doores of the parlour were locked, they said, Surely ‡ he doth his easement in his Summer chamber.

25 And they tarried till they were ashamed: and seeing he opened not the doores of the parler, they tooke the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped (while they taried) and was passed the quarries, and escaped vnto Seirath.

27 And when he came home, he ‖blewe a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he vnto them, Follow me: for the Lord hath deliuered your enemies, euen Moab into your hand. So they went downe after him, and tooke the passages of Iordan toward Moab, and suffered not a man to passe ouer.

29 And they slewe of the Moabites the same time about ten thousand men, all ‖ fed men, and all were warriers, and there escaped not a man.

30 So Moab was ‡ subdued that day vnder the hand of Israel: and the k land had rest fourescore yeeres.

31 ¶ And after him was Shamgar the sonne of Anath, which slewe of the Philistims sixe hundred men with an ore l goad, and he also deliuered Israel.

CHAP. IIII.

1 Israel sinne, and are giuen into the hands of Iabin. 4 Deborah iudgeth Israel and exhorteth Barak to deliuer the people. 15 Sisera fleeth, 17 and is killed by Iael.

AND the children of Israel ‡ begamme again to do wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord sold them into the hand of a Iabin king of Canaan, that reigned in Hazor, whose chiefe captaine was called Sisera, which dwelt in b Harosheth of the Gentiles.

3 Then the children of Israel cried vnto the Lord: (for he had nine hundred charets of yron, and twentie yeres he had vexed the children of Israel verp sore.)

4 ¶ And at that time Deborah a prophetisse, the wife of Lapidoth c iudged Israel.

5 And this Deborah dwelt vnder a palme tree, betweene Ramah and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then she sent ‡ called Barak the sonne of Abinoam out of Kedesh of Naphtali, and said vnto him, Hath not the Lord God of Israel d commaunded, saying, Goe and draw toward mount Tabor, and take with thee tenne thousand men of the children of Naphtali, and of the children of Zebulun?

7 And I wil draw vnto thee to the ‖riuer Kishon, Sisera, the captaine of Iabins army, with his charets, and his multitude, and wil deliuer him into thine hand.

8 And Barak saide vnto her, e If thou wilt goe with me, I will goe: but if thou wilt not goe with me, I will not goe.

9 Then she answered, I will surely goe with thee, but this iourney that thou taken, shall not be for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and ‖ he went vp on his feete with ten thousand men, and Deborah went vp with him.

11 (Now Heber the Kenite, which was of the ‖ children of * Hobab the father in law of Moses, was departed from the ‡ Kenites, and pitched his tent f vntil the plaine of Zaanaim, which is by Kedesh)

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charets, euen nine hundred charets of yron, and all the people that were with him from Harosheth of the Gentiles, vnto g riuer Kishon.

14 Then Deborah saide vnto Barak, h Vp: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lorde gone out before thee? so Barak went downe from mount Tabor, and ten thousand men after him.

15 And the Lorde destroyed Sisera and all his charets, and all his hoste with the edge of the sworde before Barak, so that Sisara lighted downe off his charet, and fled away on his feete.

16 But * Barak pursued after the charets, and after the hoste vnto Harosheth of the Gentiles: and all the hoste of Sisera fell vpon the edge of the sword: there was not a man left.

17 Howbeit Sisera fled away on his feete to the tent of Iael the wife of i Heber the Kenite: (for peace was betweene Iabin the king of Hazor, and betweene the house of Heber the Kenite)

18 And Iael went out to meete Sisera, and said vnto him, Turne in, my lord, turne in to me: feare not. And when he had turned in vnto her into her tent, she couered him with a ‖ mantle.

19 And he saide vnto her, Giue me, I pray thee, a little water to drinke: for I am thirstie. And she opened * a bottle of milke, and gaue him drinke, and couered him.

20 Againe he said vnto her, Stand in the doore of the tent, and when any man doth come and enquire of thee, saying, Is any man here? thou shalt say, Nay.

21 Then Iael Hebers wife tooke a k naile of the tent, and tooke an hammer in her hand, and went softly vnto him, and smote the

---

‖Or, hall.

‡Ebr. he couereth his feete.

‖Or, causeth the trumpet to be blowen, Num. 10.2,3.

‖Or, strong, and big ge bodied. ‡Ebr. humbled.

k Meaning, the Israelites.

l So that it is not the number, nor the meanes that God regardeth, when he wil get the victorie.

‡Ebr. added, or continued to doe euill.

a There was an other Iabin, whom Iosua killed, and burnt his citie Hazor, Ioth 11.13.

b That is, in a wood or strong place.

c By the spirite of prophesie, resolving of controuersies, and declaring the will of God,

d And reueiled vnto me by the spirit of prophesie.

Psal. 83.9,10.

‖Or, valley.

e Fearing his owne weakenesse and his enemies power, he desireth the Prophetisse to goe with him to assure him of Gods wil from time to time.

‖Or, he led after him 10000. men.

‖Or, posteritie. *Num. 10.29.*

‡Ebr. from Kain.

f Meaning, that he possessed a great part of that countrey.

g She still encourageth him to this enterprise by assuring him of Gods fauour and ayde.

Psal. 83.10.

h Whose ancestors were strangers, but worshipped the true God, and therefore were ioyned with Israel.

‖Or, blanket.

Chap. 5.25.

i To wit, Sisera.

k That is, the pinne or stake, whereby it was fastened to the ground.

the naile into his temples, and fastened it into the ground, (for hee was fast asleepe, and wearie) and so he died.

22 And behold, as Barak pursued after Sisera, Jael came out to meete him, and said vnto him, Come, and I will shew thee the man, whom thou seekest: and when he came into her tent, behold, Sisera lay [l] dead, and the naile in his temples.

23 So God brought downe Jabin the king of Canaan that day before the children of Israel.

24 And the hande of the children of Israel [‡] prospered, and prevailed against Jabin the king of Canaan, vntill they had destroyed Jabin king of Canaan.

CHAP. V.

1 The song and thanksgiuing of Deborah and Barak, after the victorie.

THen sang Deborah, & Barak the sonne of Abinoam the same day, saying,

2 Praise ye the Lord for the auenging of Israel, and for the [a] people that offered themselues willingly.

3 Heare, ye kings, hearken yee princes: I, euen I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

4 Lord, *when thou wentest out of Seir, when thou departedst out of the fielde of * Edom, the earth trembled, & the heauens rained, the clouds also dropped water.

5 * The mountaines melted before the Lorde, * as did that Sinai before the Lorde God of Israel.

6 In the dayes of * Shamgar the sonne of Anath, in the dayes of * Jael the high wayes were [b] vnoccupied, and the trauelers walked thorow bywayes.

7 The townes were not inhabited: they decayed, I say, in Israel, vntill I Deborah came vp, which rose vp a [c] mother in Israel.

8 They chose new gods: then was warre in the gates. Was there a [d] shield or speare seene among fortie thousand of Israel?

9 Mine heart is set on the gouernours of Israel, and on them that are willing among the people: praise ye the Lord.

10 Speake ye that ride on [e] white asses, ye that dwell [f] by Middin, and that walke by the way.

11 For the noyse of the archers appeased among the [g] drawers of water: there shall they rehearse the righteousnes of the Lord, his righteousnes of his townes in Israel: then did the people of the Lorde goe downe to the gates.

12 Vp Deborah, vp, arise, and sing a song: arise Barak, and leade [h] thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lorde hath giuen mee dominion ouer the strong.

14 Of Ephraim [i] their root arose against Amalek: and after thee, Ben-iamin shal fight against thy people, O Amalek: of Machir came rulers, & of Zebulun they that handle the penne of the [k] writer.

15 And the Princes of Issachar were with Deborah, and [l] Issachar, and also Barak: hee was set on his feete in the valley: for the diuisions of Reuben were great [m] thoughts of heart.

16 Why abodest thou among the sheepfolds, to heare the bleatings of the flockes? for the diuisions of Reuben were great thoughts of heart.

17 [n] Gilead abode beyond Jorden: and why doeth Dan remaine in ships? Asher sate on the sea shore, & tarried in his [o] decayed places.

18 But the people of Zebulun & Naphtali haue ieoparded their liues vnto the death in the hie places of the field.

19 The Kings came and fought: then fought the Kings of Canaan in Taanach by the waters of Megiddo: they receiued no gaine of [p] money.

20 They fought fro heauen, euen [p] the starres in their courses fought against Sisera.

21 The riuer Kishon swept them away, that auncient riuer the riuer Kishon. O my soule, thou hast marched valiantly.

22 Then were the horse hoofes broken with the oft beating together of their mightie men.

23 Curse ye [r] Meroz: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lorde, to helpe the Lord against the mightie.

24 Jael the wife of Heber the Kenite shal be blessed aboue other women: blessed shall she be aboue women dwelling in tents.

25 He asked water, & she gaue him milke: she brought forth [s] butter in a lordly dish.

26 Shee put her hand to the naile, & her right hande to the workemans hammer: with the hammer smote shee Sisera: shee smote off his head, after shee had wounded and pearced his temples.

27 He bowed him downe at her feet, hee fell downe, & lay still: at her feet he bowed him downe, and fell: and when he had sunke downe, he lay there [‡] dead.

28 The mother of Sisera looked out at a window, & cried thorow the latteise, Why is his charet so long a comming? why tarie the [‖] wheeles of his charets?

29 Her wise Ladies answered her: Yea, [t] Shee answered her selfe with her owne wordes,

30 Haue they not gotten, and they diuide the spoile? euery man hath a mayde or two, Sisera hath a praye of diuers coloured garments: a praye of sundrie colours made of needle worke: of diuers colours of needle worke on both sides, [u] for the chiefe of the spoile.

31 So let all thine enemies perish, O Lord: but they that loue him, shalbe as the [x] sunne when he riseth in his might. And the lande had rest fortie yeeres.

CHAP. VI.

1 Israel is oppressed of the Midianites for their wickednesse. 14 Gideon is sent to bee their deliuerer. 37 He asketh a signe.

AFterwarde the children of Israel committed wickednesse in the sight of the Lord, & the Lord gaue them into the hands of Midian seuen yeres.

2 And the hande of Midian preuailed

l So he saw that a woman had the honour, as Deborah prophesied.

‡ *Ebr. went and was strong.*

a To wit, the two tribes of Zebulun and Naphtali.

Deut. 4. 11.

Deut. 2. 1.

Psal. 97. 5.
Exod. 19. 18.

Chap. 3. 31.
Chap. 4. 18.

b For feare of the enemies.

c Miraculously stirred vp of God to pitie them and deliuer them.

d They had no heart to resist their enemies.

e Ye gouernours.

f As in danger of your enemies.

g For now you may draw water, without feare of your enemies.

h To wit, them that kept thy people in captiuitie.

i Iosh. first fought against Amalek, & Saul destroyed him.

k Euen the learned did helpe to fight.

l Euen the whole tribe.

m They maruelled why they came not ouer Iorden to helpe them.

n She reproueth all them that came not to helpe their brethren in their necessitie.

o Either by beating of the sea, or by mining.

p They wanne nothing, but lost all.

q As a besom doth the filth of the house.

r It was a citie neere Tabor, where they fought.

s Some reade, churned milke in a great cup.

‡ *Ebr. destroyed.*

‖ *Or, feet.*

t That is, she comforted her selfe.

u Because hee was chiefe of the armie.

x Shall grow dayly more and more in Gods fauour.

against Israel, a and because of the Midianites the children of Israel made them dennes in the mountaines, and caues, and strong holdes.

a For feare of the Midianites, they fled into the dennes of the mountaines.

3 When Israel had sowen, then came vp the Midianites, the Amalekites, & they of the ‖ East, and came vpon them,

‖ Or, of Kedem.

4 And camped vp them, and destroyed the fruite of the earth, euen till thou come vnto ᵒ Azzah, and left no foode for Israel, neither sheepe, nor ore, nor asse.

b Euen almost the whole countrey.

5 For they went vp, and their cattell, & came with their tents as grashoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impouerished by the Midianites: therefore the ᶜ children of Israel cried vnto the Lord.

c This is the end of Gods punishments, to call his to repentance, that they may seeke for helpe of him.

7 ¶ And when the children of Israel cried vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who said vnto them, Thus saieth the Lorde God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hande of the Egyptians, and out of the hande of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I said vnto you, I am the Lorde your God: * feare not the gods of the Amorites in whose land you dwell: but you haue not obeyed my voice.

* 2. King. 17. 35, 38. Ierem. 10. 2.

11 ¶ And the Angell of the Lorde came, and sate vnder the oke which was in Ophrah, that pertained vnto Joash the father of the Ezrites, & his sonne Gideon threshed wheate by the winepresse, ‖ to hide it from the Midianites.

‖ Or, to prepare his flight.

12 Then the Angel of the Lord appeared vnto him, and sayde vnto him, The Lord is with thee, thou valiant man.

d This came not of distrust, but of weakenesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith, whereby they be iustified.

13 To whom Gideon answered, d Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where bee all his miracles which our fathers told vs of, and sayd, Did not the Lord bring vs out of Egypt? but nowe the Lorde hath forsaken vs, and deliuered vs into the hande of the Midianites.

e That is, Christ appearing in visible forme.

14 And the e Lord looked vpon him, and said, Go in this thy f might, and thou shalt saue Israel out of the handes of the Midianites: haue not I sent thee?

f Which I haue giuen thee.

15 And he answered him, Ah my Lorde, wherby shall I saue Israel? beholde, my ‖ father is poore in Manasseh, and I am the least in my fathers house.

‖ Or, family.

16 Then the Lord saide vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue found fauor in thy sight, then shew me g a signe, that thou talkest with me.

g So that we see how the flesh is enemie vnto Gods vocation, which cannot be perswaded without signes.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And he said, I will tarie vntill thou come againe.

19 ¶ Then Gideon went in, and made readie a kidde, and vnleauened bread of an h Ephah of floure, and put the flesh in a basket, and put the broth in a potte, and brought it out vnto him vnder the oke, and presented it.

h Of Ephah, reade Exo. 16. 36.

20 And the Angell of God sayde vnto him, Take the flesh & the vnleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ Then the Angell of the Lorde put foorth the ende of the staffe that hee held in his hand, and touched the flesh and the vnleauened bread: and there arose vp fire i out of the stone, and consumed the flesh and the vnleauened bread: so the Angel of the Lord departed out of his sight.

i By the power of God onely, as in the sacrifice of Helias, 1 king. 18. 38.

22 And when Gideon perceiued that it was an Angell of the Lorde, Gideon then said, Alas, my Lorde God: * for because I haue seene an Angel of the Lord face to face, I shall die.

* Exod. 33. 20. chap. 13. 22.

23 And the Lord sayd vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, ‖ Jehouah shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

‖ Or, the Lord of peace.

25 ¶ And the same night the Lord sayde vnto him, Take thy fathers yong bullocke, and another bullocke k of seuen yeres olde, & destroy the altar of Baal that thy father hath, and cut downe the groue that is by it,

k That is, as the Chalde text writeth, fed seuen yeres,

26 And build an altar vnto the Lord thy God vpon the toppe of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the l groue, which thou shalt cut downe.

l Which groued about Baals altar.

27 Then Gideon tooke tenne men of his seruants, and did as the Lorde bade him: but because hee feared to doe it by day for his fathers household, and the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, beholde, the altar of Baal was broken, & the groue cut downe that was by it, and the m seconde bullocke offered vpon the altar that was made.

m Meaning, the fat bull, which was kept to be offered vnto Baal.

29 Therefore they sayde one to another, Who hath done this thing? & when they inquired and asked, they said, Gideon the sonne of Joash hath done this thing.

30 Then the men of the citie sayde vnto Joash, Bring out thy sonne, that he may die: for he hath destroyed the altar of Baal, and hath also cut down the groue that was by it.

31 And Joash said vnto all that stood by him, Will ye pleade Baals cause? or will ye saue him? ⁿ he that will contend for him, let him die per the morning. If hee be God let him pleade for himselfe against him that hath cast downe his altar.

n Thus wee ought to iustifie them, that are zealous of Gods cause, though all the multitude be against vs.

32 And in that day was Gideon called Jerubbaal, that is, Let Baal pleade for himselfe, because he hath broken downe his altar.

33 Then all the Midianites and the Amalekites and they of the East, were gathered together, and went and pitched in the valley of Jzreel.

34 But the spirit of the Lord ‡ came vpon Gideon

‡ Eb. clad Gideon.

Num.10.3. chap.3.27.

Gideon, *and he blew a trumpet, and ° Abiezer was iopned with him.

o The familie of Abiezer, whereof he was.

35 And hee sent messengers throughout all Manasseh, which also was iopned with him, and hee sent messengers vnto Asher, & to Zebulun, & to Naphtali, and they came vp to meet them.

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

36 Then Gideon sayde vnto God, p If thou wilt saue Israel by mine hand, as thou hast sayd,

37 Behold, I wil put a fleece of wool in the threshing place: if the dew come on the fleece onely, & it be drie vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast sayd.

38 And so it was: for hee rose vp earely on the morrow, and thrust the fleece together, & wringed the dewe out of the fleece, and filled a bowle of water.

Gen.18.32.

39 Againe Gideon sayd vnto God, Bee not angry with mee, that * I may speake once more: let me proue once againe, I pray thee, with the fleece: let it now be drie onely vpon the fleece, and let dewe be vpon all the ground.

q Whereby he was assured that it was a miracle of God.

40 And God did so that same night: for it was q drie vpon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

2 *The Lord commandeth Gideon to send away a great part of his companie.* 22 *The Midianites are discomfited by a wonderous sort.* 25 *Oreb and Zeeb are slaine.*

Chap.8.35.

THen *Jerubbaal (who is Gideon) rose vp earely, and all the people that were with him, and pitched beside ‡ the well of Harod, so that the hoste of the Midianites was on the Northside of them in the valley by the hill of ‡ Moreh.

‡Ebr. En harod.

‡Ebr. Hammoreh.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for me to giue ? Midianites into their hands, least Israel make their a vaunt against me, and say, Mine hand hath saued me.

a God will not that any creature depriue him of his glory. *Deut.20.8. 1.mac.3.56.*

3 Now therefore proclaime in the audience of the people, and say, * Who so is timerous or fearefull, let him returne, and depart earely from mount Gilead. And there returned of ? people which were at mount Gilead, two and twentie thousand: so ten thousand remained.

b I will giue thee a proofe to know them, that shall goe with thee.

4 And the Lord sayd vnto Gideon, The people are yet too many: bring them downe vnto the water, and I will b trie them for thee there: and of whom I say vnto thee, This man shall go with thee, the same shall goe with thee, and of whomsoeuer I say vnto thee, This man shal not go with thee, the same shall not goe.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lap the water with their tongues, as a dogge lappeth, them put by themselues, and euery one that shall bowe downe his knees to c drinke, put apart.

c Let them depart, as vnmeet for this enterprise.

6 And the number of them that lapped by putting their handes to their mouthes, were three hundred men: but all the remnant of the people kneeled down vpon their knees to drinke water.

7 ¶ Then the Lord sayd vnto Gideon, By these three hundred men that lapped, wil I saue you, and deliuer the Midianites into thine hand: and let all the other d people goe euery man vnto his place.

d That is, the one and thirtie thousand, and 700. looke verses 3. and 6.

8 ¶ So the people tooke vitailes ‡ with them, and their trumpets: and hee sent all the rest of Israel, euery man vnto his tent, ‖ and retained the three hundred men: and the hoste of Midian was beneath him in a valley.

‡Ebr. in their hands.

‖Or, vncouraged.

9 And the same night the Lord said vnto him, Arise, e get thee downe vnto the hoste: for I haue deliuered it into thine hand.

e Thus the Lord by diuers meanes doth strengthen him that he faint not in so great an enterprise.

10 But if thou feare to goe downe, then goe thou, and Phurah thy seruaunt, downe to the hoste,

11 And thou shalt hearken what they say, and so shall thine hands be strong to go downe vnto the hoste. Then went he downe and Phurah his seruaunt vnto the outside of the souldiers that were in the hoste.

12 ¶ And the Midianites, & the Amalekites, and all * they of the East, lay in the valley like grashoppers in multitude, and their camels were without number, as the sand which is by the sea side for multitude.

Chap.6.33.

13 And when Gideon was come, behold, a man told a dreame vnto his neighbour, and said, Behold, I dreamed a dreame, and loe, a f cake of barley bread tumbled from aboue into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

f Some reade, a trembling nose of barley bread: meaning, that one of no reputation should make their great army to tremble.

14 And his fellow answered, and sayde, This is nothing els saue the sword of Gideon the sonne of Joash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame told, and the interpretation of the same, he g worshipped, and returned vnto the hoste of Israel, and sayde, Vp: for the Lord hath deliuered into your hand the hoste of Midian.

g Or, gaue God thanks, as it is in the Chalde text.

16 And hee diuided the three hundred men into three bands, & gaue euery man a trumpet in his hand with empty pitchers, and ‖ lamps h within the pitchers.

‖Or, firebrands.

h These weake meanes God vsed, to signifie that the whole victorie came of him.

17 And he said vnto them, Looke on me, and do likewise, when I come to the side of the hoste, euen as I do, so do you.

18 When I blow with a trumpet and all that are with me, blowe ye with trumpets also on euery side of the hoste, and say, i For the Lord, and for Gideon.

i That is, the victorie shall be the Lordes, and Gideons his seruant.

19 ¶ So Gideon and the hundred men that were with him, came vnto the outside of the hoste, in the beginning of the middle watch, & they raised vp the watchmen, and they blewe with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lampes in their left handes, and the trumpets in their right handes to blowe withall: and they cried, The k sword of the Lord and of Gideon.

k Shall destroy the enemies.

21 And they stoode, euery man in his place round about the hoste: and all the hoste ‖ ran, and cried, and fled.

‖Or, broke their aray.

22 And the three hundred blewe with trumpets, and * the Lord set euery mans sword vpon his neighbour, and vpon all the hoste: so the hoste fled to Beth-hashittah in Zererah, and to the border of Abel-meholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, & take before them the [m] waters vnto Beth-barah, & Jorden. Then all the men of Ephraim gathered together, and tooke the waters vnto Beth-barah and Jorden.

25 And they tooke two * princes of the Midianites, Oreb and Zeeb, and slew Oreb vpon the rocke Oreb, and slew Zeeb at [n] the winepresse of Zeeb, and pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Jorden.

CHAP. VIII.

1 Ephraim murmureth against Gideon, 2 Who appeaseth them. 4 He passeth the Iorden. 16 He reuengeth himselfe on them of Succoth & Penuel. 27 He maketh an Ephod, which was the cause of Idolatrie. 30 Of Gideons sonnes and of his death.

THen the men of Ephraim sayde vnto him, [a] Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharply.

2 To whom he said, What haue I now done in comparison of [b] you? is not [c] the gleaning of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when hee had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Jorden to passe ouer, hee, and the three hundred men that were with him, weary, yet pursuing them.

5 And he said vnto the men of Succoth, Giue, I pray you, [d] morsels of bread vnto the people ‡ that follow me (for they be wearie) that I may followe after Zebah, and Zalmunna kings of Midian.

6 And the princes of Succoth sayd, Are the [e] hands of Zebah and Zalmunna nowe in thine hands, that wee should giue bread vnto thine armie?

7 Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will ‡ teare your flesh with thornes of the wildernesse and with briers.

8 ¶ And he went vp thence to Penuel, & spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And he said also vnto the men of Penuel, When I come againe [f] in peace, I will breake downe this tower.

10 ¶ Nowe Zebah and Zalmunna were [g] in Karkor, and their hostes with them, about fifteene thousand, all that were left of all the hostes of them of the East: for there was slayne an hundred and twentie thousand men, that drew swords.

11 ¶ And Gideon went vp by the way of [h] them that dwelt in tabernacles on the Eastside of Nobah and Jogbehah, and smote the hoste: for the hoste was careless.

12 And when Zebah & Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah & Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Joash returned from battell, [i] the sun being yet hie,

14 And tooke a seruant of the men of Succoth, and inquired of him: & he ‖ wrote to him the princes of Succoth and the Elders thereof, euen seuentie and seuen men.

15 And hee came vnto the men of Succoth, & sayd, Behold Zebah and Zalmunna, by whom ye vpbraided me, saying, Are the hands of Zebah and Zalmunna already in thine hands, that we should giue bread vnto thy wearie men?

16 Then he tooke the Elders of the citie, and thornes of the wildernesse, and briers, and ‡ did teare the men of Succoth with them.

17 Also hee brake downe the tower of * Penuel, and slew the men of the citie.

18 ¶ Then said he vnto Zebah and Zalmunna, [l] What manner of men were they whom ye slew at Tabor? and they answered, ‖ As thou art, so were they: euery one was like the children of a king.

19 And he said, They were my brethren, euen my [k] mothers children: as the Lord liueth, if ye had saued their liues, I would not slay you.

20 Then hee sayde vnto Jether his first borne sonne, Vp, & slay them: but the boy drew not his sword: for hee feared, because he was yet yong.

21 Then Zebah and Zalmunna sayde, Rise thou, and fall vpon vs: for [l] as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and tooke away the ornaments, that were on their camels necks.

22 ¶ Then the men of Israel sayde vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy [m] sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon sayd vnto them, I will not reigne ouer you, neither shall my childe reigne ouer you, but the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, [n] I would desire a request of you, that you would giue mee euery man the earings of his praie (for they had golden earings, because they were Ismaelites)

25 And they answered, Wee will giue them. And they spred a garment, and did cast therein euery man the earings of his praie.

26 And the weight of the golden earings that he required, was a thousand and seuen hundred shekels of gold, beside collers, ‖ and iewels, and purple raiment that was on the kings of Midian, and beside the chaines that were about their camels necks.

27 And

Isa.9.4.

l The Lord caused the Midianites to kill one another.

m Meaning the passages or the foordes, that they should not escape. *Psal.83.11. Isai.10.26.*

n These places had their names of the acts that were done there.

a They began to cauill, because he had the glory of the victorie.

b Which haue slaine two princes, Oreb and Zeeb.

c This last acte of the whole tribe is more famous, then the whole enterprise of one man of one familie.

d Or, some small portion.

‡ *Ebr. that are at my feete.*

e Because thou hast ouercome an handfull, thinkest thou to haue ouercome the whole?

‡ *Ebr. beate in pieces.*

f Hauing gotten the victorie.

g A citie Eastward beyond Iorden.

h He went by the wildernesse where the Arabians dwelt in tents.

i Some reade, before the sunne rose vp.

‖ *Or, described.*

‡ *Ebr. brake in pieces, as one threshheth corne.*

1. *King.12.25.*

‖ *Or, they were like vnto thee.*

k We came all out of one bellie: therefore I will be reuenged.

l Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put them to death.

‖ *Or, collers.*

m That is, thy posteritie.

n His intent was to shew himselfe thankfull for this victorie by restoring of religion, which, because it was not according as God had commanded, turned to their destruction.

‖ *Or, sweete ballet.*

o That is, such things as perteined to the vse of the Tabernacle. Of Ephod, looke more, Exod. 28. 4, 6. & 1. Sam. 2. 18. and 2. Sam. 6. 14. & chap. 17. 5.

27 And Gideon made an o Ephod thereof, and put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon & his house.

28 Thus was Midian brought low before the children of Israel, so that they lift vp their heades no more: and the countrey was in quietnes fourtie yeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Joash went, and dwelt in his owne house.

‡ Eb. which came out of his thigh.

30 And Gideon had seuentie sonnes ‡ begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Joash died in a good age, and was buried in the sepulchre of Joash his father in Ophrah, of the p father of the Ezrites.

p Which citie belonged to the Ezrites.

33 But when Gideon was dead, the children of Israel turned away and went a whoring after Baalim, and made q Baalberith their god.

q That is, Baal, to whome they had bound them selues by couenant.

34 And the children of Israel remembred not the Lord their God, which had deliuered them out of the handes of all their enemies on euery side.

r They were vnmindfull of God, and vnkinde toward him, by whom they had receiued so great a benefite.

35 Neither r shewed they mercie on the house of Ierubbaal, or Gideon, according to all the goodnesse which hee had shewed vnto Israel.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham propeseth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 53 Abimelech is wounded to death by a woman.

a To practise with his kinsfolkes for the attaining of the kingdome.

THen Abimelech the sonne of Ierubbaal went to Shechem vnto his a mothers brethren, and communed with them, and with all the family, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seuentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your b bone, and your flesh.

b Of your kinred by my mothers side.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these wordes: and their heartes were mooned to folow Abimelech: for sayd they, He is our brother.

‖ Or, idle fellowes and vagabonds.

4 And they gaue him seuentie pieces of siluer out of ſ house of Baal-berith, wherewith Abimelech hired ‖ vaine and light felowes which followed him.

5 And he went vnto his fathers house at Ophrah, and slew his brethren, the sonnes of Ierubbaal, about seuentie persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hid himselfe.

c Thus tyrants, to establish their vsurped power, spare not the innocent blood, 2. King. 10. 7. 2. Chron. 21. 4.

6 ¶ And all the men of Shechem gathered together with all the house of d Millo, and came and made Abimelech king in the plaine, where the stone was erected in Shechem.

d Which was as the towne house or common hall, which hee calleth the tower of Shechem, verse 49.

7 And when they tolde it to Iotham, hee went and stoode in the toppe of mount Gerizim, and lift vp his voyce, and cryed, and said vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

e By this parable he declareth, that those that are not ambitious, are most worthy of honour, & that the ambitious abuse their honour both to their owne destruction and others.

8 e The trees went foorth to anoynt a King ouer them, and said vnto the Olive tree, Reigne thou ouer vs.

9 But the olive tree sayde vnto them, Should I leaue my fatnesse, wherewith by me they honour God and man, and goe to aduaunce me aboue the trees?

10 Then the trees saide to the figge tree, Come thou, and be king ouer vs.

11 But the figge tree answered them, Should I forsake my sweetenesse, and my good fruite, and goe to aduaunce me aboue the trees?

12 Then saide the trees vnto the vine, Come thou, and be king ouer vs.

13 But the vine said vnto them, Should I leaue my wine, whereby I cheare God and man, and goe to aduaunce mee aboue the trees?

‖ Or, thistle, or bryer.

14 Then said all the trees vnto the ‖ bramble, Come thou, and reigne ouer vs.

15 And the bramble saide vnto the trees, If ye wil in deed anoynt me king ouer you, come, and put your trust vnder my shadowe: and if not, the f fire shall come out of the bramble, and consume the Cedars of Lebanon.

f Abimelech shall destroy the nobles of Shechem.

16 Nowe therefore, if ye doe truely and vncorruptly to make Abimelech king, and if ye haue dealt well with Ierubbaal and with his house, and haue done vnto him according to the deseruing of his hands,

17 (For my father fought for you, and ‡ aduentured his life, and deliuered you out of the hands of Midian.

‡ Ebr. he cast his life farre from him.

18 And ye are risen vp against my fathers house this day, and haue slaine his children, about seuentie persons vpon one stone, and haue made Abimelech the sonne of his mayde-seruaunt, King ouer the men of Shechem, because he is your brother)

19 If ye then haue dealt truely and purely with Ierubbaal, and with his house this day, then g reioyce ye with Abimelech, and let him reioyce with you.

g That he is your king, and you his subiects.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God h sent an euill spirite betweene Abimelech, & the men of Shechem: and the men of Shechem brake their promise to Abimelech,

h Because the people consented with the king in sheading innocent blood: therefore God destroyeth both the one and the other.

24 That the cruelties toward the seuentie sonnes of Ierubbaal and their blood might come and bee layde vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem set men in waite for him in the toppes of the mountaines: who robbed al that passed that way by them: and it was tolde Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

i Before they were afraide of Abimelechs power, and durst not goe out of the citie.

27 Therefore they i went out into the field, and gathered in their grapes, & troade them, and made merie, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed sayde, Who is Abimelech? and who is Shechem, that wee should serue him? Is hee not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should wee serue him?

29 Howe would God this people were vnder mine hand: then would I put away Abimelech. And he said to k Abimelech, Increase thine armie, and come out.

k Braggingly, as though he had bene present, or to his capteine Zebul.

30 ¶ And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore he sent messengers vnto Abimelech ‡ priuily, saying, Beholde, Gaal the sonne of Ebed and his brethren be come to Shechem, and beholde, they fortifie the citie against thee.

‡ *Ebr. craftily.*

32 Nowe therefore arise by night, thou and the people that is with thee, and lie in waite in the fielde.

33 And rise early in the morning assoone and the sunne is vp, and assault the citie: and when hee and the people that is with him, shall come out against thee, doe to him ‡ what thou canst.

‡ *Ebr. what thine hand can finde.*

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, and stoode in the entring of the gate of the citie: And Abimelech rose vp, and the folke that were with him, from lying in waite.

36 And when Gaal sawe the people, he saide to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul said vnto him, The l shadowe of the mountaines seeme men vnto thee.

l Thou art afraide of a shadowe.

37 And Gaal spake againe, & saide, See, there come folke downe ‡ by the middle of the lande, and another bande commeth by the way of the plaine of ‖ Meonenim.

‡ *Ebr. by the nauil.*

‖ *Or, charmers.*

38 Then saide Zebul vnto him, Where is now thy mouth, that said, Who is Abimelech, that wee should serue him? Is not this the people that thou hast despised? Goe out nowe, I pray thee, and fight with them.

m As their capteine.

39 And Gaal m went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and he fled before him, & many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal & his brethren that they should not dwell in Shechem.

42 ¶ And on the morowe, the people went out into the fielde: which was tolde Abimelech.

43 And he tooke the n people, and deuided them into three bandes, and layde waite in the fields, and looked, and beholde, the people were come out of the citie, and hee rose vp against them, and smote them.

n Which were of his companie.

44 And Abimelech, and the bandes that were with him, rushed forward, and stoode in the entring of the gate of the citie: and the two other bandes ran vpon all the people that were in the fielde and slew them.

45 And when Abimelech had fought against the citie all that day, hee tooke the citie, and slewe the people that was therein, and destroyed the citie and sowed o salt in it.

o That it should be vnfruitful and neuer serue to any vse.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an hold of the house of the god p Berith.

p That is, of Baal-berith, as chap. 8. 33.

47 And it was tolde Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, hee and all the people that were with him: and Abimelech tooke axes with him and cut downe boughes of trees and tooke them, and bare them on his shoulder, and sayde vnto the folke that were with him, What yee haue seene mee doe, make haste, and doe like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the holde, and set the holde on fire with them: so all the men of the towre of Shechem q died also, about a thousand men and women.

q Meaning, that all were destroyed, as well they in the towre, as the other.

50 ¶ Then went Abimelech to Thebez, and besieged Thebez, and tooke it.

51 But there was a strong tower within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went vp to the toppe of the tower.

52 And Abimelech came vnto the tower and fought against it, and went hard vnto the doore of the tower to set it on fire.

53 But a certaine woman * cast a piece of a milstone vpon Abimelechs head, and brake his braine panne.

* 2. *Sam.* 11. 21.

54 Then Abimelech called hastily his page that bare his harneis, and sayde vnto him, Drawe thy sworde & slay me, that men say not of me, A woman slew him. And his page r thrust him through, and he died.

r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednes of Abimelech, which he did vnto his father, in slaying his seuentie brethren.

57 Also all the wickednes of the men of Shechem did God bring vpon their heads. So vpon them came the s curse of Iotham the sonne of Ierubbaal.

s For making a tyrant their king.

CHAP. X.

2 Tola dieth. 5 Iair also dieth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God, 16 And he hath pitie on them.

After

AFter Abimelech there arose to defende Israel, Tola, the sonne of Puah, the sonne of ‖ Dodo, a man of Issachar which dwelt in Shamir in mount Ephraim.

‖ Or, his vncle.

2 And he ‖ iudged Israel three and twentie yere, and died, & was buried in Shamir.

‖ Or, gouerned.

3 ¶ And after him arose Iair a Gileadite, and iudged Israel two and twentie yeere.

4 And hee had thirtie sonnes that [a] rode on thirtie asse coltes, and they had thirtie cities, which are called ‖ Hauoth-iair vnto this day, and are in the land of Gilead.

a Signifying, they were men of authoritie.

‖ Or, the townes of Iair, as Deu. 3. 14.

5 And Iair died, and was buried in Kamon.

6 ¶ *And the children of Israel wrought wickednes againe in the sight of the Lorde, and serued Baalim and* Ashtaroth, & the gods of ‖ Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lorde, and serued not him.

Chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 13. 1.

‖ Or, Syria.

7 Therefore the wrath of the Lorde was kindled against Israel, and he ‖ sold them into the hands of the Philistims, and into the hands of the children of Ammon:

‖ Or, deliuered.

8 Who from that yeere vered and oppressed the children of Israel eightene yeres, [b] euen all the children of Israel that were beyonde Iorden, in the land of the Amorites, which is in Gilead.

b As the Rubenites, Gadites, and halfe the tribe of Manasseh.

9 Moreouer, the children of Ammon went ouer Iorden to fight against Iudah, and against Beniamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel [c] cried vnto the Lord, saying, We haue sinned against thee, euen because wee haue forsaken our owne God, and haue serued Baalim.

c They prayed to the Lord and confessed their sinnes.

11 And the Lorde [d] said vnto the children of Israel, Did not I deliuer you from the Egyptians and from the Amorites, from the children of Ammon and from the Philistims?

d By stirring them vp some Prophet, as Chap. 6. 8.

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and ye cried to mee, and I saued you out of their hands.

13 Yet ye *haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

Deut. 32. 15. iere. 2. 13.

14 Goe, and cry vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel sayde vnto the Lorde, We haue sinned: doe thou vnto vs whatsoeuer please thee: onely wee pray thee to deliuer vs [e] this day.

e That is, from this present danger.

16 Then they put away the strange gods from among them, and [f] serued the Lorde: and ‖ his soule was grieued for the miserie of Israel.

f This is true repentance, to put away the euill, and to serue God aright.

‖ Or, he pitied.

17 Then the children of Ammon gathered themselues together, & pitched in Gilead: and the children of Israel assembled themselues, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoeuer will begin the battell against the children of Ammon, the same shall be * head ouer all the inhabitants of Gilead.

Chap. 11. 6.

CHAP. XI.

6 Iphtah being chased away by his brethren, was after made captaine ouer Israel. 30 Hee maketh a rash vowe. 32 He vanquisheth the Ammonites, 39 And sacrificeth his daughter according to his vowe.

THen Gilead begate Iphtah, and Iphtah the Gileadite was ‡ a valiant man, but the sonne of an ‖ harlot.

‡ Ebr. a man of mightie force.

‖ Or, vitailer.

2 And Gileads wife bare him sonnes, & when the womans children were come to age, they thrust out Iphtah, and sayde vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a [a] strange woman.

a That is, of an harlot, as vers. 1.

3 Then Iphtah fled from his brethren, and dwelt in the lande of [b] Tob: and there gathered idle felowes to Iphtah, and [c] went out with him.

b Where the gouernour of the countrey was called Tob.

c Ioyned with him, as some thinke, against his brethren.

4 ¶ And in processe of time the children of Ammon made warre with Israel.

d Or, embassadours, sent for that purpose.

5 And when the children of Ammon fought with Israel, [d] the Elders of Gilead went to fet Iphtah out of the land of Tob.

6 And they sayde vnto Iphtah, [e] Come and bee our Captaine, that wee may fight with the children of Ammon.

e Men oft times are constrained to desire helpe of them, whom before they haue refused.

7 Iphtah then answered the Elders of Gilead, Did not ye hate mee, and [f] expel me out of my fathers house? howe then come you vnto mee nowe in time of your tribulation?

f Oft times those things, which men reiect, God chooseth to doe great enterprises by.

8 Then the Elders of Gilead sayde vnto Iphtah, Therefore wee turne againe to thee nowe, that thou mayest goe with vs, and fight against the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphtah sayde vnto the Elders of Gilead, If ye bring me home againe to fight against the children of Ammon, if the Lorde giue them before me, shall I be your head?

10 And the Elders of Gilead sayde to Iphtah, The Lord ‡ be witnes betweene vs, if we doe not according to thy words.

‡ Ebr. be the hearer.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his wordes before the Lorde in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the king of the children of Ammon, saying, What hast thou to doe with mee, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered vnto the messengers of Iphtah, *Because Israel tooke my land, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore restore those lands ‡ quietly.

Numb. 21. 13.

‡ Eb. in peace.

14 Yet Iphtah sent messengers againe vnto the king of the children of Ammon,

15 And said vnto him, Thus saith Iphtah, * Israel tooke not the lande of Moab, nor the land of the children of Ammon.

Deut. 2. 9.

16 But when Israel came vp from Egypt, and walked through the wildernesse vnto the red Sea, then they came to Kadesh.

17 *And Israel sent messengers vnto the King

Num. 20. 14, 20.

King of Edom, saying, Let me, I pray thee, goe through thy lande: but the King of Edom would not consent: and also they sent vnto the King of Moab, but hee would not: therefore Israel abode in Kadesh.

18 Then they went through the wildernes, and compassed the land of Edom, and the lande of Moab, and came by the East side of the lande of Moab, & pitched on the other side of Arnon. * and came not within the coast of Moab: for Arnon was the border of Moab.

Numb.21.13. and 22.24.

19 Also Israel *sent messengers vnto Sihon, King of the Amorites, the King of Heshbon, and Israel saide vnto him, Let vs passe, wee pray thee, by thy lande vnto our ‖ place.

Deut.2.26.

‖ *Or, countrey.*

20 But Sihon g consented not to Israel, that hee should goe through his coast: but Sihon gathered al his people together, and pitched in Jahaz, and fought with Israel.

g He trusted them not to goe through his countrey.

21 And the Lord God of Israel gaue Sihon and all his folke into the handes of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey:

22 And they possessed * al the coast of the Amorites, from Arnon vnto Jabbok, and from the wildernesse euen vnto Jordan.

Deut.2.36.

23 Nowe therefore the Lord God of Israel hath cast out the Amorites before his people Israel, & shouldest thou possesse it?

24 Wouldest not thou possesse that which Chemosh thy god giueth thee to possesse? So whomsoeuer the h Lorde our God driueth out before vs, them will wee possesse.

h For we ought more to beleeue and obey God, then thou thine idoles.

25 * And art thou now farre better then Balak the sonne of Zippor king of Moab? did hee not striue with Israel, and fight against them,

Num.22.2.deut. 23.4.iosh.24.9.

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundreth yeeres? why did ye not then recouer i them in that space?

i Meaning, their townes.

27 Wherefore, I haue not offended thee: but thou doest mee wrong to warre against mee. The Lorde the Iudge k bee iudge this day betweene the children of Israel, and the children of Ammon.

k To punish the offender.

28 Howbeit the King of the children of Ammon hearkened not vnto the wordes of Iphtah, which he had sent him.

29 ¶ Then the l Spirit of the Lord came vpon Iphtah, and he passed ouer to Gilead and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead hee went vnto the children of Ammon.

l That is, the spirit of strength and zeale.

30 And Iphtah m vowed a vowe vnto the Lord, and saide, If thou shalt deliuer the children of Ammon into mine handes,

m As the Apostle commendeth Iphtah for his worthy enterprise in deliuering the people, Heb.11.32. so by his rash vow and wicked performance of the same, his victory was defaced: and here we see that the sinnes of the godly do not vtterly extinguish their faith.

31 Then that thing that commeth out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shalbe the Lords, and I will offer it for a burnt offering.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his handes.

33 And he smote them from Aroer, euen till thou come to Minnith, twentie cities, and so forth to ‖ Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

‖ *Or, the plaine.*

34 ¶ Nowe when Iphtah came to Mizpeh vnto his house, beholde, his daughter came out to meete him with n timbrels and dances, which was his onely childe: he had none other, sonne, nor daughter.

n According to the maner after the victory.

35 And when he sawe her, hee o rent his clothes, and saide, Alas my daughter, thou hast brought me lowe, and art of them that trouble mee: for I haue opened my mouth vnto the Lord, and cannot goe backe.

o Being ouercome with blinde zeale, and not considering whether the vow was lawfull or no.

36 And she saide vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lorde hath auenged thee of thine enemies the children of Ammon.

37 Also she said vnto her father, Do this much for me: suffer me two moneths, that I may go to the mountaines, and p bewaile my virginitie, I and my fellowes.

p For it was counted as a shame in Israel, to die without children, and therefore they reioyced to be maried.

38 And he saide, Goe: and he sent her away two moneths: so shee went with her companions, and lamented her virginitie vpon the mountaines.

39 And after the ende of two moneths, shee turned againe vnto her father, who did with her according to his vowe which hee had vowed, and shee had knowen no man. And it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphtah the Gileadite, foure dayes in a yeere.

CHAP. XII.

6 Iphtah killeth two and fourtie thousande Ephraimites. 8 After Iphtah succeedeth Ibzan, 11 Elon, 13 And Abdon.

AND the men of Ephraim gathered themselues together, and went a Northward and sayd vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and didst not call b vs to go with thee? wee will therefore burne thine house vpon thee with fire.

a After they had passed Iorden.

b Thus ambition enuieth Gods worke in others, as they did also against Gideon, Chap.8.1.

2 And Iphtah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their hands.

3 So when I sawe that ye deliuered me not, c I put my life in mine handes, & went vpon the children of Ammon: so the Lorde deliuered them into mine handes. Wherefore then are ye come vpon mee nowe to fight against me?

c That is, I ventured my life, & when mans helpe failed, I put my trust onely in God.

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim d among the Ephraimites, and among the Manassites.

d Ye ranne from vs, and chose Gilead, and now in respect of vs, ye are nothing.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, sayde, Let mee passe, then the men of Gilead sayde vnto him, Art thou an Ephraimite?

phraimite? if he said, Nay,

6 Then said they him, Say nowe ᵉShibboleth: and he said, Sibboleth: for he could not so pronounce: then they tooke him, and slewe him at the passages of Jorden: & there fell at that time of the Ephraimites two and fortie thousand.

7 And Jphtah iudged Israel sixe yeres: then died Jphtah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ After him ᶠIbzan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes and thirtie daughters, which he sent out, and tooke in thirtie daughters from abroad for his sonnes. and he iudged Israel seuen yeeres.

10 Then Ibzan died, and was buried at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, & he iudged Israel ten yeres.

12 Then Elon the Zebulonite died, and was buried in Aialon in the countrey of Zebulun.

13 And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And hee had fortie sonnes and thirtie ‡nephewes that rode on seuentie ‖asse colts: and he iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

ᵉ Which signifieth the fall of waters, or an eare of corne.

ᶠ Some thinke that this was Boaz the husband of Ruth.

‡ *Eb. sonnes sonnes.* ‖ *Or, horsecolts.*

CHAP. XIII.

1 Israel for their wickednesse is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.

Chap. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 10. 6.

BVt the children of Israel continued to * commit wickednesse in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims fortie yeere.

a Signifying that their deliuerance came onely of God and not by mans power, *Num. 6. 2, 3.*

2 ¶ Then there was a man in Zorah of ᵖ familie of the Danites, named Manoah, whose wife was ᵃ barren, and bare not.

3 And the Angell of the Lorde appeared vnto the woman, and sayde, vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceiue, and beare a sonne.

4 And now therefore beware * that thou drinke no wine nor strong drinke, neither eate any vncleane thing.

5 For loe, thou shalt conceiue and beare a sonne, and no rasour shall * come on his head: for the child shalbe a ᵇ Nazarite vnto God from his birth: and hee shall begin to saue Israel out of the hands of the Philistims.

1. Sam. 1. 11.

b Meaning, he should be separated from the world and dedicated to God.

6 ¶ Then the wife came, and tolde her husband, saying, A man of God came vnto me, and the fashion of him was like the fashion of the angel of God exceeding ᶜ fearefull, but I asked him not whence hee was, neither told he me his name,

c If flesh be not able to abide the sight of an angel, how much lesse the presence of God?

7 But he sayd vnto mee, Behold, thou shalt conceiue & beare a sonne, & nowe thou shalt drinke no wine nor strong drinke, neither eate any vncleane thing: for the child shalbe a Nazarite to God from his birth to the day of his death.

8 Then Manoah ᵈ prayed to the Lorde and sayd, I pray thee, my Lord, let the man of God, whom thou sentest, come againe nowe vnto vs, and teach vs what we shall doe vnto the child when he is borne.

d He sheweth himselfe readie to obey Gods will, and therefore desireth to know farther.

9 And God heard the voice of Manoah, and the Angel of God came againe vnto the wife, as shee sate in the field, but Manoah her husband was not with her.

10 ¶ And the wife made haste and ranne, and shewed her husband and said vnto him, Behold, the man hath appeared vnto mee, that came vnto me ᵉ to day.

e It seemeth that the Angel appeared vnto her twise in one day.

11 And Manoah arose & went after his wife, and came to the ᶠ man, and sayd vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

f He calleth him man, because he so seemed, but he was Christ the eternall word, which at his time appointed became man.

12 Then Manoah said, Now let thy saying come to passe: but how shall wee order the child, and doe vnto him?

13 And the Angel of the Lord sayd vnto Manoah, The woman must beware of all that I sayd vnto her.

14 Shee may eate of nothing that commeth of the vinetree: she shall not drinke wine nor strong drinke, nor eate any ᵍ vncleane thing: let her obserue all that I haue commanded her.

g Anything forbidden by the Lawe.

15 Manoah then sayde vnto the Angell of the Lorde, I pray thee, let vs retaine thee, vntill we haue made ready a kid for thee.

16 And the Angel of the Lord sayd vnto Manoah, Though thou make mee abide, I will not eate of thy bread, and if thou wilt make a burnt offring, offer it vnto ʰ the Lord: for Manoah knew not that it was an angel of the Lord.

h Shewing that he sought not his owne honour, but Gods, whose messenger he was.

17 Againe Manoah sayd vnto the angel of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angell of the Lord sayd vnto him, Why askest thou thus after my name, which is ‖secret?

‖ *Or, marueilous.*

19 Then Manoah tooke a kid with a meat offring, and offered it vpon a stone vnto the Lord: & the Angel did ⁱ wonderously, whiles Manoah and his wife looked on.

i God sent fire from heaven to consume their sacrifice to confirme their faith in his promise,

20 For when the flame came vp toward heauen from the altar, the angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angell of the Lorde did no more appeare vnto Manoah and his wife.) Then Manoah knew that it was an angell of the Lord.

22 And Manoah sayde vnto his wife, *We shall surely die, because we haue seene God.

Exod. 33. 20, chap. 6. 22.

23 But his wife sayde vnto him, If the Lord would kill vs, he would not haue receiued a ᵏ burnt offring, & a meate offring of our hands, neither would hee haue shewed vs all these things, no, would nowe haue told vs any such.

k These graces that we haue receiued of God, & his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.

24 ¶ And the wife bare a sonne, & called his name Samson: and the childe grewe, and the Lord blessed him.

25 And the Spirite of the Lord began to ‖ strengthen him in the ‡ soste of Dan, betweene Zorah, and Eshtaol.

‖ *Or, to come vpon him at diuers times.*

CHAP.

CHAP. XIIII.

2 Samson desireth to haue a wife of the Philistims. 6 He killeth a lion. 13 Hee propoundeth a riddle. 19 Hee killeth thirtie. 20 His wife forsaketh him and taketh another.

NOwe Samson went downe to Timnath, and sawe a woman in Timnath of the daughters of the Philistims,

2 And hee came vp and told his father and his mother, and sayde, I haue seene a woman in Timnath of the daughters of the Philistims: nowe therefore ‡ giue mee her to wife.

‡ Ebr. take her for me to wife.

3 Then his father and his mother sayd vnto him, Is there [a] neuer a wife among the daughters of thy brethren, and among all my people, that thou must goe to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for she pleaseth me well.

a Though his parents did iustly reproue him, yet it appeareth that this was the secret worke of the Lord, verl. 4.

4 But his father and his mother knew not that it came of the Lord, that he should seeke an occasion against the [b] Philistims: for at that time the Philistims reigned ouer Israel.

b To fight against them for the deliuerance of Israel.

5 ¶ Then went Samson and his father and his mother downe to Timnath, and came to the vineyards at Timnath: and behold, a young lion roared vpon him.

6 And the spirit of the Lord [c] came vpon him, and hee tare him, as one should haue rent a kid, and had nothing in his hande, neither told hee his father nor his mother what he had done.

c Whereby he had strength and boldnesse.

7 And he went downe, and talked with the woman which was beautifull in the eyes of Samson.

8 ¶ And within a fewe dayes, when hee returned ‖ to receiue her, he went aside to see the carkeis of the lion: and beholde, there was a swarme of bees, and honie in the body of the lion.

‖ Or, to take her to his wife.

9 And he tooke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but hee told not them, that hee had taken the honie out of the bodie of the lion.

10 So his father went downe vnto the woman, and Samson made there a [d] feast: for so vsed the young men to do.

d Meaning, when he was married.

11 And whē [e] they saw him, they brought thirtie companions to be with him.

e That is, her parents or friends.

12 Then Samson said vnto them, I will nowe put foorth a riddle vnto you: and if you can declare it mee within seuen dayes of the feast, and finde it out, I will giue you thirtie sheetes, and thirtie [f] change of garments.

f To weare at feastes, or solemne dayes.

13 But if you cannot declare it me, then shall ye giue mee thirtie sheetes and thirtie change of garments. And they answered him, Put foorth thy riddle that wee may heare it.

14 And he said vnto them, Out of the eater came meate, and out the strong came sweetnesse: and they could not in three daies expound the riddle.

15 And when þ seuenth day was [g] come, they said vnto Samsons wife, Entise thine husband, that hee may declare vs the riddle, least we burne thee & thy fathers house with fire. Haue ye called vs, ‖ to possesse vs? is it not so?

g Or, drew neere: for it was the fourth day.

‖ Or, to impouerish vs.

16 And Samsons wife wept before him, and said, Surely thou hatest mee and louest me not: for thou hast put forth a riddle vnto the [h] children of my people, & hast not told it me. And he said vnto her, Behold, I haue not told it my father, nor my mother, and shall I tell it thee?

h Vnto them which are of my nation.

17 Then Samsons wife wept before him [i] seuen dayes, while their feast lasted: and when the seuenth day came, hee told her, because shee was importunate vpon him: so she told the riddle to the children of her people.

i Or, to the seuenth day, beginning at the fourth.

18 And the men of the city said vnto him the seuenth day before the sun went downe, What is sweeter then honie? and what is stronger then a lion? Then sayd hee vnto them, [k] If ye had not plowed with my heifer, ye had not found out my riddle.

k If ye had not vsed the helpe of my wife.

19 And the Spirit of the Lord came vpon him, and he went downe [l] to Ashkelon, and slew thirtie men of them, and spoyled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

l Which was one of the fiue chiefe cities of the Philistims.

20 Then Samsons wife was giuen to his companion, whom he had vsed as his friend.

CHAP. XV.

4 Samson tieth firebrands to the foxes tailes. 6 The Philistims burnt his father in law and his wife. 15 With the iawbone of an asse hee killeth a thousand men. 19 Out of a great tooth in the iawe, God gaue him water.

BVt within a while after, in the time of wheat haruest, Samson visited his wife with a kid, saying, I will [a] go in to my wife into the chamber: but her father would not suffer him to goe in.

a That is, I will vse her as my wife.

2 And her father sayd, I thought þ thou hadst hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then she? take her, I pray thee, in steade of the other.

3 Then Samson said vnto them, Now am I more [b] blameless thē the Philistims: therefore will I doe them displeasure.

b For through his father in lawes occasion, he was moued againe to take vengeance of the Philistims.

4 ¶ And Samson went out, and tooke three hundred foxes, and tooke firebrandes, and turned thē taile to taile, and put a firebrand in the midst betweene two tailes.

5 And when hee had set the brandes on fire, he sent them out into the standing corne of the Philistims, and burnt vp both the [c] rickes & the standing corne with the vineyards and olives.

c Or, that which was reaped and gathered.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in lawe of the [d] Timnite, because he had taken his wife, and giuen her to his companion. Then the Philistims came vp and [e] burnt her, and her father with fire.

d Or, the citizen of Timnath.

e So the wicked punish not vice for loue of Iustice, but for feare of danger, which els might come to them.

7 And Samson said vnto them, Though ye haue done this, yet will I be auenged of you, and then I will cease.

8 So he smote them ‖ hip and thigh with a mightie

‖ Or, horsemen and footemen.

a mightie plague: then hee went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philistims came vp, and pitched in Judah, and ‖ were spread abroad in Lehi.

‖ Or, camped.

10 And the men of Judah said, Why are yee come vp vnto vs? and they answered, To f binde Samson are we come vp, and to doe to him, as he hath done to vs.

f And so being our prisoner, to punish him,

11 Then three thousande men of Judah went to the top of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs? g Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

g Such was their grosse ignorance, that they iudged Gods great benefit to be a plague vnto them,

12 Againe they saide vnto him, Wee are come to binde thee, and to deliuer thee into the hand of the Philistims. And Samson said vnto them, Sweare vnto me, that yee will not fall vpon me your selues.

13 And they answered him, saying, No, but we will binde thee fast, h and deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new cords, and brought him from the rocke.

h Thus they had rather betray their brother, then vse the meanes that God had giuen for their deliuerance.

14 Whē he came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes loosed from his hands.

15 And hee found a i new iawbone of an asse, and put forth his hand, and caught it, and slew a thousand men therewith.

i That is, of an asse lately slaine,

16 Then Samson sayde, With the iawe of an asse are heapes vpon heapes: with the iaw of an asse haue I slaine a thousand men.

17 And when he had left speaking, he cast away the iawebone out of his hande, and called that place, ‖ Ramath-lehi.

‖ Or, the lifting vp of the iaw.

18 And hee was sore athirst, and k called on the Lord, and sayde, Thou hast giuen this great deliuerance into the hande of thy seruant: and now shall I die for thirst, and fall into the handes of the vncircumcised?

k Whereby appeareth that he did these things in faith, and so with a true zeale to glorifie God and deliuer his country.

19 Then God brake the cheeke tooth, that was in the iaw, and water came thereout: and when hee had drunke, his Spirit came againe, and he was reuiued: wherefore the name thereof is called ‖ En-hakkore, which is in Lehi vnto this day.

‖ Or, the fountaine of him that prayed.

20 And he iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

3 Samson carrieth away the gates of Azzah. 18 Hee was deceiued by Delilah. 30 He pulleth downe the house vpon the Philistims, and dieth with them.

THen went Samson to a Azzah, and saw there ‖ an harlot, and b went in vnto her.

a One of the fiue chiefe cities of the Philistims.

‖ Or, vitailer.

b That is, he lodged with her.

2 And it was told to the Azzahites, Samson is come hither. And they went about, and layd wait for him all night in the gate of the citie, and were quiet all the night, saying, Abide ‖ till the morning early, and wee shall kill him.

‖ Or, to the light of the morning.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the barres, & put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 ¶ And after this hee loued a woman by the ‖ riuer of Sorek, whose name was Delilah:

‖ Or, plaine.

5 Vnto whom came the Princes of the Philistims, and said vnto her, Entise him, and see wherein his great strength lieth, and by what meane wee may ouercome him, that wee may binde him, and punish him, and euery one of vs shall giue thee eleuen hundreth c shekels of siluer.

c Of the value of a shekel, reade Gen. 23. 15.

6 ¶ And Delilah sayde to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest bee bound, to do thee hurt.

7 Samson then answered vnto her, If they binde mee with seuen ‖ greene cordes, that were neuer dried, then shal I be weake, and be as another man.

‖ Or, new withs.

8 And the Princes of the Philistims brought her seuen greene cordes that were not dried, and she bound him therewith.

9 (And she had d men lying in wait with her in the chamber) Then she sayde vnto him, The Philistims be vpon thee, Samson. And he brake the cordes, as a threed of tow is broken, when e it feeleth fire: so his strength was not knowen.

d Certeine Philistims in a secret chamber.

e When fire cōmeth neere it,

10 ¶ After, Delilah sayd vnto Samson, See, thou hast mocked mee, and tolde mee lies. I pray thee now, f tell me wherewith thou mightest be bound.

f Though her falshood tended to make him loose his life, yet his affection so blinded him, that hee could not beware.

11 Then he answered her, If they binde me with new ropes that neuer were occupied, then shall I bee weake, and bee as an other man.

12 Delilah therefore tooke newe ropes, and bounde him therewith, and sayde vnto him, The Philistims be vpon thee, Samson: (and men lay in waite in the chamber) and hee brake them from his armes, as a threed.

13 ¶ Afterward Delilah sayde to Samson, Hitherto thou hast beguiled me, & tolde mee lies: tell mee, howe thou mightest bee bound. g And hee sayde vnto her, If thou plattedst seuen locks of mine head with the threeds of the woofe.

g It is impossible if we giue place to our wicked affections, but at length we shall be destroyed.

14 And she fastened it with a pinne, and sayde vnto him, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and went away with the ‖ pinne of the webbe and the woofe.

‖ Or, beame.

15 Againe she said vnto him, How canst thou say, h I loue thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not tolde me wherein thy great strength lieth.

h For this Samson vsed to say, I loue thee.

16 And because shee was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

i Thus his immoderate affections toward a wicked woman caused him to loose Gods excellent gifts, and become slaue vnto them, whome he should haue ruled.

17 Therefore hee tolde her all his i heart, and sayd vnto her, There neuer came raxe vpon mine head: for I am a Nazarite vnto God from my mothers woombe: therefore

therefore if I be shauen, my strength will goe from mee, and I shall be weake, and be like all other men.

18 And when Delilah sawe that hee had tolde her all his heart, shee sent, and called for the Princes of the Philistims, saying, Come vp once againe: for hee hath shewed me all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and she called a man, and made him to shaue off the seuen lockes of his head, and she began to vexe him, and his strength was [k] gone from him.

20 Then she said, The Philistims be vpon thee, Samson. And he awoke out of his sleepe, and thought, I will goe out now as at other times, and shake my selfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and he did grinde in the prison house.

22 And the haire of his head beganne to [l] grow againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemie into our hands.

24 Also when the people sawe him, they praysed their god: for they sayde, Our god hath deliuered into our handes our enemie and destroyer of our countrey, which hath slaine many of vs.

25 And when their hearts were merie, they said, Call Samson, that he may make vs pastime. So they called Samson out of the prison house, and he [m] was a laughing stocke vnto them, & they set him betweene the pillars.

26 Then Samson said vnto the seruant that led him by the hand, Leade me, that I may touche the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the Princes of the Philistims: also vpon the roofe were about three thousande men and women that beheld while Samson [‖] played)

28 Then Samson called vnto the Lord, and sayd, O Lord God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen mee at this time onely, that I may be [‡] at once [n] auenged of the Philistims for my two eyes.

29 And Samson layde holde on the two middle pillars whereupon the house stood, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then said Samson, [o] Let me lose my life with the Philistims: and he bowed him with all his might, and the house fell vpon the Princes, and vpon all the people that were therein. So the dead which he slew at his death were moe then they which hee had slaine in his life.

31 Then his brethren, and all the house of his father came downe and tooke him, and brought him vp and buried him betweene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twentie yeeres.

k Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

l Yet had he not his strength againe, till he had called vpon god, and reconciled himselfe.

m Thus by Gods iust iudgements they are made slaues to infidels which neglect their vocation in defending the faithfull.

‖ Or, was mocked.

‡ Ebr. take one vengeance.

n According to my vocation, which is to execute Gods iudgements vpon the wicked.

o He speaketh not this of despaire, but humbling himselfe for neglecting his office and the offence thereby giuen.

CHAP. XVII.

3 Michahs mother according to her vowe made her sonne two idoles. 5 He made his sonne a Priest for his idoles. 10 And after he hired a Leuite.

THere [a] was a man of mount Ephraim, whose name was Michah,

2 And he said vnto his mother, The eleuen hundreth shekels of siluer that were taken from thee, for the which thou cursedst, and spakest it, euen in mine hearing, behold, the siluer is with mee, I tooke it. Then his mother sayde, Blessed bee my sonne of the Lord.

3 And when hee had restored the eleuen hundreth shekels of siluer to his mother, his mother said, I had dedicate the siluer to the Lorde of mine hande for my sonne, to make [b] a grauen and molten image. Now therefore I will giue it thee againe.

4 And when he had restored the money vnto his mother, his mother tooke two hundreth shekels of siluer, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an* [c] Ephod, and* [d] Teraphim, and ‡ consecrated one of his sonnes, who was his Priest.

6 * In those dayes there was no [e] king in Israel, but euery man did that, which was good in his owne eyes.

7 ¶ There was also a young man out of Beth-lehem Iudah, [f] of the familie of Iudah, who was a Leuite, and sojourned there.

8 And the man departed out of the citie, euen out of Beth-lehem Iudah, to dwell where he could finde a place: and as he journeyed, hee came to mount Ephraim to the house of Michah.

9 And Michah sayde vnto him, Whence commest thou? And the Leuite answered him, I come from Beth-lehem Iudah, and go to dwell where I may finde a place.

10 Then Michah sayd vnto him, Dwell with mee, and bee vnto mee a father and a Priest, and I will giue thee tenne shekels of siluer by yeere, and a sute of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was [h] content to dwell with the man, and the young man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the young man was his Priest, & was in the house of Michah.

13 Then said Michah, Nowe I know that the Lord will be [i] good vnto me, seeing I haue a Leuite to my Priest.

a Some thinke this historie was in the time of Othniel, or as Iosephus writeth, immediatly after Ioshua.

b Contrary to the commandement of God, & true religion practised vnder Iosh ua, they forsooke the Lord and fell to idolatrie.

Chap. 8.27.

c He would seruе both God and idoles.

Gen. 31.19.

Hose 3.4.

d By Teraphim some vnderstand certeine idoles, hauing the likenesse of a man, but others vnderstand thereby, all maner of things and instruments belonging vnto those, who sought for any answere at Gods hands, as Chap. 18, 5, 6.

‡ *Ebr. filled the hand of one.*

Chap. 21.25.

e For where there is no magistrate fearing God, there can be no true religion, nor order.

f Which Bethlehem was in the tribe of Iudah.

g For in those dayes the seruice of God was corrupt in all estates, and the Leuites were not looked vnto.

h Not considering that he forsooke the true worshipping of God for to mainteine his owne bellie.

i Thus the idolaters perswade themselues of Gods fauour, when indeed he doth detest them.

CHAP.

CHAP. XVIII.

2 The children of Dan send men to search the land, 11 Then come the sixe hundreth and take the gods and the Priest of Michah away. 27 They destroy Laish, 28 They build it againe, 30 And set vp idolatrie.

IN those dayes there was no [a] king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their families, fiue men out of their coastes, euen men expert in warre, out of Zorah and Eshtaol, to viewe the land, and search it out, and said vnto them, [b] Goe, and search out the lande. Then they came to mount Ephraim, to the house of Michah and lodged there.

3 When they were in the house of Michah, they knewe the [c] voyce of the young man the Leuite: and being turned in thither, they said vnto him, Who brought thee hither? or what makest thou in this place? and what hast thou to doe here?

4 And he answered them, Thus & thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Againe they said vnto him, Aske counsell now of God, that we may know whether the way which we goe, shal be prosperous.

6 And the Priest said vnto them, [d] Goe in peace: for the Lorde guideth your way which ye goe.

7 Then the fiue men departed and came to Laish, & saw the people that were therein, which dwelt carelesse, after the maner of the Zidonians, quiet and sure, because no man [†] made any trouble in the land, or vsurped any dominion: also they were farre from the Zidonians, and had no businesse with other men.

8 ¶ So they came againe vnto their brethren, to Zorah and Eshtaol: and their brethren saide vnto them, What haue ye done?

9 And they answered, Arise that wee may goe vp against them: for we haue seene the land, and surely it is very good, & [e] doe ye sit still? be not slouthfull to goe and enter to possesse the land:

10 (If ye will goe, ye shall come vnto a careless people, and the countrey is large) for God hath giuen it into your hand. It is a place which doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the familie of the Danites, from Zorah and from Eshtaol, sixe hundreth men appointed with instruments of warre.

12 And they went vp, and pitched in Kiriath-iearim in Iudah: wherefore they called that place, ‖ Mahaneh Dan vnto this day: and it is behinde Kiriath-iearim.

13 And they went thence vnto mount Ephraim, & came to the house of Michah.

14 Then answered the fiue men, that went to spie out the countrey of Laish, and saide vnto their brethren, [f] Knowe ye not, that there is in these houses an Ephod, and Teraphim, and a grauen and a molten image? Nowe therefore consider what ye haue to doe.

15 And they turned thitherward & came to the house of the young man the Leuite, euen vnto the house of Michah, and saluted him peaceably.

16 And the sixe hundred men appointed with their weapons of warre, which were of the children of Dan, stoode by the entring of the gate.

17 Then the fiue men that went to spie out the lande, went in thither, and tooke the [g] grauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entring of the gate with the sixe hundred men that were appointed with weapons of warre,

18 And the other went into Michahs house, and fet the grauen image, the Ephod and the Teraphim, and the molten image. Then saide the Priest vnto them, What doe ye?

19 And they answered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shouldest be a Priest vnto the house of one man, or that thou shouldest be a Priest vnto a tribe and to a familie in Israel?

20 And the Priests heart was glad, and he tooke the Ephod and the Teraphim, and the grauen image, and went among the [h] people.

21 And they turned and departed, and put the children, and the cattel, and the substance [i] before them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses nere to Michahs house, gathered together, & pursued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces, and said vnto Michah, What aileth thee, that thou makest an outcrie?

24 And he said, Ye haue taken away my [k] gods, which I made, and the Priest, & go your wayes: and what haue I more? how then say ye vnto me, What aileth thee?

25 And the children of Dan saide vnto him, Let not thy voice be heard among vs, lest [‡] angry fellowes runne vpon thee, and thou lose thy life with the liues of thine houshold.

26 So the children of Dan went their wayes: and when Michah sawe that they were too strong for him, he turned & went backe vnto his house.

27 And they tooke the [l] things which Michah had made, and the Priest which he had, & came vnto Laish, vnto a quiet people and without mistrust, & smote them with the edge of the swoorde, and burnt the citie with fire:

28 And there was none to [‖] helpe, because [m] Laish was farre from Zidon, & they had no businesse with other men: also it was in the valley that lieth by Beth-rehob. After, they built the citie, and dwelt therein,

29 *And called the name of the citie Dan, after the name of Dan their father, which was

a Meaning, no ordinarie magistrate to punish vice according to Gods word.

b For the portion which Iosh̄ua gaue them, was not sufficient for all their tribe.

c They knew him by his speech that hee was a stranger there.

d Thus God granteth the idolaters somtime their requests to their destruction that delight in errours.

† *Ebr. made them ashamed.*

e Lose ye this good occasion through your slouthfulnesse?

Or, the tents of Dan.

Because they before had had good successe, they would that their brethren should be encouraged by hearing the same tidings.

f So superstition blinded them, that they thought Gods power was in these idoles, & that they should haue good successe by them, though by violence and robberie they did take them away.

g With the sixe hundred men.

i Suspecting them that did pursue them.

k This declareth what opinion the Idolaters haue of their idoles.

‡ *Ebr. Who haue their heart bitter.*

l Meaning, the idoles, as vers. 18.

‖ *Or, deliuer them.*

m Which after was called Cesarea Philippi.

Iosh. 19. 47.

was borne vnto Israel: howbeit the name of the citie was Laish at the beginning.

30 Then the children of Dan set them vp the [n] grauen image: and Jonathan the sonne of Gershom, the sonne of Manasseh and his sonnes were the Priestes in the tribe of the Danites vntill the day of the [o] captiuitie of the land.

31 So they set them vp þ grauen image, which Michah had made, all the while the house of God was in Shiloh.

n Thus in stead of giuing glory to God, they attributed the victorie to their idoles, and honoured them therefore.

o That is, till the Arke was taken, 1. Sam. 5. 1.

CHAP. XIX.

1 A Leuites wife being an harlot, forsooke her husband, and he tooke her againe. 25. At Gibeah she was most villanously abused to the death. 29 The Leuite cutteth her in pieces, and sendeth her to the twelue tribes.

Chap. 17. 6. and 18. 1.

ALso in those dayes, * when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a *concubine out of Beth-lehem Judah,

Gene. 25. 6.

2 And his concubine played the whore ‡ there, and went away from him vnto her fathers house to Beth-lehem Judah, and there continued þ space of foure moneths.

‡ Ebr. besides him: to wit, with others.

3 And her husband arose and went after her, to speake ‡ friendly vnto her, and to bring her againe: he had also his seruant with him, and a couple of asses: and she brought him vnto her fathers house: and when the yong womans father sawe him, he reioyced ‖ of his comming.

‡ Ebr. to her heart.

‖ Or, at his meeting.

4 And his father in lawe, the yong womans father retained him: and he abode with him three dayes: so they did eate and drinke and lodged there.

5 ¶ And when the fourth day came, they arose earely in the morning, and ‡ prepared to depart: then the yong womans father said vnto his sonne in lawe, ‖ Comfort thine heart with a morsell of bread, & then goe your way.

‡ Ebr. rose vp.

‖ Or, strengthen.

6 So they sate downe, and did eate and drinke both of them together. And þ [a] yong womans father said vnto þ man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

a That is, his concubines father.

7 And when the man rose vp to depart, his father in lawe ‖ was earnest: therefore he returned, and lodged there.

‖ Or, compelled him.

8 And he arose vp earely the fift day to depart, and the yong womans father said, [b] Comfort thine heart, I pray thee: and they tarried vntill after midday, and they both did eate.

b Meaning, that he should refresh himselfe with meate, as verse 5.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in lawe, the yong womans father said vnto him, Beholde nowe, the day ‡ draweth toward euen: I pray you, tarrie all night: beholde ‖ the sunne goeth to rest: lodge heere, that thine heart may be merie, and to morowe get you earely vpon your way, and goe to thy [c] tent.

‡ Ebr. is weake. ‖ Or, the day lodgeth.

c To wit, to the towne or citie where he dwelt.

10 But the man would not tarry, but arose and departed, and came ouer against Jebus, (which is Jerusalem) and his two asses laden, & his concubine were with him.

11 When they were neere to Jebus, the day ‖ was sore spent, and the seruant saide vnto his master, Come I pray thee, and let vs turne into this citie of the Jebusites, and lodge all night there.

‖ Or, went downe.

12 And his master answered him, [d] We will not turne into the citie of strangers that are not of the children of Israel, but we will goe foorth to Gibeah.

d Though in these dayes there were most horrible corruptions, yet very necessitie coulde not compel them to haue to doe with them that professed not the true God.

13 And he said vnto his seruant, Come, & let vs drawe neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forwarde vpon their way, & the sunne went downe vpon them neere to Gibeah, which is in Beniamin.

15 ¶ Then they turned thither to goe in, and lodge in Gibeah: and when he came, he sate him downe in a streete of the citie: for there was no man that ‖ tooke them into his house to lodging.

‖ Or, gathered them.

16 And beholde, there came an olde man from his worke out of þ fielde at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of [e] Jemini.

e That is, of the tribe of Beniamin.

17 And when he had lift vp his eyes, he sawe a ‖ wayfaring man in the streetes of the citie: then this olde man said, Whither goest thou, and whence camest thou?

‖ Or, a man walking.

18 And he answered him, We came from Beth-lehem Judah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Judah, and goe nowe to the [f] house of the Lorde: and no man receiueth me to house,

f To Shiloh or Mizpeh, where the Arke was.

19 Although we haue straw and prouender for our asses, and also bread & wine for me and thine handmaide, and for the boy that is with thy seruant: we lacke nothing.

20 And the olde man saide, ‖ Peace be with thee: as for all that thou lackest, shalt thou finde with me: onely abide not in the streete all night.

‖ Or, be of good comfort.

21 ¶ So he brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.

22 And as they were making their hearts merry, beholde, the men of the citie, ‡ wicked men, beset the house round about, and [g] smote at the doore, and spake to this old man, the master of the house, saying, Bring forth the man that came into thine house, that we may knowe him.

‡ Ebr. men of Belial: that is, giuen to all wickednes.

g To the intent they might breake it. Gene. 19. 6.

23 ¶ And this man the master of þ house went out vnto them, and saide vnto them, Nay, my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, doe not this villenie.

24 Beholde, here is my daughter, a virgin, and his concubine: them will I bring out now, [h] and humble them, & doe with them what seemeth you good: but to this man doe not this villenie.

h That is, abuse them, as Gen. 19. 8.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her, and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and [i] fell downe at the doore of the mans house where her Lorde was, till the

i She fell dow dead, as verse

the light day.

27 And her ‖ lord arose in the morning, and opened the doores of the house, & went out to goe his way, and beholde, the woman his concubine was ‖ dead at the doore of the house, and her handes lay vpon the threshold.

28 And he sayd vnto her, Vp and let vs goe: but she answered not. Then he tooke her vp vpon the asse, and the man rose vp, and went vnto his [k] place.

29 And when he was come to his house, he tooke a knife, and laied hand on his concubine, and deuided her in pieces with her bones into twelue partes, and sent her throw all quarters of Israel.

30 And all that sawe it, said, There was no [l] such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP. XX.

1 The Israelites assemble in Mispeh, to whom the Leuite declareth his wrong. 13 They send for them that did the villanie. 25 The Israelites are twise ouercome, 46 And at length get the victorie.

THen * all the children of Israel went out, and the congregation was gathered together as [a] one man, from Dan to Beersheba, with the land of Gilead, vnto the [b] Lord in Mizpeh.

2 And the chiefe of all the people, & all the tribes of Israel assembled in the Congregation of the people of God foure hundreth thousand footmen that [c] drew sword.

3 (Now the children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel [d] said, How is this wickednesse committed?

4 And the same Leuite, the womans husband that was slaine, answered, and sayde, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And the ‖ men of Gibeah arose against me, and beset the house round about vpon me by night, thinking to haue slain me, and haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent [e] her throughout all the countrey of the inheritance of Israel: for they haue committed abomination and villanie in Israel.

7 Beholde, yee are all children of Israel: giue your aduise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his [f] house.

9 But now this is that thing which we will doe to Gibeah: we will goe vp by lot against it.

10 And we will take ten men of the hundreth throughout all the tribes of Israel, and an hundreth of the thousand, and a thousand of tenne thousand to bring [g] vitaile for the people, that they may do (when they come to Gibeah of Beniamin) according to all the villanie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the citie, knit together as one man.

12 And the tribes of Israel sent men throw all the [h] tribe of Beniamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euil from Israel: but the children of Beniamin [i] would not obey the voyce of their brethren the children of Israel.

14 But the children of Beniamin gathered themselues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Beniamin were numbred at that time out of the cities fiue and twentie thousand men that drewe swoorde, beside the inhabitants of Gibeah, which were numbred seuen hundreth chosen men.

16 Of all this people were seuen hundreth chosen men, being * left handed: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel, beside Beniamin, were numbred foure hundreth thousand men that drew swoord, euen all men of warre.

18 And the children of Israel arose, and went vp [k] to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Beniamin? And the Lord said, Iudah shalbe first.

19 Then the children of Israel arose vp early, and camped against Gibeah.

20 And the men of Israel went out to battell against Beniamin, and the men of Israel put themselues in arap to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, & slew downe to the ground of the Israelites that day [l] two and twenty thousand men.

22 And the people, the men of Israel plucked vp their hearts, and set their battel againe in arap in the place where they put them in arap in the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lorde, saying, Shall I goe againe to battell against the children of Beniamin my brethren? and the Lord said, Goe vp against them)

24 ¶ Then the children of Israel came neere against the children of Beniamin the second day.

25 Also the second day Beniamin came forth to meete them out of Gibeah, and slue downe to the ground of the children of Israel againe eighteene thousand men: ‡ all they could handle the sword.

26 Then all the children of Israel went vp, and all the people came also vnto the house of God, and wept and sate there before the Lord, and fasted that day vnto the euening, & offred burnt offrings and peace offrings before the Lord.

27 And the children of Israel asked the Lorde (for [m] there was the Arke of the couenant of God in those dayes,

28 And Phinehas the sonne of Eleazar,

Or, husband.

Or, fallen.

k Meaning, some vnto mount Ephraim.

l For this was like the sinne of Sodome, for the which God rained downe fire and brimstone from heauen.

Iosh. 10. 9.

a That is, all with one consent.

b To aske counsell.

c Ebr. corners.

d Meaning, men able to handle their weapon.

e To the Leuite.

Or, chiefe, or, leader.

f That is, her pieces, to euery tribe a piece, Chap. 19. 29.

g Before we haue reuenged this wickednesse.

h That is, euery familie of the tribe.

i Because they would not suffer the wicked to be punished, they declared themselues to maintaine them in their euill, and therfore were all iustly punished.

Chap. 3. 15.

k That is, to the arke, which was in Shiloh: some thinke, in Mizpeh, as verse 1.

l This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.

‡ Ebr. all they drawing the sword.

m To wit, in Shiloh.

the sonne of Aaron ª stood before it at that time) saying, Shall I yet goe any more to battell against the children of Beniamin my brethren, or shall I cease? And the Lord said, Goe vp: for to morow I will deliuer them into your hand.

29 And Israel set men to lie in wayte round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put themselues in aray against Gibeah, as at other times.

31 Then the children of Beniamin coming out against the people, were ᵒdrawen from the citie: and they began to smite of the people and kill as at other times, euen vp the wayes (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

32 (For the children of Beniamin said, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee and plucke them away from the citie vnto the ᵖwayes.)

33 And all the men of Israel rose vp out of their place, and put themselues in aray at Baal-tamar: and the men that laie in waite of the Israelites came forth of their place, euen out of the medowes of Gibeah,

34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, and the battell was sore: for they knew not that the ᑫeuill was neere them.

35 ¶ And the Lord smote Beniamin before Israel, and the children of Israel destroyed of the Beniamites the same day fiue and twentie thousand and an hundreth men: all they could handle the sword.

36 So the children of Beniamin saw that they were striken downe: for the men of Israel ʳgaue place to the Beniamites, because they trusted to the men that laie in waite, which they had laid beside Gibeah.

37 And they that lay in waite hasted, and brake forth toward Gibeah, and the embushment ſdrew themselues along, & smote all the citie with the edge of the sword.

38 Also the men of Israel had appointed a certain time with the embushments, that they should make a great flame, and smoke rise vp out of the citie.

39 And when the men of Israel retired in the battel, Beniamin began to smite and kill of the men of Israel about thirtie persons: for they said, Surely they are striken downe before vs, as in the first battell.

40 But when the flame began to arise out of the citie, as a pillar of smoke, the Beniamites looked backe, and behold, the flame of the citie began to ascend vp to heauen.

41 Then the men of Israel turned ᵗagaine, & the men of Beniamin were astonied: for they saw that euil was neere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wilderneſſe, but the battell ouertooke them: also they which came out of the cities, slew them ᵘ among them.

43 Thus they compassed the Beniamites about, and ſchased them at ease, and ouerran them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Beniamin eighteene thousand men, which were all men of warre.

45 And they turned and fled to the wildernes vnto the rocke of Rimmon: and the Israelites ˣ gleaned of them by the way fiue thousand men, and pursued after them vnto Gidom, and slew two thousand men of them,

46 So that all that were slaine that day of Beniamin, were ʸ fiue and twentie thousand men that drew sword, which were all men of warre:

47 * But sixe hundreth men turned and fled to the wildernes vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Beniamin, & smote them with the edge of the sword from the men of the citie vnto the beastes, and all that came to hand: also they set on fire all the ᶻcities that they could come by.

CHAP. XXI.

1 The Israelites sweare that they will not marry their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and giue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

MOreouer, the men of Israel ª sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God, and abode there till euen before God, and lift vp their voyces, and wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morow the people rose vp and made there an ᵇaltar, and offered burnt offrings and peace offrings.

5 Then the children of Israel said, Who is hee among all the tribes of Israel, that came not vp with the congregation vnto the Lorde? for they had made a great othe concerning him that came not vp to the Lorde to Mizpeh, saying, Let him die the death.

6 And the children of Israel ᶜ were sory for Beniamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we doe for wiues to them that remaine, seeing we haue swoone by the Lord, that wee will not giue them of our daughters to wiues?

8 Also they said, Is there any of ᵖ tribes of Israel that ᵈ came not vp to Mizpeh to the Lord? and behold, there came none of Iabeth Gilead vnto the hoste & to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabeth Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the ǂ most valiant, and commanded them, saying, Goe, and smite ᵖ inhabitants of Iabeth Gilead with the edge of the sword, both women, and children.

n Or, serued in the Priests office at those dayes: for the Iewes write, that he liued three hundreth yeeres.

o By the policie of the children of Israel.

p Meaning, crosse wayes or pathes to diuers places.

q They knew not that Gods iudgement was at hand to destroy them.

r Retired to draw them after.

ſOr, made a long sound with a trumpet.

t For they were waxen hardy by the two former victories.

u And withstood their enemies.

ª For they were compassed in on euery side.

ſOr, drawe them from the citie.

x They slew them by one and one, as they were scattered abroad

y Besides eleuen hundreth that had bene slaine in the former battels. *Chap. 21. 15.*

z If they belonged to the Beniamites.

a This oth came of rashnesse, and not of iudgement: for after they brake it, in shewing secretly the meanes to marrie with certaine of their daughters.

b According to their custome, when they would consult with the Lord.

c Or, repented that they had destroyed their brethren, as appeareth, vers. 15.

d Condemning them to be faultours of vice, which would not put their hand to punish it.

ǂ *Ebr. children of strength.*

Numb. 31, 17.

11 *And this is it that ye shal do: ye shall vtterly destroy all the males and all the women that haue lien by men.

12 And they founde among the inhabitants of Jabesh Gilead foure hundreth maydes, virgins that had knowen no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole congregation sent and spake with the children of Beniamin that were in the rocke of Rimmon, and called ‖ peaceably vnto them:

14 And Beniamin came againe at that time, & they gaue them wiues which they had saued aliue of the women of Jabesh Gilead: but they had not [f] so enow for them.

15 And the people were sorie for Beniamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wiues to the remnant? for the women of Beniamin are destroyed.

17 And they said, There must be an [g] inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit wee may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed bee hee, that giueth a wife to Beniamin.

19 Therefore they said, Beholde, there is a feast of the Lord euery yeere in Shiloh in a place, which is on the [h] Northside of Bethel, and on the Eastside of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded the children of Beniamin, saying, Goe, and lie in waite in the vineyards.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, & catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And [i] when their fathers or their brethren come vnto vs to complaine, wee will say vnto them, Haue pitie on them for our sakes, because we reserued not to euery man his wife in the warre, and because yee haue not giuen vnto them hitherto, yee haue sinned.

23 And the children of Beniamin did so, & tooke wiues of them that danced according to their [k] number: which they tooke & went away, & returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his familie, & went out from thence euery man to his inheritance.

25 *In those dayes there was no king in Israel, but euery man did that which was good in his eyes.

e To wit, about foure moneths after the discomfiture, Chap. 20. 47.

‖ Or, friendly.

f For there lacked two hundreth.

g Beniamin must be reserued to haue the twelfth portion in the inheritance of Iacob.

h He describeth the place where the maydes vsed yeerely to dance, as the maner then was, and to sing Psalmes and songs of Gods workes among them.

i Though they thought hereby to perswade men that they kept their othe, yet before God it was broken.

k Meaning, two hundreth.

*Chap. 17. 6. and 18. 1. and 19. 1.

The booke of Ruth.

THE ARGVMENT.

THis booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set foorth the state of the Church which is subiect to manifolde afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whome the Lorde Iesus did vouchsafe to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one sheepefold, and one sheepeheard. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

Elimeleh goeth with his wife and children into the land of Moab. 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

‡ Ebr. iudged.

a In the land of Canaan.

b In the tribe of Iudah, which was also called Bethlehem Ephrathah, because there was another citie so called in the tribe of Zebulun.

c By this wonderfull prouidence of God Ruth became one of Gods household, of whome Christ came.

IN the time that the Iudges ‡ ruled, there was a dearth in the [a] land, & a man of Beth-lehem [b] Iudah went for to sojourne in the countrey of Moab, he, and his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the lande of Moab, they continued there.

3 Then Elimeleh the husband of Naomi died, & she remained [b] with two sonnes.

4 Which tooke them wiues of the [c] Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon & Chilion died also both twaine: so the woman was left destitute of her two sonnes, and of her husband.

6 ¶ Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lorde had [d] visited his people, and giuen them bread.

d By sending them plentie againe.

7 Wherefore she departed out of the place where she was, and her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters in lawe, Goe, returne eche of you vnto her owne mothers house: the Lorde shewe fauour vnto you, as ye haue done with the dead, and with me.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath respected to the ease of the body, then to the comfort of the soule.

9 The Lorde graunt you that you may finde rest, either of you in the house of her husband. And when she kissed them, they lift vp their voyces and wept.

10 And they saide vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi saide, Turne againe, my daughters: for what cause will yee goe with mee? are there any more sonnes in

mp wombe, that they may bee your huſbandes?

12 Turne againe, my daughters: goe your way: for I am too olde to haue an huſband. If I ſhould ſay, I haue hope, and if I had an huſband this night: yea, if I had borne ſonnes,

13 Would ye tary for them, till they were of age? would ye be deferred for them from taking of huſbandes? nay my daughters: for it grieueth mee ‖ much for your ſakes that the hande of the Lorde is gone out againſt me.

‖ Or, more then you.

14 Then they lift vp their voice & wept againe, and Orpah [f] kiſſed her mother in lawe, but Ruth abode ſtill with her.

f When ſhe tooke leaue and departed.

15 And Naomi ſaide, Beholde, thy ſiſter in law is gone backe vnto her people and vnto her gods, [g] returne thou after thy ſiſter in lawe.

g No perſwaſions can preuaile to turne them backe from God, whom he hath choſen to be his.

16 And Ruth anſwered, Intreate me not to leaue thee, nor to depart from thee: for whither thou goeſt, I will goe: and where thou dwelleſt, I will dwell: thy people ſhall be my people, and thy God my God.

17 Where thou dieſt, will I die, and there will I be buried. the Lorde doe ſo to me and more alſo, if ought but death depart thee and mee.

18 ¶ When ſhe ſawe that ſhee was ſtedfaſtly minded to goe with her, ſhe left ſpeaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was [h] noyſed of them through all the citie, and they ſayd, Is not this Naomi?

h Whereby appeareth that ſhe was of a great familie and of good reputation.

20 And ſhe anſwered them, Call me not ‖ Naomi, but call mee ‖ Mara: for the Almightie hath giuen me much bitternes.

‖ Or, beautifull. ‖ Or, bitter.

21 I went out full, and the Lorde hath cauſed mee to returne emptie: why call yee me Naomi, ſeeing the Lorde hath humbled me, and the Almightie hath brought me vnto aduerſitie?

22 So Naomi returned, and Ruth the Moabiteſſe her daughter in lawe with her, when ſhe came out of the countrey of Moab: and they came to Beth-lehem in the beginning of [i] barly harueſt.

i Which was in the moneth Niſan, that conteineth part of March and part of April.

CHAP. II.

1 Ruth gathereth corne in the fieldes of Boaz. 8 The gentlenes of Boaz toward her.

THen Naomis huſband had a kinſman one of great [a] power of the family of Elimelech, and his name was Boaz.

a Both for vertue, authoritie and riches.

2 And Ruth the ‖ Moabiteſſe ſaide vnto Naomi, I pray thee, let me goe to the field, and [b] gather eares of corne after him, in whoſe ſight I finde fauour. And ſhe ſaid vnto her, Goe my daughter.

b This her humilitie declareth her great affection toward her mother in lawe, foraſmuch as ſhe ſpareth no paineful diligence to get both their liuings.

3 ¶ And ſhee went, and came & gleaned in the fielde after the reapers, and it came to paſſe, that ſhee met with the portion of the fielde of Boaz, who was of the family of Elimelech.

4 And beholde, Boaz came from Beth-lehem, and ſaid vnto the reapers, The Lorde be with you: and they anſwered him, The Lord bleſſe thee.

5 Then ſaide Boaz vnto his ſeruant that was appointed ouer the reapers, Whoſe maide is this?

6 And the ſeruaunt that was appointed ouer the reapers, anſwered, and ſaid, It is the Moabitiſh maide, that came with Naomi out of the countrey of Moab:

7 And ſhe ſaid vnto vs, I pray you, let me gleane and gather after the reapers ‖ among the ſheaues: ſo ſhe came, and hath continued frō that time in the morning vnto nowe, ſaue that ſhe tarried a litle in the houſe.

‖ Or, certaine handfull.

8 ¶ Then ſaid Boaz vnto Ruth, Heareſt thou, my daughter? goe to none other field to gather, neither goe from hence: but abide here by my maydens.

9 [c] Let thine eies be on the field that they doe reape, and goe thou after the maidens. Haue I not charged the ſeruants, that they touch thee not? Moreouer, when thou art a thirſt, goe vnto the veſſels, and drinke of that which the ſeruants haue drawen.

c That is, take heede in what fielde they doe reape.

10 Then ſhee fell on her face, and bowed her ſelfe to the ground, and ſayde vnto him, Howe haue I founde fauour in thine eyes, that thou ſhouldeſt knowe me, ſeeing I am [d] a ſtranger?

d Euen of the Moabites, which are enemies to Gods people.

11 And Boaz anſwered, & ſaid vnto her, All is tolde and ſhewed mee that thou haſt done vnto thy mother in lawe, ſince the death of thine huſband, & howe thou haſt left thy father and thy mother, and the land where thou waſt borne, and art come vnto a people which thou kneweſt not in time paſt.

12 The Lord recompenſe thy worke, and a full reward be giuen thee of the Lord God of Iſrael, vnder whoſe [e] wings thou art come to truſt.

e Signifying, that ſhe ſhall neuer want any thing if ſhe put her truſt in God, and liue vnder his protection.

13 Then ſhe ſaide, Let me finde fauour in thy ſight, my Lord: for thou haſt comforted me & ſpoken comfortably vnto thy maide, though I be not like to one of thy maydes.

14 And Boaz ſaid vnto her, At the meale time come thou hither, & eate of the bread, and dip thy morſell in the vineger. And ſhe ſate beſide the reapers, and hee reached her parched corne: and ſhee did eate, and was ſufficed, and [f] left thereof.

f Which ſhe brought home to her mother in lawe.

15 ¶ And when ſhe aroſe to gleane, Boaz commaunded his ſeruants, ſaying, Let her gather among the ſheaues, and doe not rebuke her.

16 Alſo let fal ſome of the ſheaues for her, and let it lie, that ſhee may gather it vp, and rebuke her not.

17 So ſhe gleaned in the field vntill euening, and ſhe threaſhed that ſhee had gathered, and it was about an [*] Ephah of barley. *Exod. 16. 36.*

18 ¶ And ſhee tooke it vp, and went into the citie, and her mother in lawe ſawe what ſhee had gathered: Alſo ſhee tooke foorth, and gaue to her that which ſhee had reſerued, when ſhe was ſufficed.

g To wit, of her bagge, as is in the Chalde text.

19 Then her mother in lawe ſayde vnto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he, that knewe thee. And ſhe ſhewed her mother in lawe, with whome ſhe had wrought, & ſaid, The mans name with whome I wrought to day, is Boaz.

20 And Naomi ſaid vnto her daughter in lawe,

lawe, Blessed be he of the Lorde: for hee ceaseth not to doe good to the liuing and to the b dead. Againe Naomi saide vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabitesse saide, Yee saide also certainely vnto me, Thou shalt be with my seruants, vntill they haue ended all mine harueſt.

22 And Naomi answered vnto Ruth her daughter in lawe, It is best, my daughter, that thou goe out with his maides, that they ‖meet thee not in another field.

23 Then shee kept her by the maides of Boaz, to gather vnto the end of barley harueſt, and of wheat harueſt, and ‖ dwelt with her mother in lawe.

CHAP. III.

1 *Naomi giueth Ruth counsell.* 8 *She sleepeth at Boaz feete.* 12 *He acknowledgeth himselfe to be her kinseman.*

AFterward Naomi her mother in lawe saide vnto her, My daughter shall not I seeke a rest for thee, that thou maiest prosper?

2 Now also is not Boaz our kinsman, with whose maides thou wast? behold, he winoweth barley to night in the ‖ flooze.

3 Wash thy selfe therefore, and annoint thee, and put thy rayment vpon thee, and get thee downe to b flooze: let not the b man know of thee, vntill hee haue left eating and drinking.

4 And when hee shall sleepe, marke the place where he layeth him downe, and goe and vncouer the place of his feete, and lay thee downe, and he shal tell thee what thou shalt do.

5 And she answered her, All that thou biddest me, I will doe.

6 ¶ So she went downe vnto the flooze, and did according to all that her mother in lawe bade her.

7 And when Boaz had eaten & drunken, and c cheered his heart, he went to lie down at the ende of the heape of corne, and shee came softly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraid ‖and caught holde: and loe, a woman lay at his feete.

9 Then he said, Who art thou? And she answered, I am Ruth thine handmaide: spread therefore the wing of thy garment ouer thine handmaid: for thou art the kinsman.

10 Then saide hee, Blessed be thou of the Lorde, my daughter: thou hast d shewed more goodnesse in the latter ende, then at the beginning, in as much as thou followedst not yong men, whether they poore or rich.

11 And nowe, my daughter, feare not: I will doe to thee all that thou requirest: for all the citie of my people doeth know, that thou art a vertuous woman.

12 And now, it is true, that I am the kinsman, howbeit there is a kinsman neerer then I.

13 Tarie to night, and when morning is come, if hee e will doe the duetie of a kinsman vnto thee, well, let him doe the kinsmans duetie: but if he will not do the kinsmans part, then will I doe the duetie of a kinsman, as the Lorde liueth: sleepe vntill the morning.

14 ¶ And shee lay at his feete vntill the morning: & she arose before one could know another: for he said, Let no man know, that a woman came into the flooze.

15 Also he saide, Bring the ‖ sheete that thou hast vpon thee, and hold it. And when he held it, he measured sixe measures of barley, and laid them on her, and she went into the citie.

16 And when she came to her mother in lawe, she saide, f Who art thou, my daughter? And she tolde her all that the man had done to her.

17 And he said, These six measures of barley gaue he mee: for hee saide to mee, Thou shalt not come emptie vnto thy mother in lawe.

18 Then saide she, ‖ My daughter, sit still, vntill thou knowe howe the thing will fall: for the man will not be in rest, vntil he haue finished the matter this same day.

CHAP. IIII.

1 *Boaz speaketh to Ruths next kinsman touching her mariage.* 7 *The ancient custome in Israel.* 10 *Boaz marrieth Ruth, of whome he begetteth Obed.* 18 *The generation of Pharez.*

THen went Boaz vp to the a gate, and sate there, and beholde, the kinsman of whom Boaz had spoken, came by: and hee saide, b Ho, such one, come, sit downe here. And he turned, and sate downe.

2 Then he tooke ten men of the Elders of the citie, and said, Sit ye down here. And they sate downe.

3 And he said vnto the kinsman, Naomi, that is come againe out of the countrey of Moab, will sell a parcell of lande, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Bye it before the ‖ inhabitants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I know that there is none c besides thee to redeeme it, and I am after thee. Then hee answerd, I will redeeme it.

5 Then said Boaz, What day thou buiest the fielde of the hand of Naomi, thou must also buy it of Ruth the Moabitesse the wife of the dead, to stirre vp the name of the dead vpon his d inheritance.

6 And the kinseman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner before time in Israel concerning redeeming and changing for to stablish all things: a man did pluck off his shoo, & gaue it his neighbour, and this was a sure e witnesse in Israel.

8 Therfore the kinseman said to Boaz, Bye it for thee: and he drew off his shoo.

9 And Boaz said vnto the Elders, and vnto all the people, Ye are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabitesse

b To my husband and children when they were aliue, and nowe to vs.

‖Or, fal vpon thee.

‖Or, returned to her mother in law.

a Meaning, that shee would prouide her of an husband, with whome she might liue quietly.

‖Or, in the barne.

b Boaz, nor yet any other.

c That is, had refreshed him selfe among his seruants.

‖Or, turned himselfe from one side to another.

d Thou shewest thy selfe from time to time more vertuous.

e If he will take thee to be his wife by the title of affinitie, according to Gods lawe, Deut. 25. 5.

‖Or, maiest.

f Perceiuing by her comming home, that he had not taken her to his wife, she was astonied.

a Which was the place of iudgement.

b The Ebrewes here vse two wordes which haue no proper signification, but serue to note a certaine person: as we say, Ho, syrra, or, ho, such one.

‖Or, inhabitants.

c For thou art the next of the kinne.

d That his inheritance might beare his name that is dead.

e That he had resigned his right. Deut. 25. 9.

the wife of Mahlon, haue I bought to bee my wife, to stirre vp the name of the dead vpon his inheritance, and that the name of the dead bee not put out from among his brethren, and from the gate of his f place: ye are witnesses this day.

f Or, of the citie where he remained.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the Lord make the wife that commeth into thine house, like Rahel and like Leah, which twaine did build the house of Israel: and that thou mayest doe worthily in g Ephratah, and be famous in Beth-lehem,

g Ephrathah and Beth-lehem are both one. Gen.38.29.

12 And that thine house be like the house of Pharez (*whom Thamar bare vnto Iudah) of the seede which the Lorde shall giue thee of this yong woman.

13 ¶ So Boaz tooke Ruth, & she was his wife: & when he went in vnto her, the Lord gaue, that she conceiued, and bare a sonne.

14 And the women said vnto Naomi, Blessed bee the Lorde, which hath not left thee this day without a kinseman, and h his name shalbe continued in Israel.

h He shall leaue a continuall posteritie.

15 And this shall bring thy life againe, and cherish thine olde age: for thy daughter in law which loueth thee, hath borne vnto him, and she is better to thee then i seuen sonnes.

i Meaning, many sonnes.

16 And Naomi tooke the child, and laid it in her lap, and became nurse vnto it.

17 And the women her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of Dauid.

18 ¶ These nowe are the generations of k Pharez: Pharez begate Hezron,

1. Chron. 2. 4. matth. 1. 3.

19 And Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahshon, and Nahshon begate Salmah,

k This genealogie is brought in, to proue that Dauid by succession came of the house of Iudah.

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate Dauid.

The first booke of Samuel.

THE ARGVMENT.

ACcording as God had ordeined, Deut. 17. 14, that when the Israelites should be in the land of Canaan, he would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order, which God for a time appointed for the gouernment of his Church, demanded a King, to the intent they might be as other nations and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him, which did represent Iesus Christ the true deliuerer: therfore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defend them, except God by his power preserue and keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a King, did not acknowledge Gods mercy toward him, but rather disobeyed the word of God and was not zealous of his glory, hee was by the voyce of God put downe from his state, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to euery member of the same, as a paterne and example to behold their state and vocation.

CHAP. I.

1 *The genealogie of Elkanah father of Samuel.* 2 *His two wiues.* 5 *Hannah was barren & praied to the Lord.* 15 *Her answere to Eli.* 20 *Samuel is borne.* 24 *She doeth dedicate him to the Lord.*

THere was a man of one of the a Ramathaim Zophim, of mount Ephraim, whose name was Elkanah, the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite:

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.

2 And he had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 *And this man went vp out of his citie euery yeere, to worship & to sacrifice vnto the Lord of hosts in b Shiloh, where were the two sonnes of Eli, Hophni and Phinehas priests of the Lord.

Deut. 16. 16. & 12. 5.

b For the Arke was there at that time.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah he gaue a worthie c portion: for he loued Hannah, and the Lord had made her barren.

c Some read a portion with an heauie cheere.

6 ¶ And her aduersarie vexed her sore, forasmuch as she vpbraided her, because the Lord had made her barren.

7 (And so did he yeere by yeere) and as oft as she went vp to the house of the Lord, thus she vexed her, that she wept and did not eate.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten d sonnes?

d Let this suffice thee, that I loue thee no lesse, then if thou hadest many children.

9 So Hannah rose vp after that they had eaten and drunke in Shiloh (and Eli the Priest sate vpon a stoole by one of the posts of the e Temple of the Lord.)

e That is, of the house, where the Arke was.

10 And she was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 Also she vowed a vowe, and said, O Lorde of hosts, if thou wilt looke on the trouble of thine handmayd, and remember mee, and not forget thine handmaide, but giue vnto thine handmaid a manchild, then I will giue him vnto the Lord all the dayes of his life, *and there shall no rasor come vpon his head.

*Num. 6. 5. iudg. 13. 5.

12 And

12 And as thee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did mone only, but her voyce was not heard: therefore Eli thought thee had bene dronken.

14 And Eli said unto her, How long wilt thou bee dronken? Put away ‡ thy wine from thee.

15 Then Hannah answered & said, Nay, my lorde, but I am a woman ‡troubled in spirite: I have dronke neither wine nor strong drinke, but have * powred out my soule before the Lord.

16 Count not thine handmayde ‡ for a wicked woman: for of the abundance of my complaint and my griefe have I spoken hitherto.

17 Then Eli answered, and said, Goe in peace, and the God of Israel graunt thy petition that thou hast asked of him.

18 She said againe, Let thine handmayd finde f grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

19 ¶ Then they rose up early, and worshipped before the Lorde, and returned, and came to their house to Ramah. Now Elkanah knewe Hannah his wife, and the Lord g remembred her.

20 For in processe of time Hannah conceived and bare a sonne, and thee called his name Samuel, Because, said shee, I have asked him of the Lord.

21 ¶ So the man h Elkanah and all his house went up to offer unto the Lorde the yeerely sacrifice, and his vowe:

22 But Hannah went not up: for shee saide unto her husband, I will tarie untill the childe be weaned, then I will bring him that he may appeare before the Lorde, and there abide for ever.

23 And Elkanah her husband said unto her, Doe what seemeth thee best: tarie untill thou hast weaned him: onely the Lorde accomplish his i word. So the woman abode, and gave her sonne sucke untill shee weaned him.

24 ¶ And when she had weaned him, she tooke him with her with three bullockes and an * Ephah of floure, and a bottell of wine, & brought him unto the house of the Lord in Shiloh, and the childe was ‡ yong.

25 And they slewe a bullocke, & brought the childe to Eli.

26 And shee sayde, Oh my Lorde, as thy k soule liveth, my Lord, I am he woman that stood by thee here praying unto the Lord.

27 I prayed for this child, & the Lord hath given mee my desire which I asked of him.

28 Therefore also I have ‡ given him unto the Lord: as long as he liveth he shall be given unto the Lorde: and hee l worshipped the Lord there.

CHAP. II.

1 *The song of Hannah.* 12 *The sonnes of Eli, wicked.* 13 *The newe customes of the Priestes.* 18 *Samuel ministreth before the Lord.* 20 *Eli blesseth Elkanah and his wife.* 23 *Eli reproveth his sonnes.* 27 *God sendeth a Prophet to Eli.* 31 *Eli is menaced for not chastising his children.*

AND Hannah a prayed, and sayd, My heart reioyceth in the Lorde, mine b horne is exalted in the Lorde: my mouth is c enlarged over mine enemies, because I reioyce in thy salvation.

2 There is none holy as the Lorde: yea, there is none besides thee, and there is no god like our God.

3 Speake d no more presumptuously: let not arrogancie come out of your mouth: for the Lorde is a God of knowledge, and by him enterprises are established.

4 The bow and the mightie men are broken, and the weake have girded themselves with strength.

5 They that were full, are hired for ith for e bread, and the hungry are no more hired, so that the barren hath borne ‖ seven: and she that hath many children, is feeble.

6 * The Lorde killeth and maketh alive: bringeth downe to the grave & raiseth up.

7 The Lorde maketh poore and maketh rich: bringeth lowe, and exalteth.

8 * Hee raiseth up the poore out of the dust, & lifteth up the begger from the dunghill, to set them among f princes, & to make them inherite the seate of glory: for the pillars of the earth are the s Lordes, and hee hath set the world upon them.

9 Hee will keepe the feete of his saintes, and the wicked shall keepe silence in darkenes: for in his owne might shall no man bee strong.

10 The Lordes adversaries shall bee destroyed, and out of heauen shal he * thunder upon them: the Lorde shall judge the endes of the world, and shall give power unto his h king, and exalt the horne of his Anointed.

11 And Elkanah went to Ramah to his house, and the childe did minister unto the Lord i before Eli the Priest.

12 ¶ Nowe the sonnes of Eli were wicked men and k knew not the Lord.

13 For the Priests custome toward the people was this: when any man offered sacrifice, the Priestes ‖ boy came, while the flesh was seething, and a fleshhooke with three teeth in his hand,

14 And thrust it into the kettle, or into the caldron, or into the pan, or into the pot: l all that the fleshhooke brought up, the Priest tooke for himselfe: thus they did unto all the Israelites, that came thither to Shiloh.

15 Yea, before they burnt the m fatte, the Priests boy came and said to the man that offered, Give me flesh to roste for the Priest: for he will not have sodden flesh of thee, but rawe.

16 And if any man say unto him, Let them burne the fatte according to the ‖ custome, then take as much as thine heart n desireth: then he would answere, No, but thou shalt give it nowe: and if thou wilt not, I will take it by force.

17 Therefore the sinne of the yong men was very great before the Lorde: for men o abhorred the offering of the Lord.

18 ¶ But Samuel being a yong childe ministred before the Lorde, girded with a linnen *Ephod.

19 And his mother made him a little coat,

a After that she had obteined a sonne by prayer, she gaue thanks.
b I have recouered strength and glory by the benefite of the Lord.
c I can answere them, that reproue my barrennesse.
d In that ye condemne my barrennes, ye shew your pride against God.
e They set their labours for necessarie foode.
‖ *Or, many.*
Deut. 32.39.
wisd. 16.13.
tob. 13.2.
Psal. 113.7.
f He preferreth to honour and putteth downe according to his owne will, though mans iudgement be contrary.
g Therefore he may dispose all things according to his wil.
Chap. 7.10.
h She grounded her prayer on Iesus Christ which was to come.
i In all that Eli cõmanded him.
k That is, they neglected his ordinance.
‖ *Or, sonne.*
l Transgressing the order appointed in the Lawe, Leuit. 7. 31. for their bellies sake.
m Which was commanded first to haue bene offred to God.
‖ *Or, lawe.*
n Not passing for their owne profite, so that God might be serued aright.
o Seeing the horrible abuse thereof.
Exod. 28.4.

f That is, pray vnto the Lord for me.

g According to her petition.

h This Elkanah was a Leuite, 1. Chro. 6.27. and as some write, once a yeere they accustomed to appeare before the Lord with their families.

i Because her prayer tooke effect, therefore it was called the Lords promes. *Exod. 16.36.*

‡ *Ebr. a childe.*

k That is, most certainely.

‡ *Ebr. lent.*

l Meaning, Eli gaue thankes to God for her.

‡ *Ebr. thy wine.*

‡ *Ebr. of an hard spirite.* *Psal. 42.5.*

and brought it to him from yeere to yeere, when she came vp with her husband, to offer the yeerely sacrifice.

20 And Eli blessed Elkanah and his wife, and saide, The Lorde giue thee seede of this woman, for ‖ the petition that thee asked of the Lorde: and they departed vnto their place.

21 And the Lord visited Hannah, so that shee conceiued, and bare three sonnes, and two daughters. And the childe Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and howe they lay with the women that p assembled at the doore of the Tabernacle of the Congregation.

23 And he said vnto them, Why doe yee such things? for of all this people I heare euill reportes of you.

24 Doe no more my sonnes: for it is no good report that I heare, which is, that yee make the Lords people to q trespasse.

25 If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lorde, who will pleade for him? Notwithstanding they obeied not the voice of their father, because the Lord r would slay them.

26 ¶ (Nowe the childe Samuel profited and grewe, and was in fauour both with the Lord, and also with men)

27 And there came a man of God vnto Eli, & said vnto him, Thus saith the Lorde, Did not I plainely appeare vnto the house of thy s father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to bee my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before mee, and * I gaue vnto the house of thy father all the offrings made by fire of the children of Israel.

29 Wherefore haue you t kicked against my sacrifice and mine offering, which I commaunded in my Tabernacle, and honoured thy children aboue mee, to make your selues fat of the first fruites of all the offerings of Israel my people?

30 Wherefore the Lorde God of Israel saith, I saide, that thine house & the house of thy father should walke before me for euer: but nowe the Lorde saith, u It shall not be so: for them that honour mee, I will honour, and they that despise mee, shall be despised.

31 Beholde, the dayes come, that I will cut off thine x arme, and the arme of thy fathers house, that there shall not be an olde man in thy house.

32 And thou y shalt see thine enemie in the habitation of the Lorde in all things wherewith God shall blesse Israel, and there shall not be an olde man in thine house for euer.

33 Neuertheles, I will not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorowfull: and all the multitude of thine house shall die ‖ when they be men.

34 And this shall bee a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both,

35 And I will stirre mee vp a z faithfull Priest, that shall doe according to mine heart, and according to my minde: and I will builde him a sure house, and hee shall walke before mine Anointed for euer.

36 And all that are left in thine house, shall come and a bowe downe to him for a piece of siluer, and a morsell of bread, and shall say, Appoint mee, I pray thee, to one of the Priestes offices, that I may eate a morsell of bread.

CHAP. III.

1 *There was no manifest vision in the time of Eli.* 4 *The Lorde calleth Samuel three times,* 11 *And sheweth what shall come vpon Eli and his house.* 18 *The same declareth Samuel to Eli.*

NOw the childe Samuel ministred vnto the Lorde b before Eli: and the worde of the Lord was c precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his d place, his eies began to waxe dimme that he could not see.

3 And per the e light of God went out, Samuel slept in the Temple of the Lorde, where the Arke of God was.

4 Then the Lorde f called Samuel: and he said, Here I am.

5 And he ranne vnto Eli, and sayd, Here am I, for thou calledst me. But he saide, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lorde called once againe, Samuel. And Samuel arose, and went to Eli, and sayde, I am here: for thou diddest call me. And he answered, I called thee not, my sonne: goe againe and sleepe.

7 Thus did Samuel, before hee knewe the Lord, and before the word of the Lorde was reuealed vnto him.

8 And the Lorde called Samuel againe the third time: and he arose, & went to Eli, and said, I am here: for thou hast called me. Then Eli g perceiued that the Lord had called the childe.

9 Therefore Eli sayd vnto Samuel, Go and sleepe: and if hee call thee, then say, Speake Lorde, for thy seruant heareth. So Samuel went and slept in his place.

10 ¶ And the Lord came, and stoode, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said to Samuel, Beholde, I will doe a thing in Israel, whereof whosoeuer shall heare, his two * eares shall h tingle.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an ende.

13 And I haue told him that I will iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ranne into a slander, and he staied them not.

14 Nowe therefore I haue sworne vnto the house of Eli, that the wickednes of Elies house, shal not be purged with sacrifice nor

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‖ Or, *for the thing that she hath lent to the Lord: to wit, Samuel.*

p Which was (as the Ebrewes write) after their trauel, when they came to be purified, reade Exod. 38.8. Ieuit. 12.6.

q Because they contemne their duetie to God, verse 17.

r So that to obey good admonitions is Gods mercie, and to disobey them is his iust iudgement for sinne.

s To wit, Aaron.

Leuit. 10.14.

t Why haue you contemned my sacrifices, and as it were, trode them vnder foot?

u Gods promises are onely effectual to such as he giueth constancie vnto, to feare and obey him.

x Thy power and authoritie.

y Thy posteritie shal see the glory of the chiefe Priest translated to another, who they shall enuie, 1. King. 2. 27.

‖ Or, *when they come to mans age*

z Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

a That is, shal be inferiour vnto him.

a The Chalde text readeth, whiles Eli liued.

b Because there were very fewe Prophets to declare it.

c In the Court next to the Tabernacle.

d That is, the lampes which burnt in the night.

e Iosephus writeth that Samuel was twelue yeere olde, when the Lord appeared to him.

f By vision.

g Such was the corruption of those times, that the chiefe Priest was become dull and negligent to vnderstand the Lords appearing.

2. King. 21. 12.

h God declareth what sudden feare shall come vpon men, when they shall heare that the Arke is taken, and also see Elies house destroyed.

i Meaning, that his posteritie should neuer enioy the chiefe Priests office.

noz offering i foz euer.

15 Afterwarde Samuel slept vntill the morning, & opened the doores of the house of the Lozde, and Samuel feared to shewe Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And hee answered, Here I am.

17 Then he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God k doe so to thee, and more also, if thou hide any thing from me, of all that he said vnto thee.

18 So Samuel told him euery whit, and hid nothing from him. Then he said, It is the Lozd: let him do what seemeth him good.

19 ¶ And Samuel grewe, and the Lozde was with him, and let none of his wordes ‖ fall to the ground.

20 And all Israel from Dan to Beersheba knewe ‖ that faithfull Samuel was the Lozds Prophet.

21 And the Lozd appeared againe in Shiloh: foz the Lozd reuealed himselfe to Samuel in Shiloh by ‡ his word.

k God punish thee after this and that sort, except thou tell me trueth, Ruth 1. 17.

‖ The Lord accomplished whatsoeuer he had said.

‖Or, *that Samuel was the faithfull Prophet of the Lord.*

‡Ebr. *by the word of the Lord.*

CHAP. IIII.

1 *Israel is ouercome by the Philistims.* 4 *They doe fet the Arke, wherefore the Philistims doe feare.* 10 *The Arke of the Lord is taken.* 11 *Eli and his children die.* 19 *The death of the wife of Phinehas the sonne of Eli.*

AND Samuel spake vnto all Israel: † And Israel went out against the Philistims to battel, and pitched beside ‖ Ebenezer: and the Philistims pitched in Aphek.

† From the departure of the Israelites out of Egypt vnto the time of Samuel are about 397. yeere.

‖Or, *stone of helpe, cap. 7. 12.*

2 And the Philistims put themselues in arap against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slew of the armie in the fielde about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel sayde, ‡ Wherefoze hath the Lozde smitten vs this day before the Philistims? let vs bring the Arke of the Couenant of the Lozde out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

‡ For it may seeme that this warre was vndertaken by Samuels commandement.

4 Then the people sent to Shiloh and brought from thence the Arke of the Couenant of the Lozde of hostes, who b dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni, and Phinehas, with the Arke of the Couenant of God.

b For he vsed to appeare to the Israelites, betweene the Cherubims ouer the Arke of the couenant, Exod. 25. verse 17.

5 And when the Arke of the conenant of the Lozde came into the hoste, all Israel shouted a mightie shoute, so that the earth rang againe.

6 And when the Philistims heard the noyse of the shoute, they sayde, What meaneth the sound of this mightie shoute in the hoste of the Ebrewes? and they vnderstood, that the Arke of the Lozde was come into the hoste.

7 And the Philistims were afraide, and sayde, God is come into the hoste: therefoze sayde they, c Woe vnto vs: foz it hath not bene so heretofoze.

c Before we fought against men, and now God is come to fight against vs.

8 Woe vnto vs, who shall deliuer vs out of the hande of these mightie Gods? these are the gods that smote the Egyptians with all the plagues in the d wildernesse.

d For in the red Sea in the wildernes the Egyptians were destroyed, which was the last of all his plagues. *Iudges 13. 1.*

9 Bee strong and play the men, O Philistims, that yee bee not seruants vnto the Ebrewes, * as they haue serued you: bee valiant therefoze, and fight.

10 And the Philistims fought, and Israel was smitten downe, & fled euery man into his tent: and there was an exceeding great slaughter: foz there fell of Israel thirtie thousand footemen.

e Dauid alluding to this place, Psal. 78. 63. saith they were consumed with fire: meaning, they were suddenly destroyed.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Beniamin out of the armie, and came to Shiloh the same day with his clothes f rent, and earth vpon his head.

f In token of sorow and mourning.

13 And when he came, loe, Eli sate vpon a seate by the wap side, waiting: foz his heart g feared foz the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

g Left it should be taken of the enemies.

14 And when Eli heard the noyse of the crying, he sayde, What meaneth this noyse of the tumult? and the man came in hastily, and tolde Eli.

15 (Nowe Eli was fourescore and eighteene yeere olde, and *his eyes were dimme that he could not see)

*Chap. 3. 2.

16 And the man sayde vnto Eli, I came from the armie, and I fled this day out of the hoste: and he sayd, What thing is done, my sonne?

17 Then the messenger answered, and sayde, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreouer thy two sonnes, Hophni and Phinehas h are dead, and the Arke of God is taken.

h According as God had afore said.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his seat backwarde by the side of the gate, and his necke was broken, and he died: foz he was an old man and heauie: and he had ‖ iudged Israel fourtie yeeres.

‖Or, *gouerned.*

19 And his daughter in lawe Phinehas wife was with childe neere ‖ her trauell: and when shee heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she i bowed her selfe, and trauailed: foz her paines came vpon her.

‖Or, *to ery out.*

i And settled her body toward her trauel.

20 And about the time of her death, the women that stood about her, said vnto her, Feare not: foz thou hast borne a sonne: but she answered not, noz regarded it.

21 And shee named the childe ‖ Ichabod, saying, The glozy is departed from Israel, because the Arke of God was taken, and because of her father in lawe and her husband.

‖Or, *no glory, or, where is the glory?*

22 She said againe, k The glozy is departed from Israel: foz the Arke of God is taken.

k She vttered her great sorow by repeating her wordes.

CHAP. V.

1 *The Philistims bring the Arke into the house of Dagon, which idoll fell downe before it.* 6 *The men of Ashdod are plagued.* 8 *The Arke is caried into Gath and after to Ekron.*

Then

THen the Philistims tooke the Arke of God, and caried it from Eben-ezer vnto [a] Ashdod,

2 Euen the Philistims tooke the Arke of God, and brought it into the house of [b] Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, beholde, Dagon was fallen vpon his face on the grounde before the Arke of the Lorde, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lorde, and the head of Dagon and the two palmes of his handes were cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the priestes of Dagon, and all that come into Dagons house [c] tread not on the threshold of Dagon in Ashdod, vnto this day.

6 But the hand of the Lorde was heauie vpon them of Ashdod, and destroyed them, and smote them with * emerods, both Ashdod, and the coastes thereof.

7 And when the men of Ashdod sawe this, they saide, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs, and vpon Dagon our god.

8 They sent therefore & gathered all the princes of the Philistims vnto them, and said, [d] What shall we doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel, bee caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lorde was against the citie with a very great destruction, and he smote the men of the citie both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and assoone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the Princes of the Philistims and said, Send [e] away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the citie, and the hande of God was very sore there.

12 And the men that died not, were smitten with the emerods: and the cry of the citie went vp to heauen.

CHAP. VI.

1 The time what she Arke was with the Philistims which they sent againe with a gift. 12 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

SO the Arke of the Lord was in the countrey of the Philistims [a] seuen moneths.

2 And the Philistims called the Priests and the soothsayers, saying, What shall we doe with the Arke of the Lorde? tell vs wherewith we shall send it home againe.

3 And they saide, If you sende away the Arke of the God of Israel, sende it not away emptie, but giue vnto it a [b] sinne offering: then shall ye be healed, and it shall bee knowen to you, why his hande departeth not from you.

4 Then said they, What shalbe the sinne offering, which we shall giue vnto it? And they answered, Fiue golden emerods and fiue golden mise, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shal make the similitudes of your emerods, and the similitudes of your mise that destroy the lande: so ye shall giue glory vnto the God of Israel, that hee may take his hande from you, and from your [c] gods, and from your land.

6 Wherefore then should ye harden your heartes, as the Egyptians and Pharaoh hardened their hearts? when hee wrought wonderfully among them, * did they not let them goe, and they departed?

7 Now therefore make a newe cart, and take two milchkine, on whome there hath come no yoke: and tye the kine to the cart, and bring the calues home from them.

8 Then take the Arke of the Lorde, and set it vpon the cart, and put the [d] iewels of golde which ye giue it for a sinne offering in a coffer by the side thereof, & sende it away, that it may goe.

9 And take heede if it goe vp by the way of his owne coast to Beth-shemesh, it is, [e] hee that did vs this great euill: but if not, we shal knowe then, that it is not his hand that smote vs, but it was a [f] chaunce that happened vs.

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calues at home.

11 So they set the Arke of the Lorde vp on the cart, and the coffer with the mise of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, & kept one path, and lowed as they went, and turned neither to the right hande nor to the left: also the princes of the Philistims went after them, vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheate haruest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the fielde of Joshua a Beth-shemite, and stood stil there. there was also a great stone, and [h] they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of gold were, & put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So

a Which was one of the fiue principal cities of the Philistims.

b Which was their chiefe idol, and as some write, from the nauil downward was like a fish, and vpward like a man.

c Thus in stead of acknowledging the true God by this miracle, they fall to a further superstition.

Psal. 78. 66.

d Though they had felt Gods power and were afrayd thereof, yet they would farther try him, which thing God turned to their destruction and his glory.

e The wicked, when they feele the hand of God, grudge and reiect him, where the godly humble themselues and cry for mercy.

a They thought by continuance of time the plague would haue ceased, and so would haue kept the Arke still.

b The idolaters confesse there is a true God, who punisheth sinne iustly.

c This is Gods iudgement vpon the idolaters, that knowing the true God they worshipped him not aright. *Exod. 12. 31.*

d Meaning, the golden emerods and the golden mise.

e The God of Israel.

f The wicked attribute almost all things to fortune & chance, whereas in deed there is nothing done without Gods prouidence and decree.

g For the triall of the matter.

h To wit, the men of Beth-shemesh, which were Israelites.

17 ¶ So these are the golden emerodes, which the Philistims gaue for a sinne offering to the Lord: for i Ashdod one, for Gaza one, for Askelon one, for Gath one, & for Ekron one,

i These were the fiue principall cities of the Philistims which were not all conquered vnto the time of Dauid.

18 And golden mise, according to the number of all the cities of the Philistims, belonging to the fiue princes, both of walled townes, and of townes vnwalled, vnto the great stone of ‖ Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the fielde of Iosh ua the Bethshemite.

‖ Or, the plaine, or lamentation.

19 And he smote of the men of Beth-shemesh, because they k had looked in the Arke of the Lorde: he slew euen among the people fiftie thousand men, and three score and ten men. and the people lamented, because the Lord had slaine the people with so great a slaughter.

k For it was not lawfull to any, either to touch or to see it, saue onely to Aaron and his sonnes, Num. 4. 15, 20.

20 Wherefore the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall he go from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe and take it vp to you.

CHAP. VII.

1 *The Arke is brought to Kiriath-iearim.* 3 *Samuel exhorteth the people to forsake their sinnes & turne to the Lord.* 10 *The Philistims fight against Israel and are ouercome.* 16 *Samuel iudgeth Israel.*

THen the men of a Kiriath-iearim came, and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

a A citie in the tribe of Iudah, called also Kiriath-baal, Ios. 15. 60.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeeres) and all the house of Israel lamented b after the Lord.

b Lamented for their sinnes, and followed the Lord. *Ios. 24. 15, 23. Iudg. 2. 13. Deut. 6. 4. mat. 4. 10.*

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye bee come againe vnto the Lorde, with all your heart, *put away the strange gods from among you, and *Ashtaroth, & direct your hearts vnto the Lorde, and serue him * onely, and hee shall deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away *Baalim and Ashtaroth, and serued the Lord onely.

Iudg. 2. 12, 13,

5 And Samuel said, Gather all Israel to c Mizpeh, and I will pray for you vnto the Lord.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke.

6 And they gathered together to Mizpeh, and d drew water and powred it out before the Lorde, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

d The Chalde text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to e crie vnto the Lord our God for vs, that he may saue vs out of the hand of the Philistims.

e Signifying that in the prayers of the godly there ought to be a vehement zeale.

9 Then Samuel tooke a sucking lambe, and offered it altogether for a burnt offring vnto the Lorde, and Samuel cryed vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offring, the Philistims came to fight against Israel: but the Lord f thundered with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

f According to the prophesie of Hannah Samuels mother, chap. 2. 10.

11 And the men of Israel went from Mizpeh and pursued the Philistims, and smote them vntil they came vnder Beth-car.

12 Then Samuel tooke a stone and pitched it betweene Mizpeh and g Shen, and called the name thereof, Eben-ezer, and hee said, Hitherto hath the Lord holpen vs.

g Which was a great rocke ouer against Mizpeh.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coastes of Israel: and the hand of the Lorde was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen vnto Gath: and Israel deliuered the coastes of the same out of the handes of the Philistims: and there was peace betweene Israel and the h Amorites.

h Meaning, the Philistims.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there hee iudged Israel: also he built an i altar there vnto the Lord.

i Which was not contrary to the Law: for as yet a certaine place was not appointed.

CHAP. VIII.

1 *Samuel maketh his sonnes iudges ouer Israel, who follow not his steppes.* 5 *The Israelites aske a King.* 11 *Samuel declareth in what state they should bee vnder the King.* 19 *Notwithstanding they aske one still, and the Lord willeth Samuel to grant vnto them.*

WHen Samuel was now become old, hee a made his sonnes iudges ouer Israel.

a Because he was not able to beare the charge.

2 (And the name of his eldest sonne was b Joel, and the name of the second Abiah) euen iudges in Beer-sheba.

b Who was also called Vashni, 1. Chro. 6. 28.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and *tooke rewards, & peruerted ‖ iudgement.

Deut. 16. 19.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto c Ramah,

c For there his house was, Chap. 7. 17.

5 And said vnto him, Behold, thou art old, & thy sonnes walke not in thy wayes: * make vs now a King to iudge vs like all nations.

Hos. 13. 10. & 13. 11.

6 But the thing d displeased Samuel, when they said, Giue vs a King to iudge vs: and Samuel prayed vnto the Lord.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

7 And the Lord said vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not cast

thee

thee away, but they haue cast me away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euen vnto this day, (and haue forsaken mee, and serued other gods) euen so doe they vnto thee.

e To proue if they will forsake their wicked purpose.

9 Nowe therefore hearken vnto their voyce: howbeit e testifie vnto them, and shew them the maner of the king that shall reigne ouer them.

t Not that kings haue this authoritie by their office, but that such as raigne in Gods wrath should vsurpe this ouer their brethren, contrarie to the lawe, Deut. 17. 10

10 ¶ So Samuel told all the wordes of the Lord vnto the people that asked a king of him.

11 And he said, This shall be the f maner of the king that shall reigne ouer you: hee will take your sonnes, and appoint them to his charets, and to be his horsmen, and some shall runne before his charet.

12 Also he will make them his captains ouer thousands, and captaines ouer fifties, and to eare his ground, & to reape his harvest, and to make instruments of warre, and the things that serue for his charets.

13 He will also take your daughters and make them Apothecaries, and Cookes, and Bakers.

14 And he will take your fields, & your vineyards, and your best Oliue trees, and giue them to his seruants.

15 And he will take þ tenth of your seed, and of your vineyardes, and giue it to his ‖Eunuches, and to his seruants.

‖Or, chiefe officers.

16 And he will take your men seruants, and your maid seruants, and the chiefe of your young men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and ye shall be his seruants.

18 And ye shall cry out at that day, because of your king, whom yee haue chosen you, & the Lord will not heare you at þ day.

g Because yee repent not for your sinnes, but because yee smart for your afflictions, whereinto yee cast your selues willingly.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall be a king ouer vs.

20 And we also will be like all other nations, and our king shall iudge vs, and goe out before vs, and fight our battels.

21 Therefore when Samuel heard all the words of the people, he rehersed them in the eares of the Lord.

‖Or, graue their request.

22 And the Lord said to Samuel, ‖Hearken vnto their voyce, & make them a king. And Samuel saide vnto the men of Israel, Goe euery man vnto his citie.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his seruant goeth to Samuel. 9 The prophets called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commanding him to anoint him King. 22 Samuel bringeth Saul to the feast.

THere was nowe a man of Beniamin, a mightie in power named * Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bechorath, þ sonne of Aphiah, the sonne of a man of Iemini.

a That is, both valiant and rich. *Chap. 14. 51. 1. Chron. 8. 33.*

2 And hee had a sonne called Saul, a b goodly yong man and a faire: so that among the children of Israel there was none goodlier then hee: from the shoulders vpward he was hier then any of the people.

b So that it might seeme that God approued their request in appointing out such a person.

3 And the asses of Kish Sauls father were lost: therefore Kish said to Saul his sonne, Take now one of the seruants with thee, and arise, goe, and c seeke the asses.

c All these circumstances were meanes to serue vnto Gods prouidence, whereby Saul (though not approoued of God) was made King.

4 So he passed through mount Ephraim, & went through the land of Shalishah, but they found them not. Then they went through the land of Shalim, and there they were not: hee went also through the land of Iemini, but they found them not.

5 When they came to the land of d Zuph, Saul said vnto his seruaunt that was with him, Come and let vs returne, least my father leaue the care of asses, and take thought for vs.

d Where was Ramath-Zophim the citie of Samuel.

6 And he said vnto him, Behold nowe, in this citie is a man of God, and he is an honourable man: all that hee saieth commeth to passe: let vs nowe goe thither, if so be that he can shew vs what way we may goe.

7 Then said Saul to his seruant, Well then, let vs go: but what shal we bring vnto the man? For the ‖bread is spent in our vessels, and there is no present to bring to the man of God: what haue we?

‖Or, victuales.

8 And the seruaunt answered Saul again, and said, Behold, I haue found about me the fourth part of a e shekel of siluer: that will I giue the man of God, to tel vs our way.

e Which is about fiue pence, read Gen. 23. 15.

9 (Beforetime in Israel when a man went to seeke an answere of God, thus hee spake, Come, and let vs goe to the f Seer: for he that is called now a Prophet, was in the old time called a Seer)

f So called, because he foresaw things to come.

10 Then said Saul to his seruant, Well said, come, let vs goe: so they went vnto the citie where the man of God was.

11 ¶ And as they were going vp the hie way to the citie, they found maides þ came out to draw water, and said vnto them, Is there here a Seer?

12 And they answered them, and said, Yea: loe, he is before you: make haste nowe, for he came this day to the citie: for there is an e offring of the people this day in the hie place.

g That is, a feast after the offring, which should be kept in an hie place of the citie appointed for that vse.

13 When ye shall come into the citie, yee shall find him straightway per he come vp to the hie place to eate: for the people will not eate vntil he come, because he wil ‖blesse the sacrifice: and then eate they that be bidden to the feast: now therefore goe vp; for euen now shall ye find him.

h That is, giue thanks, & distribute the meate according to their custome.

14 Then they went vp into the citie and when they were come into the midst of the citie, Samuel came out against them, to go vp to the hie place.

15 ¶ * But þ Lord had reuealed to Samuel ‡secretly (a day before Saul came) saying,

Chap. 15. 1. & 28. 13. 21.

‡Ebr. in his eare.

16 To morowe about this time I will send thee a man out of the land of Beniamin: him shalt thou anoint to be gouernor ouer my people Israel, that he may i saue my people out of the hand of þ Philistims: for I haue looked vpon my people, & their cry is come vnto me.

i Notwithstanding their wickednes, yet God was euer mindfull of his inheritance.

17 When Samuel therefore saw Saul, the Lord answered him, See, this is the man whom I spake to thee of, he shall rule my people.

18 Then

18 Then went Saul to Samuel in the
mids of the gate, and saide, Tell me, I pray
thee, where the Seers house is.

19 And Samuel answered Saul, and
said, I am the Seer: goe vp before me vnto
the high place: for ye shall eate with mee to
day: and to morowe I will let thee goe, and
will tell thee all that is in thine k heart.

k Meaning, all that thou desirest to know.

20 And as for thine asses that were lost
three dayes agoe, care not for them: for they
are found. and l on whom is set all the desire
of Israel? is it not vpon thee and on al thy
fathers house?

l Whom doeth Israel desire to be their king but thee?

21 ¶ But Saul answered, and saide, Am
not I the sonne of Jemini of the smallest
tribe of Israel? and my family is the least of
all the families of the tribe of Beniamin.
Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his ser-
uant, and brought them into the m chamber,
and made them sit in the chiefest place a-
mong them that were bidden: which were
about thirtie persons.

m Where the feast was.

23 And Samuel saide vnto the Cooke,
Bring forth the portion which I gaue thee,
and whereof I sayd vnto thee, Keepe it with
thee.

n That is, the shoulder with the breast, which the Priest had for his family in all peace offrings, Leuit. 10. 14.

24 And the Cooke tooke vp the shoulder,
and that which was n vpon it, and set it be-
fore Saul. And Samuel sayde, Beholde, that
which is left, set it before thee and eate: for
hitherto hath it bene kept for thee, saying.
Also I o haue called the people. So Saul
did eate with Samuel that day.

o That both by the assembling of the people, and by the meate prepared for thee, thou mightest vnderstand that I knew of thy comming.

25 And when they were come downe
from the high place into the citie, he cõmu-
ned with Saul vpon the top of the house.

26 And when they arose early about the
spring of the day, Samuel called Saul to
the p top of the house, saying, Vp, that I
may send thee away. And Saul arose, and
they went out, both he, and Samuel.

p To speake with him secretly: for the houses were flat aboue.

27 And when they were come downe to
the ende of the citie, Samuel saide to Saul,
Bid the seruant go before vs, (and he went)
but stand thou still nowe, that I may shew
thee q the word of God.

q Gods commandement as concerning thee.

CHAP. X.

1 Saul is anoynted King by Samuel. 9 God changeth Sauls heart, and hee prophecieth. 17 Samuel assembleth the people, and sheweth them their sinne. 21 Saul is chosen King by lot. 25 Samuel writeth the Kings office.

THen Samuel tooke a viole of a oyle and
powred it vpon his head, and kissed
him, and said, Hath not the Lorde anoynted
thee to be gouernour ouer his inheritance?

a In the Lawe this anoynting signified the gifts of the holy Ghost, which were necessary for them that should rule. *Gen.* 35. 20.

2 When thou shalt depart from me this
day, thou shalt finde two men by * Rahels
sepulchre in the border of Beniamin, euen
at Zelzah, and they will say vnto thee, The
b asses which thou wentest to seeke, are
found: and loe, thy father hath left the care
of the asses, and sorroweth for you, saying,
What shall I doe for my sonne?

b Samuel confirmeth him by these signes that God hath appointed him king.

3 Then shalt thou goe forth from thence
and shalt come vnto the ‖ plaine of Tabor,
and there shall meete thee three men going
vp to God to Beth-el: one carying three
kiddes, and another carying three loaues
of bread, and another carying a bottle of
wine:

‖ Or, Oke.

4 And they will aske thee: if all be well,
and will giue thee the two loaues of bread,
which thou shalt receiue of their hands.

‡ Ebr. of peace.

5 After that thou shalt come to the c hill
of God, where is the garrisons of the Philis-
tims: and when thou art come thither to
the citie, thou shalt meete a compane of
Prophets comming downe from the high
place with a viole, ‡ a tymbrel, and a pipe,
and an harpe before them, and they shall
prophecie.

c Which was an high place in the citie Kiriath-iearim, where the Arke was, chap. 7. 1.

6 Then the spirite of the Lorde will come
vpon thee, and thou shalt prophecie with
them, and shalt bee turned into another
man.

7 Therefore when these signes shal come
vnto thee, doe as occasion shall serue: for
God is with thee.

8 And thou shalt goe downe before mee
to Gilgal: and I also will come downe vn-
to thee to offer burnt offrings, and to sacri-
fice sacrifices of peace. * Tarp for me seuen
dayes, till I come to thee and shewe thee
what thou shalt doe.

Chap. 13. 8.

9 And when he had turned his ‡ backe to
goe from Samuel, God gaue him another
d heart: and all those tokens came to passe
that same day.

‡ Ebr. shoulder.

d He gaue him such vertues as were meete for a King.

10 ¶ And when they came thither to the
hill, beholde, the compane of Prophetes
mette him, and the Spirite of God came
vpon him, and hee ‖ prophecied among
them.

‖ Or, sang praises.

11 Therefore all the people that knewe
him before, when they saw that he prophe-
cied among the Prophets, said ech to other,
What is come vnto the sonne of Kish? * is
Saul also among the Prophets?

Chap. 19. 24.

12 And one of the same place answered,
and said, But who is their e father? there-
fore it was a prouerbe, Is Saul also a-
mong the f Prophets?

e Meaning, that prophecie commeth not by succession, but is giuen to whom it pleaseth God.

13 And when hee had made an ende of
prophecying, he came to the high place.

f Noting thereby him that from low degree commeth suddenly to honour.

14 And Sauls vncle saide vnto him, and
to his seruant, Whither went ye? And he
said, To seeke the asses: and when we sawe
that they were no where, wee came to Sa-
muel.

15 And Sauls vncle said, Tel me, I pray
thee, what Samuel said vnto you.

16 Then Saul said to his vncle, He tolde
vs plainely that the asses were founde: but
concerning the kingdome whereof Samuel
spake, tolde he him not.

17 ¶ And Samuel g assembled the peo-
ple vnto the Lord in Mispeh,

g Both to declare vnto them their fault in asking a King, and also to shew Gods sentence therein.

18 And he said vnto the children of Isra-
el, Thus saith the Lorde God of Israel, I
haue brought Israel out of Egypt, and de-
liuered you out of the hand of the Egyptis-
ans, and out of the handes of all kingdoms
that troubled you.

19 But ye haue this day cast away
your God, who onely deliuereth you out of
all your aduersities and tribulations: and
ye saide vnto him, No, but appoint a King
ouer vs. Nowe therefore stande ye before
the Lorde according to your tribes, and

according

according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Benjamin was [b] taken.

21 Afterwarde hee assembled the tribe of Benjamin according to their families, and the familie of Matri was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Beholde, hee [i] hath hid himselfe among the stuffe.

23 And they ranne, and brought him thence: and when he stood among the people, hee was higher then any of the people from the shoulders vpward.

24 And Samuel sayde to all the people, See ye not him, whome the Lord hath chosen, that there is none like him, among all the people? And all the people shouted and said, ‡God saue the King.

25 Then Samuel tolde the people [k] the maner of the kingdome, and wrote it in a booke, and layde it vp before the Lorde, and Samuel sent al the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men sayde, How shall he saue vs? So they despised him, & brought him no presents: but he [l] held his tongue.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renued.

Then Nahash the Ammonite [a] came vp, and besieged Jabesh Gilead: and all the men of Jabesh sayde vnto Nahash, Make a couenant with vs, and wee will be thy seruants.

2 And Nahash the Ammonite answered them, On this condition will I make a couenant with you, that I may thrust out all your [b] right eyes, and bring that shame vpon all Israel.

3 To whom the Elders of Jabesh sayde, Giue vs seuen dayes respite, that we may send messengers vnto all the coastes of Israel: and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and al the people lift vp their voyces and wept.

5 And beholde, Saul came following the cattell out of the fielde, and Saul sayde, What aileth this people, that they weepe? and they tolde him the tidings of the men of Jabesh.

6 Then the Spirit of God [c] came vpon Saul, when he heard those tidings, and hee was exceeding angrie.

7 And tooke a yoke of oxen, and hewed them in pieces, and sent them throughout all the coastes of Israel by the handes of messengers, saying, Whosoeuer commeth not forth after Saul, and after [d] Samuel, so shall his Oxen be serued. And the feare of the Lord fell on the people, and they came out ‡ with one consent.

8 And when he numbred them in Bezek, the children of Israel were three hundreth thousand men: and the men of Judah thirtie thousand.

9 Then [e] they sayde vnto the messengers that came, So say vnto the men of Jabesh Gilead, To morowe by then the Sunne be hote, yee shall haue helpe. And the messengers came and shewed it to the men of Jabesh, which were glad.

10 Therefore the men of Jabesh said, To morowe wee will come out vnto [f] you, and ye shall doe with vs all that pleaseth you.

11 ¶ And when the morowe was come, Saul put the people in three bandes, and they came in vpon the hoste in the morning watch, and slewe the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people sayde vnto Samuel, [g] Who is hee that saide, Shall Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul saide, There shall no man [h] die this day: for to day the Lorde hath saued Israel.

14 ¶ Then said Samuel vnto the people, Come, that wee may goe to Gilgal, and renue the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lorde in Gilgal: and there they offered peace offerings before the Lorde: and there Saul and all the men of Israel reioyced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

Samuel then said vnto al Israel, Beholde, I haue [a] hearkened vnto your voyce in all that ye saide vnto me, and haue appointed a king ouer you.

2 Now therefore beholde, your King walketh [b] before you, and I am olde and grayheaded, and beholde, my sonnes are with you: and I haue walked before you from my childhood vnto this day.

3 Beholde, here I am: * beare record of mee before the Lorde and before his Anointed. [c] Whose Ore haue I taken? or whose Asse haue I taken? or whome haue I done wrong to? or whome haue I hurt? or of whose handes haue I receiued any bribe, to blinde mine eyes therewith, and I will restore it you?

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought at any mans hand.

5 And he saide vnto them, The Lorde is witnesse against you, and his [d] Anointed is witnes this day, that ye haue found nought in mine handes. And they answered, He is witnesse.

6 Then Samuel said vnto the people, It is the Lord that ‖ made Moses and Aaron, and

h That is, by casting of lot.

i As though he were vnworthy and vnwilling.

‡ *Ebr. let the king liue.*

k As it is written in Deut. cha. 17.15. &c.

l Both to auoyd sedition, and also to winne them by patience.

a After that Saul was chosen king: for feare of whom they asked a king, as Chap. 12.12.

b This declareth, that the more neere that tyrants are to their destruction, the more cruel they are.

c God gaue him the spirit of strength and courage to goe against this tyrant.

d He addeth Samuel, because Saul was not yet approued of all.

‡ *Ebr. as one man.*

e Meaning, Saul and Samuel.

f That is, to the Ammonites, dissembling that they had hope of aide.

g By this victorie the Lorde wonne the hearts of the people to Saul.

h By shewing mercie, he thought to ouercome their malice.

i In signe of thankesgiuing for the victory.

a I haue granted your petition.

b To gouerne you in peace and warre.

Eccles. 46.19.

c God would that this confession should be a paterne for all them that haue any charge or office.

d Your King, who is anoynted by the commandement of the Lord.

‖ *Or, exalted.*

and that brought pour fathers out of the land of Egypt.

7 Now therefore stand still, that I may reason with pou before the Lord, according to all the ‖righteousnesse of the Lord, which he shewed to pou and to pour fathers.

8 *After that Jaakob was come into Egypt, and pour fathers cried vnto the Lord, then the Lord *sent Moses & Aaron which brought pour fathers out of Egypt, and made them dwell in this place.

9 *And when they forgate the Lord their God, hee sold them into the hand of Sisera ᵉ captaine of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the King of Moab, & they fought against them.

10 And they cried vnto the Lorde, and sayd, We haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Astharoth. Now therefore deliuer vs out of the hands of our enemies, & we will serue thee.

11 Therfore the Lord sent Jerubbaal, and ᶠBedan, and *Jphtah, and *Samuel, and deliuered pou out of the hands of pour enemies on euery side, and pe dwelled safe.

12 Notwithstanding when pou saw that Nahash the king of the children of Ammon came against pou, pe sayd vnto me, ᵍ No, but a King shall reigne ouer vs: when yet the Lord pour God was pour King.

13 Now therfore behold the king whom pe haue chosen, and whom pe haue desired: loe therefore, the Lord hath set a King ouer pou.

14 Jf pe will feare the Lord & serue him, and heare his voyce, and not disobey the word of the Lord, both pe, and the king that reigneth ouer pou, shall ʰ follow the Lord pour God.

15 But if pee will not obey the voyce of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon pou, and on pour ⁱ fathers.

16 Now also stand & see this great thing which the Lord will doe before pour eyes.

17 Is it not now wheat harueste? I will call vnto the Lord, and he shall send thunder and raine, that pe may perceiue and see, how that pour wickednes is ᵏ great, which pee haue done in the sight of the Lord in asking pou a king.

18 Then Samuel called vnto the Lorde, and the Lord sent thunder & raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people sayd vnto Samuel, Pray for thy seruants vnto the Lord thy God, that wee die not: for wee haue sinned in asking vs a king, besides ˡ all our other sinnes.

20 ¶ And Samuel sayde vnto the people, Feare not. (pe haue in deed done all this wickednesse, ᵐ yet depart not from following the Lord, but serue the Lord with all pour heart,

21 Neither turne pe backe: for that should bee after vaine things which cannot profite pou, nor deliuer pou, for they are but vanitie)

22 For the Lord will not forsake his people for his great Names sake: because it hath pleased þ lord to make pouⁿ his people.

23 Moreouer God forbid, þ I should sinne against the Lord, and cease praying for pou, but I wil shew pou the good & right way.

24 Therefore feare pou the Lord, & serue him in the truth with all pour ° hearts, and consider how great things he hath done for pou.

25 But if pe do wickedly, pe shal perish, both pe, and pour king.

CHAP. XIII.

3 The Philistims are smitten of Saul and Jonathan. 13 Saul being disobedient to Gods commandement, is shewed of Samuel that hee shall not reigne. 19 The great slauery, wherein the Philistims kept the Israelites.

SAul nowe had bene king ᵃ one peere, and he reigned ᵇ two peeres ouer Jsrael.

2 Then Saul chose him three thousand of Jsrael: and two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent euery one to his tent.

3 And Jonathan smote the garison of the Philistims, that was in the ᶜ hill: and it came to the Philistims eares: and Saul blew the ᵈ trumpet throughout all þ land, saying, Heare, O pe Ebrewes.

4 And all Jsrael heard say, Saul hath destroyed a garrison of the Philistims: wherefore Jsrael was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered themselues together to fight with Jsrael, thirtie thousand charets, and sixe thousand horsemen, for the people was like the sand which is by the seas side in multitude, and came vp and pitched in Michmash Eastward from ᵉ Beth-auen.

6 And when the men of Jsrael saw that they were in a strait (for the people were in distresse) the people hid themselues in caues, and in holds, and in rockes, and in towers, and in pits.

7 And some of the Ebrewes went ouer Jorden vnto the land of ᶠ Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he taried seuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were ᵍ scattered from him.

9 And Saul sayd, Bring a burnt offering to me and peace offerings: and he offered a burnt offring.

10 And as soone as he had made an ende of offering the burnt offering, behold, Samuel came: and Saul went forth to meete him, to ✝ saiute him.

11 And Samuel sayd, What hast thou done? then Saul sayd, Because I saw that the people was ʰ scattred from me, and that thou camest not within the dayes appointed, and that the Philistims gathered themselues together to Michmash,

12 Therefore sayde I, The Philistims will come downe now vpon me to Gilgal, and

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lor, benefites.

Gen. 46. 5, 6.

Exod. 4. 16.

Judg. 4. 2.

e Captaine of Jabins host king of Hazor.

f That is, Samson, Judg. 13. 25. Judg. 11. 1. Chap. 4. 1.

g Leauing God to seeke helpe of man, Chap. 8. 5.

h Ye shalbe preserued as they that follow the Lords will.

i Meaning, the gouernours.

k In that ye haue forsaken him, who hath all power in his hand, for a mortall man.

l Not onely at other times, but now chiefly.

m He sheweth that there is no sinne so great, but it shal be forgiuen, if the sinner turne againe to God.

n Of his free mercy, and not of your merites, and therefore he will not forsake you.

o Vnfainedly, and without hypocrisie.

a Whiles these things were done.

b Before he tooke vpon him the state of a king.

c Of Kiriath-iearim where the Arke was, Chap. 10. 5.

d That euery one should prepare themselues to warre.

e Which was also called Beth-el, in the tribe of Beniamin.

f Where the two tribes and the halfe remained.

g Thinking that the absence of the Prophet was a signe, that they should lose the victorie.

✝ *Ebr. bleesse him.*

h Though these causes seeme sufficient in mans iudgement: yet because they had not the word of God, they turned to his destruction.

and I haue not made supplication vnto the Lord. I was bolde therefore and offered a burnt offring.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandement of the Lord thy i God, which he commanded thee: for the Lord had now stablished thy kingdome vpon Israel for euer.

14 But now thy kingdom shall not continue: the Lord hath sought him a k man after his owne heart, and the Lord hath commanded him to be gouerner ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 ¶ And Samuel arose, and gate him vp from Gilgal in l Gibeah of Beniamin: and Saul numbred the people that were found with him, about sixe hundreth men.

16 And Saul & Ionathan his sonne, and the people that were found with them, had their abiding in Gibeah of Beniamin: but the Philistims pitched in Michmash.

17 And there came out of the hoste of the Philistims ‖ three bandes to destroy, one band turned vnto the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way to Beth-horon, and the m third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wildernesse.

19 Then there was no smith found throwout all the land of Israel: for the Philistims said, Least the Ebrewes make them swords or speares.

20 Wherefore all the Israelites went downe to the Philistims, to sharpen euery man his share, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the shares, and for the mattocks, and for the pickforks, and for the axes, and for to sharpen the goades.

22 So when the day of battel was come, there was neither n sword nor speare found in the hands of any of the people that were with Saul and with Ionathan: but onely with Saul and Ionathan his sonne was there found.

23 And the garrison of the Philistims came out to the passage of Michmash.

CHAP. XIIII.

14 Ionathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an othe, not to eate til euening. 32 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him.

Then on a day Ionathan the sonne of Saul said vnto the yong man that bare his armour, o Come and let vs go ouer toward the Philistims garrison, that is ponder on the other side, but he told not his father.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, were about sixe hundreth men.

3 And Ahiah the sonne of Ahitub, * Ichabods brother, p sonne of Phinehas, the sonne of Eli, was the Lordes Priest in Shiloh, and ware an Ephod: and the people knew not that Ionathan was gone.

4 ¶ Nowe in the way whereby Ionathan sought to goe ouer to the Philistims garrison, there was a ‖ sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

5 The one rock stretched from the North toward Michmash, and the other was from the South toward Gibeah.

6 And Ionathan said to the yong man that bare his armour, Come, and let vs go ouer vnto the garrison of these q vncircumcised: it may be that the Lord will worke with vs: for it is ‖ not hard to the Lord * to saue with many, or with fewe.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: behold, r I am with thee as thine heart desireth.

8 Then said Ionathan, Behold, we goe ouer vnto those men, & wil shew our selues vnto them.

9 s If they say on this wise to vs, Tarie vntill we come to you, then wee will stand still in our place, and not goe vp to them.

10 But if they say, Come vp vnto vs, then we will goe vp: for t the Lord hath deliuered them into our hand: and this shalbe a signe vnto vs.

11 So they both shewed themselues vnto the garrison of the Philistims: and the Philistims sayde, See, the Ebrewes come out of the u holes wherein they had hidde themselues.

12 And the men of the garrison answered Ionathan and his armour bearer, and said, Come vp to vs: for we will shew you a thing. Then Ionathan said vnto his armour bearer: Come vp after me: for the Lord hath deliuered them into the hand of Israel.

13 So Ionathan went vp vpon x his hands and vpon his feete, and his armour bearer after him: and some fel before Ionathan, and his armour bearer slew others after him.

14 So the y first slaughter which Ionathan and his armour bearer made, was about twentie men, as it were within halfe an acre of land which two oxen plowe.

15 And there was a feare in the hoste, & in the field, and among all the people: the garrison also, & they that went out to spoile, were afraid themselues: and the earth z trembled: for it was stricken with feare by God.

16 ¶ Then the watchmen of Saul of Gibea of Beniamin saw: and behold, the multitude was discomfited, and smiten as they went.

17 Therefore said Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, behold Ionathan & his armour bearer were not there.

18 And Saul sayde vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel.)

19 ¶ And while Saul talked vnto the priest, the

i Who willed thee to obey him, and rest vpon the wordes spoken by his Prophet.

k That is, Dauid.

l And went to his citie Ramah.

‖ Or, *the destroyer: to wit, the captaine came out with three bands.*

m So that to mans iudgement these three armies would haue ouerrunne the whole countrey.

n To declare that the victorie onely came of God, and not by their force.

o By this example God would declare to Israel that the victorie did not consist in multitude or armour, but onely came of his grace *Chap.* 4. 21.

‖ *Or, like a tooth.*

p To wit, the Philistims.

‖ *Or, none can let the Lord.* 2. *Chro.* 14. 11.

q I will follow thee whither so euer thou goest.

r This he spake by the spirite of prophesie, for as much as hereby God gaue him assurance of the victorie. 1. *Mac.* 4. 30.

s Thus they spake contemptuously, and by derision.

t That is, he crept vp, or went vp with all haste

u The second was when they slew one another, and the third when the Israelites chased them

x In that the insensible creature tremble for fear of Gods iudgement, it declareth, how terrible his vengeance shalbe against his enemies.

i Let the Ephod alone: for I haue no leasure nowe to aske counsell of God, Num. 27.21. *Iudg.*7.21,22. 2 *chro*,20.23.

the noise, that was in the hoste of the Philistims, spread further abroad, and encreased: therefore Saul saide vnto the Priest, i Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, & they came to the battell: and beholde, * euery mans swoorde was against his fellowe, and there was a very great discomfiture.

21 Moreouer, the Ebrewes that were with the Philistims before time, and were come with them into all partes of the hoste, euen they also turned to be with the k Israelites that were with Saul and Ionathan.

k Though before for feare of the Philistims they declared themselues as enemies to their brethren,

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so þ Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, l Cursed bee the man that eateth ‡ foode till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

l Such was his hypocrisie and arrogancie, that he thought to attribute to his pollicie, & which God had giuen by the hand of Ionathan. ‡*Ebr.* bread.

25 And all they of the lande came to a wood, where honie lay vpon the ground.

26 And the people came into the wood, and beholde, the honie dropped, and no man moued his hand to his mouth: for the people feared the m othe.

m That is, the punishment, if they brake their othe.

27 But Ionathan heard not when his father charged the people with the othe: wherefore he put forth the ende of the rod that was in his hand, and dipt it in an honie combe, and put his hand to his mouth, and his n eyes receiued sight.

n Which were dimme before for wearinesse and hunger.

28 Then answered one of the people, & said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day: and the people were ‖ faint.

‖*Or*, *wearie*,

29 Then saide Ionathan, My father hath o troubled the lande: see nowe howe mine eyes are made cleare, because I haue tasted a litle of this honie:

o By making this cruell lawe.

30 Howe much more, if the people had eaten to day of the spoyle of their enemies which they found? for had there not beene nowe a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aialon: and the people were exceeding faint.

32 So the people turned to the spoyle, and tooke sheepe, and oxen, and calues, and slewe them on the ground, and the people did eate them* with the blood.

*Leui.*7.26.& 19. 26.*deut.*12,16.

33 Then men tolde Saul, saying, Beholde, the people sinne against the Lord, in that they eate with the blood. And he said, Ye haue trespassed: p rolle a great stone vnto me this day.

p That the blood of the beasts that shall be slaine, may be pressed out vpon it.

34 Againe Saul saide, Goe abroade among the people, and bid them bring me euery man his ox, & euery man his sheepe, and slay them heere, and eate, & sinne not against the Lord in eating with þ blood. And the people brought euery man his ox in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lord, and that ‖ was the first altar that he made vnto the Lord.

‖*Or*, *of that stone began he to build an altar.*

36 ¶ And Saul saide, Let vs goe downe after the Philistims by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they saide, Doe whatsoeuer thou thinkest best. Then said the Priest, Let vs q drawe neere hither vnto God.

q To aske counsell of him.

37 So Saul asked of God, saying, Shall I goe downe after the Philistims? wilt thou deliuer them into the hand of Israel? But he answered him not at that time.

38 ¶ And Saul saide, * All ye ‡ chiefe of the people, Come ye hither, and know, and see by whom this sinne is done this day.

*Iudg.*20.2. ‡*Ebr.*corners,

39 For as the Lord liueth, which saueth Israel, though it be done by Ionathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on one side, and I and Ionathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul saide vnto the Lord God of Israel, Giue r a perfit lot. And Ionathan and Saul were taken, but the people escaped.

r Cause the lot to fal on him that hath broken the othe: but he doth not consider his presumption in commaunding the same othe.

42 And Saul said, Cast lot betweene me and Ionathan my sonne. And Ionathan was taken.

43 Then Saul saide to Ionathan, Tell me what thou hast done. And Ionathan tolde him, and saide, I tasted a little honie with the ende of the rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God doe so and more also, vnlesse thou die the death, Ionathan.

45 And þ people said vnto Saul, s Shall Ionathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shall not one haire of his head fall to the grounde: for he hath wrought with God this day. So the people deliuered Ionathan that he died not.

s The people thought it their duetie to rescue him, who of ignorance had but broken a rash law, & by whom they had receiued so great a benefite.

46 Then Saul came vp from the Philistims: and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, & against the children of Ammon, and against Edom, and against the king of Zobah, & against the Philistims: & whithersoeuer he went, he ‖ handled them as wicked men.

‖*Or*, *ouercame them.*

48 He gathered also an hoste, and smote t Amalek, and deliuered Israel out of the hands of them that spoyled them.

t As the Lord had commanded, Deut.25.17.

49 Nowe the sonnes of Saul were Ionathan, u and Ishui, and Malchishua: and the names of his two daughters, the elder was called ‖ Merab, and the yonger was named x Michal.

u Called also Abinadab, Chap. 31.2.

x Which was the wife of Dauid, Chap.18.27.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was y Abner the sonne of Ner, Sauls vncle,

y Whom Ioab the captaine of Dauid slewe, 2.Sam.3.27.

51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.
52 And there was sore warre against the Philistims all the dayes of Saul: ᶻ whom soever Saul sawe to be a strong man, and meete for the warre, hee tooke him vnto him.

z As Samuel had forewarned, Chap. 8. 11.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 He spareth Agag and the best things. 19 Samuel reproueth him. 28 Saul is reiected of the Lord, and his kingdome giuen to another. 33 Samuel heweth Agag in peeces.

AFterwarde Samuel saide vnto Saul, * The Lorde sent me to anoint thee king ouer his people, ouer Israel: nowe therefore ᵃ obey the voyce of the wordes of the Lord.

Chap. 9. 16.

a Because he hath preferred thee to this honour, thou art bound to obey him. *Exod. 17. 14. numb. 24. 20.*

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, *how they laide waite for them in the way, as they came vp from Egypt.
3 Now therefore, go and smite Amalek, and destroy yee all that pertaineth vnto them, and haue no compassion on them, but ᵇ slay both man and woman, both infant and suckling, both oxe, & sheepe, both camell and asse.

b That this might be an example of Gods vengeance against them that deale cruelly with his people.

4 ¶ And Saul assembled the people, and ‖ numbred them in Telaim, two hundred thousand footemen, and ten thousand men of Iudah.
5 And Saul came to a citie of Amalek, and ‖ set watch at the riuer.
6 And Saul saide vnto the ᶜ Kenites, Go, depart, & get you downe from among the Amalekites, lest I destroy you with them: for ye shewed ᵈ mercie to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.
7 So Saul smote the Amalekites from Hauilah as thou commest to Shur, that is before Egypt,
8 And tooke Agag the king of the Amalekites aliue, and destroyed all the people with the edge of the sword.
9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beastes, and the lambes, and all that was good, & they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

Ch. 9. 16. *a* Because he hath preferred thee to this honour, thou art bound to obey him. *Exod. 17. 14. numb. 24. 20.* *b* That this might be an example of Gods vengeance against them that deale cruelly with his people. ‖ *Or, knew their number by the lambes which they brought.* ‖ *Or, fought in the valley.* *c* Which were the posteritie of Iethro Moses father in lawe. *d* For Iethro came to visite them, and gaue them good counsell, Exo. 18. 19.

10 ¶ Then came the worde of the Lorde vnto Samuel, saying,
11 It ᵉ repenteth me that I haue made Saul king: for he is turned from me, and hath not performed my commandements. and Samuel was mooued, and cryed vnto the Lord all night.
12 And when Samuel arose early to meete Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: and beholde, hee hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.
13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, I haue ᶠ fulfilled the commandement of the Lord.
14 But Samuel saide, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?
15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen to sacrifice them vnto the Lorde thy God, and the remnant haue we destroyed.
16 Against Samuel said to Saul, Let me tell thee what the Lord hath said to me this night. And he said vnto him, Say on.
17 Then Samuel said, When thou wast ᵍ little in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee king ouer Israel.
18 And the Lorde sent thee on a iourney, and said, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.
19 Now wherefore hast thou not obeyed the voyce of the Lord, but hast turned to the pray, & hast done wickedly in the sight of the Lord?
20 And Saul saide vnto Samuel, Yea, I ʰ haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent me, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.
21 But the people tooke of the spoyle, sheepe & oxen, and the chiefest of the things which should haue bene destroyed, to offer vnto the Lord thy God in Gilgal.
22 And Samuel said, Hath the Lord as great pleasure in burnt offrings and sacrifices, as when the voyce of the Lorde is obeyed? beholde, *to obey is better then sacrifice, and to hearken is better then the fatte of rammes.
23 For ⁱ rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the worde of the Lord, therefore he hath cast away thee from being king.
24 The Saul said vnto Samuel, I haue sinned: for I haue transgressed ʲ commandement of the Lord, and thy words, because I feared the people, & obeyed their voyce.
25 Nowe therefore, I pray thee, take away my ᵏ sinne, and turne againe with me, that I may worship the Lord.
26 But Samuel said vnto Saul, I will not returne with thee: for thou hast cast away the worde of the Lorde, and the Lord hath cast away thee, that thou shalt not be king ouer Israel.
27 And as Samuel turned himselfe to goe away, he caught the lap of his coate, and it rent.
28 Then Samuel saide vnto him, The Lord hath rent the kingdome of Israel frō thee this day, and hath giuen it to thy ˡ neighbour, that is better then thou.
29 For ᵐ in deede the strength of Israel will not lie nor repent: for hee is not a man that he should repent.
30 Then he said, I haue sinned: but honour me, I pray thee, before the elders of my people, and before Israel, and turne againe with me, that I may worship the Lord thy God.

e God in his eternall counsell neuer changeth nor repenteth, as verse 29. though he seemeth to vs to repent, when any thing goeth contrary to his temporal election. *f* This is the nature of hypocrites to be impudent against the truth, to condemne others, and iustifie themselues. *g* Meaning, of base condition, as Chap. 9. 21. *h* He standeth most impudent in his owne defence both against God and his owne conscience. *Eccles. 4. 17. hose. 6. 6, 7. mat. 9. 13. & 12. 7.* *i* God hateth nothing more then the disobedience of his commandement though the intent seeme neuer so good to man. *k* This was not true repentance but dissimulation, fearing the losse of his kingdome. *l* That is, to Dauid. *m* Meaning God, who maintaineth and performeth his.

31 ¶ So Samuel turned againe, and followed Saul: & Saul worshipped the Lord.

32 Then said Samuel, Bring ye hither to mee Agag the king of the Amalekites: and Agag came vnto him ‖ pleasantly, and Agag said, Truely the [n] bitternesse of death is passed.

33 And Samuel sayde, * As thy swoorde hath made women childelesse, so shall thy mother be childelesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to [o] Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to [p] see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord [q] repented that he made Saul king ouer Israel.

CHAP. XVI.

1 *Samuel is reproued of God, and is sent to anoynt Dauid.* 7 *God regardeth the heart.* 13 *The spirit of the Lord commeth vpon Dauid.* 14 *The wicked spirit is sent vpon Saul.* 19 *Saul sendeth for Dauid.*

THe Lord then said vnto Samuel, How long wilt thou mourne for Saul, * seeing I haue cast him away from reigning ouer Israel? fill thine horne with oyle, and come, I will send thee to Ishai the Bethlehemite: for I haue [a] prouided me a King among his sonnes.

2 And Samuel said, How can I go? for if Saul shall heare it, he will kill mee. Then the Lorde answered, Take an heifer ‡ with thee, and say, I am come [b] to doe sacrifice to the Lord.

3 And call Ishai to the sacrifice, and I will shewe thee what thou shalt doe, and thou shalt anoynt vnto me him whome I name vnto thee.

4 So Samuel did that the Lorde bade him, & came to Beth-lehem, & the Elders of the towne were [c] astonied at his comming, and said, Commest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lorde: [d] sanctifie your selues, and come with mee to the sacrifice. And he sanctified Ishai and his sonnes, and called them to the sacrifice.

6 And when they were come, hee looked on Eliab, and said, Surely the Lords [e] Anoynted is before him.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outwarde appearance, but the Lord beholdeth the * heart.

8 Then Ishai called Abinadab, & made him come before Samuel. And hee sayde, Neither hath the Lord chosen this.

9 Then Ishai made Shammah come. And he said, Neither yet hath the Lord chosen him.

10 Againe Ishai made his seuen sonnes to come before Samuel: and Samuel said vnto Ishai, The Lorde hath chosen none of these.

11 Finally, Samuel sayde vnto Ishai, ‡ Are there no more children but these? And he sayd, There remaineth yet a litle one behind, that keepeth the sheepe. Then Samuel sayde vnto Ishai, * Send and fet him: for wee will not sit downe, till hee be come hither.

12 And he sent, and brought him in: and he was ruddie, and of a good countenance, and comely visage. And the Lord said, Arise, and anoynt him: for this is he.

13 Then Samuel tooke the horne of oile, and anoynted him in the mids of his brethren. And the * Spirit of the Lorde ‖ came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

14 ¶ But the Spirit of the Lord departed from Saul, and an [e] euill spirite sent of the Lord vexed him.

15 And Sauls seruants saide vnto him, Beholde now, the euill spirit of God vexeth thee.

16 Let our lorde therefore command thy seruants, that are before thee, to seek a man, that is a cunning player vpon the harpe: that when the euill spirit of God commeth vpon thee, he may play with his hand, and thou mayest be eased.

17 Saul then sayde vnto his seruants, Prouide mee a man, I pray you, that can play well, and bring him to me.

18 Then answered one of his seruants, and sayd, Beholde, I haue seene a [f] sonne of Ishai, a Bethlehemite, that can play, and is strong, valiant, and a man of warre, wise in matters, and a comely person, and the Lord is with him.

19 ¶ Wherefore Saul sent messengers vnto Ishai, and said, Send me Dauid thy sonne, which is with the sheepe.

20 And Ishai tooke an asse laden with bread, and a flagon of wine, and a kid, and sent them by the hande of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and ‖ stood before him: and he loued him very wel, and he was his armour bearer.

22 And Saul sent to Ishai, saying, Let Dauid nowe remaine with me: for he hath found fauour in my sight.

23 And so when the euill spirite of God came vpon Saul, Dauid tooke an harpe and played with his hand, and Saul was [g] refreshed, and was eased: for the euill spirit departed from him.

CHAP. XVII.

1 *The Philistims make warre against Israel.* 10 *Goliath defieth Israel.* 17 *Dauid is sent to his brethren.* 34 *The strength and boldnesse of Dauid.* 47 *The Lord saueth not by sword nor speare.* 50 *Dauid killeth Goliath, and the Philistims flee.*

NOwe the Philistims gathered their armies to battell, and came together to Shochoh, which is in Iudah, and pitched betweene Shochoh and Azekah, ‖ in the coast of Dammim.

2 And Saul, and the men of Israel assembled, and pitched in the valley ‖ of Elah, and put themselues in battell arap to meet the Philistims.

3 And the Philistims stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley was betweene them.

‖ *Or, in louing.*

n He suspected nothing lesse then death, or as some write, hee passed not for death. *Exod.* 17. 11. *numb.* 14 45.

o Where his house was.

p Though Saul came where Samuel was, Chap. 19. 22.

q As verse 11.

a Signifying, that we ought not to shew our selues more pitifull then God, nor to lament them whō he casteth out.

‡ *Ebr. in thine hand.*

b That is, to make a peace offering, which might be done though the Arke was not there.

c Fearing least some grieuous crime had bene committed, because the Prophet was not wont to come thither.

d Thinking that Eliab had bene appointed of God to be made King.

1. *Chro.* 28. 9. *ierem.* 11. 20. *and* 17. 10. *and* 20. 12. *psal.* 7. 10.

‡ *Ebr. are the children ended?*

2 *Sam.* 7. 8. *psal.* 78. 71. *and* 89. 21.

Act. 17. 46. *and* 13. 22.

‖ *Or, prospered.*

c The wicked spirits are at Gods commandement to execute his will against the wicked,

f Though Dauid was now anoynted king by the Prophet, yet God would exercise him in sundry sortes before he had the vse of his kingdome.

‖ *Or, serued him.*

g God woulde that Saul should receiue this benefite as at Dauids hand, that his condemnation might be the more euident, for his cruel hate toward him,

‖ *Or, in Ephesdammim.*

‖ *Or, of the oke.*

4 ¶ Then came a man betweene them a both out of the tentes of the Philistims, named Goliath of Gath: his height was sixe cubits and an hand bredth,

5 And had an helmet of brasse vpon his head, and a ‖ brigandine vpon him: and the weight of his brigandine was fiue thousand b shekels of brasse.

6 And he had ‖ boots of brasse vpon his legs, and a shielde of brasse vpon his shoulders.

7 And the shaft of his speare was like a weauers beame: and his speare head weyed sixe hundreth shekels of yron: and one bearing a shield went before him.

8 And he stood, and cried against the host of Israel, and said vnto them, Why are ye come to set your battell in arap? am not I a Philistim, and ye seruaunts to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and ‡kill mee, then will wee be your seruants: but if I ouercome him, and kill him, then shall ye be our seruants, and serue vs.

10 Also the Philistim sayde, I defie the host of Israel this day: giue mee a man, that we may fight ‖ together.

11 When Saul and al Israel heard those wordes of the Philistim, they were discouraged, and greatly afraid.

12 ¶ Nowe this Dauid was the * sonne of an Ephrathite of Beth-lehem Judah, named Iishai, which had eight sonnes: and ‖ this man was taken for an old man in the dayes of Saul.

13 And the three eldest sonnes of Iishai went and followed Saul to the battel: and the names of his three sonnes that went to battell, were Eliab the eldest, and the next Abinadab, and the third Shammah.

14 So Dauid was the least: and the three eldest went after Saul.

15 Dauid also c went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistim drewe neere in the morning and euening, and continued fourtie dayes.

17 And Iishai said vnto Dauid his sonne, d Take nowe for thy brethren an Ephah of this parched corne, and these ten cakes, and runne to the host to thy brethren.

18 Also carry these ten fresh cheeses vnto the captaine, and looke howe thy brethren fare, and receiue their e pledge.

19 (Then Saul and they, and al the men of Israel were in the valley of Elah, fighting with the Philistims)

20 ¶ So Dauid rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Iishai had commanded him, and came within the compasse of the host: and the host went out in arap, and shouted in the battell.

21 For Israel & the Philistims had put themselues in arap, arme against arme.

22 And Dauid left the things, which he bare, vnder the handes of the keeper of the ‡ carriage, and ran into the host, and came, and asked his brethren ‡ how they did.

23 And as he talked with them, beholde, the man that was betweene the two armies, came vp, (whose name was Goliath the Philistim of Gath) out of the ‖ armie of the Philistims, and spake f such wordes, and Dauid heard them.

24 And all the men of Israel, when they sawe the man, ran away from him, & were sore afraid.

25 For euery man of Israel sayd, Sawe ye not this man that commeth vp? euen to reuile Israel is he come vp: and to him that killeth him, will the king giue great riches, and will giue him his * daughter, yea, and make his fathers house g free in Israel.

26 ¶ Then Dauid spake to the men that stood with him, and said, What shalbe done to the man that killeth this Philistim, and taketh away the h shame from Israel? for who is this vncircumcised Philistim, that he should reuile the host of the liuing God?

27 And the people answered him after this maner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, & Eliab was very angry with Dauid, and said, Why camest thou downe hither? and with whom hast thou left those fewe sheepe in the wildernesse? I knowe thy pride and the malice of thine heart, that thou art come down to see the battell.

29 Then Dauid said, What haue I now done? Is there not a i cause?

30 And hee departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former wordes.

31 ¶ And they that heard the wordes which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid said to Saul, Let no mans heart faile him, because of him: thy seruant will goe, and fight with this Philistim.

33 And Saul sayde to Dauid, Thou art not k able to goe against this Philistim to fight with him: for thou art a boy, and hee is a man of warre from his youth.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a l lion, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slewe both the lion, and the beare: therefore this vncircumcised Philistim shalbe as one of them, seeing hee hath railed on the host of the liuing God.

37 ¶ Moreouer Dauid sayde, The Lord that deliuered me out of the paw of the lion, and out of the pawe of the beare, he will deliuer mee out of the hande of this Philistim. Then Saul sayd vnto Dauid, m Goe, and the Lord be with thee.

38 And Saul put his raiment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sword vpon his raiment, & ‖ began to goe: for he neuer proued

a Betweene the two campes.

‖ Or, coate of plate.

b That is, 156. lib. 4. ounces, after halfe an ounce the shekel: and 600. shekels weight amounteth to 18. lib. 3. quarters.

‖ Or, greaues.

‡ Ebr. smite me.

‖ Or, hand to hand.

Chap. 16. 1.

‖ Or, he was counted among them that bare office.

c To serue Saul, as Chap. 16. 19.

d Though Ishai ment one thing, yet Gods prouidence directed Dauid to another end.

e If they haue layd any thing to gage for their necessitie, redeeme it out.

‡ Ebr. vessels.

‡ Ebr. of peace.

f As are aboue rehearled, vers. 8, 9.

Josh. 15. 16.

g From taxes and payments.

h This dishonor that he doth to Israel.

i For his father sending was a iust occasion, and so he felt himself inwardly moued by Gods Spirit.

k Heere Satan prooueth Dauid faith, by the infidelitie of Saul.

l Dauid by the experience that he hath had in time past of Gods helpe, nothing doubted to ouercome the danger, seeing he was zealous for Gods honour.

m For by the examples he sawe that the power of God was with him.

‖ Or, assayed.

proued it: & Dauid said vnto Saul, I can not goe with these: for I am not accustomed. wherefore Dauid put them off him.

n To the intent that by these weake meanes, God might onely be knowen to be the author of this victorie.

40 Then tooke hee his n staffe in his hand, and chose him fiue smooth stones out of a brooke, & put them in his shepheards bag or scrip, and his sling was in his hand, and he drew neere to the Philistim.

41 ¶ And the Philistim came and drewe neere vnto Dauid, and the man that bare the shield went before him.

42 Now when the Philistim looked about and saw Dauid, he disdained him: for he was but yong, ruddy, & of a comely face.

o He sware by his gods, that he would destroy him.

43 And the Philistim said vnto Dauid, Am I a dogge, that thou comnest to mee with staues? and the Philistim o cursed Dauid by his gods.

44 And the Philistim sayde to Dauid, Come to me, and I will giue thy flesh vnto the fowles of the heauen, and to the beastes of the field.

45 ¶ Then sayd Dauid to the Philistim, Thou comnest to mee with a swoorde, and with a speare, & with a shield, but I come to thee in the Name of the Lorde of hostes, the God of the hoste of Israel, whom thou hast railed vpon.

p Dauid being assured both of his cause and of his calling, propheciech of the destruction of the Philistims.

46 This p day shall the Lorde close thee in mine hand, and I shall smite thee, and take thine head from thee, and I will giue the carkeises of the hoste of the Philistims this day vnto the fowles of the heauen, and to the beastes of the earth, that all the world may know that Israel hath a God,

47 And p all this assembly may know, that the Lorde saueth not with swoorde nor with speare (for the battell is the Lordes) and he will giue you into our hands.

q Being mooued with a feruent zeale to be reuenged vpon this blasphemer of Gods name,

48 And when p Philistim arose to come and drew neere vnto Dauid, Dauid q hasted and ran to fight against the Philistim.

49 And Dauid put his hand in his bag, and tooke out a stone, and slang it, & smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groueling to the earth.

Ecclus. 47. 4. 1. mac. 4. 30.

50 So Dauid * ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slew him, when Dauid had no swoord in his hand.

51 Then Dauid ranne, and stoode vpon the Philistim, & tooke his swoord and drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistims sawe, that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, & shouted, and followed after the Philistims, vntill they came to the ‖ valley, and vnto the gates of Ekron: and the Philistims fell downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

‖ *Or, Gai the citie.*

53 And the children of Israel returned from pursuing the Philistims, and spoyled their tents.

54 And Dauid tooke the head of p Philistim, and brought it to Jerusalem, and put his armour in his tent.

‖ *Or, house at Bethlehem.*

55 ¶ When Saul sawe Dauid goe forth against the Philistim, hee sayd vnto Abner the captaine of his hoste, Abner, r whose sonne is this yong man? And Abner answered, As thy soule liueth, O King, I can not tell.

r That is, of what familie and tribe is he? or els he had forgotten Dauid, albeit he had receiued so great a benefite by him.

56 Then the King sayde, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul said to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ishai the Bethlehemite.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 18 Saul enuieth Dauid for the praise that the women gaue him. 11 Saul would haue slaine Dauid. 17 He promiseth him Merab to wife, but giueth him Michol. 27 Dauid deliuereth to Saul two hundreth foreskinnes of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

AND when hee had made an ende of speaking vnto Saul, the a soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him, as his owne soule.

a His affection was fully bent toward him.

2 And Saul tooke him that day, & would not let him returne to his fathers house.

3 Then Ionathan & Dauid made a couenant: for he loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it Dauid, and his garments euen to his swoorde, and to his bowe, and to his girdle.

5 And Dauid went out whithersoeuer Saul sent him, & behaued himselfe b wisely: so that Saul set him ouer the men of warre, and he was accepted in the sight of all the people, & also in p sight of Sauls seruants.

b That is, he prospered in all his doings.

6 ¶ When they came againe, and Dauid returned from the slaughter of the c Philistim, the women came out of all cities of Israel, singing and daunncing to meete king Saul, with timbrels, with instruments of ioy, and with rebecks.

c To wit, Goliah.

7 And the women ‡ sang by course in their play, and saide, * Saul hath slaine his thousand, and Dauid his ten thousand.

‡ *Ebr. answered playing.*

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he saide, They haue ascribed vnto Dauid ten thousande, and to mee they haue ascribed but a thousand, and what can he haue more saue the kingdome?

Chap. 21, 11. and 29. 5. ecclus. 47. 6, 7.

9 Wherefore Saul d had an eye on Dauid from that day forward.

d Because he bare him enuie and hatred.

10 ¶ And on the morowe, the euill spirite of God came vpon Saul, and hee e prophesied in the middes of the house: and Dauid played with his hand like as at other times, and there was a speare in Sauls hand.

e That is, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

11 And Saul tooke the speare, and said, I will smite Dauid through to the wall. But Dauid auoyded twise out of his presence.

12 And Saul was afraide of Dauid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand,

and he went f out and in before the people.

f Meaning, he was captaine ouer the people.

14 And Dauid behaued himselfe wisely in al his wayes: for the Lord was with him.

15 Wherefore when Saul sawe that hee was very wise, he was afraid of him.

16 For all Israel and Judah loued Dauid, because he went out & in before them.

17 ¶ Then Saul said to Dauid, Behold mine eldest daughter Merab, her I wil giue thee to wife: onely bee a valiant sonne vnto me, and g fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shalbe vpon him.

g Fight against them that warre against Gods people.

18 And Dauid answered Saul, What am I? and what is my life, or the familie of my father in Israel, that I should bee sonne in lawe to the King?

19 Howbeit when Merab Sauls daughter should haue bin giuē to Dauid, h she was giuen vnto Adriel a Meholathite to wife.

h By whom he had fiue sonnes, which Dauid put to death at the request of the Gibeonites, 2. Sam. 21. 8.

20 ¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.

21 Therefore Saul sayde, I will giue him her, that shee may be a i snare to him, and that the hand of the Philistims may bee against him. Wherefore Saul sayde to Dauid, Thou shalt this day be my sonne in lawe in the one of the twaine.

i So his hypocrisie appeareth: for vnder pretence of fauour he sought his destruction.

22 And Saul commanded his seruants, Speake with Dauid secretly, and say, Behold, the King hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in lawe.

23 And Sauls seruaunts spake these words in the eares of Dauid. And Dauid sayde, k Seemeth it to you a light thing to be a kings sonne in lawe, seeing that I am a poore man and of small reputation?

k Meaning, that he was not able to endowe his wife with riches.

24 And then Sauls seruaunts brought him worde agayne, saying, Such words spake Dauid.

25 And Saul sayde, This wise shall yee say to Dauid, The king desireth no dowrie, but an hundreth foreskinnes of the Philistims, to be auenged of the Kings enemies: for Saul thought to make Dauid fall into the hands of the Philistims.

26 And when his seruaunts told Dauid these words, it pleased Dauid well to be the l kings sonne in lawe: and the dayes were not expired.

l Because he thought himselfe able to compasse the kings request.

27 Afterward Dauid arose with his men, and went and slew of the Philistims two hundreth men: and Dauid brought their foreskins, & m they gaue them wholle to the King, that hee might bee the Kings sonne in lawe: therefore Saul gaue him Michal his daughter to wife.

m Meaning, Dauid and his souldiers.

28 Then Saul saw, and vnderstood that the Lord was with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more n afraid of Dauid, and Saul became alwap Dauids enemie.

n To be depriued of his kingdome.

30 And when the Princes of the Philistims went forth, at their going forth o Dauid behaued himselfe more wisely then all the seruaunts of Saul, so that his name was much set by.

o That is, Dauid had better successe against the Philistims then Sauls men.

CHAP. XIX.

2 Jonathan declareth to Dauid the wicked purpose of Saul, 11 Michal his wife saueth him. 18 Dauid commeth to Samuel, 23 The spirite of prophecie commeth on Saul.

THen Saul spake to Jonathā his sonne, and to all his seruants, that they should a kill Dauid: but Jonathan Sauls sonne had a great fauour to Dauid.

a Before Saul sought Dauids life secretly, but now his hypocrisie bursteth forth to open cruelti.

2 And Jonathan told Dauid, saying, Saul my father goeth about to slay thee: nowe therefore, I pray thee, take heed vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I will goe out, and stand by my father in the field where thou b art, and will commune with my father of thee, and I will see what he saieth, and will tell thee.

b That I may giue thee warning what to do.

4 ¶ And Jonathan spake good of Dauid vnto Saul his father, and sayde vnto him, Let not the King sinne against his seruant, against Dauid: for he hath not sinned against thee, but his workes haue bin to thee very good.

5 For he did* put his life in danger, and slew the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycedst: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

‡Ebr. he put his soule in his hand. Iudges 12. 3. chap. 28. 21. psal. 119. 109.

6 Then Saul hearkened vnto the voice of Jonathan, & Saul c sware, As the Lord liueth, he shall not die.

c Whatsoeuer he pretended outwardly, yet his heart was full of malice.

7 So Jonathan called Dauid, and Jonathan brought Dauid to Saul, and hee was in his presence, as in times past.

8 ¶ Againe the warre began, and Dauid went out and fought with the Philistims, and slewe them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as he sate in his house hauing his speare in his hand, and Dauid d played with his hand.

d He played on his harpe to mitigate the rage of the euil spirit, as Chap. 16, 23.

10 And Saul intended to smite Dauid to the wall with the speare: but hee turned aside out of Sauls presence, and hee smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morow thou shalt be slaine.

12 So Michal e let Dauid down through a windowe: and he went, and fled, and escaped.

e Thus God moued both the sonne and daughter of this tyrant to fauour Dauid against their father.

13 Then Michal tooke an image, & laied it in the bed, and put a pillow stuffed with goates haire vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, she said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to mee in the f bed, that I may slay him.

f Behold, how the tyrants to accomplish their rage, neither regard othe nor friendship, God nor man.

16 And when the messengers were come in, behold, an image was in the bed, with a pillow of goates haire vnder the head of it.

17 And Saul sayd vnto Michal, Why hast

hast thou mocked mee so, and sent away mine enemie, that he is escaped? And Michal answered Saul, He said vnto me, Let me goe, or els I will kill thee.

18 ¶ So Dauid fled, & escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in g Naioth.

19 But one tolde Saul, saying, Behold, Dauid is at Naioth in Ramah.

20 And Saul sent messengers to take Dauid: and when they sawe a company of Prophets prophecying, and Samuel standing h as appointed ouer them, the Spirite of God fell vpon the messengers of Saul, and they also i prophecied.

21 And when it was tolde Saul, hee sent other messengers, and they prophecied likewise: againe Saul sent the thirde messengers, and they prophecied also.

22 Then went hee himselfe to Ramah, and came to a great well that is in Sechu, and he asked, and saide, Where are Samuel and Dauid? and one said, Behold, they be at Naioth in Ramah.

23 And he k went thither, euen to Naioth in Ramah, and the Spirit of God came vpon him also, and he went prophecying vntill he came to Naioth in Ramah.

24 And he stript off his l clothes, and hee prophecied also before Samuel, and fell m downe naked all that day and all that night: therefore they say, * Is Saul also among the Prophets?

g Naioth was a schoole where the word of God was studied, neere to Ramah.

h Being their chiefe instructer.

i Changed their mindes & praised God.

k With a minde to persecute them.

l His kingly apparell.

m He humbled himselfe as other did.

Chap.10.11.

CHAP. XX.

2 Jonathan comforteth Dauid. 3 They renue their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduertiseth Dauid by three arrowes, of his fathers furie.

AND Dauid a fled from Naioth in Ramah, and came and saide before Jonathan, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?

2 And he said vnto him, God forbid, thou shalt not die: behold, my father wil doe nothing great nor small, but he will ‡ shewe it mee: and why shoulde my father hide this thing from me? he will not doe it.

3 And Dauid sware againe and said, Thy father knoweth that I haue founde grace in thine eyes: therefore hee thinketh, Jonathan shall not know it, lest he be sory: but in deede, as the Lorde liueth, and as thy soule liueth, there is but a b steppe betweene mee and death.

4 Then saide Jonathan vnto Dauid, Whatsoeuer thy soule ‡ requireth, that I will doe vnto thee.

5 And Dauid saide vnto Jonathan, Behold, to morow is the c first day of the moneth, and I shoulde sitte with the King at meate: but let mee goe, that I may hide my selfe in the fields vnto the third day at euen.

6 If thy father make mention of mee, then say, Dauid asked leaue of mee, that hee might goe to Beth-lehem to his owne citie: for there is a d peerely sacrifice for all that familie.

7 And if he say thus, It is well, thy seruant shall haue peace: but if he be angry, be sure that wickednesse is concluded of him.

8 So shalt thou shewe mercie vnto thy seruant: * for thou hast ioyned thy seruant into a couenant of the Lorde with thee, and if there bee in mee iniquitie, slay thou mee: for why shouldest thou bring mee to thy father?

Chap.18.3. and 23.18.

9 ¶ And Jonathan answered, God keepe that from thee: for if I knew that wickednes were e concluded of my father to come vpon thee, would not I tell it thee?

10 Then said Dauid to Jonathan, Who f shall tell me? how shall I know, if thy father answere thee cruelly?

11 And Jonathan saide to Dauid, Come and let vs goe out into the fielde: and they twaine went out into the fielde.

12 Then Jonathan sayde to Dauid, O Lorde God of Israel, when I haue groped my fathers minde to morowe at this time, or within this thee dayes, and if it bee well with Dauid, & I then sende not vnto thee, and shew it thee,

13 The Lorde doe so and much more vnto Jonathan: but if my father haue minde to doe thee euill, I will shewe thee also, and sende thee away, that thou mayest goe in peace: and the Lord be with thee as he hath bene with my father.

14 Likewise I require not whiles I liue: for I doubt not but thou wilt shewe mee the mercie of the Lord, h that I die not,

15 But I require that thou cut not off thy mercie from mine house for euer: no, not when the Lorde hath destroyed the enemies of Dauid, euery one from the earth.

16 So Jonathan made a bonde with the house of Dauid, saying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Jonathan sware vnto Dauid, because hee loued him (for hee loued him as his owne soule.)

18 The said Jonathā to him, To morow is the first day of the moneth: & thou shalt be ‖ looked for, for thy place shall be emptie.

19 Therefore thou shalt hide thy selfe three dayes, then thou shalt goe downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand, & shalt remaine by the stone ‡ Ezel.

20 And I wil shoote three arrowes on þ side thereof, as though I shot at a marke.

21 And after I wil send a boy, saying, Go, seeke the arrowes. If I say vnto the boy, See, þ arrowes are on this side thee, bring them, and come thou: for it is ‡ well with thee and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the i Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, behold, the Lorde be betweene thee and me for euer.

24 ¶ So Dauid hid himselfe in the fielde: & when the first day of the moneth came, the king sate to eate meate.

25 And the King sate, as at other times vpon his seate, euen vpon his seate by the wall: and Jonathan arose, & Abner sate by Sauls side, but Dauids place was emptie.

a For Saul was slayed, and prophecied a day and a night by Gods prouidence, that Dauid might haue time to escape.

‡ Ebr. reueile it in mine eare.

b I am in great danger of death.

‡ Ebr. saith.

c At what time there should be a solemne sacrifice, Num.28.11. to the which they added peace offerings & feasts.

d Read Chap. 9.21.

e That he were fully determined.

f If thy father doe fauour me.

g The Lord punish mee most grieuously.

h I know that if thou werest nowe preferred to the kingdome, thou wouldest not destroy me, but shew thy selfe friendly to my posteritie.

‖ Or, mentioned.

‡ Eb. of the way, because it serued as a signe to shew the way to them that passed by.

‡ Ebr. peace.

i The Lorde is the authour of thy departure.

26 And Saul said nothing that day: for he thought, Some thing hath befallen him, though hee were k cleane, or els because hee was not purified.

k Yet he might haue some businesse to let him.

27 But on the morowe which was the seconde day of the moneth, Dauids place was emptie againe: and Saul saide vnto Ionathan his sonne, Wherefore commeth not the sonne of l Ishai to meat, neither yesterday nor to day?

l Thus he speaketh contemptuously of Dauid.

28 And Jonathan answered vnto Saul, Dauid required of mee, that hee might goe to Beth-lehem.

29 For he said, Let mee goe, I pray thee: for our familie offereth m a sacrifice in the citie, and my brother hath sent for me: therefore nowe if I haue founde fauour in thine eyes, let mee goe, I pray thee, and see my n brethren: this is the cause that hee commeth not vnto the kings table.

m That is, a peace offering.

n Meaning, all his kinsefolke.

30 Then was Saul angry with Jonathan, and saide vnto him, Thou o sonne of the wicked rebellious woman, doe not I knowe, that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion and shame of thy mother?

o Thou art euer contrary vnto me as thy mother is.

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not bee stablished, nor thy kingdome: wherefore now sende and fette him vnto mee, for hee ‡ shall surely die.

‡ Ebr. sonne of death.

32 And Jonathan answered vnto Saul his father, and saide vnto him, Wherefore shall he p die? what hath he done?

p For it were too great tyrannie to put one to death and not to shewe the cause why.

33 And Saul cast a speare at him to hit him, wherevpon Jonathan knewe, that it was determined of his father to slay Dauid.

34 ¶ So Jonathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for hee was sorie for Dauid, and because his father had reuiled him.

35 On the next morning therefore Jonathan went out into the fielde, q at the time appointed with Dauid, and a little boye with him.

q For this was the third day, as it was agreed vpon, verse 5.

36 And hee sayde vnto his boye, Runne nowe, seeke the arrowes which I shoote: and as the boy ranne, he shot an arrow beyond him.

37 And when the boy was come to the place where the arrowe was that Jonathan had shotte, Jonathan cryed after the boy, and saide, Is not the arrowe beyonde thee?

38 And Jonathan cryed after the boy, r Make speede, haste, and stand not still: and Jonathans boy gathered vp the arrowes, and came to his master.

r By these words he admonished Dauid what he ought to doe.

39 But the boy knewe nothing: onely Jonathan and Dauid knew the matter.

40 Then Jonathan gaue his ‡ bow and arrowes vnto the boy that was with him, and saide vnto him, Goe, carrie them into the citie.

‡ Ebr. instruments.

41 ¶ Assoone as the boy was gone, Dauid arose out of a place that was towarde the s South, & fell on his face to p ground, and bowed himselfe three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

s It seemeth that he had shot on the Northside of the stone, least the boy should haue espied Dauid.

42 Therefore Jonathan saide to Dauid, Go in peace: that which wee haue t sworne both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seede and betweene thy seede, let it stand for euer.

t Which othe he calleth in the eight verse the couenant of the Lord.

43 And hee arose and departed, and Jonathan went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 Hee getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to king Achish, 13 And there faineth himselfe mad.

THen came Dauid to a Nob, to Ahimelech the Priest, & Ahimelech was astonied at the meeting of Dauid, and saide vnto him, Why art thou alone, and no man with thee?

a Where the Arke then was, to aske counsell of the Lord.

2 And Dauid saide to Ahimelech the Priest, The b King hath commaunded mee a certaine thing, and hath said vnto me, Let no man know whereabout I send thee, and what I haue commanded thee, and I haue appointed my seruaunts to such and such places.

b These infirmities that we see in the saints of God, teach vs that none hath his iustice in himselfe: but receiueth it of Gods mercie.

3 Now therefore if thou hast ought vnder thine hande, giue me fiue cakes of bread, or what commeth to hand.

4 And the Priest answered Dauid, and saide, There is no common bread vnder mine hande, but here is * halowed bread, if the yong men haue kept themselues, at least from c women.

Exod. 25. 30. Leuit. 24. 5. matt. 12. 3, 4.

c If they haue not companied with their wiues.

5 Dauid then answered the Priest, and saide vnto him, Certainely women haue bene separate from vs these two or three dayes since I came out: and the d vessels of the yong men were holy, though the way were prophane, and how much more then shall euery one e be sanctified this day in the vessell?

d That is, their bodies.

e Shall be more carefull to keepe his vessel holy, when he shall haue eaten of this holy foode?

6 So f Priest gaue him halowed bread: for there was no bread there, saue the shewe bread that was taken from before the Lord, to put hot bread there, the day that it was taken away.

7 (And there was the same day one of the seruaunts of Saul g abiding before the Lord, named Doeg the Edomite, the ‖ chiefest of Sauls heardmen)

f Tarying to worship before the Arke.

‖ Or, master of them that kept Sauls cattell.

8 And Dauid saide vnto Ahimelech, Is there not here vnder thine hand a speare or a swoorde? For I haue neither brought my sword nor my harneis with me, because the the Kings businesse requred haste.

9 And the Priest said, The sword of Goliath the Philistim, whome thou slewest in the *valley of Elah, beholde, it is wrapt in a cloth behinde the h Ephod, if thou wilt take that to thee, take it: for there is none other saue that here: And Dauid said, There is none to that, giue it me.

Chap. 17. 2.

g Behinde that place, where the high Priestes garment lay.

10 And Dauid arose, & fled the same day from the i presence of Saul, and went to Achish the king of Gath.

h That is, out of Sauls dominion.

11 And the seruants of Achish said vnto him, Is not this Dauid the * King of the land? did they not sing vnto him in dances, saying, * Saul hath slaine his thousand,

Chap. 17. 9. Chap. 18. 7. and 29. 5. eccles. 47. 6.

ſand, and Dauid his ten thouſands?

12 And Dauid ‡ conſidered theſe words, and was ſore afraide of Achith the king of Gath.

13 And he changed his behauiour before them, and fained himſelfe madde in their handes, and ‖ ſcrabled on the doores of the gate, and let his ſpittle fall downe vpon his beard.

14 Then ſaid Achiſh vnto his ſeruants, Lo, ye ſee the man is beſide himſelfe, wherefore haue ye brought him to me?

15 Haue I need of madde men, that yee haue brought this fellowe to play the mad man in my preſence? k ſhall hee come into mine houſe?

‡ Ebr. put theſe words in his heart.

‖ By making marks and toyes.

k Is he meete to be in a Kings houſe?

CHAP. XXII.

1 *Dauid hideth himſelfe in a caue.* 22 *Many that were in trouble came vnto him.* 9 *Doeg accuſeth Abimelech.* 18 *Saul cauſeth the Prieſtes to be ſlaine.* 20 *Abiathar eſcapeth.*

DAuid therefore departed thence, and eſcaped himſelfe in the caue [a] of Adullam: and when his brethren and all his fathers houſe heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, and all thoſe that were vexed in minde, and he was their ‖ prince, and there were with him about foure hundreth men.

3 ¶ And Dauid went thence to Mizpeh in [b] Moab, and ſaid vnto the king of Moab, I pray thee, let my father and my mother come and abide with you, till I knowe what God will doe for me.

4 And he [c] brought them before the king of Moab, and they dwelt with him all the while that Dauid was in [d] the holde.

5 And the Prophet Gad ſaide vnto Dauid, Abide not in the holde, but depart and goe into the lande of Iudah. Then Dauid departed and came into the foreſt of Hareth.

6 ¶ And Saul heard that Dauid was [e] diſcouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his ſpeare in his hand, and all his ſeruants ſtood about him.

7 And Saul ſaid vnto his ſeruants that ſtood about him, Heare now, ye ſonnes [f] of Ieremi, will the ſonne of Iſhai giue euery one of you fields and vineyardes? will hee make you all captaines ouer thouſands, and captaines ouer hundreths,

8 That all yee haue conſpired againſt mee, and there is none that telleth mee that my ſonne hath made a couenant with the ſonne of Iſhai? and there is none of you that is ſorie for mee, or ſheweth mee, that my [g] ſonne hath ſtirred vp my ſeruaunt to lie in waite againſt mee, as appeareth this day.

9 ¶ Then answered Doeg the Edomite, (who was appointed ouer the ſeruants of Saul) and ſayde, I ſawe the ſonne of Iſhai when hee came to Nob, to Ahimelech the ſonne of Ahitub.

10 Who aſked counſell of the Lorde for him, and gaue him vitailes, and hee gaue him alſo the ſworde of Goliath the Philiſtim.

11 Then the King ſent to call Ahimelech the Prieſt, the ſonne of Ahitub, and all his fathers houſe, to wit, [h] the Prieſts that were in Nob: and they came all to the King.

12 And Saul ſaide, Heare nowe thou ſonne of Ahitub. And he anſwered, Here I am, my lord.

13 Then Saul ſaid vnto him, Why haue ye conſpired againſt me, thou and the ſonne of Iſhai, in that thou haſt giuē him vitaile, and a ſworde, and haſt aſked counſel of God for him, that hee ſhould riſe againſt me, and lye in waite as appeareth this day?

14 ¶ And Ahimelech anſwered the king, and ſaide, Who is ſo faithfull among all thy ſeruaunts as Dauid, beeing alſo the Kings ſonne in law, and goeth at thy commaundement, and is honourable in thine houſe?

15 [i] Haue I this day firſt begun to aſke counſell of God for him? bee it farre from me, let not the King impute any thing vnto his ſeruant, nor to all the houſe of my father: for thy ſeruant knewe nothing of all this, leſſe or more.

16 Then the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou and all thy fathers houſe.

17 And the King ſaide vnto the ‖ ſergeants that ſtood about him, Turne, and ſlay the Prieſts of the Lord, becauſe their hande alſo is with Dauid, and becauſe they knewe when he fled, and ſhewed it not to me. But the ſeruants of the King [k] would not moue their hands to fall vpon the Prieſtes of the Lord.

18 Then the King ſaide to Doeg, Turne thou and fall vpon the Prieſtes. And Doeg the Edomite turned, and ranne vpon the Prieſtes, and ſlew the ſame day foure ſcore and fiue perſons that did weare a linnen Ephod.

19 And Nob the citie of the Prieſtes ſmote hee with the edge of the ſworde, both man and woman, both childe and ſuckling, both ore and aſſe, and ſheepe with the edge of the ſworde.

20 But one of the ſonnes of Ahimelech the ſonne of Ahitub, (whoſe name was Abiathar) [l] eſcaped and fled after Dauid.

21 And Abiathar ſhewed Dauid, that Saul had ſlaine the Lords Prieſts.

22 And Dauid ſaide vnto Abiathar, I knewe it the ſame day, when Doeg the Edomite was there, that hee would tell Saul. I am the cauſe of the death of all the perſons of thy fathers houſe.

23 Abide thou with me, and feare not: for ‖ hee that ſeeketh my life, ſhall ſeeke thy life alſo: for with me thou ſhalt be in ſafegard.

a Which was in the tribe of Iudah, and neere to Beth-lehem.

‖ Or, captaine.

b For there was another ſo called in Iudah.

c For he feared the rage of Saul againſt his houſe.

d That is, in Mizpeh, which was a ſtrong holde.

e That a great bruite went on him.

f Ye that are of my tribe and linage.

g Hereby he would perſwade them that this conſpiracie was moſt horrible where the ſonne conſpired againſt the father, and the ſeruant againſt his maſter.

h Which were the remnant of the houſe of Eli, whoſe houſe God threatned to punish.

i Haue I not at other times alſo when he had great affaires, conſulted with the Lord for him?

‖ Or, footemen.

k For they knew that they ought not to obey the wicked commandement of the king in ſlaying the innocents.

l This was Gods prouidence, who according to his promiſe preſerued ſome of the houſe of Eli, Chap. 2. 33.

‖ Or, he that taketh thy life, ſhall take mine alſo.

CHAP. XXIII.

5 *Dauid chaſeth the Philiſtims from Keilah.* 13 *Dauid departeth from Keilah, and remaineth in the wildernes of Ziph.* 16 *Ionathan comforteth Dauid.* 28 *Sauls enterpriſe is broken in purſuing Dauid.*

Then

Then they tolde Dauid, saying, Beholde, the Philistims fight against a Keilah, and spoile the barnes.

a Which was a citie in the tribe of Iudah, Iosh. 15.44.

2 Therefore Dauid asked counsell of the Lorde, saying, Shall I goe and smite these Philistims? And the Lorde answered Dauid, Goe and smite the Philistims, and saue Keilah.

3 And Dauids men saide vnto him, See, wee be afraide here in b Iudah, howe much more if we come to Keilah against the hoste of the Philistims?

b That is, in the mids of Iudah, much more, when we come to the borders against our enemies.

4 Then Dauid asked counsel of the Lorde againe. And the Lorde answered him, and saide, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech * fledde to Dauid to Keilah, hee brought an c Ephod ‡ with him)

Chap. 22.20.

c By Gods prouidence the Ephod was preserued and kept with Dauid the true king.

‡ *Ebr. in his hand.*

7 ¶ And it was tolde Saul that Dauid was come to Keilah, and Saul sayde, God hath deliuered him into mine hande: for hee is shut in, seeing he is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischiefe against him, saide to Abiathar the Priest, d Bring the Ephod.

d To consule with the Lord by Vrim and Thummim.

10 Then said Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the Lords of Keilah deliuer mee by into his hande? and will Saul come downe as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lorde saide, Hee will come downe.

12 Then saide Dauid, Will the ‖lords of Keilah deliuer mee by, and the men that are with mee, into the hande of Saul? And the Lorde sayde, They will deliuer thee vp.

‖ *Or, gouernour.*

13 ¶ Then Dauid and his men, which were about sixe hundreth, arose, and departed out of Keilah, and went ‖whither they could. And it was tolde Saul, that Dauid was fled from Keilah, and hee left off his iourney.

‖ *Or, to and fro, as hauing no certaine place to goe to.*

14 And Dauid abode in the wildernesse in ‖holdes, and remained in a mountaine in the wilderness of Ziph. And Saul sought him euery day, but God e delinered him not into his hand.

§ *Or, strong places.*

e No power nor policie can preuaile against Gods children, but when he appointeth the time.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid was in the wildernesse of Ziph in the wood.

16 ¶ And Jonathan Sauls sonne arose and went to Dauid into the wood, and comforted ‡ him in God,

‡ *Ebr. his hand.*

f Ionathan assureth Dauid, that God will accomplish his promise, and that his father striueth against his owne conscience.

17 And said vnto him, Feare not: for the hand of Saul my father shal not finde thee, and thou shalt be f King ouer Israel, and I shall bee next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lorde: and Dauid did remaine in the wood: but Jonathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side ‖ of Jeshimon?

‖ *Or, of the wilderneſſe.*

20 Now therefore, O King, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the Kings hands.

21 Then Saul said, g Be ye blessed of the Lord: for ye haue had compassion on me.

g The Lord recompense this friendship.

22 Go, I pray you, and prepare yet better: know and see his place where he ‡ haunteth, and who hath seene him there: for it is said to me, He is subtile and craftie.

‡ *Ebr. where his foote hath bene.*

23 See therefore, and know all the secret places where hee hideth himselfe, and come ye againe to mee with the certaintie, and I will goe with you: and if he be in the h land, I will searche him out throughout all the thousands of Judah.

h In your countrey of Ziph, which is in Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men were in the wildernesse of Maon, in the plaine on the right hand of Jeshimon.

25 Saul also and his men went to seeke him, and they tolde Dauid: wherefore hee came downe vnto a rocke, and abode in the wildernesse of i Maon. And when Saul heard that, hee followed after Dauid in the wildernesse of Maon.

i Which was also in the tribe of Iudah, Iosh. 15.55.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men rounde about, to take them.

k Thus the Lord can pull backe the bridle of tyranes, and deuer his out of the lyons mouth.

27 But there came a k messenger to Saul, saying, Haste thee, and come: for the Philistims haue inuaded the land.

l That is, the stone of diuision because there they deuided themselues one from another.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, l Sela-hammahlekoth.

CHAP. XXIIII.

1 Dauid hid in a caue spareth Saul. 10 He sheweth to Saul his innocence. 18 Saul acknowledgeth his fault. 22 He causeth Dauid to sweare vnto him to be fauourable to his.

And Dauid went thence, and dwelt in a holdes at En-gedi.

a That is, in strong places, which were defenced by nature.

2 When Saul was returned from the Philistims, they tolde him, saying, Behold, Dauid is in the wildernesse of b En-gedi.

b A citie of Iudah, Iosh. 15.62.

3 Then Saul tooke three thousande chosen men out of all Israel, and went to seeke Dauid and his men vpon the rockes among the wilde goates.

4 And hee came to the sheepe coates by the way where there was a caue, and Saul went in ‡ to doe his easement: and Dauid and his men sate in the ‡ inwarde parts

‡ *Ebr. to couer his feete.*

‡ *Ebr. in the side.*

partes of the caue.

5 And the men of Dauid said vnto him, See, the day is [e] come, whereof the Lorde said vnto thee, Behold, I will deliuer thine enemie into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose and cut off the lappe of Sauls garment priuily.

6 And afterward Dauid [d] was touched in his heart, because he had cut off the lappe which was on Sauls garment.

7 And he said vnto his men, The Lorde keepe mee from doing that thing vnto my master the Lordes annoynted, to lay mine hand vpon him: for he is the Anointed of the Lord.

8 So Dauid ouercame his seruaunts with these wordes, and suffered them not to arise against Saul: so Saul rose vp out of the caue and went away.

9 ¶ Dauid also arose afterward, & went out of the caue, and cryed after Saul, saying, O my Lord the king. And when Saul looked behind him, Dauid inclined his face to the earth, and bowed himselfe.

10 And Dauid sayde to Saul, [e] Wherefore giuest thou an eare to mens wordes, that say, Behold, Dauid seeketh euil against thee?

11 Beholde, this day thine eyes haue seene, that the Lord had deliuered thee this day into mine hand in ỹ caue, & some bade me kill thee. but I had compassion on thee, and said, I will not lay mine hand on my master: for he is the Lordes Anointed.

12 Moreouer my father, behold: behold, I say, the lappe of thy garment in mine hand: for when I cut off the lappe of thy garment, I killed thee not. Vnderstand and see, that there is neither euill nor wickednesse in mee, neither haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Lord be iudge betweene thee and mee, and the Lord auenge mee of thee, and let not mine hand be vpon thee.

14 According as the | old prouerbe saith, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whome is the King of Israel come out? after whom doest thou pursue? after a dead dog, and after a flea?

16 The Lord therefore bee iudge, & iudge betweene thee & me, and see, and pleade my cause, ‡ and deliuer me out of thine hand.

17 When Dauid had made an ende of speaking these wordes to Saul, Saul said, [f] Is this thy voyce, my sonne Dauid? And Saul lift vp his voyce, and wept,

18 And said to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euil.

19 And thou hast shewed this day, that thou hast dealt well with mee: forasmuch as when the Lorde had closed mee in thine hands, thou killedst me not.

20 For who shall finde his enemie, and let him depart ‡ free? Wherefore the Lorde render thee good for that thou hast done vnto me this day.

21 For now behold, I [g] know that thou shalt be king, and that the kingdome of Israel shalbe stablished in thine hand.

22 Sweare now therefore vnto mee by the Lorde, that thou wilt not destroy my seede after me, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saul, & Saul went home: but Dauid and his men went vp vnto the hold.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Dauids wiues. 44 Michal is giuen to Phalti.

THen * Samuel died, and all Israel assembled, and mourned for him, and buried him in his [a] owne house at Ramah. And Dauid arose and went downe to the wildernesse of Paran.

2 Now in [b] Maon was a man, who had his possession in Carmel, and the man was exceeding mightie and had three thousand sheepe, and a thousand goates: and he was shering his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, and shee was a woman of singular wisdom, & beautifull, but the man was churlish & euil conditioned, and was of the familie of Caleb.

4 And Dauid heard in the wildernesse, that Nabal did shere his sheepe.

5 Therefore Dauid sent ten yong men, and Dauid said vnto the yong men, Go vp to Carmel, and goe to Nabal, and aske him in my name ‡ how he doeth.

6 And thus shall ye say [c] ‡ for salutation, Both thou and thine house, & all that thou hast, be in peace, wealth and prosperitie.

7 Behold, I haue heard, that thou hast sherers: now thy shepeheardes were with vs, and we did them no hurt, neither did they misse any thing al the while they were in Carmel.

8 Aske thy seruants and they wil shew thee. Wherefore let these yong men find fauour in thine eyes: (for we come in a good season) giue I pray thee, whatsoeuer [d] commeth to thine hand vnto thy seruants, and to thy sonne Dauid.

9 ¶ And when Dauids yong men came, they told Nabal all those wordes in ỹ name of Dauid, and held their peace.

10 Then Nabal answered Dauids seruants, and said, Who is Dauid? and who is the [e] sonne of Ishai? there be many seruants now adayes, that breake away euery man from his master.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my sherers, and giue it vnto men, whom I know not whence they be?

12 ¶ So Dauids seruaunts turned their way, and went agayne, and came, and told him all those things.

13 And Dauid said vnto his men, Gird euery man his sword about him. And they girded euery man his sworde: Dauid also girded his sword. And about foure hundreth men went vp after Dauid, and two hundreth abode by the ‡ carriage.

14 Now one of the seruaunts told Abigail Nabals wife, saying, Behold, Dauid sent

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e Here we see how ready wee are to hasten Gods promes, if the occasion serue neuer so litle.

d For seeing it was his owne priuate cause, he repented that hee had touched his enemie.

e Contrary to the false report of them that said, Dauid was Sauls enemie, he proueth himselfe to be his friend.

‖ Or, *the prouerbe of an ancient man.*

‡ *Ebr. iudge.*

f Though he was a most cruel enemie to Dauid, yet by his great gentlenes his conscience compelled him to yeeld.

‡ *Ebr. a good way.*

g Though this tyrant saw and confessed the fauour of God toward Dauid, yet he ceaseth not to persecute him against his owne conscience.

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* *Chap. 28. 3. Eccles. 46. 13, 20.*

a That is, among his owne kinred.

b Maon & Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galile.

‡ *Ebr. of peace.*

c Some reade, so maiest thou liue in prosperitie the next yeere, both thou, &c.

‡ *Ebr. for life.*

d Whatsoeuer thou hast ready for vs,

e Thus the couetous wretches in stead of relieuing the necessitie of Gods children, vse to reuile their persons and condemne their cause.

‡ *Ebr. vessell.*

sent messengers out of the wildernes to salute our master, and he ‡ railed on them.

‡ Ebr. drove them away.

15 Notwithstanding the men were very good f unto vs, and we had no displeasure, neither missed we any thing as long as we were conuersant with them, when we were in the fields.

f When we kept our sheepe in the wildernesse of Paran.

16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping sheepe.

17 Nowe therefore take heede, and see what thou shalt doe: for euill ‡ will surely come vpon our master, and vpon all his familie: for hee is so wicked that a man can not speake to him.

‡ Ebr. is accomplished.

18 ¶ Then Abigail made hast, and tooke two hundreth ‡ cakes, and two bottels of wine, and fiue sheepe readie dressed, and fiue measures of parched corne, ℰ an hundreth ‖ traules of raisins, ℰ two hundreth of figs, and laded them on asses.

‡ Ebr. bread.

‖ Or, clusters.

19 Then she said vnto her seruants, Goe ye before me: behold, I wil come after you: yet she told g not her husband Nabal.

g Because shee knewe his crooked nature, that he would rather haue perished, then consented to her enterprise.

20 And as she rode on her asse, she came downe by a secret place of the mountaine, and behold, Dauid ℰ his men came downe against her, and she met them.

21 And Dauid sayde, In deed I haue kept all in vaine that this fellow had in the wildernesse, so that nothing was missed of all that pertained vnto him: for he hath requited me euill for good.

22 So and more also doe God vnto the enemies of Dauid: for surely I will not leaue of all that he hath, by the dawning of the day, any that h pisseth against the wall.

h Meaning by this prouerbe, that hee would destroy both small and great.

23 And when Abigail sawe Dauid, shee hasted and lighted off her asse, and fell before Dauid on her face, and bowed her selfe to the ground,

24 And fel at his feete, and said, Oh, my lord, I haue committed the iniquitie, and I pray thee, let thine handmaid speake ‡ to thee, and heare thou the wordes of thine handmaid.

‡ Ebr. in thine eares.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, so is he: ‖ Nabal is his name, and folly is with him: but I thine handmaid sawe not the ꝑ young men of my lord whom thou sentest.

‖ Or, foole.

26 Now therefore my Lord, as the Lord liueth, and as thy soule liueth (the Lorde, I say, that hath withholden thee from comming to shed blood, and that i thine hand should not saue thee) so now thine enemies shall be as Nabal, and they that intend to doe my lord euil.

i That is, that thou shouldest not be reuenged of thine enemie.

27 And now, this ‖ blessing which thine handmaid hath brought vnto my Lord, let it be giuen vnto the young men, that ‡ follow my Lord.

‖ Or, present.

‡ Ebr. walke at the feete.

28 I pray thee, forgiue the trespasse of thine handmaid: for the Lord wil make my lord a k sure house, because my lord fighteth the battels of the Lord, and none euill hath bene found in thee ‡ in all thy life.

k Confirme his kingdome to his posteritie.

‡ Ebr. from thy dayes.

29 Yet l a man hath risen vp to persecute thee, and to seeke thy soule, but ꝑ soule of my lord shalbe bound in the m bundle of life with the Lord thy God: and the soule of thine enemies shall God cast out, as out of the middle of a sling.

l To wit, Saul.

m God shall preserue thee long in his seruice, and destroy thine enemies.

30 And when the Lorde shall haue done to my Lord all the good that hee hath promised thee, and shall haue made thee ruler ouer Israel,

31 Then shal it be no griefe vnto thee, nor offence of mind vnto my Lord, that he hath not shed blood causelesse, nor that my lord hath n not preserued himselfe: and when the Lorde shal haue dealt wel with my lord, remember thine handmaid.

n That he hath not auenged himselfe, which things would haue tormented his conscience.

32 Then Dauid said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meete me.

33 And blessed be thy counsell, and blessed bee thou, which hast kept mee this day from comming to shed blood, o ℰ that mine hand hath not saued me.

o Read vers. 26.

34 For in deed, as the Lord God of Israel liueth, p who hath kept me backe from hurting thee, except thou hadst hasted and met me, surely there had not bene left vnto Nabal, by the dawning of the day, any that pisseth against the wall.

p He attributeth it to the Lords mercie, and not to himselfe that he was stayed.

35 Then Dauid receiued of her hand that which she had brought him, and said to her, Goe vp in peace to thine house: behold, I haue heard thy voyce, and haue ‡ granted thy petition.

‡ Eb. received thy face.

36 ¶ So Abigail came to Nabal, and behold, hee made a feast in his house, like the feast of a king, and Nabals heart was merie within him, for hee was very drunken: wherefore shee told him q nothing, neither lesse nor more, vntill the morning arose.

q For he had reason, either to consider or to giue thanks for this great benefit of deliuerance.

37 Then in the morning when the wine was gone out of Nabal, his wife told him those words, ℰ his heart died within him, and he was like a r stone.

r For feare of great danger.

38 And about ten dayes after, the Lorde smote Nabal, that he died.

39 ¶ Now when Dauid heard, that Nabal was dead, he said, Blessed be the Lorde that hath ‖ iudged the cause of my rebuke of the hand of Nabal, and hath kept his seruant from euill: for the Lorde hath recompensed the wickednesse of Nabal vpon his owne head. Also Dauid sent to commune with Abigail to s take her to his wife.

‖ Or, reuenged.

s For he had experience of his great godlines, wisedome, and humilitie.

40 And when ꝑ seruants of Dauid were come to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her selfe on her face to the earth, and said, Behold, let thine handmayd bee a seruaunt to wash the feete of the seruants of my Lord.

42 And Abigail hasted, and arose, and rode vpon an asse, and her fiue maides ‡ followed her, and shee went after the messengers of Dauid, and was his wife.

‡ Ebr. went at her feete.

43 Dauid also tooke Ahinoam of *Iezreel, and they were both his wiues.

*Iosh. 15. 56. 2. Sam. 3. 14.

44 Nowe Saul had giuen * Michol his daughter Dauids wife to Phalti the sonne of Laish, which was of t Gallim.

t Which was a place bordering on the countrey of the Moabites.

CHAP. XXVI.

1 *Dauid was discouered vnto Saul by the Ziphims.* 12 *Dauid taketh away Sauls speare, & a pot of water that stood at his head.* 21 *Saul confesseth his sin.*

Againe

Chap. 23. 19. ‖Or, in Gibeah. ‖Or, the wildernesse.

AGaine the Ziphims came vnto Saul to Gibeah, saying, *Doeth not Dauid hide himselfe ‖in the hill of Hachilah before ‖Jeshimon?

2 Then Saul arose, and went downe to the wildernesse of Ziph, having three thousand a chosen men of Israel with him, for to seeke Dauid in the wildernesse of Ziph.

a. That is, of the most skilfull and valiant souldiers.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon by the way side. Now Dauid abode in the wildernesse, and he sawe that Saul came after him into the wildernesse.

4 (For Dauid had sent out spies, and vnderstoode, that Saul was come ‖in verie deed)

‖Or, to a certeine place.

5 Then Dauid arose, and came to the place where Saul had pitched, and when Dauid beheld the place where Saul lay, and *Abner the sonne of Ner which was his chiefe Captaine, (for Saul lay in the fort, and the people pitched rounde about him)

Chap. 14. 50. and 17. 55.

6 Then spake Dauid, and sayde to Ahimelech the b Hittite, and to Abishai the sonne of Zeruiah, brother to c Joab, saying, Who will goe downe with mee to Saul to the host? Then Abishai sayde, I will goe downe with thee.

b Who was a stranger & not an Israelite.

c Who afterward was Dauids chiefe captaine.

7 So Dauid and Abishai came downe to the people by night: and beholde, Saul lay sleeping within the fort, and his speare did sticke in the grounde at his ‖head: and Abner and the people lay rounde about him.

‖Or, bolster.

8 ¶ Then saide Abishai to Dauid, God hath closed thine enemie into thine hande this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I will not smite him d againe.

d Meaning, he would make him sure at one stroke.

9 And Dauid sayde to Abishai, Destroy him not: for who can lay his hand e on the Lords Anoynted, and be guiltelesse?

e To wit, in his owne priuate cause: for Iehu slew two kings at Gods appointment, 2. King. 9. 24.

10 Moreouer Dauid sayde, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hande vpon the Lordes Anoynted: but, I pray thee, take nowe the speare that is at his head, and the potte of water, and let vs goe hence.

12 So Dauid tooke the speare & the pot of water from Sauls head, and they gate them away, & no man sawe it, nor marked it, neither did any awake, but they were all asleepe: for ‡the Lord had sent a dead sleepe vpon them.

‡Ebr. the heauie sleepe of the Lord was fallen vpon them.

13 Then Dauid went into the other side, and stoode on the top of an hill afarre off, a great space being betweene them.

14 And Dauid cried to the people, and to Abner the sonne of Ner, saying, ‡Yea rest thou not Abner? Then Abner answered, and sayde, Who art thou that cryest to the King?

‡Ebr. answerest.

15 ¶ And Dauid said to Abner, Art not thou a f man? and who is like thee in Israel? wherefore then hast thou not kept thy lorde the King? for there came one of the folke in to destroy the King thy lord.

f Esteemed most valiant and meet to saue the King?

16 This is not well done of thee: as the Lord liueth, ye are ‡worthy to die, because yee haue not kept your master the Lordes anoynted: and nowe see where the Kings speare is, and the pot of water that was at his head.

‡Ebr. sonnes of death.

17 And Saul knewe Dauids voyce, and sayde, Is this thy voyce, g my sonne Dauid? And Dauid said, It is my voyce, my lord, O King.

g Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promise.

18 And hee sayde, Wherefore doeth my lorde thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beseech thee, let my lord the King heare the wordes of his seruant. If the Lorde haue stirred thee vp against me, h let him smell the sauour of a sacrifice: but if the children of men haue done it, cursed bee they before the Lord: for they haue cast mee out this day from abiding in the inheritance of the Lorde, saying, Goe, serue other i gods.

h Let his anger towards vs be pacified by a sacrifice.

i As much as lay in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.

20 Now therefore let not my blood fall to the earth before the face of the Lorde: for the King of Israel is come out to seeke a flea, as one would hunt a partridge in the mountaines.

21 Then said Saul, I haue sinned: come againe, my sonne Dauid: for I will doe thee no more harme, because my soule was k precious in thine eyes this day: beholde, I haue done foolishly, and haue erred exceedingly.

k Because thou sauedst my life this day.

22 Then Dauid answered, and said, Beholde the Kings speare, let one of the yong men come ouer and fet it.

23 And let the Lorde reward euery man according to his l righteousnesse and faithfulnesse: for the Lorde had deliuered thee into mine handes this day, but I would not lay mine hande vpon the Lordes Anoynted.

l Thus he protesteth his innocencie towarde Saul, not defending his iustice in the sight of God, in whose pretence none is righteous, Psal. 143. & 130. 3.

24 And beholde, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that he may deliuer me out of all tribulation.

25 Then Saul sayde to Dauid, Blessed art thou, my sonne Dauid: for thou shalt do great things, and also preuaile. So Dauid went his way, and Saul returned to his m place.

m To Gibeah of Beniamin.

CHAP. XXVII.

2 Dauid fleeth to Achish king of Gath, who giueth him Ziklag. 8 Dauid destroyeth certeine of the Philistims, 10 Achish is deceiued by Dauid.

AND Dauid sayde in his heart, I shall nowe a perish one day by the hande of Saul: is it not better for mee that I saue my selfe in the lande of the Philistims, and that Saul may haue no hope of me to seeke me any more in all the coasts of Israel, and so escape out of his hand?

a Dauid distrusteth Gods protection, & therefore fleeth vnto y idolaters, who were enemies to Gods people.

2 Dauid therefore arose, and hee, and the six hundred men that were with him, went vnto Achish the sonne of Maoch King of Gath.

3 And Dauid b dwelt ‖ with Achish at Gath, he,

b Thus God by his prouidence changeth the enemies hearts, & maketh thē to fauour his in their necessitie.

he, and his men, euery man with his houſe-holde, Dauid with his two wiues, Ahinoam the Iezreelite, and Abigail Nabals wife the Carmelite.

4 And it was tolde Saul that Dauid was fledde to Gath: ſo he ſought no more for him.

5 And Dauid ſayde vnto Achiſh, If I haue nowe founde grace in thine eyes, [c] let them giue mee a place in ſome other citie of the countrey, that I may dwell there: for why ſhould thy ſeruant dwell in the head citie of the kingdome with thee?

c Let thine officers appoint me a place.

6 Then Achiſh gaue him Ziklag that ſame day: therefore Ziklag pertaineth vnto the Kings of Iudah vnto this day.

7 ¶ And ‡ the time that Dauid dwelt in the countrey of the Philiſtims, was foure moneths and certeine dayes.

‡ *Ebr. the number of the dayes.*

8 Then Dauid and his men went vp, and inuaded the [d] Gethurites, and the Girzites, and the Amalekites: for they inhabited the lande from the beginning, from the way, as thou goeſt to Shur, euen vnto the land of Egypt.

d These were the wicked Canaanites, whom God had appointed to be deſtroyed.

9 And Dauid ſmote the lande, and left neither man nor woman aliue, and tooke theepe, and oxen, and aſſes, and camels, and apparell, and returned and came to Achiſh.

10 And Achiſh ſayde, ‖ Where haue yee bene a rouing this day? And Dauid anſwered, Againſt the South of Iudah, and againſt the South of the [e] Jerahmeelites, and againſt the South of the Kenites.

‖ *Or, againſt whom.*

e Which were a familie of the tribe of Iudah, 1. Chro. 2. 9.

11 And Dauid ſaued neither man nor woman aliue, to bring them to Gath, ſaying, Leaſt they ſhould tell on vs, and ſay, So did Dauid, and ſo will hee his maner all the while that hee dwelleth in the countrey of the Philiſtims.

12 And Achiſh beleeued Dauid, ſaying, ‖ He hath made his people of Iſrael vtterly to abhorre him therefore he ſhalbe my ſeruant for euer.

‖ *Or, he doth ſurely abhorre his people.*

CHAP. XXVIII.

2 Dauid hath the chiefe charge promiſed about Achiſh. 8 Saul conſulteth with a witch, and ſhee cauſeth him to ſpeake with Samuel, 18 who declareth his ruine.

NOwe at that time the Philiſtims aſſembled their bandes and armie to fight with Iſrael: therefore Achiſh ſayd to Dauid, [a] Be ſure, thou ſhalt goe out with mee to the battell, thou, and thy men.

a Albeit it was a great griefe to Dauid to fight againſt the people of God, yet ſuch was his infirmitie, he durſt not denie him, *Chap.* 25. 1.

2 And Dauid ſayde to Achiſh, Surely thou ſhalt knowe what thy ſeruant can doe. And Achiſh ſayde to Dauid, Surely I will make thee keeper of mine head for euer.

3 (* Samuel was then dead, and all Iſrael had lamented him, and buried him in Ramah his owne citie: and Saul had [b] put away the ſorcerers, and the ſoothſayers out of the land).

b According to the commandement of God, Exod. 22. 18. deu. 18. 10, 11.

4 Then the Philiſtims aſſembled themſelues, and came, and pitched in Shunem: and Saul aſſembled all Iſrael, and they pitched on Gilboa.

5 And when Saul ſawe the hoſte of the Philiſtims, he was afrayde, and his heart was ſore aſtonied.

6 Therefore Saul aſked counſell of the Lord, and the Lord anſwered him not, neither by dreames, nor by [c] Vrim, nor yet by Prophets.

c Meaning the hie priest, Exod. 28. 30.

7 ¶ Then ſaide Saul vnto his ſeruants, Seeke mee a woman that hath a familiar ſpirite, that I may goe to her, and aſke of her. And his ſeruants ſayde to him, Beholde, there is a woman at En-dor that hath a familiar ſpirit.

8 Then Saul [d] changed himſelfe and put on other rayment, and hee went, and two men with him, and they came to the woman by night: and hee ſayde, I pray thee, coniecture vnto mee by the familiar ſpirit, and bring me him vp whom I ſhall name vnto thee.

d He ſeeketh not to God in his miſery, but is led by Satan to vnlawfull meanes, which in his conſcience he condemneth.

9 And the woman ſayde vnto him, Beholde, thou knoweſt what Saul hath done, howe hee hath deſtroyed the ſorcerers, and the ſoothſayers out of the land: wherefore then ſeekeſt thou to take mee in a ſnare to cauſe me to die?

10 And Saul ſware to her by the Lorde, ſaying, As the Lord liueth, no ‖ harme ſhall come to thee for this thing.

‖ *Or, puniſhment*

11 Then ſayd the woman, Whom ſhall I bring vp vnto thee? And hee anſwered, Bring me vp [e] Samuel.

e Hee ſpeaketh according to his groſſe ignorance not conſidering the ſtate of the ſaints after this life, and how Satan hath no power ouer them.

12 And when the woman ſaw Samuel, ſhee cryed with a loude voyce, and the woman ſpake to Saul, ſaying, Why haſt thou deceiued me? for thou art Saul.

13 And the King ſayde vnto her, Be not afrayde: for what ſaweſt thou? And the woman ſayd vnto Saul, I ſawe ‖ gods aſcending vp out of the earth.

‖ *Or, an excellent perſon.*

14 Then he ſayd vnto her, What faſhion is he of? And ſhee anſwered, An olde man commeth vp lapped in a mantle: and Saul knewe that it was [f] Samuel, and he enclined his face to the ground, and bowed him ſelfe.

f To his imagination, albeit it was Satan, who to blinde his eyes tooke vpon him the forme of Samuel, as he can doe of an Angel of light.

15 ¶ And Samuel ſayde to Saul, Why haſt thou diſquieted mee, to bring mee vp? Then Saul anſwered, I am in great diſtreſſe: for the Philiſtims make warre againſt me, and God is departed from mee, and anſwereth mee no more, neither ‡ by Prophets, neither by dreames: therefore I haue called thee, that thou mayſt tell me what I ſhall do.

‡ *Ebr. by the hand of Prophets.*

16 Then ſayd Samuel, Wherefore then doeſt thou aſke of mee, ſeeing the Lorde is gone from thee, and is thine enemie?

17 Euen the Lord hath done to [g] him, as he ſpake * by mine ‖ hand: for the Lord will rent the kingdome out of thine hande, and giue it to thy neighbour Dauid.

g That is, to Dauid.

Chap. 15. 28.

‖ *Or, miniſterie.*

18 Becauſe thou obeyedſt not the voyce of the Lorde, nor executedſt his fierce wrath vpon the Amalekites, therefore hath the Lorde done this vnto thee this day.

19 Moreouer the Lorde will deliuer Iſrael with thee into the hands of the Philiſtims: [h] and to morrow ſhalt thou and thy ſonnes be with mee, and the Lorde ſhall giue

h Ye ſhalbe dead. Chap. 31. 6.

gme the hoste of Israel into the hands of the Philistims.

20 Then Saul fel straightway al along on the earth, and was sore afraid, because of the words of Samuel, so that there was no strength in him: for hee had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and saw that he was sore troubled, and said vnto him, See, thine handmaid hath obeyed thy voyce, and [k] I haue put my soule in mine hand, and haue obeyed thy wordes which thou spakest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voice of thine handmaid, and let me set a morsell of bread before thee, that thou maiest eate and get thee strength, and goe on thy iourney.

23 But he refused & said, I will not eate: but his seruants and the woman together compelled him, & he obeyed their voyce: so he arose from the earth, and sate on the bed.

24 Nowe the woman had a fat calfe in the house, and she hasted, and killed it, and tooke floure and kneaded it, and baked of it vnleauened bread.

25 Then she brought them before Saul, and before his seruants: and when they had eaten, they stoode vp, and went away the same night.

CHAP. XXIX.

4 The princes of the Philistims cause Dauid to be sent backe from the battel against Israel, because they distrusted him.

SO the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched ‖ by the fountaine, which is in Izreel.

2 And the ‖ princes of the Philistims went forth by [a] hundreds, & thousands, but Dauid & his men came behinde by Achish.

3 Then saide the princes of the Philistims, What doe these Ebrewes here? And Achish said vnto the Princes of the Philistims, Is not this Dauid the seruant of Saul the king of Israel, who hath bin with me these dayes, or these yeres, and I haue found nothing in him, since he [†] dwelt with me vnto this day?

4 But the Princes of the Philistims were wroth with him, & the princes of the Philistims said vnto him, * Send this fellowe backe that hee may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, least that in the battell hee be an aduersarie to vs: for wherewith should he obteine the fauour of his master? should it not be with the [c] heads of these men?

5 Is not this Dauid, of who they sang in daunces, saying, * Saul slew his thousand, and Dauid his ten thousands?

6 ¶ Then Achish called Dauid, and said vnto him, As the Lord liueth, thou hast bin vpright and good in my sight, when thou [d] wentest out and in with me in the hoste, neither haue I found euill with thee since thou camest to me vnto this day, but [‡] the princes doe not fauour thee.

7 Wherefore nowe returne, and goe in peace, that thou displease not the princes of the Philistims.

8 ¶ And Dauid said vnto Achish, But what haue I done? and what hast thou founde in thy seruant as long as I haue bene with thee vnto this day, that I may [e] not goe and fight against the enemies of my lord the king?

9 Achish then answered, and said to Dauid, I knowe thou pleasest me, as an Angel of God: but the princes of the Philistims haue saide, Let him not goe vp with vs to battell.

10 Wherefore nowe rise vp early in the morning with thy [f] masters seruants that are come with thee: & when ye be vp early, assoone as ye haue light, depart.

11 So Dauid and his men rose vp early to depart in the morning, & to returne into the land of the Philistims: and the Philistims went vp to Izreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauids two wiues are taken prisoners. 6 The people would stone him. 8 He asketh counsell of the Lord, and pursuing his enemies, recouereth the pray. 24 He diuideth it equally, 26 And sendeth part to his friends.

BVt when Dauid & his men were come to Ziklag, [a] the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had [b] smitten Ziklag, and burnt it with fire,

2 And had taken the women that were therein, prisoners, both small and great, and slew not a man, but caried them away, and went their wayes.

3 ¶ So Dauid and his men came to the citie, and beholde, it was burnt with fire, and their [c] wiues, and their sonnes, & their daughters were taken prisoners.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauids two wiues were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorowe: for the people [d] entended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but Dauid comforted himselfe in the Lord his God.

7 ¶ And Dauid saide to Abiathar the priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsel at [h] the Lord, saying, Shal I follow after this company? shall I ouertake them? And hee answered him, Follow: for thou shalt surely ouertake them, and [e] recouer all.

9 ¶ So Dauid & the fiue hundred men that were with him, went and came to the riuer Besor, where a part of them abode:

10 But Dauid and foure hundred men followed (for two hundred abode behinde, being too wearie to goe ouer [h] riuer Besor)

11 And they found an Egyptian in the fielde, and brought him to Dauid, and gaue him [f] bread and he did eate, and they gaue him water to drinke.

12 Also they gaue him a fewe figges, and two

The wicked, when they heare Gods iudgemẽts, tremble and despaire, but can not seeke for mercie by repentance.

k I haue ventured my life.

‖ Because it required haste.

‖ Or, *in Ain.*

‖ Or, *captaines.*

a According to their bands, or ensignes.

b Meaning a long time, that is, foure moneths and certeine dayes, Chap. 27.7.

† Ebr. *fel, as* Gen. 25.18. 1. Chro. 12.19.

c Would not Saul receiue him to fauour, if he could betray vs? Chap. 18.7. and 21.11.

d That is, wast conuersant with me.

‡ Ebr. *thou art not good in the eyes of the princes.*

a After that he departed from Achish.

b That is, destroyed the citie.

c For these only remained in the citie, when the men were gone to warre.

d Thus we see, that in troubles and aduersitie we doe not consider Gods prouidẽce, but like raging beastes forget both our owne duety & cõtemne Gods appointment ouer vs.

e Though God seeme to leaue vs for a time, yet if wee trust in him, we shalbe sure to finde comfort.

f God by his prouidence both prouided for the necessitie of this poore stranger, & made him a guide to Dauid to accomplish his enterprise.

h Or, *in Ain.*

two clusters of raisins: and when hee had eaten, his spirit came againe to him: for he had eaten no bread, nor dunke any water in three dayes, and three nights.

13 ¶ And Dauid saide vnto him, To whom belongest thou? and whence art thou? And hee saide, I am a young man of Egypt, and seruant to an Amalekite: and my master left me three dayes ago, because I fell sicke.

14 We roued vpon the South of Cherethi, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid saide vnto him, Canst thou bring me to this company? & he saide, g Sweare vnto me by God, that thou wilt neither kill me, nor deliuer me into the hands of my master, and I will bring thee to this company.

16 ¶ And when hee had brought him thither, beholde, they lay scattered abroade vpon all the earth h eating and drinking, and dauncing, because of all the great pray that they had taken out of the land of the Philistims, and out of the lande of Iudah.

17 And Dauid smote them from i twilight, euen vnto the euening of the next morow, so that there escaped not a man of them, saue foure hundred young men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recouered them all.

20 Dauid also tooke all the sheepe, and the oxen, and they drawe them before his cattell, and said, This is Dauids k pray.

21 ¶ And Dauid came to the two hundred men that were too weary for to followe Dauid: whom they had made also to abide at the riuer Besor: and they came to meete Dauid, and to meete the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the euill and wicked of the men that went with Dauid, and said, Because they went not with vs, therefore will wee giue them none of the pray, that we haue recouered, saue to euery man his l wife & his children: therefore let them carry them away and depart.

23 Then said Dauid, Ye shall not do so, my brethren, with that which the Lorde hath giuen vs, who hath preserued vs, and deliuered the company that came against vs, into our hands.

24 For who will obey you in this matter? but as his part is that goeth downe to the battel, so shal his part be that tarieth by the stuffe: they shall part alike.

25 m So from that day forward he made it a statute & a law in Israel, vntil this day.

26 ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah, and to his friends, saying, See, there is a blessing for you of the spoyle of the enemies of the Lord.

27 He sent to them of Beth-el, & to them of South Ramoth, and to them of Jattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Jerahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, and n to all the places where Dauid and his men had haunted.

g For othes were in all ages had in most reuerence euen among the heathen.

h The wicked in their pompe and pleasures consider not the iudgement of God, which is then at hand to smite them.

i Some reade, & vnto the morow of the two *euenings*: that is, three dayes.

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

l Vnder these are comprehended the cattell and goods, which appertained to euery man.

m Some referre these words to Dauid, that he alleged an olde custome and law, as if it were written, It is both nowe and hath bene euer.

n Shewing himselfe mindfull of their benefites towards him.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battell. 12 The men of Iabesh tooke downe his bodie, which was hanged on the wall.

NOwe the * Philistims fought against Israel, & the men of Israel fled awap from the Philistims, and they fell downe ‖wounded in mount Gilboa.

2 And the Philistims pressed sore vpon Saul and his sonnes, & slew Jonathan, and Abinadab, and Malchishua, Sauls sonnes.

3 And whe the battel went sore against Saul, the archers and bowmen ‡ hit him, and he was sore ‖ wounded of the archers.

4 Then said Saul vnto his armour bearer, a Drawe out thy sword, and thrust me thorowe therewith, least the vncircumcised come and thrust me thorow and mocke me: but his armour bearer would not, for hee was sore afraide. Therefore Saul tooke a sword and fell vpon it.

5 And when his armour bearer sawe that Saul was dead, hee fell likewise vpon his sword, and died with him.

6 So Saul died, and his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the b valley, and they of the other side c Jorden saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran awap: and the Philistims came and dwelt in them.

8 ¶ And on the morowe when the Philistims were come to spoile them that were slaine, they found Saul & his three sonnes lying in mount Gilboa,

9 And they cut off his head, and strypped him out of his armour, and sent into the lande of the Philistims on euery side, that they should d publish it in the temple of their idoles, and among the people.

10 And they laide vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of e Jabesh Gilead heard, what the Philistims had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, and the bodies of his sonnes, from the wall of Beth-shan, and came to Jabesh, and * burnt them there,

13 And tooke their bones, and * buried them vnder a tree at Jabesh, and f fasted seuen dayes.

1. *Chro.* 10. 1.

‖ *Or, slaine.*

‡ *Ebr. found him.*

‖ *Or, afraide.*

a So we see that his cruell life hath a desperate ende, as is commonly seene in them, that persecute the children of God.

b Neere to Gilboa.

c The tribes of Reuben & Gad and halfe the tribe of Manasseh.

d In token of victorie and triumph.

e Whom he had delimered from their enemies Chap. 11. 11.

Iere. 34. 5. 2. *Sam.* 2. 4.

f According to the custome of mourners.

THE

The second booke of Samuel.

THE ARGVMENT.

THis booke and the former beare the title of Samuel, because they conteine the conception, natiuitie, and the whole course of his life, and also the liues and actes of two Kings, to wit, of Saul & Dauid, whom he anoynted and consecrated Kings by the ordinance of God. And as the first booke conteineth those things, which God brought to passe among this people vnder the gouernment of Samuel and Saul: to this second booke declareth the noble actes of Dauid after the death of Saul, when he began to reigne, vnto the ende of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he susteined both within his house and without: what horrible and dangerous insurrections, vprores, & treasons were wrought against him, partly by false counsellers, fained friends, and flatterers; and partly by some of his owne children & people: and how by Gods assistance he ouercame all difficulties, and enioyed his kingdom in rest and peace. In the person of Dauid the Scripture setteth forth Christ Iesus the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as well in his owne person, as in his members, but at length he ouercommeth all his enemies and giueth his Church victory against all power both spirituall and temporall: and so reigneth with them, King for euermore.

CHAP. I.

4 It was told Dauid of Sauls death. 15 He causeth him to be slaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

AFter the death of Saul, when Dauid was returned from the *slaughter of the Amalekites, and had bene two dayes in Ziklag,

1.*Sam.*30.17.

2 Behold, a man came the third day out of the hoste from Saul with his [a] clothes rent, and earth vpon his head: and when he came to Dauid, hee fell to the earth, and did obeisance.

a Seeming to lament the ouerthrow of the people of Israel.

3 Then Dauid sayde vnto him, Whence commest thou? And he sayd vnto him, Out of the hoste of Israel I am escaped.

4 And Dauid sayd vnto him, What is done? I pray thee, tell me. Then hee sayd, That the people is fled from the battell, and many of the people were ouerthrowen, and dead, and also Saul & Ionathan his sonne are dead.

5 And Dauid sayde vnto the yong man that told it him, How knowest thou that Saul and Ionathan his sonne be dead?

6 Then the yong man that tolde him, answered, [b] As I came to mount Gilboa, behold, Saul leaned vpon his speare, and loe, the charets and ‖horsemen followed hard after him.

b As I fled in the chase. ‖*Or, captaines,*

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And he sayd vnto me, Who art thou? And I answered him, I am an [c] Amalekite.

c He was an Amalekite borne, but renounced his countrey and ioyned with the Israelites.

9 Then sayd he vnto mee, I pray thee, ‡come vpon me, & slay me: for anguish is come vpon mee, because my [d] life is yet whole in me.

‡*Ebr. stand vpon.*

d I am sory, because I am yet aliue.

10 So ‡ I came vpon him, & slew him, and because I was sure that hee could not liue, after that hee had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

‡*Ebr. I stood vpon him.* *Chap.*3.31. *and* 13.31.

11 Then Dauid tooke hold on his clothes, *and rent them, and likewise all the men that were with him.

12 And they mourned & wept, and fasted vntill euen, for Saul and for Ionathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 ¶ [e] Afterward Dauid sayd vnto the yong man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

e After the lamentation he examined him againe.

14 And Dauid sayde vnto him, *How wast thou not afrayd, to put forth thine hand to destroy the Anoynted of the Lord?

*Psal.*105.15.

15 Then Dauid called one of his yong men, and said, Go neere, and fall vpon him. And he smote him that he died.

16 Then sayd Dauid vnto him, [f] Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anoynted.

f Thou art iustly punished for thy fault.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his sonne,

18 (Also he bade them teach the children of Iudah to [g] shoote, as it is written in the booke of *‖Iasher)

g That they might be able to match their enemies & Philistims in that arte. *Iosh.*10.13. ‖*Or, righteous.*

19 O noble Israel, hee [h] is slaine vpon the hie places: how are the mightie ouerthrowen?

h Meaning Saul, *Micah* 1.10.

20 *Tell it not in Gath, nor publish it in the streetes of Ashkelon, least the daughters of the Philistims reioyce, least the daughters of the vncircumcised triumph.

21 Ye mountaines of Gilboa, vpon you be neither dewe nor rain, nor [i] be there fields of offrings: for there the shield of the mightie is cast downe, the shield of Saul, as though he had not bene anoynted with oyle.

i Let their fertile fields be baren, and bring foorth no fruite to offer to the Lord.

22 The bowe of Ionathan neuer turned backe, neither did the sword of Saul return emptie frō the blood of the slaine, and from the fat of the mightie.

23 Saul and Ionathan were louely and pleasant in their liues, and in their deaths they were not [k] deuided: they were swifter then egles, they were stronger then lions.

k They died both together in Gilboa.

24 Yee daughters of Israel, weepe for Saul, which clothed you in scarlet, [l] with pleasures, and hanged ornaments of gold vpon your apparell.

l As rich garments, and costly iewels.

25 How were the mightie slayne in the midst of the battell? O Ionathan, thou wast slaine in thine hie places.

26 Woe is me for thee, my brother Io-

M.i. nathan:

nathan: very kind hast thou bene vnto me: thy loue to me was wonderfull, passing the loue of [m] women: howe are the mightie ouerthrowen, and the weapons of warre destroied?

m Either toward their husbands, or their children.

CHAP. II.

4 Dauid is anoynted King in Hebron. 9 Abner maketh Ish-bosheth king ouer Israel. 15 The battell of the seruants of Dauid and Ish-bosheth. 32 The buriall of Asahel.

a By the meanes of the hie Priest, as 1. Sam. 23. 2. & 2. Sam. 5. 19.

AFter this, Dauid [a] asked counsell of the Lord, saying, Shall I goe vp into any of the cities of Iudah? And the Lorde sayd vnto him, Goe vp. And Dauid sayd, Whither shall I goe? He then answered, Vnto [b] Hebron.

b Which citie was also called Kiriath-arba, Iosh. 14. 15.

2 So Dauid went vp thither & his two wiues also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with him, euery man with his household, & they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anoynted Dauid King ouer the house of Iudah. And they told Dauid, saying, *that the men of Jabesh Gilead buried Saul.

c In the time of his persecution.

*1. Sam. 31. 13.

5 And Dauid sent messengers vnto the men of Jabesh Gilead, and said vnto them, Blessed are yee of the Lorde, that yee haue shewed such kindnesse vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shew mercy and [d] trueth vnto you: and I will recompense you this benefit, because ye haue done this thing.

d According to his promise, which is to recompense them that are merciful.

7 Therefore now let your hãds be strong, & be you valiant: albeit your master Saul be dead, yet neuertheless the house of Iudah hath anoynted me [e] king ouer them.

e So that you shall not want a captaine and a defender.

8 ¶ But Abner the sonne of Ner that was captain of Sauls hoste, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him King ouer Gilead, and ouer the Asshurites, and ouer Izreel, and ouer Ephraim, and ouer Beniamin, and ouer [f] all Israel.

f Ouer the eleuen tribes.

10 Ish-bosheth Sauls sonne was fourtie yeere old when he began to reigne ouer Israel, and reigned two yeere: but the house of Iudah folowed Dauid.

11 (And the time which Dauid reigned [m] Hebron ouer the house of Iudah, was seuen yeere and sixe [g] moneths.)

g After this time was expired, he reigned ouer all the countrey 33. yeres, Chap 5. 5.

12 ¶ And Abner the sonne of Ner, & the seruants of Ish-bosheth the sonne of Saul went out of Mahanaim to Gibeon.

13 And Joab the sonne of Zeruiah, and the seruaunts of Dauid went out and met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner sayde to Joab, Let the yong men now arise, and [h] play before vs. And Joab sayd, Let them arise.

h Let vs see how they can handle their weapons.

15 Then there arose, & went ouer twelue of Beniamin by number, which pertained to Ish-bosheth the sonne of Saul, & twelue of the seruants of Dauid.

16 And euery one caught [i] his fellow by the head, & thrust his sword in his fellowes side, so they fell downe together: wherefore the place was called ‖ Helkath-hazzurim, which is [m] Gibeon.

i Meaning, his aduersarie.

‖ *Or, the field of strong men.*

17 And the battell was exceeding sore that same day: for Abner and the men of Israel [k] fell before the seruants of Dauid.

k After that these foure and twentie were slaine.

18 And there were three sonnes of Zeruiah there, Joab, and Abishai, and Asahel. And Asahel was as light on foot as a wild roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and sayd, Art thou Asahel? And hee answered, Yea.

21 Then Abner sayd, Turne thee either to the right hand, or to the left, & take one of the yong men, & take thee his ‖ weapons: but Asahel would not depart from him.

‖ *Or, spoile.*

22 And Abner sayd to Asahel, Depart from me: [l] wherefore should I smite thee to the ground? How then should I be able to hold vp my face to Joab thy brother?

l Why doest thou prouoke me to kill thee?

23 And when he would not depart, Abner with the hinder end of the speare smote him vnder the [m] fifth rib, that the speare came out behind him: and he fel downe there, and died in his place. And as many as came to the place where Asahel fel downe and died, stood still.

m Some read, those partes, whereas they liuely partes lie: as the heart, the lungs, the liuer, the mult, & the gall.

24 Joab also and Abishai pursued after Abner: & the sunne went downe, when they were come to the hil Ammah, that lieth before Giah, by the way of the wilderneste of Gibeon.

25 And the children of Beniamin gathered themselues together after Abner, and were on an heape and stood on the top of an hill.

26 Then Abner called to Joab, and sayd, Shall the [n] sword deuour for euer? knowest thou not that it will be bitternesse in the latter ende? howe long then shall it bee, or thou bid the people returne from following their brethren?

n Shall we not make an end of murthering?

27 And Joab said, As God liueth, if thou hadst not [o] spoken, surely euen in the morning the people had departed euery one backe from his brother.

o If thou hadst not prouoked them to battel, verse 14.

28 ¶ So Joab blew a trumpet, & all the people stood still, & pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the ‖ plaine, & went ouer Jorden, and passed through all Bithron till they came ‖ to Mahanaim.

‖ *Or, wildernes.*

‖ *Or, to the tent.*

30 Joab also returned backe from Abner: and when he had gathered all the people together, there lacked of Dauids seruants nineteene men and Asahel.

31 But the seruants of Dauid had smitten of Beniamin, & of Abners men, so that three [p] hundreth and threescore men died.

p Thus God would confirm Dauid in his kingdom by the destruction of his aduersaries.

32 And they tooke vp Asahel, & buried him in the sepulchre of his father, which was in Beth-lehem: and Joab and his men went all night, and when they came to Hebron, the day arose.

CHAP.

CHAP. III.

1 Long warre betweene the houses of Saul and Dauid, 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

THere was then a long warre betweene the house of Saul and the house of Dauid: but Dauid waxed stronger, & the house of Saul waxed weaker.

a That is, without intermission enduring two yeeres, which was the whole reigne of Ish-bosheth.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Iezreelite.

3 And his seconde, was b Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maacah, the daughter of Talmai the king of Geshur.

b Who is called also Daniel, 1. Chron. 3. 1.

4 And the fourth, Adonijah the sonne of Haggith, and the fifth, Shephatiah the sonne of Abital.

5 And the sixt, Ithream by Eglah Dauids wife: these were borne to Dauid in c Hebron.

c Within seuen yeeres and sixe moneths.

6 ¶ Nowe while there was warre betweene the house of Saul and the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rispah, the daughter of Aiah. And Ish-bosheth sayde to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the wordes of Ish-bosheth, and sayde, Am I a d dogges head, which against Iudah doe shewe mercie this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hande of Dauid, that thou chargest mee this day with a fault concerning this woman?

d Doest thou esteeme me no more then a dog, for all my seruice done to thy fathers house?

9 e So doe God to Abner, and more also, except, as the Lorde hath sworne to Dauid, euen so I doe to him.

e We see how the wicked can not abide to be admonished of their faults, but seeke their displeasure, which goe about to bring them from their wickednes.

10 To remoone the kingdome from the house of Saul, that the throne of Dauid may bee stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And he durst no more answere to Abner: for he feared him.

Or, secretly.

12 ¶ Then Abner sent messengers to Dauid ‖ on his behalfe, saying, Whose is the land? who shoulde also say, Make couenant with mee, and beholde, mine hand shall bee with thee, to bring all Israel vnto thee.

13 Who said, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauls daughter when thou comnest to see me.

14 ¶ Then Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer mee my wife Michal, which I married for *an hundreth foreskins of the Philistims.

1. Sam. 18. 25, 27.

15 And Ish-bosheth sent, & tooke her fro her husband *Phaltiel the sonne of Laish.

1. Sam. 25. 44.

16 And her husband went with her, and came weeping behinde her, vnto Bahurim: then sayde Abner vnto him, Goe, and returne. So he returned.

f Rather for malice that he bare toward Ish-bosheth, then for loue he bare to Dauid.

17 ¶ And Abner had f communication with the Elders of Israel, saying, Ye sought for Dauid in times past, that hee might bee your King.

18 Nowe then doe it: for the Lorde hath spoken of Dauid, saying, By the hande of my seruaunt Dauid I will saue my people Israel out of the handes of the Philistims, and out of the hands of all their enemies.

19 Also Abner spake ‡ to Benjamin, and afterwarde Abner went to speake with Dauid in Hebron, concerning all that Israel was content with, and the whole g house of Beniamin.

‡ *Ebr. in the eares of Beniamin.*

g Who chalenged the kingdome, because of their father Saul.

20 So Abner came to Dauid to Hebron, hauing twentie men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner said vnto Dauid, I will rise vp, and goe gather all Israel vnto my lorde the king, that they may make a couenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went ‖ in peace.

‖ *Or, without harme.*

22 ¶ And beholde, the seruants of Dauid and Ioab came h from the campe, and brought a great praye with them (but Abner was not with Dauid in Hebron: for hee had sent him away, and hee departed in peace)

h From warre against the Philistims.

23 When Ioab & all the hoste that was with him were come, men tolde Ioab, saying, Abner the sonne of Ner came to the king, and hee hath sent him away, and he is gone in peace.

24 Then Ioab came to the king, & saide, i What hast thou done? beholde, Abner came vnto thee, why hast thou sent him away, and he is departed?

i Here appeareth the malicious minde of Ioab, who would haue had the King to slay Abner for his priuate grudge.

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, & to know thy out going and in going, and to know all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, hee sent messengers after Abner, which brought him againe from the well of Sirah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, * Ioab tooke him aside in the gate to speake with him ‖ peaceably, and smote him vnder the fift rib, that he died, for the blood of * Asahel his brother.

1. *King.* 2. 5.

‖ *Or, secretly.*

Chap. 2. 23.

28 ¶ And when afterwarde it came to Dauids eare, he saide, I and my kingdome are k guiltelesse before the Lorde for euer, concerning the blood of Abner the sonne of Ner.

k The Lord knoweth that I did not consent to his death.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab bee neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 (So Ioab and l Abishai his brother slew Abner, because he had slaine their brother Asahel at Gibeon in battell)

l Abishai is saide to slay him with Ioab, because hee consented to the murther.

31 And Dauid saide to Ioab, and to all the people that were with him, Rent your clothes, and put on sackcloth, and mourne m before Abner: and king Dauid himselfe followed the beere.

m Meaning, before the corps.

32 And when they had buried Abner in Hebron, the King lift vp his voyce, and wept beside the sepulchre of Abner, and

all the people wept.

33 And the king lamented ouer Abner, and said, Died Abner as n a foole dieth?

34 Thine hands were not bound, nor thy feete tied in fetters of brasse: but as a man falleth before wicked men, so didst thou fall. And all the people wept againe for him.

35 Afterward al the people came to cause Dauid eate o meate while it was yet day, but Dauid sware, saying, So doe God to me and more also, if I taste bread, or ought else, til the sunne be downe.

36 And all the people knewe it, and it p pleased them: as whatsoeuer the king did, pleased all the people.

37 For all the people and all Israel vnderstood that day, how that it was not the kings deede that Abner the sonne of Ner was slaine.

38 And the king saide vnto his seruants, Knowe ye not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and newly annointed king: and these men the sonnes of Zeruiah be too ‖ hard for mee: the Lorde reward the doer of euill according to his wickednesse.

n He declareth that Abner died not as a wretch or vile person, but as a valiant man might doe, being traiterously deceiued by the wicked.

o According to their custome, which was to banket at burials.

p It is expedient sometime not only to conceiue inward sorow, but also that it may appeare to others, to the intent that they may be satisfied.

‖ Or, *crueli*.

CHAP. IIII.

5 Baanah and Rechab slay Ish-bosheth the sonne of Saul. 12 Dauid commanderh them to be slaine.

AND when Sauls a sonne heard that Abner was dead in Hebron, then his handes were b feeble, & al Israel was afraid.

2 And Sauls sonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Beerothite of ṗ children of Beniamin, (for c Beeroth was reckened to Beniamin,

3 Because the Beerothites d fled to Gittaim, and sojourned there, vnto this day)

4 And Jonathan Sauls sonne had a sonne that was lame on his feete: hee was fiue yeere olde when the tidings came of Saul and Jonathan out of Jzreel: then his nurse tooke him, and fled away. And as she made haste to flee, the childe fell, and began to halt, and his name was Mephibosheth.

5 And the sonnes of Rimmon ṗ Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ishbosheth (who slept on a bed at noone)

6 And beholde, Rechab and Baanah his brother came into the middes of the house, as they e would haue wheate, and they f smote him vnder the fift rib, and fled.

7 For when they came into the house, he slept on his bedde in his bed chamber, and they smote him, and slewe him, and beheaded him, and tooke his head, and gate them away through the ‖ plaine all the night.

8 And they brought the head of Ish-bosheth vnto Dauid to Hebron, and saide to the king, Beholde the head of Ish-bosheth Sauls sonne thine enemie, who sought after thy life: and the Lord hath auenged my Lorde the king this day of Saul and of his seede.

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and saide vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie,

10 When one * tolde me, and saide that Saul was dead, (thinking to haue brought good tidings) I tooke him and slewe him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 How g much more when wicked men haue slaine a righteous person in his owne house, and vpon his bed: shall I not nowe therefore require his blood at your hande, and take you from the earth?

12 Then Dauid commaunded his yong men, and they slewe them, and cut off their hands and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Ish-bosheth, and buried it in the sepulchre of * Abner in Hebron.

a That is, Ishbosheth.

b Meaning, that he was discouraged.

c The citie Beeroth was in the tribe of Beniamin, Iosh. 18.25.

d After the death of Saul, for feare of the Philistims.

e They disguised themselues as marchants, which came to buy wheate.

f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and fauour.

‖ Or, *wildernesse*.

Chap. 1. 15.

g For as much as neither the example of him that slewe Saul, nor duetie to their master, nor the innocencie of the person, nor reuerence of the place, nor time did moue them, they deserued most grieuous punishment.

Chap. 3. 32.

CHAP. V.

3 Dauid is made king ouer all Israel. 7 Hee taketh the fort of Zion. 19 He asketh counsell of the Lord, 20 And ouercommeth the Philistims twise.

THen * came all the tribes of Jsrael to Dauid vnto Hebron, and said thus, Beholde, we are thy a bones and thy flesh.

2 And in time past when Saul was our king, thou leddest Israel in and out: and the Lorde hath saide to thee, * Thou shalt feede my people Jsrael, and thou shalt bee a captaine ouer Jsrael.

3 So all the Elders of Jsrael came to the king to Hebron: and king Dauid made a couenant with them in Hebron b before the Lorde: and they annointed Dauid king ouer Jsrael.

4 ¶ Dauid was thirtie yeere olde when he began to reigne: and hee reigned fourtie yeere.

5 In Hebron he reigned ouer Judah * seuen yeere, and sixe moneths: and in Jerusalem he reigned thirtie & three yeeres ouer all Jsrael and Judah.

6 ¶ The king also and his men went to Jerusalem vnto the Jebusites, the inhabitants of the lande: who spake vnto Dauid, saying, Except thou take away the c blinde and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

7 But Dauid tooke the forte of Zion: this is the citie of Dauid.

8 Now Dauid had sayd the same day, Whosoeuer smiteth the Jebusites, and getteth vp to the gutters, and smiteth the lame and blinde, which Dauids soule hateth, I will preferre him: * therefore they sayde, The blinde and the lame shall not d come into that house.

9 So Dauid dwelt in that fort, & called it the citie of Dauid, and Dauid built round about it, from e Millo, and inward.

10 And Dauid prospered and grewe: for the Lord God of hostes was with him.

11 ¶ Hiram also king of ‡ Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they

1. *Chron.* 11. 1.

a We are of the kinred, and most neere ioyned vnto thee.

Psal. 78. 71.

b That is, taking the Lord to witnes: for the Ark was as yet in Abinadabs house.

Chap. 2. 11.

c The children of God called idoles blinde and lame guides: therefore the Iebusites meant that they should proue that their gods were neither blinde nor lame.

1. *Chron.* 11. 6.

d The idoles should enter no more into that place.

e He built from the towne house round about to his owne house.

1. Chro. 11. 8.

‡ *Ebr. Zor.*

they built Dauid an house.

12 Then Dauid knew, that the Lord had stablished him king ouer Israel, and that he had exalted his kingdome for his people Israels sake.

1.Chron.3.9. 13 And Dauid tooke him moe * concubines and wiues out of Ierusalem, after he was come from Hebron, and moe sonnes and daughters were borne to Dauid.

1.Chron.3.5. 14 * And these be the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Elishua, & Nepheg, and Iaphia,

16 And Elishama, & Eliada, & Eliphalet.

2.Chron.14.8. and 11,16. 17 ¶ * But when the Philistims heard that they had appointed Dauid king ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

18 But the Philistims came, and spred themselues in the valley of Rephaim.

f By Abiathar the Priest. 19 Then Dauid f asked counsell of the Lord, saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Go vp: for I will doubtlesse deliuer the Philistims into thine hands.

Isa.28,21. 20 ¶ * Then Dauid came to Baal-perazim, and smote them there, and saide, The Lord hath diuided mine enemies asunder before me, as waters be diuided asunder: therefore he called the name of that place, ‖ Baal-perazim.

21 And there they left their images, and Dauid and his men * burnt them.

‖Or, the plaine of diuisions. 1.Chro.14.12. 22 Againe the Philistims came vp, and spred themselues in ꝑ valley of g Rephaim.

g Meaning, the valley of gyants, which Dauid called Baal-perazim because of his victorie. 23 And when Dauid asked counsel of the Lord, he answered, Thou shalt not goe vp, but turne about behind them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noyse of one going in the toppes of the mulberie trees, then remoone: for then shall the Lord goe out before thee, to smite the host of the Philistims.

25 Then Dauid did so as the Lord had commanded him, & smote the Philistims from Geba, vntill thou come to h Gazer.

CHAP. VI.

3 The Arke is brought foorth of the house of Abinadab. 7 Vzzah is striken, and dieth. 14 Dauid danceth before it, 16 And is therefore despised of his wife Michal.

AGaine Dauid gathered together all the ‖chosen men of Israel, euen thirtie thousand,

‖Or, chiefe. 1.Chro.13.5,6. 2 * And Dauid arose and went with all the people that were with him a from Baale of Iudah to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

3 And they put the Arke of God vpon a newe cart, and brought it out of the house of Abinadab that was in b Gibeah. And Vzzah and Ahio the sonnes of Abinadab did driue the newe cart.

h Which was in the tribe of Beniamin, but the Philistims did possesse it.

a This was a citie in Iudah called also Kiriath-iearim, Ios. 15.9.

b Which was an hie place of the citie of Baale.

4 And when they brought the Arke of God out of the house of * Abinadab, that was at Gibeah, Ahio went before ꝑ Arke,

1.Sam.7.2. 5 And Dauid and all the house of Israel c played before the Lorde on all instruments made of firre, and on harpes, and on Psalteries, and on tymbrels, and on cornets, and on cymbals.

c Praysed God and sang Psalmes. 6 ¶ * And when they came to Nachons threshing floore, Vzzah put his hand to to the Arke of God, and held it: for the oxen did shake it.

1.Chro.13.10. 7 And the Lorde was very wroth with Vzzah, and God d smote him in the same place for his fault, and there he died by the Arke of God.

d Here we see what danger it is to followe good intentions, or to doe any thing in Gods seruice without his expresse word. 8 And Dauid was displeased, because the Lord had ‡smitten Vzzah: and he called the name of the place ‖ Perez Vzzah vntill this day.

‡Ebr. made a breach. ‖Or, the diuision of Vzzah. 9 Therefore Dauid that day feared the Lord, and said, Howe shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lorde vnto him into the citie of Dauid, but Dauid carried it into the house of Obed-edom e a Gittite.

e Who was a Leuite, and had dwelt in Gittaim, 1.Chro.15.21. 11 And the Arke of the Lorde continued in the house of Obed-edom ꝑ Gittite, three moneths, and the Lord blessed Obed-edom, and all his houshold.

1.Chro.15.25. 12 ¶ And one tolde king Dauid, saying, * The Lord hath blessed the house of Obed-edom, & al that he hath, because of the Arke of God: therefore Dauid went & f brought the Arke of God from the house of Obed-edom, into ꝑ citie of Dauid with gladnesse.

f Meaning, he caused the Leuites to beare it, according to the Lawe. 13 And when they that bare the Arke of the Lord had gone sixe paces, he offered an oxe, and a fat beast.

14 And Dauid dauced before the Lorde with all his might, and was girded with a linnen g Ephod.

g With a garment like to the Priests garment. 15 So Dauid and al the house of Israel, brought the Arke of the Lorde with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked thorow a window, and saw king Dauid leape, and dance before the Lord, and she h despised him in her heart.

h The worldlings are not able to comprehend the motions that moue the children of God, to prayse God by all maner of meanes. 17 And when they had brought in the Arke of ꝑ Lord, they set it in his place, in the middes of the Tabernacle that Dauid had pitched for it: then Dauid offered burnt offrings and peace offerings before the Lord.

1.Chro.16.2. 18 And assoone as Dauid had made an end of offring burnt offrings and peace offrings, he * blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, euen among the whole multitude of Israel, as well to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottell of wine: so all the people departed euery one to his house.

i That is, to pray for his house, as he had done for the people. 20 ¶ Then Dauid returned to i blesse his house, and Michal the daughter of Saul came out to meete Dauid, and saide, O howe glorious was the King of Israel this day, which was vncouered to day in the eyes of the maydens of his seruants,

as a foole vncouereth himselfe,

21 Then Dauid said vnto Michal, k It was before the Lorde, which chose me rather then thy father, and all his house, and commaunded me to be ruler ouer the people of the Lord, euen ouer Israel: and therefore wil I play before the Lord,

22 And will yet be more vile then thus, and will be lowe in mine owne sight, and of the verie same maide seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michael the daughter of Saul had no child vnto the day of her death.

CHAP. VII.

2 Dauid woulde builde God an house, but is forbidden by the Prophet Nathan, 8 God putteth Dauid in minde of his benefites. 12 He promiseth continuance of his kingdome and posteritie.

AFterward * when the king sate in his house, and the Lord had giuen him rest round about from all his enemies,

2 The king saide vnto Nathan the Prophet, Behold, nowe I dwell in an house of cedar trees, and the Arke of God remaineth within the a curteines.

3 Then Nathan said vnto the king, Go, and do al that is in thine heart: for the Lord is with thee.

4 ¶ And the same night the worde of the Lord came vnto Nathan, saying,

5 Go, and tell my seruant Dauid, Thus saith the Lorde, b Shalt thou builde me an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one word with any of the tribes of Israel when I commanded the Iudges to feede my people Israel: or said I, Why build ye not me an house of cedar trees?

8 Now therefore so say vnto my seruant Dauid, Thus saith the Lord of hostes, *I tooke thee from the sheepecoate following the sheepe, that thou mightest be ruler ouer my people, ouer Israel.

9 And I was with thee whersoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a d great name, like vnto the name of the great men that are in the earth.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue e no more, neither shall wicked people trouble them any more as before time,

11 And since the time that I set Iudges ouer my people of Israel) and I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

12 *And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, which shall proceede out of thy body, and will stablish his kingdome.

13 * He shall builde an house for my Name, and I wil stablish the throne of his kingdome for euer.

14 *I will be his father, and he shall be my sonne: & * if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men.

15 But my mercy shal not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shalbe stablished and thy kingdome for euer before thee, euen thy throne shalbe stablished for euer.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto Dauid.

18 ¶ Then king Dauid went in, and sate before the Lorde, and saide, Who am I, O Lorde God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a smal thing in thy sight, O Lord God, therefore thou hast spoken also of thy seruants house for a great while: but ‡doth this apperteine to h man, O Lord God?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy wordes sake, and according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lorde God: for there is none like thee, neither is there any God besides thee, according to al that we haue heard with our eares.

23 *And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might be his people, & that he might make him a name, and doe for i you great things, and terrible for thy k land, O Lord, euen for thy people, whom thou redeemedst to thee out of Egypt, from the l nations, and their gods?

24 For thou hast m ordeined to thy selfe thy people Israel to be thy people for euer: and thou Lord art become their God.

25 Nowe therefore, O Lorde God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and doe as thou hast said.

26 And let thy name be magnified for euer by them that shall say, The Lorde of hostes is the God ouer Israel: and let the n house of thy seruant Dauid be stablished before thee.

27 For thou, O Lorde of hostes, God of Israel, hast reuealed vnto thy seruant, saying, I will builde thee an house: therefore hath thy seruant ‡ beene bolde to pray this prayer vnto thee.

28 Therefore nowe, O Lorde God, (for thou art God, & thy wordes be true, & thou hast talde this goodnesse vnto thy seruant)

29 Therefore nowe let it please thee to bleese the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast spoken it: and let the house of thy seruant be blessed for euer, with thy blessing.

CHAP. VIII.

1 Dauid ouercommeth the Philistims, and other strange nations, & maketh them tributaries to Israel.

After

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k Or, vaine man.

k It was for no worldly affectiō, but only for that zeale that I bare to Gods glory.

l Which was a punishment, because she mocked the seruant of God.

1. Chron. 17.3.

a Within the Tabernacle couered with skinnes, Exod. 26.7.

b Meaning, he should not: yet Nathan speaking according to mans iudgement and not by the spirit of prophesie, permitted him.

c As concerning the building of an house: meaning, that without Gods expresse word nothing ought to be attempted. 2. Sam. 16.12. Psal. 78.70.

d I haue made thee famous thorowe all the world.

e He promiseth them quietnesse, if they will walke in his feare and obedience.

2. King. 8.20.

1. King. 5.5. and 6.12. 2. Chro. 22.10.

Hebr. 1.5. Psal. 89.31, 32.

f That is, gentl as fathers vse to chastice their children.

g This was begun in Salomon as a figure, but accomplished in Christ.

‡ Ebr. is this the laxe of man?

h Commeth not this rather of the free mercie, the of any worthinesse that can b in man?

Deut. 4.7.

i O Israel.

k An inheritance, which is Israel.

l From the Egyptians and their idoles.

m He sheweth that Gods free election is the onely cause, wh the Israelites were chosen to be his people.

n This prayer most effectuall when we chiefly seeke Gods glorie, and the accomplishment of his promise.

‡ Ebr. found his heart disposed.

o Therefore I firmely beleeue it shall come to passe.

1. Chron. 18, 1. psal. 60. 2.

‖ Or, Methegammah.

a So that they payed no more tribute.

b He slew two parts, as it pleased him, and reserued the third.

‖ Or, in large.

‡ Ebr. Perath.

‖ Or, bought the horses of the charets.

‖ Or, the Syrians.

‖ Or, of Damascus: that is, which dwelt neere Damascus.

c In that part of Syria, where Damascus was.

d They payed yerely tribute.

e For the vse of the Temple.

‖ Or, Antiochia.

‡ Ebr. to aske peace.

‡ Ebr. blesse him.

f For seeing Dauid victorious, he was glad to intreat of peace.

‡ Ebr. in his hand.

‖ Or, Syria, or Coelosyria.

‖ Or, in Gemelah.

‖ Or, in all his enterprises.

g He gaue iudgement in controuersies, and was mercifull toward the people.

‖ Or, writer of chronicles.

‖ Or, was ouer the Cherethites.

h The Cherethites and Pelethites were as the Kings gard, and had charge of his person.

AFter this now, Dauid smote the Philistims, and subdued them, and Dauid tooke ‖ the bridle of bondage out of a the hand of the Philistims.

2 And he smote Moab, and measured them with a cord, and cast them downe to the ground: he measured them with b two cords to put them to death, and with one full cord to keepe them alme: so became the Moabites Dauids seruants, and brought gifts.

3 ¶ Dauid smote also Hadadezer ‡ sonne of Rehob king of Zobah as he went to ‖ recouer his border at the riuer ‡ Euphrates.

4 And Dauid tooke of them a thousand and seuen hundreth horsemen, and twentie thousand footemen, and Dauid ‖ destroyed all the charets, but he reserued an hundreth charets of them.

5 ¶ Then came ‖ the Aramites of ‖ Dammesek to succour Hadadezer King of Zobah, but Dauid slewe of the Aramites two and twentie thousand men.

6 And Dauid put a garison in c Aram of Dammesek: and the Aramites became seruants to Dauid, d and brought giftes. And the Lord saued Dauid wheresoeuer he went.

7 And Dauid tooke the shieldes of golde that belonged to the seruants of Hadadezer, and brought them to e Ierusalem.

8 And out of Berah, and Berothai (cities of Hadadezer) king Dauid brought exceeding much brasse.

9 ¶ Then Toi king of ‖ Hamath heard how Dauid had smitten all the host of Hadadezer,

10 Therefore Toi sent Ioram his sonne vnto king Dauid, ‡ to salute him, & to ‡ reioyce with him because hee had fought against Hadadezer, & beaten him (for Hadadezer had warre with Toi) who brought ‡ with him vessels of siluer, and vessels of golde, and vessels of brasse.

11 And king Dauid did dedicate them vnto the Lord with the siluer, and gold that he had dedicate of all the nations, which he had subdued:

12 Of ‖ Aram, & of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoile of Hadadezer the sonne of Rehob king of Zobah.

13 So Dauid gate a name after that hee returned, and had slaine of the Aramites in the ‖ valley of salt eighteene thousand men.

14 And he put a garison in Edom: thorowout all Edom put he souldiers, and all they of Edom became Dauids seruants: & the Lord kept Dauid ‖ whithersoeuer he went.

15 Thus Dauid reigned ouer all Israel, and executed & iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud was ‖ recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priests, and Seraiah the Scribe.

18 And Benaiah the sonne of Iehoiada ‖ and the h Cherethites & the Pelethites, and Dauids sonnes were chiefe rulers.

CHAP. IX.

9 Dauid restoreth all the landes of Saul to Mephibosheth the sonne of Ionathan. 10 He appointeth Ziba to see to the profit of his landes.

AND Dauid sayde, Is there yet any man left of the house of Saul, that I may shewe him mercie for a Ionathans sake?

2 And there was of the housholde of Saul a seruant whose name was Ziba, and when they had called him vnto Dauid, the king said vnto him, Art thou Ziba? And he said, I thy seruant am he.

3 Then the king sayd, Remaineth there yet none of the house of Saul, on whome I may shew the b mercie of God? Ziba then answered the King, Ionathan hath yet a sonne *lame of his feet.

4 Then the king said vnto him, Where is he? And Ziba sayd vnto the King, Beholde, hee is in the house of Machir the sonne of Ammiel of Lo-debar.

5 ¶ Then King Dauid sent, and tooke him out of the house of Machir the sonne of c Ammiel of Lo-debar.

6 Nowe when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, hee fell on his face, and did reuerence. and Dauid sayde, Mephibosheth? And he answered, Behold thy seruant.

7 Then Dauid sayd vnto him, Feare not: for I will surely shewe thee kindenesse for Ionathan thy fathers sake, and will restore thee all the ‖ fields of Saul thy father, and thou shalt eate bread at my table continually.

8 And hee bowed himselfe, and sayde, What is thy seruant, that thou shouldest looke vpon such d a dead dogge as I am?

9 Then the king called Ziba Sauls seruant, and said vnto him, I haue giuen vnto thy masters ‖ sonne all that pertained to Saul and to all his house.

10 Thou therefore and e thy sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may haue foode to eate. And Mephibosheth thy masters sonne shal eate bread alway at my table (nowe Ziba had fifteene sonnes, and twentie seruants)

11 Then sayd Ziba vnto the King, According to all that my Lorde the king hath commaunded his seruant, so shall thy seruant doe, f that Mephibosheth may eate at my table, as one of the kings sonnes.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he did eate continually at the kings table, and was lame on both his feet.

a Because of mine othe and promise made to Ionathan, 1. Sam. 20. 15.

b Such mercie, as shalbe acceptable to God. Chap. 4. 4.

c Who was also called Eliam, the father of Bathsheba Dauids wife.

‖ Or, lands.

d Meaning, a despised person.

‖ Or, nephew.

e Be ye prouident ouerseers and gouernours of his lands that they may be profitable.

f That Mephibosheth may haue all things at commandement as becometh a Kings sonne.

CHAP. X.

4 The messengers of Dauid are villeinously entreated of the King of Ammon. 7 Ioab is sent against the Ammonites.

AFter this, the* king of the children of Ammon died, and Hanun his sonne reigned in his sted.

* 1. Chron. 19. 2.

2 Then said Dauid, I wil shew kindnes vnto Hanun the sonne of Nahash, as his father [a] shewed kindnes vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said vnto Hanun their lorde, ‡ Thinkest thou that Dauid doeth honour thy father, that hee hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, [c] to search the citie, and to spie it out, and to ouerthrow it?

4 Wherefore Hanun tooke Dauids seruants, & shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttocks, and sent them away.

5 ¶ When it was tolde vnto Dauid, hee sent to meete them (for the men were exceedingly ashamed) and the king said, Tarry at Iericho, vntill your beardes bee growen, then returne.

6 ¶ And when the children of Ammon sawe that they [c] stanke in the sight of Dauid, the children of Ammon sent and hired the ‖ Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousande footemen, and of king Maacah a thousand men, and of Ish-tob twelue thousand men.

7 And when Dauid heard of it, hee sent Ioab, and all the hoste of the strong men.

8 And the children of Ammon came out, & put their armie in arap at the entring in of the gate: and the Aramites of [d] Zoba, and of Rehob, and of Ish-tob, and of Maacah were by themselues in the field.

9 When Ioab sawe that the front of the battel was against him before and behind, hee chose of all the choice of Israel, and put them in arap against the Aramites.

10 And the rest of the people he deliuered into the hande of Abishai his brother, that he might put them in arap against the children of Ammon.

11 And hee sayde, If the Aramites bee stronger then I, thou shalt helpe me, and if the children of Ammon bee too strong for thee, I will come and succour thee.

12 Be strong & let vs be valiant for [e] our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

13 Then Ioab, and the people that was with him, ioyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon sawe that the Aramites fled, they fled also before Abishai, and entred into the citie. So Ioab returned from the children of Ammon, and came to Ierusalem.

15 ¶ And when the Aramites sawe that they were smitten before Israel, they gathered them together.

16 And Hadarezer sent, and brought out the Aramites that were beyonde the ‖ Riuer: and they came to Helam, and Shobach the captaine of the hoste of Hadarezer went before them.

17 When it was shewed Dauid, then he gathered [f] all Israel together, and passed ouer Iorden and came to Helam: and the Aramites set themselues in arap against Dauid, and fought with him:

18 And the Aramites fled before Israel: and Dauid destroyed [g] seuen hundreth charets of the Aramites, and fourtie thousand horsemen, and smote Shobach the captaine of his hoste, who died there.

19 And when all the kings, that were seruants to Hadarezer, sawe that they fell before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeth aduulterie. 17 Vriah is slaine. 27 Dauid marrieth Bath-sheba.

AND when the yeere was [a] expired in the time when kings goe forth to battell, Dauid sent * Ioab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Ierusalem.

2 ¶ And when it was euening tide, Dauid arose out of his [b] bed, and walked vpon the roofe of the kings palace: and from the roofe hee sawe a woman washing her selfe: and the woman was very beautifull to looke vpon.

3 And Dauid sent and inquired what woman it was: and one sayd, Is not this Bath-sheba the daughter of Eliam, wife to Vriah the [c] Hittite?

4 Then Dauid sent messengers, and tooke her away: and shee came vnto him, and he lay with her: (now the was * purified from her vncleannes) and she returned vnto her house.

5 And the woman conceiued: therefore she sent and [d] tolde Dauid, and sayd, I am with childe.

6 ¶ Then Dauid sent to Ioab, saying, Send me Vriah the Hittite. And Ioab sent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demanded him how Ioab did, & howe the people fared, and how the warre prospered.

8 Afterward Dauid said to Vriah, [e] Go downe to thine house, and wash thy feete. So Vriah departed out of the kings palace, and the King sent a present after him.

9 But Vriah slept at the doore of the kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they told Dauid, saying, Vriah went not downe to his house: and Dauid sayd vnto Vriah, Commest thou not from thy iourney? why didst thou not go downe to thine house?

11 Then Vriah answered Dauid, [f] The Arke & Israel, & Iudah dwell in tents: and my lord Ioab and the seruants of my lorde abide in the open fields: shall I then go into mine house to eate & drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not do this thing.

12 Then Dauid sayd vnto Vriah, Tarie yet this day, and to morowe I will sende thee away. So Vriah abode in Ierusalem that day, and the morow.

13 Then Dauid called him, & he did eate and

a The children of God are not vnmindfull of a benefit receiued.

‡*Ebr. In thine eies doth Dauid.*

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsell turned to the destruction of their countrey.

c That they had deserued Dauids displeasure, for the iniurie done to his ambassadours.

‖*Or, Syrians.*

d These were diuers partes of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue entertainment, as now the Sweitzers doe.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion and Gods people.

‖*Or, Hadadezer.*

‖*Or, Euphrates.*

f Meaning, the greatest part.

a The yere following about the spring time. *1. Chron. 20. 1.*

b Whereupon he vsed to rest at afternoone, as was read of Ishbosheth, Chap. 4. 7.

c Who was not an Israelite borne, but conuerted to the true religion. *Leuit. 15. 19. and 18. 19.*

d Fearing lest she should be stoned according to the Law.

e Dauid thought that if Vriah lay with his wife, his fault might be cloked.

f Hereby God would touch Dauids conscience, that seeing the fidelitie and religion of his seruant, he would declare himselfe so forgetfull of God and iniurious to his seruant.

g Which were the chiefest and most principall: for in all he destroyed 7000. as. 1. Chro. 19. 18. or, the souldiers which were in 700. charets.

and drinke before him, and hee made him g drunke: and at euen hee went out to lie on his couch with the seruants of his lord, but went not downe to his house.

14 And on the morrow Dauid wrote a letter to Ioab, and sent it by the hande of Vriah.

15 And he wrote ‡ thus in the letter, h Put yee Vriah in the forefront of the strength of the battell, and recule yee backe from him, that he may be smitten, and die.

16 ¶ So when Ioab besieged the citie, hee assigned Vriah vnto a place, where hee knew that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruants of Dauid, and Vriah the Hittite also died.

18 Then Ioab sent and tolde Dauid all the things concerning the warre,

19 ¶ And he charged the messenger, saying, When thou hast made an end of telling all the matters of the warre vnto the king,

20 ‖ And if the kings anger arise, so that he say vnto thee. Wherefore approched yee vnto the citie to fight? knewe yee not that they would hurle from the wall?

21 Who smote Abimelech sonne of i Jerubesheth? did not a woman cast a piece of a milstone vpon him from the wall, and he died in Thebez? why went you nye the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.

22 So the messenger went, and came and shewed Dauid all that Ioab had sent him for.

23 And the messenger sayd vnto Dauid, Certeinely the men preuailed against vs, and came out vnto vs into the field, but we ‡pursued them vnto the entring of the gate.

24 But the shooters shot from the wall against thy seruants, and some of the kings seruants bee dead: and thy seruant Vriah the Hittite is also dead.

25 Then Dauid said vnto the messenger, k Thus shalt thou say vnto Ioab, Let not this thing trouble thee: for the sworde deuoureth ‡ one as well as an other: make thy battell more strong against the citie and destroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard that her husbande Vriah was dead, shee mourned for her husband.

27 So when the mourning was past, Dauid sent & tooke her into his house, and she became his wife, and bare him a sonne: but the thing that Dauid had done, ‡ displeased the Lord.

CHAP. XII.

1 *Dauid reprooued by Nathan, confesseth his sinne.* 18 *The childe conceiued in adulterie, dieth.* 24 *Salomon is borne.* 26 *Rabbah is taken.* 31 *The citizens are grieuously punished.*

THen the Lorde l sent Nathan vnto Dauid, who came to him, and saide vnto him, There were two men in one citie, the one rich, and the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none at all, saue one litle sheepe which he had bought, and nourished vp: and it grewe vp with him, and with his children also, and did eate of his owne morsels, and dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

4 Now there came a ‖ stranger vnto the rich man, who ‖ refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then ‡ Dauid was exceeding wroth with the man, and sayd to Nathan, As the Lorde liueth, the man that hath done this thing ‡ shall surely die,

6 And he shall restore the lambe * foure folde, because hee did this thing, and had no pitie thereof.

7 Then Nathan said to Dauid, Thou art the man. Thus saith the Lord God of Israel, * I anointed thee king ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lordes b house, and thy lordes c wiues into thy bosome, & gaue thee the house of Israel, and of Iudah, and woulde moreouer (if that had bene too little) haue giuen thee d such and such things.

9 Wherefore hast thou despised the commandement of the Lord, to doe euill in his sight? thou hast killed Vriah the Hittite with the sworde, and hast taken his wife to bee thy wife, and hast slaine him with the sword of the e children of Ammon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised mee, and taken the wife of Vriah the Hittite to be thy wife.

11 Thus saith the Lord, Beholde, I will raise vp euill against thee out of thine owne house, and will * take thy wiues before thine eyes, and giue them vnto thy neighbour, and hee shall lie with thy wiues in the sight of this f sunne.

12 For thou didst it secretly: but I will doe this thing before all Israel, and before the sunne.

13 Then Dauid sayd vnto Nathan, * I haue sinned against the Lord. And Nathan said vnto Dauid, The Lord also hath g put away thy sinne, thou shalt not die.

14 Howbeit because by this deede thou hast caused the enemies of the Lord to h blaspheme, the childe that is borne vnto thee shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord strooke the childe that Vriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the childe, and fasted and i went in, and lay all night vpon the earth.

17 Then the Elders of his house arose to come vnto him, and to cause him to rise from the grounde: but hee would not, neither did he eate k meate with them.

18 So on the seuenth day the child died: and the seruants of Dauid feared to tell him that the childe was dead: for they sayd, Beholde, while the childe was aliue, wee spake vnto him, and hee would not hearken vnto our voyce: howe then shall we

g He made him drinke more liberally then he was wont to doe, thinking hereby he would haue lyen by his wife.
‡ *Ebr. saying.*
h Except God continually vphold vs with his mightie spirit, the most perfect fall headlong into all vice and abomination.
‖ *Or, thou shalt doe this, if.*
i Meaning, Gideon, Iudg. 9. 52, 53
‡ *Ebr. were against them.*
k He dissembleth with the messenger, to the intent that neither his cruell commandement, nor Ioabs wicked obedience might be espied.
‡ *Ebr. so and so.*
‡ *Ebr. was euill in the eyes of the Lord.*
l Because Dauid lay now drowned in sinne, the louing mercie of God, which suffereth not his to perish, waketh his conscience by this similitude, and bringeth him to repentance.
‖ *Or, wayfaring man.*
‖ *Or, spared.*
‡ *Ebr. The anger of Dauid was kindled.*
‡ *Ebr. is the childe of death.*
Exod. 22. 1.
1. *Sam. 16. 13.*
b For Dauid succeeded Saul in his kingdome.
c The Iewes vnderstand this of Eglah & Michal, or of Rizpah and Michal.
d That is, greater things then these: for Gods loue and benefites increase toward his, if by their ingratitude they slay him not.
e Thou hast most cruelly giuen him into the hands of Gods enemies.
Deut. 28. 30.
chap. 16. 22.
f Meaning, openly, as at noone dayes.
Eccl. 47. 11.
g For the Lorde seeketh but that the sinner would turne to him.
h In saying, that the Lord hath appointed a wicked man to reigne ouer his people.
i To wit, to his priuie chamber.
k Thinking by his instant prayer that God would haue restored his childe, but God had otherwise determined.

‡ *Ebr. and he will do himselfe euill.*

we lay vnto him, The childe is dead, ‡ to vexe him more?

19 But when Dauid sawe that his seruants whispered, Dauid perceiued that the childe was dead: therefore Dauid said vnto his seruants, Is the childe dead? And they said, He is dead.

20 Then Dauid arose from the earth, and washed and anointed himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and afterward came to his owne house, and bade that they should set bread before him, and he did eate.

21 Then said [m] his seruants vnto him, What thing is this, that thou hast done? thou diddest fast and weepe for the childe, while it was aliue, but when the child was dead, thou diddest rise vp, and eate meate.

22 And he said, While the child was yet aliue, I fasted, and wept: for I said, Who can tell whether God will haue mercie on me, that the childe may liue?

23 But nowe being dead, wherefore should I nowe fast? [n] Can I bring him againe any more? I shall goe to him, but he shall not returne to me.

24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and shee bare a sonne, and [o] hee called his name Salomon: also the Lorde loued him.

25 For the Lord had sent [p] by Nathan the [p] Prophet: therefore [q] * he called his name Iedidiah, because the Lord loued him.

26 ¶ Then Joab fought against Rabbah of the children of Ammon, and tooke the ‖ citie of the kingdome.

27 Therefore Joab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of [r] waters.

28 Now therefore gather the rest of the people together, and besiege the citie, that thou mayest take it, lest ‡ the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 * And hee tooke their Kings crowne from his head, (which weighed a [s] talent of golde, with precious stones) and it was set on Dauids head: and he brought away the spoyle of the citie in exceeding great abundance.

31 And hee caried away the people that was therein, and put them vnder [t] sawes, and vnder yron harrowes, and vnder axes of yron, and cast them into the tile kilne: euen thus did hee with all the cities of the children of Ammon. Then Dauid & all the people returned vnto Jerusalem.

CHAP. XIII.

14 *Amnon Dauids sonne defileth his sister Tamar.* 19 *Tamar is comforted by her brother Absalom.* 29 *Absalom therefore killeth Amnon.*

NOw after this so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name was [a] Tamar, Amnon [b] sonne of Dauid loued her.

2 And Amnon was so sore vexed, that he fell sicke for his sister Tamar: for shee was a [b] virgin, and it seemed hard to Amnon to do any thing to her.

3 But Amnon had a friend called Jonadab, the sonne of Shimeah Dauids brother: and Jonadab was a very subtill man.

4 Who said vnto him, Why art thou the Kings sonne so leane from day to day? wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Absalomes sister.

5 And Jonadab sayde vnto him, [c] Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue mee meate, and let her dresse meate in my sight, that I may see it, and eate it of her hand.

6 ¶ So Amnon lay downe, and made himselfe sicke: and when the King came to see him, Amnon said vnto the King, I pray thee, let Tamar my sister come, and make mee a couple of [d] cakes in my sight, that I may receiue meate at her hand.

7 Then Dauid sent home to Tamar, saying, Goe nowe to thy brother Amnons house, and dresse him meate.

8 ¶ So Tamar went to her brother Amnons house, and hee lay downe: and shee tooke ‖ floure, and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And she tooke a panne, and [e] powred them out before him, but he would not eat. Then Amnon sayd, Cause euery man to goe out from [f] me: so euery man went out from him.

10 Then Amnon sayde vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when shee had set them before him to eate, hee tooke her, and sayde vnto her, Come, lie with me, my sister.

12 But shee answered him, Nay, my brother, do not force me: for no such thing * ought to bee done in Israel: commit not this folly.

13 And I, ‖ whither shall I cause my shame to goe? and thou shalt be as one [g] of the fooles in Israel: now therefore, I pray thee, speake to the king, for he will not denie me vnto thee.

14 Howbeit, he would not hearken vnto her voyce, but being stronger then she, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherewith he hated her, was greater then the loue, wherewith hee had loued her: and Amnon sayde vnto her, Vp, get thee hence.

16 And shee answered him, ‖ There is no cause: this euill (to put me away) is greater then the other that thou diddest vnto me: but he would not heare her,

17 But called his ‖ seruant that serued him, and sayd, Put this woman now out from me, and locke the doore after her.

18 (And shee had a garment of [h] diuers colours vpon her: for with such garments were the Kings daughters that were

b And therefore kept in her fathers house, as virgins were accustomed.

c Here we see that there is no enterprise so wicked, that can lacke counsell to further it.

d Meaning, some delicate and daintie meate.

‖ *Or, paste.*

e That is, she serued them on a dish.

f For the wicked are ashamed to doe that before men, which they are not afraid to commit in the sight of God.

Leuit. 18.9.

‖ *Or, how shall I put away my shame?*

g As a lewd and wicked person.

‖ *Or, for this cause.*

‖ *Or, boy.*

h For that which was of diuers colours or pieces, in those dayes was had in greatest estimation, Gen 37.3. Iudg. 5.30.

Matth. 1.6.

o To wit, the Lord, 1. Chro. 22.9.

‡ *Ebr. by the hand of.*

p To call him Salomon.

q Meaning, Dauid.

1. *Chron.* 22.9.

‖ *Or, the chiefe citie.*

r That is, the chiefe citie, and where all the conduits are, is as good as taken.

‡ *Ebr. my name be called vpon it.*

1. *Chron.* 20.2.

s That is, three score pound, after the weight of the common talent.

t Signifying, that as they were malicious enemies of God, so he put them to cruell death.

a Tamar was Absaloms sister both by father and mother, and Amnons onely by father.

¶ Shewing that our lamentations ought not to be excessiue, but moderate: and that wee must praise God in all his doings.

m As they which considered not that God granteth many things to the sobbes and teares of the faithfull.

n By this consideration he appeased his sorow.

were virgins, apparelled) Then his ſeruant brought her out, and locked the dooze after her.

19 And Tamar put aſhes on her head, and rent the garment of diuers colours which was on her, and laide her hand on her head, and went her way crying.

20 And Abſalom her brother ſaide vnto her, Hath Amnon thy brother bene with thee? Nowe yet be ⁱ ſtill, my ſiſter: he is thy brother: let not this thing grieue thine heart. So Tamar remained deſolate in her brother Abſaloms houſe.

21 ¶ But when King Dauid heard all theſe things, he was very wroth.

22 And Abſalom ſaide vnto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And after the time of two yeeres, Abſalom had ſheepe ſhearers in ‖Baal-haſor, which is beſide Ephraim, and ᵏ Abſalom called all the kings ſonnes.

24 And Abſalom came to the king, and ſaid, Behold now, thy ſeruant hath ſheepe ſhearers: I pray thee, that the King with his ſeruants would goe with thy ſeruant.

25 But the King anſwered Abſalom, Nay my ſonne, I pray thee, let vs not goe all, leſt we be chargeable vnto thee. Yet Abſalom lay ſore vpon him: howbeit he would not goe, but ‡thanked him.

26 Then ſaide Abſalom, But, I pray thee, ſhall not my brother ˡ Amnon go with vs? And the King anſwered him, Why ſhould he goe with thee?

27 But Abſalom was inſtant vpō him, and he ſent Amnon with him, and all the kings children.

28 ¶ Now had Abſalom commaunded his ſeruants, ſaying, Marke nowe when Amnons heart is merry with wine, & when I ſay vnto you, ſmite Amnon, kill him, feare not, for haue not ᵐ I commaunded you? be bold therefore and play the men.

29 And the ſeruants of Abſalom did vnto Amnon, as Abſalom had commanded: and all the kings ſonnes aroſe, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, ſaying, Abſalom hath ſlaine all the kings ſonnes, and there is not one of them left.

31 Then the king aroſe and tare his garments, and lay on the ⁿ ground, and all his ſeruants ſtood by wᵗ their clothes rent.

32 And Jonadab the ſonne of Shimeah Dauids brother anſwered and ſaid, Let not my lorde ſuppoſe that they haue ſlaine all the yong men the kings ſonnes: for Amnon onely is dead, ‡becauſe Abſalom had reported ſo, ſince he forced his ſiſter Tamar.

33 Nowe therefore let not my lorde the king ‖take the thing ſo grieuouſly, to thinke that all the kings ſonnes are dead: ‖ for Amnon onely is dead.

34 ¶ Then Abſalom fled: & the yong man that kept the watch, lift vp his eyes, & looked, and beholde, there came much people by the way of the hill ſide ‖ behinde him.

35 And Jonadab ſaide vnto the king, Beholde, the kings ſonnes come: as thy ſeruant ſaid, ° ſo it is.

36 And aſſoone as he had left ſpeaking, beholde, the kings ſonnes came, and lift vp their voyces, and wept: and the king alſo and all his ſeruants wept exceedingly ſore.

37 But Abſalom fled away, and went to ᵖ Talmai the ſonne of Ammihur king of Geſhur: and Dauid mourned for his ſonne euery day.

38 So Abſalom fled, and went to Geſhur, and was there three yeeres.

39 And king Dauid ‖deſired to go forth vnto Abſalom, becauſe he was pacified concerning Amnon, ſeeing he was dead.

CHAP. XIIII.

1 Abſalom is reconciled to his father by the ſubtiltie of Ioab. 24 Abſalom may not ſee the Kings face. 25 The beauty of Abſalom. 30 He cauſeth Ioabs corne to be burnt, and is brought to his fathers preſence.

Then Joab the ſonne of Zeruiah perceiued, that the kings ᵃ heart was toward Abſalom,

2 And Joab ſent to Tekoah, & brought thence a ‖ſubtil woman, and ſaid vnto her, I pray thee, faine thy ſelfe to mourne, and now put on mourning apparell, and ᵇ annoint not thy ſelfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, and ſpeake on this maner vnto him (for Joab ‡taught her what ſhe ſhould ſay.)

4 ¶ Then the woman of Tekoah ſpake vnto the king, and fell downe on her face to the ground, and did obeyſance, and ſaide, ‡ Helpe, O king.

5 Then the king ſaid vnto her, What aileth thee? And ſhe anſwered, I am in deede a ‡ widowe, and mine huſband is dead:

6 And thine handmaid had two ᶜ ſonnes, and they two ſtroue together in the fielde: (and there was none to part them) ſo the one ſmote the other, and ſlewe him.

7 And behold, the whole famulie is riſen againſt thine handmaid, and they ſaid, Deliuer him that ſmote his brother, that we may kill him for the ᵈ ſoule of his brother whom he ſlewe, that we may deſtroy the heire alſo: ſo they ſhall quench my ſparkle which is left, and ſhall not leaue to mine huſband neither name nor poſteritie vpon the earth.

8 And the king ſaide vnto the woman, Goe to thine houſe, and I wil giue a charge for thee.

9 Then the woman of Tekoah ſaid vnto the king, My lord, O king, this ᵉ treſpaſſe be on me, and on my fathers houſe, and the King and his throne be ‖ guiltleſſe.

10 And the King ſaide, Bring him to me that ſpeaketh againſt thee, & he ſhall touch thee no more.

11 Then ſaid ſhe, I pray thee, let the King remember the Lorde thy God, that thou wouldeſt not ſuffer many reuengers of blood to deſtroy, leſt they ſlay my ſonne. And he anſwered, As the Lord liueth, there ſhall not one haire of thy ſonne fall to the earth.

i For though he conceiued ſudden vengeance in his heart, yet he diſſembled it til occaſion ſerued, and comforted his ſiſter.

§Or, *in the plaine of Hazor.*

k To wit, to a banker, thinking thereby to fulfill his wicked purpoſe,

‡Ebr. *bleſſed.*

l Pretending to the king, that Amnon was moſt deare vnto him.

m Such is the pride of the wicked maſters, that in all their wicked commandements they thinke to be obeyed.

n Lamenting, as he that felt the wrath of God vpon his houſe, Chap. 12. 10.

‡Ebr. *becauſe it was put in Abſaloms mouth.*

‖Or, *take it to heart.*

§Or, *but.*

‖Or, *one after another.*

o That onely Amnon is dead.

p For Maachah his mother was the daughter of this Talmai, Chap. 3. 3.

‖Or, *ceaſed.*

a That the king fauoured him.

‖Or, *wiſe.*

b In token of mourning: for they vſed anointing to ſeeme cheerefull.

‡Ebr. *put wordes in her mouth.*

‡Ebr. *ſaue.*

‡Ebr. *a widowe woman.*

c Vnder this parable the deſcribeth the death of Amnon by Abſalom.

d Becauſe he hath ſlaine his brother, he ought to be ſlaine according to the lawe, Gen. 9. 6. Exod. 21. 12.

e As touching the breach of the law which puniſheth blood, let me beare the blame.

‖Or, *innocent.*

f Sweare that they ſhall not reuenge the blood, which are many in number.

12 Then the woman ſaide, I pray thee, let thine handmaide ſpeake a worde to my lord the king. And he ſaid, Say on.

13 Then the woman ſaide, Wherefore then haſt thou g thought ſuch a thing againſt ỹ people of God: for why doth ỹ king, as one which is faultie, ſpeake this thing, that he will not bring againe his banished?

14 For we muſt needes die, and we are as water ſpilt on the grounde, which cannot be gathered vp againe: neither doeth God ‖ ſpare any perſon, yet doeth he appoint h meanes, not to caſt out from him, him that is expelled.

15 Nowe therefore that I am come to ſpeake of this thing vnto my lord the king, the cauſe is, that the people i haue made me afraide: therefore thine handmaide ſaide, Nowe will I ſpeake vnto the king: it may be that the king will performe the requeſt of his handmaid.

16 For the king will heare, to deliuer his handmaid out of the hand of the man that would deſtroy me, and alſo my ſonne from the inheritance of God.

17 Therefore thine handmaid ſaid, The worde of my lorde the king ſhall nowe be ‡comfortable: for my lord the king is euen as an k Angel of God in hearing of good & bad: therefore ỹ Lord thy God be with thee.

18 Then the king anſwered, and ſaide vnto the woman, Hide not frō me, I pray thee, the thing that I ſhall aſke thee. And the woman ſaid, Let my lord the king now ſpeake.

19 And the king ſaide, Is not l the hand of Ioab with thee in all this? Then the woman anſwered, and ſaide, As thy ſoule liueth, my lorde the king, I will not turne to the right hand nor to the left, from ought that my lorde the king hath ſpoken: for euen thy ſeruant Ioab bade me, and he put all theſe wordes in the mouth of thine handmaide.

20 For to the intent that I ſhoulde m change the forme of ſpeech, thy ſeruant Ioab hath done this thing: but ſir my lord is wiſe according to the wiſedome of an Angel of God to vnderſtand all things that are in the earth.

21 ¶ And the king ſaid vnto Ioab, Beholde nowe, I haue n done this thing: goe then, & bring ỹ yong man Abſalom againe.

22 And Ioab fell to the grounde on his face, and bowed himſelfe, and ‡thanked the king. Then Ioab ſaide, This day thy ſeruant knoweth, that I haue found grace in thy ſight, my lord the king, in that the king hath fulfilled the requeſt of his ſeruant.

23 ¶ And Ioab aroſe, and went to Geſhur, and brought Abſalom to Ieruſalem.

24 And the king ſaide, Let him o turne to his owne houſe, and not ſee my face. So Abſalom turned to his owne houſe, and ſawe not the kings face.

25 Now in all Iſrael there was none to be ſo much praiſed for beautie as Abſalom: from the ſole of his foote euen to the top of his head there was no blemiſh in him.

26 And when he polled his head, (for at euery yeeres ende he polled it: becauſe it was too heauie for him, therefore he polled it) he weighed the haire of his head at two hundreth p ſhekels by the kings weight.

27 And Abſalom had three ſonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Abſalom dwelt the ſpace of two yeeres in Ieruſalem, and ſawe not the kings face.

29 Therefore Abſalom ſent for Ioab to ſend him to the King, but he wolde not come to him: and when he ſent againe, he would not come.

30 Therefore he ſaid vnto his ſeruants, Beholde, Ioab hath a ‖ fielde by my place, and hath barley therein: go, & ſet it q on fire: and Abſaloms ſeruants ſet the field on fire.

31 Then Ioab aroſe, & came to Abſalom vnto his houſe, and ſaid vnto him, Wherefore haue thy ſeruants burnt my field with fire?

32 And Abſalom anſwered Ioab, Beholde, I ſent for thee, ſaying, Come thou hither, and I will ſend thee to the king for to ſay, Wherefore am I come from Geſhur? It had bene better for me to haue bin there ſtill: nowe therefore let me ſee the kings face: and r if there be any treſpaſſe in me, let him kill me.

33 Then Ioab came to the king, and tolde him: and he called for Abſalom, who came to the king, and bowed himſelfe to the ground on his face before the king, and the king kiſſed Abſalom.

CHAP. XV.

2 The practiſes of Abſalom to aſpire to the kingdome. 14 Dauid & his flee. 31 Dauids Prayer. 34 Huſhai is ſent to Abſalom to diſcouer his counſell.

AFter this, Abſalom ‡prepared him chareters and horſes, & fifty men to a runne before him.

2 And Abſalom roſe vp early, and ſtood hard by the entring in of the gate: and euery man that had any ‖ matter, and came to the king for iudgement, him did Abſalom call vnto him, and ſaide, Of what citie art thou? and he anſwered, Thy ſeruant is of one of the b tribes of Iſrael.

3 Then Abſalom ſaid vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

4 Abſalom ſaid moreouer, c Oh that I were made iudge in the lande, that euery man which hath any matter or controuerſie might come to me, that I might do him iuſtice.

5 And when any man came neere to him, and did him obeyſance, he put forth his hand, and tooke him, and kiſſed him.

6 And on this maner did Abſalom to all Iſrael, that came to the king for iudgement: ſo Abſalom d ſtale the hearts of the men of Iſrael.

7 ¶ And after e fourtie yeeres, Abſalom ſaid vnto the King, I pray thee, let me goe to Hebron, and render my vowe which I haue vowed vnto the Lord.

8 For thy ſeruant vowed a vowe when I remained at Geſhur, in Aram, ſaying, If the Lord ſhall bring me againe in deede to

g Why doeſt thou giue contrary ſentence in thy ſonne Abſalom?

‖ *Or, accept.*

h God hath prouided wayes (as ſanctuaries) to ſaue them oft times, whom man iudgeth worthy death.

i For I thought they would kill this mine heire.

‡ *Ebr, reſt.*

k Is of great wiſedome to diſcerne right from wrong.

l Haſt not thou done this by the counſel of Ioab?

m By ſpeaking rather in a parable then plainly.

‖ *Or, none can hide ought from the King.*

n I haue granted thy requeſt.

‡ *Ebr, bleſſed.*

o Couering hereby his affection, & ſhewing ſome part of iuſtice to pleaſe the people.

p Which weyed 6. li. 4 ounces after halfe an ounce the ſhekel.

‖ *Or, poſſeſſion.*

q The wicked are impatient in their affections, and ſpare no vnlawfull meanes to compaſſe them.

r If I haue offended by reuenging my ſiſters diſhonour: thus the wicked iuſtifie themſelues in their euill.

‡ *Ebr. made him.*

a Which were as a garde to ſet forth his eſtate.

‖ *Or, controuerſie.*

b That is, noting of what citie or place he was.

c Thus by ſlander, flatterie and faire promiſes the wicked ſeek preferment.

d By intiſing them from his father to himſelfe.

e Counting from the time that the Iſraelites had asked a King of Samuel.

to

to Ierusalem, I will [f] serue the Lord.

9 And the king sayde vnto him, Goe in peace. So he arose, and went to Hebron.

10 ¶ Then Absalom sent spies throughout all the tribes of Israel, saying, When ye heare the sound of the trumpet, ye shal say, Absalom reigneth in Hebron.

11 ¶ And with Absalom went two hundreth men out of Ierusalem, that were called: and they went in their simplicitie, knowing nothing.

12 Also Absalom sent for Ahithophel the Gilonite Dauids counseller, from his citie Giloth, while he offered sacrifices: and the treason was great: for the people ‡ increased still with Absalom.

13 Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Absalom.

14 Then Dauid said vnto all his seruants that were with him at Ierusalem, Vp, and let vs flee: for wee shall not escape from [h] Absalom: make speede to depart, least hee come suddenly and take vs, and bring euill vpon vs, and smite the citie with the edge of the sword.

15 And the kings seruaunts sayde vnto him, Beholde, thy seruaunts are ready to doe according to all that my lord the King shall ‡ appoint.

16 So the king departed and all his houshold ‡ after him, and the king left ten concubines to keepe the house.

17 And the king went foorth and all the people after him, and taried in a ‖ place [i] farre off.

18 And al his seruants went about him, and all the [k] Cherethites, and all the Pelethites, and all the Gittites, euen sixe hundreth men which were come after him from Gath, went before the king.

19 Then said the king to [l] Ittai the Gittite, Wherefore commest thou also with vs? Returne and abide with the king, for thou art a stranger: depart thou therefore to thy place.

20 Thou camest yesterday, and should I cause thee to wander to day and goe with vs? I will goe whither I can: therefore returne thou, and carry againe thy [m] brethren: mercie and [n] trueth be with thee.

21 And Ittai answered the king, and sayd, As the Lorde liueth, and as my lorde the king liueth, in what place my lorde the king shall bee, whether in death or life, euen there surely will thy seruant be.

22 Then Dauid said to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce, and [o] all the people went forward, but the king passed ouer the brooke Kidron: and all the people went ouer toward the way of the wilderneſſe.

24 ¶ And loe, Zadok also was there, and all the Leuites with him, [p] bearing the Arke of the Couenant of God, and they set downe the Arke of God, and Abiathar went [q] vp vntill the people were all come out of the citie.

25 Then the king said vnto Zadok, Carie the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring me againe, and shewe me both it, and the ‖ Tabernacle thereof.

26 But if he thus say, I haue no delite in thee, beholde, [r] here am I, let him doe to mee as seemeth good in his eyes.

27 The king saide againe vnto Zadok the Priest, Art not thou a * Seer? returne into the citie in peace, and your two sonnes with you: to wit, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Beholde, I will tarry in the fieldes of the wildernes, vntill there come some word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ierusalem, and they taried there.

30 And Dauid went by the mount of Olives and wept as hee went vp, and had his head [s] couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: And Dauid said, O Lord, I pray thee, turne the [t] counsel of Ahithophel into foolishnesse.

32 ¶ Then Dauid came to the top of the mount where he worshipped God, and beholde, Hushai the Archite came against him with his coate torne, and hauing earth vpon his head.

33 Vnto whom Dauid said, If thou goe with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Absalom, I will be thy [u] seruaunt, O king, (as I haue bene in times past thy fathers seruant, so will I nowe bee thy seruant) then thou mayest bring me the counsell of Ahithophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priestes? therefore whatsoeuer thou shalt heare out of [x] kings house, thou shalt shew to Zadok and Abiathar the Priestes.

36 Beholde, there are with them their two sonnes: Ahimaaz Zadoks sonne, & Jonathan Abiathars sonne: by them also shall ye send me euery thing that ye can heare.

37 So Hushai Dauids friend went into the citie: & Absalom came into Ierusalem.

CHAP. XVI.

1 The infidelitie of Ziba. 5 Shimei curseth Dauid. 16 Hushai commeth to Absalom. 21 The counsell of Ahithophel for the concubines.

WHen Dauid was a litle past the [a] top of the hil, beholde, Ziba the seruant of Mephibosheth merte him with a couple of asses sadled, and vpon them two hundreth cakes of bread, and an hundreth bunches of raisins, and an hundreth of ‖ dryed figs, and a bottell of wine.

2 And the king sayde vnto Ziba, What meanest thou by these? And Ziba sayde, They bee [b] asses for the kings houshold to ride on, and bread and ‖ dried figges for the yong men to eate, and wine that the faint may drinke in the wildernesse.

f By offering a peace offering, which was lawfull to doe in any place.

g And bid to his feast in Hebron.

‡ Ebr. went and increased.

h Whose heart he saw that Satan had so possessed, that he would leaue no mischief vnattempted.

‡ Ebr. chuse.

† Ebr. at his feete.

‖ Or, house.

i To wit, from Ierusalem.

k These were as the kings gard, or as some write, his counsellers.

l Who as some write, was the kings sonne of Gath.

m Meaning, them of his familie.

n God requite thee thy friendship and fidelitie.

o To wit, the sixe hundreth men.

p Which was the charge of the Kohathites, Numb. 4.4.

q To stand by the Arke.

* Or, a Prophet.

r The faithfull in all their afflictions shew themselues obedient to Gods will. 1. Sam 9.9.

‖ Or, his tabernacle.

s With ashes and dust in signe of sorow.

t The counsel of the craftie worldlings doeth more harme then the open force of the enemie.

u Though Hushai dissembled here at the Kings request, yet may we not vse this example to excuse our dissimulation.

x Or, kings house.

a Which was the hill of Olives, Chap. 15.30.

‖ Or, figge cakes.

b Commonly there are no viler traitours then they, which vnder the pretense of friendship accuse others,

3 And the king sayde, But where is thy masters sonne? Then Ziba answered the king, Beholde, he remaineth in Jerusalem: for he sayde, This day shall the house of Israel restore me the kingdome of my father.

4 Then sayde the king to Ziba, Beholde, thine are all that pertained vnto ‡Mephibosheth. And Ziba said, ‡I beseech thee let me finde grace in thy sight, my lord, O king.

‡Eb. I worship.

5 ¶ And when king Dauid came to c Bahurim, beholde, thence came out a man of the family of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

c Which was a citie in the tribe of Beniamin.

6 And he cast stones at Dauid, and at all the seruants of king Dauid: and all the people, and all the men of warre were on his d right hand, and on his left.

d That is, round about him.

7 And thus sayde Shimei when hee cursed, Come forth, come forth thou ‡murtherer, and ‡ wicked man.

‡ Ebr. man of blood.
‡ Ebr. man of Belial.

8 The Lord hath brought vpon thee all the e blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath deliuered thy kingdome into the hande of Absalom thy sonne: and beholde, thou art taken in thy wickednesse, because thou art a murtherer.

e Reproching him as though by his meanes Ish-bosheth and Abner were slaine. 1. Sam. 24. 15. & chap. 3. 8.

9 Then said Abishai the sonne of Zeruiah vnto the king, Why doeth this * dead dogge curse my lord the king? let me goe, I pray thee, and take away his head.

10 ¶ But the king said, What haue I to doe with you, ye sonnes of Zeruiah? for he f curseth, euen because the Lord hath ‖bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

f Dauid felt that this was the iudgement of God for his sinne, and therefore humbleth himselfe to his rod.

‖ Or, my teares.

11 And Dauid sayde to Abishai, and to all his seruants, Beholde, my sonne, which came out of mine owne bowels, seeketh my life: then howe much more nowe may this sonne of Jemini? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lord will looke on ‖ mine affliction, and g doe me good for his cursing this day.

‖ Or, mine eye.
g Meaning, that the Lord will send comfort to me when they are oppressed

13 ¶ And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him weary, and refreshed themselues h there.

h To wit, at Bahurim.

15 ¶ And Absalom, and all the people, the men of Israel came to Jerusalem, and Ahithophel with him.

16 And when Hushai the Archite Dauids friend was come vnto Absalom, Hushai sayde vnto Absalom, ‡ God saue the king, God saue the king.

‡ Ebr. let the King liue.

17 Then Absalom sayde to Hushai, Is this thy kindenesse to thy i friende? Why wentest thou not with thy friend?

i Meaning, Dauid.

18 Hushai then answered vnto Absalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And ‡ moreouer vnto whome shall I doe seruice? not to his sonne? As I serued before thy father, so will I before thee.

‡ Ebr. the second time.

20 ¶ Then spake Absalom to Ahithophel, Giue counsell what we shall doe.

21 And k Ahithophel said vnto Absalom, Goe in to thy fathers concubines, which he hath left to keepe the house: and when all Israel shall heare, that thou art abhorred of thy father, the handes of all that are with thee, shall be strong.

k Suspecting the change of the kingdome, and so his owne ouerthrow, he giueth such counsel as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in hieft authoritie.

22 So they spred Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsel of Ahithophel which hee counselled in those dayes, was like as one had asked l counsel at the oracle of God: so was all the counsell of Ahithophel both with Dauid and with Absalom.

l It was so esteemed for the successe thereof.

CHAP. XVII.

7 Ahithophels counsell is ouerthrowen by Hushai, 14 The Lord had so ordeined, 19 The Priests sonnes are hidden in the well. 22 Dauid goeth ouer Iorden. 23 Ahithophel hangeth himselfe. 27 They bring vitailes to Dauid.

MOreouer Ahithophel sayd to Absalom, a Let mee chuse out nowe twelue thousande men, and I will vp and followe after Dauid this night,

a The wicked are so greedy to execute their malice, that they leaue none occasion, that may further the same.

2 And I will come vpon him: for hee is weary, and weake handed: so I will feare him, and all the people that are with him, shall flee, and I will smite the king onely,

3 And I will bring againe all the people vnto thee, and when all shall returne, (b the man whom thou seekest being slaine) all the people shall be in peace.

b Meaning, Dauid.

4 And the saying ‡pleased Absalom wel, and all the Elders of Israel.

‡ Ebr. was right in the eyes of Absalom.

5 Then said Absalom, Call now Hushai the Archite also, and let vs heare likewise ‡ what he saith.

‡ Ebr. what is in his mouth.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath ‖ spoken thus: shall we doe after his saying, or no? tell thou.

‖ Or, giuen such counsell.

7 Hushai then answered vnto Absalom, The counsel that Ahithophel hath giuen, is not c good at this time.

c Hushai sheweth himselfe faithfull to Dauid, in that he reprooueth this wicked counsel and purpose.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in minde, as a beare robbed of her whelpes in the fielde: also thy father is a valiant warriour, and will not ‖ lodge with the people.

‖ Or, tary all nights.

9 Beholde, he is hid now in some caue, or in some place: and though some of them be ouerthrowen at the first, yet the people that heare, and say, The people that follow Absalom ‡ be ouerthrowen.

‡ Ebr. haue a breach or ruine.

10 Then hee also that is valiant, whose heart is as the heart of a lion, shall ‡ shrinke and faint: for all Israel knoweth, that thy father is valiant, and they which bee with him, stoute men.

‡ Ebr. melt.

11 Therefore my counsell is, that all Israel bee gathered vnto thee, from Dan euen to Beer-sheba as the sande of the Sea in number, and that thou go to battel in thine owne person.

12 So shall wee come vpon him in some place, where wee shall finde him, and ‖ wee will vpon him, as the dewe falleth on the ground:

‖ Or, we will camp against him.

ground: and of all the men that are with him, we will not leaue him one.

13 Moreouer if he bee gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will draw it into the riuer, vntill there bee not one small stone found there.

14 ¶ Then Absalom and all the men of Israel sayd, The counsell of Hushai the Archite is better, then the counsell of Ahithophel: for the Lord had ‖ determined to destroy the d good counsell of Ahithophel, that the Lord might e bring euill vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that manner did Ahithophel counsell Absalom and the Elders of Israel, and thus and thus haue I counselled.

16 Nowe therefore send quickly, & shew Dauid, saying, Tarie not this night in the fields of the wildernesse, but rather get thee ouer, least the king be deuoured, and all the people that are with him.

17 ¶ Nowe Jonathan and Ahimaaz abode by ‖ En-rogel: (for they might not be seene to come into the citie) and a mayde went, and told g them, and they went and shewed king Dauid.

18 Neuertheles a young man sawe them, & told it to Absalom: therefore they both departed quickly, & came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And h the wife tooke and spred a couering ouer the wels mouth, and spred ground corne thereon, that the thing should not be knowen.

20 And when Absaloms seruants came to the wife into the house, they sayd, Where is Ahimaaz and Jonathan? And the woman answered them, They be gone ouer the i brooke of water. And when they had sought them, and could not find them, they returned to Jerusalem.

21 And assoone as they were departed, the other came out of the well, & went and told king Dauid, and sayd vnto him, Vp, and get you quickly ouer the water: for k such counsell hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, & they went ouer Jorden l vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Jorden.

23 ¶ Now when Ahithophel sawe that his counsel was not followed, he sadled his Asse, and arose, and hee went home vnto his citie, and put his houshold in order, and m hanged himselfe, and died, & was buried in his fathers grane.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Jorden, hee, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the stead of Joab: which Amasa was a mans sonne named Ithra an Israelite, that went in to Abigal the daughter of n Nahash, sister to Zeruiah Joabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzillai the Gileadite out of Rogel

28 o Brought beds, and basens, & earthen vessels, and wheate, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne,

29 And they brought honie, and butter, and sheepe, & cheese of kine for Dauid and for the people that were with him, to eate: for they sayde, The people is hungrie, and wearie, and thirstie in the wildernesse.

CHAP. XVIII.

1 Dauid deuideth his armie into three partes. 9 Absalom is hanged, slaine, and cast in a pit. 33 Dauid lamenteth the death of Absalom.

THen Dauid p numbred the people that were with him, and set ouer them captaines of thousands, and captains of hundreths.

2 And Dauid sent forth the third part of the people vnder the hand of Joab, and the third part vnder the hand of Abishai Joabs brother the sonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite. and the King said vnto the people, I will goe with you my selfe also.

3 But the people answered, Thou shalt not goe forth: for if we flee away, they will not regard vs, neither will they passe for vs, though halfe of vs were slaine: but thou q art now worth ten thousand of vs: therefore nowe it is better that thou succour vs out of the citie.

4 Then the King said vnto them, What seemeth you best, that I will doe. So the King stood by the gate side, and all the people came out by hundreths and by thousands.

5 And the King commanded Joab and Abishai, and Ittai, saying, Entreat the young man Absalom gently for my sake. and all the people heard when the King gaue all the captaines charge concerning Absalom.

6 So the people went out into the fielde to meete Israel, and the battell was in the r wood of Ephraim:

7 Where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, euen of twentie thousand.

8 ¶ For the battell was scattered ouer all the countrey: and the wood deuoured much more people that day, then did the sword.

9 ¶ Nowe Absalom met the seruants of Dauid, and Absalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught hold of the oke, and he was taken vp ‖ betweene the heauen and the earth: and the mule that was vnder him went away.

10 And one that sawe it, told Joab, saying, Behold, I saw Absalom hanged in an oke.

11 Then Joab sayd vnto the man that told

‖ Or, commanded.

d That counsel which seemed good at the first to Absalom, verse 4.

e For by § counsell of Hushai he went to the battell where he was destroyed.

f That is, ouer Iorden.

‖ Or, the well of Rogel.

g Meaning, the message from their father.

h Thus God sendeth succour to his in their greatest dangers.

i The Chalde text readeth, Now they haue passed the Iorden.

k To wit, to pursuethee with all haste.

l They trauailed all night and by morning had all their company passed ouer.

m Gods iust vengeance euen in this life is powred on them, which are enemies, traitors, or persecuters of his Church.

n Who was also called Ishai Dauids father.

o God sheweth himselfe most liberall to his, whē they seeme to be vtterly destitute.

p For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the insolencie of the sonne against the father, and therefore ioyned with Dauid.

q Signifying, that a good gouernor ought to be so deare vnto his people, that they will rather lose their liues, then that ought should come vnto him.

r So called, because the Ephraimites (as some say) fed their cattell beyond Iorden in this wood.

§ This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents.

told him, And hast thou in deed seene? why then diddest not thou there smite him to the ground, and I would haue giuen thee ten *shekels of siluer, and a girdle?

Gen.23.15.

12 Then ‖ the man said vnto Ioab, Though I should ‡receiue a thousand shekels of siluer in mine hand, yet would I not lay mine hand vpon the kings sonne: for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware, least any touch the yong man Absalom.

‡*Ebr. weigh vpon mine hand.*

13 If I had done it, it had bene ‡ the danger of my life: for nothing can be hid from the king: yea, thou thy selfe wouldest haue bene against me.

‡*Ebr. a lie against my soule.*

14 Then said Ioab, I will not thus tarie with thee. And he tooke three dartes in his hand, and thrust them ‡through Absalom, while hee was yet aliue in the midst of the oke.

‡*Ebr. in the heart of* Absalom.

15 And ten seruaunts that bare Ioabs armour, compassed about and smote Absalom, and slew him.

16 Then Ioab [d] blew the trumpet, & the people returned from pursuing after Israel: for Ioab held backe the people.

d For he had pitie of the people which was seduced by Absaloms flatterie.

17 And they tooke Absalom, & cast him into a great [e] pit in the wood, & laid a mightie great heape of stones vpon him: and all Israel fled euery one to his tent.

e Thus God turned his vaine glory to shame.

18 Nowe Absalom in his life time had taken and reared him vp a pillar, which is in the* Kings dale: for he said, I haue no [f] sonne to keepe my name in remembrance. & he called the pillar after his owne name, and it is called vnto this day, Absaloms place.

Gen.14.17.

f It seemeth that God had punished him, in taking away his children, Chap. 14.27.

19 ¶ Then said Ahimaaz the sonne of Zadok, I pray thee, let me runne, and beare the king tidings that the Lord hath ‡deliuered him out of the hand of his enemies.

‡*Ebr. iudged.*

20 And Ioab said vnto him, Thou [g] shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the Kings sonne is dead.

g For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take Absaloms death.

21 Then said Ioab to Cushi, Go, tel the king, what thou hast seene. And Cushi bowed himselfe vnto Ioab, and ran.

22 Then said Ahimaaz the sonne of Zadok again to Ioab, What I pray thee, if I also runne after Cushi? And Ioab said, Wherefore now wilt thou run, my sonne, seeing thou hast no tidings to bring?

23 Yet what if I runne? Then he said vnto him, Runne. So Ahimaaz ran by the way of the plaine, and ouerwent Cushi.

24 Now Dauid sate betweene the two [h] gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and saw, and behold, a man came running alone.

h He sate in the gate of the citie of Mahanaim.

25 And the watchman cried, and told the king. And the king said, If he bee alone, ‡ he bringeth tidings. And hee came apace, and drew neere.

‡*Ebr. tidings are in his mouth.*

26 And the watchman saw another man running, and the watchman called vnto the porter, and said, Behold, another man runneth alone. And the king said, He also bringeth tidings.

27 And the watchman said, ‡ Me thinketh the running of the foremost is like the running of Ahimaaz the sonne of Zadok. Then the king said, He is a [i] good man, and commeth with good tidings.

‡*Ebr. I see the running.*

i He had had experience of his fidelitie, Chap. 17.21.

28 And Ahimaaz called, and said vnto the king, Peace be with thee: & he fell downe to the earth vpon his face before the king, and said, Blessed be the Lord thy God, who hath ‖shut vp the men that lift vp their hands against my Lord the king.

‖*Or, deliuered vp*

29 And the king said, Is the yong man Absalom safe? And Ahimaaz answered, When Ioab sent the kings [k] seruant, & mee thy seruaunt, I saw a great tumult, but I knew not what.

k To wit, Cushi who was an Ethiopian.

30 And the king said vnto him, Turne aside, and stand here. So he turned aside, and stood still.

31 And behold, Cushi came, ‡ Cushi said, ‡ Tidings, my lord the king: for the Lord hath deliuered thee this day out of the hand of all that rose against thee.

‡*Ebr. tidings is brought.*

32 Then the king said vnto Cushi, Is the yong man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that yong man is.

33 And the king was [l] mooued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he said, O my sonne Absalom, my sonne, my sonne Absalom: would God I had died for thee, O Absalom, my sonne, my sonne.

l Because he considered both the iudgement of God against his sinne, and could not otherwise hide his fatherly affection toward his sonne.

CHAP. XIX.

7 Ioab encourageth the king. 8 Dauid is restored. 23 Shimei is pardoned. 24 Mephibosheth meeteth the King. 39 Barzillai departeth. 41 Israel striueth with Iudah.

AND it was told Ioab, Behold, the king weepeth and mourneth for Absalom.

2 Therefore the ‡victorie of that day was turned into mourning to all the people: for the people heard say that day, The king sorroweth for his sonne.

‡*Ebr. saluation, or deliuerance.*

3 And the people went that day into the citie ‖ secretely, as people confounded hide themselues when they flee in battell.

‖*Or, by stealth.*

4 So the king [a] hid his face, and the king cried with a loude voyce, My sonne Absalom, Absalom my sonne, my sonne.

a As they doe that mourne.

5 ¶ Then Ioab came into [b] the house to the king and said, Thou hast shamed this day the faces of all thy seruaunts, which this day haue saued thy life, and the liues of thy sonnes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

b At Mahanaim.

6 In that thou louest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither thy ‖ princes nor seruants: therefore this day I perceiue that if Absalom had liued, and we all had died this day, that then it would haue ‡ pleased thee well.

‖*Or, captains.*

‡*Ebr. bene rig in thine eyes.*

7 Nowe therefore vp, come out, and speake ‡ comfortably vnto thy seruants: for I sweare by the Lord, Except thou come out, there will not tarie one man with thee

‡*Ebr. to the heart of thy seruants*

this

this night: and that will bee worse vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 Then the King arose, and sate in the gate: and they told vnto all the people, saying, Behold, the King doeth sit in the gate: and all the people came before the King: for Israel had fled euery man to his tent.

9 ¶ Then all the people were at [d] strife throughout all the tribes of Israel, saying, The King saued vs out of the hand of our enemies, & he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalom.

10 And Absalom, whom wee anointed ouer vs, is dead in battell: therefore why are ye so slow to bring the King againe?

11 But King Dauid sent to Zadok, and to Abiathar the [e] Priests, saying, Speake vnto the Elders of Iudah, and say, Why are yee behind to bring the King againe to his house, (for the saying of all Israel is come vnto the King, euen to his house)

12 Ye are my brethren: my bones and my flesh are yee: wherefore then are ye the last that bring the King againe?

13 Also say yee to Amasa, Art thou not my bone & my flesh? God doe so to me and more also, if thou be not captaine of the host to me for euer in the [f] roome of Joab.

14 So hee bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruants.

15 ¶ So the King returned, and came to Iorden. And Iudah came to Gilgal, for to goe to meet the King, and to conduct him ouer Iorden.

16 ¶ And [g] Shimei the sonne of Gera, the sonne of Iemini, which was of Bahurim, hasted and came downe with the men of Iudah to meete King Dauid,

17 And a thousand men of Beniamin, with him, & [*] Ziba the seruant of the house of Saul, and his fiftene sonnes and twentie seruants with him, and they went ouer Iorden before the King.

18 And there went ouer a boate to carie ouer the Kings household, and to doe him pleasure. Then Shimei the sonne of Gera fell before the King, when he was come ouer Iorden,

19 And said vnto the King, Let not my lord impute [*] wickednesse vnto me, nor remember the thing that thy seruant did [h] wickedly when my lord the King departed out of Jerusalem, that the King should take it to his heart.

20 For thy seruant doeth know, that I haue done amisse: therefore behold, I am the first this day of all the house of [i] Joseph, that am come to goe downe to meete my lord the King.

21 But Abishai the sonne of Zeruiah answered, and said, Shall not Shimei die for this, because hee cursed the Lords anointed?

22 And Dauid said, What haue I to doe with you, ye sonnes of Zeruiah, that this day yee should bee aduersaries vnto me? shall there any man die this day in Israel? for do not I know, that I am this day King ouer Israel?

23 Therefore the King said vnto Shimei, Thou shalt not [k] die, and the King sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the King, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the King departed, vntill he returned in peace.

25 And when [l] he was come to Jerusalem, and met the King, the King said vnto him, Wherefore wentest thou not with me, Mephibosheth?

26 And he answered, My Lord the king, my seruant deceiued mee: for thy seruant said, I would haue mine asse sadled to ride thereon for to go with the King, because thy seruant is lame.

27 And he hath [*] accused thy seruant vnto my lord the King: but my lord the King is as an [m] Angell of God: doe therefore thy pleasure.

28 For all my fathers house were [n] but dead men before my lord the King, yet didst thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to cry any more vnto the King?

29 And the King said vnto him, Why speakest thou any more of thy matters? I haue said, Thou, and Ziba diuide the [o] lands.

30 And Mephibosheth said vnto the King, Yea, let him take all, seeing my lord the King is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the King, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, euen fourescore yeere old, and he had prouided the king of sustenaunce, while he lay at Mahanaim: for he was a man of very great substance.

33 And the King said vnto Barzillai, Come ouer with mee, and I will feed thee with me in Jerusalem.

34 And Barzillai said vnto the King, [+] How long haue I to liue, that I should goe vp with the King to Jerusalem?

35 I am this day fourescore yeere olde: and can I discerne betweene good and euill? Hath thy seruaunt any taste in that I eate, or in that I drinke? can I heare any more the voice of singing men & women? wherefore then should thy seruant bee any more a [p] burden vnto my Lord the King?

36 Thy seruant will go a little way ouer Iorden with the King, & why will the King recompense it me with such a reward?

37 I pray thee, let thy seruant turne back againe, that I may die in mine owne citie, and be buried in the graue of my father & of my mother: but behold thy seruant [q] Chimham, let him goe with my Lord the King, and do to him what shall please thee.

38 And the King answered, Chimham shall go with me, and I will do to him that thou shalt bee content with: & whatsoeuer

K. i. thou

c Where the most resort of the people haunted.

d Euery one blamed another and strone who should first bring him home.

e That they should reproue the negligence of the Elders, seeing the people were so forward.

f By this policie Dauid thought that by winning of the captaine, he should haue the hearts of all the people.

g Who had before reuiled him, Chap. 16. 13.

Chap. 16. 2.

Chap. 16. 15.

h. For in his aduersitie he was his most cruell enemie, and now in his prosperitie seeketh by flatterie to creepe into fauour.

i. By Ioseph he meaneth Ephraim, Manasseh, & Beniamin (wherof he was) because these three were vnder one standard, Num. 2. 18.

k By my hands or during my life, as reade 1. King. 2. 8, 9.

l When Mephibosheth being at Ierusalem had met the King.

Chap. 16. 3.

m Able for his wisedome to iudge in all matters.

n Worthy to die for Sauls cruelrie toward thee.

o Dauid did euil in taking his land from him before he knew the cause, but much worse, that knowing the trueth he did not restore them.

+ Ebr. how many dayes are the yeres of my life?

p He thought it not meete to receiue benefites of him, to whom he was not able to doe seruice againe.

q My sonne.

Or, chuse.

thou shalt ‖ require of me, that will I do for thee.

39 So all the people went ouer Iorden: and the king passed ouer: and the king kissed Barzillai, and ‖ blessed him, & hee returned vnto his owne place.

‖ Or, bade him farewell.

40 ¶ Then the king went to r Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of ſ Israel.

r Where the tribe of Iudah taried to receiue him.

ſ Which had taken part with the king.

41 And beholde, all the men of Israel came to the king, and said vnto the king, Why haue our brethren the men of Iudah stollen thee away, and haue brought the king and his houshold, & all Dauids men with him ouer t Iorden?

t Toward Ierusalem.

42 And all the men of Iudah answered the men of Israel, Because the king is neere of kinne to vs: and wherefore now bee yee angry for this matter? haue we eaten of the kings cost, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, & said, We haue ten partes in the king, and haue also more right to Dauid then ye, Why then did ye despise vs, ‖ that our aduise should not bee first had in restoring our king? And the words of the men of Iudah were fiercer then the words of the men of Israel.

‖ Or, haue not we first spoken to bring home the King? ver. 11.

CHAP. XX.

1 *Sheba raiseth Israel against Dauid.* 10 *Ioab killeth Amasa traiterously.* 22 *The head of Sheba is deliuered to Ioab.* 23 *Dauids chiefe officers.*

a Where the ten tribes contended against Iudah.

b As they of Iudah lay.

c He thought by speaking contemptuously of the king, to stirre the people rather to sedition, or else by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him.

d From Gilgal, which was neere Iorden. *Chap.16.22.*

e Who was his chiefe captaine in Ioabs roome, *Chap.19.13.*

f Either them which had bene vnder Ioab, or Dauids men. *Chap.8.18.*

THen there was come a thither a wicked man, (named Sheba the sonne of Bichri, a man of Iemini) and he blewe the trumpet, and sayde, We haue no part in b Dauid, neither haue we inheritance in the sonne of Iishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid, and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their king, from d Iorden euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the king tooke the ten women his * concubines, that hee had left behinde him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhood.

* Chap.15.16.

4 ¶ Then sayd the king to e Amasa, Assemble me the men of Iudah within three dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but he taried longer then the time which he had appointed him.

6 Then Dauid sayd to Abishai, Nowe shall Sheba the sonne of Bichri doe vs more harme then did Absalom: take thou therefore thy Lordes seruants and followe after him, least he get him walled cities, and escape vs.

7 And there went out after him Ioabs men, and the * Cherethites and the Pelethites, and all the mightie men: and they departed out of Ierusalem, to followe after Sheba the sonne of Bichri.

* Chap.8.18.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Ioabs garment, that hee had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his lopnes in the sheath, and as he went, it vsed to fall out.

g Which was his coate, that he vsed to weare in the warres.

9 And Ioab sayd to Amasa, Art thou in ‡ health, my brother? And Ioab tooke Amasa by the beard with the right hand to kisse him.

‡ Ebr. peace.

10 But Amasa tooke no heede to the sword that was in Ioabs hand: for therewith he smote him in the fifth rib, and shed out his bowels to the ground, and ‡ smote him not the second time: so hee died. then Ioab and Abishai his brother followed after Sheba the sonne of Bichri.

‡ Ebr. doubled not his stroke.

11 And one of Ioabs men h stood by him, & said, He that fauoureth Ioab, and he that is of Dauids part, let him goe after Ioab.

h He stood by Amasa at Ioabs appointment.

12 And Amasa wallowed in blood in the middes of the way: and when the man saw that all the people stoode still, he remooued Amasa out of the way into the field, & cast a cloth vpon him, because he saw that euery one, that came by him, stood still.

13 ¶ When he was remoued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

14 And he went thorow all the tribes of Israel vnto Abel, & i Bethmaachah and all places of Berim: and they gathered together, and went also after him.

i Vnto the citi Abel, which was neere to Bethmaacah.

15 So they came, and besieged him in Abel, neere to Bethmaachah: and they cast vp a mount against the citie, and the people thereof stoode on the rampier, and all the people that was with Ioab, k destroyed and cast downe the wall.

k That is, hee went about to ouerthrow it.

16 Then cried a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when hee came neere vnto her, the woman said, Art thou Ioab? And hee answered, Yea. And she said to him, Heare the words of thine handmaide. And he answered, I doe heare.

18 Then she spake thus, l They spake in the olde time, saying, They should aske of Abel, and so haue they continued.

l She sheweth that the olde stome was not to destroy a citie, before peace was offred, Deut. 20.10, 11.

19 I am m one of them, that are peaceable and faithfull in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

m She speaketh in the name of the citie.

20 And Ioab answered, and said, God forbid, God forbid it mee, that I should deuoure, or destroy it.

21 The n matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lift vp his hand against the King, euen against Dauid: deliuer vs him only, & I will depart from the citie. And the woman said vnto Ioab, Beholde, his head shalbe throwen to thee ouer the wall.

n Hearing the fault to be in him, he gaue place to reason, and required onely him that was author of the treason.

22 Then the woman went vnto all the people with her wisedome, and they cut off the head of Sheba the sonne of Bichri, and cast it to Ioab: then hee blewe the trumpet, and ‡ they retired from the citie, euery

‡ Ebr. they were scattered.

euery man to his tent: and Ioab returned to Ierusalem vnto the King.

Chap. 8. 16.

23 ¶ * Then Ioab was ouer all the hoste of Israel, and Benaiah the sonne of Iehoiada ouer the Cherethites and ouer the Pelethites,

24 And Adoram ouer the tribute, & Iehaphat the sonne of Ahilud the recorder,

25 And Sheia was scribe, and Zadok and Abiathar the Priests,

26 And also Ira the Iairite was ° chiefe about Dauid.

° Either in dignitie, or familiaritie.

CHAP. XXI.

1 Three deare yeeres. 9 The vengeance of the sinnes of Saul lighteth on his seuen sonnes, which are hanged. 15 Foure great battels, which Dauid had against the Philistims.

THen there was a famine in the daies of Dauid, three yeeres ‡together: and Dauid ‡ asked counsel of the Lord, and the Lord answered, It is for Saul, and for his bloodie house, because he slew the ª Gibeonites.

‡ *Ebr. yeere after yeere.*

‡ *Ebr. sought the face of the Lord.*

ª Thinking to gratifie the people, because these were not of the seed of Abraham. *Iosh. 9. 3, 16, 17.*

2 Then the King called the Gibeonites, and saide vnto them, (nowe the Gibeonites were not of the children of Israel, but * a remnant of the Amorites, vnto whome the children of Israel had sworne: but Saul sought to slay them for his zeale toward the children of Israel and Iudah)

3 And Dauid said vnto the Gibeonites, b What shall I doe for you, and wherewith shall I make the attonement, that yee may blesse the inheritance of the Lord?

b Where with may your wrath be appeased, that you may pray to God to remoue this plague from his people?

4 The Gibeonites then answered him, We will haue no siluer nor golde of Saul nor of his house, neither for vs shalt thou kill ᶜ any man in Israel: And he said, What ye shall say, that will I doe vnto you.

c Saue onely of Sauls flocke.

5 Then then answered the King, The man that consumed vs, and that imagined euil against vs, so that we are destroied from remaining in any coast of Israel,

6 Let seuen men of his ᵈ sonnes be deliuered vnto vs, and wee will hang them vp ᵉ vnto the Lorde in Gibeah of Saul, the Lords chosen. And the king said, I will giue them.

d Of Sauls kinsmen.

e To pacifie the Lord, *1. Sam. 18. 3. and 20. 8, 42.*

7 But the king had compassion on Mephibosheth ᶠ sonne of Ionathan the sonne of Saul, because of the * Lords othe, that was betweene them, euen betweene Dauid and Ionathan the sonne of Saul.

f Here Michal is named for Merab Adriels wife, as appeareth, 1. Sam. 18. 19. for Michal was the wife of Paltiel, 1. Sa. 25. 44. and neuer had child, 2. Sa. 6. 23.

‡ *Ebr. fell.*

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whome shee bare vnto Saul, euen Armoni and Mephibosheth, and the fiue sonnes of ᵍ Michal the daughter of Saul, whom she bare to Azriel the sonne of Barzillai the Meholathite.

g Which was in the moneth Abib or Nisan, which conteineth part of March and part of April.

9 And he deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they ‡ died all seuen together, and they were slaine in the time of harueste: in the ʰ first dayes, and in the beginning of barley harueste.

h To make her a tent, wherein she prayed to God to turne away his wrath.

10 Then Rizpah the daughter of Aiah tooke ʰ sackcloth and hanged it vp for her vpon the rocke, from the beginning of harueste vntil ⁱ water dropped vpon them from the heauen, and suffered neither the birdes of the ayre to ‖ light on them by day, nor beastes of the fielde by night.

i Because drought was the cause of this famine, God by sending of raine shewed that he was pacified.

‖ *Or, rest.*

11 ¶ And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul and the bones of Ionathan his sonne from the citizens of Iabeth Gilead, which had stolen them from the streete of Beth-shan, where the Philistims had * hanged them, when the Philistims had slaine Saul in Gilboa.

1. Sam. 31. 10.

13 So hee brought thence the bones of Saul and the bones of Ionathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his sonne buried they in the countrey of Beniamin in Zelah, in the graue of Kish his father: and when they had performed all that the King had commaunded, God was then ᵏ appeased with the land.

k For where the Magistrate suffereth faults vnpunished, there the plague of God lyeth vpon the land.

15 ¶ Againe the Philistims had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishi-benob which was of the sonnes of ˡ Haraphah (the head of whose speare weyed three hundreth ᵐ shekels of brasse) euen hee being girded with a newe sword, thought to haue slaine Dauid.

l That is, of the race of Giants.

m Which amount to nine pound three quarters.

17 But Abishai the sonne of Zeruiah succoured him, & smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt goe no more out with vs to battell, least thou quenche the ⁿ light of Israel.

n For the glory and wealth of the countrey standeth in the preseruation of the godly Magistrate.

18 ¶ And after this also there was a battell with the Philistims at ° Gob, then Sibbechai the Hushathite slewe Saph, which was one of the sonnes of Haraphah.

o Called Gezer, and Saph is called Sippai, 1. Chron. 20. 4.

19 And there was yet another battell in Gob with the Philistims, where Elhanah the sonne of Iaare-oregim, a Bethlehemite slewe ᵖ Goliath the Gittite: the staffe of whose speare was like a weauers beame.

p That is, Lahmi the brother of Goliath, whom Dauid slew, 1. Chron. 20. 5.

20 Afterward there was also a battell in Gath, where was a man of a great stature, and had on euery hande sixe fingers, and on euery foote sixe toes, foure and twentie in number: who was also the sonne of Haraphah.

1. Sam. 16. 9.

21 And when hee reuiled Israel, Ionathan the sonne of * Shima the brother of Dauid slew him.

22 These foure were borne to Haraphah in Gath, & died by the hande of Dauid and by the hands of his seruants.

CHAP. XXII.

2 Dauid after his victories prayseth God. 8 The anger of God towarde the wicked. 44 He prophesieth of the reuelation of the Iewes, and vocation of the Gentiles.

AND Dauid spake the wordes of this ª song vnto the Lorde, what time the Lorde had deliuered him out of the hande of all his enemies, and out of the hande of Saul.

a In token of the wonderfull benefites, that he receiued of God. *Psal. 18. 2.*

2 And he said, * The Lorde is my ᵇ rocke and my fortresse, and he that deliuereth me.

b By the diuersitie of these comfortable names,

3 God is my ‖ strength, in him will I trust: my shield, and the horne of my saluation, my hie towre and my refuge: my Sauiour, thou hast saued me from violence.

4 I will call on the Lorde, who is worthie to bee praysed: so shall I bee safe from mine enemies.

5 For the [c] pangues of death haue compassed mee: the floods of vngodlines haue made me afraide.

6 The sorowes of the graue compassed me about: the snares of death ouertooke me.

7 But in my tribulation did I call vpon the Lorde, and cry to my God, and hee did heare my voyce out of his temple, and my cry did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens moued, and shooke, because he was angry.

9 [d] Smoke went out at his nostrels, and consuming [e] fire out of his mouth: coles were kindled thereat.

10 Hee [f] bowed the heauens also, & came downe, and darknes was vnder his feete.

11 And hee rode vpon a Cherub and did flie, and he was seene vpon the wings of the winde.

12 And hee made darknes a tabernacle rounde about him, euen the gatherings of waters, and the cloudes of the aire.

13 At the brightnes of his presence [h] the coles of fire were kindled.

14 The Lord thundred from heauen, and the most hie gaue his voyce.

15 Hee shotte arrowes also, and scattered them: to wit, lightning, and destroyed them.

16 The [i] chanels also of the sea appeared, euen the foundations of the world were discouered by the rebuking of the Lorde, and at the blast of the breath of his nostrels.

17 He sent from aboue, and tooke me: hee drew me out of many waters.

18 He deliuered me from my strong enemie, and from them that hated me: for they were too strong for me.

19 They [k] preuented me in the day of my calamitie, but the Lord was my stay,

20 And brought mee foorth into a large place: he deliuered mee, because hee fauoured me.

21 The Lord rewarded mee according to my [l] righteousnes: according to the pureness of mine handes he recompensed me.

22 For I kept the wayes of the Lorde, and did not [m] wickedly against my God.

23 For all his lawes were before me, and his statutes: I did not depart therefrom.

24 I was vpright also toward him, and haue kept me from my wickednes.

25 Therefore the Lorde did rewarde mee according to my righteousnes, according to my pureneſſe before his eyes.

26 With the godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

27 With the pure thou wilt shewe thy selfe pure, and with the [n] froward thou wilt shew thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the hautie to humble them.

29 Surely thou art my light, O Lorde: and the Lord will lighten my darkeneſſe.

30 For by thee haue I broken through an hoste, and by my God haue I leaped ouer a wall.

31 The way of God is [o] vncorrupt: the word of the Lorde is tried in the fire: hee is a shielde to all that trust in him.

32 For who is God besides the Lorde? and who is mightie, saue our God?

33 God is my strength in battel, and maketh my way vpright.

34 Hee maketh my feete like [p] hindes feete, and hath set me vpon mine hie places.

35 Hee teacheth mine handes to fight, so that a bowe of ‖ brasse is broken with mine armes.

36 Thou hast also giuen mee the shield of thy saluation, and thy louing kindnes hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and mine feeles haue not slid.

38 I haue pursued mine enemies and destroyed them, & haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them & thrust them through, and they shall not arise, but shall fall vnder my feete.

40 For thou hast [q] girded mee with power to battell, & them that arose against me, hast thou subdued vnder me.

41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, euen vnto the [r] Lorde, but he answered them not.

43 Then did I beate them as small as the dust of the earth: I did treade them flat as the clap of the streete, and did spread them abroade.

44 Thou hast also deliuered me from the contentious of my [s] people: thou hast preserued me to bee the head ouer nations: the people which I knew not, do serue me.

45 Strangers [t] shalbe in subiection to me: assoone as they heare, they shall obey me.

46 Strangers shall shrinke away, and feare in their priuie chambers.

47 Let the Lorde liue, [u] and blessed be my strength: and God, euen the force of my saluation be exalted.

48 It is God that giueth mee power to reuenge me, and subdue the people vnder me,

49 And rescueth me from mine enemies: (thou also hast lift mee vp from them that rose against mee, thou hast deliuered mee from the cruel man.

50 Therefore I will praise thee, O Lord, among the *nations, and will sing vnto thy Name)

51 Hee is the towre of saluation for his king, and sheweth mercie to his Anointed, euen to Dauid, and to his seede * for euer.

CHAP. XXIII.

The last words of Dauid. 6 The wicked shalbe plucke vp as thornes. 8 The name and facts of his mightie men. 15 He desired water and would not drinke it.

THese also bee the [a] last wordes of Dauid, Dauid the sonne of Ishai saieth, euen the man who was set vp on hie,

[Or, rocke.]

c As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall ouercome most grieuous dangers, tyrannie, and death.

d That is, clouds and vapours.

e Lightning and thundering.

f So it seemeth when the aire is darke.

g To flie in a moment through the world.

h By this description of a tempest he declareth the power of God against his enemies.

i He alludeth to the miracle of the red sea.

k I was so beset that all meanes seemed to faile.

l Toward Saul, and mine enemies.

m I attempted nothing without his commandement.

n Their wickednesse is cause, that thou seemest to forget thy wonted mercie.

o The maner that God vseth to succour his, neuer faileth.

p He vseth extraordinarie meanes to make me winne most strong holdes.

[Or, feele.]

q He acknowledgeth that God was the author of his victories, who gaue him strength.

r The wicked in their necessitie are compelled to flee to God, but it is too late.

s Meaning, of the Iewes, who conspired against me.

t Not willingly obeying me, but dissemblingly.

u Let him shewe his power, that he is the gouernour of all the world.

Rom.15.9.

Chap.7.13.

a Which he spake after that he had made the Psalmes.

the anointed of the God of Iaakob, and the sweete singer of Israel saieth,

2 The Spirit of the Lord spake by mee, and his word was in my [b] tongue.

3 The God of Israel spake to mee, the strength of Israel said, Thou shalt beare rule ouer men, being iust, and ruling in the feare of God.

4 Euen as the morning light when the sunne riseth, the morning, I say, without cloudes, so shall mine house bee, and not as the [c] grasse of the earth is by the bright raigne.

4 For so shall not mine house bee with God: for he hath made with me an euerlasting couenant, perfite in all points, & sure: therefore all mine health and whole desire is, that he will not make it [d] growe so,

6 But the wicked shall bee euery one as thornes thrust away, because they cannot be taken with hands.

7 But the man that shall touch them, must bee defenced with iron, or with the shaft of a speare: and they shalbe burnt with fire in the same place.

8 ¶ These be the names of the mightie men whom Dauid had. He that sate in the seate of [e] wisedome, being chiefe of the princes, was Adino of Ezni, he slew eight hundred at one time.

9 And after him was * Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they ‖ defied the Philistims gathered there to battell, when the men of Israel were [f] gone vp.

10 He arose & smote the Philistims vntil his hand was weary, & his hand [g] claue vnto the sword: and the Lorde gaue great victory the same day, and the people returned after him onely to spoile.

11 After him was * Shammah the sonne of Age the Hararite: for the Philistims assembled at a towne, where was a piece of a field full of lentiles, & the people fled from the Philistims.

12 But he stood in the mids of the field, and defended it, and slew the Philistims: so the Lord gaue [h] great victory.

13 ¶ Afterward three of the thirtie captaines went downe, and came to Dauid in the haruest time vnto the caue of Adullam, and the host of the Philistims pitched in the valley of ‖ Rephaim.

14 And Dauid was then in an hold, and the garison of the Philistims was then in Beth-lehem.

15 And Dauid [i] longed, and said, Oh, that one would giue mee to drinke of the water of the well of Beth-lehem, which is by the gate.

16 Then the three mightie brake into the host of the Philistims, and drewe water out of the well of Beth-lehem, that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but [k] powred it for an offring vnto the Lord,

17 And said, O Lord, be it farre from me, that I should doe this. Is not this the blood of the men that went in ieopardie of their liues? therefore he would not drink it. These things did these three mightie men.

18 ¶ * And Abishai the brother of Ioab, the sonne of Zeruiah, was chief among the three, & he lifted vp his speare against three hundred, ‡ and slew them, and he had the name among the three.

19 For he was most excellent of ỳ three, and was their captaine, but he attained not vnto the first three.

20 And Benaiah the sonne of Iehoiada the sonne of ‖ a valiant man, which had done many acts, & was of Kabzeel, slue two strong men of Moab: hee went downe also, and slue a lion in the mids of a pit in the time of snow.

21 And he slue an Egyptian a ‖ man of great stature, & the Egyptian had a [l] speare in his hand: but hee went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slue him with his owne speare.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among [m] thirtie, but hee attained not to the first three: and Dauid made him of his counsell.

24 ¶ * Asahel the brother of Ioab was one of the thirtie: Elhanan the sonne of Dodo of Beth-lehem:

25 Shammah the Harodite: Elika the Harodite:

26 Helez the* ‖ Paltite: Ira the sonne of Ikkesh the Tekoite:

27 Abiezer the Anethothite: [n] Mebunnai the Husathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Itrai the sonne of Ribai of Gibeah of the children of Beniamin:

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaash:

31 Abi-albon the Arbathite: Azmaueth the Barhumite:

32 Eliahaba the Shaalbonite: of ỳ sonnes of Iashen, Ionathan:

33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Eliphelet the sonne of Ahasbai the sonne of Maachathi: Eliam the sonne of Ahitophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour bearer of Ioab the sonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Vriah ỳ Hittite, o thirty & seuen in all.

CHAP. XXIIII.

1 Dauid causeth the people to be numbred. 10 He repenteth, and chuseth to fall into Gods hands. 15 Seuentie thousand perish with the pestilence.

AND the wrath of the Lord was [a] againe kindled against Israel, and he [b] mooued Dauid against them, in that hee said, Goe, number Israel and Iudah.

2 For the king said to Ioab the captaine of the host, which was with him, Goe speedilie now thorow all the tribes of Israel, from Dan euen to Beer-sheba, and

b Meaning, he spake nothing but by the motion of Gods spirit.

c Which groweth quickly, and fadeth soone.

d But that my kingdom may continue for euer according to his promise.

e As one of the kings counsell.

1. *Chro.* 11. 12.

‖ *Or, assailed with danger of their liues.*

f Meaning, fled from the battel.

g By a campe which came of wearinesse and straining.

1. *Chro,* 11. 27.

h Who hath neither respect to many nor few, when he will shew his power.

‖ *Or, Giants.*

i Being ouercome with wearinesse & thirst.

k Brideling his affection, and also desiring God not to be offended for that rash enterprise.

1. *Chro,* 11. 20.

‡ *Ebr. slaine.*

‖ *Or, Ish-hai.*

‖ *Or, a comely man.*

l Which was big as a Weauers beame, 1. Chro. 23.

m He was more valiant then the 30. that follow, & not so valiant as the 6. before. *Chap.* 2. 18.

1. *Chron.* 11. 27.

‖ *Or, Pelonite.*

n Diuers of these had two names, as appeareth, 1. Chro. 11. & also many more are there mentioned.

o These came to Dauid & helped to restore him to his kingdom.

a Before they were plagued with famine, Chap. 21. 1.

b The Lord permitted Satan, as 1. Chron. 21. 1.

number yee the people, that I may know the c number of the people.

3 And Joab sayd vnto the King. The Lord thy God encrease the people an hundred fold moe then they be, & that the eyes of my lord the king may see it: but why doth my lord the king desire this thing?

4 Notwithstanding the kings word preuailed against Joab and against the captaines of the hoste: therefore Joab and the captaines of the hoste went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed ouer Jorden, & pitched in Aroer at the right side of the citie that is in the middes of the ‖ valley of Gad and toward Jazer.

6 Then they came to Gilead, and to ‖ Tahtim-hodshi, so they came to Dan Jaan, and so about to Zidon,

7 And came to the fortresse of ‖ Tyrus and to all the cities of the Hiuites and of the Canaanites, & went toward the South of Judah, euen to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Jerusalem at the end of nine moneths and twentie dayes.

9 ¶ And Joab deliuered the number & summe of the people vnto the king: & there were in Israel d eight hundred thousand strong men that drewe swords, and the men of Judah were e fiue hundred thousand men.

10 Then Dauids heart smote him, after that he had numbred the people: and Dauid said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lorde, I beseech thee, take away the trespasse of thy seruaunt: for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the worde of the Lord came vnto the Prophet Gad Dauids f Seer, saying,

12 Go, and say vnto Dauid, Thus saieth the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that seuen yeeres famine come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land? now aduise thee, and see, what answere I shall geue to him that sent me.

14 ¶ And Dauid sayd vnto Gad, I am in a wonderfull straite: let vs fall now into the handes of the Lord, (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning, euen to the time appointed: and there died of the people from h Dan euen to Beer-sheba seuentie thousand men.

16 And when the Angell stretched out his hand vpon Jerusalem to destroy it, the Lord * repented of the euill, and sayd to the Angell that destroyed the people, It is sufficient, i hold now thine hand. And the Angell of the Lord was by the threshing place of Araunah the Jebusite.

17 And Dauid spake vnto the Lord (when hee sawe the Angell that smote the people) and sayd, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they k done? let thine hand, I pray thee, be against me and against my fathers house.

18 ¶ So Gad came the same day to Dauid, and sayd vnto him, Goe vp, reare an altar vnto the Lorde in the threshing floore of Araunah the Jebusite.

19 And Dauid (according to the saying of Gad) went vp, as the Lord had commanded.

20 And Araunah looked, & saw the king & his seruants comming toward him, and Araunah went out, and bowed himselfe before the king on his face to the ground,

21 And ‖ Araunah said, Wherefore is my lord the King come to his seruaunt? Then Dauid answered, To buy the threshing flooze of thee, for to build an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah sayd vnto Dauid, Let my lord the king take and offer what seemeth him good in his eies: behold the oxen for the burnt offring, and charets, and the instruments of the oxen for wood.

23 (All these things did Araunah m as a king giue vnto the king: and Araunah sayd vnto the king, The Lord thy God be fauourable vnto thee.)

24 Then the king sayde vnto Araunah, Not so, but I will buy it of thee at a price, & will not offer burnt offering vnto the Lord my God, of that which doeth cost me nothing. So Dauid bought the threshing flooze, and the oxen for n fifty shekels of siluer.

25 And Dauid built there an altar vnto the Lorde, and offered burnt offerings and peace offering, and the Lord was appeased toward the land, and the plague ceased from Israel.

c Because he did this to trie his power, and so to trust therein, it offended God, els it was lawfull to number the people, Exo. 30. 12. Num. 1. 2.

‖ Or, riuer.

‖ Or, to the nether land newly inhabited.

‖ Or, Zar.

d According to Joabs count: for in all there were eleuen hundred thousand, 1. Chro. 21. 5.

e Concluding vnder them the Beniamites: for els they had but foure hundred and seuentie thousand, 1. Chro. 21. 5.

f Whom God had appointed for Dauid and his time.

g For three yeeres of famine were past for the Gibeonites matter: this was the fourth yeere, to the which should haue bene added other three yeres more, 1. Chro. 21. 12.

h From the one side of the countrey to the other.

1. Sam. 15. 11.

i The Lord spared this place, because he had chosen it to build his Temple there.

k Dauid saw not the iust cause why God plagued the people, and therefore he offreth himselfe to Gods corrections, as the only cause of this euil.

‖ Called also Ornan, 1. Chron. 21. 20.

m That is abundantly, for as some write, he was king of Ierusalem before Dauid wan the tower.

n Some write, that euery tribe gaue 50. which make 600. or that afterward he bought as much as came to 550. shekels, 1. Chro. 21. 25.

The first booke of the Kings.

THE ARGVMENT.

BEcause the children of God should looke for no continuall rest and quietnesse in this worlde, the Holy Ghost setteth before our eyes in this booke, the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they bee preserued by Gods protection, (who then fauoureth them when his worde is truely set foorth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam and Ieroboam, which before were but all one people, and nowe by the iust punishment of God were made two, whereof Iudah and Beniamin clane to Roboam: and

and this was called the kingdome of Iudah, and the other tenne tribes helde with Ieroboam, and this was called the kingdome of Israel. The King of Iudah had his throne in Ierusalem, and the King of Israel in Samaria, after it was built by Amri Ahabs father. And because our Sauiour Christ according to the flesh shoulde come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 *Abishag keepeth Dauid in his extreme age.* 5 *Adoniah vsurpeth the kingdome.* 30 *Salomon is anoynted king.* 50 *Adoniah fleeth to the altar.*

a He was about 70. yeere olde, 2. Sam. 5. 4.
b For his naturall heate was worne away with trauels.
‖ *Or, serue him.*

NOwe when King Dauid was [a] olde, & striken in yeeres, they couered him with clothes, but no [b] heate came vnto him.

2 Wherefore his seruaunts saide vnto him, Let there bee sought for my Lord the king a yong virgin, and let her ‖ stand before the King, and cherish him: and let her lie in thy bosome, that my lord the king may get heate.

3 So they sought for a faire yong mayde throughout all the coastes of Israel, and found one Abishag a [c] Shunammite, and brought her to the King.

4 And the mayde was exceeding faire, and cherished the King, and ministred to him, but the King knew her not.

c Which citie was in the tribe of Issachar, as Iosh. 19. 18.

5 ¶ Then Adoniah the sonne of Haggith exalted himselfe, saying, I will be King. And he gate him charets and horsmen, and [d] fiftie men to runne before him.

d Reade 2. Sam. 15. 1.

6 And his father would not displease him from his ‡childhood, to say, Why hast thou done so? And hee was a very goodly man, and his mother bare him next after Absalom.

‡ *Ebr. dayes.*

7 And she tooke counsel of Ioab [e] sonne of Zerniah, and of Abiathar the Priest: and they [f] helped forward Adoniah.

‡ *Ebr. his words were with Ioab.*
e They tooke his part and followed him.

8 But Zadok the Priest, and Benaiah the sonne of Iehoiada, and Nathan the Prophete, & Shimei, and Rei, and the men of might, which were with Dauid, were not with Adoniah.

9 Then Adoniah sacrificed sheepe, and oxen, & fat cattell by the stone of Zoheleth, which is by ‖ En-rogel, and called all his brethren the Kings sonnes, and all the men of Iudah the kings seruants,

‖ *Or, the fountaine*

10 But Nathan the Prophete, and Benaiah, and the ‖mighty men, and Salomon his brother he called not.

f As the Cherethites and Pelethites.

11 Wherefore Nathan spake vnto Bathsheba the mother of Salomon, saying, Hast thou not heard, that Adoniah the sonne *of Haggith doeth reigne, and Dauid our Lord knoweth it not?

2. Sam. 3. 4.

12 Now therefore come, and I will now giue thee counsell, howe to saue thine owne ‖ life, and the life of thy sonne Salomon.

‖ For Adoniah will destroy thee and thy sonne, if he reigne.

13 Goe, and get thee in vnto King Dauid, and say vnto him, Diddest not thou, my lorde, O King, sweare vnto thine handmayde, saying, Assuredly Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne? Why is then Adoniah King?

14 Beholde, while thou yet talkest there with the King, I also will come in after thee, and [h] confirme thy words.

h By declaring such things, as may further the same.

15 ¶ So Bath-sheba went in vnto the King into the chamber, and the King was very olde, and Abishag the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeysance vnto the king. And the king said, What is thy matter?

17 And she answered him, My lord, thou swarest by the Lorde thy God vnto thine handmayde, saying, Assuredly Salomon thy sonne shall reigne after mee, and he shall sit vpon my throne.

18 And beholde, nowe is Adoniah king, and nowe, my lorde, O king, thou knowest [i] it not.

i The king being worne with age, could not attende to the affaires of the realme, and also Adoniiah had many flatterers which kept it from the king.

19 And hee hath offered many oxen, and fatte cattell, and sheepe, and hath called all the sonnes of the King, and Abiathar the Priest, and Ioab the captaine of the hoste: but Salomon thy seruaunt hath hee not bidden.

20 And thou, my lorde, O King, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my lord the king after him.

21 For else when my lord the King shall sleepe with his fathers, I and my sonne Salomon shalbe [k] reputed ‡ vile.

k And so put to death as wicked transgressers.
‡ *Ebr. sinners.*

22 And loe, while she yet talked with the King, Nathan also the Prophet came in.

23 And they told the King, saying, Beholde, Nathan the Prophet. And when hee was come in to the King, hee made obeysance before the King vpon his face [l] to the ground.

l Acknowledging him to be the true & worthy King appointed of God as the figure of his Christ.

24 And Nathan saide, My lord, O king, hast thou saide, Adoniah shall reigne after me, and he shall sit vpon my throne?

25 For he is gone downe this day, & hath slaine many oxen, and fatte cattell, & sheepe, and hath called all the Kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and beholde, they eate and drinke before him, and say, ‡ God saue King Adoniah.

‡ *Ebr. let the king Adoniiah liue.*

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath hee not called.

27 Is this thing done by my lorde the king, and thou hast not shewed it vnto thy [m] seruaunt, who shoulde sit on the throne of my lord the king after him?

m Meaning, that hee ought in such affaires enterprise nothing, except he had consulted with the Lord,

28 ¶ Then king Dauid answered, and said, Call mee Bath-sheba. And shee came into the kings presence, and stoode before the king.

29 And the king sware, saying, As the Lorde liueth, who hath redeemed my soule out of all aduersitie,

30 That as I [n] sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne in my place, so will I certainely doe this day.

n Mooued by the spirit of God so to doe, because he foresaw that Salomon should be the figure of Christ.

31 Then Bath-sheba bowed her face to

the earth, and did reuerence vnto the King, and sayd, God saue my Lorde King Dauid for euer.

32 ¶ And king Dauid saide, Call me Zadok the Priest, & Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the king.

33 Then the king saide vnto them, Take with you the ° seruants of your lorde, and cause Salomon my sonne to ride vpon mine owne mule, and carp him downe to Gihon.

34 And let Zadok the Priest & Nathan the Prophete anoynt him there king ouer Israel, and blowe yee the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and hee shall be King in my steade: for I haue ‡ appointed him to bee prince ouer Israel, and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the king, and said, So be it, and the Lorde God of my lorde the King ‡ ratifie it.

37 As the Lord hath bene with my lorde the King, so be he with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites and the Pelethites went downe, and caused Salomon to ride vpon king Dauids mule, & brought him to Gihon.

39 And Zadok the Priest tooke an horne of ℘ ople out of the Tabernacle, and anoynted Salomon: and they blew the trumper, and all the people saide, God saue king Salomon.

40 And al the people came vp after him, and the people piped with pipes, & reioyced with great ioy, so that the earth ‡ rang with the sound of them.

41 ¶ And Adoniah and all the ghestes that were with him, heard it: (and they had made an ende of eating) and when Ioab heard the sounde of the trumpet, hee sayde, What meaneth this noyse and vproze in the citie?

42 And as he yet spake, beholde, Jonathan the sonne of Abiathar ♁ Priest came: and Adoniah saide, Come in: for thou art ‡a worthy man, and bringest ¶ good tidings.

43 And Jonathan answered, and saide to Adoniah, Verely our lorde king Dauid hath made Salomon king.

44 And the King hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the Kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anoynted him King in Gihon: and they are gone vp from thence with ioy, and the citie is moued: this is the noyse that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreouer the Kings seruaunts came ᵉ to blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the ᶠ bed.

48 And thus said the King also, Blessed be the Lorde God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the ghestes that were with Adoniah, were afrayde, and rose vp, and went euery man his way.

50 ¶ And Adoniah fearing the presence of Salomon, arose and went, and tooke holde on the hornes of the ᵗ Altar.

51 And one tolde Salomon, saying, Behold, Adoniah doeth feare king Salomon: for loe, hee hath caught holde on the hornes of the altar, saying, Let King Salomon sweare vnto mee this day, that hee will not slay his seruant with the sword.

52 Then Salomon sayd, If he will shewe himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, he shall die.

53 Then King Salomon sent, and they brought him from the altar, and hee came and did obeysance vnto King Salomon. And Salomon said vnto him, Goe to thine house.

CHAP. II.

1 *Dauid exhorteth Salomon, and giueth charge as concerning Joab, Barzillai, and Shimei.* 10 *The death of Dauid.* 17 *Adoniah asketh Abishag to wife.* 25 *He is slaine.* 35 *Zadok was placed in Abiathars roume.*

THen the dayes of Dauid drewe neere that he should die, and hee charged Salomon his sonne, saying,

2 I go the ª way of al the earth: be strong therefore, and shewe thy selfe a man,

3 And take heede to the ᵇ charge of the Lorde thy God, to walke in his wayes, and keepe his statutes, and his commaundements, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest * ‖ prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

4 That the Lord may confirme his word which hee spake vnto mee, saying, If thy sonnes take heede to their way, that they walke before mee in ᶜ trueth, with all their heartes, and with all their soules, * ‡ thou shalt not (said he) want one of thy posteritie vpon the throne of Israel.

5 Thou knowest also what Joab the sonne of Zeruiah did to mee, and what hee did to the two captaines of the hostes of Israel, vnto * Abner the sonne of Ner, and vnto * Amasa the sonne of Iether: whome he slew, and ᵈ shed blood of battell in peace, and ᵉ put the blood of warre vpon his girdle that was about his loynes, and in his shooes that were on his feete.

6 Doe therefore according to thy wisedome, and let thou not his hoare head goe downe to the graue in peace.

7 But shewe kindenesse vnto the sonnes of * Barzillai the Gileadite, and let them be among them that eate at thy table: ᶠ for so

o Meaning, the kings seruants, and such as were of his gard.

‡ Eb. commanded.

‡ Ebr. say so.

℘ Wherewith they accustomed to anoynt the Priests and the holy instruments, Exod. 30. 23.

‡ Ebr. brake.

‡ Ebr. a man of power.

¶ He prayed Jonathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beate downe his pride.

r To salute him and to pray and praise God for him.

ſ He gaue God thankes for the good successe.

t Which Dauid his father had built in ſ floore of Araunah, as 2. Sam. 24. 25.

a I am ready to die, as all men must.

b He sheweth how hard a thing it is to gouerne and that none can doe it well, except he obey God.

Deut. 29. 9. Iosh. 1. 7.

‖ *Or, doe wisely.*

c And without hypocrisie.

2. Sam. 7. 12.

‡ *Ebr. a man shall not be cut off to thee from off the throne.*

2. Sam. 3. 27.

2. Sam. 20. 10.

d He shed his blood in time of peace, as if there had bene warre.

e He put the bloody sword into his sheath.

2. Sam. 19. 31.

f That is, they dealt mercifully with me.

so they came to mee when I fled from Absalom thy brother.

2.Sam.16.5.

8 ¶ And beholde, with thee * is Shimei the sonne of Gera, the sonne of Iemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanaim: but hee came downe to meete mee at Iorden, and I sware to him by the Lorde, saying, *I will not slay thee with the sworde.

2.Sam.19.23.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to goe downe to the graue with g blood.

g Let him be punished with death: looke verse 46. Acts, 2.29. and 13.36. 2.Sam.5.4. and 1.chro.29.26,27. 1.Chro.29.23.

10 So *Dauid slept with his fathers, and was buried in the citie of Dauid.

11 And the dayes which Dauid *reigned vpon Israel were fourtie yeres: seuen yeres reigned hee in Hebron, and thirtie and three yeeres reigned he in Ierusalem.

12 ¶ * Then sate Salomon vpon the throne of Dauid his father, and his kingdome was stablished mightily.

13 And Adoniah the sonne of Haggith came to Bath-sheba the mother of Salomon: and she said, * Commest thou peaceably? And he said, Yea.

h For she feared, least he would worke treason against the king.

14 He said moreouer, I haue a suite vnto thee. And she said, Say on.

15 Then he saide, Thou knowest that the kingdome was mine, and that all Israel set their faces on mee, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lorde.

i In signe of their fauour and consent.

16 Nowe therefore I aske thee one request, ‡ refuse me not. And shee sayde vnto him, Say on.

‡ Ebr. cause not my face to turne away.

17 And hee sayde, Speake, I pray thee, vnto Salomon the King, (for hee will not say thee nay) that he giue mee Abishag the Shunammite to wife.

18 And Bath-sheba sayde, Well, I will speake for thee vnto the king.

19 ¶ Bath-sheba therefore went vnto king Salomon, to speake vnto him for Adoniah: and the king rose to meete her, and k bowed himselfe vnto her, and sate downe on his throne: and hee caused a seate to bee set for the kings mother, and she sate at his right hand.

k In token of reuerence, and that others by his example might haue her in greater honor.

20 Then shee sayde, I desire a small request of thee, say me not nay. Then the king saide vnto her, Aske on, my mother: for I will not say thee nay.

21 She said then, Let Abishag the Shunammite be giuen to Adoniah thy brother to wife.

22 But King Salomon answered and saide vnto his mother, And why doest thou aske Abishag the Shunammite for Adoniah? aske for him the l kingdome also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruiah.

l Meaning, that if he should haue granted Abishag, which was so deare to his father, he would afterward haue aspired to the kingdome.

23 Then King Salomon sware by the Lorde, saying, God doe so to mee and more also, if Adoniah hath not spoken this word against his owne life.

24 Now therefore as the Lord liueth, who hath established mee, & set me on the throne of Dauid my father, who also hath made mee an house, as hee * promised, Adoniah shall surely die this day.

2.Sam.7.12,13.

25 And king Salomon sent by the hand of Benaiah the sonne of Iehoiada, and hee ‖ smote him that he died.

‖ Or, fel vpon him.

26 ¶ Then the King said vnto Abiathar the Priest, Goe to Anathoth vnto thine owne ‖ fieldes: for thou art ‡ worthy of death: but I will not this day kill thee, because thou m barest the Arke of the Lorde God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

‖ Or, possessions. ‡ Ebr. a man of death.

m When he fled before Absalom, 2.Sam.15.24.

27 So Salomon cast out Abiathar from being Priest vnto the Lorde, that he might * fulfill the wordes of the Lorde, which hee spake against the house of Eli in Shiloh.

2.Sam.2.31,35.

28 ¶ Then tidings came to Ioab: (for Ioab had n turned after Adoniah, but hee turned not after Absalom) and Ioab fledde vnto the Tabernacle of the Lorde, & caught holde on the hornes of the altar.

n He tooke Adoniahs part when he would haue vsurped the kingdome, Cha. 1.7.

29 And it was told king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and beholde, he is by the o altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Goe, fall vpon him.

o Thinking to be saued by the holinesse of the place.

30 And Benaiah came to the Tabernacle of the Lord, & said vnto him, Thus saith the king, Come out. And he sayd, Nay, but I will die here. Then Benaiah brought the king worde againe, saying, Thus said Ioab, and thus he answered me.

31 And the king said vnto him, Do as he hath sayde, and p smite him, and burie him, that thou mayest take away the blood, which Ioab shed causeleslie, from mee and from the house of my father.

p For it was lawfull to take the wilful murtherer from the altar, Exod.21,14.

32 And the Lorde shall bring his blood vpon his owne head: for he smote two men more righteous and better then hee, & slewe them with the sworde, and my father Dauid knewe not: to wit, * Abner the sonne of Ner, captaine of the hoste of Israel, and * Amasa the sonne of Ieether, captaine of the hoste of Iudah.

2.Sam.3.27. 2.Sam.20.10.

33 Their blood shall therefore returne vpon the q head of Ioab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house, and vpon his throne shall there bee peace for euer from the Lord.

q Ioab shalbe iustly punished for the blood that he hath cruelly shed.

34 So Benaiah the sonne of Iehoiada went vp, and smote him, and slew him, and he was buried in his owne house in the wildernesse.

35 And the king put Benaiah the sonne of Iehoiada in his roume ouer the hoste: and the King set Zadok the r Priest in the roume of Abiathar.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

36 ¶ Afterward the king sent, and called Shimei, and said vnto him, Builde thee an house in Ierusalem, and dwell there, and depart not thence any whither.

47 For that day that thou goest out, and passest ouer the riuer of Kidron, knowe assuredly, that thou shalt die the death: thy blood shall bee vpon thine owne head.

38 And Shimei saide vnto the king, The thing is good: as my lorde the king hath saide, so will thy seruaunt doe. So Shimei dwelt in Jerusalem many dayes.

39 And after three yeres two of the f seruants of Shimei fledde away vnto Achish sonne of Maachah king of Gath: and they told Shimei, saying, Beholde, thy seruants be in Gath.

40 And Shimei arose, and sadled his asse, and went to Gath to Achish, to seeke his seruants: and t Shimei went & brought his seruants from Gath.

41 And it was told Salomon, that Shimei had gone from Jerusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and sayde vnto him, Did I not make thee to sweare by the Lorde, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, knowe assuredly that thou shalt die the death? And thou saydest vnto mee, The thing is good, that I haue heard.

43 Why then hast thou not kept the othe of the Lorde, & the commaundement where with I charged thee?

44 The king said also to Shimei, u Thou knowest al the wickednes whereunto thyne heart is prone, that thou didst to Dauid my father: the Lorde therefore shall bring thy wickednesse vpon thine owne head.

45 And let king Salomon be blessed, and the throne of Dauid stablished before the Lord for euer.

46 So the King commaunded Benaiah the sonne of Jehoiada: who went out and smote him that hee died. And the * kingdome was x stablished in the hande of Salomon.

CHAP. III.

1 *Salomon taketh Pharaohs daughter to wife.* 5 *The Lord appeareth to him, and giueth him wisdome.* 17 *The pleading of the two harlots, and Salomons sentence therein.*

SAlomon *then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the a citie of Dauid, until he had made an end of building his owne house, and the house of the Lord, and the wall of Jerusalem round about.

2 Onely the people sacrificed in b the hie places, because there was no house built vnto the Name of the Lorde, vntill those dayes.

3 And Salomon loued the Lorde, walking in the ordinances of Dauid his father: onely he sacrificed and offered incense in the hie places.

4 And the King went to d Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offerings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruaunt Dauid my father great mercie, ‖ when hee walked before thee in trueth, and in righteousnesse, and in vprightnesse of heart with thee: and thou hast e kept for him this great mercie, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

7 And nowe, O Lord my God, thou hast made thy seruaunt king in steade of Dauid my father: and I am but a yong childe, and know not how to g go out and in.

8 And thy seruant is in the middes of thy people, which thou hast chosen, euen a great people, which cannot be tolde, nor numbred for multitude.

9 * Giue therefore vnto thy seruaunt an ‖ vnderstanding heart, to iudge thy people, that I may discerne betweene good and badde: for who is able to iudge this thy g mightie people?

10 And this pleased the Lorde well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine h enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

12 Beholde, I haue done according to thy words: loe, I haue giuen thee a wise and an vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also * giuen thee that, which thou hast not asked, both riches and honour, so that among the Kings there ‖ shall be none like vnto thee all thy dayes.

14 And if thou wilt walke in my waies, to keepe mine ordinances and my commaundements, * as thy father Dauid did walke, I will prolong thy dayes.

15 And when Salomon awoke, beholde, it was a dreame, and hee came to Jerusalem, and stoode before the Arke of the couenant of the Lord, and offred burnt offerings and made peace offerings, and made a feast to all his seruants.

16 ¶ Then came two ‖ harlots vnto the king, and k stoode before him.

17 And the one woman said, Oh my lord, I and this woman dwel in one house, and I was deliuered of a childe with her in the house.

18 And the thirde day after that I was deliuered, this woman was deliuered also: and wee were in the house together: no stranger was with vs in the house, saue wee twaine.

19 And this womans sonne died in the night: for she ouerlay him.

20 And she rose at midnight, and l tooke my sonne from my side, while thine handmaid slept, and layd him in her bosome, and layd her dead sonne in my bosome.

21 And when I rose in the morning to giue my sonne sucke, beholde, he was dead: and when I had well considered him in the morning, beholde, it was not my sonne, whom I had borne.

22 Then the other woman sayde, Nay, but my sonne liueth, and thy sonne is dead: againe she saide, No, but thy sonne is dead and mine aliue: thus they spake before the King.

f Thus God appointeth the wayes & meanes to bring his iust iudgements vpon the wicked.

t His couetous minde moued him rather to venture his life, then to lose his worldly profite, which he had by his seruants.

u For though thou wouldest denie, yet thine owne conscience would accuse thee, for reuiling and doing wrong to my father, 2. Sam. 16. 5.

x Because all his enemies were destroyed.

Chap. 7. 8.

a Which was Beth-lehem.

b Where altars were appointed before the Temple was built, to offer vnto the Lord.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2. 3.

d For there the Tabernacle was, 2. Chron. 1. 3.

‖ *Or, as he walked.*

e Thou hast performed thy promise.

f That is, to behaue my selfe in executing this charge of ruling

2. Chron. 1. 10.

‖ *Or, obedient.*

g Which are many in number

h That is, that thine enemies should die.

Matth. 6. 33. wisd. 7. 11.

‖ *Or, hath bene none.*

Chap. 15. 5.

i He knew that God had appeared vnto him in a dreame.

‖ *Or, vitailers.*

k By this example it appeareth that God kept promes with Salomon in granting him wisdome.

l She stale the quicke childe away, because she might both auoide the shame and punishment.

23 Then said the king, She saieth, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king sayde, [m] Bring mee a sword: and they brought out a sword before the king.

25 And the king said, Diuide ye the liuing childe in twaine, & giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing child was, vnto the king, for her compassion was kindled toward her sonne, and shee said, Oh my lord, giue her the liuing childe, and [n] slay him not: but the other said, Let it be neither mine nor thine, but diuide it.

27 Then the king answered, and sayde, Giue her the liuing child, and slay him not: this is his mother.

28 And all Israel heard the iudgement, which the king had iudged, and they feared the King: for they saw that the wisedom of God was in him to do iustice.

m Except God giue iudges vnderstanding, the impudencie of the trespasser shall ouerthrow the iust cause of the innocent.

n Her motherly affection herein appeareth, that, she had rather indure the rigour of the Law, then see her child cruelly slaine.

CHAP. IIII.

2 The princes and rulers vnder Salomon. 22 The purueiance for his vitailes. 26 The number of his horses. 32 His bookes and writings.

AND king Salomon was King ouer all Israel.

2 And these were [a] his princes, [b] Azariah the sonne of Zadok the Priest,

3 Elihoreph and Ahiah the sonnes of Shisha scribes, Iehoshaphat the sonne of Ahilud, the recorder,

4 And Benaiah the sonne of Iehoiada was ouer the host, and Zadok and [c] Abiathar Priests,

5 And Azariah the sonne of Nathan was ouer the officers, & Zabud the sonne of Nathan Priest was the kings friend.

6 And Ahishar was ouer the houshold: and *Adoniram the sonne of Abda was ouer the tribute.

7 ¶ And Salomon had twelue officers ouer all Israel, which prouided vitailes for the king and his houshold: each man had a moneth in the yeere to prouide vitailes.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Makaz, and in Shaalbim and Beth-shemesh, and ‖Elon and Beth-hanan:

10 The sonne of Hesed in Aruboth, to who pertained Sochoh, & all the land of Hepher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach, and Megiddo, and in all Beth-shean, which is by Zartanah beneath Izreel, from Beth-shean [to Abel-meholah, euen till beyond ouer against Iokmeam:

13 The sonne of Geber in Ramoth Gilead, and his were the townes of [d] Iair, the sonne of [f] Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threescore great cities with wals and barres of brasse.

14 ¶ Ahinadab the sonne of Iddo had to Mahanaim:

15 Ahimaaz in Naphtali, & he tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Asher and in Aloth:

17 Iehoshaphat the sonne of Parnah in [e] Issachar.

18 Shimei [f] son of Elah in Beniamin:

19 Geber the sonne of Uri in the country of Gilead, the land of Sihon king of the Amorites, and of Og King of Bashan, and was officer in the land.

20 Iudah and Israel were many, as the sand of the sea in number, eating, drinking, and making merie.

21 *And Salomon reigned ouer al kingdoms, from the [g] Riuer vnto the land of the Philistims, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons vitailes for one day were thirtie ‡measures of fine floure, and threescore measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, and an hundreth sheepe, beside harts, and bucks, and bugles, and fat foule.

24 For he ruled in all the region on the other side of the riuer, from Tiphsah euen vnto ‖Azzah, ouer all the [h] kings on the other side the riuer: and he had peace round about him on euery side.

25 And Iudah and Israel dwelt without feare, euery man vnder his vine, and vnder his figtree, from [i] Dan, euen to Beer-sheba, all the dayes of Salomon.

26 ¶ And Salomon had * fourtie thousand stalles of horses for his charets, and twelue thousand horsemen.

27 And these officers prouided vitaile for king Salomon, and for all that came to king Salomons table, euery man his moneth, and they suffred to lacke nothing.

28 Barley also and straw for the horses & mules brought they vnto the place where the officers were, euery man according to his charge.

29 ¶ *And God gaue Salomon wisdom & vnderstanding exceeding much, & [k] a large heart, euen as the sand that is on the sea shore.

30 And Salomons wisdome excelled the wisedom of all the children of the [l] East and all the wisedom of Egypt.

31 For he was wiser then any man: yea, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and he was famous throughout all nations round about.

32 And Salomon spake three thousand [m] Prouerbes: and his songs were a thousand and fiue.

33 And he spake of trees, from the cedar tree that is in Lebanon, euen vnto the [n] hyssope that springeth out of the wall: he spake also of beasts, and of foules, and of creeping things, and of fishes.

34 And there came of all people to heare the wisdome of Salomon, from all kings of the earth, which had heard his wisedome.

CHAP. V.

1 Hiram sendeth to Salomon, & Salomon to him, purposing to build the house of God. 6 He prepa-

a That is, his chiefe officers.

b He was the sonne of Achimais, & Zadoks nephew.

c Not Abiathar, whom Salomon had put from his office, Chap. 2. 27. but another of that name. *Chap. 5. 14.*

‖*Or, Elon, in Betha-nan.*

‖*Or, to the plaine.*

d Which townes bare Iairs name, because he tooke them of the Canaanites, Num. 32. 41.

e Salomon obserued not the diuision that Iosh. made, but diuided it, as might best serue for his purpose.

f They liued in all peace and security. *Eccles. 47. 15.*

g Which is Euphrates.

‡*Ebr. Corim.*

‖*Or, Gaza.*

h For they were all tributaries vnto him.

i Throughout all Israel. *2. Chro. 9. 25.*

k Meaning, great vnderstanding & able to comprehend all things.

l To wit, the philosophers, and astronomers, which were iudged most wise.

m Which for the most part are thought to haue perished in the captiuitie of Babylon.

n From the hiest to the lowest.

ruth ſuffe for the building. 13 *The number of the workemen.*

‖Or, Zor.

AND Hiram king of ‖Tyrus ſent his ſeruants vnto Salomō, (for he had heard, that they had anoynted him king in the roome of his father) becauſe Hiram had euer loued Dauid.

2.Chr 2.3. 2 *Alſo Salomon ſent to Hiram, ſaying,

3 Thou knoweſt what Dauid my father could not build an houſe vnto the Name of the Lord his God, for the warres which were about him on euery ſide, vntill the Lorde had put ‖them vnder the ſoles of his feete.

‖Or, his enemies.

a He declareth y he was bound to ſet forth Gods glory, foraſmuch as the Lord had ſent him reſt and peace. 2.Sam.7.13. 1.chro.22.10.

4 But now the Lord my God hath giuen mee a reſt on euery ſide, ſo that there is neither aduerſarie, nor euil to reſiſt.

5 And beholde, I purpoſe to build an houſe vnto the Name of the Lord my God, *as the Lord ſpake vnto Dauid my father, ſaying, Thy ſonne, whom I will ſet vpon thy throne for thee, hee ſhall build an houſe vnto my Name.

6 Now therefore commaund, that they hewe me cedar trees out of Lebanon, & my ſeruaunts ſhall be with thy ſeruaunts, and vnto thee will I giue the b hire for thy ſeruants, according to all that thou ſhalt appoint: for thou knoweſt that there are none among vs, that can hewe timber like vnto the Sidonians.

b This was his equitie, that he would not receiue a benefite without ſome recompenſe. c In Hiram is prefigurate the vocation of the Gentiles, who ſhould helpe to build the Spirituall Temple.

7 ¶ And when c Hiram heard the words of Salomon, hee reioyced greatly, and ſaid, Bleſſed bee the Lord this day, which hath giuen vnto Dauid a wiſe ſonne ouer this mightie people.

8 And Hiram ſent to Salomon, ſaying, I haue conſidered the things, for the which thou ſenteſt vnto mee, and will accomplish all thy deſire, concerning the cedar trees and firre trees.

9 My ſeruants ſhall bring them downe from Lebanon to the ſea: and I will conuey them by ſea ‖in rafts vnto the place that thou ſhalt ſhew me, & will cauſe them to be diſcharged there, and thou ſhalt receiue them: now thou ſhalt doe me a pleaſure to minister food for d my famille.

‖Or, floates.

d While my ſeruants are occupied about thy buſineſſe. ‡Ebr. Corim.

10 So Hiram gaue Salomō cedar trees, and firre trees, euen his full deſire.

11 And Salomon gaue Hiram twentie thouſand ‡ meaſures of wheate for foode to his houſhold, and twentie meaſures of ‖beaten oyle. Thus much gaue Salomon to Hiram peere by peere.

‖Or, pure.

12 ¶ And the Lord gaue Salomon wiſedome as he *promiſed him. And there was peace betweene Hiram and Salomon, and they e two made a couenant.

Chap.3.12.

e As touching the furniture of wood & vitailes.

13 ¶ And king Salomon raiſed a ſumme out of all Iſrael, and the ſumme was thirty thouſand men:

14 Whom he ſent to Lebanon, ten thouſand a moneth by courſe: they were a moneth in Lebanon, & two moneths at home. And *Adoniram was ouer the ſumme.

Chap.4.6.

15 And Salomon had ſeuentie thouſand that bare burdens, and foureſcore thouſand maſons in the mountaine,

‖Or, maſters of the worke.

16 Beſides the ‖ princes, whom Salomon appointed ouer the worke, euen three thouſand and three hundred, which ruled the people that wrought in the worke.

17 And the king commanded them, and they brought great ſtones and coſtly ſtones to make the foundation of the houſe, euen hewed ſtones.

18 And Salomons workemen, and the workmen of Hiram, & the f maſons hewed and prepared timber and ſtones for the building of the houſe.

f The Ebrew word is, Giblim, which ſome ſay were excellent maſons.

CHAP. VI.

1 The building of the Temple & the forme thereof.
12 The promiſe of the Lord to Salomon.

AND * in the foure hundred & foureſcore yeere (after the children of Iſrael were come out of the lande of Egypt) and in the fourth yeere of the reigne of Salomon ouer Iſrael, in the moneth a Zif (which is the ſecond moneth) hee built the b houſe of the Lord.

2.Chro.3.1.

a Which moneth conteineth part of April and part of May. b Whereby is ment the temple and the oracle.

2 And the houſe which king Salomon built for the Lorde, was threeſcore cubites long, & twentie broad, & thirtie cubites hie.

3 And the c porch before the Temple of the houſe was twentie cubites long according to the breadth of the houſe, and ten cubites broad before the houſe.

c Or, the coure where people prayed, which was before the place where the altar of burnt offrings ſtood.

4 And in the houſe he made windowes, ‖broad without, and narow within.

‖Or, to open and to ſhut.

5 And by the wall of the houſe he made ‖galleries round about, euen by the walles of the houſe round about the Temple and d the oracle, and made chambers round about.

‖Or, lofts. d Whence God ſpake betweene the Cherubims, called alſo the moſt holy place.

6 The nethermoſt gallerie was fiue cubits broad, and the middlemoſt ſix cubits broad, and the third ſeuen cubites broad: for hee made e reſtes round about without the houſe, that the beames ſhould not be faſtened in the wals of the houſe.

e Which were certaine ſtones comming out of the wall, as ſtayes for the beames to reſt vpon.

7 And when the houſe was built, it was built of ſtone perfite, before it was brought, ſo that there was neither hammer, nor axe, nor any toole of iron heard in the houſe while it was in building.

8 The doore of the middle ‖chamber was in the right ſide of the houſe, and men went vp with winding ſtaires vnto the middlemoſt, & out of the middlemoſt into the third.

‖Or, gallerie.

9 So he built the f houſe and finiſhed it, and ſieled the houſe being vaulted with ſieling of cedar trees.

f In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuarie, and the oracle the moſt holy place.

10 And he built the galleries vpon all the wall of the houſe of fiue cubites height, and they were ioyned to the houſe with beames of cedar.

11 And the worde of the Lorde came to Salomon, ſaying,

12 Concerning this houſe which thou buildeſt, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then will I perfourme vnto thee my promiſe, * which I promiſed to Dauid thy father.

2.Sam.7.13.

13 And I will g dwell among the children of Iſrael, and will not forſake my people Iſrael.

g According as he promiſed vnto Moſes, Exod.25.22.

14 So Salomon built the houſe and finiſhed it,

15 And

15 And built the walles of the house within, with boards of cedar tree from the pauement of the house vnto [h] the walles of the sieling, and within hee couered them with wood, and couered the floore of the house with plankes of firre.

16 And hee built twentie cubites in the sides of the house with boardes of cedar, from the floore to the walles, and he prepared a place within it for the oracle, euen the most holy place.

17 But the [i] house, that is, the temple before it, was fourtie cubites long.

18 And the cedar of the house within was carued with ‖knops, and grauen with floures: all was cedar, so that no stone was seene.

19 ¶ Also he prepared the place of the oracle in the midst of the [k] house within, to set the Arke of the Couenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites hie, and he couered it with pure golde, and couered the altar with cedar.

21 So Salomon couered the house within with pure golde: and hee ‡ shut the place of the oracle with chaines of golde, and couered it with golde.

22 And hee ouerlayde all the house with golde, vntill all the house was made perfite. Also hee couered the [l] whole altar that was before the oracle, with golde.

23 And within the oracle hee made two Cherubims of ‖ oline tree, ten cubites hie.

24 The wing also of the one Cherub was fiue cubites, and the wing of the other Cherub was fiue cubites: from the vttermost part of one of his winges vnto the vttermost part of the other of his wings, were ten cubites.

25 And the other Cherub was of tenne cubites: both the Cherubims were of one measure and one cise.

26 For the height of the one Cherub was ten cubites, and so was the other Cherub.

27 And hee put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middest of the house.

28 And hee [m] ouerlayde the Cherubims with golde.

29 And hee carued all the walles of the house rounde about with grauen figures of Cherubims and of palme trees, & grauen floures within and without.

30 And the floore of the house he couered with golde within and without.

31 And in the entring of the oracle hee made two doores of oline tree: and the vpper post and side posts were fiue square.

32 The two doores also were of olive tree, and hee graued them with grauing of Cherubims & palme trees, and grauen floures, and couered them with golde, and laped [n] thinne golde vpon the Cherubims and vpon the palme trees.

33 And so made hee for the doore of the Temple, postes of oline tree foure square.

34 But the two doores were of firre tree, the two sides of the one doore were ‖ round, and the two sides of the other doore were round.

35 And hee graued Cherubims, and palme trees, and carued floures, and couered the carued worke with golde finely wrought.

36 ¶ And hee built the [o] court within with three rowes of hewed stone, and one rowe of beames of cedar.

37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif:

38 And in the eleuenth yeere in the moneth of [p] Bul, (which is the eight moneth) he finished the house with all the furniture thereof, and in euery point: so was he seuen yeere in building it.

CHAP. VII.

1 The building of the houses of Salomon. 15 The excellent workemanship of Hiram in the pieces which he made for the Temple.

BVt Salomon was building his owne house * thirteene yeres, and [a] finished all his house.

2 Hee built also an house [b] called the forrest of Lebanon, an hundreth cubites long, and fiftie cubites broade, and thirtie cubites hie, vpon foure rowes of cedar pillars, and cedar beames were layde vpon the pillars.

3 And it was couered aboue with cedar vpon the beames, that lay on the fourtie and fiue pillars, fifteene in a rowe.

4 And the windows were in three rowes, and window was [c] against window in three rankes.

5 And all the doores, and the side postes with the windowes were foure square, and window was ouer against window in three rankes.

6 And hee made a porche of pillars fiftie cubites long, and thirtie cubites broad, and the porche was before [d] them, euen before them were thirtie pillars.

7 ¶ Then hee made a porche [e] for the throne, where hee iudged, euen a porche of iudgement, and it was sieled with cedar from pauement to pauement.

8 And in his house, where hee dwelt, was an other hall more inward then the porche which was of the same worke. Also Salomon made a house for Pharaohs daughter (*whom he had taken to wife) like vnto this porch.

9 All these were ‖ of costly stones, hewed by measure, and sawed with sawes within and without, frō the foundation vnto [f] the tops of an ‖ handbreadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, euen of stones of ten cubites, and stones of eight cubites.

11 & Aboue also were costly stones, squared by rule, and boards of cedar.

12 ¶ And the great court rounde about was with three rowes of hewed stones, and a rowe of cedar beames: [g] so was it to the inner

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h Meaning, vnto the roofe, which was also sieled.

i For when he spake of y house in the first verse, he meant both the oracle and the Temple.

‖ Or, wilde cucumers.

k That is, in the most inward place of the house.

‡ Eb. He drewe through chaines of golde before.

l Meaning, the altar of incense, Exod. 30. 1.

‖ Or, pine tree.

Exod. 25. 20.

m For the other, which Moses made of beaten gold, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sinnes.

n So that the faction of the carued worke might still appeare.

o Where the priestes were, and was thus called in respect of the great court which is called, Acts. 3. 11. the porch of Salomon, where the people vsed to pray.

p Which conteineth part of October, and part of Nouember.

Chap. 9. 10.

a After he had built the temple.

b For the beautie of the place and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house he vsed in sommer for pleasure and recreation.

c There were as many, and like proportion on the one side as on the other, and at euery ende euen three in a row one aboue another.

d Before the pillars of the house.

e For his owne which was at Ierusalem. *Chap. 3. 1.*

‖ Or, precious.

f Which were restes and stayes for the beames to lie vpon.

‖ Or, spanne.

g From the foundation vpward.

h As the Lordes house was built, so was this: onely the great court of Salomons house was vncouered.

inner

inner court of the house of the Lorde, and to the porch of the house.

13 ¶ Then king Salomon sent, and fet one Hiram out of ‖ Tyrus.

‖Or, Zor.

14 He was a widowes sonne of the tribe of Naphtali, his father hemg a man of Tyrus, and wrought in brasse: he was full of wisedome, and understanding, and knowledge to worke al maner of worke in brasse: who came to king Salomon, and wrought all his worke.

i Thus when God wil haue his glorie set forth, hee raiseth vp men & giueth them excellent gifts for the accomplishment of the same, Exod. 31.2,3.

15 ¶ For he cast two pillars of brasse: the height of a pillar was eightene cubites, and a threede of twelue cubits did compasse ‡ either of the pillars.

‡Eb the second.

16 And he made two ‖chapiters of molten brasse to set on the tops of the pillars: the height of one of the chapiters was fiue cubites, and the height of the other chapiter was fiue cubites.

‖Or, pummels.

17 Hee made grates like networke, and ‖wreathen worke like chaines for the chapiters that were on the toppe of the pillars, euen seuen for the one chapiter, and seuen for the other chapiter.

‖Or, cordes like chaines.

18 So he made the pillars & two rowes of pomegranates rounde about in the one grate to couer the chapiters that were vpon the toppe. And thus did he for the other chapiter.

19 And the chapiters that were on the toppe of the pillars were after k lilie worke in the porch, foure cubites.

k As was seene commonly wrought in costly porches.

20 And the chapiters vpon the two pillars had also aboue, ‖ouer against the belly ‖within the networke pomegranates: for two hundreth pomegranates were in the two ranks about vpon ‡ either of the chapiters.

‖Or, round about the middes.

‖Or, beyond.

‡Ebr. the second.

21 And he set vp the pillars in the l porch of the Temple. And when he had set vp the right pillar, he called the name therof m Jachin: and when he had set vp the left pillar, he called the name thereof n Boaz.

l Which was in the inner court betweene the Temple and the oracle.

m That is, he wil stablish, to wit, his promise toward this house.

22 And vpon the top of the pillars was worke of lilies: so was the workemanship of the pillars finished.

n That is, in strength: meaning the power thereof shall continue.

23 ¶ And he made a molten o sea ten cubites wide from brimme to brimme, round in compasse, and fiue cubites hie, and a line of thirtie cubites did compasse it about.

o So called for the hugenesse of the vessell. 2.Chro.4.3.

24 And vnder the brimme of it were knops like wilde cucumbers compassing it round about, tenne in one cubite, compassing the sea * rounde about: and the two rowes of knoppes were cast, when it was molten.

25 It stoode on twelue bulles, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea stoode aboue vpon them, and al their hinder parts were inward.

‖Or, spanne.

26 It was ‖an handbreadth thicke, and the brimme thereof was like the worke of the brimme of a cup with floures of lilies: it contained two thousand p Baths.

P Bath and Ephah seeme to be both one measure, Ezek. 45.11. euery Bath conteined about ten pottels.

27 ¶ And hee made ten bases of brasse, one base was foure cubites long, and foure cubites broad, and three cubites hie.

28 ¶ And the worke of the bases was on this maner, they had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, were lyons, bulles and Cherubims: and vpon the ledges there was a base aboue: and beneath the lyons and bulles, were additions made of thinne worke.

30 And euery base had foure brasen wheeles, and plates of brasse: and the foure corners had ‡ vndersetters: vnder the caldron were the vndersetters molten at the side of euery addition.

‡Ebr. shoulders.

31 And q the mouth of it was within the chapiter and about to measure by the cubite: for the mouth thereof was rounde made like a base, and it was a cubite and halfe a cubite: and also vpon the mouth thereof were grauen workes, whose borders were foure square, and not round.

q The mouth of the great base or frame entred into the chapiter or pillar that bare vp the caldron.

32 And vnder the borders were foure wheeles, and the axeltrees of the wheeles ioyned to the base: & the height of a wheele was a cubite and halfe a cubite.

33 And the facion of the wheeles was like the facion of a charet wheele, their axeltrees, and their naues and their ‖ fellies, and their spokes were all molten.

‖Or, rings.

34 And foure undersetters were vpon the foure corners of one base: and the undersetters thereof were of the base it selfe.

35 And in the toppe of the base was a round r compasse of halfe a cubite hie round about: and vpon the toppe of the base, the ledges thereof and the borders thereof were of the same.

r Which was called the pillar, chapiter, or small base, whereon the caldron stood.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lyons, and palme trees, on the side of euery one, & additions round about.

37 Thus made he the ten bases, They had all one casting, one measure, and one size.

38 ¶ Then made hee s tenne caldrons of brasse, one caldron conteined fourtie baths: and euery caldron was foure cubites, one caldron was vpon one base throughout the ten bases.

s To keepe water for the vse of the sacrifices.

39 And hee set the bases, fiue on the right side of the house, and fiue on the left side of the house. And hee set the sea on the right side of the t house Eastwarde towarde the South.

t To wit, of the Temple or Sanctuarie.

40 ¶ And Hiram made caldrons, and bellows, and basens, and Hiram finished all the worke that he made to king Salomon for the house of the Lord:

41 To wit, two pillars and two bowles of the chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the toppe of the pillars.

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters that were vpon the pillars.

43 And the tenne bases, and ten caldrons vpon the bases,

44 And the sea, and twelue bulles vnder that sea,

45 And pots, and besoms and basens: and all these vessels, which Hiram u made to king Salomon for the house of the Lord, were of shining brasse.

46 In the plaine of Jorden did the king cast them in ‖ clap betweene Succoth and Zarthan.

47 And Salomon left to weigh all the vessels because of the exceeding abundance, neither coulde the weight of the brasse bee counted.

48 So Salomon made all the vessels, that perteined vnto the house of the Lorde, the x golden altar, and the golden table, whereon the shew bread was,

49 And the Candlesticks, fiue at the right side, and fiue at the left, before the oracle of pure golde, and the floures, and the lamps, and the snuffers of golde,

50 And the bowles, y & the hookes, and the basens, and the spoones, and the ashpannes of pure golde, and the hindges of golde for the doores of the house within, euen for the most holy place, & for the doores of the house, to wit, of the Temple.

51 So was finished all the worke that King Salomon made for the house of the Lord, and Salomon brought in the things which *Dauid his father had dedicated: the siluer and the golde, and the vessels, & laide them among the treasures of the house of the Lord.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The king blesseth the people.

THen * King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto ‡him in Jerusalem, for to bring vp the Arke of the couenant of the Lord from the citie of Dauid, which is Zion.

2 And all the men of Israel assembled vnto king Salomon at the feast in the moneth of a Ethanim, which is the seuenth moneth.

3 And all the Elders of Israel came, and the Priests tooke the Arke.

4 They bare the Arke of the Lorde, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Leuites bring vp.

5 And king Salomon and all the Congregation of Israel, that were assembled vnto him, were with him before the Arke, offering sheepe and beeues, which coulde not be tolde, nor numbred for multitude.

6 So the e Priests brought the Arke of the couenant of the Lord vnto his place, into the oracle of the house, into the most holie place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

8 And they d drew out the barres, that the endes of the barres might appeare out of the sanctuarie before the oracle, but they were not seene without: and there they are vnto this day.

9 Nothing was in the Arke e saue the two tables of stone which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priestes were come out of the Sanctuary, the * cloud filled the house of the Lord,

11 So that the priests could not stand to minister, because of the cloud: for the glorie of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord * said, that he would dwell in the darke cloud.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for f euer.

14 ¶ And the king turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stoode there.

15 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the day ṗ I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to builde an house that my Name might be there: but I haue chosen * Dauid to be ouer my people Israel.

17 And it was in the heart of Dauid my father to build an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, Whereas it was in thine heart to builde an house vnto my Name, thou didest well, that thou wast so minded:

19 Neuertheless, thou shalt not builde the house, but thy sonne, that shall come out of thy loynes, he shall build the house vnto my Name.

20 And the Lorde hath made ‡good his word that hee spake: and I am risen vp in the roome of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Arke, wherein is the g couenant of the Lord which he made with our fathers, when hee brought them out of the land of Egypt.

22 ¶ Then Salomon stoode before * the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

23 And saide, * O Lorde God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant and mercy with thy seruants that walke before thee with h all their heart,

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore nowe, Lorde God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my sight to sitte vpon the throne of Israel: so that

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u By this name also Hiram the King of Tyrus was called.

‖ Or, thicke earth.

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

y Some take this for some instrument of musicke.

2. Chron. 5.1.

2. Chron. 5.2.

‡ Ebr. Salomon.

a For Dauid brought it from Obed-edom and placed it in the Tabernacle which he had made for it, 2. Sam. 6.17.

b Conteining part of September, and part of October, in the which Moneth they holde three solemne feasts, Numb. 29.1.

c That is, the Kohathites, Numb 4.5.

d They drewe them onely out so farre as they might be seene: for they might not pull them altogether out, Exod. 25.15.

e For it is like that the enemies, when they had the Arke in their hands, tooke away the rod of Aaron and the pot with Man. Exod. 40.34.

2. Chron. 6.1.

f He spake according to the tenor of Gods promise, which was conditionally, that they should serue him aright.

2. Sam. 7.8.

‡ Ebr. confirmed.

g The two tables wherein the articles of the couenant were written.

2. Chron. 6.13.

2. Mac. 2.8.

h Vnfeinedly, and without all hypocrisie.

Chap. 2.4.

that thy children take heede to their way, that they walke before mee, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy word be verified, which thou spakest vnto thy seruant Dauid my father.

27 i Is it true in deed ṗ God will dwell on the earth? behold, the heauens, and the heauens of heauens are not able to containe thee: how much more vnable is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord, my God, to heare the cry and prayer which thy seruant prayeth before thee this day:

29 That thine eyes may bee open toward this house, night & day, euen toward the place whereof thou hast said, * My Name shalbe there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Heare thou therefore the supplication of thy seruaunt, and of thy people Israel, which pray in this place, and heare thou in the place of thine habitation, euē in heauen, and when thou hearest, haue mercy.

31 ¶ When a man shall trespasse against his neighbour, and k bee lay vpon him an othe to cause him to sweare, & ‡ the swearer shall come before thine altar in this house,

32 Then heare thou in heauen, and l doe & iudge thy seruaunts, that thou condemne the wicked to bring his way vpō his head, and iustifie the righteous, to giue him according to his righteousnesse.

33 ¶ When thy people Israel shall be ouerthrowen before the enemie, because they haue sinned against thee, and turne againe to thee, and m confesse thy Name, and pray and make supplication vnto thee in this house,

34 Then heare thou in heauen, & be mercifull vnto the sinne of thy people Israel, and bring them againe into the land, which thou gauest vnto their fathers.

35 ¶ When heauen shalbe n shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, & confesse thy Name, and turne from their sinne, when thou doest afflict them,

36 Then heare thou in heauen, & pardon the sinne of thy seruants and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land that thou hast giuen to thy people to inherite.

37 ¶ When there shall be famine in the land, when there shall bee pestilence, when there shall be blasting, mildew, grashopper or caterpiller, when their enemie shall besiege them in the ‡ cities of their land, or any plague or any sickenesse,

38 Then what prayer, and supplication soeuer shalbe made of any man or of all thy people Israel, when euery one shall know the plague in his owne * heart, and stretch forth his hands in this house,

39 Heare thou then in heauen, in thy dwelling place, and bee mercifull, and doe, and giue euery man according to all his waies, as thou knowest his heart, (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreouer as touching the p stranger that is not of thy people Israel, who shall come out of a far country for thy Names sake,

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shal come and pray in this house,

43 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all the people of ṗ earth may know thy Name, and feare thee, as do thy people Israel: and that they may know, that thy q Name is called vpon in this house which I haue built.

44 ¶ When thy people shall goe out to battel against their enemy by the way that thou shalt send them, and shall pray vnto the Lord * toward the way of the citie which thou hast chosen, and toward the house that I haue built for thy Name,

45 Heare thou then in heauen their prayer and their supplication, and ‖ iudge their cause.

46 If they sinne against thee (* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they carie them away prisoners vnto the land of the enemies, either farre or neere,

47 Yet ‖ if they turne againe vnto their heart in the land (to the which they bee caried away captiues) and returne and pray vnto thee * in the land of them that carried them away captiues, saying, We haue sinned, we haue transgressed, and done wickedly,

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee toward * the way of their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, & the house which I haue built for thy Name,

49 Then heare thou their prayer & their supplication in heauen thy dwelling place, and ‖ iudge their cause,

50 And be merciful vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may * haue pitie and compassion on them:

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the midst of the iron fornace.

52 Let thine eies be open vnto the prayer of thy seruaunt, and vnto the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee.

53 For thou didst separate them to thee from among all people of the earth for an inheritance, as thou spakest by the hand of Moses thy seruaunt, when thou broughtest our

i He is rauished with the admiration of Gods mercies, who being incomprehensible & Lord ouer all, will become familiar with men.

Deut.12.11.

‖ *Or, from.*

k To wit, the iudge, or neighbour.

‡ *Ebr. the othe.*

l That is, make it knowen.

m Acknowledge thy iust iudgement, and praise thee,

n So that there be a drought to destroy the fruits of the land.

‡ *Ebr. in the land of their gates.*

o For such are most meete to receiue Gods mercies.

ṗ He meaneth such as should be turned from their idolatrie to serue the true God.

q That this is the true religion wherewith thou wilt be worshipped.

Dan.6.10.

‖ *Or, maintaine their right.*

2.Chro.6.36. eccles.7.22. 1.Ioh.1.8,10.

‖ *Or, if they repent*

r Though the Temple was the chiefe place of prayer, yet he secludeth not that being let with necessitie call vpon him in other places.

s As Daniel did Dan.6.10.

‖ *Or, auenge their wrong.*

t He vnderstood by faith, that God, of enemie would make friends vnto them that did conuert vnto him.

Exod.19.6.

u Salomon is a figure of Christ, who continually is the Mediator betweene God and his Church.

our fathers * out of Egypt, O Lord God.

54 And when Salomon had made an ende of praying all this u prayer and supplication vnto the Lorde, he arose from before the altar of the Lorde, from kneeling on his knees, and stretching of his handes to heauen,

55 And stood and blessed all the Congregation of Israel with a loud voyce, saying,

56 Blessed be the Lorde that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as he was with our fathers, that he forsake vs not, neither leaue vs,

x He concludeth that man of himselfe, is enemie vnto God, and that all obedience to his lawe proceedeth of his mere mercie.

58 That he may x bowe our hearts vnto him, that we may walke in all his wayes, and keepe his commaundements, and his statutes, and his lawes, which he commaunded our fathers.

59 And these my wordes, which I haue prayed before the Lorde, be neere vnto the Lord our God day and night, that he defend the cause of his seruant, and the cause of his people Israel ‡ alway as the matter requireth,

Ebr. the thing of a day in his day.

60 That all the people of the earth may knowe, that ♇ Lord is God, and none other.

61 Let your heart therefore be perfite with the Lord our God to walke in his statutes, and to keepe his commandements, as this day.

2.Chro.7.4.

62 ¶ *Then the king and all Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings, which he offered vnto the Lorde, to wit, two and twentie thousand beeues, and an hundreth and twentie thousand sheepe: so the king and all the children of Israel dedicated the y house of the Lord.

‖ Before the oracle, where the Arke was.

64 The same day did the king halowe the middle of the court, that was before the house of the Lorde: for there he made burnt offerings, and the meate offerings, and the fat of the peace offerings, because the *brasen altar that was before the Lorde, was too little to receiue the burnt offerings, and the meate offrings, and the fat of the peace offerings.

2.Chro.7.7.

65 And Salomon made at that time a feast, and all Israel with him, a verp great Congregation, euen from the entring in of ♇ Hamath vnto the riuer of Egypt, before the Lord our God, a seuen dayes and seuen dayes, euen fourteene dayes.

‖ That is, from forth to South: meaning, all the countrey.

66 And the eight day he sent the people away: and they ♇ thanked the king, & went vnto their tents ioyous & with glad heart, because of all the goodnesse that the Lorde had done for Dauid his seruant, and for Israel his people.

a Seuen dayes for the dedication, and seuen for the feast.

Ebr. blessed.

CHAP. IX.

2 The Lord appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth foorth a naue for golde.

2.Chro.7.11.

WHen * Salomon had finished the building of the house of the Lorde, and the kings palace, & all that Salomon desired and minded to doe,

2 Then the Lord appeared vnto Salomon the second time, as he * appeared vnto him at Gibeon.

Chap.3.5.

3 And the Lorde saide vnto him, I haue heard thy prayer & thy supplication, that thou hast made before me: I haue halowed this house (which thou hast built) to * put my name there for euer, and mine eyes, and mine heart shall be there perpetually.

Chap.8.29. deut.12.11.

4 And * if thou wilt walke before me (as Dauid thy father walked in pureneſſe of heart, and in righteousneſſe) to doe according to all that I haue commaunded thee, and keepe my statutes, and my iudgements,

a If thou walke in my feare, and withdrawe thy selfe from the common maner of men, which followe their sensualitie.

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israel.

2.Sam.7.12. 1.chro. 22.10.

6 But if ye & your children turne away from me, and will b not keepe my commaundements, and my statutes, (which I haue set before you) but goe and serue other gods, and worship them,

b God declareth that disobedience against him is the cause of his displeasure, and so of all miserie.

7 Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue halowed * for my name, will I cast out of my sight, and Israel shall be a c Prouerbe, and a common talke among all people.

Ierem.7.14.

c The world shall make of you a mocking stocke for the vile contempt & abusing of Gods most liberall benefites.

8 Euen this hie house shall be so: euery one that passeth by it, shall be astonied, and shall hisse, and they shall say, * Why hath the Lorde done thus vnto this land and to this house?

Deut.29.24. Iere.22.8.

9 And they shall answere, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon others gods, & haue worshipped them, and serued them, therefore hath the Lorde brought vpon them all this euill.

10 * And at the ende of twentie yeeres, when Salomon had builded the two houses, the house of the Lorde, and the kings palace,

2.Chron.8.1.

11 (For the which Hiram the king of ‖ Tyrus had brought to Salomon timber of cedar, and firre trees, and golde, and whatsoeuer he desired) then King Salomon gaue to Hiram twentie cities in the land of ‖ Galil.

‖ Or, Zor.

‖ Or, Galile.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore he saide, What cities are these which thou hast giuen me, my brother? And he called them the land of ‖ Cabul vnto this day.

‖ Or, dirtie, or barren.

d For his tribute toward the building.

14 And Hiram had sent the king d fiue score e talents of golde.

e The common talent was about threescore pound weight.

15 ¶ And this is the cause of the tribute why King Salomon raised tribute, to wit, to builde the house of the Lorde, and his owne house, and f Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

f Millo was as the towne house or place of assemblie, which was open aboue.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire,

and slew the Canaanites that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalah and Tadmor in the wilderneſſe of the land,

19 And all the cities ſ of ſtore, that Salomon had, euen cities for charets, and cities for horſemen, and all that Salomon deſired and would builde in Ieruſalem, and in Lebanon and in all the land of his dominion.)

20 All the people that were h left of the Amorites, Hittites, Perizzites, Hiuites, and Iebuſites, which were not of the children of Iſrael:

21 To wit, their children that were left after them in the land, whom the children of Iſrael were not able to deſtroy, thoſe did Salomon make tributaries vnto this day.

22 But of the children of Iſrael did Salomon * make no bondmen: but they were men of warre and his ſeruants, and his princes, and his captaines, and rulers of his charets and his horſemen.

23 Theſe were i princes of the officers, that were ouer Salomons worke: euen fiue hundreth and fifty, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the citie of Dauid vnto k houſe which Salomon had built for her: then did he build Millo.

25 And thrice a yeere did Salomon offer burnt offrings and peace offerings vpon the altar which he built vnto the Lord: and he burnt incenſe vpon the altar, that was before the Lord, when he had finiſhed the houſe.

26 ¶ Alſo king Salomon made a nauie of ſhippes in Ezeon-geber, which is beſide Eloth, and the bancke of the red Sea, in the land of Edom.

27 And Hiram ſent with the nauie his ſeruants, that were mariners, and had knowledge of the ſea, with the ſeruants of Salomon.

28 And they came to Ophir & fet from thence l foure hundreth and twenty talents of gold, and brought it to king Salomon.

CHAP. X.

1 The Queene of Saba commeth to heare the wiſdome of Salomon. 18 Hu royall throne. 23 His power and magnificence.

AND the * Queene of a Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard queſtions.

2 And ſhe came to Ieruſalem with a very great traine, and Camels that bare ſweete odours, and golde exceeding much, and precious ſtones: and ſhe came to Salomon, and communed with him of al that was in her heart.

3 And Salomon declared vnto her all her queſtions: nothing was hid from the king, which he expounded not vnto her.

4 Then the Queene of Sheba ſawe all Salomons wiſedome, and the houſe that he had built,

5 And the b meate of his table, and the ſitting of his ſeruants, and the order of his miniſters, and their apparell, and his diſhing veſſels, and his burnt offrings, that he offered in the houſe of the Lord, and † ſhe was greatly aſtoned.

6 And ſhe ſaid vnto the King, It was a true worde that I heard in mine owne land of thy ſayings, and of thy wiſedome.

7 Howbeit I beleeued not this report, til I came, and had ſeene it with mine eyes: but loe, the one halfe was not tolde me: for thou haſt more wiſedome and proſperitie, then I haue heard by report.

8 Happy are thy men, happy are theſe thy ſeruants, which ſtand euer before thee, and heare thy c wiſedome.

9 Bleſſed be the Lord thy God, which d loued thee, to ſet thee on the throne of Iſrael, becauſe the Lord loued Iſrael for euer, and made thee King, to doe e equitie and righteouſneſſe.

10 And ſhe gaue the King fiue ſcore talents of golde, and of ſweete odours exceeding much, & precious ſtones. There came no more ſuch abundance of ſweete odours, as the Queene of Sheba gaue to king Salomon.

11 The nauie alſo of Hiram (that caried golde from Ophir) brought likewiſe great plentie of * Almuggim trees from Ophir and precious ſtones.

12 And the king made of the Almuggim trees pillars for the houſe of the Lord, and for the kings palace, and made harpes and pſalteries for ſingers. There came no more ſuch Almuggim trees, nor were any more ſeene vnto this day.

13 And King Salomon gaue vnto the Queene of Sheba, whatſoeuer ſhe would aſke, beſides that, which Salomon gaue her of his kingly liberalitie: ſo ſhe returned and went to her owne countrey, both ſhe, and her ſeruants.

14 ¶ Alſo the weight of golde, that came to Salomon in one yeere, was ſixe hundreth, threeſcore and ſixe * talents of golde,

15 Beſides that he had of marchant men and of the marchandiſes of them that ſolde ſpices, and of all the kings of Arabia, and of the princes of the f countrey.

16 And king Salomon made two hundreth targets of beaten golde, ſixe hundreth ſhekels of golde went to a target:

17 And three hundreth ſhieldes of beaten golde, three pound of golde went to one ſhielde: and the king put them in the * houſe of the wood of Lebanon.

18 ¶ Then the king made a great throne of yuorie, and couered it with the beſt gold.

19 And h throne had ſixe ſteps, & the top of h throne was round behind, & there were g ſtayes on eyther ſide on the place of the throne, & two lyons ſtanding by the ſtaies.

20 And there ſtood twelue lyons on the ſixe ſteps on eyther ſide: there was not the like made in any kingdome.

21 And al king Salomons drinking veſſels were of golde, and all the veſſels of the houſe of the wood of Lebanon were of pure golde. none were of ſilver: for it was nothing

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g Cities for his munitions of warre.

h Theſe were as bondmen, and payed what was requited, either labour or money.

Leuit.25.39.

i The ouerſeers of Salomons workes were deuided into three partes: the firſt conteined 3300. the ſecond 300. and ſ third 250. which were Iſraelites: ſo here are conteined the two laſt partes, which make 550. looke more, 2. Chron.8.10.

k In the 2.Chro. 8.18. is made mention of 30. more, which ſeeme to haue bene employed for their charges.

2.Chron.9.1. mat.12.42. luke 11.31.

a Ioſephus ſaith that ſhe was Queene of Ethiopia, and that Sheba was the name of ſ chiefe citie of Meroe, which is an Iland of Nilus.

b That is, the whole order, and trade of his houſe.

‡ Ebr. there was no more ſpirit in her.

c But much more happy are they which heare the wiſedome of God reuciled in his worde.

d It is a chiefe ſigne of Gods fauour, when godly and wiſe rulers ſit in the throne of iuſtice.

e This is the cauſe why kings are appointed. *2.Chron.9.10.*

‡ Ebr. by the hand of the king.

Exod.25.39.

f To wit, of Arabia, which for the great abundance of all things was called happie. *Chap.7.1.*

g As the chaire bowes, or places to leane vpon.

nothing esteemed in the daies of Salomon.

22 For the king had on the sea the name of Tharshish with the name of Hiram: once in three yere came the name of [h] Tharshish, and brought gold & siluer, ywrie, and apes, and peacocks.

23 So king Salomon exceeded all the kings of the earth both in riches & in wisedome.

24 And all the world sought to see Salomon, to heare his wisedome, which God had put in his heart,

25 And they brought euery mã his present, vessels of siluer, and vessels of gold, and raiment, and armour, and sweete odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together * charets and horsemen: and he had a thousand and foure hundreth charets, & twelue thousand horsemen, whom he placed in the charet cities, and with the king at Ierusalem.

27 And the king ‖ gaue siluer in Ierusalem as stones, and gaue cedars as the wild figge trees that growe abundantly in the plaine.

28 Also Salomon had horses brought out of Egypt, and fine linnen: ‖ the kings marchants receiued the linnen for a price.

29 There came vp and went out of Egypt some charet, wooth sixe hundreth shekels of siluer: that is, one horse, an hundreth and fifte. And thus they brought horses to all the kings of the Hittites & to the kings of Aram by their ‡ meanes.

CHAP. XI.

1 *Salomon hath a thousand wiues & concubines, which bring him to idolatrie.* 14 *He God raiseth vp aduersaries against him.* 43 *He dieth.*

KIng Salomon loued * many [a] outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth,

2 Of the nations, whereof the Lord had said vnto the children of Israel, * Go not ye in to them, nor let them come in to you: for surely they will turne your hearts after their gods. to them, I say, did Salomon ioine in loue.

3 And he hath seuen hundreth wiues, that were ‖ princesses, and three hundreth [b] concubines, & his wiues turned away his heart.

4 For when Salomon was olde, his wiues turned his heart after other gods, so that his heart was not [c] perfect with the Lord his God, as was the heart of Dauid his father.

5 For Salomon followed * Ashtaroth the god of the Zidonians, and [d] Milcom the abomination of the Ammonites.

6 So Salomon wrought wickednesse in the sight of the Lorde, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomon build an hie place for Chemosh the [e] abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

8 And so did hee for all his outlandish wiues, which burnt incense and offered vnto their gods.

9 Therefore the Lorde was angrie with Salomon, because he had turned his heart from the Lorde God of Israel, * which had appeared vnto him twise,

Chap. 3. 5. and 9. 2.

10 And had giuen him a * charge concerning this thing, that he should not follow other gods: but he kept not that which the Lord had commanded him.

Chap. 6. 12.

11 Wherefore the Lord sayde vnto Salomon, For asmuch as [f] this is done of thee, and thou hast not kept my couenant, and my statutes (which I commanded thee) * I will surely rent the kingdome from thee, & will giue it to thy seruant.

f That thou hast forsaken me and worshipped idoles.

Chap. 12. 15.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hande of thy sonne:

13 Howbeit I will not rent all the kingdome, but will giue one [g] tribe to thy sonne, because of Dauid my seruant, and because of Ierusalem which I haue chosen.

g Because the tribes of Iudah and Beniamin had their possession mixed, they are here taken as one tribe.

14 ¶ Then the Lord stirred vp an aduersarie vnto Salomon, euen Hadad the Edomite, of the kings [h] seede, which was in Edom.

h Of the king of Edoms stocke.

2. Sam. 8. 14.

15 * For when Dauid was in Edom, & Ioab the captaine of the hoste had smitten all the males in Edom, and was gone vp to burie the [i] slaine,

i Of the Edomites.

16 (For sixe monethes did Ioab remaine there, and all Israel, till he had destroyed all the males in Edom)

17 Then this Hadad [k] fled, and certeine other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a litle childe.

k Thus God reserued this idolater to be a scourge to punish his peoples sinnes.

18 And they arose out of Midian, & came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him victuales, and gaue him land.

19 So Hadad [l] found great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Quene.

l God brought him to honour, that his power might be more able to compasse his enterprises against Salomons house.

20 And the sister of Tahpenes bare him Genubath his sonne, whome Tahpenes weaned in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Ioab the Captaine of the hoste was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine owne countrey.

22 But Pharaoh said vnto him, What hast thou lacked with me, that thou wouldest thus goe to thine owne countrey? And he answered, Nothing, but in any wise let me goe.

23 ¶ * And God stirred him vp another aduersarie, Rezon the sonne of Eliadah, which [m] fled from his lord Hadadezer king of Zobah.

2. Sam. 8. 3.

m When Dauid had discomfited Hadadezer and his armie.

24 And he gathered men vnto him, and had bene captaine ouer the company, when Dauid slewe them. And they went to Damascus, and dwelt there, [n] and they made him king in Damascus.

n To wit, the men, whom he had gathered vnto him.

h By Tharshish is meant Cilicia, which was abundant in varietie of precious things.

2. Chron. 1. 14.

‖ Or, be made siluer as plenteous as stones.

‖ Or, for the companie of the kings marchants did receiue a number at a price.

‡ Ebr. hands.

Deut. 17. 17.

a Which were idolaters.

Exod 34. 16.

‖ Or, Queenes.

b To whom apperteined no dowrie.

c He serued not God with a pure heart.

Iudg. 2. 13.

d Who was also called Molech, Leuit. 7. reade 2. Kings 23. 10.

Thus the scripture termeth whatsoeuer man doeth reuerence to serue as God.

25 Therfore was he an aduersarie to Israel all the dayes of Salomon: besides the euill that Hadad did, he also abhorred Israel, and reigned ouer Aram.

2. Chron. 13 6.

26 ¶ * And Ieroboam the sonne of Nebat an Ephrathite of Tereda Salomons seruant (whose mother was called Zeruah a widow) lift vp his hand against the king.

27 And this was the cause that he lift vp his hand against the king, When Salomon built Millo, he repayred the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the yoong man was meete for the worke, he made him o ouerseer of all the labour of the house of Ioseph.

o He was ouerseer of Salomons workes for the tribe of Ephraim and Manasseth.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahiiah the Shilonite found him in the way, hauing a newe garment on him, and they two were alone in the field.

30 Then Ahiiah caught the newe garment that was on him, & p rent it in twelue pieces.

p By these visible signes the Prophets would more deepely print their message into their hearts, to whom they were sent.

31 And saide to Ieroboam, Take vnto thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But he shall haue one tribe for my seruants Dauids sake, and for Ierusalem the citie, which I haue chosen out of all q tribes of Israel,

33 Because they haue forsaken me, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (‖to doe right in mine eyes, and my statutes, and my lawes) as did Dauid his father.

‖*Or, to doe that that pleaseth me.*

34 But I will not take the whole kingdome out of his hand: for I will make him Prince all his life long for Dauid my seruants sake, whom I haue chosen, and who kept my commandements & my statutes.

Chap. 12. 15.

35 * But I will take the kingdome out of his sonnes hand, and will giue it vnto thee, euen the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a r light alway before me in Ierusalem the citie which I haue chosen me, to put my Name there.

q Hee hath respect vnto the Messiah, which should be the bright starre that should shine throw al the world.

37 And I will take thee, and thou shalt reigne, ✝ euen as thine heart desireth, and shalt be king ouer Israel.

✝ *Ebr. in all that thy soule.*

38 And if thou hearken vnto all that I commaund thee, and wilt walke in my wayes, and doe right in my sight to keepe my statutes and my commandements, as Dauid my seruant did, then will I be with thee, and builde thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

r For this idolatry that Salomon hath committed.

39 And I will for s this, afflict the seede of Dauid, ‖but not for euer.

s For the whole spirituall kingdome was restored in Messiah.

40 ¶ Salomon sought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the rest of the wordes of Salomon, and all that he did, and his wisedome, are they not written in the t booke of the acts of Salomon?

t Which booke as is thought, was lost in their captiuitie.

42 The time that Salomon reigned in Ierusalem ouer all Israel, was * fourtie yeeres.

2. Chro. 9. 30.

43 And Salomon slept with his Fathers, and was buried in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. XII.

1 Rehoboam succeedeth Salomon. 8 He refuseth the counsell of the Ancient. 20 Ieroboam reigneth ouer Israel. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calues.

AND * Rehoboam went to Shechem: for all Israel were come to Shechem, to make him king.

2. Chro. 10. 1.

2 And when Ieroboam u sonne of Nebat heard of it (who was yet in Egypt, * whither Ieroboam had fled from King Salomon, and ‖dwelt in Egypt)

Chap. 11. 40. ‖*Or, returned from Egypt.*

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came, and spake vnto Rehoboam, saying,

4 Thy father made our * yoke grieuous: now therefore make thou the grieuous seruitude of thy father, & his yoke which he put vpon vs, x lighter, and we will serue thee.

Chap. 4. 7.

x Oppresse vs not with so great charges, which we are not able to susteine.

5 And he said vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

6 And King Rehoboam tooke counsell with the olde men that ‖had stande before Salomon his father, while he yet liued, and sayd, What counsell giue yee, that I may make an answere to this people?

‖*Or, had bene of his ancient counsellers.*

7 And they spake vnto him, saying, If thou be a y seruaunt vnto this people this day, and serue them, and answere them, and speake kind words to them, they wil be thy seruants for euer.

y They shewed him that there was no way to winne the peoples hearts, but to grant them their iust petition.

8 But he forsooke the counsell that the olde men had giuen him, and asked counsell of the yong men, that had bene brought vp with him, and waited on him.

9 And he said vnto them, z What counsell giue ye, that we may answere this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

z There is nothing harder for them that are in authoritie, then to bridle their affections, and follow good counsell.

10 Then the yong men u were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: euen thus shalt thou say vnto them, My ‖least part shall be a bigger then my fathers loines.

‖*Or, little finger.*

a I am much more able to keepe you in subiection then my father was.

11 Now where as my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will correct you with ‖scourges.

‖*Or, scorpions.*

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had b appointed, saying, Come to me againe

b The people declare their obedience in this, that they would attempt nothing before the king had giuen them iust occasion.

me againe the third day.

13 And the King answered the people sharpely, and left the old mens counsel that they gaue him,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with roddes, but I will correct you with scourges.

15 And the King hearkened not vnto the people: for ‖ it was the ordinance of þ Lord, that hee might perfourme his saying, which the Lord had spoken by *Ahiiah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel saw that þ King regarded them not, the people answered the king thus, saying, What portion haue we in ‡ Dauid? we haue none inheritance in the sonne of Iishai. To your tents, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, & all Israel stoned him to death: then King Rehoboam ‡ made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

20 ¶ And when al Israel had heard that Ieroboam was come againe, they sent and called him vnto the assembly, & made him King ouer all Israel: none followed the house of Dauid, but the tribe of Iudah *onely.

21 And when Rehoboam was come to Ierusalem, hee [b] gathered all the house of Iudah with þ tribe of Beniamin an hundreth and fourescore thousand of chosen men (which were good warriours) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 * But the worde of God came vnto Shemaiah the [i] man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of Iudah and Beniamin, and the remnant of the people, saying,

24 Thus saith the [k] Lord, Ye shall not goe vp, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by me. They obeyed therefore the worde of the Lord, and returned, and departed, according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of Dauid.

27 If this people goe vp and doe sacrifice in the house of the Lord [l] at Ierusalem, then shall the heart of this people turne againe vnto their Lorde, euen to Rehoboam king of Iudah: so shal they kill me and goe againe to Rehoboam king of Iudah.

28 Whereupon the king tooke counsell, and made two calues of golde, and saide vnto them, [m] It is too much for you to goe vp to Ierusalem: beholde, O Israel, thy gods, which brought thee vp out of þ land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also he made an [n] house of hie places, and made priestes of the lowest of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feast the [o] fifteenth day of the eight moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, and offered vnto the calues that he had made: and hee placed in Beth-el the priests of the hie places, which he had made.

33 And hee offered vpon the altar, which he had made in Beth-el, the fifteenth day of the eight moneth (euen in þ moneth which he had forged of his owne heart) and made a solemne feast vnto the children of Israel: and hee went vp to the altar, to burne incense.

CHAP. XIII.

1 *Ieroboam is reprehended of the Prophet.* 4 *His hand drieth vp.* 15 *The Prophet is seduced,* 24 *And is killed of a lyon.* 33 *The obstinacie of Ieroboam.*

AND beholde, there came [a] a man of God out of Iudah (by the commaundement of the Lorde) vnto [b] Beth-el, and Ieroboam stoode by the altar to offer incense.

2 And hee cryed against the altar by the commaundement of the Lorde, and saide, O altar, altar, thus saith the Lord, Beholde, a childe shall be borne vnto the house of Dauid, * Iosiah by name, and vpon thee shall he sacrifice the priests of the hie places that burne incense vpon thee, & they shall burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the [c] signe, that the Lorde hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shall ‖ fall out.

4 And when the king had heard the saying of the man of God, which he had cryed against the altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, [d] Lay hold on him: but his hand which he put forth against him, dryed vp, and he could not pull it in againe to him.

5 The altar also claue asunder, and the ashes fell out from the altar, according to the signe, which the man of God had giuen by the ‡ commandement of the Lord.

6 Then the king answered, and said vnto the man of God, [e] I beseech thee, pray vnto the Lord thy God, & make intercession for me, that mine hand may be restored vnto me. And the man of God besought the Lord, and the kings hand was restored, and became as it was before.

7 Then the King saide vnto the man of God, Come home with me, that thou maiest ‖ dine, and I will giue thee a reward.

8 But the man of God saide vnto the

‖ *Or, the Lord was the cause.* *Chap.* 11. 11.

f Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile wordes declare.

‡ *Ebr. strengthened himselfe.*

g By the iust iudgement of God for Salomons sinnes.

Chap. 11, 13.

h For as yet he perceiued not that the Lord had so appointed it.

i. *Chron.* 11. 2. That is, the Prophet.

k Who of his iust iudgement will punish the trespasser, and of his mercie spare the innocent people.

l He feared lest the people should haue by this meanes bene enforced to rebell against him.

m So craftie are the carnall perswasions of princes, when they will make a religion to serue to their appetite.

n That is, a temple where altars were built for idolatrie.

o Because he would the more binde the peoples deuotion to his idolatrie, he made a newe holy day, besides those that the Lord had appointed in the lawe.

a That is, a Prophet.

b Not that, that was called Luz in Beniamin, but another of that name.

2. *King.* 23. 17.

c By this signe ye shall knowe that the Lord hath sent me.

‖ *Or, be powred out.*

d The wicked rage against the Prophets of God, when they declare them Gods iudgements.

‡ *Ebr. mouth.*

e Though the wicked humble themselues for a time when they feele Gods iudgements, yet after, they returne to their olde malice, and declare that they are but vile hypocrites.

‖ *Or, take sustenance.*

king, if thou wouldest giue me halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For so ‖ was it charged me by the worde of the Lorde, saying, f Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way, & returned not by the way that he came to Beth-el.

11 ¶ And an old prophet dwelt in Beth-el, and his sonnes came, and tolde him all the workes, that the man of God had done that day in Beth-el, and the wordes which hee had spoken vnto the king, tolde they their father.

12 And their father saide vnto them, What way went hee? and his sonnes ‡ shewed him what way the man of God went, which came from Iudah.

13 And he said vnto his sonnes, Saddle me the asse. Who sadled him the asse, and he rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: and he said vnto him, Art thou the man of God that camest from Iudah? And he said, ‡ Yea.

15 Then he said vnto him, g Come home with me, and eate bread.

16 But hee answered, I may not returne with thee, nor go in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by the worde of the Lord, saying, Thou shalt eate no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he saide vnto him, I am a Prophet also as thou art, and an h Angel spake vnto me by the worde of the Lorde, saying, Bring him againe with thee into thine house, that hee may eate bread and drinke water: but he lyed vnto him.

19 So he went againe with him, and did eate bread in his house, and drinke water.

20 And as they sate at the table, ‡ worde of the Lorde came vnto the Prophet, that brought him againe.

21 And hee cryed vnto the man of God that came from Iudah, saying, Thus saith the Lord, i Because thou hast disobeyed the mouth of the Lorde, and hast not kept the commaundement which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread and drinke water in the place (whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shal not come vnto the sepulchre of thy fathers.

23 ¶ And when hee had eaten bread, and drunke, he sadled him the Asse, to wit, to the Prophet whom hee had brought againe.

24 And when he was gone, k a lyon met him by the way, and slew him, and his body was cast in the way, and the Asse stoode thereby: the lyon stoode by the corps also.

25 And behold, men that passed by, saw the carkeis cast in the way, and the lyon standing by the corps: and they came and tolde it in the towne where the olde Prophet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, hee saide, It is the man of God, who hath beene disobedient vnto the commaundement of the Lorde: therefore the Lorde hath delivered him vnto the lyon, which hath rent him and slaine him, according to the worde of the Lorde, which hee spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse. And they sadled him.

28 And hee went and founde his body cast in the way, and the asse and the lyon stoode by the corps: and the lyon had not eaten the body, nor torne the asse.

29 And the Prophet tooke vp the body of the man of God, and laide it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And he laide his body in his m owne grane, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, hee spake to his sonnes, saying, When I am dead, burie yee me also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cried by the worde of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit, after this, Ieroboam n conuerted not from his wicked way, but turned againe, and made of the lowest of the people Priestes of the hie places. Who would, might ‡ consecrate himselfe, and be of the priestes of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, & destroy it from the face of the earth.

CHAP. XIIII.

1 Ieroboam sendeth his wife disguised to Ahiiah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

AT that time Abiia the sonne of Ieroboam fell sicke.

2 And Ieroboam saide vnto his wife, Vp, I pray thee, and a disguise thy selfe, that they knowe not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahiiah the Prophet, which tolde me * that I should be king ouer this people,

3 And take ‡ with b thee ten loaues and ‖ crakneis, and a bottell of hony, and goe to him: he shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahiiah: but Ahiiah could not see, for his ‡ sight was decayed for his age.

5 Then the Lord said vnto Ahiiah, Behold, the wife of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when shee commeth in, shee shall feine her selfe to be c another.

6 Therefore when Ahiiah heard ‡ sound of

‖ Or, he charged me to wit, an Angel.

f Seeing he had the expresse word of God, he ought not to haue declined therefrom, neither for the perswasion of man nor Angel.

‡ Ebr. looked.

‡ Ebr. I am.

g This he did of a simple minde, thinking it his duetie to declare friendship to a Prophet.

h His fault is here double: first in that that he suffereth not the Prophet to obey Gods expresse commandement: and next that he faineth to haue a reuelation to the contrary.

i God would reproue his folly by him who was the occasion to bring him into error.

k By this fearefull example God setteth forth, how dangerous a thing it is for men to behaue themselues coldly, or deceitfully in their charge whereunto God hath called them.

l To declare that this was only the iudgement of God: for if the lyon had done it for hunger, he would also haue deuoured the body.

m Which he has prepared for himselfe.

n So the wicked profite not in Gods threatnings, but goe backward and become worse and worse, 2. Tim. 3. 13.

‡ Ebr. fill his hand.

a His owne conscience bare him witnesse that the Prophet of God would not satisfie his affections which was a wicked man. Chap. 11. 31.

‡ Ebr. in thine hand.

b According to the custome when they went to aske counsell of Prophets, 1. Sam. 9. 7.

‖ Or, wafers.

‡ Ebr. Eyes stoode.

c Then the wife of Ieroboam.

of her feet as she came in at ꝑ dooze, he said, Come in, thou [d] wife of Ieroboam: why fainest thou thus thy selfe to be another? I am sent to thee with heauie tidings.

7 Go, tell Ieroboam, Thus saith ꝑ Lord God of Israel, Forasmuch as I haue exalted [e] thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent ꝑ kingdom away from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruant Dauid which kept my commandements, and followed me with all his heart, and did only that which was right in mine eyes,

9 But hast done euil aboue all that were before thee, (for thou hast gone and made thee other gods, and [f] molten images, to prouoke mee, and hast cast me behinde thy backe)

10 Therefore beholde, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that * [g] pisseth against the wall, aswell him that [h] is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away dung, till it be all [i] gone.

11 The dogges shall eate him of Ieroboams stocke that dyeth in the citie, and the foules of the ayre shall eate him that dyeth in the field: for the Lord hath sayd it.

12 Vp therefore, get thee to thine house: for when thy feete enter into the citie, the childe shall die.

13 And all Israel shall mourne for him, & burie him: for he onely of Ieroboam shall come to the graue, because in him there is found [k] some goodnesse towarde the Lorde God of Israel in the house of Ieroboam.

14 Moreouer, the Lord shall stirre him vp a King ouer Israel, which shall destroy the house of Ieroboam in that day: [l] what? euen now.

15 For the Lorde shall smite Israel, as when a reede is shaken in the water, and he shall weede Israel out of this good land, which hee gaue to their fathers, and shall scatter them beyond the [m] River, because they haue made them groues, prouoking the Lord to anger.

16 And he shall giue Israel vp, because of the sinnes of Ieroboam, who did sinne, and [n] made Israel to sinne.

17 ¶ And Ieroboams wife arose, & departed, and came to Tirzah, and when she came to the threshold of the house, the yong man died.

18 And they buried him, & all Israel lamented him, according to the worde of the Lorde, which hee spake by the hand of his seruant Ahiah the Prophet.

19 And the rest of Ieroboams acts, how hee warred, and how hee reigned, beholde, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twentie yeere: and he [o] slept with his fathers, and Nadab his sonne reigned in his stead.

21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah, Rehoboam was one and fourtie yere olde, when he began to reigne, and reigned seuentene [p] yere in Ierusalem the citie, which the Lord did chuse out of all the tribes of Israel, to put his name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lorde: and they prouoked him more with their sinnes, which they had committed, ‖ then all that which their fathers had done.

23 For they also made them hie places, and images, and groues on euery hie hill, and vnder euery greene tree.

24 There were also Sodomites [q] in the land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.

25 ¶ And in the fift yeere of King Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lorde, and the treasures of the kings house, and tooke away all: also he caried away all the shields of golde * which Salomon had made.

27 And king Rehoboam made for them brasen shields, and committed them vnto the hands of the chiefe of the garde, which waited at the dooze of the kings house.

28 And when the King went into the house of the Lorde, the garde bare them, and brought them againe into the garde chamber.

29 And the rest of the actes of Rehoboam, and all that he did, are they not written in [r] the booke of the Chronicles of the Kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam [s] continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name was Naamah an [t] Ammonite. And Abiiam his sonne reigned in his stead.

CHAP. XV.

1 *Abiiam reigneth ouer Iudah.* 9 *Asa succeedeth in his roome.* 16 *The battell betweene Asa & Baasha.* 24 *Iehoshaphat succeedeth Asa.* 25 *Nadab succeedeth Ieroboam.* 28 *Baasha killeth Nadab.*

A * Nd in the eightene yeere of the King Ieroboam the sonne of Nebat, reigned Abiiam ouer Iudah.

2 Three yeere reigned he in Ierusalem, and his mothers name was Maachah the daughter of [a] Abishalom.

3 And he walked in all the sinnes of his father, which hee had done before him: and his heart was not perfite with the Lorde his God as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a [b] light in Ierusalem, and set vp his sonne after him, and established Ierusalem,

5 Because Dauid did that, which was right in the sight of the Lorde, and turned from nothing that he commanded him, all the dayes of his life, * saue only in the matter of Uriah the Hittite.

6 And there was warre betweene Rehoboam

d For God oft times discloseth vnto his, the craft & subtilitie of the wicked.

e Which was but a seruant.

f To wit, two calues.

Chap.11.21. 2.king.9.8.

g Euery male euen to the dogs, 1.Sam. 25.22.

h Aswell him that is in the strong holde, as him that is abroad.

i They shal lacke the honour of buriall in token of Gods malediction.

k In the mids of the wicked God hath some, on whome hee doth bestow his mercies.

l The Lord will begin to destroy it out of hand.

m Meaning Euphrates.

n The people shall not be excused, when they doe euill at the commandement of their gouernours.

o The Lorde smote him that he died, 2. Chro. 13.20.

p And died before Ieroboam about foure yeeres.

‖ *Or, besides all that their fathers had done by their sinnes.*

q Where idolatrie reigneth all horrible vices are committed, till at length Gods iust iudgement destroy them vtterly.

Chap.10.16.

r Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2.Chro.12.25.

s That is, all the dayes of Rehoboams life.

t Whose idolatrie Rehoboam her sonne followed.

2.Chro.11.21.

a Some thinke that this was Absalom Salomons sonne.

b Meaning, a sonne to reigne ouer Iudah.

2.Sam.11.4. and 12.9.

boam and Jeroboam as long as he lived.

7 The rest also of the actes of Abiam, and all that he did, are they not written in the * booke of the Chronicles of the Kings of Judah? there was also warre betweene Abiam, and Jeroboam.

8 And Abiam slept with his fathers, & they buried him in the citie of Dauid: and Asa his sonne reigned in his stead.

9 ¶ * And in the twentie yeere of Jeroboam king of Israel reigned Asa ouer Iudah.

10 He reigned in Jerusalem one & fortie yeere, & his [c] mothers name was Maachah, the daughter of Abishalom.

11 And Asa did right in the eyes of the Lord, as did Dauid his father.

12 And hee tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And he [d] put downe * Maachah his mother also from her estate, because she had made an idole in a grone: And Asa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the hie places. Neuertheless, Asas heart was [e] vpright with the Lord all his dayes.

15 Also hee brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer, and golde, and vessels.

16 ¶ And there was warre betweene Asa and Baasha king of Israel all their dayes.

17 Then Baasha King of Israel went vp against Iudah, & built [f] Ramath, so that he would let none goe out or in to Asa King of Iudah.

18 Then Asa tooke all the siluer and the golde that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the hands of his seruants, and King Asa sent them to * Ben-hadad the sonne of Tabrimon, the sonne of Hezion king of ‖ Aram that dwelt at Damascus, saying,

19 There is a couenant betweene me and thee, and betweene my father & thy father: beholde, I haue sent vnto thee a present of siluer and golde: come, breake thy couenant with Baasha King of Israel, that hee may [g] depart from me.

20 So Ben-hadad hearkened vnto king Asa, and sent the captaines of the hostes, which he had, against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, he left building of Ramah, and dwelt in Tirzah.

22 Then king Asa ‖ assembled all Iudah, ‡ none excepted, & they tooke the stones of Ramah, and the timber thereof, wherwith Baasha had built, and king Asa built with them Geba of Beniamin and Mizpah.

23 And the rest of all the acte of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his olde age he was diseased in his [h] feet.

24 And Asa slept with his fathers, and was buried with his fathers in the citie of Dauid his [i] father. And Iehoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Jeroboam began to reigne ouer Israel the second yere of Asa king of Iudah, and reigned ouer Israel two yere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahiah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel layd siege to Gibbethon.

28 Euen in the third yeere of Asa King of Iudah did Baasha slay him, and reigned in his stead.

29 And when he was King, he [k] smote all the house of Jeroboam, he left none alyue to Jeroboam, vntill he had destroyed him, according to the * word of the Lord which he spake by his seruant Ahiah the Shilonite,

30 Because of the sinnes of Jeroboam which he committed, and wherewith hee made Israel to sinne, by his [l] prouocation, wherewith he prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

32 And there was warre betweene Asa and Baasha king of Israel all their dayes.

33 In the third yeere of Asa King of Iudah, began Baasha the sonne of Ahiah to reigne ouer all Israel in [m] Tirzah, and reigned foure and twentie yeeres.

34 And hee did euill in the sight of the Lord, walking in the way of Jeroboam, and in his sinne, wherewith hee made Israel to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri, 31 Ahab marrieth Iezebel. 34 Iericho is built againe.

THen the word of the Lord came to Jehu the sonne of Hanani against Baasha, saying,

2 [a] Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sinne, to prouoke mee with their sinnes,

3 Beholde, I will take away the posteritie of Baasha, & the posteritie of his house, and will make [b] thine house like the * house of Jeroboam the sonne of Nebat.

4 * He that dieth of Baashas stocke in the citie, him shall the dogs eate: and that man of him which dieth in the fieldes, shall the foules of the ayre eate.

5 And the rest of the acte of Baasha and what he did, and ‖ his power, are they not written in the booke of the * Chronicles of the Kings of Israel?

6 So Baasha slept with his fathers, & was

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2. *Chron.* 13.3.

2. *Chron.* 14.1.

c That is, his grandmother, as Dauid is oft times called father of them, whose grandfather he was.

d Neither kinred nor authoritie ought to be regarded, when they blaspheme God and become idolaters, but must be punished.

2. *Chron.* 15.16.

e For in that that he suffered them to worship God in other places then he had appointed, it came of ignorance and not of malice.

f Of the same purpose that Ieroboam did, because the people should not goe vp to Ierusalem, lest they should follow Asa.

2. *Chron.* 16.2.

‖ *Or, Syria.*

g And vexe me no longer.

‖ *Or, made a proclamation.*

‡ *Ebr. none innocent.*

h He had the gout, & put his trust rather in Physicians then in the Lorde, 2. Chro. 16.12.

i His great grandfather.

k So God stirred vp one tyrant to punish the wickednesse of another. *Chap.* 14.10.

l By causing the people to commit idolatrie with his calues, and so prouoking God to anger.

m Which was the place where the kings of Israel remained.

a Thus spake Iehu to Baasha in the name of the Lord.

b Meaning the house of Baasha. *Chap.* 15.29. *Chap.* 14.11.

‖ *Or, valiantnesse.* 2. *Chro.* 16.1.

was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And [c] also by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, ‡ to his house, that he should be like the house of Ieroboam, euen for all the wickednesse that he did in the sight of the Lorde, in prouoking him with the worke of his hands, and because he killed [d] him.

8 ¶ In the xxvi and twentie yeere of Asa king of Iudah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, & reigned two yeere.

9 And his seruant Zimri, captaine of halfe his charets conspired against him, as hee was in Tirzah [e] drinking till hee was dronken in the house of Arza stewarde of his house in Tirzah.

10 And Zimri came ‡ smote him, and killed him in the seuen and twentie yeere of Asa king of Iudah, ‡ reigned in his stead.

11 ¶ And when he was king, and sate on his throne, he slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsefolkes nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by the hand of Iehu the [f] Prophet,

13 For all the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned, ‡ made Israel to sinne, ‡ prouoked the Lord God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

15 ¶ In the seuen and twentie yeere of Asa king of Iudah did Zimri reigne seuen dayes in Tirzah, and the people was then in campe [g] against Gibbethon, which belonged to the Philistims.

16 And the people of the host heard say, Zimri hath conspired, and hath also slaine the King. Wherefore all Israel made Omri the captaine of the host, king ouer Israel that same day, euen in the host.

17 Then Omri went vp from Gibbethon, and all Israel with him, and they besieged [h] Tirzah.

18 And when Zimri sawe, that the citie was taken, hee went into the palace of the Kings house, and ‡ burnt himselfe, and the Kings house with fire, and so died,

19 For his sinnes which he sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, and in his sinnes which he did, causing Israel to sinne.

20 And the rest of the acts of Zimri, and his treason that hee wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 Then were [i] people of Israel diuided into two parts: for [i] halfe the people followed Tibni the sonne of Ginath to make him King, and the other halfe followed Omri.

22 But the people that followed Omri, preuailed against the people that followed Tibni the sonne of Ginath: so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Asa King of Iudah began Omri to reigne ouer Israel, and reigned twelue yeere. Sixe yeere reigned he in Tirzah.

24 And he bought the mountaine ‖ Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the citie which he built, after the name of Shemer lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did [k] worse then all that were before him.

26 For he walked in all the way of Ieroboam the sonne of Nebat, ‡ in his sinnes wherewith he made Israel to sinne in prouoking the Lord God of Israel with their vanitie.

27 And the rest of the acts of Omri, that he did, and his strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in [l] Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtie yeere of Asa King of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twentie yeere.

30 And Ahab the sonne of Omri did worse in the sight of the Lorde then all that were before him.

31 For was it a light thing for him to walke in the sinnes of Ieroboam the sonne of Nebat, except he tooke Iezebel also the daughter of Eth-baal King of the Zidonians to [m] wife, and went and serued Baal, and worshipped him?

32 Also he reared vp an altar to Baal in the house of Baal, which hee had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lorde God of Israel more then all the Kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build [n] Iericho: hee layde the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his yoongest sonne Segub, according to the word of the Lorde which hee spake ‡ by Iothua the sonne of Nun.

CHAP. XVII.

1 Eliiah forewarneth of the famine to come. 4 He is fed of rauens. 9 He is sent to Zarephath, where he restoreth his hostisse sonne to life.

AND Eliiah the Tishbite one of the inhabitants of Gilead sayde vnto Ahab, *As the Lord God of Israel liueth, before whom [a] I stand, there shalbe neither dewe nor raine these yeres, but [b] according to my word.

2 ¶ And the word of the Lord came vnto him, saying,

3 Goe hence, and turne thee Eastward, and hide thy selfe in the ‖ riuer Cherith, that is ouer against Iorden,

4 And thou shalt drinke of the riuer: and

I haue

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c That is, the Prophet did his message.

d Meaning Nadab Ieroboams sonne.

e The Chalde text hath thus, Drinking till he was dronken in the temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

g The siege had continued from the time of Nadab Ieroboams sonne.

h Where Zimri kept himselfe in holde. ‡ *Ebr. burnt the kings house vpon him.*

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

k For such is the nature of idolatrie, that the superstition thereof doth daily encrease, and the elder it is, the more abominable it is before God and his Church.

l He was the first King that was buried in Samaria, after that the Kings house was burnt in Tirzah.

m By whose meanes he fell to all wicked and strange idolatrie, and cruell persecution.

n Reade Ioth. 6.26. ‡ *Ebr. by the hand of Iohua.*

* *Eccles. 48.3.* *Iam. 5.16, 17.*

a That is, whom I serue.

b But as I shall declare it by Gods reuelation.

‖ *Or, brooke.*

c To strengthen his faith against persecution. God promiseth to feed him miraculously.

I haue commaunded the c rauens to feede thee there.

5 So he went & did according vnto the word of the Lord: for he went, and remained by the riuer Cherith that is ouer against Iorden.

6 And the rauens brought him bread & flesh in the morning, and bread and flesh in the euening, and he dranke of the riuer.

7 And after a while the riuer dried vp, because there fell no raine vpon the earth.

d As the troubles of the Saints of God are many, so his mercie is euer at hand to deliuer them. *Luk.4.25,26.*

8 ¶ And the d word of the Lorde came vnto him, saying,

9 Vp, and get thee to Zarephath, which is in Zidon, and remaine there: beholde, I haue commanded a widow there to sustaine thee.

e All this was to strengthen the faith of Eliiah, to the intent that he should looke vpon nothing worldly, but onely trust on Gods prouidence. ‡*Ebr. two.*

10 So he arose, & went to Zarephath: and when he came to the gate of the citie, beholde, the widowe was there e gathering sticks: and he called her, and sayde, Bring mee, I pray thee, a little water in a vessell, that I may drinke.

11 And as she was going to fet it, he called to her, and sayd, Bring me I pray thee, a morsell of bread in thine hand.

f For there is no hope of any more sustenance.

12 And she said, As the Lord thy God liueth, I haue not a cake, but euen an handfull of meale in a barrell, and a little oyle in a cruse: and beholde, I am gathering ‡ a fewe sticks for to goe in, and dresse it for me and my sonne, that we may eate it, and f die.

13 And Eliiah said vnto her, Feare not, come, doe as thou hast said, but make mee thereof a little cake first of all, and bring it vnto me, and afterward make for thee, and thy sonne.

g God receiueth no benefite for the vse of his, but he promiseth a most ample recompense for the same.

14 For thus sayth the Lorde God of Israel, g The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

h That is, till he had raine and food on the earth.

15 So she went, and did as Eliiah sayd, and she did eat: so did he and her house h for a certeine time.

‖*Or, that he died.*

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which hee spake by the hand of Eliiah.

i God would trie whether she had learned by his mercifull prouidence to make him her only stay and comfort.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sickenes was so sore, ‖ that there was no i breath left in him.

k He was afraid lest Gods Name should haue bene blasphemed and his ministers contemned, except he should haue continued his mercies, as he had begun them, specially while he there remained,

18 And she said vnto Eliiah, What haue I to do with thee, O thou man of God? art thou come vnto me to call my sinne to remembrance, and to slay my sonne?

19 And hee sayde vnto her, Giue me thy sonne. and he tooke him out of her bosome, and carried him vp into a chamber, where he abode, and layd him vpon his owne bedde.

20 Then hee called vnto the Lorde, and said, O Lord my God, hast thou k punished also this widowe, with whom I sojourne, by killing her sonne?

21 And hee stretched himselfe vpon the childe three times, & called vnto the Lorde, and sayd, O Lord my God, I pray thee, let this childes soule come vnto him againe.

22 Then the Lord heard the voyce of Eliiah, and the soule of the childe came into him againe, and he reuiued.

23 And Eliiah tooke the child, & brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Eliiah said, Beholde, thy sonne liueth.

l So hard a thing it is to depend on God, except we be confirmed by miracles.

24 And the woman sayde vnto Eliiah, Nowe l I knowe that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP. XVIII.

1 Eliiah ‖sent to Ahab. 13 Obadiah hideth an hundreth Prophets. 40 Eliiah killeth all Baals prophets. 45 He obteineth raine.

AFter many dayes, the word of the Lord came to Eliiah, in the a third yere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

a After that he departed frō the riuer Cherith.

2 And Eliiah went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah b feared God greatly:

b God had begun to worke his feare in his heart but had not yet brought him to that knowledge, which is also requisite for the godly: that is, to professe his Name openly.

4 For when Iezebel destroyed the Prophets of the Lord, Obadiah tooke an hundreth Prophets, and hid them by fiftie in a caue, and hee fed them with bread and water)

5 And Ahab said vnto Obadiah, Go into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to saue the horses and the mules aliue, lest wee depriue the land of the beasts.

6 And so they diuided the land betweene them to walke thorow it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, beholde, Eliiah c met him: and hee knewe him, and fell on his face, and saide, Art not thou my lord Eliiah?

c God pitieth oftimes the wicked for the godlies sake, and causeth Eliiah to meete with Obadiah, that the benefit might be knowen to be granted for Gods children sake.

8 And he answered him, Yea, go tell thy lord, Beholde, Eliiah is here.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my Lorde hath not sent to seeke thee: and when they sayde, He is not here, he tooke an oth of the kingdome & nation, if they had not founde thee.

11 And nowe thou sayest, Goe, tell thy lord, Beholde, Eliiah is here.

12 And when I am gone from thee, the Spirit of the Lord shall carry thee into some place that I do not know: so when I come and tell Ahab, if he can not finde thee, then will he kill me: but I thy seruant d feare the Lord from my youth.

d I am none of the wicked persecuters, that thou shouldest procure vnto me such displeasure, but serue God and fauour his children.

13 Was it not told my lord, what I did when Iezebel slewe the Prophets of the Lorde, howe I hid an hundreth men of the Lords Prophets by fifties in a caue, & fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Beholde,

Behold, Eliah is here, that he may slay me.
15 And Eliah saide, As the Lorde of hostes liueth, before whom I stand, I will surely shewe e my selfe vnto him this day.
16 ¶ So Obadiah went to meete Ahab, & tolde him: & Ahab went to meete Eliah.
17 And when Ahab sawe Eliah, Ahab saide vnto him, Art thou he that troubleth Israel?
18 And he answered, I haue not troubled Israel, but f thou, and thy fathers house, in that yee haue forsaken the commaundements of the Lorde, and thou hast followed Baalim.
19 Nowe therefore send, and gather to me all Israel vnto mount Carmel, and the prophets of Baal foure hundreth & fiftie, and the prophets of the groues foure hundreth, which eate at Iezebels table.
20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.
21 And Eliah came vnto all the people, and said, How long g halt ye betweene two opinions? If the Lord be God, follow him: but if Baal be he, then goe after him. And the people answered him not a word.
22 Then saide Eliah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundreth and fiftie men.
23 Let them therefore giue vs two bullocks, and let him chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.
24 Then call yee on the name of your god, and I will call on the name of the Lord: and then the God that answereth h by fire, let him be God. And all the people answered, and said, It is well spoken.
25 And Eliah saide vnto the prophets of Baal, Chuse you a bullocke, and prepare him first (for yee are many) and call on the name of your gods, but put no fire vnder.
26 So they tooke the one bullocke, that was giuen them, & they prepared it, & called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voice, nor any to answere: and they i leapt vpon the altar that was made.
27 And at noone Eliah mocked them, and said, Cry loude: for he is a k god: either he talketh, or pursueth his enemies, or is in his iourney, or it may be that hee sleepeth and must be l awaked.
28 And they cried loude, and cut themselues as their maner was, with knines and launcers till the blood gushed out vpon them.
29 And when midday was passed, and they had prophecied vntill the offering of the euening sacrifice, there was neither voyce, nor one to answere, nor any that regarded.
30 And Eliah saide vnto all the people, Come to me. And all the people came to him. And hee repaired the altar of the Lord that was broken downe.
31 And Eliah tooke twelue stones, according to the number of the tribes of the sonnes of Iaakob, (vnto whom the worde of the Lorde came, saying, * Israel shall be thy name)
32 And with the stones he built an altar in the Name of the Lorde: and he made a ditch rounde about the altar, as great as would conteine two ‡ measures of seede.
33 And hee put the wood in order, and hewed the bullocke in pieces, and laide him on the wood,
34 And said, Fil foure barels with water, and powre it on the burnt offering and on the wood. Againe he said, Doe so againe. And they did so the second time. And hee saide, Doe it the third time. And they did it the third time.
35 And the water ran rounde about the altar: & he m filled the ditch with water also.
36 And when they should offer the euening sacrifice, Eliah the Prophet came, and saide, Lorde God of Abraham, Izhak and of Israel, let it be knowen this day, that thou art the God of Israel, and that I am thy seruant, and that I haue done all these things at thy commandement.
37 Heare me, O Lorde, heare me, and let this people knowe that thou art the Lorde God, and that thou hast turned their heart againe n at the last.
38 Then the fire of the Lorde fell, & consumed the burnt offering, and the wood, and the stones, and the dust, and licked vp the water that was in the ditch.
39 And when all the people saw it, they fell on their faces, and saide, The Lorde is God, the Lord is God.
40 And Eliah saide vnto them, Take the prophets of Baal, let not o a man of them escape. And they tooke them, and Eliah brought them to the brooke Kishon, and slewe them there.
41 ¶ And Eliah saide vnto Ahab, Get thee vp, eate and drinke, for there is a sound of much raine.
42 So Ahab went vp to eate and to drinke, and Eliah went vp to the toppe of Carmel: and hee crouched vnto the earth, and put his face betweene his knees,
43 And said to his seruant, Go vp now and looke toward the way of the Sea. And he went vp, and looked, and saide, There is nothing. Againe he said, Goe againe p seuen times.
44 And at the seuenth time he said, Behold, there ariseth a little cloud out of the sea like a mans hand. Then he saide, Vp, and say vnto Ahab, Make readie thy charet, and get thee downe, that the raine stay thee not.
45 And ‖ in the meane while the heauen was blacke with cloudes and winde, and there was a great raine. Then Ahab went vp and came to Izreel.
46 And the hand of the Lord was on Eliah, and he girded vp his lopnes, and ran q before Ahab till he came to Izreel.

e By my presence I will declare that thou hast tolde him the trueth.

f The true ministers of God ought not onely not to suffer the trueth to be vnjustly slandered, but to reproue boldely the wicked slanderers without respect of person.

g Be constant in religion, and make it not as a thing indifferent whether ye followe God or Baal, or whether ye serue God wholy, or in part, Zeph. 1.5.

h By sending downe fire from heauen to burne the sacrifice.

i As men rauished with some strange spirit.

k You esteeme him as a god.

l He mocketh their beastly madnesse, which thinke that by any instance or sute, the dead & vile idoles can helpe their worshippers in their necessities.

Gene. 32.28. 2 king. 17.34.

‡Eb. Sats, which some thinke conteine about three pottels and a third part a piece.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent that they should haue none occasion to doubt, that he is the onely God.

n Though God suffer his to runne in blindenes and error for a time, yet at length he calleth them home to him by some notorious signe and worke.

o He commanded them that as they were truely perswaded to confesse the onely God: so they would serue him with all their power, and destroy the idolaters his enemies.

p As Gods spirit mooued him to pray, so was he strengthened by the same, that he did not faint, but continued stil till he had obtained. *‖Or, here and there.*

q He was so strengthened with Gods spirit, that he ran faster then the charet was able to run.

CHAP. XIX.

5 Eliah fleeing from Iezebel, is nourished by the Angel of God. 15 Hee is commaunded to anoynt Hazael, Iehu, and Elisha.

Nowe

NOwe Ahab tolde Iezebel all that Eliiah had done, and how he had slaine all the [a] prophets with the sword.

2 Then Iezebel sent a messenger vnto Eliiah, saying, [b] The Gods do so to me and more also, if I make not thy life like one of their liues by to morowe this time.

3 ¶ When hee sawe that, he arose, and went [‖] for his life, and came to Beer-sheba, which is in Iudah, & left his seruant there.

4 But hee went a dayes iourney into the wildernesse, and came and sate downe vnder a iuniper tree, and desired that hee might die, and said, It is now enough: O Lorde, [c] take my soule, for I am no better then my fathers.

5 And as he lay and slept vnder the iuniper tree, beholde nowe, an Angel touched him, and said vnto him, Vp, and eate.

6 And when he looked about, beholde, there was a cake baken on the coales, and a pot of water at his head: so hee did eate and drinke, and returned and slept.

7 And the Angel of the Lorde came againe the second time, and touched him, and said, Vp and eate: for [d] thou hast a great iourney.

8 ¶ Then hee arose, and did eate and drinke, and walked in the strength of that meate fourtie dayes and fourtie nights, vnto Horeb the mount of God.

9 And there hee entred into a caue, and lodged there: and beholde, the Lorde spake to him and said vnto him, What doest thou here, Eliiah?

10 And he answered, I haue [e] bene very ielous for the Lorde God of hostes: for the children of Israel haue forsaken thy couenant, broken downe thine altars, and slaine thy Prophets with the sworde, * and I onely am left, and they seeke my life to take it away.

11 And he said, Come out, and stand vp on the mount before the Lord. And behold, the Lorde went by, and a mighty [f] strong winde rent the mountaines, and brake the rockes before the Lord: but the Lorde was not in the winde: and after the wind, came an earthquake: but the Lord was not in the earthquake:

12 And after the earthquake, came fire: but the Lord was not in the fire: and after the fire, came a still and soft voyce.

13 And when Eliiah heard it, he couered his face with his mantell, and went out, and stoode in the entring in of the caue: and beholde, there came a voyce vnto him, and said, What doest thou here, Eliiah?

14 And he answered, I haue beene very ielous for the Lord God of hostes, [g] because the children of Israel haue forsaken thy couenant, cast downe thine altars, and slaine thy Prophets with the sworde, and I onely am left, and they seeke my life to take it away.

15 And the Lord said vnto him, Goe, returne by the wildernesse vnto Damascus, and when thou commest there, anoynt Hazael King ouer [‖] Aram.

16 And Iehu the sonne of Nimshi shalt thou anoynt King ouer Israel: and Elisha the sonne of Shaphat of Abel Meholah shalt thou anoynt to be Prophet in thy roome.

17 And * him that escapeth from the sword of Hazael, shall Iehu slay: and him that escapeth from the sword of Iehu, shall Elisha slay.

18 Yet will * I leaue seuen thousand in Israel, euen [h] all the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.

19 ¶ So he departed thence, and found Elisha the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelfe: and Eliiah went towards him, and cast his mantell vpon him.

20 And he left the oxen, and ranne after Eliiah, and said, [i] Let me, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Goe, returne: for what haue I done to thee?

21 And whē he went backe againe from him, he tooke a couple of oxen, & slew them and sodde their flesh with the [k] instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Eliiah, and ministred vnto him.

CHAP. XX.

1 *Samaria is besieged.* 13 *The Lord promiseth the victory to Ahab by a Prophet.* 31 *The king of Israel made peace with Ben-hadad, and is reproued therefore by the Prophet.*

THen Ben-hadad the king of [‖] Aram assembled all his armie, and two and thirtie [a] Kings with him, with horses, and charets, and went vp, and besieged [‖] Samaria, and fought against it.

2 And he sent messengers to Ahab king of Israel, into the citie,

3 And said vnto him, Thus saith Ben-hadad, Thy siluer and thy golde is mine: also thy women, and thy faire children are mine.

4 And the king of Israel answered, and saide, My Lord King, according to thy saying, [b] I am thine, and all that I haue.

5 And whē the messengers came againe, they said, Thus commandeth Ben-hadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer me thy siluer and thy golde, and thy women, and thy children,

6 [c] Onely I will send my seruants vnto thee by to morowe this time: and they shall search thine house, and the houses of thy seruants: and whatsoeuer is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the King of Israel sent for all the Elders of the land, and said, Take heede, I pray you, and see how he seeketh mischiefe: for he sent vnto me for my wiues, and for my children, and for my siluer, and for my golde, and I denied him not.

8 And all the elders, and all the people said to him, Hearken [d] not vnto him, nor consent.

9 Wherefore he said vnto [b] messengers of Ben-hadad, Tell my Lorde the King,

All

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a To wit, of Baal.

b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.

‖ *Or, whither his minde led him.*

c So hard a thing it is to bridle our impatiencie in affliction, that the saintes could not ouercome the same.

d He declareth that except God had nourished him miraculously, it had not bene possible for him to haue gone this iourney.

e He complaineth that the more zealous that he shewed himselfe to maintaine Gods glory, the more cruelly was he persecuted. *Rom.* 11.3.

f For the nature of man is not able to come neere vnto God, if he should appeare in his strength and full maiestie, and therefore of his mercie he submitteth himselfe to our capacity.

g We ought not to depend on the multitude in maintaining Gods glory, but because our duetie so requireth, we ought to doe it.

‖ *Or, Syria.*

2.King.9.1.3.
*ecclus.*48.8.

*Rom.*11.4.

h He declareth that wicked dissemblers and idolaters are not his.

i Though this naturall affection is not to be contemned, yet it ought not to moue vs when God calleth vs to serue him.

k He would not stay til wood was brought, so great was his desire to follow his vocation.

‖ *Or, Syria.*

a That is, gouernours and rulers of prouinces.

‖ *Or, Shomeron.*

b I am content to obey and pay tribute.

c He would not accept his answere, except he did out of hand deliuer what soeuer he should aske: for hee sought an occasion, howe to make warre against him.

d They thought it their duetie rather to venter their liues, then to graunt to that thing which was not lawfull, onely to satisfie the lust of a tyrant.

All that thou diddest send for thy seruant at the first time, that I will doe, but this thing I may not doe. And the messengers departed, and brought him an answere.

10 And Ben-hadad sent vnto him, and said, The gods doe so to me and more also, if the e dust of Samaria be enough to all the people that follow mee, for euery man an handfull.

e Much lesse shal there be found any pray that is worth any thing, when they shall be so many.

11 And the king of Israel answered, and saide, Tell him, Let not him that girdeth his harnesse, boast himselfe, as he that f putteth it off.

f Boast not before the victorie be gotten.

12 And when he heard that tidings, as he was with the kings drinking in the pauilions, he said vnto his seruants, ‖ Bring forth your engins, and they set them against the citie.

‖ *Or, put your selues in order.*

13 ¶ And beholde, there came a Prophet vnto Ahab King of Israel, saying, Thus saith the Lord, Hast thou seene all this great multitude? beholde, I will deliuer it into thine hand this day, that thou mayst know, g that I am the Lord.

g Before, God went about with signes and miracles to pull Ahab from his impietie, and nowe againe with wonderfull victories.

14 And Ahab said, By whom? And he said, Thus saith the Lord, By the seruants of the princes of the prouinces. Then said again, Who shall order the battell? And he answered, Thou.

15 ¶ Then he numbred the seruants of the princes of the prouinces, and they were two hundreth, two and thirtie: and after them hee numbred the whole people of all the children of Israel, euen seuen thousand.

16 And they went out at noone: but Ben-hadad did drinke, till he was drunken in the tents, both he, and the kings: for two and thirtie kings helped him.

h That is, young men trained in the seruice of Princes.

17 So the h seruants of the Princes of the prouinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the hoste which followed them.

20 And they slew euery one his ‡enemy: and the ‖ Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on a horse with his i horsemen.

‡ *Ebr. man.*

‖ *Or, Syrians.*

i With them that were appointed for the preseruation of his person.

21 And the king of Israel went out, and smote the horses and charets, and with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the king of Israel, and had saide vnto him, Goe, be of good courage, and consider, and take heede what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee.)

23 ¶ Then the seruants of the King of Aram said vnto him, Their k gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shal ouercome them.

k Thus the wicked blaspheme God in their furie, whom notwithstanding he suffereth not vnpunished.

24 And this doe, take the kings away, euery one out of his place, and place Captaines for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charets, and we will fight against them in the plaine, and doubtlesse we shall ouercome them: and he hearkened vnto their voice, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all l assembled & went against them, and the children of Israel pitched before them, like two little flockes of kids: but the Aramites filled the countrey.

l All they which were in the battell of the former yeere, verse 15.

28 And there came a man of God, and spake vnto the king of Israel, saying, Thus saith the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleyes, therefore will I deliuer all this great multitude into thine hand, and ye shall know that m I am the Lord.

m Who am of like power in the valley, as I am on the hils, and can as well destroy a multitude with fewe, as with many.

29 And they pitched one ouer against the other seuen dayes, & in the seuenth day the battell was ioyned: and the children of Israel slewe of the Aramites an hundreth thousand footmen in one day.

30 But the rest fled to Aphek into the citie: and there fell a wall vpon seuen and twentie thousand men that were left: and Ben-hadad fled into the citie, and came ‡ into a secret chamber.

‡ *Ebr. from chamber to chamber.*

31 ¶ And his seruants sayde vnto him, Beholde nowe, we haue heard say, that the kings of the house of Israel are mercifull kings: we pray thee, let vs put sackecloth about our n lopnes, and ropes about our heads, and goe out to the king of Israel: it may be that he will saue thy life.

n In signe of submission, and that we haue deserued death if he will punish vs with rigour.

32 Then they girded sackecloth about their lopnes, & put ropes about their heads, and came to the king of Israel, and sayd, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he said, Is he yet aliue? he is my brother.

33 Now the men tooke diligent heed ‖ if they could catch any thing of him, and made haste, and sayd, Thy brother o Ben-hadad. And he said, Go bring him. So Ben-hadad came out vnto him, and hee caused him to come vp into the charet.

‖ *Or, and caught it of him.*

o He is aliue.

34 And Ben-hadad sayde vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streetes for thee in p Damascus, as my father did in Samaria. Then sayde Ahab, I will let thee goe with this couenant. So he made a couenant with him, and let him goe.

p Thou shalt appoint in my chief citie what thou wilt, and I will obey thee.

35 ¶ Then a certeine man of the ‖ children of the Prophets said vnto his neighbour by the commandement of the Lord, q Smite me, I pray thee. But the man refused to smite him.

‖ *Or, of the disciples.*

q By this externall signe hee would more liuely touch the kings heart.

36 Then said he vnto him, Because thou hast not obeyed the voice of the Lord, beholde, assoone as thou art departed from me, a Lion shal r slay thee. So when he was departed from him, a Lion found him, and slew him.

r Because thou hast transgressed the commandement of the Lord.

37 Then

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, & waited for the king by the way, and disguised himselfe with ashes vpon his face.

39 And when the king came by, he cried vnto the king, and said, f Thy seruant went into the middes of the battell: and behold, there went a man, and brought vnto me, & said, Keepe this man: if he be lost, and want, thy life shall goe for his life, or els thou shalt pay a talent of siluer.

40 And as thy seruant had here & there to doe, he was gone: and the king of Israel said vnto him, So shall thy iudgement be: thou hast giuen sentence.

41 And he hasted, and tooke the ashes away from his face: and the king of Israel knew him that he was of the Prophets.

42 And he said vnto him, Thus saith the Lord, *Because thou hast let goe out of thine hands a man whome I appointed to die, thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house heauy and in displeasure, and came to ‖ Samaria.

f By this parable he maketh Ahab condemne himselfe, who made a couenant with Gods enemie, & let him escape, whom God had appointed to be slaine.

*Chap. 22. 38.

‖ Or, Shomeron.

CHAP. XXI.

8 Iezebel commandeth to kill Naboth, for the vineyard that he refused to sell to Ahab. 19 Eliiah reproueth Ahab, and he repenteth.

‖ Or, at this time.

AFter these things Naboth the Izreelite had a vineyard in Izreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake vnto Naboth, saying, a Giue me thy vineyard, that I may make me a garden of herbes thereof, because it is neere by mine house: and I will giue thee for it a better vineyard then it is: or if it please thee, I will giue thee the worth of it in money.

a Though Ahabs tyrannie be condemned by the holy Spirit, yet he was not so rigorous that he would take from another man his right without full recompense.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie and in displeasure, because of the worde which Naboth the Izreelite had spoken vnto him. for he had said, I will not giue thee the inheritance of my fathers, and hee b lay vpon his bed and turned his face, and would eate no bread.

b Thus the wicked consider not what is iust and lawfull, but fret inwardly, when they cannot haue their inordinate appetites satisfied.

5 Then Iezebel his wife came to him, and sayde vnto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izreelite, and sayde vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Iezebel his wife sayd vnto him, c Doest thou now gouerne the kingdome of Israel? vp, eate bread, and ‡ bee of good cheere, I will giue thee the vineyard of Naboth the Izreelite.

c As though she said, Thou knowest not what it is to reigne. Command, and intreat not.

‡ Ebr. let thine heart be merry.

8 ¶ So she wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, and to the Nobles that were in his citie dwelling with Naboth.

9 And shee wrote in the letters, saying, Proclaime a d fast, and set Naboth among the chiefe of the people,

10 And set two wicked men before him, and let them witnesse against him, saying, Thou didst blaspheme God and the King: then carrie him out, and stone him that hee may die.

11 And the e men of his city, euen the Elders and gouernours, which dwelt in his citie, did as Iezebel had sent vnto them: as it was written in the letters, which she had sent vnto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people,

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did ‡ blaspheme God and the King. Then they carried him away out of the city, and stoned him with stones, that he died.

14 Then they sent to Iezebel, saying, Naboth is stoned, and is dead.

15 ¶ And when Iezebel heard that Naboth was stoned, and was dead, Iezebel said to Ahab, f Vp, & take possession of the vineyard of Naboth the Izreelite, which he refused to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he arose to go downe to the vineyard of Naboth the Izreelite, to take possession of it.

17 ¶ And the word of the Lord came vnto Eliiah the Tishbite, saying,

18 Arise, goe downe to meet Ahab king of Israel, which is in Samaria: loe, he is in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore thou shalt say vnto him, Thus saith the Lord, g Hast thou killed, & also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, h In the place where dogges licked the blood of Naboth, shall dogges licke euen thy blood also.

d For then they vsed to enquire of mens faults: for none could fast truely that were notorious sinners.

e Thus the worldlings contrary to Gods commandement, who willeth not to consent to the shedding of innocent blood, obey rather the wicked commandements of Princes, then the iust lawes of God.

‡ Ebr. bliſſe.

f This example of monstrous cruelnie the holy Ghost leaueth to vs, to the intent that we should abhor all tyrannie, and specially in them whome nature and kinde should moue to be pitifull and inclined to mercie.

g Doest thou thinke to haue any aduantage by murthering an innocent?

h This was fulfilled in Ioram his sonne, as 2. King 9. 25, 26.

20 And Ahab said to Eliiah, Hast thou found me, O mine enemie? And he answered, I haue found thee: for thou hast solde thy selfe to worke wickednes in the sight of the Lord.

21 * Behold, I will bring euill vpon thee, and will take away thy posteritie, and will cut off from Ahab him that * pisseth against the wall, & wel him that is * shut vp, & him that is left in Israel,

*Chap. 14. 10.
2. King. 9. 8.
1. Sam. 25. 22.
Chap. 14. 10.

22 And I will make thine house like the house of * Ieroboam the sonne of Nebat, and like the house of * Baasha the sonne of Ahiah, for the prouocation wherewith thou hast prouoked, and made Israel to sinne.

*Chap. 15. 29.
*Chap. 16. 3.

23 And also of Iezebel spake the Lord, saying, * The dogges shall eate Iezebel ‖ by the wall of Izreel.

*2. King. 9. 33, 36.
‖ Or, fortresse, or possession.

24 The dogges shall eate him of Ahabs stocke, that dieth in the citie: and him that dieth in the fields, shall the fowles of the aire eate.

25 (But there was none like Ahab, who did sell himselfe, to worke wickednes in the sight of the Lorde, whom Iezebel his wife prouoked.

26 For he did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lord cast out before the children of Israel.)

27 Now whē Ahab heard those words, he rent his clothes, and put sackcloth vpon ‡ him and fasted, and lay in sackecloth, and went k softly.

28 And the worde of the Lorde came to Elnah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me? because he submitteth himselfe before me, I will not bring the euill in his dayes, but in his sonnes dayes will I bring euill vpon his house.

CHAP. XXII.

1 Iehoshaphat and Ahab fight against the king of Syria. 5 Michaiah sheweth the king what shall be the successe of their enterprise. 24 Zidkiiah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succeedeth. 41 The reigne of Iehoshaphat, 50 And Ioram his sonne.

AND a they continued three yeres without warre betweene Aram and Israel.

2 And in the third yeere did Iehoshaphat the King of Iudah b come downe to the King of Israel.

3 (Then the king of Israel said vnto his seruants, Know ye not that c Ramoth Gilead was ours? and we stay, and take it not out of the hand of the king of Aram.)

4 And he saide vnto Iehoshaphat, Wilt thou go with me to battel against Ramoth Gilead? And Iehoshaphat saide vnto the King of Israel, d I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehoshaphat said vnto the king of Israel, e Aske counsell, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the prophets vpon a foure hundreth men, and said vnto them, Shal I go against Ramoth Gilead to battel, or shal I let it alone? And they said, Goe vp: for the Lord shall deliuer it into the hands of the King.

7 And Iehoshaphat saide, Is there here neuer a Prophet of the g Lorde more, that we might inquire of him?

8 And the king of Israel saide vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whom we may aske counsell of the Lord, but I h hate him: for he doeth not prophecie good vnto me, but euill. And Iehoshaphat saide, Let not the king say so.

9 Then the king of Israel called an i Eunuch, and saide, Call quickely Michaiah the sonne of Imlah.

10 And the king of Israel and Iehoshaphat the King of Iudah sate either of them on his throne in their k apparell in the void place at the entring in of the gate of Samaria, and all the prophets prophecied before them.

11 And Zidkiiah l sonne of Chenaanah made him hornes of yron, & said, Thus saieth the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

12 And all the prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shal deliuer it vnto the Kings hand.

13 ¶ And the messenger that was gone to call Michaiah, spake vnto him, saying, Behold nowe, the wordes of the Prophets declare good vnto the king with m one ‡ accorde: let thy worde therefore, I pray thee, be like the worde of one of them, and speake thou good.

14 And Michaiah saide, As the Lord liueth, whatsoeuer the Lorde saieth vnto me, that will I speake.

15 ¶ So he came to the king, & the king saide vnto him, Michaiah, shall we goe against Ramoth Gilead to battel, or shal we leaue off? and he answered him, n Goe vp, and prosper: and the Lord shal deliuer it into the hand of the king.

16 And the king said vnto him, How oft shal I charge thee that thou tel me nothing but that which is true in the Name of the Lord?

17 Then he said, I saw all Israel scattered vpon the mountaines, as sheepe that had no shepheard. And the Lorde saide, o These haue no master, let euery man returne vnto his house in peace.

18 (And the king of Israel said vnto Iehoshaphat, Did I not tell thee, p he would prophecie no good vnto me, but euill?)

19 Againe he saide, Heare thou therefore the word of the Lord. I saw the Lord sit on his throne, and al the p host of heauen stood about him on his right hand, and on his left hand.

20 And the Lord said, Who shall ‖ entise Ahab that he may goe and fall at Ramoth Gilead? And one saide on this maner, and another said on that maner.

21 Then there came foorth a spirite, and q stoode before the Lord, and said, I will entise him. And the Lorde saide vnto him, Wherewith?

22 And he said, I will goe out, and be a r false spirite in the mouth of all his prophets. Then he said, Thou shalt intise him, and thou shalt also preuaile: goe forth, and do so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy Prophets, and the Lord hath appointed euill against thee.

24 Then Zidkiiah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke, and saide, * s When went the Spirite of the Lord from me, to speake vnto thee?

25 And Michaiah said, Behold, thou shalt tell lies. *2.Chro.18.23.* t Thus the wicked woulde seeme that none were in the fauour of God, but they, and that God hath giuen his graces to none so much as to them.

i By the wicked counsell of his wife, he became a vile idolater and cruell murtherer, as one that gaue himselfe wholly to serue sinne. ‡ *Ebr. his flesh.* k In token of mourning, or as some reade, barefooted.

l Meaning, in Iorams time, 2. king. 9.26.

2. *Chro.* 18.1,2. a Ben-hadad the king of Syria and Ahab made a peace, which indured three yeeres. b To see and visite him. c The kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not himselfe bound thereby to restore it. d I am ready to ioyne and goe with thee, and all mine is at thy commandement. e Hee seemed that he would not goe to the warre, except God approued it, yet when Michaiah counselled the contrary, he would not obey. f Meaning the false prophets, which were flatterers, and feued for lure, when Iezebel had assembled and kept after the death of those whom Elias slewe. g Iehoshaphat did not acknowledge the false prophets to be Gods ministers, but did contemne them. h Whereby we see that the wicked cannot abide to heare the trueth, but hate the Prophets of God and molest them. i Reade Gen. 37.36.

k In their kingly apparell.

l The true prophets of God were accustomed to vse signes for the confirmation of their doctrine, Isa. 20.2. Iere. 7.2. wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable m This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approue it, be they neuer so vngodly. ‡ *Ebr. mouth.* n He speaketh this in derision, because the king attributed so much to the false prophets, meaning that by experience hee should trie that they were but flatterers. o It is better they returne home, then to be punished and scattered, because they take warre in hand without Gods counsell and approbation. p Meaning, his Angels. ‖ *Or, perswade or deceiue.* q Here we see that though the deuill be euer ready to bring vs to destruction, yet he hath no further power then God giueth him. r I will cause all his prophets to

ſee in that day, when thou ſhalt goe from chamber to chamber to hide thee.

26 And the king of Iſrael ſaide, Take Michaiah, and carie him vnto Amon the gouernour of the citie, and vnto Joaſh the kinges ſonne,

27 And ſay, Thus ſayth the King, Put this man in the priſon houſe, and feede him with t bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah ſaid, If thou returne in peace, the Lorde hath not ſpoken by me. And he ſaid, u Hearken all ye people.

29 So the king of Iſrael and Jehoſhaphat the king of Judah went vp to Ramoth Gilead.

30 And the king of Iſrael ſaid to Jehoſhaphat, I will change mine apparell and will enter into the battell, but put thou on thine apparell. And the king of Iſrael changed himſelfe, and went into the battell.

31 And the king of Aram commaunded his two and thirtie captaines ouer his charets, ſaying, Fight neither with ſmall nor great, ſaue onely againſt the king of Iſrael.

32 And when the captaines of the charets ſawe Jehoſhaphat, they ſaide, Surely it is the king of Iſrael, and they turned to fight againſt him: and Jehoſhaphat x cried.

33 And when the captaines of the charets ſawe that he was not the king of Iſrael, they turned backe from him.

34 Then a certaine man drewe a bowe ‖ vnwittily, and ſmote the king of Iſrael betweene the ioynts ‡ of his brigandine. Wherefore he ſaide vnto his charet man, Turne thine hand and carie me out of the hoſt: for I am hurt.

35 And the battell encreaſed that day, and the y king ſtood ſtil in his charet againſt the Aramites, and died at euen: and the blood ranne out of ẓ wound into the midſt of the charet.

36 And there went a proclamation throwout the z hoſte about the going downe of the ſunne, ſaying, Euery man to his citie, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the King in Samaria.

38 And one waſhed the charet in the poole of Samaria, and the dogs licked vp his blood (and ‖ they waſhed his armour) according * vnto the worde of the Lorde which he ſpake.

39 Concerning the reſt of the actes of Ahab, and all that he did, and the ꝑuoire houſe which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Iſrael?

40 So Ahab ſlept with his fathers, and Ahaziah his ſonne reigned in his ſtead.

41 ¶ * And Jehoſhaphat the ſonne of Aſa beganne to reigne vpon Iudah in the fourth yeere of Ahab king of Iſrael. 2.*Chro*.20.31.

42 Jehoſhaphat was fiue and thirtie yeere olde, when he beganne to reigne, and reigned fiue and twentie yeere in Jeruſalem. And his mothers name was Azubah the daughter of Shilhi.

43 And he walked in all the wayes of Aſa his father, and declined not therefrom, but did that which was right in the eyes of the Lorde. Neuertheleſſe a the hie places were not taken awap: for the people offerd ſtil and burnt incenſe in the hie places.

44 And Jehoſhaphat made peace with the king of Iſrael.

45 Concerning the reſt of the acts of Jehoſhaphat and his worthie deedes that he did, and his battels which he fought, are they not written in the booke of the Chronicles of the Kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Aſa, he put cleane out of the land.

47 There was then no king in Edom: the b deputie was king.

48 Jehoſhaphat made ſhips of c Tharſhiſh to ſaile to d Ophir for golde, but they went not, for the ſhippes were broken at Ezion Gaber.

49 Then ſaid Ahaziah the ſonne of Ahab vnto Jehoſhaphat, Let my ſeruants goe with thy ſeruants in the ſhips. But Jehoſhaphat would not.

50 And Jehoſhaphat did ſleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Jehoram his ſonne reigned in his ſtead.

51 ¶ Ahaziah the ſonne of Ahab began to reigne ouer Iſrael in Samaria, the ſeuentenenth yeere of Jehoſhaphat king of Iudah, and reigned two yeres ouer Iſrael.

52 But he did euill in the ſight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the ſonne of Nebat, which made Iſrael to ſinne.

53 For he ſerued Baal and worſhipped him, and prouoked the Lord God of Iſrael vnto wrath, ‖ according vnto all that his father had done.

t Let him be pined away with hunger, and be fed with a ſmall portion of bread and water.

u That when ye ſhall ſee theſe things come to paſſe, ye may giue God the glory, and know that I am his true Prophet.

x That is, to the Lord for helpe.

‖ *Or, in his ſimplicitie and ignorantly.*

‡ *Ebr. and betweene the brigandine.*

‡ *Ebr. ſicke.*

y To wit, Ahab king of Iſrael.

ẓ *Ebr. the mouth of his wound.*

z Of the Iſraelites.

‖ *Or, the harlots waſhed it.*

* *Chap.* 21.19.

a Meaning, that he was led with an error, thinking that they might ſtill ſacrifice to the Lord in thoſe places, as well as they did before the temple was built.

b In the time of this King, Idumea was ſubiect to Iudah and was gouerned by whom they of Iudah appointed.

c By Tarſhiſh the Scripture meaneth Cilicia and all the ſea called Mediterraneum.

d Ioſephus writeth that Ophir is in India, whether the Egyptians and Arabians traffike for gold.

‖ *Or, in all point as his father did.*

The ſecond booke of the Kings.

THE ARGVMENT.

THis ſecond booke conteineth the actes of the Kings of Iudah and Iſrael: to wit, of Iſrael, from the death of Ahab vnto the laſt King Hoſhea, who was impriſoned by the King of Aſſyria, and his citie Samaria taken, and the ten tribes by the iuſt plague of God for their idolatrie & diſobedience to God, led into captiuitie. And alſo of Iudah, from the reigne of Iehoram ſonne of Iehoſhaphat vnto Zedechia, who for conteining the Lords cõmandement by his Prophets, & neglecting his ſundry admonitiõs by famine & other meanes, was taken by his enemies, ſaw his ſonnes moſt cruelly ſlaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: & alſo by ỹ iuſt vengeance of God for contempt of his word Ieruſalem was deſtroyed, the Temple burnt, and he & all his

his people were led captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his prophets, and embrace his word: and contrarywise, of his plagues toward those common weales which neglect his ministers, and doe not obey his commandements.

CHAP. I.

Ahaziah by a fall falleth sicke and consulteth with Baal-Zebub. 3 He is reproued by Eliiah. 10 The captaines ouer fiftie were sent to Eliiah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Iehoram his brother succeedeth him.

THen Moab rebelled against Israel after the death of Ahab:
2 And Ahaziah fell through the latteſſe windowe in his vpper chamber which was in Samaria, ſo he was ſicke: then he ſent meſſengers, to whom he ſaide, Goe, and inquire of Baal-zebub the god of Ekron, if I ſhall recouer of this my diſeaſe.
3 Then the Angel of the Lord ſaid to Eliiah the Tishbite, Ariſe, and go vp to meete the meſſengers of the king of Samaria, and ſay vnto them, Is it not becauſe there is no God in Israel, that ye goe to enquire of Baal-zebub the god of Ekron?
4 Wherefore thus ſaith the Lord, Thou ſhalt not come downe from the bed on which thou art gone vp, but ſhalt die the death. So Eliiah departed.
5 And the meſſengers returned vnto him, to whom he ſayd, Why are ye now returned?
6 And they answered him, There came a man and met vs, and ſaid vnto vs, Goe & returne vnto the king which ſent you, and ſay vnto him, Thus ſaieth the Lord, Is it not becauſe there is no God in Israel, that thou ſendeſt to enquire of Baal-zebub the god of Ekron? Therefore thou ſhalt not come downe from the bed on which thou art gone vp, but ſhalt die the death.
7 And he ſaid vnto them, What maner man was he which came and met you, and told you theſe words?
8 And they ſayd vnto him, He was an hairie man, and girded with a girdle of leather about his loynes. Then ſaid he, It is Eliiah the Tishbite.
9 Therefore the king ſent vnto him a captaine ouer fiftie with his fiftie. And he went vp vnto him: for behold, he ſate on the top of a mountaine, and he ſayd vnto him, O man of God, the king hath commanded that thou come downe.
10 But Eliiah answered, and ſaid to the captaine ouer the fiftie, If that I be a man of God, let fire come downe from the heauen, and deuour thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.
11 Againe alſo he ſent vnto him another captaine ouer fiftie, with his fiftie. Who ſpake, and ſayd vnto him, O man of God, thus the king commaundeth, Come downe quickly.
12 But Eliiah answered, and ſayde vnto them, If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.
13 And yet againe he ſent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp, and came, & fell on his knees before Eliiah, and beſought him, and ſaid vnto him, O man of God, I pray thee, let my life and the life of theſe thy fiftie ſeruants be precious in thy ſight.
14 Behold, there came fire downe from the heauen & deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy ſight.
15 And the Angel of the Lord ſayde vnto Eliiah, Goe downe with him, bee not afraid of his preſence. So he aroſe, and went downe with him vnto the king.
16 And hee ſayd vnto him, Thus ſaieth the Lorde, Becauſe thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron, (was it not becauſe there was no God in Israel to inquire of his worde?) therefore thou ſhalt not come downe off the bed, on which thou art gone vp, but ſhalt die the death.
17 So he died according to the worde of the Lorde which Eliiah had ſpoken. And Iehoram began to reigne in his ſtead, in the ſecond yeere of Iehoram the ſonne of Iehoſhaphat king of Iudah, becauſe hee had no ſonne.
18 Concerning the reſt of the actes of Ahaziah that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

of this Iehoram, Iehoſhaphat died, and the kingdome of Iudah was confirmed to his ſonne.

a So that he was puniſhed for his idolatrie after two ſortes: for the Moabites, which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his houſe to giue light beneath.
b The Philiſtims which dwelt at Ekron, worſhipped this idole, which ſignifieth the god of flies, thinking, that he could preſerue them from the biting of flies: or els he was ſo called, becauſe flies were ingendred in great abundance of the blood of the ſacrifices that were offered to that idole.
c He ſheweth that idolaters haue not the true God, for els they would ſeeke to none but to him alone.
d Ignorance is the mother of error and idolatrie.
e Some thinke that this is meant of his garments which were rough and made of haire. To wit, Carmel.
f He declareth what power Gods word hath in the mouth of his ſeruants, when they threatned Gods iudgements againſt the wicked.
g He ſpake this in mockerie, and therefore prouoked Gods wrath ſo much the more.
h Meaning, that God would ſhew by effect, whether he was a true prophet or not.
i Which humble my ſelfe before God and his ſeruant.
k That is, ſpare my life and let me not die as the other two.
l Thus the Lord giueth boldneſſe to his, that they feare not the threatnings of tyrants, which otherwiſe of themſelues are afraid to doe Gods meſſage.
m Iehoſhaphat going to battell againſt the Syrians, made his ſonne Iehoram King in the 17. yeere of his reigne: and in the 18. yeere, which was the ſecond yeere of his ſonne Iehoram, the ſonne of Ahab reigned in Israel: and in the 5. yere

CHAP. II.

Eliiah deuideth the waters with his cloke. 11 He is taken vp into heauen. 13 Elisha taketh his cloke and deuideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocke Elisha, are rent in pieces with beares.

AND when the Lord would take vp Eliiah into heauen by a whirlewind, Eliiah went with Elisha from Gilgal.
2 Then Eliiah ſaid to Elisha, Tarry here, I pray thee: for the Lord hath ſent mee to Beth-el. But Elisha ſayd, As the Lord liueth, & as thy ſoule liueth, I will not leaue thee. So they came downe to Beth-el.
3 And the children of the Prophets that were at Beth-el, came out to Elisha, & ſayd vnto him, Knoweſt thou that the Lord will take thy maſter from thine head this day? And he ſaid, Yea, I know it: hold ye your peace.
4 Againe Eliiah ſaid vnto him, Elisha, tarry here, I pray thee: for the Lord hath ſent me to Iericho. But he ſaid, As the Lord liueth, & as thy ſoule liueth, I will not leaue thee. So they came to Iericho.

a Which was that place where the children of Israel were circumciſed after they came ouer Iorden, and had bene fourtie yeeres in the wildernes, as Ioſh. 5. 9.
b So called, becauſe they are begotten as it were anew by the heauenly doctrine.
c That is, from being any more thine head: for to be as the head, is to be the maſter, as to be at the feete, is to be a ſcholler.
d For the Lord had reueiled it vnto him.

5 And the children of the Prophets that were at [c] Iericho, came to Elisha, and sayd vnto him, Knowest thou that the Lord will take thy master from thine head this day? and he sayd, Yea, I know it: hold yee your peace.

6 Moreouer Eliiah sayd vnto him, Tarie, I pray thee, here: for the Lord hath sent me to Iorden. But he sayd, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fiftie men of the sonnes of the Prophets went, and stoode on the other side afarre off, and they two stood by Iorden.

8 Then Eliiah tooke his cloke, & wrapt it together, and smote the [f] waters, and they were deuided hither and thither, and they twaine went ouer on the dry land.

9 Now when they were passed ouer, Eliiah sayde vnto Elisha, Aske what I shall doe for thee before I bee taken from thee. And Elisha sayd, I pray thee, let thy Spirit [g] be double vpon me.

10 And he said, Thou hast asked an hard thing: yet if thou see me when I am taken from thee, thou shalt haue it so: and if not, it shall not be.

11 And as they went walking and talking, beholde, there appeared a charet of fire, and horses of fire, and did separate them twaine. * So Eliiah went vp by a whirlewind into [h] heauen.

12 And Elisha sawe it, and he cried, My father, my father, the charet of Israel, and the horsemen thereof: and he sawe him no more: and he tooke his owne clothes, & rent them in two pieces.

13 ¶ He tooke vp also the cloke of Eliiah that fell from him, and returned, and stoode by the banke of Iorden.

14 After, he tooke the cloke of Eliiah, that fell from him, and smote the waters, and sayde, Where is the Lord God of Eliiah? And so he also, after he had stricken the waters, so that they were deuided this way and that way, went ouer, euen Elisha.

15 And when the children of the Prophets, which were at Iericho, sawe him on the other side, they sayde, [i] The spirite of Eliiah doeth rest on Elisha: and they came to meete him, and fell to the ground before him,

16 And sayd vnto him, Behold nowe, there be with thy seruants fiftie strong men: let them goe, we pray thee, and seeke thy [k] master, if so be the Spirit of the Lord hath taken him vp, & cast him vpon some mountaine, or into some valley. But he said, [l] Ye shall not send.

17 Yet they were instant vpon him, till he was ashamed: wherefore he said, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for he taried at Iericho) and he said vnto them, Did not I say vnto you, Goe not?

19 ¶ And the men of the citie sayde vnto Elisha, Behold, we pray thee: the situation of this citie is pleasant, as thou, my lord, seest, but the water is naught, and the ground ‖ barren.

20 Then he said, Bring me a new cruise, and put salt therein. And they brought it to him.

21 And hee went vnto the spring of the waters, and cast there [m] the salt, and sayde, Thus saieth the Lord, I haue healed this water: death shall no more come thereof, neither barrennesse to the ground.

22 So the waters were healed vntil this day, according to the word of Eliiah which he had spoken.

23 ¶ And hee went vp from thence vnto Beth-el. And as he was going vp the way, little children came out of the citie, and mocked him, and said vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And hee turned backe, and looked on them, and [n] cursed them in the Name of the Lord. And two beares came out of the forest, and tare in pieces two and fourtie children of them.

25 So hee went from thence to mount Carmel, and from thence hee returned to Samaria.

CHAP. III.

1 The reigne of Iehoram. 6 He and Iehosh-phat go to warre against Moab, which rebelled. 13 Elisha reproueth him, 17 And giueth their hoste water. 24 The Moabites are ouercome. 27 Their king sacrificeth his sonne.

NOw Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the [a] eighteenth yeere of Iehoshaphat King of Iudah, and reigned twelue yeeres.

2 And he wrought euil in the sight of the Lord, but not like his father nor like his mother: for he tooke away the image of Baal that his father had made.

3 Neuertheless, hee cleaued vnto [b] the sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then [c] Mesha king of Moab had store of sheepe, and rendred vnto the King of Israel an hundreth thousand lambs, and an hundreth thousand rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and numbred all Israel.

7 And went, and sent to Iehoshaphat king of Iuda, saying, The king of Moab hath rebelled against me: wilt thou go with me to battell against Moab? and he answered, I will goe vp: for [d] I am, as thou art, my people, as thy people, and mine horses as thine horses.

8 Then sayd he, What way shall we goe vp? And he answered, The way of the wildernesse of Edom.

9 ¶ So went the king of Israel and the King of Iudah, & the [e] King of Edom, and when they had compassed the way seuen dayes, they had no water for the hoste, nor for the cattell that ‡ followed them.

10 Therefore the King of Israel sayde, Alas, that the Lorde hath called these three kings, to giue them into the hand of Moab.

11 But

e Not onely at Beth-el, but at Iericho and other places were there prophets, which had scholers, whom they instructed and brought vp in the true feare of God.

f To wit, of Iorden.

g Let thy spirit haue double force in me, because of these dangerous times: or let me haue wise so much as the rest of the Prophets: or thy Spirit being deuided into three partes, let me haue two. *Eccl.* 48. 9. 1. *mac.* 2. 58.

h Thus God hath left a testimonie in all ages (both before the Lawe, in the Lawe, and in the time of the Gospel) of our resurrection,

i The spirit of prophecie is giuen to him, as it was to Eliiah.

k Meaning, Eliiah: for they thought his body had bene cast in some mountaine.

l Because the fact was extraordinarie, they doubted where he was become, but Elisha was assured that he was taken vp to God.

‖ Or, *killeth the vitals.*

m Thus God gaue him powe euen contrary nature, to make that water pro fitable for man vse, which befo was hurtfull.

n Perceiuing their malicious heart against th Lord & his wo he desireth Go to take venge ance of that in rie done vnto him,

a Read the an notation in th 1. Chap. and 1 verse.

b He sacrifice to the golden calues that Ie boam had ma

c This was d after that Dau had made the Moabites trib taries to his su cessors.

d Read 1. K 22. 4.

e Meaning, t viceroy, or L tenant of the King of Iuda read 1. king. 2 47.

‡ *Ebr. that we at their feete.*

f That is, who was his seruant.
g He is able to instruct vs what is Gods will in this point.
h He knewe that this wicked King would haue but vsed his counsell to serue his turne, and therefore he disdained to answere him.
i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie and feare of the present danger.
k God suffereth his word to be declared to the wicked because of the godly that are among them.
l He sang songs to Gods glory, and so stirred vp the Prophets heart to prophecie.
m He will not daily miraculously giue you waters, but your enemies also into your hand.
n Though God bestow his benefites for a time vpon his enemies yet he hath his seasons, when hee will take them away to the intent they might see his vengeance, which is prepared against them.
o Ebr. to gird him selfe with a girdle.
p The sudden ioy of the wicked is but a preparation to their destruction, which is at hand.
q Meaning, they followed them into the townes.
r Which was one of the principal cities of the Moabites, where as they left nothing but the walles.

11 But Iehoshaphat saide, Is there not here a Prophet of the Lord, that we may inquire of the Lorde by him? And one of the king of Israels seruants answered, and saide, Here is Elisha the sonne of Shaphat, which f powred water on the handes of Eliah.

12 Then Iehoshaphat saide, g The word of the Lord is with him. Therefore the king of Edom, and Iehoshaphat, and the king of Edom went downe to him.

13 And Elisha saide vnto the king of Israel, h What haue I to doe with thee? get thee to the prophets of thy father, and to the prophetes of thy mother. And the king of Israel saide vnto him, i Nay: for the Lorde hath called these three kings, to giue them into the hand of Moab.

14 Then Elisha said, As k the Lord of hostes liueth, in whose sight I stand, if it were not, that I regard the presence of Iehoshaphat the king of Iudah, I would not haue looked toward thee, nor seene thee.

15 But nowe bring me a minstrell. And when the minstrell l played, the hand of the Lord came vpon him.

16 And hee saide, Thus saith the Lorde, Make this valley full of ditches.

17 For thus saith the Lord, Ye shal neither see winde nor see raine, yet the valley shall be filled with water, that ye may drinke, both ye and your cattel, and your beastes.

18 But this is a m small thing in the sight of the Lord: for he will giue Moab into your hand.

19 And ye shal smite euery strong towne and euery chiefe citie, and shall fell euery faire tree, and shal stoppe all the fountaines of water, and n marre euery good field with stones.

20 And in the morning when the meate offering was offered, beholde, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the kings were come vp to fight against them, they gathered all that was able o to put on harnesse, and vpwarde, and stoode in their border.

22 And they rose early in the morning, when the Sunne arose vpon the water, and the Moabites sawe the water ouer against them, as red as blood.

23 And they saide, p This is blood: the kings are surely slaine, & one hath smitten another: now therefore, Moab, to the spoile.

24 And when they came to the hoste of Israel, the Israelites arose vp, & smote the Moabites, so that they fled before them, but they q inuaded them, and smote Moab.

25 And they destroyed the cities: and on all the good fielde euery man cast his stone, and filled them, and they stopt all the fountaines of water, & felled all the good trees: onely in r Kir-haraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too soze for him, hee tooke with him seuen hundreth men that drewe the swoorde to breake through vnto the king of Edom: but they could not.

27 Then hee tooke his eldest sonne, that should haue reigned in his steade, and offered him for a burnt offering vpon the wall: so that Israel was soze grieued, and they departed from him, and returned to their countrey.

p Some referre it to the king of Edoms sonne, whō they say, he had take in that skirmish: but rather it seemed to be his owne sonne, whom he offered to his gods to pacifie them, which barbarous cruelty mooued the Israelites hearts of pitie to depart.

CHAP. IIII.

4 God increaseth the oyle to the poore widowe by Elisha. 12 He obteineth for the Shunammite a sonne at Gods hand. 18 Who dying, 32 Heeraiseth him vp againe. 40 Hee maketh sweete the pottage, 42 And multiplieth the loaues.

AND one of the wiues a of the sonnes of the Prophets cried vnto Elisha, saying, Thy seruant mine husband is dead, & thou knowest, that thy seruaunt did b feare the Lorde: and the creditor is come to take vp two sonnes to be his c bondmen.

2 Then Elisha said vnto her, What shall I doe for thee? tell mee, what hast thou at home? And shee saide, Thine handmayde hath nothing at home, saue a d pitcher of oyle.

3 And he saide, Goe, and borow thee vessels abroade of all thy neighbours, emptie vessels, and spare not.

4 And when thou art come in, thou shalt shutte the doore vpon thee and vpon thy sonnes, and powre out into e all those vessels, and set aside those that are full.

5 So she departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessell. And he said vnto her, There are no moe vessels. And the oyle f ceased.

7 Then she came & told the man of God. And hee saide, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the g rest.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eate bread: and as hee passed by, he turned in thither to eate bread.

9 And she said vnto her husband, Behold, I knowe nowe, that this is an holy man of God, that passeth by vs continually.

10 Let vs make h him a little chamber, I pray thee, with walles, and let vs set him there a bed, and a table, and a stoole, and a candlesticke, that hee may turne in thither when he commeth to vs.

11 ¶ And on a day hee came thither and turned into the chamber, and lay therein,

12 And saide to Gehazi his seruant, Call this Shunammite: and when he called her, she stoode before him.

13 Then hee sayde vnto him, Say vnto her nowe, Beholde, thou hast had all this great care for vs, i what shall wee doe for thee? Is there any thing to bee spoken for thee to the King or to the Captaine of the hoste? And she answered, I dwell among mine owne people.

a Reade Chap. 2. 3.
b And therefore fell not into debt by vnthriftines or prodigalitie, but by the hand of the Lord.
c Because I am poore, and not able to pay.
d Thus God suffereth his many times to be brought to extreme necessitie, before he succour them, that afterward they may the more praise his mercie.
e The Prophet declareth hereby vnto her, that God neuer faileth to prouide for his seruants, their wiues, and children, if they trust in him.
f To augment and increase in the vessels.
g God here did not onely prouide for his seruant, that his debts should be paid, and so kept his doctrine and profession without slander, but also for his wife and children.
h Which should be separate from the rest of the house, that he might more commodiously giue himselfe to studie and prayer.
i Thus the seruants of God are not vnthankefull for the benefites they receiue.

of the hoste? And she answered, I k dwell among mine owne people.

14 Againe he sayde, What is then to be done for her? Then Gehazi answered, In deede thee hath l no sonne, and her husband is olde.

15 Then said hee, Call her. And he called her, and she stood in the doore.

16 And he said, *At this time appointed, according to the time of life, thou shalt embrace a sonne. And she sayd, Oh my Lorde, thou man of God, doe not lie vnto thine handmayd.

17 So the woman conceiued, and bare a sonne at that same season, according to the time of life, that Elisha had said vnto her.

18 ¶ And when the childe was growen, it fell on a day, that he went out to his father, and to the reapers.

19 And he said to his father, m Mine head, mine head. Who sayd to his seruant, Beare him to his mother.

20 And hee tooke him and brought him to his mother, and hee sate on her knees till noone, and died.

21 Then shee went vp, and layd him on the bed of the man of God, & shut the doore vpon him, and went out.

22 ¶ Then she called to her husband, and said, Send with mee, I pray thee, one of the yong men and one of the asses: for I will haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou goe to him to day? it is neither n newe Moone nor Sabbath day. And she answered, ‡ All shalbe well.

24 Then she sadled an asse, and sayde to her seruant, Drive, and goe forward: stay not for me to get vp, except I bid thee.

25 ¶ So shee went, and came vnto the man of God to mount Carmel. And when the man of God saw her ‖ ouer against him, he saide to Gehazi his seruant, Beholde, the Shunammite.

26 Runne nowe, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? & is the child in health? And she answered, We are in health.

27 And when shee came to the man of God vnto the mountaine, shee o caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God saide, Let her alone: for her soule is ‡ vexed within her, and the Lord hath hid it from mee, and hath not told it me.

28 Then she said, Did I desire a sonne of my lord? did I not say, Deceiue me not?

29 Then hee saide to Gehazi, Girde thy loines, & take my staffe in thy hand, and goe thy way: p if thou meet any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the childe.

30 And the mother of the childe said, As the Lorde liueth, and as thy soule liueth, I will not leaue thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them, and had layde the staffe vpon the face of the childe, but he neither spake nor heard: wherefore he returned to meete him, and told him, saying, The childe is not waken.

32 ¶ Then came Elisha into the house, and beholde, the childe was dead, and layde vpon his bed.

33 Hee went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and q lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his handes, and stretched himselfe vpon him, and the flesh of the childe waxed warme.

35 And he went from him, and walked vp and downe in the house, and went vp and spred himselfe vpon him: then the child neesed r seuen times, and opened his eyes.

36 Then he called Gehazi, and said, Call this Shunammite. So he called her, which came in vnto him. And hee sayde vnto her, Take thy sonne.

37 And she came, and fel at his feete, and bowed herselfe to the ground, and tooke vp her sonne, and went out.

38 Afterwarde Elisha returned to Gilgal, and a famine was in the s lande, and the children of the Prophets dwelt with him. And hee saide vnto his seruant, Set on the great pot, and seethe the pottage for the children of the Prophets.

39 And one went out into the fielde, to gather herbes, and found, as it were, a wilde vine, and gathered thereof t wilde gourdes his garment full, and came and shred them into the pot of pottage: for they knewe it not.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out, & saide, O thou man of God, u death is in the pot: and they could not eate thereof.

41 Then hee saide, Bring meale. And he cast it into the pot, and saide, Powre out for the people, that they may eate: and there was none euil in the pot.

42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first fruites, euen twentie loaues of barley, and full eares of corne in the huske. And he said, Giue vnto the people, that they may eate.

43 And his seruaunt answered, Howe shoulde I set this before an hundreth men? Hee saide againe, Giue it vnto the people, that they may eate: for thus saith the Lord, They shall eate, and there x shall remaine.

44 So he set it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha refuseth his gifts. 27 Gehazi is striken with leprosie, because he tooke money, and rayment of Naaman.

NOwe was there one Naaman captaine of the hoste of the king of Aram, a great man, and honourable in the sight of his Lord, because that by him the Lorde had a deliuered the Aramites. Hee also was a mightie man and valiant, but a leper.

2 And the Aramites had gone out by bands,

k I am content with that that God hath sent me, & can want nothing that one can doe for an other.

l Which then was a reproch, and therefore he would that his maister should pray to God for her that she might be fruitful.

Gen. 18. 10.

m His head aked sore, and therefore he cried thus.

n For at such times the people were wont to resort to the Prophets for doctrine and consolation.

‡ *Ebr. peace.*

‖ *Or, farre off.*

o In token of humilitie and ioy that she had met with him.

‡ *Ebr. her soule is in bitternesse.*

p Make such speede that nothing may let thee in the way, Luke 10. 4.

q The like did Eliiah to the widowes sonne at Sarephta, 1. Kin. 17. 21. and Saint Paul, Acts 20. 10. signifying that care that ought to be in them, that beare the word of God, and are distributers of the spiritual life.

r Meaning, often times.

s That is, in the land of Israel.

t Which the Apoticaries call coloquintida, and is most vehement and dangerous purging.

u They feared that they were poisoned, because of the bitternes.

x It is not the quãtitie of bread that satisfieth, but the blessing that God giueth.

a Here appeareth that amongst the infidels God hath his, & also that the infidels haue them in reuerence, which doe good to the countrey.

hands, and had taken a little maide of the land of Israel, and she ‡ serued Naamans wife.

3 And shee saide vnto her mistresse, Would God my lord were with the [b] Prophet that is in Samaria, he would soone deliuer him of his leprosie.

4 And [c] hee went in, and told his lord, saying, Thus and thus sayeth the maide that is of the land of Israel.

5 And the king of Aram saide, Goe thy way thither, and I will send a letter vnto the king of Israel. And hee departed, and [d] tooke ‡ with him ten talents of siluer, and sixe thousand pieces of gold, and ten change of raiments,

6 And brought the letter to the King of Israel to this effect, Nowe when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

7 And when the King of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and to giue life, that he doeth send to me, that I should heale a man from his leprosie? Wherefore consider, I pray you, and see howe he seeketh a quarell against me.

8 But when Elisha the man of God had heard that the king of Israel had rent his clothes, he sent vnto the king, saying, [e] Whereforo hast thou rent thy clothes? let him come nowe to me, and he shall knowe, that there is a Prophet in Israel.

9 ¶Then Naaman came with his horses, and with his charets, and stoode at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Goe and wash thee in Iorden seuen times, and thy flesh shal come againe to thee, and thou shalt be cleansed.

11 But Naaman was [f] wroth, ‡ went away, and saide, Beholde, I thought with my selfe, He will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and saide, ‡ Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it? how much rather then when he sayeth to thee, Wash, and be cleane?

14 Then went he downe and * washed himselfe seuen times in Iorden, according to the saying of the man of God: and his flesh came againe, like vnto the flesh of a little childe, and he was cleane.

15 ¶And he turned againe to the man of God, he, and all his company, & came and stood before him, and saide, Beholde, nowe I know that there is no God in all [h] world, but in Israel: nowe therefore, I pray thee, take a ‡ reward of thy seruant.

16 But he saide, As the Lord liueth (before whom I stand) I will not receiue it. And he would haue constrained him to receiue it, [h] but he refused.

17 Moreouer Naaman saide, Shall there not be giuē to thy seruant two mules loade of this earth? for thy seruant will henceforth offer neither burnt sacrifice, nor offering vnto any other god, saue vnto the Lord.

18 Herein the Lorde be [i] mercifull vnto thy seruant, that when my master goeth into [j] house of Rimmon, to worship there, and leaneth on mine hand, and I bowe my selfe in the house of Rimmon: when I doe bow downe, I say, in the house of Rimmon, the Lord bee mercifull vnto thy seruant in this point.

19 Vnto whom he saide, [k] Goe in peace. So hee departed from him about halfe a dayes iourney of ground.

20 And Gehazi the seruant of Elisha the man of God saide, Beholde, my master hath spared this Aramite Naaman, receiuing not those things at his hand that he brought: as the Lord liueth, I wil runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman sawe him running after him, [l] he light downe fro the charet to meete him, and said, Is all well?

22 And he answered, All is well: my master hath sent me, saying, Beholde, there be come to me, euen nowe from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

23 And Naaman saide, Yea, take two talents: and he compelled him, and bound two talents of siluer in two bagges, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when he came to ‖ the towre, he tooke them out of their hands, and laide them in the house, and sent away the men: and they [m] departed.

25 ¶Then he went in, and stoode before his master. And Elisha saide vnto him, Whence commest thou, Gehazi? And he said, Thy seruant went no whither.

26 But he saide vnto him, [n] Went not mine heart with thee when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, [o] and oliues and vineyards, and sheepe, and oxen, and men seruants, and maide seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and [p] to thy seede for euer. And hee went out from his presence a leper white as snowe.

CHAP. VI.

6 Elisha maketh iron to swimme aboue the water. 8 Hee discloseth the king of Syrias counsell to the king of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged and endureth extreme famine.

AND the children of the Prophets saide vnto Elisha, Beholde, we pray thee, the place where we dwell with thee, is too little for vs.

‡ Ebr. she was before.

b Meaning, Elisha.

c That is, Naaman tolde it to the king of Syria.

d To giue this as a present to the Prophet.

‡ Ebr. in his hand.

e The Prophet rebuketh the king because he did not consider that God was true in his promise, and therefore would not leaue his Church destitute of a Prophet, whose prayers he would heare, and to whom other should haue recourse for comfort.

f Mans reason murmureth, when it considereth onely the signes and outward things, and hath not regard to the worde of God, which is here contained.

g This declareth that seruants ought to reuerence and loue their masters as children their fathers, and likewise masters towards their seruants must be affectioned as toward their children.

* Luk. 4. 27.

‡ Ebr. blessing.

h So the Lord commaundeth that they that receiue freely should giue also freely.

i He feeleth his cōscience wounded in being present at idoles seruice, & therefore defireth God to forgiue him, lest others by his example might fall to idolatrie: for as for his owne part he confesseth that he will neuer serue any but the true God.

k The Prophet did not approue his acte, but after the common maner of speach he biddeth him farewell.

l Declaring thereby what honour and affection he bare to the Prophet his master.

‖ Or, fortresse, or secret place.

m Naamans seruants.

n Was not I present with thee in spirit?

o That is, money to bye possessions with: meaning, that it is detestable in the seruants of God to haue couetous mindes.

p To be an example to all such, as by whose couetousnesse Gods word might be slandered.

a Or, a piece of wood fit to build with.

[Or, the axe head.

b God wrought this miraculously to confirme the authority of Elisha, to whom hee had giuen such abundance of his spirit.

c Meaning, that he would lie in ambush & take the Israelites at vnwares.

d The wicked conspire nothing so craftily, but God can reueile it to his seruants, and cause their counsell to be disclosed.

e There is nothing so secret that thou canst goe about, but he knoweth it, & discouereth it vnto his king.

f Though it had beene nothing in mans iudgement to haue taken Elisha, yet the wicked euer doubt, & thinke they are neuer able to prepare power ynough, though it be but against one, or a fewe.

g For he was assured of Gods help, & y millions of Angels caped about the godly to deliuer them. 2. Chron. 32. 7.

h That he may behalde howe thou hast prepared an armie to resceue vs.

i Meaning the Syrians his enemies, which came downe thinking themselues sure of him.

k Thus he did being led by the Spirit of God, & not because hee sought his owne reuengeance, but onely to set foorth the glory of God.

2 Let vs nowe goe to Jorden, that wee may take thence euery man a a beame, and make vs a place to dwell in. And he answered, Goe.

3 And one said, Vouchsafe, I pray thee, to goe with thy seruants: and he answered, I will goe.

4 So he went with them, & when they came to Jorden, they cut downe wood.

5 And as one was felling of a tree, the ||yron fell into the water: then he cryed, and said, Alas master, it was but borowed.

6 And the man of God said, Where fell it? And he shewed him the place. Then hee cut downe a piece of wood, and cast in thither, and he caused the yron to b swimme.

7 Then he saide, Take it vp to thee. And he stretched out his hand, and tooke it.

8 ¶ Then the king of Aram warred against Israel, and tooke counsell with his seruants, and said, In c such and such a place shall be my campe.

9 Therefore the man of God sent vnto the king of Israel, saying, Beware thou go not ouer to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God told him, and warned him of, & d saued himselfe from thence, not once, nor twise.

11 And the heart of ‖ king of Aram was troubled for this thing: therefore he called his seruants, and saide vnto them, Will ye not shewe me, which of vs bewrayeth our counsell to the king of Israel?

12 Then one of his seruants said, None, my lord O King, but Elisha the Prophet that is in Israel, telleth the king of Israel, euen the wordes that thou speakest in thy e priuie chamber.

13 And he sayde, Goe, and espie where he is, that I may send and fetch him. And one tolde him, saying, Beholde, he is in Dothan.

14 ¶ So hee sent thither horses and charets, and a ‖mighty hoste: and they came by night, and compassed the citie.

15 And when the seruant of the man of God arose early to goe out, behold, an hoste compassed the citie with horses and charets. Then his seruant said vnto him, Alas master, howe shall we doe?

16 And he answered, f Feare not: * for they that be with vs, are mo then they that be with them.

17 Then Elisha prayed and said, Lord, I beseech thee, open his eyes, h that he may see. And the Lorde opened the eyes of the seruant, and hee looked, and beholde, the mountayne was full of horses and charets of fire round about Elisha.

18 So i they came downe to him: but Elisha prayed vnto the Lord, and said, Smite this people, I pray thee, with blindnesse. And he smote them with blindnesse, according to the word of Elisha.

19 And Elisha saide vnto them, This is not the way, neither is this the citie: followe me, and I will leade you to the man whom ye seeke. But he k led them to Samaria.

20 And when they were come to Samaria, Elisha saide, Lorde, open their eyes, that they may see. And the Lorde opened their eyes, and they sawe, and beholde, they were in the middes of Samaria.

21 And the king of Israel saide vnto Elisha when he sawe them, ‖ My father, shall I smite them, shall I smite them?

22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sworde, and with thy bowe? but set bread and water before them, that they may eate and drinke and go to their master.

23 And hee made great preparation for them: and when they had eaten and drunken, he sent them away: and they went to their master. So the bands of Aram came no more into the land of Israel.

24 But afterward Ben-hadad king of Aram gathered all his hoste, and went vp, and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it, vntill an asses head was at fourescore pieces of siluer, and p fourth part of a cab of doues dounge at fiue pieces of siluer.

26 And as the king of Israel was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, O king.

27 And he saide, Seeing the Lorde doeth not succour thee, howe shoulde I helpe thee with the o barne, or with the winepresse?

28 Also the king saide vnto her, What aileth thee? And she answered, This woman saide vnto me, Giue thy sonne, that we may eate him to day, and we will eate my sonne to morowe.

29 * So we sodde my sonne, and did eate him: and I saide to her the day after, Giue thy sonne, that we may eate him, but thee hath she hid her sonne.

30 And when the king had heard the wordes of the woman, he rent his clothes, (and as hee went vpon the wall, the people looked, and behold, he had sackcloth ‖within p vpon his flesh)

31 And he said, God doe so to me & more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Nowe Elisha sate in his house, and the Elders sate with him) And the king sent a man before him: but before the messenger came to him, hee saide to the Elders, See yee not howe this q murtherers sonne hath sent to take away mine head? take heede when the messenger commeth, and shut the doore, and handle him roughly at the doore: is not the sound of his masters feete behinde him?

33 While he yet talked with them, behold, the messenger came downe vnto him, and saide, Beholde, this euill commeth of the Lorde: ‖should I attende on the Lorde any longer?

l The wicked vse reuerent and graue words towards ỹ seruants of God, when they thinke to haue any cõmoditie by them, though in their heart they can not abide them.

m For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietnesse, then if they had beene ouercome in battell: for they returned no more at that time to fight against Israel, or in that Kings dayes.

n The Ebrewes write, that they burned it in the siege for lacke of wood.

o Meaning, any kinde of vitaile, as corne and wine, &c. Deu. 28. 53. 57.

[Or, vnder his clothes.

p Thus hypocrites, when they feele Gods iudgements, thinke to please him w outward ceremonies, whom in prosperitie they will not know.

q Meaning Iehoram Ahabs sonne, who killed the Prophets and caused Naboth to be stoned.

r So the wicked fall into a rage and desperation if they finde not sudden remedie against their afflictions.

CHAP. VII.

1. Elisha prophecieth plentie of vitaile and other things to Samaria. 6 The Syrians runne away, and haue no man following them. 17 The prince that would not beleeue the worde of Elisha is troden to death.

Then

THen Elisha saide, Heare ye the word of the Lord: thus saith the Lord, a To morrow this time a measure of fine flour shall be solde for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the king b leaned, answered the man of God, and saide, Though the Lord would make c windowes in the heaue, could this thing come to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not d eate thereof.

3 Nowe there were foure lepers men at the e entring in of the gate: and they said one to another, Why sit we here vntill wee die?

4 If we say, we will enter into the citie, the famine is in the citie, and wee shall d e there: and if we sit here, we die also. Now therefore come, & let vs fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kill vs, wee are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lorde had caused the campe of the Aramites to heare a f noise of charets, and a noise of horses, and a noise of a great armie, so that they said one to another, Behold, the king of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents and their horses, and their asses, euen the campe as it was, and g fled for their liues.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eate and drinke, and caried thence siluer and golde, and rayment, and went and hid it: after they returned, and entred into an other tent, and caried thence also, and went and hid it.

9 Then said one to another, We doe not well: this day is a day of good tidings, and we holde our peace. If we tary till day light, some punishment will come vpon vs. Nowe therefore come, let vs goe, and tell the kings houshold.

10 So they came, and called vnto the porters of the citie, and tolde them, saying, Wee came to the campe of the Aramites, and loe, there was no man there, neither voice of man, but horses tied, and asses tied: and the tents as they were.

11 And the porters cried and declared to the kings house within.

12 Then the king arose in the night, and saide vnto his seruants, h I will shew you nowe, what the Aramites haue done vnto vs. They knowe that wee are affamished, therefore they are gone out of the campe to hide themselues in the field, saying, When they come out of the citie, wee shall catch them aliue, and get into the citie.

13 And one of his seruants answered, and said, Let men take nowe fiue of the horses that remaine and are left in the city (be-

holde, they are euen as all the i multitude of Israel that are left therein: beholde, I say, they are as the multitude of the Israelites that are consumed) and we will send to see.

14 So they tooke two charets of horses, and the king sent after the hoste of the Aramites, saying, Go and see.

15 And they went after them vnto Jorden, and loe, all the way was full of clothes and vessels which the Aramites had cast from them in their haste: and the messengers returned, and tolde the king.

16 Then the people went out and spoyled the campe of the Aramites: so a measure of fine flour was at a shekell, and two measures of barley at a shekell k according to the word of the Lord.

17 And the king gaue the Prince (on whose hand hee leaned) the charge of the gate, and the people l trode vpon him in the gate, and he died, as the man of God had saide, which spake it, when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine flour shalbe at a shekel, to morrowe about this time in the gate of Samaria.

19 But the Prince had answered the man of God, and saide, Though the Lorde woulde make windowes in the heauen, could it come to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he died.

CHAP. VIII.

1 Elisha propheseth vnto the Shunammite the dearth of seuen yeere. 12 He propheseth to Hazael that he shall be king of Syria. 15 He reigneth after Ben-hadad. 16 Jehoram reigneth ouer Judah. 20 Edom falleth from Judah. 25 Ahaziah succeedeth Iehoram.

THen spake Elisha vnto the woman, m whose sonne hee had restored to life, saying, Vp, and goe, thou, and thine houle, and sojourne where thou n canst sojourne: for the Lorde hath called for a famine, and it commeth also vpon the lande seuen yeeres.

2 And the woman arose, & did after the saying of the man of God, and went both she and her houshalde, and sojourned in the land of the Philistims seuen yeres.

3 ¶ And at the seuen yeres end, the woman returned out of the land of the Philistims, and went out o to call vpon the king for her house and for her land.

4 And the king talked with Gehazi the seruant of the man of God, saying, Tell me, I pray thee, all the great actes that Elisha hath done.

5 And as he tolde p the king, how he had restored one dead to life, behold, the woman whose sonne he had raised to life, called vpon the king for her house and for her lande. Then Gehazi said, My lord O king, this is the woman, and this is her sonne, whome Elisha restored to life.

a The godly are euer assured of Gods helpe in their necessities, but the times and houres are onely reuealed by Gods spirit.

b To whom the King gaue the charge and ouersight of things, as verse 17.

c He mocketh at the Prophets wordes, saying, that if God rained downe corne from heauen, yet this coulde not come to passe.

d Thy infidelitie shalbe punished heerein, when thou shalt see this miracle, and yet not be partaker thereof.

e For it was commanded in the Lawe that they should dwell apart, and not among their brethren, Leu. 13. 46

f Thus God needeth no great preparation to destroy the wicked, though they be neuer so many, for he can scatter them with a small noise or shaking of a leafe.

g The wicked neede no greater enemy then their owne conscience to pursue them.

‖ *Or, we shall be punished for our sinne.*

h He mistrusted the Prophets words, and therefore could beleeue nothing, as they which are more politike then godly euer oast more perils then needeth.

i Thereare no more left, but they, or the rest are consumed with the famine as the rest of the people.

‖ *Or, two horses of the charet, which were accustomed to draw in the charet.*

k Which he spake by the mouth of Elisha, verse 1.

l As the people preased out of the gate to runne to the Syrians tents where they had heard was meate, and great spoyle left.

Chap. 4. 35.

a Where thou canst find a commodious place to dwell, where as is plentie.

b That is, to complaine on them which had taken her possessions while she was absent.

c Gods wonderfull prouidence appeareth in this, that he caused the king to be desirous to heare of him, whome before he contemned, and also hereby prepared an entrance to the poore widowes sute.

6 And when the king asked the woman, she tolde him: so the king appointed her an Eunuch, saying, Restore thou all that are hers, and all the d fruites of her landes since the day thee left the land, euen vntill this time.

d The king caused that to be iustly restored which was wrongfully holden from her.

7 ¶ Then Elisha came to Damascus, & Ben-hadad the king of Aram was sicke, and one told him, saying, The man of God is come hither.

8 And the king said vnto Hazael, Take a present in thine hande, and goe meete the man of God, that thou mayest inquire of the Lorde by him, saying, Shall I recouer of this disease?

9 ¶ So Hazael went to meete him, and tooke the present in his hand, and of euery e good thing of Damascus, euen the burden of fourtie camels, and came and stoode before him, and said, Thy sonne Ben-hadad king of Aram hath sent me to thee, saying, Shall I recouer of this disease?

e Of all the chiefest and precious things of the countrey.

10 And Elisha said to him, Goe, and say vnto him, Thou shalt f recouer: howbeit the Lord hath shewed me, that he shall surely die.

f Meaning, that he should recouer of this disease: but he knew that this messenger Hazael should slay him to obteine the kingdome.

11 And he looked vpon him stedfastly till Hazael was ashamed, and the man of God wept.

12 And Hazael saide, Why weepeth my lord? And he answered, Because I know the euill that thou shalt doe vnto the children of Israel: for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sworde, and shalt dash their infants against the stones, and rent in pieces their women with childe.

13 Then Hazael said, What? is thy seruant a dogge, that I should do this great thing? And Elisha answered, The Lorde hath shewed me, that thou shalt be king of Aram.

g That I should be without all humanitie and pitie.

14 ¶ So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, He tolde me that thou shouldest recouer.

15 And on the morrow he tooke a thicke cloth and dipt it in water, and h spread it on his face, and he died: and Hazael reigned in his stead.

h Vnder pretence to refresh or ease him, he stifled him with this cloth.

16 ¶ * Nowe in the fift yeere of Iozam the sonne of Ahab king of Israel, and of Iehoshaphat king of Iudah, i Iehoram the sonne of Iehoshaphat king of Iudah began k to reigne.

2. *Chron.* 21. 4.

i Reade Chap. 1. 17.

k He was confirmed in his kingdome after his fathers death.

17 Hee was two and thirtie yeere olde, when hee began to reigne: and hee reigned eight yeere in Ierusalem.

18 And hee walked in the wayes of the kings of Israel, as did the house of Ahab: for the l daughter of Ahab was his wife, and he did euill in the sight of the Lord.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

1. *Sam.* 7. 13.

19 Yet the Lord would not destroy Iudah, for Dauid his seruants sake, * as hee had promised him to giue him a light and to his children for euer.

20 ¶ In those dayes Edom m rebelled from vnder the hand of Iudah, and made a king ouer themselues.

m Which had bin subiect from Dauids time vntill this time of Iehoram.

21 Therefore Iozam went to Zair, and all his charets with him, and hee arose by night, & smote the Edomites which were about him with the Captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. then n Libnah rebelled at the same time.

n This was a citie in Iudah giuen to the Leuites, Iosh. 21. 13. and after turned from king Iehoram because of his idolatrie. 2. *Chro.* 22. 1.

23 Concerning the rest of the actes of Iozam, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Iozam slept with his Fathers, and was buried with his Fathers in the citie of Dauid. And * Ahaziah his sonne reigned in his stead.

25 ¶ In the twelft yeere of Iozam the sonne of Ahab king of Israel did Ahaziah the sonne of Iehoram king of Iudah begin to reigne.

26 o Two and twentie yeere olde was Ahaziah when he began to reigne, and hee reigned one yeere in Ierusalem, & his mothers name was Athaliah the daughter of Omri king of Israel.

o Which is to be vnderstood, that he was made king, when his father reigned, but after his fathers death hee was confirmed king, when hee was fourtie two yeere olde, as 2. Chro. 22. 2.

27 And hee walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Iozam the sonne of Ahab to warre against Hazael king of Aram in p Ramoth Gilead, and the Aramites smote Iozam.

p Which was a citie in the tribe of Gad beyond Iorden.

29 And king Iozam returned to be healed in q Izreel of the wounds which the Aramites had giuen him at Ramah, when hee fought against Hazael king of Aram. and Ahaziah the sonne of Iehozam king of Iudah went downe to see Iozam the sonne of Ahab in Izreel, because hee was sicke.

q This is a citie belonging to the tribe of Issachar.

CHAP. IX.

6 Iehu is made king of Israel, 24 and killeth Iehoram the king thereof, 27 and Ahaziah, otherwise called Ochozias, the King of Iudah, 33 and causeth Iezebel to be cast downe out of a window, and the dogges did eate her.

THen Elisha the Prophet called one of the children of the Prophets, and saide vnto him, * a Gird thy loines and take this box of oile in thine hande, and get thee to Ramoth Gilead.

1. *Kin.* 19. 16, 17.

a Prepare thy selfe to goe diligently about the businesse: for in those countreys they vsed long garments which they tucked vp, when they went about earnest businesses.

2 And when thou commest thither, looke where is Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe, and make him arise vp from among his brethren, and leade him ‡ to a secret chamber.

‡ *Ebr. from chamber to chamber.*

3 Then take a box of oile, and powre it on his head, and say, Thus saith the Lord, I haue anointed thee for king ouer Israel, then open the doore, and flee without any tarying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And hee saide, I haue a message to thee, O captaine. And Iehu said, Vnto which of all vs? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and hee powred the oile on his head, and saide vnto him, Thus saieth the Lorde God of Israel, I haue b anointed thee for

b This anointing was for Kings, Priestes, and Prophets, which were all figures of Messiah, in whome these three offices were accomplished.

for king ouer the people of the Lord, euen ouer Israel.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophets, & the blood of all the seruants of the Lord * of the hand of Iezebel.

1. *Kin.* 21. 15, 21.

8 For the whole house of Ahab shall be destroyed: and * I will cut off from Ahab him, that maketh water against the wal, as well him that is shut vp, as him that is left in Israel.

2. *King.* 14. 10. *and* 21. 21.

9 And I will make the house of Ahab like the house * of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Ahiah.

1. *King.* 14. 10. *and* 21. 22. 1. *Kin.* 16. 3, 11.

10 And the dogges shall eate Iezebel in the field of Izreel, and there shall be none to burp her. And he opened the dooze, and fled.

11 ¶ Then Iehu came out to the c seruants of his lord. And one sayde vnto him, Is all well? wherefore came this d madde fellow to thee? And he sayd vnto them, Ye know the man, and what his talke was.

c That is, the rest of the armie, whom he called before his brethren, vers. 2.

d In this estimation, the world hath the ministers of God: notwithstanding forasmuch as the world hath euer slandered the children of God, (yea, they called the sonne of God a deceiuer, and said he had the deuill) therefore they ought not to be discouraged. *Chap.* 8. 29.

12 And they sayde, It is false, tell vs it nowe. Then he sayd, Thus and thus spake hee to me, saying, Thus sayth the Lord, I haue anopnted thee for King ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the toppe of the staires, and blewe the trumpet, saying, Iehu is king.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram (Now Ioram kept Ramoth Gilead, he and all Israel because of Hazael king of Aram.

15 And * king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when hee fought with Hazael king of Aram) and Iehu said, If it be your mindes, let no man depart and escape out of the citie, to goe and tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and e Ahaziah king of Iudah was come downe to see Ioram.

e God had thus ordeined, as is read, 2. Chro. 22. 7. that this wicked and idolatrous king who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose meanes he ought to haue been stronger.

17 And the watchman that stood in the towre of Izreel, spied the companie of Iehu as hee came, and sayd, I see a company. And Iehoram sayd, Take a horseman, and send to meete them, that he may say, Is it peace?

18 So there went one on horsebacke to meete him, and sayd, Thus sayth the king, Is it peace? And Iehu sayde, What hast thou to doe with peace? ‖ turne behinde me. And the watchman tolde, saying, The messenger came to them, but hee commeth not againe.

‖ *Or, follow me.*

19 Then hee sent out another on horsebacke, which came to them, and sayd, Thus sayth the king, Is it peace? And Iehu answered, What hast thou to do with peace? turne behinde me.

20 And the watchman tolde, saying, He came to them also, but commeth not againe, and the marching is like the marching of Iehu the sonne of Nimshi: for he marcheth furiously.

f As one that went earnestly about his enterprise.

21 ¶ Then Iehoram sayd, Make ready: and his charet was made ready. And Iehoram king of Israel and Ahaziah king of Iudah went out either of them in his charet against Iehu, and met him in the fielde of Naboth the Izreelite.

22 And when Iehoram sawe Iehu, hee sayd, Is it peace, Iehu? And he answered, What is peace, whiles the whoredomes of thy mother Iezebel, and her witchcraftes are yet in great number?

23 Then Iehoram turned his hand, and fled, and sayd to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bowe in his hand, and smote Iehoram betweene the shoulders, that the arrowe went thorow his heart: and he fell downe in his charet.

25 Then said Iehu to Bidkar a captaine, Take and cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord ‖ laid this burden vpon him,

‖ *Or, spake this prophesie against him.*

26 * Surely I haue seene yesterday the blood of Naboth, & the blood of his h sonnes sayd the Lorde, and I will render it thee in this field, saith the Lord: now therefore take and cast him in the fielde, according to the word of the Lord.

1. *Kings* 21. 29.

h By this place it is euident, that Iezebel caused both Naboth and his sonnes to be put to death, that Ahab might enioy his vineyard more quietly: for else his children might haue claimed possession.

27 But when Ahaziah the king of Iudah saw this, he fled by the way of the garden house: and Iehu pursued after him, and sayd, Smite him also in the charet: and they smote him in the going vp to Gur, which is by Ibleam. And he fled to i Megiddo, and there died.

i After that he was wounded in Samaria he fled to Megiddo, which was a citie of Iudah.

28 And his seruants caried him in a charet to Ierusalem, & buried him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the k eleuenth yeere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

k That is, eleuen whole yeeres: for chap. 8. 25. before, when hee sayd that he began to reigne the twelfth yeere of Ioram, he taketh part of the yeere for the whole.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tired her head, and l looked out at a window.

l Being of an hautie and cruell nature, shee would stil reteine her princely state and dignitie.

31 And as Iehu entred at the gate, shee sayd, Had m Zimri peace, which slewe his master?

m As though she would say, Can any traitour or any that riseth against his superiour, haue good successe? reade 1 kin. 16. 10.

32 And hee lift vp his eyes to the window, and sayd, Who is on my side, who? Then two or three of her ‖ Eunuches looked vnto him.

‖ *Or, chiefe seruants.*

33 And he said, Cast her downe: and they cast her downe, n and hee sprinckled of her blood vpon the wall, and vpon the horses, and he trode her vnder foot.

n This he did by the motion of the Spirite of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants.

34 And when hee was come in, hee did eate and drinke, and sayd, Visit nowe your cursed woman, and burie her: for shee is a o kings daughter.

o To wit, of the king of Zidon, 1. Kings 16. 31.

35 And they went to burp her, but they found no more of her then the skull, and the feet, and the palmes of her hands.

36 Wherefore they came againe and told

him

him. And hee sayde, This is the worde of the Lorde, which he spake ‡ by his seruant Eliah the Tishbite, saying, * In the fielde of Iezreel shall the dogges eate the flesh of Iezebel.

37 And the carkets of Iezebel shalbe as dung vpon the ground in the fielde of Iezreel, so that none shall say, p This is Iezebel.

‡ Hebr. by the hand of.
1. Kin. 21. 23.
p Thus Gods iudgements appeare euen in this world against the that suppresse his word and persecute his seruants.

CHAP. X.

6 Iehu causeth the seuentie sonnes of Ahab to be slaine, 14 and after that fortie and two of Ahaziahs brethren. 25 He killeth also all the Priests of Baal. 35 After his death his sonne reigneth in his stead.

AHab had nowe seuentie a sonnes in Samaria. And Iehu wrote letters, & sent to Samaria vnto the rulers of Iezreel, and to the Elders, and to the bringers vp of Ahabs children, to this effect,

a The Scripture vseth to call them sonnes, which are either children, or nephewes.

2 Nowe when this letter commeth to you, (for yee haue with you your masters sonnes, yee haue with you both charets and horses, and a defenced citie, and armour)

3 Consider therfore which of your masters sonnes is best and most meet, and b set him on his fathers throne, & fight for your masters house.

b He wrote this to prooue them whether they would take his part or no.

4 But they were exceedingly afraid, and sayd, Beholde, two kings could not stand before him, how shall we then stand?

5 And hee that was gouernour of Ahabs house, and hee that ruled the citie, and the Elders, and the bringers vp of the children sent to Iehu, saying, We are thy seruants, and will doe all that thou shalt bid vs: wee will make no king: do what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If ye be mine, and will obey my voyce, c take the heads of the men that are your masters sonnes, and come to me to Iezreel by to morow this time. (Nowe the kings sonnes, euen seuentie persons, were with the great men of the citie, which brought them vp)

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

7 And when p letter came to them, they tooke the kings sonnes, and slew the seuentie persons, and laid their heads in baskets, and sent them vnto him to Iezreel.

8 ¶ Then there came a messenger, and tolde him, saying, They haue brought the heads of the kings sonnes. And he said, Let them lay them on two heapes at the entring in of the gate vntill the morning.

9 And when it was day, hee went out, and stoode and sayd to all the people, Yee be d righteous: behold, I conspired against my master, and slewe him: but who slewe all these?

d Ye cannot iustly condemne me for the kings death, seeing ye haue done the like to his posteritie: for the Lord commanded me, and mooued you to execute this his iudgement.

10 Know now that there shall fall vnto the earth nothing of the worde of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that hee spake ‡ by his seruant * Eliah.

‡ Hebr. by the hand of.
3. Kin. 21. 29.

11 So Iehu slew all that remained of the house of Ahab in Iezreel, and all that were great with him, and his familiars and his e priests, so that he let none of his remaine.

e Meaning, which were the idolatrous priests.

12 ¶ And hee arose, and departed and came to Samaria. And as Iehu was in the way by an house where the shepheards did shere,

13 He met with the brethren of Ahaziah king of Iudah, and sayde, Who are yee? And they answered, Wee are the brethren of Ahaziah, and goe downe to salute the children of the King and the children of the Queene.

14 And he sayd, Take them aliue. And they tooke them aliue, and slew them at the well beside the house where the sheepe are shorne, euen two and fourtie men, and hee f left not one of them.

f Thus Gods vengeance is vpon them that haue any part or familiarity with the wicked.

15 ¶ And when he was departed thence, hee met with Iehonadab the sonne of Rechab comming to meete him, and he g blessed him, and said to him, Is thine heart vpright, as mine heart is toward thine? And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when hee had giuen him his hand, he tooke him vp to him into the charet.

g For he feared God and lamented the wickednesse of those times: therefore Iehu was glad to ioyne with him: of Rechab, read Ierem. 35. 2.

16 And he sayd, Come with me, and see the zeale that I haue for the Lorde: so they made him ride in his charet.

17 And when he came to Samaria, he slewe all that remained vnto Ahab in Samaria, till he had destroyed him, according to the worde of the Lord, which he spake to Eliah.

‖ Or, praised God for him.

18 Then Iehu assembled all the people, and sayd vnto them, Ahab serued h Baal a little, but Iehu shall serue him much more.

h Here Baal is taken for Ashtaroth the idole of the Zidonians, which Iezebel caused to bee worshipped, as it is also so vsed, 1. Kin. 16. 32. and 22. 53.

19 Nowe therefore call vnto mee all the prophets of Baal, all his seruants, and all his priests, and let not a man be lacking: for I haue a great sacrifice for Baal: who soeuer is lacking, he shall not liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

20 And Iehu sayde, ‡ Proclaime a solemne assemblie for Baal. And they proclaimed it.

‡ Hebr. Sanctifie.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 Then hee sayd vnto him that had the charge of the vestrie, Bring forth vestments for all the seruants of Baal. And he brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee sayd vnto the seruants of Baal, Search diligently, and looke, least there be here with you any of the i seruants of the Lord, but the seruants of Baal onely.

i Thus God would haue his seruants preserued, and idolaters destroyed: as in his law he giueth expresse commandement Deut. 13.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed fourescore men without, and sayde, If any of the men whome I haue brought into your hands, escape, ‖ his soule shall bee for his soule.

‖ Or, he shall die for him.

25 And when hee had made an ende of the burnt offering, Iehu sayd to the garde, and to the Captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the swoorde. And the garde,

garde, and the Captaines cast them out, and went vnto the [k] Citie where was the Temple of Baal.

26 And they brought out the images of the Temple of Baal, and burnt them.

27 And they destroyed [p] image of Baal, and threwe downe the house of Baal, and made draughtes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golde calues that were in Beth-el and that were in Dan.

30 ¶ And the Lord said vnto Iehu, Because thou hast diligently executed that which was right in mine eies, & hast done vnto the house of Ahab according to all things that were in mine heart, therefore [l] shall thy sonnes vnto the fourth generation sit on the throne of Israel.

31 But Iehu regarded not to walke in the lawe of the Lorde God of Israel with all his heart: for hee departed not from the sinnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord beganne [q] to lothe Israel, and Hazael smote them in all the coastes of Israel,

33 From Iorden Eastward, euen all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the actes of Iehu, and all that hee did, and all his valiant deedes, are they not written in [p] booke of the Chronicles of the kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And [p] time that Iehu reigned ouer Israel in Samaria, is eight & twentie yere.

CHAP. XI.

1 Athaliah putteth to death all the kings sonnes, except Ioash the sonne of Ahaziah. 4 Ioash is appointed king. 5 Iehoiada causeth Athaliah to be slaine. 17 Hee maketh a couenant betweene God and the people. 18 Baal and his Priests are destroyed.

THen * Athaliah the mother of Ahaziah when shee sawe that her sonne was dead, she arose, and destroyed all the [a] kings seede.

2 But Iehosheba the daughter of king Ioram, and sister to Ahaziah [b] tooke Ioash the sonne of Ahaziah, and stale him from among the kings sonnes that shoulde bee slaine, both him and his nourse, keeping them in the [c] bed chamber, & they hid him from Athaliah, so that he was not slaine.

3 And he was with her hid in the house of the Lord fiue yeere: & Athaliah did reigne ouer the land.

4 ¶ * And the seuenth yeere [d] Iehoiada sent & tooke the captaines ouer hundreths with other captaines, & them of the garde, and caused them to come vnto him into the house of the Lorde, and made a couenant with them, and tooke an othe of them in the house of the Lord, and shewed them the kings sonne.

5 And hee commaunded them, saying, This is it that ye must doe, The third part of [e] you, that commeth on the Sabbath, shall [f] ward toward the kings house.

6 And another third part in the gate of [g] Sur: and another third part in the gate behinde them of the garde: and ye shall keepe watch ‖ in the house of Mallah.

7 And two parts of you, that is, all that [h] goe out on the Sabbath day, shall keepe the watch of the house of the Lorde about the king.

8 And ye shall compasse the king round about euery man with his weapon in his hand, and whosoeuer commeth within the ranges, let him be slaine: be you with the king, as he goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada [p] Priest commaunded, and they tooke euery man his men that entred in to their charge on the [i] Sabbath, with them that went out of it on the Sabbath, and came to Iehoiada the Priest.

10 And the [k] Priest gaue to the captaines of hundreths the speares and the shieldes that were king Dauids, and were in the house of the Lord.

11 And the garde stood euery man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the king.

12 Then hee brought out [l] the kings sonne, and put the crowne vpon him, and gaue him [m] the testimony, & they made him king: also they anointed him, & clapt their hands, and said, God saue the King.

13 ¶ And when Athaliah heard the noise of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, behold, the king stood by a [n] pillar, as the maner was, and the Princes and the Trumpetters by the King, and all the people of the lande reioyced, and blewe with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.

15 But Iehoiada the Priest commaunded the captaines of the hundreths that had the rule of the hoste, and saide vnto them, Haue her ‖ forth of the ranges, and he that [o] followeth her, let him die by the swoorde: for the Priest had saide, Let her not be slaine in the house of the Lord.

16 Then they laid hands on her, and she went by the way, by the which the horses goe to the house of the king, and there was she slaine.

17 And Iehoiada made a couenant betweene the Lorde and the [p] King and the people, that they should be the Lords people: likewise betweene the [q] King and the people.

18 Then all the people of the lande went into the house of Baal, and destroyed it with his altars, & his images brake they downe courageously, and slewe Mattan the priest of Baal before the [r] altars: and the [s] Priest set a garde ouer the house of the Lorde.

19 Then

k Which citie was neere to Samaria.

l Thus God approueth and rewardeth his zeale, in executing Gods iudgement, albeit his wickednesse was afterward punished.

‖ *Or, to cut them off.*

2. *Chron.* 22. 10.

a Meaning, all ye posteritie of Iehoshaphat, to whom the kingdome appertained: thus God vsed ye crueltie of this woman to destroy ye whole familie of Ahab.

b The Lord promised to maintaine the familie of Dauid, & not to quench the light thereof: therefore he moued the heart of Iehosheba to preserue him.

c Where the Priestes did lie.

2. *Chron.* 23. 1, 3.

d The chiefe Priest, Iehoshebas husband.

e Of the Leuites which had charge of the keeping of the Temple and kept watch by course.

f That none should come vpon them, while they were crowning the king.

g Called the East gate of the Temple, 2. Chro. 23. 5.

‖ *Or, that none breake his order.*

h Whose charge is ended.

i Reade verse 5. and 7.

k To wit, Iehoiada.

l That is, Ioash, which had bene kept secret sixe yeeres.

m Meaning, the Lawe of God, which is his chief charge, and whereby onely his throne is established.

n Where the kings place was in the Temple.

‖ *Or, out of the Temple.*

o To take her part.

p That both the king and the people should maintaine the true worship of God, and destroy all idolatrie.

q That he should goueme, & they obey in the feare of God.

r Euen in the place where he had blasphemed God and thought to haue bin holpen by his idole, there God powred his vengeance vpon him.

s To wit, Iehoiada.

19 Then he tooke the captaines of hundreds, and the other Captaines, and the Gard, and all the people of the lande: and they brought the king from the house of the Lorde, and came by the way of the gate of the Gard to the kings house: and hee sate him downe on the throne of the kings.

20 And all the people of the land reioyced, and the citie was in quiet: [t] for they had slaine Athaliah with the sword beside the kings house.

21 Seuen yeere old was Iehoash when he began to reigne.

t Which by her crueltie and persecution had vexed the whole land before.

CHAP. XII.

6 Iehoash maketh prouision for the repairing of the Temple, 16 He staieth the king of Syria by a present from comming against Ierusalem. 20 Hee is killed by two of his seruants.

2. *Chron.* 24.1.

IN * the seuenth yeere of Iehu, Iehoash began to reigne, & reigned fourtie yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lorde all his time that [a] Iehoiada the Priest taught him.

3 But [b] the high places were not taken away: for the people offered yet and burnt incense in the high places.

4 ¶ And Iehoash saide to the Priestes, All the siluer of dedicate things that bee brought to the house of the Lorde, that is, the money of them that are vnder the [c] count, the money that euery man is set at, and all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priestes take it to them, euery man of his acquaintance: and they shall repaire the [d] broken places of the house, wheresoeuer any decay is found.

6 ¶ Yet in the three and twentieth yere of king Iehoash the Priestes had not mended that which was decayed in the temple.

7 Then king Iehoash called for Iehoiada the Priest, and the other Priests, & said vnto them, Why repaire ye not the ruines of the Temple? Nowe therefore [e] receiue no more money of your acquaintance, except ye deliuer it to repaire the ruines of the Temple.

8 So the Priestes consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest, and bored an hole in the lid of it, and set it beside the altar, on the [f] right side, as euery man commeth into the temple of the Lord. And the Priests that kept the ‖ doore, put therein all the money that was brought into the house of the Lord.

10 And when they saw there was much money in the chest, the kings secretarie came vp, and the hie Priest, and put it vp after that they had telde the money that was found in the house of the Lord,

11 And they gaue the money made readie into the hands of them, [g] that vndertooke the worke, and that had the ouersight of the house of the Lorde: and they payed it out to the carpenters, and builders that wrought vpon the house of the Lord,

12 And to the masons & hewers of stone, and to bie timber and hewed stone, to repaire that was decayed in the house of the Lorde, and for all that which was laide out for the reparation of the Temple.

a So long as rulers giue eare to the true ministers of God, they prosper.

b So hard a thing it is for them, that are in authoritie, to be brought to the perfit obedience of God.

c That is, the money of redemption, Exod. 30.12. also the money which the Priests valued the vowes at, Leuit. 27.2. and their free liberalitie.

d For the Temple which was built an hundreth fiftie & fiue yeres before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickednesse of the idolaters.

e He taketh from them ỹ ordering of the money because of their negligence.

f That is, on the Southside.

‖ *Or, vessell.*

g For the king had appointed other which were meete for that purpose, Chap. 22.5.

13 Howbeit there was [h] not made for the house of the Lorde bowles of siluer, instruments of musicke, basins, trumpets, nor any vessels of golde, or vessels of siluer of the money that was brought into the house of the Lord.

14 But they gaue it the workemen, which repayred therewith the house of the Lorde.

15 Moreouer, they reckoned not with the men, into whose hands they deliuered that money to be bestowed on workemen: for they dealt faithfully.

16 The money of the trespasse offering and the money of the sinne offerings was not brought into the house of the Lorde: for it was the Priests.

17 ¶ Then came vp Hazael king of Aram, and fought against Gath and took it, and Hazael set his face to goe vp to Ierusalem.

18 And Iehoash king of Iudah tooke all the [i] hallowed things that Iehoshaphat, and Iehoram, & Ahaziah his fathers kings of Iudah had dedicated, and that hee himselfe had dedicated, and all the golde that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and hee departed from Ierusalem.

19 Concerning the rest of the actes of Ioash, and al that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 ¶ And his seruants arose & wrought treason, and [k] slewe Ioash in the house of [l] Millo, when he came to Silla:

21 Euen ‖ Iozachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him, and hee dyed: and they buried him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his stead.

h For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused these afterward to be made, 2. Chron. 24.14.

i After the death of Iehoiada Ioash fell to idolatrie: therefore God reiecteth him, and stirreth vp his enemie against him, whom he pacified with the treasures of the temple: for God would not be serued with those giftes, seeing the kings heart was wicked.

k Because he had put Zacharie the sonne of Iehoiada to death, 2. Chro. 24.25.

l Reade 2. Sam. 5.9.

‖ *Or, Iozabar.*

CHAP. XIII.

3 Iehoahaz, the sonne of Iehu is deliuered into the hands of the Syrians. 4 Hee prayeth vnto God and is deliuered. 9 Ioash his sonne reigneth in his steade. 20 Elisha dieth. 24 Hazael dieth.

IN the three and twentieth yeere of Ioash the sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and hee reigned seuenteene yeere.

2 And he did euil in ỹ sight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to [a] sinne, and departed not therefrom.

3 And ỹ Lord was angrie with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Benhadad the sonne of Hazael all [b] his dayes.

4 And Iehoahaz besought ỹ Lorde, and the Lord heard him: for he sawe the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gaue Israel a [c] deliuerer, so that they came out from vnder the subiection of the Aramites. And the

a By worshipping the calues which Ieroboam did erect in Israel.

b While Iehoahaz liued.

c To wit, Ioash the sonne of Iehoahaz.

d Safely and without danger.
‡ Ebr. as yesterday, and before yesterday.
e Wherein they did commit their idolatrie, and which the Lord had commanded to be destroyed, Deut. 16 21.
f That is, Hazael, and Ben-hadad his sonne, as verse 3. Reade of Hazael, chap. 8. 12.
g His chiefe purpose is to describe the kingdome of Iudah, and how God performed his promes made to the house of Dauid: but by the way he sheweth how Israel was afflicted and punished for their great idolatrie, who thoughthey had now degenerate, yet God both by sending them sundry Prophets and diuers punishments did call them vnto him againe.
h Thus they vsed to call the Prophets and seruants of God by whom God blessed his people, as chap. 2. 12. meaning that by their praiers they did more prosper their countrey, then by force of armes.
i That is, toward Syria, so that he did not onely prophecie with wordes, but also confirmed him by these signes that he should haue the victory.
k Because he seemed content to haue victorie against the enemies of God for twise or thrise, and had not a zeale to ouercome them continually and destroy them vtterly.

childzen of Israel d dwelt in their tents as ‡ before time.

6 Neuertheless they departed not from the sinnes of the house of Ieroboam which made Israel sinne, but walked in them. euen the e groue also remained still in Samaria.)

7 For he had left of the people to Iehoahaz but fiftie horsemen, & ten charets, and ten thousand footemen, because the king f of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the actes of Iehoahaz, and all that he did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehoahaz slept with his fathers, and they buried him in Samaria, and Ioash his sonne reigned in his stead.

10 ¶ In the seuen and thirtieth yeere of Ioash king g of Iudah began Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, and reigned sixteene yeere,

11 And did euill in the sight of the Lord: for hee departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the acts of Ioash, and all that hee did, and his valiant deedes, and howe he fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioash slept with his fathers, and Ieroboam sate vpon his seate: and Ioash was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sicke of his sickenes wherof he died, Ioash the king of Israel came downe vnto him, and wept vpon his face, and sayde, h Oh my father, my father, the charet of Israel, and the horsemen of the same.

15 Then Elisha saide vnto him, Take a bow and arrowes. And he tooke vnto him bowe and arrowes.

16 And he said to the king of Israel, Put thine hand vpon the bowe. And he put his hand vpon it. And Elisha put his handes vpon the kings handes,

17 And said, Open the windowe i Eastward. And when hee had opened it, Elisha said, Shoote. And he shot. And he saide, Beholde the arrowe of the Lordes deliuerance, and the arrowe of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Againe hee saide, Take the arrowes. And hee tooke them. And hee saide vnto the king of Israel, Smite the ground. And hee smote thrise, and ceased.

19 Then the man of God was k angrie with him, and sayde, Thou shouldest haue smitten fiue or sixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where nowe thou shalt smite Aram but thrise.

20 ¶ So Elisha died, and they buried him. And certaine bands of the Moabites came into the land that yeere.

21 And as they were burying a man, beholde, they sawe the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, * he l reuiued and stoode vpon his feete.

22 ¶ But Hazael king of Aram vexed Israel all the dayes of Iehoahaz.

23 Therefore the Lorde had mercie on them, and pitied them, and had respect vnto them because of his couenant with Abraham, Isaak, and Iaakob, and would not destroy them, neither cast hee them from him as m yet.

24 So Hazael the king of Aram died: and Ben-hadad his sonne reigned in his stead.

25 Therefore Iehoash the sonne of Iehoahaz returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which he had taken awap by warre out of the hande of Iehoahaz his father: for three times did Ioash beate him, and restored the cities vnto Israel.

CHAP. XIIII.

1 Amaziah the king of Iudah putteth to death them that slew his father, 7 And after smiteth Edom. 15 Ioash dieth, and Ieroboam his sonne succeedeth him. 29 And after him reigneth Zechariah.

THe second yeere of Ioash sonne of Iehoahaz king of Israel reigned * Amaziah the sonne of Ioash king of Iudah.

2 Hee was fiue and twentie yeere olde when hee began to reigne, and reigned nine and twentie yeere in Ierusalem, & his mothers name was Iehoaddan of Ierusalem.

3 And he did a vprightly in the sight of the Lord, yet not like Dauid his father, but did according to all that Ioash his father had done.

4 Notwithstanding the hie places were not taken awap: for as yet the people did sacrifice and burnt incense in the hie places.

5 ¶ And when the kingdome was confirmed in his hande, hee slewe his seruants which had * killed the king his father.

6 But the children of those that did slap him, he d slewe not, according vnto that that is written in the booke of the Lawe of Moses, wherein the Lorde commanded, saying, * The fathers shall not bee put to death for the children, nor the children put to death for the fathers: but euery man shall bee put to death for his owne sinne.

7 He slew also of e Edom in the valley of salt ten thousand, and tooke ‖ the citie of Sela by warre, and called the name therof Iokteel vnto this day.

8 ¶ Then Amaziah sent messengers to Iehoash the sonne of Iehoahaz, sonne of Iehu king of Israel, saying, Come, f let vs see one another in the face.

9 Then Iehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the g Cedar that is in Lebanon, saying, Giue thy daughter

Ecclus 48. 14.
l By this miracle, God confirmed the authoritie of Elisha, whose doctrine in his life they contemned, that at this sight they might returne and imbrace the same doctrine.
m That is, vntil their sinnes were come to a full measure, & there was no more hope of amendment.

2. Chron 25. 1.
a In the beginning of his reigne he seemed to haue an outward shewe of godlines, but afterward he became an idolater and worshipped the idoles of the Idumeans.
Chap. 12. 20.
b Because they neither consented nor were partakers with their fathers in that acte.
Deut. 24. 16. ezek. 18. 20.
c For the Idumeans, whome Dauid had brought to subiection, did rebel in the time of Iehoram sonne of Iehoshaphat.
‖ *Or, the towre or rocke, 2. chro. 25. 12.*
d Let vs fight hand to hand and try it by battell, and not destroy one anothers cities.
e By this parable Iehoash compareth himselfe to a Cedar tree, because of his great kingdome ouer ten tribes, and Amaziah to a thistle, because he ruled but ouer two tribes, and the wilde beastes are Iehoashs souldiers that spoiled the cities of Iudah.

daughter to my sonne to wife: and the wild beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proude: f bragge of glorie, and tarie at home, why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

f Bragge of thy victorie, so that thou tarie at home and annoy me not.

11 But Amaziah would not heare: therefore Iehoash king of Israel went vp: and hee and Amaziah king of Iudah sawe one another in the face at Beth-shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Iehoash king of Israel tooke Amaziah king of Iudah, the sonne of Iehoash the sonne of Ahaziah, at Beth-shemesh, and ‖ came to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim to the corner gate, foure hundreth cubites.

‖ Or, brought him.

14 And he tooke all the gold & siluer, and all the vessels that were founde in the house of the Lorde, & in the treasures of the kings house, and the children that were in g hostage, and returned to Samaria.

g That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

15 Concerning the rest of the actes of Iehoash which he did, and his valiant deeds, and howe he fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his stead.

17 ¶ And Amaziah the sonne of Ioash king of Iudah, lined after the death of Iehoash sonne of Iehoahaz king of Israel, fifteene yeere.

18 Concerning the rest of the actes of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

2. Chron. 25. 27.

19 But they * wrought treason against him in Ierusalem, and he fled to h Lachish, but they sent after him to Lachish, and slew him there.

h Which citie Roboam built in Iudah for a fortresse, 2. Chron. 11. 9.

20 And they brought him on horses, and hee was buried at Ierusalem with his fathers in the citie of Dauid.

21 Then all the people of Iudah tooke i Azariah, which was sixteene yeere old, and made him king for his father Amaziah.

i Which is also called Vzziah, 2. Chron. 26. 1.

22 Hee built k Elath, & restored it to Iudah, after that the king slept with his fathers.

k Which is also called Elanon or Eloth.

23 ¶ In the fifteenth yeere of Amaziah the sonne of Ioash king of Iudah, was Ieroboam the sonne of Ioash made king ouer Israel in Samaria, and reigned one and fourtie yeere.

24 And he did euil in the sight of l Lord: for hee departed not from all the ‖ sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

l Because this idolatrie was so vile and almost incredible, that men should forsake the liuing God to worship calues, the worke of mans hands, therefore the Scripture doeth oftentimes repeate it in the reproch of all idolaters.

‖ Ebr. by the hand of.

25 Hee restored the coast of Israel, from the entring of Hamath, vnto the Sea of the wilderuesse, according to the worde of the Lord God of Israel, which he spake by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord sawe the exceeding bitter affliction of Israel, so that there was none m shut vp, nor any left, neither any that could helpe Israel.

m Read 1. King. 14. 10.

27 Yet the Lord ‡ had not decreed to put out the name of Israel from vnder the heauen: therefore hee preserued them by the hand of Ieroboam the sonne of Ioash.

‡ Ebr. had not spoken.

28 Concerning the rest of the acts of Ieroboam, and all that he did, and his valiant deedes, and howe he fought, and how he restored Damascus and n Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

n Which was also called Antiochia of Syria, or Riblah.

29 So Ieroboam slept with his fathers, euen with the kings of Israel, and Zechariah his sonne reigned in his stead.

CHAP. XV.

1 Azariah the king of Iudah becommeth a leper. 5 Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzziah, 32 Iotham, 38 And Ahaz.

In the ‡ seuen & twentieth yeere of Ieroboam king of Israel, beganne Azariah, sonne of Amaziah king of Iudah to reigne.

‡ Ebr. in the twentieth yeere, and seuenth yeere.

2 Sixteene yeere olde was hee, when he was made king, and he reigned two and fiftie yeere in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And hee did a vprightly in the sight of the Lord, according to all that his father Amaziah did.

a So long as he gaue eare to Zachariah the Prophet.

4 But the hie places were not put away: for the people yet offred, and burned incense in the hie places.

5 And the Lord b smote the king: and he was a leper vnto the day of his death, and dwelt in an house apart, and Iotham the kings sonne gouerned the house, and c iudged the people of the land.

b His father and grandfather were slaine by their subiects and seruants, and he, because he would vsurpe the Priests office contrary to Gods ordinance, was smitten immediatly by the hand of God with the leprosie, 2. Chron. 26. 21.

c As viceroy, or deputie to his father.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah, did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria sixe d moneths,

d He was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.

9 And did euil in the sight of the Lorde, as did his fathers: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, and e killed him, and reigned in his stead.

e Zachariah was the last in Israel that had the kingdom by succession, saue one Pekahiah the sonne of Menahem, who reigned but two yeeres.

11 Concerning the rest of the acts of Zachariah, behold, they are written in f booke of the Chronicles of the kings of Israel.

12 This was the * worde of the Lorde, which hee spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine & thirtieth yeere of Vzziah king of Iudah: and hee reigned

the Chap. 10. 30.

the space of a moneth in Samaria.

14 For Menahem ꝑ sonne of Gadi went vp from Tirzah, & came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slew him, & reigned in his stead.

15 Concerning the rest of the actes of Shallum, & the treason which he wrought, behold, they are written in the booke of the Chronicles of the kings of Israel.

16 ¶ Then Menahem destroyed [f] Tiphsah, and all that were therein, & the coastes thereof from Tirzah, because they opened not to him, and he smote it, and ript vp all their women with child.

17 The nine and thirtieth yeere of Azariah king of Iudah, began Menahem ꝑ sonne of Gadi to reigne ouer Israel, & reigned ten yeeres in Samaria.

18 And hee did euill in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Assyria came against the [g] land: & Menahem gaue Pul a thousand [h] talents of siluer, that his hand might be with him, and establish the kingdom in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Assyria fiftie shekels of siluer a piece: so the king of Assyria returned and taried not there in the land.

21 Concerning the rest of the acts of Menahem, and al that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yeere.

24 And hee did euill in the sight of the Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the kings palace with [i] Argob and Arieh, and with him fiftie men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the acts of Pekahiah, and all that hee did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah king of Iudah beganne Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie yeeres.

28 And he did euil in the sight of ꝑ Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the daies of Pekah king of Israel [k] came Tiglath Pileser king of Assyr, and tooke Ion, and Abel, Beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilah, and all the land of Naphtali, and caried them away to Assyr.

30 And Hoshea ꝑ sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, & slew him, and reigned in his stead in the twentieth yere of Iotham the sonne of Vzziah.

31 Concerning the rest of the acts of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ In the second yere of Pekah ꝑ sonne of Remaliah king of Israel began Iotham sonne of ‖ Vzziah king of Iudah to reigne.

33 Fiue and twentie yeere old was hee, when he began to reign, & he reigned sixteen yeere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord: he did according [l] to all that his father Vzziah had done.

35 But the hie places were not put away: for the people yet offred and burnt incense in the hie places: he built the highest gate of the house of the Lord.

36 Concerning the rest of the acts of Iotham, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In [m] those dayes the Lord began to send against Iudah Rezin the King of Aram, and [n] Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz king of Iudah consecrateth his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah succeedeth him.

THe seuententh yere of Pekah the sonne of Remaliah, [a] Ahaz the sonne of Iotham king of Iudah began to reigne.

2 Twentie yeere old was Ahaz, when he began to reigne, and he reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father:

3 But walked in the way of the kings of Israel, yea, and made his sonne to [b] goe through the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also hee offered and burnt incense in the hie places, and on the hils, and vnder euery greene tree.

5 *Then Rezin King of Aram, and Pekah sonne of Remaliah king of Israel came vp to Ierusalem to fight: and they besieged Ahaz, but could not ouercome [c] him.

6 At the same time Rezin king of Aram restored [d] Elath to Aram, and driue the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent [e] messengers to Tiglath Pileser King of Assyr, saying, I am thy seruant and thy sonne: come vp, and deliuer mee out of the hand of the citie and his people for his promise sake made to Dauid.

f Which was a citie of Israel that would not receiue him to be king.

g That is, of Israel.

h In stead of seeking helpe of God, he went about by money to purchase the fauour of this King being an infidel, and therefore God forsooke him, and Pul soone afterward brake promise, destroyed his countrey and led his people away captiue.

i Which were of the same conspiracie.

k For God stirred vp Pul and Tiglath Pileser against Israel for their sinnes, 1. Chron. 5. 26.

2. Chron. 27. 1.

‖ Or, Azariah.

l He sheweth that his vprightnes was not such, but that he had many and great faultes.

m After the death of Iotham.

n Which slew of Iudah in one day fiue score thousand fighting men, 2. Chr. 28. 6. because they had forsaken the true God.

a This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manasseh, saue that God in the end shewed him mercy. Thus we see how vncertaine it is to depend on the dignitie of our fathers.

b That is, offred him to Molech, or made him to passe betweene two fires, as the maner of the Gentiles was, Leuit. 18. 21. deut. 18. 10.

Isa. 7. 1.

c For the Lord preserued the

d Which citie Azariah had taken from the Aramites and fortified it, Chap. 14. 22.

e Contrary to the admonition of the Prophet Isai, Isai 7. 4.

king

king of Aram, and out of the hand of the king of Israel which rise vp against me.

8 And Ahaz tooke the siluer and the gold that was found in the f house of the Lorde, and in the treasures of the kings house, and sent a present vnto the king of Asshur.

9 And the king of Asshur consented vnto him: and the king of Asshur went vp against Damascus, and when he had taken it, hee carried the people away to Kir, and slew Rezin.

10 And king Ahaz went vnto Damascus to meete Tiglath Pileser king of Asshur: And when king Ahaz saw g altar that was at Damascus, hee sent to Vriah the Priest the paterne of the altar, & the fashion of it, and all the workemanship thereof.

11 And Vriah the Priest made an altar z in all points like to that which king Ahaz had sent from Damascus, so did Vriah the Priest against king Ahaz came from Damascus.

12 So when the king was come from Damascus, the king saw the altar: and the king drewe neere to the altar, and offered h thereon.

13 And he burnt his burnt offering, and his meate offering, and powred his drinke offring, and sprinkled the blood of his peace offrings besides the altar,

14 And set it by the brasen altar which was before the Lord, and brought it in farther before the house betweene the altar and the house of the Lord, & set it on the i Northside of the altar.

15 And king Ahaz commaunded Vriah the Priest, and sayd, Vpon the great altar set on fire in the morning the burnt offring, and in the euening the meate offering, and the kings burnt offring & his meat offring, with the burnt offerng of all the people of the land, and their meate offering, and their drinke offrings: and powre thereby all the blood of the burnt offring, and all the blood of the sacrifice, and the k brasen altar shall be for me to inquire of God.

16 And Vriah the Priest did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the bases, and tooke the caldrons from off them, and tooke downe the sea from the brasen oxen that were vnder it, and put it vpon a pauement of stones.

18 And the l varle for the Sabbath (that they had made in the house) and the kings entrie without turned he to the house of the Lord, m because of the king of Asshur.

19 Concerning the rest of the acres of Ahaz, which hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of Dauid, and Hezekiah his sonne reigned in his stead.

f Thus he spared not to spoyle the Temple of God to haue succour of men, & would not once lift his heart toward God to desire his helpe, nor yet heare his Prophets counsell.

g We see that there is no prince so wicked, but he shall find flatterers and false ministers to serue his turne.

h Either offrings for peace or prosperitie, or of thankesgiuing, as Leuit. 3. 1. or els meaning the morning & euening offering, Exod. 29. 38. num. 28. 3. and thus he contemned the meanes and the altar which God had commanded by Salomon, to serue God after his owne fantasie.

i That is, at the right hand, as men went into the Temple.

k Here he establisheth by commandement his owne wicked proceedings, and doeth abolish the commandement and ordinance of God.

l Or, tent, wherein they lay on the Sabbath which had serued their weeke in the Temple, and so departed home.

m Either to flatter the king of Assyria, when he should thus see him change the ordinance of God, or els y the Temple might be a refuge for him if the king should suddenly assaile his house.

CHAP. XVII.

3 *Hoshea king of Israel is taken,* 4 *And he and all his realme brought to the Assyrians,* 18 *For their idolatrie.* 25 *Lions destroy the Assyrians that dwelt in Samaria.* 29 *Euery one worshippeth the God of his nation,* 35 *Contrary to the commaundement of God.*

IN the twelfth yeere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeeres.

2 And he did euil in the sight of the Lord, a but not as the kings of Israel, that were before him.

3 And Shalmaneser king of Asshur came vp against him, & Hoshea became his seruant, and gaue him presents.

4 And the king of Asshur found treason in Hoshea: for hee had sent messengers to So king of Egypt, and brought no present vnto the king of Asshur, b as hee had done yeerely: therefore the king of Asshur shut him vp, and put him in prison.

5 Then the king of Asshur came vp throwout all the land, and went against Samaria, and besieged it three yeeres.

6 ¶ * In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and carried Israel away vnto Asshur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the c Medes.

7 For when the children of Israel d sinned against the Lord their God, which had brought them out of the land of Egypt, frō vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the heathen, whome the Lorde had cast out before the children of Israel, and after the maners of the kings of Israel, which they vsed,

9 And the children of Israel had done secretely things that were not vpright before the Lorde their God, and throughout all their cities had built high places, both from the tower e of the watch, to the defenced citie,

10 And had made them images and groues vpon euery hie hill, and vnder euery greene tree,

11 And there burnt incense in all the hie places, as did the heathen, whom the Lorde had taken away before them, and wrought wicked things to anger the Lord,

12 And serued idoles: whereof the Lord had sayde vnto them, *Ye shall doe no such thing.

13 Notwithstanding the Lorde testified to Israel, and to Iudah ‡ by all the Prophets, and by all the Seers, saying, *Turne from your euil wayes, and keepe my commaundements and my statutes, according to all the lawe, which I commanded your fathers, & which I sent to you by my seruants the Prophets.

14 Neuertheless, they would not obey, * but hardened their necks, like to the necks of their f fathers that did not beleeue in the Lord their God.

15 And they refused his statutes and his conenaunt, that hee made with their fathers, and his testimonies (wherewith he witnessed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whom, the Lorde had charged them,

a Though he inuented no new idolatrie or impietie as others did, yet he soughte for helpe at the Egyptians which God had forbidden.

b For he had paied tribute for the space of eight yeeres.

Chap. 18. 10.

c For at this time the Medes and Persians were subiect to the Assyrians.

d He setteth foorth at length the cause of this great plague and perpetuall captiuitie, to admonish all people and nations to cleaue to the Lord God, and onely worship him for feare of like iudgement.

e Meaning, throughout all their borders.

Deut. 4. 19.

‡ *Ebr. by the hand of.*

Iere. 18. 11. *and* 25. 5. *and* 35. 15.

Deut. 31. 27.

f So that to alledge the authoritie of our fathers or great antiquitie, except we can proue that they were godly, is but to declare that we are the children of the wicked.

them, that they should not doe like them.

16 Finally they left all the commandements of the Lorde their God, and made them molten images, *euen two calues, and made a grone, and worshipped all the e hoste of heauen, and serued Baal.

17 And they made their sonnes and their daughters f passe through the fire, and vsed witchcraft and enchantments, yea, g solde themselues to doe euill in the sight of the Lord, to anger him.

18 Therfore h Lord was exceeding wroth with Israel, & put them out of his sight, & none was left but the tribe of Iudah k only.

19 Yet Iudah kept not the commandements of the Lorde their God, but walked according to the facion of Israel, which they vsed.

20 Therefore the Lord cast off al the seede of Israel, and afflicted them, and deliuered them into the hands of spoylers, vntil he had cast them out of his l sight.

21 m For he cut off Israel from the house of Dauid, and they made Ieroboam the sonne of Nebat king: and Ieroboam drewe Israel awap from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Ieroboam, which he did, and departed not therefrom,

23 Vntill the Lord put Israel awap out of his sight, as he had said ‡ by all his seruants the* Prophets, & caried Israel awap out of their land to Assur vnto this day.

24 And the king of Assur brought folke from Babel, and from n Cuthah, and from Ana, and from Hamath, & from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they o feared not the Lord: therefore the Lord sent lions among them, which slewe them.

26 Wherefore they spake to the king of Assur, saying, The nations which thou hast remooued, and placed in the cities of Samaria, know not the maner of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the maner of the God of the land.

27 Then the king of Assur commaunded, saying, Carp thither one of p Priests, whom ye brought thence, and let him goe and dwell there, and teach them the maner of the God p of the countrey.

28 So one of the Priestes, which they had caried from Samaria, came and dwelt in Beth-el, and taught them howe they should feare the Lord.

29 Howbeit euery nation made their gods, & put them in p houses of the hie places, which p Samaritanes had made, euery nation in their cities, wherein they dwelt.

30 For the men of Babel made q Succoth-Benoth, & the mē of Cuth made Nergal, and p men of Hamath made Asthima.

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lorde, and appointed out Priests out of themselues for the hie places, who prepared for them sacrifices in the houses of the hie places.

33 * They r feared the Lorde, but serued their gods after the maner of the nations whom they caried thence.

34 Vnto this day they doe after the olde maner: they neither feare God, neither doe after their s ordinances, nor after their customes, nor after the Lawe, nor after the commandement, which the Lord commanded the children of Iaakob, * whom he named Israel;

35 And with whom the Lorde had made couenant, & charged them, saying, * Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lorde which brought you out of the lande of Egypt with great power, and a stretched out arme: him feare ye, and worship him, and sacrifice to him.

37 Also keepe ye diligently the statutes and the ordinances, and the Lawe, and the commandement, which he wrote for you, that ye doe them continually, and feare not other gods.

38 And forget not the couenant that I haue made with you, neither feare ye other gods,

39 But feare the Lord your God, and he wil deliuer you out of the hands of al your enemies.

40 Howbeit, they obeyed not, but did after their olde custome.

41 So these t nations feared the Lorde, and serued their images also: so did their children, and their childrens children: as did their fathers, so doe they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the brasen serpent, and destroyeth the idoles, 7 And prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Sanherib.

NOw in* the third yere of Hoshea sonne of Elah king of Israel, Hezekiah the sonne of Ahaz king of Iudah beganne to reigne,

2 He was fiue and twentie yeere olde when he began to reigne, and reigned nine and twentie yeere in Ierusalem. His mothers name also was Abi the daughter of Zachariah.

3 And he did a vprightly in the sight of the Lorde, according to all that Dauid his father had done.

4 He tooke awap the hie places, and brake the images, & cuddowne the grones, and brake in pieces the* brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it; and he called it b Nehushtan.

*Exod.32.8.
1.king.12.28.*
g That is, the sunne, the moone and starres, Deut. 4.19.
h Reade Chap. 16.3.
i Reade of this phrase, 2. King. 21.20,25.
k No whole tribe was left but Iudah: and they of Beniamin & Leui, which remained, were counted with Iudah.
l Out of the land where he shewed the greatest tokens of his presence and fauour.
m That is, God cut off the ten tribes, 1. King. 12.16,20.
‡ *Eb. by the hād of. Iere.* 25.9.
n Of these peoples came the Samaritans, whereof mention is so much made in the Gospel, and with whom the Iewes woulde haue nothing to doe, Iohn 4.9.
o That is, they serued him not: therefore, least they should blaspheme him, as though there were no God, because he chastised the Israelites, he sheweth his mighty power among them by this strange punishment.
p That is, how to worship him: thus the wicked, rather then to lose their commodities, will change to all religions.
q Meaning, that euery countrey serued that idole, which was most esteemed in that place whence they came.

*Ezek.20.39.
Ieph.1.5.*
r That is, they had a certaine knowledge of God, and feared him because of the punishment, but they continued still idolaters, as doe the Papists, which worship both God and idoles: but this is not to feare God, as appeareth verse 34.
s He meaneth this by the Israelites, to whom God had giuen his commandements.
*Gen.32.28.
1.king.18.31.
Iudg.6.10.
Iere.10.2.*

t That is, these strangers, which were sent into Samaria by the Assyrians.

*2.Chr.28.27.
& 29.1.*
a Although they of Iudah were giuen to idolatrie and impietie, as they of Israel were, yet God for his promise sake, was mercifull vnto the throne of Dauid: and yet by his iudgement towarde the other, prouoked them to repentance.
Numb.21.8,9.
b That is, a piece of brasse: thus hee calleth the serpent, by contempt, which notwithstanding was set vp by the worde of God, and miracles were wrought by it: yet when it was abused to idolatrie, this good king destroyed it, not thinking it worthie to be called a serpent, but a piece of brasse.

5 He trusted in the Lord God of Israel: so that after him was none like him among all the Kings of Iudah, neither were there any such before him.

6 For he claue to the Lorde and departed not from him, but kept his commandements, which the Lord had commanded Moses.

7 So the Lorde was with him, and hee prospered in all things, which hee tooke in hand: also he rebelled against the king of Assyrie, and serued him not.

8 He smote the Philistims vnto Azzah, and the coastes thereof, e from the watch towre vnto the defenced citie.

9 ¶ * And in the fourth yeere of king Hezekiah, (which was the seuenth yeere of Hoshea sonne of Elah king of Israel) Shalmaneser king of Assyrie came vp against Samaria, and besieged it.

10 And after three yeeres, they tooke it, euen in the sixt yeere of Hezekiah: that is, * the ninth yeere of Hoshea king of Israel was Samaria taken.

11 Then the king of Assyrie did carie away Israel vnto Assyrie, and put them in Halah, and in Habor, by the riuer of Gozan, and in the cities of the Medes,

12 Because they would not obey the voyce of the Lord their God, but transgressed his couenant: that is, all that Moses the seruant of the Lord had commaunded, and would neither obey nor doe them.

13 ¶ * Moreouer in the fourteenth yeere of king Hezekiah, Sanherib king of Assyrie came vp against all the strong cities of Iudah, and tooke them.

14 Then Hezekiah king of Iudah sent vnto the king of Assyrie to Lachish, saying, d I haue offended: depart from me, and what thou layest vpon me, I will beare it. And the king of Assyrie appointed vnto Hezekiah king of Iudah three hundreth talents of siluer, and thirtie talents of golde.

15 Therefore Hezekiah gaue al the siluer that was founde in the house of the Lorde, and in the treasures of the kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lorde, and the pillars (which the saide Hezekiah king of Iudah had couered ouer) and gaue them to the king of Assyrie.

17 ¶ And the king of Assyrie sent e Tartan and Rab saris, and Rabshakeh from Lachish to king Hezekiah with a great host against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stoode by the conduite of the vpper poole, which is by the path of the fullers fielde,

18 And called to the king. Then came out to them Eliakim the sonne of Hilkiah, which was Steward of the house, & Shebnah the chancheller, and Ioah the sonne of Asaph the ‖ recorder.

19 And Rabshakeh said vnto them, Tell ye Hezekiah, I pray you, Thus sayeth the great King, euen the great king of Assyrie, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue ‡ eloquence, but counsel and strength are for the warre. On whom then doest thou trust, that thou rebellest against me?

21 Loe, thou trustest nowe in this broken staffe of reede, to wit, on g Egypt, on which if a man leane, it will goe into his hand, and pearce it: so is Pharaoh king of Egypt vnto all that trust on him.

22 But if ye say vnto me, We trust in the Lord our God, is not that he whose hie places, and whose altars Hezekiah hath h taken away, and hath said to Iudah and Ierusalem, Ye shall worship before this altar in Ierusalem?

23 Now therefore giue i hostages to my lord the king of Assyrie, and I will giue thee two thousand horses, if thou be able to set riders vpon them.

24 For how canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for charets and horsemen?

25 Am I nowe come vp without the k Lord to this place, to destroy it? the Lord saide to me, Goe vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Shebnah, and Ioah saide vnto Rabshakeh, Speake, I pray thee, to thy seruants in the ‖ Aramites language, for we vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh said vnto them, Hath my master sent me to thy master & to thee to speake these wordes, and not to the men which sit on the wall, that they may eate their owne doung, and drinke ‡ their owne pisse with you?

28 So Rabshakeh stood and cryed with a loude voyce in the Iewes language, and spake, saying, Heare the wordes of the great king, of the king of Assyrie.

29 Thus sayeth the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you ‖ out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this citie shal not be giuen ouer into the hand of the king of Assyrie.

31 Hearken not vnto Hezekiah: for thus saith the king of Assyrie, Make ‡ appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well,

32 Till I come, and bring you to a land like your owne land, euen a land of wheate and wine, a land of bread and vineyards, a land of olines oile, and hony, that ye may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

33 Hath any of the gods of the nations deliuered his lande out of the hand of the king of Assyrie?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? how haue they deliuered Samaria out of mine hand?

35 Who

e Reade Chap. 17.9. *Chap. 17.3.*

Chap. 17.6.

2. Chron. 32.1. Isa. 36.1. ecclus. 48.18, 19.

d As his zeale was before prayed, so his weakenesse is here set foorth that none should glory in himselfe.

e After certaine yeeres when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captaines and armie against him.

‖ *Or, writer of Chronicles, or, secretarie.*

‡ *Ebr. talke of the lippes.*

f Thou thinkest that wordes will serue to perswade thy people, or to moue my master.

g Egypt shall not onely not be able to succour thee, but shall be an hurt vnto thee.

h Thus the idolaters thinke that Gods religion is destroyed when superstition and idolatrie are reformed.

i Meaning, that it was best for him to yeelde to the king of Assyria, because his power was so small, that he had not men to furnish two thousand horses.

k The wicked alwayes in their prosperitie flatter themselues, that God doeth fauour them. Thus he speaketh to feare Hezekiah, that by resisting him, he should resist God.

‖ *Or, Syrians.*

‡ *Ebr. the water of their feete.*

‖ *Or, by his hand.*

‡ *Ebr. blessing, meaning the conditions of peace.*

l He maketh himselfe so sure, that he will not graunt them truce, except they render themselues to him to be ledde away captiues.

35 Who are they among all the gods of the nations, that haue deliuered their lande out of mine hand, that the [m] Lorde shoulde deliuer Ierusalem out of mine hand?

36 But the people helde their peace, and answered not him a worde: for the Kings commandement was, saying, Answere ye him not.

37 Then Eliakim, the sonne of Hilkiah, which was steward of the house, & Shebnah the Chanceller, and Joah the sonne of Asaph ỳ Recorder, came to Hezekiah with their clothes rent, and tolde him the wordes of Rabshakeh.

m This is an execrable blasphemie against the true God, to make him equall with the idoles of other nations: therefore God did most sharply punish it.

CHAP. XIX.

6 God promiseth by Isaiah victorie to Hezekiah.
35 The Angell of the Lord killeth an hundreth and fourescore and fiue thousand men of the Assyrians.
37 Sancherib is killed of his owne sonnes.

2 Ki.37.1. AND * when king Hezekiah heard it, he rent his clothes, and put on sackecloth, and came into the house of the Lord,

2 And sent Eliakim which was ỳ steward of the house, and Shebnah the Chanceller, and the Elders of the Priestes clothed in sackecloth [a] to Isaiah the Prophet, the sonne of Amoz.

3 And they sayd vnto him, Thus sayth Hezekiah, This day is a day of tribulation, and of rebuke and blasphemie: for the children are come to [b] the birth, and there is no strength to bring foorth.

4 If so be the Lorde thy God hath heard all the wordes of Rabshakeh, whome the king of Asshur his master hath sent to raile on the liuing God, and to reproch him with wordes which ỳ Lord thy God hath heard, then lift thou vp thy prayer for the remnant that are left.

5 ¶ So the seruants of king Hezekiah came to Isaiah.

6 And Isaiah saide vnto them, So shall ye say to your maister, Thus saith the Lord, Bee not afraide of the wordes which thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me.

7 Behold, I wil send a blast [d] vpon him, and he shall heare a noise, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the king of Asshur fighting against Libnah: for he had heard that he was departed frō Lachish.

9 [e] He heard also men say of Tirhakah king of ‖ Ethiopia, [f] Behold, he is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiah, saying,

10 Thus shal ye speake to Hezekiah king of Iudah, and say, Let not thy God deceiue thee in whome thou trustest, saying, Ierusalem shall not be deliuered into the hand of the king of Asshur.

11 Behold, thou hast heard what the kings of Asshur haue done to al lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my Fathers haue destroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelasar?

13 Where is the King of Hamath, and the king of Arpad, and the king of the city of Shepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hande of the messengers, and read it: and Hezekiah went vp into the house of the Lorde, and Hezekiah spred it before the [h] Lord.

15 And Hezekiah prayed before the Lord, & said, O Lord God of Israel, which dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 Lord, [k] bowe downe thine eare, and heare: Lord open thine eyes & beholde, and heare the wordes of Sancherib, who hath sent to blaspheme the [l] liuing God.

17 Truely it is, Lorde, that the kings of Asshur haue destroied the nations and their lands,

18 And haue set fire on their gods: for they were no gods; but the worke of mans hands, euen wood and stone: therefore they destroyed them.

19 Nowe therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the [m] kingdomes of the earth may know, that thou, O Lord, art onely God.

20 ¶ Then Isaiah the sonne of Amoz sent to Hezekiah, saying, Thus sayth the Lorde God of Israel, I haue heard that which thou hast prayed me, concerning Sancherib king of Asshur.

21 This is the word that the Lorde hath spoken against him, O [n] virgin daughter of Zion, he hath despised thee, & laughed thee to scorne: O daughter of Ierusalem, he hath shaken his head at thee.

22 Whom hast thou railed on? & whom hast thou blasphemed? and against whome hast thou exalted thy voyce, and lifted vp thine eyes on high? euen [o] against the Holy one of Israel.

23 By thy messengers thou hast railed on the Lord, and said, By the multitude of my charets I am come vp to the top of the mountaines, by the sides of Lebanon, and will cut downe the hie Cedars thereof, and the faire fyre trees thereof, and I will goe into the ‖ lodging of his borders, and into the forest of his ‖ Carmel.

24 I haue digged, and dronke the waters of others, & with the plant of my feet haue I dried all the ‖ floods closed in.

25 Hast thou not heard, howe I haue of olde time made it, and haue formed it long agoe? [q] and should I now bring it, that it shoulde be destroyed, and layed on ruinous heaps, as cities defenced?

26 Whose inhabitants haue small power, and are afraid, and confounded: they are like the grasse of the fielde, and greene herbe or grasse on the house tops, or as corne blasted before it be growen.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy furie against me.

a To heare some new prophesie, and to haue comfort of him.

b The dangers are so great that we can neither auenge this blasphemie, nor helpe our selues, no more then a woman in her trauell.

c Meaning, for Ierusalem, which onely remained of all the cities of Iudah.

d The Lord can with one blast blowe away all the strength of man and turne it into dust.

e That is, Sancherib.

‖ *Or, blacke Moores.*

f For the kings of Ethiopia and Egypt ioyned together against the king of Assyria because of his oppression of other countries.

g The more neere that the wicked are to their destruction, the more they blaspheme.

h Before the arke of the couenant.

i Hee sheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lord by earnest praier.

k Shew by effect that thou wilt not suffer thy name to be blasphemed.

l By this title he discerneth God from all idoles and false gods.

m He sheweth for what end the faithful desire of God to be deliuered: to wit, that he may be glorified by their deliuerance.

n Because as yet Ierusalem had not bene taken by the enemie, therefore he calleth her virgine.

o God counteth that iniurie done to him, and will reuenge it, which is done to any of his Saints.

p Meaning, Ierusalem, which Isaiah calleth the height of his borders, to wit, of Iudah, Isa.37.24.

‖ *Or, pleasant countrey.*

‖ *Or, the waters of cities besieged.*

q He declareth that forasmuch as he is the authour and beginning of his Church, he will neuer suffer it vtterly to be destroyed, as other cities and kingdomes.

r Thus he describeth the wicked, which for a time flourish, and afterward fade and decay like flowers.

28 And because thou ragest against me, and thy tumult is come vp to mine eares, I will put mine [f] hooke in thy nostrels, and my bridle in thy lippes, and will bring thee backe againe the same way thou camest.

29 And this shall be a [g] signe vnto thee, O Hezekiah, Thou shalt eate this yeere such things as growe of themselues, and the next yeere such as growe without sowing, and the third yeere sowe yee and reape, and plant vineyardes, and eate the fruites thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take [u] root downward, and beare fruit vpward.

31 For out of Ierusalem shall goe a remnant, & some that shall escape out of mount Zion: the [x] zeale of the Lord of hostes shall doe this.

32 Wherefore, thus saith the Lorde, concerning the king of Assyria, He shall not enter into this citie, nor shoot an arrow there, nor come before it with shielde, nor cast a mount against it:

33 But he shall returne the way he came, and shall not come into this citie, saith the Lord.

34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 ¶ * And the same night the Angell of the Lorde went out and smote in the campe of Assyria an hundreth foure score and fiue thousand: so when they rose early in the morning, beholde, they were all dead corpses.

36 So Sancherib king of Assyria departed, and went his way, and returned, and dwelt in Niniueh.

37 And as he was in the Temple worshipping Nisroch his god, Adrammelech and Sharezer his sonnes [y] slewe him with the swoorde: and they escaped into the lande of Ararat, and Esarhaddon his sonne reigned in his stead.

CHAP. XX.

1 Hezekiah is sicke, and receiueth the signe of his health. 12 Hee receiueth rewardes of Berodach, 13 Sheweth his treasures, and is reprehended of Isaiah. 21 He dieth, and Manasseh his sonne reigneth in his stead.

A Bout that time* was Hezekiah sicke vnto death: and the Prophet Isaiah the sonne of Amoz came to him, and saide vnto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not liue.

2 Then he turned his face to the [a] wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, howe I haue walked before thee in trueth, and with a [b] perfect heart, and haue done that which is good in thy sight: and Hezekiah [c] wept sore.

4 ¶ And afore Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, & tell Hezekiah the captaine of my people, Thus saith the Lorde God of Dauid thy father, I haue heard thy [d] prayer, & seene thy teares: behold, I haue healed thee, & the third day thou shalt goe vp to the [e] house of the Lord.

6 And I will adde vnto thy dayes fifteen yere, and will deliuer thee and this citie out of the hande of the king of Assyria, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah said, Take a [f] lumpe of drie figges. And they tooke it, and layd it on the boile, and he recouered.

8 ¶ For Hezekiah had said vnto Isaiah, What shall be the signe that the Lorde will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lorde, that the Lorde will doe that he hath spoken, Wilt thou that the shadowe goe forward ten degrees, or * goe backe ten degrees?

10 And Hezekiah answered, It is a light thing for the shadowe to passe forward ten degrees: not so then, but let the shadow [g] go backe ten degrees.

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the [h] diall of Ahaz.

12 ¶ * The same season Berodach Baladan the sonne of Baladan king of Babel, sent letters and a [i] present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, & shewed them all his treasure house, to wit, the siluer and the golde, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his [k] realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto king Hezekiah, and saide vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They be come from a farre countrey, euen from Babel.

15 Then said hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoeuer thy Fathers haue layde vp in store vnto this day, * shall be caried into Babel: nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall proceed out of thee, and which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the king of Babel.

19 Then Hezekiah saide vnto Isaiah, The word of the Lord which thou hast spoken is good: for saide hee, Shall it not be good, if [m] peace and trueth be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deeds, & how he made a poole and a conduit, and brought

f I wil bridle thy rage, and turne thee to and fro, as pleaseth me.

g God did not onely promise him the victorie, but giueth him a signe to confirme his faith.

u The Lord will multiply in great number that smal remnant of Iudah that is escaped.

x The loue that God beareth toward his Church, shall ouercome the counsels and enterprises of men.

Isa.37.36.tob. 1.21.ecclus.48. 24.1.mac.7.41. 2.mac.8.19.

y This was the iust iudgement of God for his blasphemie, that he should be slaine before that idole, whom he preferred to the liuing God, and by them, by whom he ought by nature to haue bene defended.

2 Chro.32.24. Isa.38.1.

a That his mind might not be troubled.

b Meaning, without all hypocrisie.

c Not so much for his owne death as for feare that idolatrie should be restored, which he had destroyed, and to Gods Name be dishonoured.

d Because of his vnfeined repentance and prayer, God turned away his wrath.

e To giue thanks for thy deliuerance.

f He declareth that albeit God can heale without other medicines, yet hee sheweth that he will not haue these inferiour meanes contemned.

Ecclus.48.24.

g Let the Sunne goe so many degrees backe that the houres may be so many the fewer in the Kings diall.

h Which diall was set in the top of the staires that Ahaz had made.

Isa.39.1.

i Mooued with the fauour that God shewed to Hezekiah, and also because he had declared him selfe enemie to Sancherib his enemie, which was now destroyed.

k Being mooued with ambition and vaine glorie, and also because he seemed to reioyce in the friendship of him that was Gods enemie and an infidell.

Chap.24.13.and 25.13.Ierem. 27.19.

l He acknowledgeth Isaiah to be the true Prophet of God, and therefore humbleth himselfe to his word.

m Seeing that God hath shewed me this fauor to grant me quietnesse during my life: for he was afraid lest the enemies should

haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

water

water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: & Manasseh his sonne reigned in his stead.

CHAP. XXI.

3 King Manasseh restoreth idolatrie, 16 And vseth great cruelties, 18 He dieth, and Amon his sonne succeedeth, 23 Who is killed of his owne seruants. 26 After him reigneth Iosiah.

MAnasseh * was twelue yeere olde when he began to reigne, and reigned fiftie and fiue yeere in Ierusalem: his mothers name also was Hephzi-dah.

2 And he did euil in the sight of the Lord after the abominations of the heathen, whō the *Lord had cast out before the children of Israel.

3 For he went backe and built the high places, *which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a grone, as did Ahab king of Israel, and worshipped all the hoste of heauen and serued them.

4 Also he * built altars in the house of the Lord, of the which the Lorde saide, *In Ierusalem will I put my Name.

5 And he built altars for all the hoste of the heauen in the two courtes of the house of the Lord.

6 And he caused his sonnes a to passe thorow the fire, and gaue himselfe to witchcraft and sorcerie, & he vsed them that had familiar spirits and were soothsayers, and did much euill in the sight of the Lorde to anger him.

7 And he set the image of the grone, that he had made, in the house, whereof the Lord had saide to Dauid and to Salomon his sonne, * In this house, and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither wil I make the feete of Israel moue any more out of the land, which I gaue their fathers: so that they will b obserue and doe all that I haue commanded them, and according to all the Law that my seruant Moses commaunded them.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe more wickedly then did the heathen people, whom the Lorde destroyed before the children of Israel.

10 Therefore the Lorde spake by his seruants the Prophets, saying,

11 *Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus saieth the Lorde God of Israel, Behold, I wil bring an euil vpon Ierusalem and Iudah, that who so heareth of it, both his * eares shall c tingle.

13 And I will stretch ouer Ierusalem the line d of Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dish, which he wipeth, and turneth it vpside downe.

14 And I will forsake the e remnant of mine inheritance, and deliuer them into the hand of their enemies, & they shalbe robbed and spoyled of all their aduersaries,

15 Because they haue done euil in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreouer Manasseh shed f innocent blood exceeding much, till he replenished Ierusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the actes of Manasseh, and all that he did, and his sinne that he sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, euen in the garden of Vzza: and Amon his sonne reigned in his stead.

19 ¶ *Amon was two and twentie yere olde, when he began to reigne, and he reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

20 And he did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way, that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And he forsooke the Lord God of his fathers, and walked not in the g way of the Lord.

23 And the seruants of Amon conspired against him, and slew the king in his owne house.

24 And the people of the lande slewe all them that had conspired against King Amon, and the people made Iosiah his sonne king in his stead.

25 Concerning the rest of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?

26 And ‖they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his stead.

CHAP. XXII.

4 Iosiah repaireth the Temple. 8 Helkiah findeth the booke of the Lawe, and causeth it to be presented to Iosiah, 12 Who sendeth to Huldah the Prophetisse to enquire the Lords will.

IOsiah was *eight yeere olde when he began to reigne, and he reigned one and thirtie yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozcath.

2 And he did vprightly in the sight of the Lorde, and a walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

3 ¶ And in the eighteenth yeere of king Iosiah, the king sent Shaphan the sonne of Azaliah the sonne of Meshullam the chancellor, to the house of the Lord, saying,

4 Goe vp to Hilkiah the hie Priest, that he may ‖summe the siluer which is brought into the house of the Lorde, which the keepers of the ‖ b doore haue gathered of the people.

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a Reade Chap. 16.3.

b Therefore seeing they obeyed not the commandement of God, they were iustly cast forth of that land which they had but on condition.

c Meaning, that whosoeuer shall beare of this great plague, shall be astonished.

d As I haue destroyed Samaria and the house of Ahab, so will I destroy Iudah.

e Meaning, Iudah & Beniamin which were only left of the rest of the tribes.

f The Ebrewes write that hee slew Isaiah the Prophet, who was his father in lawe.

g That is, according to his commaundements.

‖ *Or, he buried him, to wit, Iosiah his sonne.*

a His zeale was prophesied of, & his name mentioned by Iaddo the Prophet, more then 300. yeeres before, 1. kin. 13. 2. and being but eight yeere olde, he sought ỹ God of his father Dauid, 2. Chro. 34. 3.

‖ *Or, coine, & ver. 9.*

‖ *Or, vessell.*

b Certeine of the Priests were appointed to this office, as chap. 12. 9.

1. Chro. 33. 1.

Deut. 18. 9.

Chap. 18. 4.

Ierem. 32. 34.

2. Sam. 7. 13.

1. King. 8. 29. & 9. 3. chap. 23. 27.

Ierem. 15. 4.

1. Sam. 3. 11.

c From the time of Ioash for the space of 224. yeres the Temple remained without reparation through the negligence of the priests. This declareth that they that haue a charge, and execute it not, ought to haue it taken from them.

d So God prouided him of faithfull seruants, seeing he went about so zealously to set forth the worke of God.

e This was the copie that Moses left them, as appeareth, 2. Chro. 34. 14: which either by the negligence of the priests had bene lost, or els by the wickednes of idolatrous kings had bene abolished.

‡ *Ebr. melted.*

f Meaning to some Prophet whom God reuealeth his knowledge of things vnto, as Ier. 21. 1. though at other times they inquired the Lord by Vrim and Thummim.

g Or, the house of doctrine, which was neere to the temple, & where the learned assembled to entreat the scriptures, and the doctrine of the Prophets.

h The workes of mans hand here signifie all that man inuenteth beside the worde of God, which are abominable in Gods seruice.

i Meaning, that he did repent, as they that do not repent, are said to harden their heart. Psal. 95. 8.

5 And let them c deliuer it into the hand of them that doe the worke, and haue the ouersight of the house of the Lord: let them giue it to them that worke in the house of the Lorde, to repaire the decayed places of the house:

6 To wit, vnto the artificers and carpenters and masons, and to buy timber, and hewed stone to repaire the house.

7 Howbeit let no reckoning be made with them of the money, that is deliuered into their hand: for they deale d faithfully.

8 And Hilkiah the high Priest said vnto Shaphan the chanceller, I haue found the e booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chanceller came to the king, & brought him worde againe, and saide, Thy seruants haue ‡ gathered the money, that was founde in the house, and haue deliuered it into the handes of them that doe the worke, and haue the ouersight of the house of the Lord.

10 Also Shaphan the chanceller shewed the king, saying, Hilkiah the Priest hath deliuered me a booke. And Shaphan read it before the king.

11 And when ꝑ king had heard ꝑ wordes of the booke of ꝑ Law, he rent his clothes.

12 Therefore the king commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the chanceller, and Asahiah the kings seruant, saying,

13 Goe ye & enquire of the Lord for me, and for the people, and for all Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lorde that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest, and Ahikam, and Achbor, and Shaphan, & Asahiah went vnto Huldah the Prophetesse the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keeper of the wardrobe: (and she dwelt in Ierusalem in the g College) and they communed with her.

15 And she answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lorde, Beholde, I will bring euill vpon this place, and on the inhabitants thereof, euen all the wordes of the booke which the King of Iudah hath read.

17 Because they haue forsaken me, and haue burnt incense vnto other gods, to anger me with all the h works of their handes: my wrath also shall be kindled against this place, and shall not be quenched.

18 But to the king of Iudah, who sent you to enquire of the Lorde, so shall ye say vnto him, Thus saith the Lord God of Israel, the wordes that thou hast heard, shall come to passe.

19 But because thine heart did i melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, and against the inhabitants of the same, to wit, that it should be destroyed and accursed, and hast rent thy clothes, and wept before me, I haue also heard it, saith the Lord.

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

20 Beholde therefore, I will gather thee to thy fathers, and thou shalt be put in thy graue in k peace, and thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the King word againe.

CHAP. XXIII.

2 Iosiah readeth the Law before the people. 3 He maketh a couenant with the Lorde. 4 He putteth downe the idoles, after he had killed their Priestes. 22 He keepeth Passeouer. 24 He destroyeth the coniurers. 29 He was killed in Megiddo, 30 And his sonne Iehoahaz reigneth in his stead. 33 After he was taken, his sonne Iehoiakim was made king.

THen *the King a sent, and there gathered vnto him all the elders of Iudah and of Ierusalem.

*2. Chro. 34. 30.

a Because he saw the great plagues of God that were threatned, hee knewe no more speedie way to auoide them, then to turne to God by repentance, which cannot come but of faith, and faith by hearing of the worde of God.

2 And the king went vp into the house of the Lord, with all the men of Iudah and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people both small and great: and he read in their eares all the wordes of the booke of the couenant, which was found in the house of the Lord.

3 And the King stoode by b the pillar, and made a c couenant before the Lorde, that they should walke after the Lord, and keepe his commandements, and his testimonies, & his statutes with all their heart, and with all their soule, that they might accomplish the wordes of this couenant written in this booke. And all the people stoode to the couenant.

b Where the king had his place, Chap. 11. 14.

c As Ioshua did, Iosh. 24. 22, 25.

4 Then the king commaunded Hilkiah the hie Priest and the d Priestes of the second order, and the keepers of the doore to bring out of the Temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the hoste of heauen, and he burnt them without Ierusalem in the fieldes of Kedron, and caried e the powder of them vnto Beth-el.

d Meaning them which were next in dignitie to the hie Priest.

e In contempt of that altar, which Ieroboam had there built to sacrifice to his calues.

5 And he put downe the f Chemarims, whom the kings of Iudah had founded to burne incense in the hie places, and in the cities of Iudah, and about Ierusalem, and also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoste of heauen.

f Meaning, the Priests of Baal, which were called Chemarims, either because they ware blacke garments, or els were smoked with burning incense to idoles.

6 And he brought out the g groue from the Temple of the Lorde without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, & stampt it to powder, and cast the dust thereof vpon the h graues of the children of the people.

g He remoued the groue which idolaters for deuotion had planted neere vnto the Temple,

7 And he brake downe the houses of the Sodomites, that were in the house of the Lorde, where the women woue hangings for the groue.

8 Also he brought all the Priests out of

contrary to the commaundement of the Lorde, Deut. 16. 21. or as some reade, the similitude of a groue which was hanged in the Temple.

h Both in contempt of the idoles, and reproch of them which had worshipped them in their liues.

the

the cities of Iudah, & defiled the hie places where the Priestes had burnt incense, euen from Geba to Beer-sheba, and destroyed the hie places of the gates, that were in the entring in of the gate of Ioshua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuerthelesse the Priestes of the hie places i came not vp to the altar of the Lord in Ierusalem, saue only they did eate of the vnleauened bread among their brethren.

10 He defiled also k Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe through the fire to Molech.

11 He put downe also the l horses that the kings of Iudah had giuen to the sunne at the entring in of the house of the Lorde, by the chamber of Nethan-melech the eunuch, which was ruler of the suburbes, and burnt the charets of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courtes of the house of the Lorde, did the king breake downe, and hasted thence, and cast the dust of them in the ‖ brooke Kedron.

13 Moreouer the king defiled the hie places that were before Ierusalem and on the right hande of the m mount of corruption (which * Salomon the king of Israel had built for Ashtoreth the idole of the Zidonians, and for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

14 And hee brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.

15 Furthermore n the altar that was at Beth-el, and the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the hie place brake he downe, and burnt the hie place, and stampt it to powder and burnt the grone.

16 And as Iosiah turned himselfe, hee spied the graues, that were in the mount, & sent and tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the worde of the Lorde that the o man of God proclaimed which cried the same wordes.

17 Then he said, What title is that which I see? And the men of the citie sayde vnto him, It is the sepulchre of the man of God, which came from Iudah, and tolde these thinges that thou hast done to the altar of Beth-el.

18 Then said he, Let him alone: let none remoue his bones. So his bones were saued with the bones of the p Prophet that came from Samaria.

19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the factes that he had done in Beth-el.

20 And he sacrificed all the Priests of the hie places, that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the king commanded all the people, saying, * Keepe the Passeouer vnto the Lord your God, * as it is written in the booke of this couenant. *2. Chron. 35.1. 1. Esdr. 1.1. Exod. 12.3.*

22 And there was no Passeouer holden like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the Kings of Israel, and of the Kings of Iudah. *deut. 16.2.*

23 And in the eightenth yeere of king Iosiah was this Passeouer celebrated to the Lord in Ierusalem.

24 Iosiah also tooke away them that had familiar spirits, & the soothsayers, and the images, and the idoles, and all the abominations that were espied in the lande of Iudah and in Ierusalem, to performe the wordes of the * Lawe, which were written in the booke that Hilkiah the Priest founde in the house of the Lord. *Leuit. 20.27. deut. 18.11.*

25 Like vnto him was there no king before him, that turned to the Lorde with all his heart, and with all his soule, & with all his might, according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstanding the Lorde turned not from the r fiercenes of his great wrath wherewith hee was angry against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

27 Therefore the Lorde sayd, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue chosen, and the house whereof I sayd, * My name shall be there. *1. King. 8.29. and 9.3. chap. 21.7.*

28 Concerning the rest of the acts of Iosiah, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

29 ¶ * In his dayes Pharaoh Necho king of Egypt went vp against the king of Assur to the riuer Perath. And king Iosiah s went against him, whome when Pharaoh saw, he slew him at Megiddo. *2. Chro. 35.20.*

30 Then his seruants carried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the lande tooke Iehoahaz the sonne of Iosiah, and anointed him, and made him king in his fathers stead.

31 * Iehoahaz was three & twentie yeere olde when hee began to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah. *2. Chro. 36.1,2.*

32 And he did euil in the sight of the Lord, according to all that his t fathers had done.

33 And Pharaoh Necho put him in bonds u at Riblah in the lande of Hamath, ‖ while hee reigned in Ierusalem, and put the land to a tribute of an hundreth talents of siluer, and a talent of golde.

34 ¶ And Pharaoh Necho made Eliakim the sonne of Iosiah king in stead of Iosiah his father, and turned his name to Iehoiakim, & tooke Iehoahaz away, which

i Because that those that had forsaken y Lord to serue idoles, were not meete to minister in the seruice of the Lord for the instruction of others.

k Which was a valley neere to Ierusalem, & signifieth a tabret, because they smote on the tabret while their children were burning, y their crie should not be heard, Leuit. 18.21. where after Iosiah commanded carions to be cast in contempt thereof.

l The idolatrous kings had dedicate horses and charets to the sunne, either to carie the image thereof about as the heathen did, or else to sacrifice them, as a sacrifice most agreeable.

‖ *Or, valley.*

m That was the mount of oliues, so called because it was full of idoles. *1. King. 11.7.*

n Which Ieroboam had builte in Israel, 1. King. 12.28,29.

o According to the prophesie of Iaddo, 1. King. 13.2.

p Meaning, the Prophet which came after him, and caused him to eate contrary to the commandement of the Lord, which were both two buried in one graue, 1. King. 13.31.

q For the multitude and zeale of the people with the great preparation.

r Because of the wicked heart of the people, which would not turne vnto him by repentance.

s Because he passed thorow his countrey, he feared left he would haue done him harme, & therefore would haue stayed him, yet he consulted not with the Lord, and therefore was slaine.

t Meaning, the wicked kings before.

u Which was Antiochia in Syria, called also Hamath.

‖ *Or, that he should not reigne.*

when he came to Egypt, died there.

35 And Iehoiakim gaue the siluer and the golde to Pharaoh, and taxed the lande to giue the money, according to the commaundement of Pharaoh: hee lewed of euery man of the people of the lande, according to his value, siluer and golde to giue vnto Pharaoh Necheh.

36 Iehoiakim was fiue & twentie yeere olde, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the sight of the Lorde, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made subiect to Nebuchad-nezzar rebelleth. 3 The cause of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 He and his people are caried vnto Babylon. 17 Zedekiah is made king.

a In the end of the third yere of his reigne, and in the beginning of the fourth, Dan. 1.1.

IN his a dayes came Nebuchad-nezzar king of Babel vp, & Iehoiakim became his seruant three yeere: afterward hee turned, and rebelled against him.

2 And the Lorde sent against him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and hee sent them against Iudah, to destroy it, * according to the word of the Lord, which he spake by his seruants the Prophets.

*Chap. 20.17. and 23.27.

3 Surely by the b commaundement of the Lorde came this vpon Iudah, that hee might put them out of his sight for the sinnes of Manasseh, according to all that he did,

b Though God vsed these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they procee led of ambition and malice.

4 And for the innocent blood that hee shed, (for he filled Ierusalem with innocent blood) therefore the Lorde would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

c Not that hee was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon: reade Iere 22.19.

6 So Iehoiakim c slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 ¶ And the king of Egypt came no more out of his lande: for the king of Babel had taken from the riuer of Egypt, vnto the riuer ‖ Perath, all that pertained to the king of Egypt.

‖ Or, Euphrates.

8 ¶ Iehoiachin was eighteene yeere olde, when hee became to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nehushta, the daughter of Elnathan of Ierusalem.

9 And he did euil in the sight of the Lord, according to all that his father had done.

10 * In that time came the seruants of Nebuchad-nezzar king of Babel vp against Ierusalem: so the citie was besieged.

Dan. 1.1.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the king of Iudah d came out against the king of Babel, hee, and his mother, and his seruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere e of his reigne.

d That is, yeelded himselfe vnto him by the counsell of Ieremie.

e In the reigne of the King of Babylon. *Chap. 20.17. isa. 39.6.*

13 * And he caried out thence all the treasures of the house of the Lord, and the treasures of the kings house, and brake all the vessels of golde, which Salomon King of Israel had made in the temple of the Lord, as the Lord had said.

14 And hee caried away all Ierusalem, and all the princes, and all the strong men of warre, euen ten thousand into captiuitie, and all the workemen, and cunning men: so none remained saue the poore people of the land.

15 * And he caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mightie of the lande carried hee away into captiuitie from Ierusalem to Babel,

2. Chro. 36.10. ester 2.6.

16 And all the men of warre, euen seuen thousand, and carpenters, & locksmithes a thousand: all that were strong and apt for warre, did the king of Babel bring to Babel captiues.

17 ¶ * And the king of Babel made Mattaniah his vncle king in his stead, & changed his name to Zedekiah.

Iere. 37.1. and 52.1.

18 Zedekiah was one and twentie yeere olde, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the sight of the Lorde, according to all that Iehoiakim had done.

20 Therefore certainely the wrath of the Lorde was against Ierusalem and Iudah vntil he cast them out of his f sight. And Zedekiah rebelled against the king of Babel.

f Out of Ierusalem and Iudah into Babylon.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

AND * in the a ninth yeere of his reigne, the b tenth moneth, and tenth day of the moneth, Nebuchad-nezzar King of Babel came, he, and all his hoste against Ierusalem, and pitched against it, and they built ‖ forts against it round about it.

Ierem. 39.1. and 52.4.

a That is, of Zedekiah.

b Which the Ebrewes call Tebet, and it conteineth part of December and part of Ianuarie.

‖ Or, mount.

2 So the citie was besieged vnto the eleuenth yeere of King Zedekiah.

3 And the ninth day of the moneth the famine was c sore in the citie, so that there was no bread for the people of the land.

c In so much that the mothers did eate their children, Lament. 4.10.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the d gate, which is betweene two walles that was by the Kings garden: nowe the Caldees were by the citie round about: and the King went by the way of the wildernesse.

d Which was a posterne doore or some secret gate to issue out at.

5 But the armie of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and all his hoste was scattered from him.

6 Then they tooke the king, & caried him vp to the King of Babel to Riblah, where they e gaue iudgement vpon him.

e Or, condemned him for his periurie & treason, 2. Chron. 36.13.

7 And they slew the sonnes of Zedekiah before

before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and carried him to Babel.

8 ¶ And in the fifth moneth, and [f] seuenth day of the moneth, which was [p] nineteenth yeere of King Nebuchad nezzar King of Babel, came Nebuzar-adan ‖ chiefe steward and seruant of the king of Babel, to Ierusalem.

9 And burnt the house of the Lorde, and the kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and [g] fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward carie away captiue.

12 But the chiefe stewarde left of the poore of the lande to dresse the vines, and to till the land.

13 * Also the pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasse of them to Babel.

14 The pottes [h] also and the besomes, and the instruments of musike, and the incense dishes, and all the vessels of brasse that they ministred in, tooke they away.

15 And the ashe pannes, and the basens, and all that was of golde, and that was of siluer, tooke the chiefe steward away,

16 With the two pillars, one Sea and the bases, which Salomon had made for the house of the Lord: the brasse of all these vessels was without weight.

17 * The height of the one pillar was eighteene cubites, and the chapiter thereon was brasse, and the height of the chapiter was with networke three cubites, and pomegranates upon the chapiter rounde about, all of brasse: and likewise was the second pillar with the networke.

18 And the chiefe stewarde tooke Seraiah the chiefe Priest, and Zephaniah the [i] second Priest, and the three keepers of the doore.

19 And out of the citie hee tooke an Eunuch that had the ouersight of the men of warre, and [k] fiue men of them that were in the Kings presence, which were founde in the citie, and Sopher captaine of the hoste, who mustred the people of the lande, and threescore men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, and slew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 * Howbeit there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captaines of the hoste, and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iaazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah [l] sware to them, and to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwell in the lande, and serue the king of Babel, and ye shalbe well.

25 * But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama of the kings seede, came, and tenne men with him, and smote Gedaliah, and he died, and so did hee the Iewes and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arose, and came to [m] Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the seuen and thirtieth yeere after * Iehoiachin King of Iudah was caried away, in the twelfth moneth and the seuen and twentieth day of the moneth, Euil-merodach king of Babel in the yeere that he began to reigne, did lift vp the head of Iehoiachin King of Iudah out of the prison,

28 And spake kindly to him, and set his throne aboue the throne of the kings that were with him in Babel,

29 And changed his prison garments: and hee did continually eate bread before him, all the dayes of his life.

30 And his [o] portion was a continuall portion giuen him by the King, euery day a certeine, all the dayes of his life.

f Ieremie writeth chap. 52. 12. the tenth day, because the fire continued from the seuenth day, to the tenth.

‖ Or, captaine of the gard.

g While the siege endured.

Ch. p. 20. 17. Iere. 27. 22.

h Of these reade Exod. 27. 3.

1. King. 7. 15. Iere. 52. 21. 2. chro. 3. 15.

i That is, one appointed to succeed in the hie priests roome, if he were sicke, or els otherwise letted.

k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefest.

Iere. 40. 5, 9.

l That is, he did exhort them in the name of the Lord, according to Ieremies counsell, to submit themselues to Nebuchad-nezzar, seeing it was the reuciled will of the Lord.

Iere. 41. 1.

m Contrary to Ieremies counsell, Iere. 40. 41. 42. and 43. chapters.

n Thus long was he, his wife, and his children in Babylon, whom Nebuchad-nezzars sonne, after his fathers death preferred to honour: thus by Gods prouidence the seede of Dauid was reserued euen vnto Christ.

o Meaning, that he had an ordinarie in the court.

The first booke of the ‡ Chronicles, or ‖ Paralipomenon.

‡ Ebr. wordes of dayes.

‖ Or, of things omitted, to wit, in the bookes of the Kings.

THE ARGVMENT.

THe Iewes comprehende both these bookes in one, which the Grecians because of the length diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of the Kings of Iudah and Israell, which did at large set foorth the storie of both the kingdomes, and afterward perished in the captiuity: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke conteineth

conteineth a briefe rehearsall of the children of Adam vnto Abraham, Izhak, Iaakob, and the twelue Patriarches, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth foorth more amply his acts, both concerning ciuill gouernment, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thanks to the Lord.

CHAP. I.

1 *The genealogie of Adam and Noth vntill Abraham.* 27 *And from Abraham to Esau.* 35 *His children.* 43 *Kings and Dukes came of him.*

ADam,[a] Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuschelah, Lamech,
4 Noah, [b] Shem, Ham, and Japheth.
5 ¶ * The sonnes of Japheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.
6 And the sonnes of Gomer, Ashchenaz, and ‖ Iphath and Togarmah.
7 Also the sonnes of Iauan, Elishah, and Tarshishah, Kittim, and ‖Dodanim.
8 ¶ The sonnes of Ham were Cush and Mizraim, Put and Canaan.
9 And the sonnes of Cush, Seba, and Hauilah, and Sabta, and Raamah, & Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.
10 And Cush begate [c] Nimrod, who began to be mightie in the earth.
11 And Mizraim begate Ludim and Anamim, Lehabim and Naphtuhim:
12 Pathrusim also, and Casluhim of whom came the Philistims, & Caphtorim.
13 Also Canaan begate Zidon his first borne, and Heth,
14 And the Iebusite, and the Amorite, and the Girgashite,
15 And the Hiuite, and the Arkite, and the Sinite,
16 And the Aruadite, and the Zemarite, and the Hamathite.
17 ¶ * The sonnes of Shem were Elam and Ashur, and Arpachshad, and Lud, and [d] Aram, and Vz, and Hul, and Gether, and Meshech.
18 And Arpachshad begate Shelah, and Shelah begate [e] Eber.
19 Vnto Eber also were borne two sonnes: the name of one was Peleg: for in his dayes was the earth diuided: and his brothers name was Joktan.
20 Then Joktan begate Almodad and Sheleph, and Hazarmaueth, and Jerah,
21 And Hadoram, & Vzal, and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Hauilah, and Jobab: and these were the sonnes of Joktan.
24 [f] Shem, [g] Arpachshad, Shelah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Terah,
27 * Abram, which is Abraham.
28 ¶ The sonnes of Abraham were Isshak, and Ishmael.
29 These are their generations. * The eldest sonne of Ishmael was Nabaioth, and Kedar, and Adbeel, and Mibsam,
30 Mishma, and Dumah, Massa, ‖ Hadad, and Tema,
31 Jetur, Naphish, and Kedemah: these are the sonnes of Ishmael.
32 ¶ And Keturah Abrahams [h] concubine bare sonnes, Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah: and the sonnes of Jokshan, Sheba, and Dedan.
33 And the sonnes of Midian were Ephah, and Epher, and Henoch, & Abida, and Eldaah: * all these are the sonnes of Keturah.
34 * And Abraham begate Izhak: the sonnes of Izhak, Esau, and Israel.
35 ¶ The sonnes of Esau were [i] * Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.
36 The sonnes of Eliphaz, Teman, and Omar, ‖ Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.
37 The sonnes of Reuel, Nahath, Zerah, Shammah, and Mizzah.
38 And the sonnes of [l] Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.
39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.
40 The sonnes of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Aiah and Anah.
41 The sonne of Anah was Dishon. And the sonnes of Dishon, Amran, and Eshban, and Ithran, and Cheran.
42 The sonnes of Ezer were Bilhan, and Zaauan, and Iaakan. The sonnes of Dishon, were Vz, and Aran.
43 ¶ And these were the [m] Kings that reigned in the land of Edom, before a king reigned ouer the children of Israel, to wit, Bela the sonne of Beor, and the name of his citie was Dinhabah.
44 Then Bela died, & Iobab the sonne of Zerah of [n] Bozrah reigned in his stead.
45 And when Iobab was dead, Husham of the land of the Temanites reigned in his stead.
46 And when Husham was dead, Hadad the sonne of Bedad which smote Midian in the fielde of Moab, reigned in his stead, and the name of his citie was Auith.
47 So Hadad died, and Samlah of Masrecah reigned in his stead.
48 And Samlah died, and Shaul of Rehoboth by the riuer reigned in his stead.
49 And when Shaul was dead, Baalhanan the sonne of Achbor reigned in his stead.
50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his citie was ‖ Pai, and his wifes name Mehetabel the daughter of Matred the daughter of Mezahab.
51 Hadad died also, and there were dukes in Edom, duke Timna, duke ‖ Aliah, duke

a Meaning, that Sheth was Adams sonne, and Enoch Sheths sonne.

b It had bene sufficient to haue named Shem, of whom came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham & Iapheth. *Gen.* 10.2.

‖*Or, Kephath.*

‖*Or, Rodanim.*

c Who first did lift vp himselfe aboue others, Gen. 10.8.

Gen. 10.22. *and* 11.10.

d Of whom came the Syrians, and therfore they are called Aramites, thorowout all the Scripture.

e Of him came the Ebrewes, which were afterwardcalled Israelites, of Israel, which was Iaakob: and Iewes of Iudah, because of the excellencie of that tribe.

f He repeateth Shem againe, because he would come to the Locke of Abraham.

g Who came of Shem and of him Shelah. *Gen.* 11.26. & 37.5. *and* 21.2. *Gen.* 25.13.

h Reade Gen. 25.2.

Gen. 25.4. *Gen.* 21.2.

i These were borne of three diuers mothers, reade Gen. 36.4. *Gen.* 36.9.

‖*Or, Zepho.*

k Which was Eliphas concubine: reade Gene. 36.12.

l He is also called Seir the Horite, which inhabited mount Seir, Gen. 36.20.

m He maketh mention of the kings that came of Esau, according to Gods promise made to Abraham concerning him, that Kings should come of him. These eight kings reigned one after another in Idumea vnto the time of Dauid, who conquered their countrey.

n Which was the principall citie of the Edomites.

‖*Or, Pau.*

‖*Or, Aliah.*

duke Jetheth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram: these were the dukes of Edom.

CHAP. II.

1 *The genealogie of Iudah vnto Ishai the father of Dauid.*

THese are the sonnes of Israel, *Reuben, Simeon, Leui, and Iudah, Issachar, and Zebulun,
2 Dan, Ioseph, and Beniamin, Naphtali, Gad, and Asher,
3 *The sonnes of [a] Iudah, Er, & Onan, and Shelah. These three were borne to him of the daughter of Shua [b] Canaanite: but Er, the eldest sonne of Iudah was euill in the sight of the Lord, and he slewe him.
4 *And Thamar his daughter in lawe bare him Pharez, and Zerah: so all the sonnes of Iudah were fiue.
5 *The sonnes of Pharez, Hezron and Hamul.
6 The sonnes also of Zerah were [c] Zimri, and [b] Ethan, and Heman, and Calcol, and Dara, which were fiue in all.
7 And the sonne of Carmi, ‖*Achar that troubled Israel, transgressing in the thing excommunicate.
8 The sonne also of Ethan, Azariah.
9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and [d] Ram and Chelubai.
10 And Ram begate Aminadab, and Aminadab begate Nahshon [d] prince of the children of Iudah,
11 And Nahshon begate Salma, & Salma begate Boaz,
12 And Boaz begate Obed, and Obed begate ‖Ishai,
13 *And Ishai begate his eldest sonne Eliab, and Abinadab the second, & ‖Shimma the third,
14 Nathanael the fourth, Raddai [e] fift,
15 Ozem the sixt, and Dauid the seuenth.
16 Whose sisters were Zeruiah and Abigail. And the sonnes of Zeruiah, Abishai, and Ioab, and Asahel.
17 And Abigail bare Amasa: and the father of Amasa was Iether an Ishmeelite.
18 ¶ And [e] Caleb the sonne of Hezron begate Ierioth of Azubah his wife, and her sonnes are these, Ieliher, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him Hur.
20 *And Hur begate Uri, and Uri begate Bezaleel.
21 And afterward came Hezron to the daughter of Machir the father of [f] Gilead, and tooke her when he was threescore yere olde, and she bare him Segub.
22 And Segub begate Iair, which had three and twentie cities in the lande of Gilead.
23 And Geshur with Aram tooke the townes of Iair [g] from them, and Kenath & the townes thereof, euen threescore cities. All these were the sonnes of Machir, the father of Gilead.
24 And after that Hezron was dead at [h] Caleb Ephratah, then Abiah Hezrons wife bare him also Ashur the [i] father of Tekoa.
25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Bunah, and Oren, and Ozem and Ahiiah.
26 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.
27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Ekar.
28 And[b] sonnes of Onam were Shammai, and Iada. And the sonnes of Shammai, Nadab, and Abishur.
29 And the name of the wife of Abishur was called Abiahil, and she bare him Ahban and Molid.
30 The sonnes also of Nadab were Seled and Appaim: but Seled died without children.
31 And the sonne of Appaim was Ishi, and the sonne of Ishi, Sheshan, and the sonne of Sheshan, [k] Ahlai.
32 And the sonnes of Iada the brother of Shammai were Iether and Ionathan: but Iether died without children.
33 And the sonnes of Ionathan were Peleth and Zaza. These were the sonnes of Ierahmeel.
34 And Sheshan had no sonnes, but daughters. And Sheshan had a seruant that was an Egyptian named Iarha.
35 And Sheshan gaue his daughter to Iarha his seruant to wife, and she bare him Attai.
36 And Attai begate Nathan, and Nathan begate Zabad,
37 And Zabad begate Ephlal, and Ephlal begate Obed,
38 And Obed begate Iehu, and Iehu begate Azariah.
39 And Azariah begate Helez, and Helez begate Eleasah,
40 And Eleasah begate Sisamai, and Sisamai begate Shallum,
41 And Shallum begate Iekamiah, and Iekamiah begate Elishama.
42 Also the sonnes of Caleb, the brother of Ierahmeel were Mesha his eldest sonne, which was the [l] father of Ziph: and the sonnes of Mareshah the father of Hebron.
43 And the sonnes of Hebron were Korah, and Tappuah, and Rekem and Shema.
44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.
45 The sonne also of Shammai was Maon: and Maon was the father of Beth-zur.
46 And Ephah a [m] concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez,
47 The sonnes of Iahdai were Regem, and Iotham, and Geshan, and Pelet, and Ephah, and Shaaph.
48 Caleb's concubine Maachah bare Sheber

a Though Iudah was not Iaakobs eldest sonne, yet he first beginneth at him, because he would come to the genealogie of Dauid, of whom came Christ. *Gen* 38.29. *matth.*1.3. *Ruth.*4.18.

b Of these reade 1.King.4.31.

c Whom Saint Matth. calleth Aram, Mat.1.3.

d That is, chiefe of the familie.

e Who was called Chelubai, the sonne of Hezron, verse 9.

f Who was prince of mount Gilead, Reade Numb.32.40.

g That is, the Ishurites and Aramites tooke these townes from the children.

h Which was a towne named of the husband and wife, called also Beth lehem Ephratah.

i Meaning, the chiefe & prince.

k Who died whiles his father was aliue, and therefore it is said verse 34 that Sheshan had no sonnes.

l That is, the chiefe gouernour or Prince of the Ziphims, because the Prince ought to haue a fatherly care and affection toward his people.

m This difference was betweene the wife and the concubine, that the wife was taken with certeine solemnities of mariage, and her children did inherite: the concubine had no solemnities in mariage, neither did her children inherite, but had a portion of goods or money giuen them.

Sheber and Tirhanah.

49 She bare also Shaaph, the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibea.* And Achsah was Calebs daughter.

Ioſh.15.17.

50 ¶ These were the sonnes of Caleb the sonne of Hur þ eldest sonne of Ephzathah, Shobal the father of Kiriath-iearim.

51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had sonnes, and he ‖was the ouerseer of halfe Hammenoth.

‖*Or, he that sawe the halfe, because the prince ought to ouersee his subiects.*

53 And the families of Kiriath-iearim were the Ithrites, and the Puthites, and the Shumathites, and the Mishraites. of them came the Zarreathites, and the Esthaulites.

54 The sonnes of Salma of Beth-lehem, and the Netophathite, the n crownes of the house of Ioab, & ‖ halfe the ſManahthites and the Zorits.

‖*Or, the Zorites, the halfe of the Manahthites.*

55 And the families of the o Scribes dwelling at Iabez, the Tirathites, the Shimmeathites, the Shuchathites, which are the p Kenites, that came of Hammath the father of the house of Rechab.

n Meaning, the chiefe and principall.

o Which were men learned and expert in ỹ lawe.

p Reade Num. 10.29. and iudg. 1.16.

CHAP. III.

1 The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.

THese also were the sonnes of a Dauid, which were borne vnto him in Hebron: the eldest Amnon of Ahinoam the Izreelitesse: the seconde b Daniel of Abigail the Carmelitesse.

a He returneth to the genealogie of Dauid, to shew that Christ came of his stocke.

b Which 2.Sam. 3.3. is called Cheleab, borne of her that was Nabals wife the Carmelite.

2 The third Absalom the sonne of Maachah daughter of Talmai King of Gessur: the fourth Adonijah the sonne of Haggith:

3 The fifth Shephatiah of Abital: the sixt Ithream bp Eglah his wife.

4 These sixe were borne vnto him in Hebron: and there he reigned seuen yeere and sixe moneths: and in Ieruſalem he reigned three and thirtie yeere.

5 And these foure were borne vnto him in Ieruſalem, Shimea, and Shobab, and Nathan, and Salomon of c Bathshua the daughter of Ammiel:

c Calle I also Bathsheba the daughter of Eliam: so they gaue them diuers names.

6 Ibhar also, and d Elishama, and Eliphalet,

d Elishama, or Elishua, 2.Sam. 5.15. & Eliphelet died, as Dauid named those sonnes, which were next borne by ỹ same names: in the booke of Kings his children are mentioned which were aliue, and here both they that were aliue and dead.

7 And Nogah, and Nepheg, & Iaphia,

8 And Elishama, and Eliada, and Eliphelet, nine in number.

9 These are all the sonnes of Dauid, besides the sonnes of the concubines, & Thamar their sister.

10 ¶ And Salomons sonne was Rehoboam, whose sonne was Abiah, and Asa his sonne, and Iehoshaphat his sonne,

11 And Ioram his sonne, and Ahaziah his sonne, and Ioash his sonne,

12 And Amaziah his sonne, and Azariah his sonne, and Iotham his sonne,

13 And Ahaz his sonne, and Hezekiah his sonne, and Manasseh his sonne,

14 And Amon his sonne, and Iosiah his sonne.

15 ¶ And of the sonnes of Iosiah, the eldest was ‖ Iohanan, the seconde Iehoiakim, the thirde Zedekiah, and the fourth Shallum.

‖*Or, Iehoahaz, 2.King.23.30.*

16 And þ sonnes of Iehoiakim were Iechoniah his sonne, and Zedekiah his sonne.

17 And the sonnes of Iechoniah, Assir, and Shealtiel his sonne:

18 Malchiram also and Pedaiah, and Shenazar, Iecamiah, Hoshama, and Nedabiah.

19 And the sonnes of Pedaiah were e Zerubbabel, and Shimmei: and the sonnes of Zerubbabel were Meshullam, and Hananiah, and Shelomith their sister,

e S. Matthewe saith that Zorobabel was sonne of Zalathiel, meaning that he was his nephewe according to the Browe speach: for he was Pedaiahs sonne.

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, and Iushabhesed, fiue in number.

21 And the sonnes of Hananiah were Pelatiah, and Iesaiah: the sonnes of Rephaiah, the sonnes of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.

22 And the sonne of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, 6 sire.

f So that Shemaiah was Shechaniahs naturall sonne, and the other fiue his nephewes, and in all were sixe.

23 And the sonnes of Neariah were Elioenai, and Hezekiah, and Azrikam, three.

24 And the sonnes of Elioenai were Hodaiah and Eliashib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, seuen.

CHAP. IIII.

1 The genealogie of the sonnes of Iudah, 5 Of Ashur, 9 Of Iabez and his prayer, 11 Of Chelub, 24 And Simeon: their habitation, 38 and conquests.

THe a sonnes of Iudah were * Pharez, Hezron, and Carmi, and Hur, and Shobal.

a Meaning, they came of Iudah, as nephewes and kinsemen: for onely Pharez was his naturall sonne.

2 And Reaiah the sonne of Shobal begate Iahath, and Iahath begate Ahumai, and Lahad: these are the families of the Zoreathites.

3 And these were of the father of Etam, Izreel, and Ishma and Idbash: & the name of their sister was Hazelelponi.

Gene.38.29. and 46.12. chap.2.4.

4 And Penuel was the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur the b eldest sonne of Ephratah, the father of Beth-lehem.

b The first borne of his mother, and not the eldest sonne of his father.

5 But Ashur the father of Tekoa had two wiues, Heleah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari: these were the sonnes of Naarah.

7 And the sonnes of Heleah were Zereth, Izohar and Ethnan.

8 Also Coz begate Anub, and Zobebah, and the families of Aharhel the sonne of Harum.

9 But Iabez was more honorable then his brethren: and his mother called his name c Iabez, saying, Because I bare him in sorowe.

c Otherwise called Othniel, Iudg.1.13.

10 And Iabez called on the God of Israel, saying, If thou wilt blesse me indeede, and enlarge my coastes, and d if thine hand be with me, and thou wilt cause me to be deliuered from euill, that I be not hurt. And God granted the thing that he asked.

d It is to be vnderstood, that then he would accomplish his vowe which he made.

11 ¶ And Chelub the brother of Shuah begate ‖Mehir, which was the father of Eshton.

12 And

12 And Elhton begate Beth-raphа, and Paseah, and Tehinnah the father of the citie of Nahath: these are the men of Rechah.

13 ¶ And the sonnes of Kenaz were Othniel and Seraiah, and the sonne of Othniel, Hathath.

14 And Meonothai begate Ophrah. And Seraiah begate Joab the [e] father of the valley of craftesmen: for they were craftesmen.

15 ¶ And the sonnes of Caleb the sonne of [f] Jephunneh were Iru, Elah, & Naam. And the sonne of Elah was Kenaz.

16 And the sonnes of Jehaleel were Ziph, and Ziphah, Tiria, and Asareel.

17 And the sonnes of Ezrah were Jether, and Mered, and Epher, and Jalon, and he begate Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 Also his ‖ wife Jehudiah bare Jared the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah: and these are the sonnes of Bithiah the daughter of Pharaoh, ‖ which Mered tooke.

19 And the sonnes of the wife of Hodiah the sister of Naham the father of Keilah were the Garmites, and Eshtemoa the Maachathite.

20 And the sonnes of Shimon were Amnon and Rinnah, Ben-hanan and Tilon. And the sonnes of Ishi were Zoheth, and Ben-zoheth.

21 ¶ * The sonnes of Shelah, the sonne of Judah were Er the father of Lecah, and Laadah the father of Mareshah, and the families of the houlholdes of them that wrought fine linnen in the house of Ashbea.

22 And Jokim and the men of Chozeba and Joash, and Saraph, which had the dominion in Moab, & ‖ Jashubi Lehem. These also are ancient things.

23 These were potters, and dwelt among plants and hedges: there they dwelt with the king for his worke.

24 ¶ * The sonnes of Simeon were Nemuel, and Jamin, Jarib, Zerah, & [b] Shaul.

25 Whose sonne was Shallum, and his sonne Mibsam, and his sonne Mishma.

26 And the sonnes of Mishma, Hamuel was his sonne, Zacchur his sonne, and Shimei his sonne.

27 And Shimei had sixteene sonnes, and sixe daughters, but his brethren had not many children, neither was all their familie like to the children of Judah in multitude.

28 And they dwelt at [i] Beer-sheba, and at Moladah, and at Hazar Shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth marcaboth, and at Hazar Susim, at Beth-birei, and at Shaaraim. these were the cities vnto the reigne of [k] Dauid.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Ashan, fiue cities.

33 And all their townes that were round about their cities vnto Baal. These are their habitations, and the declaration of their genealogie,

34 And Meshobab and Jamlech, and Joshah the sonne of Amaziah,

35 And Joel and Jehu the sonne of Joshibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elionai, and Jaakobah, and Jehohaiah, and Asaiah, and Adiel, and Jesimiel and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Jedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous Princes in their families, and increased greatly their fathers houses.

39 And they [l] went to the entring in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they founde fatte pasture and good, and a wide lande, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah King of Judah, and smote their tents, and the inhabitants that were found there, & destroyed them vtterly vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And besides these, fiue hundreth men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Vzziel the sonnes of Ishi were their captaines,

43 And they smote the rest of Amalek that had [m] escaped, and they dwelt there vnto this day.

CHAP. V.

1 *The birthright taken from Reuben and giuen to the sonnes of Joseph.* 3 *The genealogie of Reuben.* 11 *and Gad.* 23 *and of the halfe tribe of Manasseh.*

THe sonnes also of Reuben [a] eldest sonne of Israel (for he was the eldest, * but had defiled his fathers bed, therefore his birthright was giuen vnto the [a] sonnes of Joseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

2 For Judah preuailed aboue his brethren, and of him came [b] the Prince, but the birthright was Josephs)

3 * The sonnes of Reuben the eldest sonne of Israel, were Hanoch and Pallu, Hezron and Carmi.

4 The sonnes of Joel, Shemaiah his sonne, Gog his sonne, & Shimei his sonne.

5 Michah his sonne, Reaiah his sonne, and Baal his sonne,

6 Beerah his sonne: whome Tilgath Pilneser king of Asshur [c] caried away: he was a Prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Jeiel and Zechariah were the chiefe.

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Joel, which dwelt in [d] Aroer, euen vnto Nebo and Baal-meon.

e The Lord of that valley where the Artificers did worke.

f Called also Esron.

Or, she bare, meaning the second wife of Ezrah. Or, of whom he had Mered.

Gen. 38. 1, 3, 5.

Or, of the inhabitants of Lehem.

They were ing Dauids garners, and serued him in his works.

Gene. 46. 10. Exod. 6. 15. His sonne Oad is here omitted.

These cities belonged to the tribe of Iudah, Ios. 19. 1. and were giuen to the tribe of Simeon.

Then Dauid stored them to the tribe of Iuda.

l For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought newe dwellings vnto Gedor, which is in the tribe of Dan.

m And were not slaine by Saul and Dauid.

Gene. 35. 22. and 49. 4.

a Because they were made two tribes, they had a double portion.

b That is, he was the chiefest of all the tribes, according to Iaakobs prophesie, Gene. 49. 8. and because Christ shoulde come of him.

Gene. 46. 9. exod 6. 14. numb. 26. 5.

c To wit, in the time of Vzziah king of Israel, 2. King. 15. 29.

d These places were beyond Iorden toward the East in the lande of the Reubenites.

9 Also eastward he inhabited vnto the entring in of the wildernes from the riuer ‖Perath: for they had much cattell in the land of Gilead.

‖ Or, Euphrates.

10 And in the dayes of Saul they warred with the Hagarims, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead.

e The Ishmaelites that came of Hagar Abrahams concubine.

11 ¶ And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.

12 Joel was the chiefest, and Shapham the second, but Jaanai and Shaphat were in Bashan.

13 And their brethren of ṗ house of their fathers were Michael, and Meshullam, and Sheba, and Jorai, and Jacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Jaroah, the sonne of Gilead, the sonne of Michael, the sonne of Jeshishai, the sonne of Jahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni was chiefe of the household of their fathers.

16 And they dwelt in Gilead in f Bashan, and in the townes thereof, and in all the suburbs of Sharon, by their borders.

f Both the whole countrey & one peculiar citie were called by this name Bashan.

17 All these were reckoned by genealogies in the dayes of Jotham king of Judah, & in the dayes of Jeroboam king of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shielde and sword, and to drawe a bowe, exercised in warre, were foure and fourtie thousand, seuen hundreth and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with g Jetur, and Naphish, and Nodab.

g These twaine were the sonnes of Ishmael, Gen. 25.15.

20 And they were h holpen against them, & the Hagarims were deliuered into their hand, and all that were with them: for they cried to God in the battell, and hee heard them, because they trusted in him.

h To wit, by the Lord, that gaue them the victory.

21 And they led away their cattell, euen their camels fiftie thousand, and two hundreth and fiftie thousand sheepe, and two thousand asses, and of ǂ persons an hundreth thousand.

ǂ Ebr. soules of men.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads vntill the i captiuitie.

i Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneeser.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto k Baal Hermon, and Senir, and vnto mount Hermon: for they increased.

k Otherwise called, Baal-gad.

24 And these were the heads of the houses of their fathers, euen Epher and Ishi, and Eliel and Azriel, and Jeremiah, and Hodauiah, and Jahdiel, strong men, valiant and famous, heades of the houses of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the lande, whome God had destroyed before them.

l Thus God stirred vp the wicked, and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.

26 And the God of Israel l stirred vp the spirit of Pul king of Assyr, and the spirit of Tilgath Pilneeser king of Assyr, and he caried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto * Halah, and Habor, and Hara, and to the riuer Gozan, vnto this day.

2. King. 18.11.

CHAP. VI.

1 *The genealogie of the sonnes of Leui.* 31 *Their order in the ministerie of the Tabernacle.* 49 *Aaron and his sonnes Priests.* 54. 57 *Their habitations.*

THe sonnes of Leui were Gershon, Kohath, and Merari.

2 * And the sonnes of Kohath, Amram, Izhar, and Hebron, and Vzziel.

Gene. 46.11. exod. 6.16. chap. 23.12.

3 And the children of Amram, Aaron, and Moses and Miriam. And the sonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.

Leuit. 10.1. Numb. 20.25.

4 Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Vzzi,

6 And Vzzi begat Zerahiah, and Zerahiah begat Meraioth.

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat a Zadok, and Zadok begat Ahimaaz,

a Which was hie Priest after that Abiathar was deposed according to the prophesie of Eli the Priest, 1. Sam. 2. 31, 35.

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah (it was he that was b Priest in the house that Salomon built in Jerusalem)

b And did valiantly resist king Vzziah, who would haue vsurped the Priestes office, 2. Chron. 26. 17, 18.

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

15 And c Jehozadak departed, when the Lorde caried away into captiuitie Judah and Jerusalem by the hand of Nebuchadnezzar.

c That is, he was led into captiuitie with his father Seraiah the hie Priest, 2. King. 25.18.

16 ¶ The sonnes of Leui were Gershom, Kohath and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.

19 The sonnes of Merari, Mahli, and Mushi: and these are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Jahath his sonne, Zimmah his sonne,

21 Joah his sonne, Iddo his sonne, Zerah his sonne, Jeaterai his sonne.

22 The sonnes of Kohath, d Aminadab his sonne, * Korah his son, Assir his sonne,

d Who seemeth to be called Izhar, Exo. 6.21, Numb. 16.1.

23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,

24 Tahath his sonne, Vriel his sonne, Vzziah his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Jeroham his sonne, Elkanah his sonne.

28 And

28 And the ſonnes of Shemuel, the eldeſt e Vaſhni, then Abiah.

29 ¶ The ſonnes of Merari were Mahli, Libni his ſonne, Shimei his ſonne, Vzzah his ſonne,

30 Shimea his ſonne, Haggiah his ſonne, Aſaiah his ſonne.

31 And theſe be they whom Dauid ſet for to ſing in the houſe of the Lorde, after that the Arke had f reſt.

32 And they miniſtred before the Tabernacle, euen the tabernacle of the Congregation with g ſinging, vntill Salomon had built the houſe of the Lorde in Ieruſalem: then they continued in their office, accoꝛding to their cuſtome.

33 And theſe miniſtred with their children: of the ſonnes of Kohath, Heman a ſinger, the ſonne of Ioel, the ſonne of Shemuel,

34 The ſonne of Elkanah, the ſonne of Ieroham, the ſonne of Eliel, the ſonne of Toah.

35 The ſonne of Zuph, the ſonne of Elkanah, the ſonne of Mahath, the ſonne of Amaſai,

36 The ſonne of Elkanah, the ſonne of Ioel, the ſonne of Azariah, the ſonne of Zephaniah,

37 The ſonne of Tahath, the ſonne of Aſſir, the ſonne of Ebiaſaph, the ſonne of Korah,

38 The ſonne of Izhar, the ſonne of Kohath, the ſonne of Leui, the ſonne of Iſrael.

39 And his ‖ brother h Aſaph ſtoode on his right hand: and Aſaph was the ſonne of Berechiah, the ſonne of Shimea,

40 The ſonne of Michael, the ſonne of Baaſeiah, the ſonne of Malchiah,

41 The ſonne of Ethni, the ſonne of Zerah, the ſonne of Adaiah,

42 The ſonne of Ethan, the ſonne of Zimmah, the ſonne of Shimei,

43 The ſonne of Iahath, the ſonne of Gerſhom, the ſonne of Leui.

44 And their brethren the ſonnes of Merari were on the left hand, euen Ethan the ſonne of Kiſhi, the ſonne of Abdi, the ſonne of Malluch,

45 The ſonne of Haſhabiah, the ſonne of Amaziah, the ſonne of Hilkiah,

46 The ſonne of Amzi, the ſonne of Bani, the ſonne of Shamer,

47 The ſonne of Mahli, the ſonne of Muſhi, the ſonne of Merari, the ſonne of Leui.

48 ¶ And their i brethren the Leuites were k appointed vnto all the ſeruices of the Tabernacle of the houſe of God,

49 But Aaron and his ſonnes burnt incenſe vpon the altar of burnt offring, and on the altar of incenſe, foꝛ all that was to doe in the moſt holy place, and to make an attonement foꝛ Iſrael, accoꝛding to all that Moſes the ſeruant of God had commaunded.

50 Theſe are alſo the ſonnes of Aaron, Eleazar his ſonne, Phinehas his ſonne, Abihua his ſonne,

51 Bukki his ſonne, Vzzi his ſonne, Zerahiah his ſonne,

52 Meraioth his ſonne, Amariah his ſonne, Ahitub his ſonne,

53 Zadok his ſonne, and Ahimaaz his ſonne.

54 ¶ And theſe are the l dwelling places of them throughout their townes & coaſts, euen the ſonnes of Aaron foꝛ the familie of the Kohathites, foꝛ the m lot was theirs.

55 So they gaue them n Hebron in the land of Iudah, and the ſuburbes thereof round about it:

56 But the fielde of the citie, and the villages thereof they gaue to Caleb the ſonne of Iephunneh.

57 And to the ſonnes of Aaron they gaue the cities of Iudah foꝛ o refuge, euen Hebron and Libna with their ſuburbes, and Iattir and Eſhtemoa with their ſuburbes,

58 And p Hilen with her ſuburbes, and Debir with her ſuburbes,

59 And Aſhan and her ſuburbes, and Beth-ſhemeth and her ſuburbes:

60 ¶ And of the tribe of Beniamin, Geba and her ſuburbes, and q Alemeth with her ſuburbes, and Anathoth with her ſuburbes: all their cities were thirteene cities bp their families.

61 And vnto the ſonnes of r Kohath the remnant of the familie of the tribe, euen of the halfe tribe of the halfe of Manaſſeh, bp lot ten cities.

62 And to the ſonnes of Gerſhom accoꝛding to their families out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Bashan, thirteene cities.

63 Vnto the ſonnes of Merari accoꝛding to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, bp lot twelue cities.

64 Thus the children of Iſrael gaue to the Leuites cities with their ſuburbes.

65 And they gaue bp lot out of the tribe of the children of Iudah, & out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, theſe cities, which they called bp their names.

66 And they of the families of the ſonnes of Kohath, had cities, and their coaſtes out of the tribe of Ephraim.

67 * And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her ſuburbes, and Gezer and her ſuburbes,

68 Iokmeam alſo and her ſuburbes, and Beth-hoꝛon with her ſuburbes,

69 And Aialon and her ſuburbes, and Gath Rimmon and her ſuburbes,

70 And out of the halfe tribe of Manaſſeh, ‖ Aner and her ſuburbes, and ‖ Bileam and her ſuburbes, foꝛ the families of the remnant of the ſonnes of Kohath.

71 Vnto the ſonnes of f Gerſhom out of the familie of the halfe tribe of Manaſſeh, Golan in Bashan, and her ſuburbes, and ‖ Aſhtaroth with her ſuburbes,

72 And out of the tribe of Iſſachar, ‖ Kedeſh and her ſuburbes, Daberath and her ſuburbes,

73 ‖ Ramoth alſo and her ſuburbes, and ‖ Anem

e Who is alſo called Ioel, 1. Sam. 8. 2. and the 33. verſe of this Chapter.

f After it was brought to that place where the Temple ſhould be built, and was no more caried to and fro.

g Reade Exod. 27. 21.

Or, nephews.

Or, couſen. Meaning, the couſin of Heman, verſe 33.

The Leuites are called the ſingers brethren, becauſe they came of the ſame ſtocke. Reade Num. 4.

h 1. Chron. 6. 39. & 16. 5.

i 1. Chron. 15. 16.

k 1. Chron. 23. 28.

l Or, cities which were giuen to the Leuites.

m They were firſt appointed, and prepared for.

n Which was alſo called Kiriath-arba, Gen. 23. 2. Ioſh. 21. 11.

o That he that had killed a man might flee thereunto for ſuccour till his cauſe were tried, Deut. 19. 2.

p Which Ioſhua calleth Holon, Ioſh. 15. 51. & 21. 15.

q Or, Almon, Ioſh. 21. 18.

r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manaſſeh and out of Ephraim, verſe 66.

Ioſh. 21. 21.

‖ *Or, Tanach, Ioſh. 21. 25.*

‖ *Or, Gath-rimmon.*

f Who in the firſt verſe is called alſo Gerſhon.

‖ *Or, Beeſhterah, Ioſh. 21. 27.*

‖ *Or, Kiſhon, Ioſh. 21. 28.*

‖ *Or, Iarmuth, Ioſh. 21. 29.*

‖ Anem

‖Or, Enganim, Ios. 21. 29.

‖Or, Helkah, Ios. 21. 31.

‖Or, Ammothdor, Ios. 21. 32.
‖Or, Kartan, Ios. 21. 32.
‖Or, Iokneam.
‖Or, Kartah, Ios. 21. 34.

Ios. 20. 8. and 21. 36.

‖Or, Phuuah.
a Who also is called Iob, Gen. 46. 13.

b That is, their number was found thus great when Dauid numbred the people, 2. Sam. 24. 1.

c Meaning, the foure sonnes, and the father.

‖Or, kinsmen.

d Called also Ashbel, Gen. 46. 21. Num. 26. 38.
e Which were the chiefe: for else there were seuen in all, as appeareth, Gen. 46. 21

‖Anem, with her suburbes,
74 And out of the tribe of Asher, Mashal and her suburbes, and Abdon and her suburbes,
75 And ‖ Hukok and her suburbes, and Rehob and her suburbes,
76 And out of the tribe of Naphtali, Kedesh in Galilea and her suburbes, and ‖ Hammon and her suburbes, and ‖ Kiriathaim and her suburbes.
77 Vnto the rest of the children of Merari were giuen out of the tribe of Zebulun, ‖ Rimmon and her suburbes, ‖ Tabor and her suburbes,
78 And on the other side Iordan by Iericho, euen on the East side of Iordan, out of the tribe of Reuben, * Bezer in the wildernesse with her suburbes, and Iahzah with her suburbes,
79 And Kedemoth with her suburbes, and Mephaath with her suburbes,
80 And out of the tribe of Gad Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes,
81 And Heshbon with her suburbes, and Iaazer with her suburbes.

CHAP. VII.

1 *The genealogie of Issachar, 6 Beniamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 And Asher.*

AND the sonnes of Issachar were Tola and ‖ Puah, a Iashub, and Shimron, foure,
2 And the sonnes of Tola, Vzzi, and Rephaiah, and Ieriel, and Iahmai, and Ibsam, and Shemuel, heads in the houshoulds of their fathers. Of Tola were valiant men of warre in their generations, b whose number was in the dayes of Dauid two and twentie thousand, and sixe hundreth.
3 And the sonne of Vzzi was Izrahaiah, and the sonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Isshiah, c fiue men all princes.
4 And with them in their generations after the houshoulde of their fathers were bands of men of warre for battell, sixe and thirtie thousand: for they had many wiues and children.
5 And their ‖ brethren among all the families of Issachar were valiant men of warre, reckoned in all by their genealogies foure score and seuen thousand.
6 ¶ The sonnes of Beniamin were Bela, and Becher, and d Iediael, e three.
7 And the sonnes of Bela, Ezbon, & Vzzi, and Vzziel, and Ierimoth, and Iri, fiue heads of the houshoulds of their fathers, valiant men of warre, and were reckoned by their genealogies, two & twentie thousand and thirtie and foure.
8 And the sonnes of Becher, Zemirah, and Ioash, and Eliezer, and Elioenai, and Omri, and Ieremoth, and Abiah, and Anathoth, and Alameth: all these were the sonnes of Becher.
9 And they were numbred by their genealogies according to their generations, and the chiefe of ‖ houses of their fathers, valiant men of warre, twentie thousande and two hundreth.
10 And the sonne of Iediael was Bilhan, and the sonnes of Bilhan, Ieush, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.
11 All these were the sonnes of Iediael, chiefe of the fathers, valiant men of warre, seuenteene thousande and two hundreth, marching in battell arap to the warre.
12 And Shuppim, and Huppim were the sonnes of ‖ Ir, but Hushim was the sonne ‖ of another.
13 ¶ The sonnes of Naphtali, Iahziel, and Guni, and Iezer, and ‖ Shallum g of the sonnes of Bilhah.
14 The sonne of Manasseh was Ashriel, whom thee bare vnto him, but his concubine of Aram bare Machir the * father of Gilead.
15 And Machir tooke to wife the sister of Huppim and Shuppim, and the name of their sister was Maachah. And the name of the second sonne was Zelophehad, and Zelophehad had daughters.
16 And Maachah the wife of Machir bare a sonne, and called his name ‖ Peresh, and the name of his brother was Shereh: and his sonnes were Ulam and Rakem.
17 And the sonne of Ulam was Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasseh.
18 And h his sister Molecheth bare Ishod, and Abiezer, and Mahalah.
19 And the sonnes of Shemida were Ahian, and Shechem, and Likhi, and Aniam.
20 ¶ The sonnes also of Ephraim were Shuthelah, and Bered his sonne, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne,
21 And Zabad his sonne, and Shuthelah his sonne, and Ezer, and Elead: and the men of i Gath that were borne in the land, slewe them, because they came downe to take away their cattell.
22 Therefore Ephraim their father mourned many dayes, and his ‖ brethren came to comfort him.
23 And when he went in to his wife, she conceiued, and bare him a sonne, and he called his name Beriah, because affliction was in his house.
24 And his ‖ daughter was Sherah, which built Beth-horon the nether, and the vpper, and Vzzen Sheerah.
25 And Rephah was his k sonne, and Resheph, and Telah his sonne, and Tahan his sonne,
26 Laadan his sonne, Ammihud his sonne, Elishama his sonne,
27 Non his sonne, Iehoshua his sonne.
28 And their possessions and their habitations were Beth-el, & the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, vnto ‖ Azzah, and the villages thereof,
29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Ioseph the sonne of Israel.

f Meaning, that he was not the sonne of Beniamin, but of Dan, Gen. 46. 23.
‖Or, of Aher.
‖Or, Shillem, Gen. 46. 24.

g These came of Dan and Naphtali, which were the sonnes of Bilhah, Gen. 46. 23, 24, 25. Num. 26. 29, 31. Ios. 17. 1.
‖Or, Iezer, Num. 26. 30.

h Meaning, the sister of Gilead.

i Which was one of the fiue principal cities of the Philistims, slew the Ephraimite
‖Or, kinsfolkes.

‖Or, neece.

k To wit, of Ephraim.

‖Or, Adaiah.

Gen.46.17.

30 ¶ The sonnes of Asher were Jimnah, and Jshuah, and Jshuai, & Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzauith.

32 And Heber begate Japhlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Japhlet were Pasach, and ‖Bimhal, and Asuath: these were the children of Japhlet.

‖Or, Kimbal.

34 And the sonnes of Shamer, Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah, and Jmna, and Shelesh, and Amal.

36 The sonnes of Zophah, Suah, and Harnepher, and Shual, & Beri, & Jmrah,

37 Bezer and Hod, and Shamma, and Shilhah, and Jthran, and Beera.

38 And the sonnes of Jether, Jephunneh, and Pispa, and Ara.

39 And the sonnes of Vlla, Harah, and Haniel, and Rizia.

40 All these were the children of Asher, the heads of their fathers houses, noblemē, valiant men of warre and chief princes, and they were reckoned by their genealogies for warre and for battell to the number of fiue and twentie thousand men.

CHAP. VIII.

1 *The sonnes of Beniamin, 33 And race of Saul.*

BEniamin also a begate Bela his eldest sonne, Ashbel the second, and Aharah the third,

2 Noah the fourth, and Rapha the fifth.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abishua, & Naaman, & Ahoah,

5 And Gera, & Shephuphan, & Huram.

6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and b they were caried away captiues to Manahath,

7 And Naaman, and Ahiah, and Gera, he caried them away captiues: and c he begate Vzza, and Ahihud.

8 And Shaharaim begate children in the countrey of Moab, after he had sent d away Hushim and Baara his wiues.

9 He begate, I say, of Hodesh his wife, Jobab & Zibia, and Mesha, and Malcham,

10 And Jeuz and Shachia and Mirma: these were his sonnes, and chiefe fathers.

11 And of Hushim he begat Ahitub and Elpaal.

12 And the sonnes of Elpaal were Eber, and Misham and Shamed (which built Ono, and Lod, and the villages thereof.)

13 And Beriah & Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Gath)

14 And Ahio, Shashak, and Jerimoth,

15 And Zebadiah, and Arad, and Eder,

16 And Michael, and Jspah, and Joha, the sonnes of Beriah,

17 And Zebadiah, and Meshullam, and Hizki, and Heber,

18 And Jshmerai & Jzliah, and Jobab, the sonnes of Elpaal,

19 Jakim also, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, & Eliel,

21 And Adaiah, and Beraiah, & Shimrath the sonnes of Shimei,

22 And Jshpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Anthothiah,

25 Iphedeiah and Penuel the sonnes of Shashak,

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaareshiah, and Eliah, and Zichri, the sonnes of Jeroham.

28 These were the chiefe e fathers according to their generations, euen princes, which dwelt in Jerusalem.

29 And at* Gibeon dwelt f father of Gibeon, & the name of his wife was Maachah.

30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Jerusalem, euen by their brethren.

33 And g Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan, and Malchishua, and Abinadab, and h Eshbaal.

34 And the sonne of Jonathan was b Merib-baal, and Merib-baal begate Micah.

35 And the sonnes of Micah were Pithon, and Melech, and Tarea and Ahaz.

36 And Ahaz begate Jehoadah, and Jehoadah begate Alemeth, & Azmaueth, and Zimri, and Zimri begate Moza,

37 And ‖Moza begate Bineah, whose sonne was Raphah, & his sonne Eleasah, and his sonne Azel.

38 And Azel had six sonnes, whose names are these, Azrikam, Bocheru, and Jshmael, and Sheariah, and Obadiah, & Hanan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother were Vlam his eldest sonne, Jehush the second, and Eliphelet the third.

40 And the sonnes of Vlam were valiant men of warre which shot with the bowe, and had many sonnes and nephewes, an hundreth & fifty: all these were of the sonnes of Beniamin.

CHAP. IX.

1 *All Israel and Iudah numbred.* 10 *Of the Priests and Leuites,* 11. 18 *And of their offices.*

THus all Israel were numbred by their genealogies: and behold, they are written in the booke of the kings of Israel and of Iudah, and they were a caried away to Babel for their transgression.

2 ¶ And the chief inhabitants that dwelt in their owne possessions, and in their owne cities, euen Israel, the Priests, the Leuites, and the b Nethinims.

3 And in Jerusalem dwelt of the children of Iudah, and of the children of Beniamin, and of the children of Ephraim, and Manasseh.

4 Vthai the sonne of Ammihud the sonne of Omri, the sonne of Imri, the sonne of Bani: of the children of Pharez, the sonne of Iudah.

5 And of Shiloni, Asaiah the eldest, and his sonnes.

a He continueth in the description of the tribe of Beniamin, because his purpose is to set foorth the genealogie of Saul.

b Meaning, the inhabitants of the citie Geba.

c To wit, Ehud.

d After he had put away his two wiues,

e The chiefe of the tribe of Beniamin that dwelt in Ierusalem.

Chap.9.35.

f Who in the 1.Sam.9.1. is called Abiel.

g He is also named Ishbosheth, 2.Sam.2.8.

h He is likewise called Mephibosheth, 2.Sam.9.6.

‖Or, Araiah.

a Hitherto he hath described their genealogies before they went into captiuitie, and now he describeth their historie after their returne.

b Meaning, the Gibeonites, which serued in the Temple, read Ioth.9.23.

6 And of the sonnes of Zerah, Jeuel, and their brethren sixe hundreth and nintie.

7 And of the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Hodauiah, the sonne of Hasenuah,

8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibnuiah.

9 And their brethren according to their generations nine hundreth, fiftie and sixe: all these men were ‖chiefe fathers in the houholds of their fathers.

‖Or, chiefs of the families.

10 ¶ And of the Priests, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the c chiefe of the house of God,

c That is, he was the hie Priest.

12 And Adaiah the sonne of Ieroham, the sonne of Pashhur, the sonne of Malchiah, and Maasai the sonne of Adiel, the sonne of Iahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.

13 And their brethren the chiefe of the householdes of their fathers a thousand seuen hundreth and threescore valiant men, for the d worke of the seruice of the house of God.

d To serue in the Temple, euery one according to his office.

14 ¶ And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah of the sonnes of Merari,

15 Also Bakbakkar, Hereth and Galal, & Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph,

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Iedithun, and Berechiah the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the e kings gate Eastward.

e So called, because the king came into the Temple thereby, and not the common people.

19 And Shallum the sonne of Kore the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their father) were ouer the worke, and office to keepe the gates of the f Tabernacle: so their families were ouer the hoste of the Lord, keeping the entrie.

f Their charge was, that none should enter into those places which were only appointed for the Priests to minister in.

20 And Phinehas the sonne of Eleazar was their guide, & the Lord was with him.

21 Zechariah, the sonne of Meshelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundreth and twelue, which were numbred according to their genealogies by their townes. Dauid established these and Samuel the Seer ‖in their perpetuall office.

‖Or, for their fidelitie.

23 So they and their children had the ouerlight of the gates of the house of the Lord, euen of the house of the Tabernacle by wardes.

24 The porters were in foure quarters Eastward, Westward, Northward, and Southward.

25 And their brethren which were in their townes, came at g seuen dayes from time to time with them.

g They serued weekely, as Eze. 4.10.

26 For these foure chiefe porters were in perpetuall office, & were of the Leuites, and had charge of the ‖chambers, and of the treasures in the house of God.

‖Or, opening the doores.

27 And they lay round about the house of God, because the charge was theirs, and they caused it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought thē in by tale, and brought them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuarie, and of the h floure, and the wine, and the ople, and the incense, and the sweete odours.

h Whereof the meate offering was made, Leuit. 2.1.

30 And certaine of the sonnes of the Priests made ointments of sweete odours.

31 And ‖Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the sonnes of Kohath had the ouersight of the *shewbread to prepare it euery Sabbath.

*Exod. 25.30.

33 And these are the singers, the chiefe fathers of the Leuites, which dwelt in the chābers, i and had none other charge: for they had to do in that businesse day and night.

i But were continually occupied in singing prayses to God.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.

35 * And in Gibeon dwelt ‖the father of Gibeon, Ieiel, and the name of his wife was Maachah.

*Chap. 8.29.

‖Or, Abigibeon.

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ner, & Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: they also dwelt with their brethren at Ierusalem, euen by their brethren.

39 And * Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan, and Malchishua, and Abinadab, and Eshbaal.

*1. Sam. 14.51. chap. 8.33.

40 And the sonne of Ionathan was Merib-baal: and Merib-baal begate Micah.

41 And the sonnes of Micah were Pithon, and Melech and Tahrea.

42 And Ahaz begate k Iarah, and Iarah begate Alemeth, and Azmaueth and Zimri, and Zimri begate Moza.

k Who was also called Iehoadah, Chap. 8.36.

43 And Moza begat Binea, whose sonne was Rephaiah, and his sonne was Eliasah, & his sonne Azel.

44 And Azel had sixe sonnes, whose names are these, Azrikam, Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 *The battell of Saul against the Philistims,* 4 *In which he dieth,* 6 *And his sonnes also.* 13 *The cause of Sauls death.*

NOw * the Philistims fought against Israel: and the men of Israel fledde before the Philistims, and fell downe slaine

*1. Sam. 13.1.

slaine in mount Gilboa.

2 And the Philistims pursued after Saul and after his sonnes, and the Philistims smote Jonathan, and Abinadab, and Malchishua the sonnes of Saul.

3 And the battel was sore against Saul, and the archers ‡ hit him, & he was wounded of the archers.

‡ Ebr. found.

4 Then said Saul to his armour bearer, Drawe out thy sworde, and thrust mee through therewith, lest these uncircumcised come and mocke at mee: but his armour bearer would not, for hee was sore afraide: therefore Saul tooke the sword and fell upon it.

5 And when his armour bearer saw that Saul was dead, hee fell likewise upon the sword, and died.

6 So Saul died and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, sawe how they fled, and that Saul and his sonnes were dead, they forsooke their cities, and fled away, and the Philistims came and dwelt in them.

8 And on the morowe when the Philistims came to spoile them that were slaine, they found Saul and his sonnes ‡ lying in mount Gilboa.

‡ Eb. fallen.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it unto their idoles, and to the people.

10 And they layde up his armour in the house of their god, and set up his head in the house of a Dagon.

a Which was the idole of the Philistims, and from the belly downeward had the forme of a fish, and vpward of a man.

11 ¶ When all they of Jabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Jabesh, and buried the bones of them under an oke in Jabesh, and fasted seuen dayes.

1. Sam. 15. 23. 13 So Saul died for his transgression, that hee committed against the Lorde, *euen against the word of the Lord which he kept not, and in that hee fought and asked counsell of a ¶ *familiar spirit,

‖ Or, witch, and sorceresse.

14 And asked not of the Lorde: therefore he slew him, and turned the kingdome unto Dauid the sonne of Ishai.

1. Sam. 28. 8.

CHAP. XI.

3 After the death of Saul is Dauid annoynted in Hebron. 5 The Iebusites rebell against Dauid, from whom hee taketh the tower of Zion. 6 Ioab is made captaine. 10 His valiant men.

2. Sam. 5. 1. THen *all Israel a gathered themselues to Dauid unto Hebron, saying, Beholde, we are thy bones and thy flesh.

a This was after the death of Ishbosheth Sauls sonne, when Dauid had reigned ouer Iudah seuen yeeres and sixe moneths in Hebron, 2. Sam. 5 5.

2 And in time past, euen when Saul was king, thou leddest Israel out and in: and the Lord thy God said unto thee, Thou shalt feede my people Israel, and thou shalt bee captaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and Dauid made a couenant with them in Hebron, before the Lord. And they anoynted Dauid king ouer Israel, *according to the worde of the Lorde by the hand of Samuel.

1. Sam. 13. 16.

4 ¶ And Dauid & all Israel went to Jerusalem, which is Iebus, where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus sayd to Dauid, Thou shalt not come in hither. Neuertheless Dauid tooke the tower of Zion, which is the citie of Dauid.

6 And Dauid sayd,* Whosoeuer smiteth the Iebusites first, shall bee the chiefe and captaine. So Joab the sonne of Zeruiah went first vp, and was captaine.

2. Sam. 5. 8.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 * And hee built the citie on euery side, from Millo euen rounde about: and Joab repaired the rest of the citie.

2. Sam. 5. 9.

9 And Dauid prospered, and grewe: for the Lord of hostes was with him.

10 ¶ *These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with all Israel, to make him king ouer Israel, according to the word of the Lord.

2. Sam. 23. 8.

11 And this is the number of the valiant men whome Dauid had, Jashobeam the sonne of Hachmoni, the b chiefe among thirtie: hee lift vp his speare against three hundreth, whom he slew at one time.

b Meaning, the most excellent and best esteemed for his valiantnes: some reade the chiefe of the Princes.

12 And after him was Eleazar the sonne of ‖Dodo the Ahohite, which was one of the three valiant men.

‖ Or, his vncle.

13 Hee was with Dauid at Pas-dammim, and there the Philistims were gathered together to battel: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stoode in the middes of the fielde, and c saued it, and slewe the Philistims: for the Lord gaue a great victorie.

c This acte is referred to Shammah, 2. Sam. 23. 11. which seemeth was the chiefest of these.

15 ¶ And three of the d thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

d That is, Eleazar and his two companions.

16 And when Dauid was in the holde, the Philistims garison was at Beth-lehem.

17 And Dauid longed, and sayd,* Oh, that one woulde giue mee to drinke of the water of the Well of Beth-lehem that is at the gate.

2. Sam. 23. 15.

18 Then these three brake thorowe the hoste of the Philistims, and drewe water out of the Well of Beth-lehem that was by the gate, and tooke it and brought it to Dauid: but Dauid woulde not drinke of it, but powred it for an oblation to the Lord.

19 And said, Let not my God suffer me to doe this: should I drinke the e blood of these men's liues? for they haue brought it with the ieopardie of their liues: therefore hee woulde not drinke it: these things did these three mightie men.

e That is, this water for the which they ventured their blood.

20 ¶ And Abishai the brother of Joab, he was chiefe of the three, and hee lift vp his speare against three hundreth, and slewe them, and had the name among the three.

21 Among the three hee was more honourable then the two, and hee was their captaine: * but he attained not unto the first three.

2. Sam. 23. 19.

22 Benaiah the sonne of Jehoiada (the

ſonne of a valiant man) which had done many actes, and was of Kabzeel, he ſlew two ‖ ſtrong men of Moab: hee went downe alſo and ſlewe a Lyon in the middes of a pit in time of ſnow.

‖Or, Lyons.

23 And he ſlewe an Egyptian, a man of great ſtature, euen fiue cubites long, and in the Egyptians hande was a ſpeare like a Weauers beame: and hee went downe to him with a ſtaffe, and plucked the ſpeare out of the Egyptians hande, and ſlewe him with his owne ſpeare.

24 Theſe things did Benaiah the ſonne of Iehoiada, and had the name among the three worthies.

25 Beholde, he was honourable among thirtie, but hee attained not vnto the f firſt three. * And Dauid made him of his counſaile.

f Meaning, thoſe three which brought the water to Dauid. 2.Sam.23.23.

26 ¶ Theſe alſo were valiant men of war, Aſahel the brother of Ioab, Elhanan the ſonne of Dodo of Beth-lehem,

27 g Shammoth the Harodite, Helez the Pelonite,

g Called alſo Shemmoah, 2.Sam.23.25.

28 Ira the ſonne of Ikkeſh the Tekoite, Abiezer the Antothite,

29 h Sibbecai the Huſathite, Ilai the Ahohite,

h He is alſo called Mebunnai, 2.Sam.23.27.

30 Maharai the Netophathite, Heled the ſonne of Baanah the Netophathite,

31 Ithai the ſonne of Ribbai of Gibeah of the children of Beniamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaaſh, Abiel the Arbathite,

33 Azmaueth the Baharumite, Eliahba the Shaalbonite,

34 The ſonnes of Haſhem the Gizonite, Ionathan the ſonne of Shagee the Hararite,

35 Ahiam the ſonne of Sacar the Hararite, Eliphal the ſonne of Ur,

36 Hepher the Mecherathite, Ahiah the Pelonite,

37 Hezro the Carmelite, Naarai the ſonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the ſonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour bearer of Ioab, the ſonne of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Vriah the Hittite, Zabad the ſonne of Ahlai,

42 Adina the ſonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanan the ſonne of Maacah, and Iehaphat the Mithnite,

44 Vzia the Aſhterathite, Shama and Ieiel the ſonnes of Hotham the Aroerite,

45 Iediael the ſonne of Shimri, and Iohа his brother the Tizite,

46 Eliel the Mahauite, and Ieribai and Ioſhauiah the ſonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Iaaſiel the Meſobaite.

CHAP. XII.

1 Who they were that went with Dauid when he fled from Saul. 14 Their valiantneſſe, 23 They that came vnto him vnto Hebron out of euery tribe to make him king.

THeſe alſo are they that came to Dauid to a Ziklag, while he was yet kept cloſe, becauſe of Saul the ſonne of Kiſh: and they were among the valiant and helpers of the battell.

a To take his part againſt Saul who perſecuted him.

2 They were weaponed with bowes, and could vſe the right and the left hande with ſtones and with arrowes and with bowes, and were of Sauls b brethren, euen of Beniamin.

b That is, of the tribe of Beniamin, wherof Saul was, and wherein were excellent throwers with ſlings, Iudges 20.16.

3 The chiefe were Ahiezer, and Ioaſh the ſonnes of Shemaah a Gibeathite, and Ieziel, and Pelet the ſonnes of Azmaueth, Berachah and Iehu the Antothite,

4 And Iſhmaiah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Ieremiah, and Iahaziel, and Iohanan, and Ioſhabad the Gederathite,

5 Eluzai, and Ierimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Iſhiah, and Azarel, and Ioezer, and Iaſhobeam of Korhemite,

7 And Ioelah, c and Zebadiah, the ſonnes of Ieroham of ‖ Gedor.

‖Or, Gedur.

8 And of the Gadites there ſeparated themſelues ſome vnto Dauid into the holde of the wildernes, valiant men of warre, and men of armes, & apt for battel, which could handle ‖ ſpeare and ſhielde, and their faces were like the faces of c Lyons, and were like the Roes in the mountaines in ſwiftneſſe,

‖Or, buckler.

c Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah the ſeconde, Eliab the third,

10 ‖ Miſhmanah the fourth, Ieremiah the fift,

‖Or, Maſhmannah.

11 Attai the ſixt, Eliel the ſeuenth,

12 Iohanan the eight, Elzabad the ninth,

13 Ieremiah the tenth, Macbannai the eleuenth.

14 Theſe were the ſonnes of Gad, Captaines of the hoſte: one of the leaſt could reſiſt an hundreth, and the greateſt a thouſande.

15 Theſe are they that went ouer Iorden in the d firſt moneth when hee had filled ouer all his bankes, and put to flight all them of the vallep, toward the Eaſt and the Weſt.

d Which the Ebrewes called Niſan or Abib, conteining halfe March and halfe April, when Iorden was wont to ouerflow his bankes, reade Ioſh.3.15.

16 And there came of the children of Beniamin, and Iudah to the holde vnto Dauid,

17 And Dauid went out to meete them, and anſwered, and ſayde vnto them, If ye be come peaceably vnto mee to helpe mee, mine heart ſhall bee knit vnto you, but if you come to betray mee to mine aduerſaries, ſeeing there is no wickednes in mine hands, the God of our Fathers beholde it, and rebuke it.

18 And the e ſpirite came vpon Amaſai, which was the chiefe of thirtie, and hee ſaide, Thine are wee, Dauid, and with thee, O ſonne of Iſhai. Peace, peace be vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them Captaines of the garniſon.

e The ſpirit of boldnes and courage moued him to ſpeake thus.

19 ¶ And

19 ¶ And of Manasseh some fell to Dauid, when he came with the Philistims against Saul to battell, but they f helped them not: for the Princes of the Philistims * by aduisement sent him away, saying, He will fall to his master Saul ‖ for our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, & Iozabad, and Iediael, and Michael, and Iozabad, and Elihu, and Zilthai, heads of the thousands that were of Manasseh.

21 And they helped Dauid against g that band: for they were all valiant men and were captaines in the hoste.

22 For at that time day by day there came to Dauid to helpe him, until it was a great hoste, like the hoste of h God.

23 And these are the numbers of the captaines that were armed to battell, and came to Dauid to Hebron to turne ṗ kingdome of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare shielde and ‖ speare, were fiue thousand and eight hundred armed to the warre.

25 Of the children of Simeon valiant men of warre, seuen thousand & an hundred.

26 Of the children of Leui foure thousand and fiue hundred.

27 And Iehoiada was the chiefe of them of i Aaron: and with him three thousande and seuen hundred,

28 And Zadok a young man very valiant, and of his fathers houshold came two and twentie captaines.

29 And of the children of Beniamin the brethren of Saul three thousande: for a great part of them vnto that time k kept the ward of the house of Saul.

30 And of ṗ children of Ephraim twentie thousande, and eight hundred valiant men and famous men in the housholde of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousand, which were appointed by name to come and make Dauid king.

32 And of the children of Issachar which were men ṗ had vnderstanding of ṗ l times, to know what Israel ought to do: ṗ heads of them were two hundred, and al their brethren were at their commandement.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand ‖ which could set the battell in arap: they were not of a ‡ double heart.

34 And of Naphtali a thousand captaines, and with them with shield & speare seuen and thirtie thousand.

35 And of Dan expert in battell, eight and twentie thousand and fiue hundred.

36 And of Asher that went out to the battell and were trained in the warres, fourtie thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with al instrumets of warre to fight with, an hundred and twentie thousand.

38 m All these men of warre ‖ that could lead an armie, came with ‖ vpright heart to Hebron to make Dauid King ouer all Israel: and all the rest of Israel was of one accord to make Dauid King.

39 And there they were with Dauid three dayes, eating and drinking: for their n brethren had prepared for them.

40 Moreouer they that were neere them vntill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on Camels, and on mules, & on oxen, euen meate, floure, figges, and reisins, & wine and oyle, and beeues & sheepe abundantly: for there was ioy in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kiriath-iearim to Ierusalem. 9 Vzza dieth because he touched it.

AND Dauid counselled with the captaines of thousands and of hundreds, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, we will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priestes and the Leuites in the cities and their suburbes) that they may assemble themselues vnto vs.

3 And we will bring againe the a Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 ¶ So Dauid gathered all Israel together from ‖ Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from b Kiriath-iearim.

6 And Dauid went vp and all Israel to ‖ Baalath, in Kiriath-iearim, that was in Iudah, to bring vp from thence ṗ Arke of God the Lorde that dwelleth betweene ṗ Cherubims, where his name is called on.

7 And they caried the Arke of God in a newe cart out of the house of Abinadab: and Vzza and Ahio c guided the cart.

8 And Dauid and all Israel played before d God with all their might, both with songes and with harpes, and with violes, and with tymbrels and with cymbals, and with trumpets.

9 ¶ And when they came vnto ṗ threshing flooze of e Chidon, Vzza put forth his hand to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he laid his hand vpon the Arke: so he died there f before God.

11 And Dauid was angry, because the Lord had made a breache in Vzza, and he called the name of that place Perez-Vzza vnto this day.

12 And Dauid feared God ṗ day, saying, How shal I bring in to me ṗ Arke of God?

13 Therefore Dauid brought not ṗ Arke to him into the citie of Dauid, but caused

f They came only to helpe Dauid and not to succour the Philistims, which were enemies to their countrey. 1. *Sam.* 29. 4.

‖ *Or, on the ieopardie of our heads.*

g To wit, of the Amalekites, which had burned the citie Ziklag, 1. Sam. 30. 1, 9.

h Meaning, mighty or strong: for the Ebrewes say a thing is of God, when it is excellent.

‖ *Or, buckler.*

i Of the Leuites which came by descent of Aaron.

k That is, the greatest number tooke Sauls part.

l Men of good experience, which knewe at all times what was to be done.

‖ *Or, set themselues in aray.*

‡ *Ebr. heart and heart.*

m So that his whole hoste were three hundred twentie and two thousand, two hundred twentie & two.

‖ *Or, fight in their aray.*

‖ Or, with a good courage.

n The rest of the Israelites.

a His first care was to restore religion, which had in Sauls dayes bene corrupted and neglected. 2. *Sam.* 6. 2.

‖ *Or, Nilus.*

b That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2. Sam. 6. 3.

‖ *Or, Baale, reade* 2 *Sam.* 6. 2.

c The sonnes of Abinadab.

d That is, before the Arke, where God shewed him selfe: so that the signe is taken for the thing signified, which is common to all sacraments both in the olde and newe Testament.

e Called also Nachon, 2. Sam. 6. 6.

f Before the Arke for vsurping that which did not apper-

it to turne into the house of ᵍ Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, euen in his house three moneths: and the Lorde blessed the house of Obed Edom, and all that he had.

CHAP. XIIII.

1 *Hiram sendeth wood and workemen to Dauid.* 4 *The names of his children.* 8, 14 *By the counsell of God he goeth against the Philistims, and ouercomme.h them.* 15 *God fighteth for him.*

THen * sent Hiram the King of ‡ Tyrus messengers to Dauid, and cedar trees, with masons and carpenters to builde him an house.

2 Therefore Dauid knew that the Lorde had confirmed him King ouer Israel, and that his kingdome was lift vp on hie, because of his ᵃ people Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusalem, and Dauid begat moe sonnes and daughters.

4 And these are þ names of the children which he had at Ierusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ibhar, and Elishua, & ᵇ Elpalet,

6 And Nogah, & Nepheg, and Japhia,

7 And Elishama, and ‖ Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was anointed king ouer Israel, all þ Philistims came vp to seeke Dauid. And whē Dauid heard, he went out against thē.

9 And the Philistims came and spred themselues in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying, Shall I goe vp against the Philistims, & wilt thou deliuer them into mine hand? And the Lord said vnto him, Go vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid smote them there: and Dauid said, God hath diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, ᶜ Baal-perazim.

12 And there they had left their goods: & Dauid saide, Let them euen be burnt vp fire.

13 Againe the Philistims came & spred themselues in the valley.

14 And when Dauid asked againe counsel at God, God said to him, Thou shalt not goe vp after them, but turne away from them, that thou mayest come vpon them ouer against the mulberie trees.

15 And when thou hearest þ noise of one going in the toppes of the mulberie trees, then go out to battel: for God is gone forth before thee, to smite þ host of þ Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands, and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 *Dauid prepareth an house for the Arke.* 4 *The number and order of the Leuites.* 16 *The singers are chosen out among them.* 25 *They bring againe the Arke with ioy.* 29 *Dauid dancing before it, is despised of his wife Michal.*

ANd Dauid made him houses in þ ᵃ Citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid saide, * None ought to carie the Arke of God, but the Leuites: for the Lorde hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 ¶ And Dauid gathered al Israel together to Ierusalem to bring vp the ᵇ Arke of the Lorde vnto his place, which he had ordeined for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Vziel the chiefe, and his ‖ brethren fiue score.

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundreth and twentie.

7 Of the sonnes of Gershom, Joel the chiefe, & his brethren an hundreth & thirtie.

8 Of the sonnes of ᶜ Elizaphan, Shemaiah the chiefe, and his brethren two hundreth.

9 Of the sonnes of ᵈ Hebron, Eliel the chiefe, and his brethren fourescore.

10 Of the sonnes of Vzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priests, and of the Leuites, Vriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab:

12 And he saide vnto them, Ye are the chiefe fathers of the Leuites: sanctifie your selues, and your brethren, and bring vp the Arke of the Lorde God of Israel vnto the place that I haue prepared for it.

13 For * because ye were not there at the first, the Lorde our God made a breache among vs: for we sought him not after due ᶠ order.

14 So the Priests and the Leuites sanctified them selues to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpō their shoulders with the barres, as Moses had commaunded, * according to the word of the Lord.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint certeine of their brethren to sing with ᵍ instruments of musicke, with violes & harpes, and cymbales, that they might make a sounde, and lift vp their voyce with ioy.

17 So the Leuites appointed Heman the sonne of Joel, & of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kushaiah,

18 And with them their brethren in the ʰ second degree, Zechariah, Ben, & Jaaziel, and Shemiramoth, and Jehiel, and Vnni, Eliab, & Benaiah, and Maaseiah, & Mattithiah, and Eliphelehu, and Mikneiah, and Obed Edom, and Jeiel the porters.

19 So Heman, Asaph and Ethan were singers to make a sound with cymbales of brasse,

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Vnni, and Eliab,

ᵍ Who was a Leuite, and called Gittite, because he had dwelt at Gath.

2. *Sam.* 5. 11. ‡ *Ebr. Zor.*

ᵃ Because of Gods promise made to the people of Israel.

ᵇ Elpalet and Nogah are not mentioned, 2. Sam. 5. 14. so there are but eleuen, and here thirteene. ‖ *Or, Eliada.*

ᶜ That is, the valley of diuisions, because the enemies were dispersed there like waters.

ᵃ That was in the place of the citie called Zion, 2. Sam 5. 7, 9. *Num.* 4. 2, 20.

ᵇ From the house of Obed Edom, 2. Sam. 6. 10, 12.

‖ *Or, kinsemen.*

ᶜ Who was the sonne of Vzziel, the fourth sonne of Kohath, Exo. 6. 18, 22. and num. 3. 30.

ᵈ The third sonne of Kohath, Exo. 6. 18.

ᵉ Prepare your selues, and be pure, abstaine from all things whereby ye might be polluted, and so not able to come to the Tabernacle. *Chap.* 13. 10.

ᶠ According as he hath appointed in the Lawe. *Exod.* 25, 14, 15.

ᵍ These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the comming of Christ.

ʰ Which were inferiour in dignitie.

Eliab, and Maaseiah, and Benaiah with violes ⁱ Alamoth,

i This was an instrument of musike, or a certeine tune, whereunto they accustomed to sing Psalmes.

21 And Mattithiah, and Eliphelehu, and Mikneah, and Obed Edom, and Jeiel, and Azaziah, with harpes vpon ᵏ Sheminith Jenatzzah.

k Which was the eight tune, ouer the which he that was most excellent had charge.

22 But Chenaniah the chiefe of the Leuites ˡ had the charge, bearing the burden in the charge, for he was able to instruct.

l To wit, to appoint Psalmes & songs to them that sung.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah & Jehoshaphat and Nethaneel and Amasai, and Zechariah, and Benaiah, and Eliezer the Priestes did blowe with trumpets before the Arke of God, and Obed Edom & Jehiah were porters ᵐ for the Arke.

m With Berechiah and Elkanah, verse 23. 2. *Sam.* 6. 12.

25 * So Dauid and the Elders of Israel and the captaines of thousandes went to bring vp the Arke of the couenant of the Lord from the house of Obed Edom with ioy.

n That is, gaue them strength to execute their office.

26 And because that God ⁿ helped the Leuites that bare the Arke of the couenant of the Lord, they offered ᵒ seuen bullocks and seuen rammes.

o Besides the bullocke and the fat beast, which Dauid offered at euery sixt pase, 2. Sam 6. 13.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the singers, and Chenaniah that had the chiefe charge of the singers: and vpon Dauid was a linnen ᵖ Ephod.

p Reade 2. Sam. 6. 14.

28 Thus all Israel brought vp the Arke of the Lordes couenant with shouting and sound of cornet, and with trumpets, and with cymbales, making a sounde with violes and with harpes.

29 And when the Arke of the ᑫ Couenant of the Lorde came into the citie of Dauid, Michal the daughter of Saul looked out at a windowe, and sawe King Dauid dauncing and playing, and * thee despised him in her heart.

q It was so called because it put the Israelites in remembrance of the Lords couenant made with them. 2. *Sam.* 6. 16.

CHAP. XVI.

1 *The Arke being placed, they offer sacrifices.* 4 *Dauid ordeineth Asaph and his brethren to minister before the Lorde.* 8 *He appointeth a notable Psalme to be sung in the praise of the Lord.*

SO * they brought in the Arke of God, and set it in the middes of the Tabernacle that Dauid had pitched for it, and they offered burnt offerings and peace offerings before God.

2. *Sam.* 6. 17.

2 And when Dauid had made an end of offring the burnt offering and the peace offerings, he ᵃ blessed the people in the Name of the Lord.

a He called vpon the Name of God, desiring him to prosper the people and giue good successe to their beginnings.

3 And hee dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a piece of flesh, and a bottle of wine.

4 And hee appointed certeine of the Leuites to minister before the Arke of the Lorde, and to ᵇ rehearse and to thanke and praise the Lord God of Israel.

b To wit, Gods benefits toward his people.

5 Asaph the chiefe, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed Edom, euen Jeiel with instruments, viols and harps, and Asaph, to make a sound with cymbales,

6 And Benaiah and Jahaziel Priestes, with trumpets continually before the Arke of the couenant of God.

7 Then at that time Dauid did ᶜ appoint at the beginning to giue thanks to the Lord by the hand of Asaph and his brethren.

c Dauid gaue them this Psalme to praise ỹ Lord, signifying that in all our enterprises the Name of God ought to be praised and called vpon.

8 * Praise ỷ Lord & call vpon his Name: declare his ᵈ workes among the people.

d Whereof this is the chiefest, that he hath chosen him selfe a Church to call vpon his Name.

9 Sing vnto him, sing praise vnto him, and talke of all his ᵉ wonderfull workes.

e Who of his wonderfull prouidence hath chosen a few of the flocke of Abraham to be his children.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord reioyce.

11 Seeke the Lorde and his strength: seeke his face continually.

12 Remember his marueilous workes that hee hath done, his woonders, and the ᶠ iudgements of his mouth,

f In ouercoming Pharaoh, which iudgements were declared by Gods mouth to Moses.

13 O seede of Israel his seruant, O the children of Iaakob his ᵍ chosen.

g Meaning hereby, that the promise of adoption onely apperteineth to the Church.

14 Hee is the Lord our God: his iudgements are throughout all the earth.

Gen. 22. 16, 17, 18. *Iuke* 1. 73. *Heb.* 6. 17.

15 Remember his couenant for euer, and the word, which he commanded to a thousand generations:

16 * Which he made with Abraham, and his othe to Izhak:

17 And hath confirmed it to Iaakob for a Lawe, and to Israel for an euerlasting couenant,

18 Saying, To thee will I giue the land of Canaan, the ‡ lot of your inheritance.

‡ *Ebr. coard, wherby parcels of lands were measured.*

19 When ye were ʰ few in number, yea, a very few, and strangers therein,

h Meaning, from the time that Abraham entred, vnto the time, that Iaakob went into Egypt for famine.

20 And walked about from nation to nation, and from one kingdome to another people,

21 Hee suffered no man to doe them wrong, but rebuked ⁱ kings for their sakes, saying,

i As Pharaoh and Abimelech.

22 Touch not mine ᵏ anointed, and doe my ˡ Prophets no harme.

k Mine elect people and them whom I haue sanctified.

l To whom God declared his word, and they declared it to their posteritie. *Psal.* 95. 1.

23 * Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his woonderfull workes among all people.

25 For the Lord is great and much to be praysed, and hee is to bee feared aboue all gods.

26 For all the gods of the people are ᵐ idoles, but the Lord made the heauens.

m His strong faith appeareth heerein, that though all the world would follow idoles, yet hee would cleaue to the liuing God.

27 Praise & glory are before him: power and beautie are in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory & power.

29 Giue vnto the Lorde the glorie of his Name: bring an offering and come before him, and worship the Lorde in the glorious Sanctuarie.

30 ⁿ Tremble ye before him, al the earth: surely the worlde shall bee stable and not moone.

n Humble your selues vnder the mightie hand of God.

31 Let the ᵒ heauens reioyce, and let the earth bee glad, and let them say among the nations, The Lord reigneth.

o Hee exhorteth the dumbe creatures to reioyce with him in considering the greatnesse of the grace of God.

32 Let the sea roare, & all that therein is: let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce

p To restore all things to their estate.

at the presence of the Lord: for he commeth to p iudge the earth.

34 Praise the Lorde, for hee is good, for his mercy endureth for euer.

35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may praise thine holy Name, and q glory in thy praise.

q He esteemeth this to be the chiefest felicitie of men.

36 Blessed be the Lord God of Israel for euer and euer: and let all people say, r So be it, and praise the Lord.

r He willeth all the people both in heart & mouth to consent to these praises.

37 ¶ Then he left there before the Arke of the Lords couenant Asaph and his brethren to minister continually before the Arke, that which was to be done euery day:

38 And Obed Edom and his brethren, threescore and eight: and Obed Edom the sonne of Iedithun, & Hosah were porters.

39 And Zadok the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the high place that was at Gibeon,

40 To offer burnt offrings vnto the Lord, vpon the burnt offring altar continually, in the morning and in the euening, euen according vnto all that is written in the lawe of the Lord, which he commanded Israel.

s With Zadok and the rest of the Priests.

41 And with them were Heman, & Iedithun, & the rest that were chosen (which were appointed by names) to praise the Lord, because his mercie endureth for euer.

t Declaring that after our duetie to God we are chiefly bound to our owne house, for the which as for all other things, we ought to pray vnto God, & instruct our families to praise his Name.

42 Euen with them were Heman & Iedithun, to make a sounde with the trumpets and with the cymbales, with excellent instruments of musicke: and the sonnes of Iedithun were at the gate.

43 And all the people departed, euery man to his house: and Dauid returned to t bleese his house.

CHAP. XVII.

3 Dauid is forbidden to builde an house vnto the Lord. 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thankes, 23 and prayeth vnto God.

2. Sam. 7. 2.

NOwe * afterwarde when Dauid dwelt in his house, hee sayde to Nathan the Prophet, Beholde, I dwell in an house of a cedar trees, but the Arke of the Lords couenant remaineth vnder b curtaines.

a Well built and faire.

b That is, in tents couered with skins.

2 Then Nathan said to Dauid, Doe c all that is in thine heart: for God is with thee.

c As yet God had not reuciled to the Prophet what he purposed concerning Dauid: therefore seeing God fauoured Dauid, he spake what he thought.

3 And the same d night euen the word of God came to Nathan, saying,

d After that Nathan had spoken to Dauid.

4 Go, and tell Dauid my seruant, Thus saith the Lord, Thou shalt not builde me an house to dwell in:

5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue bene from e tent to tent, and from habitation to habitation.

e That is, in a tent which remoued to and fro.

6 Whereseeuer I haue f walked with all Israel, spake I one worde to any of the Iudges of Israel (whome I commanded to feede my people) saying, Why haue yee not built me an house of cedar trees?

f Meaning, wheresoeuer his Arke went, which was a signe of his presence.

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the sheepecoate and from following the sheepe, that thou shouldest bee a prince ouer my people Israel.

g Of a shepheard of sheepe I made thee a shepheard of men, so that thou camest not to this dignitie through thine owne merits, but by my pure grace.

8 And I haue bene with thee whithersoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue ‖ made thee a name, like the name of the great men that are in the earth.

‖ Or, gotten thee fame.

9 (Also I will appoint a place for my people Israel, and h will plant it, that they may dwell in their place, & moue no more: neither shall the wicked people ‖ vexe them any more, as at the beginning,

h Make thē sure that they shall not remoue.

‡ Ebr. sonnes of iniquitie.

‖ Or, consume.

10 And since the time that I commanded Iudges ouer my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will i build thee an house.

i Will giue thee great posteritie.

11 And when thy dayes shall be fulfilled to goe with thy fathers, then will I raise vp thy seed after thee, which shall be of thy sonnes, and will stablish his kingdome.

12 He shall build me an house, and I will stablish his throne for k euer.

k That is, vnto the comming of Christ: for then these figures should cease.

13 I will be his father, and he shalbe my sonne, and I will not take my mercy away from him, as I tooke it from him that was before l thee.

l Which was Saul.

14 But I will establish him in mine house, and in my kingdome for euer, and his throne shalbe established for euer,

15 According to all these words, and according to al this vision, So Nathan spake to Dauid.

16 ¶ And Dauid the King m went in, and ‖ sate before the Lord, and sayde, Who am I, O Lorde God, and what is mine house, that thou hast brought mee n hitherto?

m He went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefits of the Lord.

‖ Or, remained.

n Meaning, to this kingly estate.

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of o hie degree, O Lord God.

o Thou hast promised a kingdome that shall continue to me and my posteritie, and that Christ shall proceed of me.

18 What can Dauid desire more of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lorde, for thy seruants sake, euen according to thine p heart hast thou done all this great thing to declare all magnificence.

p Freely, and according to the purpose of thy wil, without any deseruing.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

21 Moreouer, what one nation in the earth is like thy people Israel, whose God went to redeeme them to be his people, and to make thy selfe a Name, and to doe great and terrible things by casting out nations from before thy people, whome thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore nowe Lorde, let the thing that thou hast spoken concerning thy seruant and concerning his house, bee confirmed for euer, and do as thou hast said,

24 And let thy Name bee stable and magnified for euer, that it may bee sayde, The Lorde of hostes, God of Israel, is the

God

God of q Israel, and let the house of Dauid thy seruant be stablished before thee.

25 For thou, O my God, hast r reuealed vnto the eare of thy seruant, that thou wilt builde him an house: therefore thy seruant hath ‡ beene bolde to pray before thee.

26 Therefore nowe Lorde (for thou art s God, and hast spoken this goodnesse vnto thy seruant)

27 Nowe therefore, it hath pleased thee to blesse the house of thy seruaunt, that it may bee before thee for euer: for thou, O Lorde, hast blessed it, and it shall bee blessed for euer.

q That is, he sheweth himselfe in deed to be their God, by deliuering them from dangers, and preseruing them.

r Thou hast declared vnto me by Nathan the Prophet.

‡ *Ebr. hath found.*

s And canst not breake promise.

CHAP. XVIII.

1 *The battell of Dauid against the Philistims,* 2 *and against Moab,* 3 *Zobah,* 5 *Aram,* 12 *and Edom.*

AND after this Dauid smote the Philistims, and subdued them, and tooke a Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, & the Moabites became Dauids seruants, and ‖ brought gifts.

3 ¶ And Dauid smote ‖ Hadarezer King of Zobah vnto Hamath, as he went to stablish his border by the riuer ‖ Perath.

4 And Dauid tooke from him a thousand charets, and seuen thousand horsemen, and twentie thousand footmen, and * destroyed all the charets, but reserued of them an hundreth charets.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer King of Zobah, but Dauid slewe of the Aramites two and twentie thousand.

6 And Dauid put a garison in Aram of ‖ Damascus, and the Aramites became Dauids seruants, and brought giftes: and the Lord b preserued Dauid whersoeuer he went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadarezer, and brought them to Jerusalem.

8 And from c Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the brasen * Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou King of Hamath heard how Dauid had smitten all the hoste of Hadarezer King of Zobah:

10 Therefore hee sent d Hadoram his sonne to King Dauid, to salute him, and to reioyce with him, because hee had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all vessels of golde, and siluer, and brasse.

11 And King Dauid did dedicate them vnto the Lord, with the siluer and gold that he brought from all the nations, from e Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salt valley f eighteene thousand,

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and the Lord preserued Dauid whersoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Joab the sonne of Zeruiah was ouer the hoste, and Jehoshaphat the sonne of Ahilud recorder,

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and ‖ Shausha the Scribe,

17 * And Benaiah the sonne of Jehoiada was ouer the g Cherethites and the Pelethites: & the sonnes of Dauid were chiefe about the King.

a Which 2 Sam. 8.1. is called the bridle of bondage, because it was a strong towne, and kept the countrey round about in subiection.

‖ *Or, payd tribute.*

‖ *Or, Hadadezer.*

‖ *Or, Euphrates.* 2. *Sam.* 8.4.

‖ *Or, Dameſek.*

b That is, in all things that he enterprised.

c Which 2 Sam. 8.8. are called Betah and Berothai.

1. *King.* 7.23. *Ezre.* 52.20.

d Called also Ioram, 2. *Sam.* 8.10.

e Because the Edomites and the Syrians ioyned their power together, it is said, 2. Sam 8.12. that the Aramites were spoyled.

f Which is vnderstood that Ioab slew twelue thousand, as is in the title of the threescore Psalme and Abishai the rest.

[*Or, Seraiah.* 2. *Sam.* 8.17, 18.

g Reade 2. Sam. 8.18.

CHAP. XIX.

4 *Hanun king of the children of Ammon doeth great iniuries to the seruants of Dauid.* 6 *He prepareth an armie against Dauid,* 15 *and ouercome.*

AFter this also * Nahash the King of the children of Ammon died, and his sonne reigned in his stead.

2 And Dauid said, I will shew kindnesse vnto Hanun the sonne of Nahash, because his a father shewed kindnes vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the lande of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon sayde to Hanun, Thinkest thou that Dauid doeth honour thy father, that hee doeth send comforters vnto thee? Are not his seruants come to thee to b search, to searche and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, & c shaued them, and cut off d their garments by the halfe vnto the buttocks, and sent them away.

5 And there went certeine and tolde Dauid concerning the men: and hee sent to meete them (for the men were exceedingly ashamed) and the King sayde, Tarie at Jericho vntill your beards be growen: then returne.

6 ¶ When the children of Ammon sawe that they ‖ stanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of siluer to hire them charets and horsemen out * of Aram Naharaim, and out of Aram Maachah, and out of e Zobah.

7 And they hired them two and thirtie thousand charets, and the king of Maachah and his people, which came and pitched before f Medeba: and the children of Ammon gathered themselues together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Joab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in arap at the gate of the citie. And the Kings that were come, were by themselues in the field.

10 When Joab sawe that the front of the battell was against him before and behinde, then hee chose out of all the choise of Israel, and set himselfe in arap to meete the Aramites.

11 And

2. *Sam.* 10.2.

a Because Nahash receiued Dauid and his company, when Saul persecuted him, he would now shew pleasure to his sonne for the same.

b Thus the malicious euer interpret the purpose of the godly in the worst sense.

c They shaued off the halfe of their beards, 2. Sam. 10.4.

d To put them to shame and villenie, whereas the embassadours ought to haue bene honoured: and because the Iewes vsed to weare side garments and beards, they thus disfigured them to make them odious to others.

‖ *Or, had made themselues to be abhorred of Dauid.* 2. *Sam.* 10.6, 8.

e Which were siue in all.

f Which was a citie of the tribe of Reuben beyond Iorden.

11 And the rest of the people hee deliuered vnto the hande of Abishai his brother, and they put themselues in arap against the children of Ammon.

12 And hee sayd, If Aram be too strong for me, then thou shalt succour mee: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our people, and for the cities of our God, and let the Lord do that which is good in his owne sight.

g He declareth, that where the cause is euill, the courage cannot be valiant, and ỹ in good causes men ought to be couragious, and commit the successe to God.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abishai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers and caused the Aramites to come forth that were beyond the h riuer: and Shophach the captaine of the hoste of Hadarezer went before them.

h That is, Euphrates.

17 And when it was shewed Dauid, hee gathered all Israel, and went ouer Iorden, and came vnto them, and put himselfe in arap against them: And when Dauid had put himselfe in battell arap to meete the Aramites, they fought with him.

18 But the Aramites fledde before Israel, and Dauid destroyed of the Aramites i seuen thousand charets, and fourtie thousande footemen, and killed Shophach the captaine of the hoste.

i For this place reade 2. Sam. 10, 18.

19 And when the seruants of Hadarezer sawe that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise ouercome with their gyants.

2. Sam. 11. 1.

AND * when the yeere was expired, in the time that Kings goe out a warfare, Ioab carried out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and besieged a Rabbah (but Dauid tarried at Ierusalem) and Ioab smote Rabbah and destroyed it.

a Which was the chiefe citie of the Ammonites. 2. Sam. 12. 29, 30.

2 * Then Dauid tooke the crown of their King from off his head, and founde it the weight of a b talent of golde, with precious stones in it: and it was set on Dauids head, and he brought away the spoyle of the citie exceeding much.

b Which mounteth about the value of seuen thousand and seuentie crownes, which is about threescore pound weight.

3 And hee carried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

2. Sam. 21, 18. ‖Or, Gob, 2. Sam. 21, 18. ‖Or, Saph. ‖Or, Raphaim, or, the gyants.

4 ¶ * And after this also there arose warre at ‖ Gezer with the Philistims: then Sibbechai the Hushathite slewe ‖ Sippai, of the children of ‖ Raraphah, and they were subdued.

5 And there was yet another battell with the Philistims: and Elhanan the sonne of Iair slewe c Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weauers beame.

c Reade 2. Sam. 21, 19.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by d sixes, euen foure and twentie, and was also the sonne of Haraphah.

d Meaning, that hee had iiii. xx. in a piece on hands and feet.

7 And when he reuiled Israel, Ionathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hande of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be numbred, 14 and there die seuentie thousand men of the pestilence.

AND a Satan stoode vp against Israel, and prouoked Dauid to number Israel.

a He tempted Dauid in letting before his eyes his excellencie and glory, his power and victories: reade 2. Sam. 24. 1.

2 Therefore Dauid said to Ioab, and to the rulers of the people, Goe, and number Israel from b Beer-sheba euen to Dan, and bring it to me, that I may know the number of them.

b That is, from South to North.

3 And Ioab answered, The Lorde encrease his people an hundreth times so many as they be, O my lorde the king: are they not all my lords seruants? wherefore doeth my lorde require this thing? why should he be a cause of c trespasse to Israel?

c It was a thing indifferent and vsuall to number the people, but because he did it of an ambitious minde, as though his strength stood in his people, God punished him.

4 Neuerthelesse the kings word preuailed against Ioab. And Ioab departed and went thorow all Israel, and returned to Ierusalem.

5 And Ioab gaue the number & summe of the people vnto Dauid: and all Israel were d eleuen hundreth thousand men that drew sword: and Iudah was e foure hundreth and seuentie thousand men that drew sword.

d Ioab partly for griefe and partly through negligence, gathered not the whole summe as it is here declared.

6 But the Leuites and Beniamin counted he not among them: for the kings word was abominable to Ioab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid sayde vnto God, I haue sinned greatly, because I haue done this thing: but nowe, I beseech thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.

e In Samuel is mention of thirtie thousand more: which was either by ioyning to them some of the Beniamites, which were mixed with Iudah, or as the Ebrewes write, here the chiefe and princes are left out.

9 And the Lord spake vnto Gad Dauids ‖ Seer, saying,

10 Goe and tell Dauid, saying, Thus sayth the Lorde, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus sayth the Lord, Take to thee

12 Either three yeeres famine, or three moneths to bee destroyed before thine aduersaries, and the sworde of thine enemies ‖ to take thee, or else the sworde of the Lorde and pestilence in the lande three dayes, that the Angel of the Lorde may destroy thorowout all the coastes of

‖ Or, Prophet. ‖ Or, smite thee.

of Israel: nowe therefore aduise thee, what word I shall bring againe to him that sent me.

13 And Dauid said vnto Gad, I am in a wonderfull straite. let me nowe fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroy it. And e as he was destroying, the Lorde beheelde, and f repented of the euil, & said to the Angel that destroyed, It is nowe enough, let thine hand cease. Then the Angel of the Lorde stoode by the threshing flooze of ‖ Ornan the Iebusite.

16 And Dauid lift vp his eyes, and sawe the Angel of the Lorde stand betweene the earth and p heauen with his sword drawen in his hand, and stretched out toward Ierusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euil, but these sheepe, what haue they done? O Lord my God, I beseech thee, let thine hand be on me, and on my fathers house, and not on h thy people for their destruction.

18 ¶ Then the Angel of the Lorde commanded Gad to say to Dauid, that Dauid should goe vp, and set vp an altar vnto the Lord in the threshing flooze of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which he had spoken in the Name of the Lord.

20 And Ornan turned about, and sawe the Angel, & his foure sonnes that were with him, i hid themselues, and Ornan threshed wheate.

21 And as Dauid came to Ornan, Ornan looked and sawe Dauid, and went out of the threshing flooze, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid saide to Ornan, Giue me the place of thy threshing flooze, that I may build an k altar therein vnto the Lord: giue it me for sufficient money, that the plague may be staied from the people.

23 Then Ornan said vnto Dauid, Take it to thee, and let my Lord the king doe that which seemeth him good: loe, I giue thee bullocks for burnt offerings, and threshing instruments for wood, & wheate for meate offering. I giue it all.

24 And king Dauid said to Ornan, Not so: but I will buy it for sufficient l money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So Dauid gaue to Ornan for that place m six hundred shekels of golde by weight.

26 And Dauid built there an altar vnto the Lord, & offred burnt offerings and peace offerings, and called vpon the Lord, and he n answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lorde had spoken to the Angel, he put vp his sword againe into his sheath.

28 At that time when Dauid sawe that the Lorde had heard him in the threshing flooze of Ornan the Iebusite, then he sacrificed there.

29 (But the tabernacle of ỹ Lord which Moses had made in the wildernesse, & the altar of burnt offering were at that season m the hie place of Gibeon.

30 And Dauid could not goe before it to aske counsell at God: for he was afraide of the sword of the Angel of the Lord.)

f Reade 2. Sam. 24. 16.

g When God draweth backe his plagues, he seemeth to repent, reade Gen. 6. 6.

‖ Or, *Araunah*,

h Thus he both heweth a true repentance and a fatherly care toward his people, which desireth God to spare them and to punish him and his.

i If man hide himselfe at the sight of an Angel, which is a creature, howe much lesse is a sinner able to appeare before the face of God? Thus he did by the commandement of God, verse 18. for he had bene abominable, except he had cleer Gods word, by reuelation.

k That is, as much as it is worth: for hauing wrought of his owne, and yet to be taken of another mans goods to offer it to the Lord, it had bene theft, and not acceptable to God.

l Reade 2. Sam. 24.

m That is, the place wherein he will be worshipped.

n God declared that he heard his request in that hee sent downe fire from heauen: for else they might vse no fire in sacrifice, but of that which was reserued still vpon the altar, Leuit. 6. 13 and came downe from heauen, Leuit. 9. 24. as appeared by the punishment of Nadab and Abihu, Leuit 10. 1.

CHAP. XXII.

2 Dauid prepareth things necessarie for the building of the Temple. 6 He commaundeth his sonne Salomon to builde the Temple of the Lorde, which thing he himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

AND Dauid said, This is the a house of the Lorde God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the b strangers that were in the land of Israel, and he set masons to hewe and polish stones to builde the house of God.

3 Dauid also prepared c much yron for the nailes of the doores & of the gates, and for the ioynings, and abundance of brasse passing weight,

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much Cedar wood to Dauid.

5 And Dauid saide, Salomon my sonne is yong and tender, and we must builde an house for the Lorde, magnificall, excellent, and of great fame and dignitie throughout all countreys. I will therefore now prepare for him. So Dauid prepared very much before his death.

6 Then he called Salomon his sonne, and charged him to builde an house for the Lord God of Israel.

7 And Dauid saide to Salomon, * My sonne, I purposed with my selfe to build an house to the Name of the Lord my God,

8 But the word of the Lord came to me, saying, * d Thou hast shed much blood, and hast made great battels: thou shalt not builde an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, which shall be a man of rest, for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

10 * He shall build an house for my name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdome vpon Israel for euer.

11 Nowe therefore my sonne, the Lorde shall be with thee, and thou shalt e prosper, and thou shalt builde an house to the Lorde thy God, as he hath spoken of thee.

12 Onely

a That is, the place wherein he will be worshipped.

b Meaning, cunning men of other nations which dwelt among the Iewes.

c To wit, which weighed fiftie shekels of golde, 2. Chron. 3. 9.

2. *Sam.* 7. 13. *Chap.* 28. 3.

d This declareth how greatly God detesteth ỹ shedding of blood, seeing Dauid for this cause is stayed to build the Temple of the Lord, albeit he enterprised to warre, but by Gods commandement and against his enemies. 2. *Sam.* 7. 13. 1. *king.* 5. 5.

e He sheweth that there can be no prosperitie, but when the Lord is with vs.

f These are onely the meanes whereby kings gouerne their subiects aright, and whereby the Realmes doe prosper and florish.

g For Dauid was poore in respect of Salomon.

12 Onely the Lord giue thee f wisedome and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Lawe of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obserue the statutes and the iudgements which the Lord commanded Moses for Israel: be strong and of good courage: feare not, neither be afraide.

14 For behold, according to my pouertie haue I prepared for the house of the Lord an hundred thousand talents of golde, and a thousand thousand talents of siluer, and of braſſe and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide more thereto.

15 Moreouer thou hast workemen with thee plenty, ‖ hewers of stone, and workemen for timber, and all men expert in euery worke.

‖Or, masons, and carpenters.

16 Of golde, of siluer, and of braſſe, and of yron, there is no number: h Vp therefore, and be doing, and the Lorde will be with thee.

h That is, goe about it quickly.

17 Dauid also commanded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for he hath giuen the i inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now set k your hearts & your soules to seeke the Lord your God, and arise, and build the Sanctuarie of the Lorde God to bring the Arke of the couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

i The nations rounde about.

k For else he knew that God would plague them, and not prosper their labours, except they sought with all their hearts to set foorth his glory.

CHAP. XXIII.

1 Dauid being old, ordeineth Salomon king. 3 He causeth the Leuites to be numbred, 4 And assigneth them to their offices. 13 Aaron and his sonnes are for the hie Priest. 14 The sonnes of Moses.

1 King. 1. 30.

SO when Dauid was old & full of dayes, S* he made Salomon his sonne king ouer Israel.

2 And he gathered together all the princes of Israel with the Priests and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousand were set ‖ to aduance the worke of the house of the Lorde, and sixe thousand were ouerseers and iudges.

‖Or, to haue care ouer.

5 And foure thousand were porters, and foure thousand praysed the Lorde with instruments which ‡ he made to praise the Lord.

‡Ebr. I made, meaning Dauid. Chap. 6. 1. Exod. 6. 17.

6 *So Dauid diuided offices vnto them, to wit, to the sonnes of Leui, to * Gerhon, Kohath, and Merari.

‖Or, Libni, chap 6. 17.

7 Of the Gerhonites were ‖ Laadan and Shimei.

8 The sonnes of Laadan, the chiefe was Jehiel, and Zetham, and Joel, three.

9 The sonnes of Shimei, Shelomith and Haziel, and Haram, three: these were the chiefe fathers of Laadan.

10 Also the sonnes of Shimei were Jahath, Zina, Jeush, and Beriah: these foure were the sonnes of Shimei,

‖Or, Zina.

11 And Jahath was the chiefe, and ‖ Zizah the second, but Jeush and Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebron, and Vzziel, foure.

13 *The sonnes of Amram, Aaron, and Moses: and Aaron was separated to a sanctifie the most holy place, he and his sonnes for euer to burne incense before the Lord, to minister to him, and to bleſſe in his Name for euer.

Exo. 2. 2. & 6. 20. Leuit. 5. 4. 5.

a That is, to serue in the most holy place, and to consecrate the holy things.

14 ¶ Moses also the man of God, and his children were named with the b tribe of Leui.

b They were but of the order of the Leuites, and not of the Priests, as Aarons sonnes.

15 The sonnes of Moses were Gerhom, and Eliezer,

16 Of the sonnes of *Gerhom was Shebuel the chiefe.

Exod. 2. 22. and 18. 3.

17 And the sonne of Eliezer was Rehabiah the c chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

c The scripture vseth to call chiefe or the first borne, although he be alone and there be none borne after, Mat. 1. 25.

18 The sonnes of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron was Jeriah the first, Amariah the second, Jahaziel the third, and Jekamiam the fourth.

20 The sonnes of Vzziel were Michah the first, and Isshiah the second.

21 ¶ The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, & had no sonnes, but daughters, & their d brethren the sonnes of Kish tooke them.

d Meaning, their cousins.

23 The sonnes of Mushi were Mahli, and Eder, and Jeremoth, three.

24 These were the sonnes of Leui according to the house of their fathers, euen the chiefe fathers according to their offices, according to the number of names and their summe that did the worke for the seruice of the House of the Lorde from the age of e twentie yeeres and aboue.

e Dauid did chuse the Leuites twise, first at the age of thirtie, as vers. 3. and againe afterward at 20. as the necessitie of the office did require: at the beginning they had no charge in the Temple, before they were fiue and twentie yeere olde, and had none after fifty, Numb. 4. 3.

25 For Dauid said, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Jerusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last words of Dauid, the Leuites were numbred from twentie yeere and aboue,

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, & in the f purifying of all holy things, and in the worke of the seruice of the house of God,

f In washing & clensing all the holy vessels.

29 Both for the shewbread, and for the fine floure, for the meat offering, and for the vnleauened cakes, and for the fried things, and for that which was rosted, and for all measures and size,

30 And for to stand euery morning, to

gine thankes and to praiſe the Lorde, and likewiſe at euen,

31 And to offer all burnt offerings vnto the Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the number and according to their cuſtome continually before the Lord,

32 And that they ſhould keepe the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the ſonnes of Aaron their brethren in the ſeruice of the houſe of the Lord.

CHAP. XXIIII.

Dauid aſſigneth offices vnto the ſonnes of Aaron.

Leuit. 10.1,6. numb. 3.4. and 26.60.

THeſe are alſo the *diuiſions of the ſonnes of Aaron. The ſonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died *before their father, and had no children: therefore Eleazar, and Ithamar executed the Prieſts office.

3 And Dauid diſtributed them, euen Zadok of the ‖ ſonnes of Eleazar, and Ahimelech of the ſonnes of Ithamar according to their offices in their miniſtration.

‖ Or, couſins.

4 And there were found mo of the ſonnes of Eleazar by the ‡ number of men, then of the ſonnes of Ithamar. and they deuided them, to wit, among the ſonnes of Eleazar, ſixteene heads, according to the houſhold of their fathers, and among the ſonnes of Ithamar, according to the houſholde of their fathers, eight.

‡ Ebr. heads,

5 Thus they diſtributed them by lot the one from the other, and ſo the Rulers of the Sanctuarie, and the Rulers of the houſe of God, were of the ſonnes of Eleazar, and of the ſonnes of Ithamar.

6 And Shemaiah the ſonne of Nethaneel the Scribe of the Leuites, wrote them before the King and the Princes, and Zadok the Prieſt, and Ahimelech the ſonne of Abiathar, and before the chiefe fathers of the Prieſtes and of the Leuites, one familie being reſerued for Eleazar, and another reſerued for Ithamar.

7 And the firſt b lot fell to Iehoiarib, and the ſecond to Iedaiah,

b This lot was ordeined to take away all occaſion of enuie or grudging of one againſt another.

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchiiah, the ſixt to Miiamin,

10 The ſeuenth to Hakkoz, the eight to c Abiiah,

c Zacharie the father of Iohn Baptiſt was of this courſe or lot of Abia, Luke 1.5.

11 The ninth to Ieſhua, the tenth to Shecaniah,

12 The eleuenth to Eliaſhib, the twelfth to Iakim,

13 The thirteenth to Huppah, the foureteenth to Ieſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeuenteenth to Hezer, the eighteenth to Happizzez,

16 The nineteenth to Pethahiah, the twentieth to Iehezekel,

17 The one and twentie to Iachin, the two and twentie to Gamul,

18 The three and twentie to Deliah, the foure and twentie to Maaziah.

19 These were their orders according to their offices, when they entred into the houſe of the Lord according to their cuſtome vnder d the hand of Aaron their father, as the Lorde God of Iſrael had commaunded him.

d By the dignitie that God gaue to Aaron.

20 ¶ And of the ſonnes of Leui that remained of the ſonnes of Amram, was Shubael, of the ſonnes of Shubael, Iedeiah,

21 Of Rehabiah, euen of the ſonnes of Rehabiah, the firſt Iſſhiiah,

22 Of Izhari, Shelomoth, of the ſonnes of Shelomoth, Iahath,

23 And his ſonnes Ieriah the firſt, Amariah the ſecond, Iahaziel the thirde, and Iekameam the fourth.

24 The ſonne of Vzziel was Michah, the ſonne of Michah was Shamir,

25 The brother of Michah was Iſſhiiah, the ſonne of Iſſhiiah, Zechariah,

26 The ſonnes of Merari were Mahli, and Mushi, the ſonne of Iaaziah was Beno,

27 The ſonnes of Merari, of Iahaziah were Beno, and Shoham, and Zaccur and Ibri.

28 Of Mahli came Eleazar, which had no ſonnes.

29 Of Kiih, the ſonne of Kiih was Ierahmeel,

30 And the ſonnes of e Mushi were Mahli, and Eder, and Ierimoth: these were ſonnes of the Leuites after the houſhold of their fathers.

e Which was the ſecond ſonne of Merari.

31 And these alſo caſt lots with their brethren the ſonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Prieſts, and of the Leuites, euen the chiefe of the families againſt their ponger brethren.

f That is, euery one had that dignitie, which fell vnto him by lot.

CHAP. XXV.

The ſingers are appointed, with their places and lottes.

MOreouer Dauid and the captaines of the armie a ſeparated for the miniſterie the ſonnes of Aſaph, and Heman, and Iedurhun, who ſhould ſing prophecies with harpes, with violes, and with cymbales, and their number was euē of the men for the office of their miniſterie, to wit,

a The ſingers were deuided into 24. courſes, ſo that euery courſe or order conteined twelue, and in all there were 288. as verſe 7.

2 Of the ſonnes of Aſaph, Zaccur, and Ioſeph, and Nethaniah, and Aſharelah the ſonnes of Aſaph were vnder the hand of Aſaph, which ſang prophecies by the ‡ commiſſion of the king.

‡ Ebr. hands.

3 Of Iedurhun, the ſonnes of Iedurhun, Gedaliah, and Zeri, and Ieſhaiah, Aſhabiah, and Mattithiah, b ſixe, vnder the hands of their father: Iedurhun ſang c prophecies with an harpe, for to giue thankes and to praiſe the Lord.

b Whereof one is not here numbred.

c Meaning, Pſalmes & ſongs to praiſe God.

4 Of Heman, the ſonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti; and Romamti-ezer, Ioſhbekashah, Mallothi, Hothir and Mahaziath.

5 All these were the ſonnes of Heman the King ‖ Seer in the words of God to lift vp the ‖ horne: and God gaue to Heman foureteene ſonnes and three daughters.

‖ Or, Brother.

‖ Or, power, meaning of the king.

6 All these were vnder the ‖ hand of their father,

‖ Or, gouernement.

father, singing in the house of the Lord with cymbales, violes and harpes, for the seruice of the house of God, and Asaph, Iedithun, and Heman were at the Kings ‡commandement.

‡ Ebr. hand.

7 So was their number with their brethren that were instructed in the songs of the Lord, euen of all that were cunning, two hundreth fourescore and eight.

8 And they cast lottes, [d] charge against charge, aswell ſ small as great, the cunning man as the scholler.

d Who should be in euery company and course.
e Without respect to age or cunning.

9 And the first lot fell to [f] Ioseph, which was of Asaph; the second to Gedaliah, who with his brethren and his sonnes were twelue.

f So that he serued in the first turne, and the rest euery one as his turne followed orderly.

10 The thirde to Zaccur, he, his sonnes, and his brethren were twelue.

11 The fourth to ‖Izri, he, his sonnes and his brethren twelue.

‖ Or, the Zerites.

12 The fift, to Nethaniah, he, his sonnes and his brethren twelue.

13 The sixt, to Bukkiah, hee, his sonnes and his brethren twelue.

14 The seuenth, to Ielharelah, hee, his sonnes and his brethren twelue.

15 The eight, to Ielhaiah, he, his sonnes and his brethren twelue.

16 The ninth, to Mattaniah, he, his sonnes and his brethren twelue.

17 The tenth, to Shimei, hee, his sonnes and his brethren twelue.

18 The eleuenth, to Azareel, he, his sonnes and his brethren twelue.

19 The twelft, to Hhabiah, he, his sonnes and his brethren twelue.

20 The thirteenth, to Shubael, hee, his sonnes and his brethren twelue.

21 The fourteenth, to Mattithiah, he, his sonnes and his brethren twelue.

22 The fifteenth, to Ieremoth, hee, his sonnes and his brethren twelue.

23 The sixteenth, to Hananiah, hee, his sonnes and his brethren twelue.

24 The seuenteenth to Iolhbekashah, he, his sonnes and his brethren twelue.

25 The eightteenth, to Hanani, hee, his sonnes and his brethren twelue.

26 The nineteenth, to ‖Mallothi, he, his sonnes and his brethren twelue.

27 The twentieth, to Eliathah, hee, his sonnes and his brethren twelue.

28 The one and twentieth, to Hothir, he, his sonnes and his brethren twelue.

29 The two and twentieth, to Giddalti, he, his sonnes and his brethren twelue.

30 The three and twentieth, to Mahaziioth, he, his sonnes and his brethren twelue.

31 The foure & twentieth, to Romamtiezer, he, his sonnes and his brethren twelue.

CHAP. XXVI.

1 The porters of the Temple are ordained, euery man to the gate, which hee should keepe, 20 And ouer the treasure.

‖ Or, courses and turnes.

COncerning the ‖ diuisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of [a] Asaph.

a This Asaph was not the notable musician, but another of that name called also Abiasaph, Chap. 6. 23, 37. & 9. 19. & also Iasaph.

2 And the sonnes of Meshelemiah, Zechariah the eldest, Iediael the second, Zebadiah the third, Iathniel the fourth,

3 Elam the fift, Iehohanan the sixt, and Elihoenai the seuenth.

4 And of the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the thirde, and Sacar the fourth, and Nethaneel the fift,

5 Ammiel the sixt, Issachar the seuenth, Peulthai þ eight, for God had [b] blessed him.

b In giuing him many children.

6 And to Shemaiah his sonne, were sonnes borne, that [c] ruled in the house of their father, for they were men of might.

c Or, like their fathers house, meaning, worthy men and valiant.

7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad and his brethren strong men: Elihu also, and Semachiah.

8 All these were of the ‖ sonnes of Obed Edom, they and their sonnes and their brethren mightie and [d] strong to serue, euen threescore and two of Obed Edom.

‖ Or, nephewes.

d And meete to serue in the office of the Porter-ship.

9 And of Meshelemiah sonnes and brethren, eighteene mightie men.

10 And of Hosah of the sonnes of Merari, the sonnes were Shimi the chiefe, and (though hee was not the eldest, yet his father made him chiefe)

11 Helkiah the second, Tebaliah the third, and Zechariah the fourth: all the ‖ sonnes and the brethren of Hosah were thirteene.

‖ Or, cousins.

12 Of these were the ‖ diuisions of the porters of the chiefe men, hauing the charge [e] against their brethren, to serue in the house of the Lord.

‖ Or, courses.

e According to their turnes, aswell the one as the other.

13 And they cast lots both small and great for the house of their fathers, for euery gate.

14 And the lotte on the Eastside fell to ‖ Shelemiah: then they cast lots for Zechariah his sonne, [f] a wise counseller, and his lot came out Northward.

‖ Or, Meshelemiah.

f One expert and meete to keepe that gate.

15 To Obed Edom Southward, and to his sonnes the house of [g] Asuppim:

g This was an house, where they vsed to resort to consult of things concerning the Temple, as a Conuocation house.

16 To Shuppim, and to Hosah Westward with the gate [h] of Shallecheth by the paued streete that goeth vpward, warde ouer against warde.

h Whereat they vsed to cast out the filth of the citie.

17 Eastwarde were sixe Leuites, and Northward foure a day, and Southwarde foure a day, and towarde Asuppim two and two.

i Meaning, two one day, and two another.

18 In [k] Parbar towarde the West were foure by the paued streete, and two in Parbar.

k Which was an house wherein they kept the instruments of the Temple.

19 These are the diuisions of the Porters of the sonnes of Kore, & of the sonnes of Merari.

20 ¶ And of the Leuites, Ahiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershunnites descending of Laadan, the chiefe fathers of Laadan were Gershunni and Iehieli.

22 The sonnes of Iehieli were Zethan & Ioel his brother appointed ouer the treasures of the house of the Lord.

23 Of the Amrammites, of the Izharites, of the Hebronites, and of the Vzzielites.

24 And Shebuel þ sonne of Gershom the sonne of ‖ Moses, a ruler ouer the treasures.

‖ Or, cousins.

25 And of his ‖ brethren, which came of Eliezer, was Rehabiah his sonne, and Iesaiah

l These also had charge ouer the treasures.

Iehaiah

Iehiah his sonne, and Iozam his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the king, & the chiefe fathers, the captains ouer thousands, and hundreths, and the captaines of the armie had [m] dedicated.

27 (For of the battels and of the spoples they did dedicate to maintaine the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, & Ioab the sonne of Zeruiah, and whosoeuer had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the busines [n] without ouer Israel, for officers and for iudges.

30 Of the Hebronites, Hashabiah and his brethren, men of actiuitie, a thousand, and seuen hundreth were officers for Israel beyond Iorden Westward, in all the businesse of the Lord, & for the seruice [o] of the king.

31 Among the Hebronites, was Iehiah the chiefest, euen the Hebronites, by his generations according to the families. And in the fourtieth yeere of the reigne of Dauid they were sought for: and there were found among them men of actiuitie, at Iazer in Gilead.

32 And his [p] brethren, men of actiuitie, two thousand and seuen hundreth chiefe fathers, whom king Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter pertaining to [q] God, and for the kings businesse.

CHAP. XXVII.

Of the princes and rulers that ministred vnto the King.

THE children of Israel also after their number, euen the chiefe fathers and captaines of thousands and of hundreths, and their officers that serued the king by diuers [r] courses, [s] which came in and went out, moneth by moneth throughout all the moneths of the yere: in euery course were foure and twentie thousand.

2 Ouer the first course for the first moneth was Iashobeam the sonne of Zabdiel: and in his course were foure and twentie thousand.

3 Of the sonnes of Perez was the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth was Dodai, an Ahohite, and this was his course, and Mikloth was [t] a captaine, and in his course were foure and twentie thousand.

5 The captaine of the third hoste for the third moneth was Benaiah the sonne of Iehoiada the chiefe Priest: and in his course were foure and twentie thousand.

6 This Benaiah was mightie among [u] thirtie and aboue the thirtie, and in his course was Ammizabad his sonne.

7 The fourth for the fourth moneth was Asahel the brother of Ioab, and Zebadiah his sonne after him: and in his course were foure and twentie thousand.

8 The fift for the fift moneth was prince Shamhuth the Izrahite: and in his course foure and twentie thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikkesh the Tekoite: and in his course foure and twentie thousand.

10 The seuenth for the seuenth moneth was Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twenty thousand.

11 The eight for the eight moneth was Sibbecai the Vshathite of the Zarhites: and in his course foure and twentie thousand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of ||Ieminni: and in his course foure and twentie thousand.

13 The tenth for the tenth moneth was Maharai, the Netophathite of the Zarhites: and in his course foure and twentie thousand.

14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

15 The twelft for the twelft moneth, was Heldai the Netophathite, of Othoniel: and in his course foure and twentie thousand.

16 ¶ Moreouer, [x] the rulers ouer the tribes of Israel were these: ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

17 Ouer the Leuites, Hashabiah the sonne of Kemuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Ieremoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah:

21 Ouer the [d] other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Beniamin, Iaasiel the sonne of Abner:

22 Ouer Dan, Azarel the sonne of Ieroham. these are the [y] princes of the tribes of Israel.

23 ¶ But Dauid tooke not the number of them from twentie yeere old and vnder, because the Lorde had [z] said that hee would increase Israel like vnto the starres of the heauens.

24 And [a] Ioab the sonne of Zeruiah began to number: but he finished it not, [b] because there came wrath for it against Israel, neither was the number put into the [c] Chronicles of king Dauid.

25 And ouer the Kings treasures was Azmaueth the sonne of Adiel: and ouer the treasures in the fields, in the [e] cities and in the villages and in the towers was

Ionathan

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m According as the Lord commanded, Num. 31.28.

n Meaning, of things that were out of the citie.

o That is, for the kings house.

p To wit, the cousins of Iehiah.

q Both in spirituall and temporall things.

r Ebr. diuisions, or bandes.

s Which executed their charge and office, which is meant by comming in & going out.

t That is, Doaies lieutenant.

u 2. Sam. 23.30, 1. Chr. 11.23.

x Meaning, besides these twelue captaines.

y Which is beyond Iorden in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites. Chap. 21.7.

z And the commandement of the king was abominable to Ioab, Chap. 21.6.

a The Ebrewes make both these bookes of Chronicles but one, and at this verse make the mids of the booke, as touching the number of verses.

b Or, Beniamin.

Jehonathan the sonne of Vzziah:
26 And ouer the workemen in the field that tilled the ground, was Ezri the sonne of Chelub:
27 And ouer them that dressed þ vines, was Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine was Sabdi the Shiphmite:
28 And ouer the olive trees and mulberie trees that were in the valleys, was Baal Hanan the Gederite: and ouer the store of the ople was Joash:
29 And ouer the oxen that fed in Sharon, was Shetrai the Sharonite: and ouer the oxen in the valleys was Shaphat the sonne of Adlai:
30 And ouer the camels was Obil þ Ishmaelite: and ouer the asses was Jehdeiah the Meronothite:
31 And ouer the sheepe was Jaziz, the Hagerite: all these were the rulers of the substance that was King Dauids.
32 And Jehonathan Dauids uncle a man of counsell and understanding (for hee was a e scribe) & Jehiel the sonne of Hachmoni were with the kings h sonnes.
33 And Ahitophel was the kings counseller, & Hushai þ Archite the kings friend.
34 And i after Ahitophel was Jehoiada the sonne of Benaiah and Abiathar: and captaine of the kings armie was Joab.

CHAP. XXVIII.

3 Because Dauid was forbidden to build the Temple, he willeth Salomon and the people to performe it, 8 Exhorting him to feare the Lord,

NOw Dauid assembled all the princes of Israel: the princes of the tribes, and the captains of the bands that serued the king, and the captaines of thousands and the captaines of hundreths, and the rulers of all the substance and possession of the king, and of his sonnes, with the ‖ Eunuches, and the mightie, and all the men of power, vnto Jerusalem.
2 And king Dauid stoode vp vpon his feet, and said, Heare me, my brethren and my people: I purposed to haue built an house of a rest for the arke of the couenaunt of the Lord, & for a * footestoole of our God, and haue made ready for the building.
3 But God said vnto me, * Thou shalt not build an house for my Name, because thou hast bin a man of warre, and hast shed blood.
4 Yet as the Lord God of Israel chose me before all the house of my father, to be king ouer Israel for euer (for in Iudah would he chuse a prince, and of the house of b Iudah is the house of my father, and among the sonnes of my father he delighted in me to make me king ouer all Israel)
5 * So of all my sonnes (for the Lord hath giuen me many sonnes) he hath euen chosen Salomon my sonne to sit vpon the throne of þ kingdome of þ Lord ouer Israel.
6 And hee said vnto me, Salomon thy sonne, hee shall build mine house and my courtes: for I haue chosen him to bee my sonne, and I will be his father.
7 I wil stablish therefore his kingdome for euer, if he indeuour himselfe to doe my commandements, and my iudgements, as c this day.
8 Nowe therefore in the sight of all Israel the Congregation of the Lord, and in the audience of our God, keepe and seeke for all the commaundements of the Lord your God, that yee may possesse this d good land, and leaue it for an inheritance for your children after you e for euer.
9 And thou, Salomon my sonne, know thou the God of thy father, and serue him with a perfect heart, and with a willing minde: * For the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughts: if thou seeke him, he will be found of thee: but if thou forsake him, he will cast thee off for euer.
10 Take heede nowe, for the Lord hath chosen thee to build f the house of the Sanctuarie: be strong therefore, and g doe it.
11 ¶ Then Dauid gaue to Salomon his sonne the paterne of the porch and of the houses thereof, and of the cloists therof, and of the galeries therof, and of the chambers thereof that are within, and of the house of the Mercieate,
12 And the paterne of all that ‡ he had in his minde for the courts of the house of the Lord, & for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,
13 And for the courses of the Priestes, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministerie of the house of the Lord.
14 Hee gaue of golde by weight, for the vessels of golde, for all the vessels of all maner of seruice, and all the vessels of siluer by weight, for al maner vessels of all maner of seruice,
15 The weight also of gold for the h candlestickes, and gold for their lampes, with the weight for euery candlestick, and for the lampes thereof, and for the candlesticks of siluer by the weight of the candlesticke, and the lampes thereof, according to the vse of euery candlesticke,
16 And the weight of the gold for the tables of shewbread, for euery table, and siluer for the tables of siluer,
17 And pure golde for the fleshhookes, and the bowles, and platres, and for basens, gold in weight for euery basen, and for siluer basens by weight for euery basen,
18 And for the altar of incense pure gold by weight, and gold for the paterne of i the charet of the Cherubs that spread themselues, and couered the Arke of the couenant of the Lord:
19 All, sayd he, by writing sent to me * by the hand of the Lord which made mee vnderstand all the workemanship of the paterne.
20 And Dauid sayde to Salomon his sonne, Be strong, and of a valiaunt courage and do it: feare not, nor be afraid: for þ Lord God, euen my God is with thee: he will not leaue thee nor forsake thee, till thou hast finished all the worke for the seruice of the house

g That is, a man learned in the word of God,
h To be their schoolemasters and teachers,
i After that Ahitophel had hanged himselfe, 2. Sam. 17. 23. Iehoiada was made counseller.

‖ Or, chiefe seruants, Gen. 37. 36

a Where the Arke should remaine, and remoone no more to and fro. Psal. 99. 5. 2. Sam. 7. 5, 13. chap. 22. 8.

b According to the prophecie of Iaakob, Gen. 49. 8. Wisd. 9. 7.

c If he continue to keepe my lawe and depart not therefrom, as he doeth hitherto.
d To wit, of Canaan.
e He declareth that nothing can seperate them from the commoditie of this land both for themselues and their posteritie, but their sinnes and iniquitie. 1. Sam. 16. 7. Psal. 7. 9, 9. Iere. 11. 20. and 17. 10. and 20. 12.
f Meaning, for his Arke.
g Put it in execution.
‡ Ebr. that were in his spirit with him.

h That is, the ten candlestickes, 1. King. 7. 49.

‖ Or, couerings.
i Meaning, of the Mercieat which couered þ Arke, which was called the charet, because the Lord declared himselfe there.
k For all this was left in writing in the booke of the Law. Exo. 25. 40. which booke the King was bound to put in execution, Deut. 17. 19

house of the Lord.

21 Beholde also, the companies of the Priests and the Leuites for all the seruice of the house of God, euen they shalbe with thee for the whole worke, [1] with euery free heart that is skilfull in any maner of seruice. The princes also and all the people wilbe ‡ ready at thy commandement.

That is, euery one will be readie to helpe thee with those giftes that God hath giuen him.

‡ *Ebr. at all thy wordes.*

CHAP. XXIX.

2 The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thanket to the Lord. 20 Hee exhorteth the people to doe the same. 22 Salomon is created King. 28 Dauid dieth, and Salomon his sonne reigneth in his stead.

MOreouer Dauid the King saide vnto all the Congregation, God hath chosen Salomon mine onely sonne yong and tender, and the worke is great: for this house is not for man, but for the [a] Lord God.

a And therefore ought to be excellent in all points.

2 Nowe I haue prepared with all my power for the house of my God, golde for vessels of golde, and siluer for them of siluer, and brasse for things of brasse, yron for things of yron, and wood for things of wood, and Onyx stones, and stones to be set, and carbuncle stones and of diuers colours, and all precious stones, and marble stones in abundance.

3 Moreouer, because I haue [b] delight in the house of my God, I haue of mine owne golde and siluer, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuarie,

b His great zeale toward the furtherance of the temple made him to spare no expenses, but to bestowe his owne peculiar treasure.

4 Euen [c] three thousand talents of gold of the golde of Ophir, and seuen thousand talents of fined siluer to ouerlay the walles of the houses.

c He sheweth that he had of his owne store for the Lordes vse.

5 The golde for the things of golde, and the siluer for things of siluer, and for all the worke by the hands of artificers: and who is [d] willing ‖ to fill his hand to day vnto the Lord?

d He was not onely liberall himselfe, but prouoked others to foorth the worke of God.

‖ *Or, to offer,*

6 So the princes of the families, and the princes of the tribes of Israel, and the captaines of thousands & of hundreths, with the rulers of the Kings worke, offered willingly,

7 And they gaue for the seruice of the house of God fiue thousand talents of gold, and tenne thousand pieces, and tenne thousand talents of siluer, and eighteene thousand talents of brasse, and one hundreth thousand talents of yron.

8 And they with whom precious stones were [e] found, gaue them to the treasure of the house of the Lord, by the hand of Jehiel the Gershunnite.

e Meaning, from that had it.

9 And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a [f] perfect heart. And Dauid the King also * reioyced with great ioy.

f That is, with a good courage & without hypocrisie.

* *Psal. 122. 1.* Which didst heale thy selfe our father Iakob.

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid said, Blessed be thou O Lorde God of [g] Israel our father, for euer and euer.

11 Thine, O Lord, is greatnesse & power, and glory, and victorie, and praise: for all that is in heauen and in earth is thine: thine is the kingdome, O Lorde, and thou exceldest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, & to giue strength vnto all.

13 Nowe therefore our God, we thanke thee, and praise thy glorious Name.

14 But who am I, & what is my people, that we should be able to offer willingly after this sort? for all things [h] come of thee: and of thine owne hand we haue giuen thee.

h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the giftes be corporall or spirituall, we receiue them all of God, and therefore must giue him the glory.

15 For wee are [i] strangers before thee, and sojourners, like all our fathers: our dayes are like the shadowe vpon the earth, and there is none ‡ abiding.

i And therefore haue this lande but lent to vs for a time.

‡ *Ebr. waiting for them to returne.* 1. *Sam.* 16. 7. *chap.* 28. 9.

16 O Lord our God, all this abundance that wee haue prepared to builde thee an house for thine holy Name, is of thine hand and all is thine.

17 I know also, my God, that thou * triest the heart, and hast pleasure in righteousnes: I haue offred willingly in the vprightnesse of mine heart all these things: now also haue I seene thy people which are found here, to offer vnto thee willingly with ioy.

k Continue them in this good minde, that they may serue thee willingly.

18 O Lord God of Abrahami, Izhak and Israel our fathers, keepe this for euer in the [k] purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfite heart to keepe thy commandements, thy testimonies & thy statutes, and to doe all things, and to builde the house which I haue prepared.

20 ¶ And Dauid said to all the Congregation, Nowe blesse the Lorde your God. And all the Congregation blessed the Lorde God of their fathers, and bowed downe their heads, and worshipped the Lord, and the [l] King.

l That is, did reuerence to the King.

21 And they offered sacrifices vnto the Lord, and on the morowe after that day, they offered burnt offerings vnto the Lord, euen a thousand yong bullocks, a thousand rammes, and a thousand sheepe, with their [m] drinke offerings, and sacrifices in abundance for all Israel.

m Meaning all kinde of licour which they mingled with their sacrifices, as wine, oyle, &c.

22 And they did eate, and drinke, before the Lord the same day with great ioy, and they made Salomon the sonne of Dauid king the second time, and anointed him Prince before the Lord, and Zadok for the hie Priest.

23 So Salomon sate on [n] the throne of the Lord, as king in stead of Dauid his father, and prospered: and all Israel obeyed him.

n This declareth that the kings of Iudah were figures of Christ, who was the true anointed, and to whom God gaue the chiefe gouernement of all things.

24 And all the princes & men of power, and all the sonnes of king Dauid ‡ submitted themselues vnder king Salomon.

‡ *Ebr. gaue the hand.* 1. *King.* 2. 12.

25 And the Lorde magnified Salomon in dignitie, in the sight of all Israel, & gaue him so glorious a kingdome, as no king had before him in Israel.

26 ¶ Thus Dauid the sonne of Ishai reigned ouer all Israel.

27 And the space that hee reigned ouer Israel, was fourtie yeere: seuen yeere reigned hee in Hebron, and three and thirtie yeere

reigned he in Jerusalem:

28 And hee died in a good age, full of dayes, riches, and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the king, first and last, beholde, they are written in the booke of Samuel the Seer, and in the booke of o Nathan the Prophet, and in the booke of Gad the Seer,

30 With all his reigne and his power, and p times that went ouer him, and ouer Israel, & ouer all ꝑ kingdomes of the earth.

o The bookes of Nathan and Gad are thought to haue bene lost in the captiuitie.

p Meaning the troubles and griefes.

The second booke of the Chronicles.

THE ARGVMENT.

THis second booke conteineth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, & the carying away of the people captiue into Babylon. In this story are certaine things declared and set foorth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, that the godly Kings, when they sawe the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, howe it is a thing that greatly offendeth God, that such as feare him and professe his religion, shoulde ioyne in amitie with the wicked. And thirdly, howe the good rulers euer loued the Prophets of God, and were very zealous to set foorth his religion throughout al their dominions, and contrariwise the wicked hated his ministers, deposed them, and for the true religion and word of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yere of Darius, and conteine in the whole three thousand, fiue hundreth, threescore and eighteene yeeres, and sixe moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 He prayeth vnto God to giue him wisedome: 11 Which he giueth him and more. 14 The number of his charets and horses, 15 And of his riches.

NOw Salomon the sonne of Dauid was ‖confirmed in his kingdome: and the Lorde his God was with him, and magnified him highly.

‖Or, established, and strong, reade 1.King.2.46.

2 And Salomon a spake vnto all Israel, to the captaines of thousands, and of hundreths, and to the Iudges, and to all the gouernours in all Israel, euen the chiefe fathers.

a That is, hee proclaimed a solemne sacrifice, and commanded that all should be at the same.

3 So Salomon and all the Congregation with him went to the hie place that was at b Gibeon: for there was the Tabernacle c of the Congregation of God which Moses the seruant of the Lord had made in the wildernesse.

b Reade 1.Kings 3.4.

c So called, because that God thereby shewed certaine signes to the Congregation, of his presence.

4 But the Arke of God had Dauid brought vp from Kiriath-iearim, whe Dauid had made preparation for it: for he had pitched a tent for it in Jerusalem.

5 Moreouer the d brasen altar *that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lorde: and Salomon and the Congregation sought it.

d Which was for the burnt offerings, Exod. 27.1.

6 And Salomon offered there before the Lord vpon the brasen altar that was in the Tabernacle of the Congregation: * euen a thousand burnt offerings offered he vpon it.

*Exod.38.1,2.

*1.King.3.4.

7 ¶ The same night did God appeare vnto Salomon, and saide vnto him, Aske what I shall giue thee.

8 And Salomon saide vnto God, Thou hast shewed great mercy vnto Dauid my father, and hast made me to reigne in his stead.

9 Nowe therefore, O Lorde God, let thy promise vnto Dauid my father be e true: for thou hast made me king ouer a great people, like to the dust of the earth.

e Performe thy promise made to my father concerning me.

10 Giue me nowe wisedome and knowledge, that I may f goe out and goe in before this people: for who can iudge this thy great people?

f That I may gouerne this people, reade 1.Chron. 27.1. and 1.King. 3.7.

11 And God saide to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures, and honour, nor the g liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisedome & knowledge, that thou mightest iudge my people, ouer whom I haue made thee king,

g That is, to be reuenged on thine enemies.

12 Wisdome and knowledge is granted vnto thee, and I will giue thee riches, and treasures & honour, so that there hath not beene the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the hie place that was at Gibeon, to Jerusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 *And Salomon gathered the charets and horsemen: and hee had a thousande and foure hundreth charets, and twelue thousand horsemen, whom hee placed in the h charet cities, and with the King at Jerusalem.

*1.King.10.26.

h Which were cities appointed to keepe and maintaine the charets.

15 And the King gaue siluer and gold at Jerusalem as i stones, and gaue cedar trees as the wilde figge trees, that are abundantly in the plaine.

i He caused so great plentie that it was no more esteemed then stones. Isa.19.9. ezek.27.7.

16 Also Salomon had horses brought out of Egypt and * fine linnen: k the kings merchants receiued the fine linnen for a price.

*Or, yarne.

k Reade 1.king. 10.28.

17 They came vp also and brought out of Egypt some charet, worth fiue hundreth shekels of siluer, that is, an horse for an hundreth and fiftie: and thus they brought horses to all the kings of the Hittites, and to the Kings of Aram by their ‡meanes.

‡Ebr, hands.

CHAP.

CHAP. II.

2 The number of Salomons workemen to builde the Temple. 3 Salomon sendeth to Hiram the king of Tyrus for wood and workemen.

THen Salomon determined to builde an house for the Name of the Lord, and an ‖house for his kingdome.

2 And Salomon told out seuentie thousand that bare burdens, & fourescore thousand men to hewe stones in the mountaine, and three thousand and a fyue hundred to ouerse them.

3 And Salomon sent to ‖ Huram the king of Tyrus, saying, As thou hast done to Dauid my father, and diddest * send him Cedar trees to build him an house to dwell in, so do to me.

4 Beholde, I builde an house vnto the Name of the Lorde my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shew bread, and for the burnt offerings of the morning, and euening, on the Sabboth dayes, and in the new moneths, and in the solemne feasts of the Lorde our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God aboue all gods.

6 Who is hee then that can bee able to builde him an house, when the heauen, and the heauen of heauens can not conteine him? who am I then that I should builde him an house? but I doe it to burne b incense before him.

7 Send mee nowe therefore a cunning man that can worke in golde, in siluer, and in brasse, and in yron, and in purple, and scarlet, and blue silke, and that can graue in grauen worke with the cunning men that are with me in Iudah and in Ierusalem, whom Dauid my father hath prepared.

8 Send mee also Cedar trees, firre trees and c ‖ Algummim trees from Lebanon: for I knowe that thy seruants can skill to hewe timber in Lebanon: and beholde, my seruants shalbe with thine,

9 That they may prepare me timber in abundance: for the house which I doe build, is great and woonderfull.

10 And beholde, I will giue to thy seruants the cutters and the hewers of timber twentie thousand ‡ measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twentie d thousand baths of oile.

11 Then Huram king of Tyrus answered in writing which hee sent to Salomon, Because the Lord hath loued his people, he hath made thee king ouer them.

12 Huram said moreouer, Blessed be the Lorde God of Israel which made the heauen and the earth, and that hath giuen vnto Dauid the king a e wise sonne that hath discretion, prudence and vnderstanding to builde an house for the Lorde, and a palace for his kingdome.

13 Nowe therefore I haue sent a wise man, and of vnderstanding of my father Hurams,

14 The sonne of a woman of the f daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in golde, in siluer, in brasse, in yron, in stone, and in timber, in purple, in blue silke, and in fine linnen, and in crimosin, and can graue in all grauen workes, and bryder in all broidered worke that shall be giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Nowe therefore the wheate and the barley, the oile, and the wine, which my lorde hath spoken of, let him sende vnto his seruants.

16 And wee will cut wood in Lebanon as much as thou shalt need, and will bring it to thee in ‖ rafters by the sea to ‖ Japho, so thou mayest carie them to Ierusalem.

17 ¶ And Salomon numbred all the strangers that were in the lande of Israel, after the numbring that his father Dauid had numbred them: and they were found an hundreth and three and fiftie thousand, and fyue hundreth.

18 And he set seuentie thousand of them to the burden, and fourescore thousand to hewe stones in the mountaine, and three thousand and fyue hundreth ouerseers to cause the people to worke.

CHAP. III.

1 The Temple of the Lord, and the porch are builded, with other things thereto belonging.

SO * Salomon began to builde the house of the Lorde in Ierusalem, in Mount a Moriah which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of * Ornan the Iebusite.

2 And hee began to builde in the second moneth and the second day, in the fourth yere of his reigne.

3 And these are the measures, whereon Salomon grounded to build the house of God: the length of cubites after the first b measure was three score cubites, and the breadth twentie cubites:

4 And the porche, that was before the length in the front c of the breadth was twentie cubites, & the height was an d hundred and twentie, and he ouerlayd it within with pure golde.

5 And the greater house hee sieled with firre tree which hee ouerlayde with good golde, and graued thereon palme trees and chaines.

6 And he ouerlayde the house with precious stone for beautie: and the golde was golde of e Paruaim.

7 The house, I say, the beames, postes, and walles thereof, and the doores thereof ouerlayde he with golde, and graued Cherubims vpon the walles.

8 ¶ He made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twentie cubites, and the breadth thereof twentie cubites: and hee ouerlayde it with the best golde, of fyue hundred talents.

9 And the weight of the nailes was fiftie shekels of golde, and he ouerlayd the chambers with golde.

f It is also written that she was of the tribe of Naphthali, 1. Kin. 7. 14 which may be vnderstoode that by reason of the confusion of tribes, which then began to be, they maried in diuers tribes, so that by her father shee might be of Dan, & by her mother of Naphtali.

‖ *Or, shippes.*

‖ *Or, Ioppe.*

1. *Kings 6. 1.*

a Which is the mountaine where Abraham thoght to haue sacrificed his sonne, Gene. 22. 2. 2. *Sam. 24. 16, 21.*

b According to the whole length of the Temple, comprehending the most holy place with the rest.

c It conteined as much as did the breadth of the Temple, 1. Kings 6. 3.

d From the foundation to the top: for in the booke of Kings mention is made, from the foundation to the first stage.

e Some thinke it is that place which is called Peru.

‖ *Or, palace.*

a Which is to be vnderstood of all sort of officers, and ouerseers: for els the chiefe officers were but 3300. as 1. King. 5. 16.

‖ *Or, Hiram.*

2. *Sam. 5. 11.*

b That is, to doe the seruice which he hath cõmanded, signifying that none is able to honour and serue God in that perfection as his maiestie desireth.

* *Or, skarlet.*

c Some take it for brasill, or the wood called Ebenum, others for coorall.

‖ *Or, Almuggim, 2. Chr. 2. 8.*

d Of Bath reade 1. King. 7. 26. it is called also Epha, but Epha is to measure drie things, as Bath is a measure for liquors.

e The very heathen confessed that it was a singular gift of God, when he gaue to any nation a king that was wise and of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.

10 ¶ And in the house of the most holie place he made two Cherubims wrought like children, and overlayde them with golde.

1.King.6.24. 11 * And the wings of the Cherubims were twentie cubites long: the one wing was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, ioyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twentie cubites: they stoode on their feete, and their faces were toward the house.

14 ¶ He made also f the vaile of blue silke, and purple, and crimolin, and fine linnen, and wrought Cherubims thereon.

15 ¶ And he made before the house two pillars g of fiue and thirtie cubites hie: and the chapiter that was upon the toppe of eche of them, was fiue cubites.

16 He made also chaines for the Oracle, and put them on the heads of the pillars, and made an h hundred pomegranates, and put them among the chaines.

17 And he set vp the pillars before the Temple, one on the right hand and the other on the left, and called that on the right hande Jachin, and that on the left hande Boaz.

f Which separated the Temple from the most holy place.

g Euery one was eighteene cubites long, but the half cubite could not be seene: for it was hid in the roundnes of the chapiter, and therefore he giueth to euery one but 17. and an halfe.

h For euery piller an hundred, reade 1.King.7.20.

CHAP. IIII.

1 The altar of brasse. 2 The molten Sea. 6 The caldrons. 7 The candlesticks, &c.

MOreouer he made an altar of brasse twentie cubites long, and twentie cubites broad, and ten cubites high.

2 And he made a molten a Sea of tenne cubites from brimme to brimme, round in compasse, and fiue cubites high: and a line of thirtie cubites did compasse it about.

3 And vnder b it was the fashion of oxen, which did compasse it round about, c ten in a cubite compassing the Sea about: two rowes of oxen were cast when it was molten.

4 It stood vpon twelue oxen: three looked towarde the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea stood about vpon them, and all their hinder parts were inward.

5 And the thicknesse thereof was an hand breadth, and the brimme thereof was like the worke of the brimme of a cup, with flowres of ‖ Lilies: it contained d three thousand baths.

6 ¶ He made also ten caldrons, and put fiue on the right hand, and fiue on the left, to wash in them, and to cleanse in them that which appertained to the burnt offerings: but the Sea was for the Priests to wash in.

7 ¶ And hee made tenne candlesticks of golde (according to e their forme) and put them in the Temple, fiue on the right hand, and fiue on the left.

8 ¶ And he made tenne tables, and put them in the Temple, fiue on the right hand, and fiue on the left: and hee made an hundreth basens of golde.

a A great vessell of brasse, so called because of the great quantitie of water, which it conteined, 1 Kin.7.23.

b Meaning, vnder the brim of the vessell, as 1.Kin.7.24.

c In the length of euery cubite were ten heads or knops which in all are 300.

‖ *Or, flowre-delices.*

d In the first booke of Kings chap.7.26. mention is onely made of two thousand: but the lesse number was taken there, and here according as the measures prooued afterward is declared.

e Euen as they should be made.

9 And he made the court of the Priests, and the great f Court, and doores for the Court, and ouerlayed the doores thereof with brasse.

10 And hee set the Sea on the right side Eastward toward the South.

11 And Huram made ‖ pots, & besoms, and basens, and Huram finished the worke that he should make for king Salomon for the house of God,

12 To wit, two pillars, and the bowles and the chapiters on the toppe of the two pillars, and two grates to couer the two bowles of the chapiters, which were vpon the toppe of the pillars:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, which were vpon the pillars.

14 He made also bases, and made caldrons vpon the bases:

15 And a Sea, and twelue bulles vnder it:

16 Pots also & besomes, and fleshhookes, and all these vessels made Huram g his father, to king Salomon for the house of the Lord, of shining brasse.

17 In the plaine of Jordan did the king cast them in clay betweene Succoth and Zeredathah.

18 And Salomon made all the vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also & the tables, whereon the h shewbread stood.

20 Moreouer the candlesticks, with their lampes to burne them after the maner, before the Oracle, of pure golde.

21 And the floures, and the lampes, and the snuffers of golde, which was fine golde,

22 And the ‖ hookes, and the basens, and the spoones, and the ashpans of pure golde: the entrie also of the house & doores thereof within, euen of the most holy place: and the doores of the house, to wit, of the Temple were i of golde.

f Called also the porch of Salomon, Acts 3.11. It is also taken for the Temple where Christ preached, Matt. 21.23.

‖ *Or, caldrons.*

g Whom Salomon reuerenced for the gifts that God had giuen him, as a father: he had the same name also that Huram the king of Tyrus had: his mother was a Ieweesse, and his father a Tyrian. Some reade, for his father, the author of this worke.

h In Ebrew, the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.

‖ *Or, instruments of Musicke.*

i That is, couered with plates of golde.

CHAP. V.

1 The things dedicated by Dauid, are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They sing praise to the Lord.

SO * was all the worke finished that Salomon made for the house of the Lord, and Salomon brought in the things that Dauid his father had dedicated, with the siluer and the golde, and all the vessels, and put them among the treasures of the house of God.

1.King.7.51. and 8.1.

2 Then Salomon assembled the Elders of Israel, and all the heades of the tribes, the chiefe fathers of the children of Israel vnto Jerusalem to bring vp the Arke of the couenant of the Lord from the a citie of Dauid, which is Zion.

3 And all the men of Israel assembled vnto the King at the b feast: it was in the seuenth

a Reade 2.Sam. 6.12.

b When the things were dedicate and brought into the Temple.

c Called in Ebrew Ethanim, conteining part of September, & part of October, 1. King. 8. 2. which moneth the Iewes called the first moneth, because they say that the world was created in that moneth. and after they came from Egypt they began at March: but because this opinion is vncerteine, we make March euer the first, as best writers doe.

seuenth c moneth.

4 And all the elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke, and the Tabernacle of the Congregation: and all the holy vessels that were in þ Tabernacle, those did the Priests and Leuites bring vp.

6 And king Salomon and all the Congregation of Israel that were assembled vnto him, were before þ Arke, offring sheepe and bullocks, which could not bee told nor numbred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into þ most Holy place, euen vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, & the barres thereof aboue.

9 And they drewe out the barres, that the ends of the barres might bee seene out of the arke before the Oracle, but they were not seene ‖without: and there they are vnto this day.

‖Or, without the Oracle.

10 Nothing was in the Arke, saue d the two Tables, which Moses gaue at Horeb, where the Lord made a couenant with the children of Israel, when they came out of Egypt.

d For Aarons rod and Manna were taken thence before it was brought to this place.

11 And when the Priestes were come out of the Sanctuarie (for all the Priestes that were present, were e sanctified and did not waite by course.

e Were prepared to serue the Lord.

12 And the Leuites þ singers of all sorts, as of Asaph, of Heman, of Iedithun, and of their sonnes & of their brethren, being clad in fine linnen, stood with cymbals, and with viols, and harpes at the East end of the altar, and with them an hundred and twentie priests blowing with trumpets:

13 And they were f as one blowing trumpets, and singing, and made one sound to be heard in praysing and thanking the Lorde, & when they lift vp their voyce with trumpets and with cymbals, and with instruments of musike, and when they praysed the Lord, singing, g For hee is good, because his mercy lasteth for euer) then the house, euen the house of the Lord was filled with a cloud,

f They agreed all in one tune.

14 So that the priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God.

g This was the effect of their songs, as Psalm. 118. 1. and psal. 136. 1.

CHAP. VI.

3 Salomon blesseth the people. 4 He praiseth the Lord. 14 He prayeth vnto God for those that shall pray in the Temple.

1. King. 8. 12.

Then * Salomon a said, The Lorde hath said, that hee would dwell in the darke cloud:

b After that he had seene the glory of the Lord in the cloud.

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the king turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood there.)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his ‖hand fulfilled it, saying,

‖Or, power.

5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to builde an ‖house, that my Name might be there, neither chose I any man to be a ruler ouer my people Israel:

‖Or, Temple.

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 *And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel,

2. Sam. 7. 5.

8 But the Lord said to Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou didst well that ‡ thou wast so minded.

‡ Ebr. that it was in thine heart.

9 Notwithstanding thou shalt not build the house, but thy sonne which shall come out of thy lopnes, he shal build an house vnto my Name.

10 And the Lorde hath performed his word that he spake: and I am risen vp in the roume of Dauid my father, and am set on the throne of Israel, as the Lord promised, and haue built an house to the name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the b couenant of þ Lord, that hee made with the children of Israel.

b Meaning, the two Tables, wherein is conteined the effect of the couenant, that God made with our fathers.

12 ¶ And the king c stoode before the altar of the Lorde, in the presence of all the congregation of Israel, and stretched out his hands,

c On a scaffold that was made for that purpose, that hee praying for the whole people might be heard of all, as 1. King. 8. 22.

13 (For Salomon had made a brasen scaffold and set it in the mids of the court, of fiue cubites long, and fiue cubites broade, and three cubites of height, and vpon it hee stoode, and kneeled downe vpon his knees before all the Congregation of Israel, and d stretched out his hands toward heauen)

d Both to giue thankes for the great benefits of God bestowed vpon him, and also to pray for the perseuerance and prosperitie of his people. 2. Macc. 2. 1.

14 And said, O Lord God of Israel, *there is no God like thee in heauen nor in earth, which keepest couenaunt, and mercy vnto thy seruants, that walke before thee with all their heart.

*Or, in effect, or by thy power.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine ‖hand, as appeareth this day.

‖Or, power.

16 Therefore nowe Lorde God of Israel, keepe with thy seruaunt Dauid my father, that thou hast promised him, saying, Thou ‡ shalt not want a man in my sight, that shall sit vpon the throne of Israel: so that thy sonnes take heede to their wayes, to walke in my Lawe, as thou hast walked before me.

‡ Eb. a man shall not be cut off.

17 And now, O Lorde God of Israel, let thy word bee verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in deede that God will dwell with man on earth? Beholde, the *heauens, and the heauens of heauens are not able to conteine thee: how much more vnable is this house, which I haue built?)

1. King. 8. 27.

19 But haue thou respect to the prayer of thy seruaunt, and to his supplication, O Lorde my God, to heare the cry and prayer

which thy ſeruant prayeth before thee,

20 That thine e eyes may bee open toward this house day & night, euen toward the place, whereof thou hast sayd, that thou wouldest put thy Name there, that thou mayest hearken vnto the prayer, which thy seruant prayeth in this place.

21 Yeare thou therefore the supplication of thy seruaunt, and of thy people Israel, which they pray in this place: & heare thou in the place of thine habitation, euen in heauen, and when thou hearest, be mercifull.

22 ¶ *When a man shal sinne against his f neighbour, and he lay vpon him an othe to cause him to sweare, and the ‡ swearer shall come before thine altar in this house,

23 Then heare thou in heauen, & do, and iudge thy seruaunts, in recompensing the wicked to bring his way g vpon his head, & in iustifying the righteous, to giue him according to his righteousnesse.

24 ¶ And when thy people Israel shall be ouerthrowen before the enemie, because they haue sinned against thee, and turne again and ‖ confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and bee mercifull vnto the sinne of thy people Israel, and bring them againe vnto the lande which thou gauest to them and to their fathers.

26 When heauen shalbe shut vp, & there shall be no rayne, because they haue sinned against thee, and shal pray in this place, and confesse thy Name, and ‖ turne from their sinne, when thou doest afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, & of thy people Israel (when thou hast taught them the good way wherein they may walke) & giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ *When there shall be famine in the land, when there shalbe pestilence, blasting, or mildew, when there shall be grashopper, or caterpiller, whē their enemy shal besiege them ‡ in the cities of their lande, or any plague or any sickneſſe,

29 Then what prayer & supplication so euer shall bee made of any man, or of all thy people Israel, when euery one shall know his owne plague, and his owne disease, and shall stretch foorth his hands toward this house,

30 Yeare thou then in heauen, thy dwelling place, and bee mercifull, and giue euery man according vnto all his wayes, as thou doest know his h heart (for thou only knowest the hearts of the children of men)

31 That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Moreouer, as touching the stranger which is not of thy people Israel, who shall come out of a farre countrey for thy great Names sake, and thy mightie hand, & thy stretched out arme: when they shall come and i pray in this house,

33 Yeare thou in heauen thy dwelling place, and do according to al that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, & feare thee like thy people Israel, and that they may know, that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battell against their enemies, by the way that k thou shalt send them, and they pray to thee, ‖ in the way toward this citie, which thou hast chosen, euen toward the house which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (*for there is no man that sinneth not) and thou be angry with them and deliuer them vnto the enemies, & they take them and carrie them away captiue vnto a land farre or neere,

37 If they ‖ turne againe to their heart in the land whither they be carried in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, Wee haue sinned, we haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue carried them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation their prayer and their supplication, & ‖ iudge their cause, and bee mercifull vnto thy people, which haue sinned against thee.

40 Nowe my God, I beseech thee, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place.

41 *Now therefore arise, O Lord God, to come into thy l rest, thou, and the Arke of thy strength: O Lord God, let thy Priests bee clothed with m saluation, and let thy Saints reioyce in goodnesse.

42 O Lorde God, refuse not the face of n thine anoynted: remember the mercies promised to Dauid thy seruant.

CHAP. VII.

1 The fire consumeth the sacrifice. 2 The glory of the Lord filleth the Temple. 12 He heareth his prayer, 17 And promiseth to exalt him and his throne.

AND *when Salomon had made an end of praying, a fire came downe from heauen, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when al the children of Israel saw the fire, & the glory of the Lord come downe vpon the house, they bowed themselues with their faces to the earth vpon the pauement, and worshipped & praysed the Lorde, saying, For he is good, because his mercy lasteth for euer.

4 *Then the king & all the people offered sacrifices

e That thou mayest declare in effect, that thou hast a continuall care ouer this place.

1. *King.* 8. 31.

f By reteining any thing from him, or els by denying that which he hath left him to keepe, or doe him any wrong.

‡ *Ebr. or he.*

g Meaning, to giue him that which he hath deserued.

‖ *Or, prayse.*

‖ *Or, toward this place.*

Chap. 20. 9.

‡ *Ebr. in the land of their gates.*

h He declareth that the prayers of hypocrites cannot be heard, nor of any but of them, which pray vnto God with an vnfained faith and in true repentance.

i He sheweth that before God there is no acception of person, but all people that feareth him & worketh righteousnesse, is accepted, Act. 10. 35.

k Meaning, that none ought to enterprise any warre, but at the Lords commandement, that is, which is lawfull by his word.

‖ *Or, according to the maner of this citie.*

1. *King.* 8. 46. *eccles.* 7. 22. 1. *Iohn* 1. 8.

‖ *Or, repent.*

‖ *Or, maintaine their right. Psal.* 132. 8.

l That is, into thy Temple.

m Let them be preserued by thy power and made vertuous and holy.

n Heare my prayer, which am thine anoynted king.

2. *Macca.* 2. 10.

a Hereby God declared that he was pleased with Salomons praier.

1. *King.* 8. 62, 63.

sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twentie thousand bullocks, and an hundreth and twentie thousand sheepe. so the king and all the people dedicated the house of God.

6 And the Priestes waited on their offices, and the Leuites with the instruments of musicke of the Lorde, which king Dauid had made to praise the Lorde, Because his mercie lasteth for euer: when Dauid praised God ‡by them, the Priests also blew trumpets ouer against them: and all they of Israel stoode by.

‡ Ebr. by their hands.

7 Moreouer Salomon halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offrings, and the fatte of the peace offrings, because the brasen altar which Salomon had made, was not able to receiue the burnt offering, and the meate offering, and the fatte.

8 And Salomon made [b] a feast at that time of seuen dayes, & all Israel with him, a verie great cõgregation, from the entring in of Hamath, vnto the riuer of Egypt.

b The feast of the Tabernacles which was kept in the seuenth moneth.

9 And in the eight day they [c] made a solemne assemblie: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

c They assembled to heare the word of God after that they had remained seuen dayes in the boothes or Tabernacles.

10 And the [d] three and twentieth day of the seuenth moneth, hee sent the people away into their tents, ioyous and with glad heart, because of the goodnesse that the Lord had done for Dauid and for Salomon, and for Israel his people.

d They had leaue to depart the two and twentieth day, 1. King. 8. 66. but they went not away til the next day.

11 *So Salomon finished the house of the Lorde, & the kings house, & all that came into Salomons heart, to make in the house of the Lord: and he prospered in his house.

1. *King. 9. 1. Num. 12. 6.

12 ¶ And the Lord *appeared to Salomon by night & sayde to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I commaunde the grashopper to deuoure the lande, or if I sende pestilence among my people,

14 If my people, among whome my Name is called vpon, doe humble themselues, and pray, & seeke my presence, and turne from their wicked wayes, then will I heare in heauen, and bee mercifull to their sinne, and will [e] heale their lande.

e I will cause the pestilence to cease and destroy the beastes that hurt the fruits of ỹ earth, and send raine in due season.

15 Then mine eyes shall be open, & mine eares attent vnto the prayer made in this place.

16 For I haue now chosen and sanctified this house, that my Name may bee there for euer: and mine eyes and mine heart shal be there perpetually.

17 And if thou wilt walke before mee, as Dauid thy father walked, to doe according vnto al that I haue commaunded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdome, according as I made the couenant with Dauid thy father, saying, *Thou shalt not want a man to be ruler in Israel.

Chap. 6, 16.

19 But if yee turne away, & forsake my statutes and my commaundements which I haue set before you, and shall goe & serue other gods, and worship them,

20 Then will I plucke them vp out of my lande, which I haue giuen them, & this house which I haue [f] sanctified for my Name, will I cast out of my sight, and will make it to bee a prouerbe and a common talke among all people.

f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glory: and whereas men abuse those things, which God hath appointed to set foorth his praise, he doeth withdraw his graces thence.

21 And this house which is most hie, shall bee an astonishment to euery one that passeth by it, so that hee shall say, Why hath the Lorde done thus to this lande, and to this house?

22 And they shal answere, Because they forsooke the Lorde God of their fathers, which brought them out of the lande of Egypt, and haue taken holde on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euil vpon them.

CHAP. VIII.

2 The cities that Salomon built. 7 People that were made tributaries vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

1. *King. 9. 10.

AND *after [a] twentie yeere when Salomon had built the house of the Lord, and his owne house,

a Signifying that he was twentie yeere in building them.

2 Then Salomon built the cities that Huram [b] gaue to Salomon, and caused the children of Israel to dwell there.

b That is, which Hiram gaue againe to Salomon because they pleased him not: and therfore called them Cabul, that is, dirt or filth, 1. King. 9. 13.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And hee built Tadmor in the wildernesse, and repaired all [c] the cities of store which he built in Hamath.

c Meaning, of munitions and treasures for the warre.

5 And he built [d] Beth-horon the vpper, and Beth-horon the nether, cities defensed with walles, gates and barres:

d That is, hee repaired and fortified them: for they were buile long before by Sherah a noble woman of the tribe of Ephraim, 1. Chron. 6. 68. and 7. 24.

6 Also Baalath, and all the cities of store that Salomon had, and all the charet cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to builde in Jerusalem, and in [e] Lebanon, and throughout all the lande of his dominion.

e Reade 1. King. 7. 2.

7 And all the people that were left of the Hittites, and the Amorites, & Perizzites, and the Hiuites, and the Iebusites, which were not of Israel,

8 But of their children which were left after them in the land, whome the children of Israel had not cõsumed, euen them did Salomon make ‡ tributaries vntil this day.

‡ Ebr. to come vp to tribute.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, euen [f] two hundreth & fiftie that bare rule ouer the people.

f For in all there were 3300. but here he meaneth them that had the principall charge, reade 1. King. 9. 23.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, into the house that hee had built for her: for he saide, My wife shall not dwell in the house of Dauid King of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomõ offred burnt offrings

Chap.4.1.

vnto the Lorde, on the * altar of the Lorde which he had built before the porche,

Exod.29.39.

13 To * offer according to the commandement of Moses ‖euery day, in the Sabbaths, and in the newe moones, and in the solemne feastes, & three times in the yeere, that is, in the feast of the vnleauened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

‖*Or, after the maner of euery day.*

g Reade Leuit. 23.

14 And he set the courses of the Priestes to their offices, according to the ord r of Dauid his father, & the Leuites in their watches, for to praise and minister before the Priestes euery day, & the porters by *their courses, at euery gate: for so was the commandement of Dauid the man of God.

1. *Chro.24.1.*

15 And they declined not from the commandement of the king, concerning the Priestes & the Leuites, touching all things, and touching the treasures.

16 ¶ Nowe Salomon had made prouision for all the h worke, from the day of the foundation of the house of the Lorde, vntill it was finished. so the house of the Lord was perfite.

h Both for the matter and also for the workemanship.

17 Then went Salomon to Ezion-geber, & to Eloth by the i sea side in the lande of Edom.

i Meaning, the red sea.

18 And Huram sent him by the handes of his seruants, shippes, and seruants that had knowledge of the Sea: and they went with the seruants of Salomon to Ophir, and brought thence k foure hundreth and fiftie talents of golde, and brought them to king Salomon.

k Which summe is thought to mount to three millions and sixe hundreth thousand crownes: for here is mention made of thirtie moe, then are spoken of, 1. Kin. 9.28.

CHAP. IX.

1. 9 *The Queene of Sheba commeth to see Salomon and bringeth giftes.* 13 *Hu yeerely reuenues.* 30 *The time of hu reigne.* 31 *Hu death.*

1. *King.10.1. matth.12.42. Iuke 11.31.*

AND * when the Queene of Sheba heard of the fame of Salomon, shee came to a prooue Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours and much golde, and precious stones: and when shee came to Salomon, shee communed with him of all that was in her heart.

a To knowe whether his wisdome were so great as the report was.

2 And Salomon declared her all her questions, and there was b nothing hidde from Salomon, which hee declared not vnto her.

b There was no question so hard that he did not solue.

3 Then the Queene of Sheba sawe the wisedome of Salomon, and the house that he had built,

4 And the meate of his table, and the sitting of his seruaunts, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his ‖ burnt offrings, which hee offered in the house of the Lord, and she was ‡ greatly astonied.

‖*Or, galleries whereby hee went vp.*

‡*Ebr. there was no more spirite in her.*

5 And she saide to the king, It was a true word which I heard in mine owne land of thy ‖ sayings, and of thy wisedome:

‖*Or, actes.*

6 Howbeit I beleeued not their report, vntill I came, and mine eyes had seene it: and beholde, the one halfe of thy great wisedome was not tolde mee: for thou exceedest the fame that I heard.

7 Happie are thy men, and happie are these thy seruants, which stand before thee alway, and heare thy wisedome.

8 Blessed be the Lorde thy God, which loued thee, to set thee on his c throne as King, in the stede of the Lorde thy God: because thy God loueth Israel, to establish it for euer, therefore hath hee made thee king ouer them, to execute iudgement and iustice.

c Meaning, that § Israelites were Gods peculiar people, and that Kings are the lieutenants of God which ought to graunt vnto him the superioritie, and minister iustice to all.

9 Then shee gaue the King fiue score talents of golde, and of sweete odours exceeding much, and precious stones: neither was there such sweete odours since, as the queene of Sheba gaue vnto king Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought golde from Ophir, brought d Algummim wood and precious stones.

d Reade Chap. 2.8. and 1. king. 10.11.

11 And the King made of the Algummim wood e staires in the house of the Lord, and in the kings house, and harpes & viols for singers: and there was no such seene before in the land of Iudah.

e Or, pillars: meaning, the garnishing and trimming of the staires or pillars.

12 And King Salomon gaue to the queene of Sheba, euery pleasant thing that shee asked, f besides for that which shee had brought vnto the King: so she returned and went to her owne countrey, both shee, and her seruants.

f That is, which the King gaue her for recompense of that treasure which she brought.

13 ¶ Also the weight of golde that came to Salomon in one yere, was fiue hundreth, threescore and fiue talents of golde,

14 Besides that which chapmen & marchants brought: and all the kings of Arabia, and the princes of the countrey brought golde and siluer to Salomon.

15 And king Salomon made two hundreth targets of beaten golde, and g fiue hundreth shekels of beaten golde went to one target,

g Which summe mounteth to 2400. crownes of the sunne, *Budæus de asse.*

16 And three hundreth shields of beaten golde: three hundreth h shekels of gold went to one shielde, and the king put them in the house of the wood of Lebanon.

h Or, pounds, called *mine*, whereof euery one seemed to make an hundreth shekels.

17 And the king made a great throne of yuorie, and ouerlayde it with pure golde.

18 And the throne had fiue steppes, with a footestoole of gold i fastened to the throne, and staues on either side on the place of the seate, and two lions standing by the k staues.

i That is, the steps and the footestoole were fastened to the throne.

19 And twelue lions stoode there on the fiue steppes on either side: there was not the like made in any kingdome.

k Vpon the pommels or knops.

20 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde: for siluer was nothing esteemed in the dayes of Salomon.

21 For the kings shippes went to Tarshish with the seruants of Huram, euery three yere once came the ships of l Tarshish, and brought golde, and siluer, yuorie, and apes, and peacockes.

l Which countrey of the best writers, is thought to be Cilicia, reade 1. King. 10.22.

22 So King Salomon excelled all the kings of the earth in riches and wisedome.

23 And all the kings of the earth sought the presence of Salomon, to heare his wisdome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of gold, and rayment, armour, and sweete odours, horses, and mules, from yeere to yeere.

25 And

25 And Salomon had [m] foure thousand stalles of horses and charets, and twelue thousand horsemen, whome he bestowed in the caret cities, and with the King at Ierusalem.

26 And hee reigned ouer all the Kings from the ‖ Riuer euen vnto the lande of the Philistims, and to the border of Egypt.

27 And the King gaue siluer in Ierusalem, [n] as stones, and gaue cedar trees as the wilde figge trees, that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the acts of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the Prophesie of Ahiah the Shilonite, and in the visions of ‖ Ieedo the Seer [o] against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon * slept with his fathers, and they buried him in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

m That is, tenne horses in euery stable, which in all mount to fourtie thousand, as one Kin. 4.26.

‖ *Or, Euphrates.*

n The abundance of these temporall treasures in Salomons kingdome is a figure of the spirituall treasures, which the elect shall enioy in the heauens vnder the true Salomon Christ.

‖ *Or, Iddo.*

o That is, which prophecied against him. 1. *King.* 11.41, 42.

CHAP. X.

4. 14 The rigour of Rehoboam. 13 He followeth lewde counsell. 16 The people rebell.

THen * Rehoboam [a] went to Shechem: for to Shechem came all Israel to make him King.

1. *King.* 12.1.

a After the death of Salomon,

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither hee had fledde from the presence of Salomon the King) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father [b] made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his soze yoke, that he put vpon vs, lighter, & we will serue thee.

b That is, handled vs rudely. It seemeth that God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.

5 And he sayde to them, Depart yet three dayes, then come againe vnto mee. And the people departed.

6 And King Rehoboam tooke counsell with the old men that had stood before Salomon his father, while hee yet liued, saying, What counsell giue ye that I may answere this people?

7 And they spake vnto him, saying, If thou bee kinde to this people, and please them, and speake louing wordes to them, they will be thy seruants for euer.

8 But hee left the counsell of the ancient men that they had giuen him, and tooke counsel of the yong men that were brought vp with him, and [c] waited on him.

c Or, that stood by him, that is, which were of his counsell and secrets.

9 And he said vnto them, What counsell giue ye, that wee may answere this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answere the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My [d] least part shall bee bigger then my fathers loynes.

d Or, little finger, meaning, that he was of farre greater power then was his father.

11 Now whereas my father did burden you with a grieuous yoke, I will put increase your yoke: my father hath chastised you with rods, but I will correct you with ‖ scourges.

‖ *Or, scorpions.*

12 ¶ Then Ieroboam and all the people came to Rehoboam the thirde day, as the King had appointed, saying, Come againe to me the thirde day.

13 And the king answered them sharpely: and King Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grieuous, but I will increase it: my father chastised you with roddes, but I will correct you with scourges.

15 So the king hearkened not vnto the people: for it was the [e] ordinance of God, that the Lorde might performe his saying, which hee had spoken ‡ by Ahiah the Shilonite to Ieroboam the sonne of Nebat.

e Gods will imposeth such a necessitie to the second causes, that nothing can be done but according to the same, and yet mans will worketh as of it selfe, so that it cannot be excused in doing euil, by alledging that it is Gods ordinance.

‡ *Ebr. by the hand.* 1. *King.* 12.16.

16 So when all Israel saw that the king would not heare them, the people answered the King, saying, * What portion haue we in Dauid? for we haue none inheritance in the sonne of Ishai. O Israel, euery man to your tentes: nowe see to thine owne house, Dauid. So all Israel departed to their tentes.

17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadoram that was ‖ ouer the tribute, and the children of Israel stoned him with stones, that he died: then King Rehoboam ‡ made speede to get him vp to his caret, to flee to Ierusalem.

‖ *Or, receiuer.*

‡ *Ebr strengthened himselfe.*

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4. Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he built. 21 He hath eighteene wiues, and threescore concubines, and by them eight and twentie sonnes, and threescore daughters.

ANd * when Rehoboam was come to Ierusalem, he gathered of the house of Iudah and [a] Beniamin nine score thousand chosen men of warre to fight against [b] Israel, and to bring the kingdome againe to Rehoboam.

1. *King.* 12.20, 21.

a That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

2 But the worde of the Lorde came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of Salomon king of Iudah, and to all Israel, that are in Iudah, and Beniamin, saying,

b Meaning, the ten tribes which rebelled.

4 Thus saith the Lord, Ye shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of me. They obeyed therefore the word of the Lorde, and returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and [c] built strong cities in Iudah.

c Or, repaired them and made them strong, to be more able to resist Ieroboam.

6 Hee built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, & Shoco, & Adullam,

8 And Gath, and Mareshа, and Ziph,
9 And Adoraim, and Lachish, & Azekah,
10 And Zorah, and Aialon, and Hebron,
which were in Iudah & Beniamin, strong
cities.
‖Or, strengthened. 11 And he ‖repaired the strong holds and
put captaines in them, and store of vitaile,
and oyle and wine.
12 And in all cities hee put shieldes and
speares, and made them exceeding strong: so
Iudah and Beniamin were his.
13 ¶ And the Priestes and the Leuites
‡Ebr. floode. that were in all Israel, ‡ resorted vnto him
out of all their coastes.
14 For the Leuites left their suburbes,
Chap. 13. 9. and their possession, and came to Iudah and
to Ierusalem: *for Ieroboam & his sonnes
had cast them out from ministring in the
Priestes office vnto the Lord.
1. King. 12. 31. d Meaning, idoles, reade Isa. 44. 15. 15 *And he ordeined him Priests for the
hie places, and for the d deuils, and for the
calues which he had made.
16 And after the Leuites there came to
Ierusalem of all the tribes of Israel, such
e Which were zealous of true religion, and feared God. as set their e hearts to seeke the Lorde God
of Israel, to offer vnto the Lorde God of
their fathers.
17 So they strengthened the kingdome
of Iudah, and made Rehoboam the sonne
of Salomon mightie, three yeere long: for
f So long as they feared God, and set forth his worde, they prospered. three yeere they f walked in the way of Da-
uid and Salomon.
18 ¶ And Rehoboam tooke him Mahа-
lath the daughter of Ierimoth the sonne of
Dauid to wife, and Abihail the daughter of
Eliab the sonne of Isai,
19 Which bare him sonnes, Ieush, and
Shemariah, and Zaham.
20 And after her hee tooke Maakah the
daughter of Absalom which bare him Abi-
ah, and Atthai, and Ziza, and Shemomith.
21 And Rehoboam loued Maakah the
daughter of Absalom aboue all his wiues
and his concubines: for he tooke eighteene
wiues, and threescore concubines, and be-
gate eight and twentie sonnes, and three-
score daughters.
g Called also Abiam, who reigned three yeere, 1. King. 15. 2. 22 And Rehoboam made g Abiah the
sonne of ‖Maakah the chiefe ruler among
his brethren: for hee thought to make him
King.
23 And he taught him: and dispersed all
his sonnes throughout all the countreys of
Iudah and Beniamin vnto euery strong
citie: and hee gaue them abundance of vi-
taile, and h desired many wiues.
h He gaue himselfe to haue many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lorde and is punished by Shishak. 5 Shemaiah reproueth him. 6 He humbleth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abiah his sonne succeedeth him.

‖Or, when the Lord had established Rehoboams kingdome. A Nd when ‖Rehoboam had established
the kingdome and made it strong, hee
forsooke the Lawe of the Lorde, and a all Is-
rael with him.
a For lo, this is the inconstancie of the people, that for the most part they follow the vices of their gouernours. 2 Therefore in the fift yeere of King Re-
hoboam, Shishak the king of Egypt came
vp against Ierusalem (because they had
transgressed against the Lord)
b Which were a people of Africa called the Troglodites, because they dwelt in holes. 3 With twelue hundreth charets, & three
score thousande horsemen, and the people
were without number, that came with him
from Egypt, euen the Lubims, b Sukkims,
and the ‖Ethiopians.
‖Or, blacke Mores. 4 And hee tooke the strong cities which
were of Iudah, and came vnto Ierusalem.
5 ¶ Then came Shemaiah the Prophet
to Rehoboam, and to the princes of Iudah,
that were gathered together in Ierusalem,
because of Shishak, and sayde vnto them,
Thus saith the Lord, Ye haue forsaken me,
c therefore haue I also left you in the hands
of Shishak.
c Signifying that no calamitie can come vnto vs, except we forsake God, and that he neuer leaueth vs, till we haue cast him off. 6 Then the princes of Israel, and the
King humbled themselues, and sayde, The
Lord is d iust.
d And therefore doeth iustly punish you for your sinnes. 7 And when the Lorde sawe that they
humbled themselues, the word of the Lorde
came to Shemaiah, saying, They haue
humbled themselues, therefore I will not
destroy them, but I will sende them deliue-
rance shortly, and my wrath shall not ‡ bee
powred out vpon Ierusalem by the hande
of Shishak.
‡Ebr. drop downe. 8 Neuertheless they shall bee his ser-
uants: so shall they know my e seruice, and
the seruice of the kingdomes of the earth.
e He sheweth that Gods punishments are not to destroy his vtterly, but to chastise them, to bring them to the knowledge of themselues and to know how much better it is to serue God then tyrants. 9 ¶ Then Shishak king of Egypt came
vp against Ierusalem, and tooke the trea-
sures of the house of the Lord, and the trea-
sures of the Kings house: he tooke euen all,
and hee caried away the shieldes of golde,
*which Salomon had made.
Chap. 9. 15, 16. 10 In steade whereof King Rehoboam
made shields of braſſe, and committed them
to the handes of the chiefe of the garde, that
waited at the doore of the Kings house.
11 And when the King entred into the
house of the Lorde, the garde came and bare
them and brought them againe vnto the
garde chamber.
12 And because hee f humbled himselfe,
the wrath of the Lord turned from him, that
he would not destroy all together. And also
in Iudah the things prospered.
f Which declareth that God seeketh not the death of a sinner, but his conuersion, Eze. 18. 32. and 33. 11. 13 *So king Rehoboam was strong in
Ierusalem & reigned: for Rehoboam was
one and fourtie yeere olde, when he beganne
to reigne, and reigned g seuenteene yeres in
Ierusalem, the citie which the Lorde had
chosen out of all the tribes of Israel to put
his Name there. And his mothers name
was Naamah an Ammoniteſſe.
1. King. 14. 21. g That is, twelue yeeres after that he had benoue come by Shishak, verse 2. 14 And hee did euil: for he prepared not
his heart to seeke the Lord.
15 The actes also of Rehoboam first and
last, are they not written in the ‡ booke of
Shemaiah the Prophete, and Iddo the
Seer, in rehearsing the genealogie? and
there was warre alway betweene Rehobo-
am and Ieroboam.
‡Ebr. sayings. 16 And Rehoboam slept with his fa-
thers, and was buried in the citie of Dauid.
And ‖Abiah his sonne reigned in his stead.
‖Or, Abiam.

CHAP. XIII.

1 Abiah maketh warre against Ieroboam. 4 He sheweth the occasion. 12 Hee trusteth in the Lord, and ouercommeth Ieroboam. 21 Of his wiues and children.

In

a He meaneth Iudah and Beniamin.
b Or, Maacha, 1. King. 15. 2.
c Called also Abshalom, for Abshalom was her grandfather, 1. King. 15. 2.
d Which was one of the tops of mount Ephraim.
e And therefore whosoeuer doeth vsurpe it or take it fro that stocke, transgresseth the ordinance of the Lord. thus like an hypocrite he alleged the word of God for his aduantage.
f That is, perpetuall, because the thing, which is salted, is preserued from corruption: hee meaneth also that it was made solemnly and confirmed by offering of sacrifices, whereas they vsed salt according as was ordeined, Num. 18, 19. 1. *King.* 11. 26.
g This word in the Chaldee tongue is Racha, which our Sauiour vseth, Matth 4. 22.
‡ *Ebr, children of Belial.*
h Meaning, in heart & courage.
‖ *Or, faint hearted Leuit. 26. 36.*
i *King.* 11. 31. *chap.* 11, 14.
‡ *Ebr. fil his hand.*
i. He sheweth the nature of idolaters which take no triall of ỹ vocation, life, & doctrine of their ministers, but thinke the most vilest & greatest beasts sufficient to serue their turne.
k As it was appointed in the Lawe, Exod. 29. 39.
l Because their cause was good and approued by the Lord, they doubted not of the successe and victorie.
m Contemning the good counsell which came of the Spirit of God, he thought to haue ouercome by deceit.

IN the eighteenth yeere of king Ieroboam, began Abiiah to reigne ouer a Iudah.
2 He reigned three yeere in Ierusalem: (his mothers name also was b Michaiah the daughter of c Uriel of Gibea) and there was warre betweene Abiiah & Ieroboam.
3 And Abiiah set the battel in arap with the armie of valiant men of warre, euen foure hundreth thousand chosen men. Ieroboam also set the battell in arap against him with eight hundred thousand chosen men, which were strong and valiant.
4 And Abiiah stoode vp vpon mount d Zemeraim, which is in mount Ephraim, and said, O Ieroboam, and all Israel, heare you me,
5 Ought you not to know that the Lord God of Israel hath giuen the kingdome ouer Israel to e Dauid for euer, euen to him and to his sonnes by a couenant f of salt?
6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, & hath *rebelled against his lord:
7 And there are gathered to him ‡ vaine men & ‡ wicked, & made themselues strong against Rehoboam the sonne of Salomon: for Rehoboam was h but a child and ‖ *tender hearted, and could not resist them.
8 Nowe therefore ye thinke that ye bee able to resist against the kingdome of the Lord, which is in the hands of the sonnes of Dauid, and ye be a great multitude, and the golden calues are with you which Ieroboam made you for gods.
9 *Haue ye not driuen away the Priests of the Lorde the sonnes of Aaron and the Leuites, and haue made you priestes like the people of other countreys? whosoeuer commeth to ‡ consecrate with a i yong bullocke and seuen rams, the same may bee a Priest of them that are no gods.
10 But wee belong vnto the Lorde our God, and haue not forsaken him, and the Priests the sonnes of Aaron minister vnto the Lord, and the Leuites in their office,
11 And they burne vnto the Lorde euery k morning and euery euening burnt offerings and sweete incense, and the bread is set in order vpon the pure table, and the candlesticke of gold with the lampes thereof, to burne euery euening: for we keepe the watch of the Lord our God: but ye haue forsaken him.
12 And behold, this God l is with vs as a captaine, and his Priests with the sounding trumpets, to cry an alarme against you. O yee children of Israel, fight not against the Lord God of your fathers: for ye shall not prosper.
13 ¶ But Ieroboam caused an ambushment m to compasse, & come behinde them, when they were before Iudah, and the ambushment behind them.
14 Then Iudah looked, and behold, the battel was before and behind them, and they cried vnto the Lord, and the Priestes blew with the trumpets,
15 And the men of Iudah gaue a shout: and euen as the men of Iudah shouted, God ‖ smote Ieroboam and all Israel before Abiiah and Iudah.
16 And n children of Israel fled before Iudah, & God deliuered them into their hand.
17 And Abiiah and his people slewe a great slaughter of them, so that there fell downe wounded of Israel fiue hundred thousand chosen men.
18 So n children of Israel were brought vnder at that time: and the children of Iudah preuailed, o because they stayed vpon the Lord God of their fathers.
19 And Abiiah pursued after Ieroboam, & tooke cities from him, euen Beth-el, and the ‡ villages thereof, and Iethanah with her villages, & Ephron with her villages.
20 And Ieroboam recouered no strength againe in the dayes of Abiiah, but the Lord plagued him, and he died.
21 So Abiiah waxed mighty, & married fourteene wiues, & begate two and twentie sonnes, and sixteene daughters.
22 The rest of the acts of Abiiah, and his maners and his sayings are written in the storie of the Prophet Iddo.

CHAP. XIIII.

3 Asa destroyeth idolatrie, and commaundeth his people to serue the true God. 11 Hee prayeth vnto God when hee should goe to fight. 12 Hee obteineth the victorie.

SO *Abiiah slept with his fathers, and they buried him in the citie of Dauid, and Asa his sonne reigned in his steade: in whose dayes the land was quiet ten yeere.
2 And Asa did that was good and right in the eyes of the Lord his God.
3 For hee tooke awap the altars of the strange gods & the hie places, & brake downe the images, and cut downe the p groues,
4 And commaunded Iudah to seeke the Lord God of their fathers, and to doe according to the lawe and the commandement.
5 And he tooke awap out of all the cities of Iudah n hie places & the images: therefore the kingdome was q quiet before him.
6 Yee built also strong cities in Iudah, because the land was in rest, and hee had no warre in those yeeres: for the Lord had giuen him rest.
7 Therefore he sayde to Iudah, Let vs builde these cities and make walles about, and towers, gates, and barres, whiles the land is r before vs: because we haue sought the Lord our God, we haue sought him, and he hath giuen vs rest on euery side: so they built and prospered.
8 And Asa had an armie of Iudah that bare shields & speares, three hundred thousand, & of Beniamin that bare shields and drew bowes, two hundred and fourescore thousand: all these were valiant men.
9 ¶ And there came out against them Zerah d of Ethiopia with an hoste of tenne hundred thousand, and three hundred charets, and came vnto e Mareshah.
10 Then Asa went out before him, and they set the battell in arap in the valley of Zephathah beside Mareshah.
11 And Asa cried vnto the Lord his God, and

‖ *Or, gaue him the ouerthrow.*
n He sheweth that the stay of all kingdomes and assurance of victories depend vpon our trust and confidence in the Lord.
‡ *Ebr. daughters.*
1. *King.* 15, 8.
a Which were planted contrary to the Law, Deut. 16. 21.
b He sheweth that the rest and quietnesse of kingdoms standeth in abolishing idolatrie, and aduancing true religion.
c Whiles we haue the full gouernment thereof.
d The king of Ethiopia or Egypt.
e Which was a citie in Iudah, Iosh. 15. 44. where Michaiah the Prophet was borne.

1. Sam. 14. 6. ‖ Or, against many without power.

and sayde, Lord, * it is nothing with thee to helpe ‖ with many, or with no power: helpe vs, O Lord our God: for we rest on thee, & in thy Name are wee come against this multitude: O Lord, thou art our God, f let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Asa and before Iudah, and the Ethiopians fled.

13 And Asa & the people that was with him, pursued them vnto Gerar. And the Ethiopians host was ouerthrowen, so that there was no life in them: for they were destroyed before the Lorde, and before his host: and they caried away a mighty great spoile.

14 And they smote all the cities round about Gerar: for the g feare of the Lord came vpon them, and they spoyled all the cities, for there was exceeding much spoyle in them.

15 Yea, & they smote the tents of cattell, and caried away plentie of sheepe and camels, and returned to Ierusalem.

f Which they had taken of the Ethiopians.

g These were the wordes of their couenant, which commanded all idolaters to be put to death according to the lawe of God, Deut. 13. 5, 9, 15.

h So long as they serued him aright, so long did he preserue and prosper them.

1. King. 15. 13.

i Or grandmother: and herein he shewed that he lacked zeale: for she ought to haue died both by the couenant, as verse 13. and by the Lawe of God: but he gaue place to foolish pitie, and would also seeme after a sort to satisfie the Law.

k Which partly came through lack of zeale in him, partly through the negligence of his officers, & partly by the superstition of the people, that all were not taken away.

l Because that God was called the God of Israel by reason of his promise to Iaakob: therefore is Israel sometime taken for Iudah, because Iudah was his chiefe people.

m In respect of his predecessors.

and the Ethiopians could not recouer themselues: for they were destroyed before the Lorde, and before his hoste: and they caried away a mightie great spoile.

14 And they smote all the cities round about Gerar: for the g feare of the Lord came vpon them, and they spoyled all the cities, for there was exceeding much spoyle in them.

15 Yea, & they smote the tents of cattell, and caried away plentie of sheepe and camels, and returned to Ierusalem.

g The Lord had striken them with feare.

CHAP. XV.

1 The exhortation of Azariah. 8 Asa purgeth his countrey of idolatrie. 11 He sacrificeth with the people. 14 They sweare together to serue the Lord. 16 He deposeth his mother for her idolatrie.

THen the Spirit of God came vpon a Azariah the sonne of Obed.

a Who was called Obed, as his father was, ver. 8.

2 And he went out to meete Asa, & sayd vnto him, O Asa, and all Iudah and Beniamin, heare ye mee. The Lord is with you, while ye be with him: and if ye seeke him, hee will bee found of you, but if yee forsake him, he will forsake you.

3 Now for a long season Israel hath bin without the b true God, & without Priest to teach, and without law.

b For the space of twelue yeeres vnder Rehoboam, and three yeeres vnder Abiiah, religion was neglected and idolatrie planted.

4 But whosoeuer returned in his affliction to the Lorde God of Israel, and sought him, he c was found of them.

c He sheweth that notwithstanding the wickednes of tyrants and their rage, yet God hath his, whom he hedreth in the tribulation, as he deliuered his from Zerah king of the Ethiopians, Chap. 14. 9, 12. and out of all other dangers, when they called vpon the Lord.

5 And in that time there was no peace to him, that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

d Your confidence and trust in God shall not be frustrate.

7 Bee ye strong therefore, & let not your handes be weake: for your d worke shal haue a reward.

8 ¶ And when Asa heard these wordes, and the prophecie of Obed the Prophet, he was encouraged, and tooke away the abominations out of all the land of Iudah and Beniamin, and out of the cities which he had taken of mount Ephraim, and he renued the altar of the Lord, that was before the porch of the Lord.

9 And he gathered all Iudah & Beniamin, & the strangers w them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they saw p the Lord his God was with him.

10 So they assembled to Ierusalem in the e third moneth, in the fifteenth yeere of the reigne of Asa.

e Called Shiuan, conteining part of May, and part of Iune.

11 And they offred vnto the Lord p same time of the f spoile, which they had brought, euen seuen hundred bullocks, & seuen thousand sheepe.

12 And they made a couenaunt to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And g whosoeuer will not seeke the Lord God of Israel, shall bee slaine, whether hee were small or great, man or woman.

14 And they sware vnto the Lord with a loude voyce, and with shouting and with trumpets, and with cornets.

15 And all Iudah reioyced at the othe: for they had sworne vnto the Lord with all their heart, and sought him with a whole desire, and he was h found of them. And the Lord gaue them rest round about.

16 ¶ And king Asa deposed * Maachah his i mother from her regencie, because shee had made an idole in a grone: And Asa brake downe her idole, and stamped it, and burnt it at the brooke Kidron.

17 But the hie places were not k taken away out of l Israel: yet the heart of Asa was m perfit all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that he had dedicate, siluer, and golde, and vessels.

19 And there was no warre vnto the fiue and thirtieth yeere of the reigne of Asa.

CHAP. XVI.

2 Asa for feare of Baasha king of Israel, maketh a couenant with Benhadad king of Aram. 7 He is reproued by the Prophet, 10 Whom he putteth in prison. 12 Hee putteth his trust in the Physicians. 13 His death.

IN the fiue and thirtieth yeere of the reigne of Asa came a * Baasha king of Israel vp against Iudah, and built b Ramah to let none passe out or goe in to Asa king of Iudah.

a Who reigned after Nadab the sonne of Ieroboam.

1. King. 15. 17.

b He fortified it with walles and ditches: it was a citie in Beniamin nere to Gibeon. ‖ Or, Darmesek.

2 Then Asa brought out siluer and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at ‖ Damascus, saying,

3 There is a couenant betweene me and thee, and betweene my father, and thy father: behold, I haue sent thee siluer and golde: come, c breake thy league with Baasha king of Israel, that he may depart from me.

c He thought to repulse his aduersarie by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turkes amitie, thinking thereby to make themselues more strong.

4 And Benhadad hearkened vnto king Asa, and sent the captaines of the armies which hee had, against the cities of Israel. And they smote Ion, and Dan, and Abelmaim, and all the store cities of Naphtali.

5 And when Baasha heard it, hee left building of Ramah, and let his worke cease.

6 Then Asa the king tooke all Iudah, and caried away the stones of Ramah and

and the timber thereof, wherewith Baasha did build, and he built therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the ‖Seer came to Asa king of Iudah, and said vnto him, Because thou hast rested vpon the king of Aram, & not rested in the Lord thy God, therefore is the hoste of the king of Aram escaped out of thine hand.

8 * The Ethiopians and the Lubims, were they not a great hoste with charets and horsemen, exceeding many? yet because thou diddest rest vpon the Lord, hee deliuered them into thine hand.

9 * For the eyes of the Lorde beholde all the earth to shew himselfe strong with them that are of perfite heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into a ‡ prison: for hee was d displeased with him, because of this thing. And Asa oppressed certeine of the people at the same time.

11 And beholde, the acts of Asa first and last, loe, they are written in the booke of the kings of Iudah and Israel.

12 ¶ And Asa in the nine and thirtieth yeere of his reigne was ‖* diseased in his feete, and his disease was ‖* extreme: yet he sought not the Lorde in his disease, but to the f Physicians.

13 So Asa slept with his fathers, and died in the one and fourtieth yeere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himselfe in the citie of Dauid, and layd him in the bed, which they had filled with sweete odours and diuers kindes of spices, made by the arte of the Apothecarie: and they burnt odours for him with an exceeding great fire.

‖Or, Prophet. Chap. 14.9. 2. Macca. 9.5. and 12.22.

‡Ebr. prison house.

d Thus in stead of turning to God by repentance, he disdeined the admonition of the Prophet, and punished him, as the wicked doe when they be tolde of their faults.

‖Or, gowtie, or swollen. 1. Kings 15.23.

‖Or, to the toppe of his head.

e God plagued his religion, and hereby declareth that it is nothing to begin well, except we so continue to the ende, that is, zealous of Gods glory, and put our whole trust in him.

f Hee sheweth that it is in vaine to seeke to the Physicians, except first wee seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after vse the helpe of the Physician, as a meane by whom God worketh.

CHAP. XVII.

5 Iehoshaphat trusting in the Lorde, prospereth in riches and honour. 6 Hee aboliſheth idolatrie, 7 and causeth the people to be taught. 11 He receiueth the tribute of strangers. 13 His munitions, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And hee put garisons in all the strong cities of Iudah, and set bands in the lande of Iudah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Iehoshaphat, because hee walked in the a first wayes of his father Dauid, and sought not b Baalim,

4 But sought the Lorde God of his father, and walked in his commandements, and not after the ‡ trade of Israel.

5 Therefore the Lord stablished the kingdome in his hand, and all Iudah brought presents to Iehoshaphat, so that he had of riches and honour in abundance.

6 And hee c lift vp his heart vnto the wayes of the Lord, & he tooke away moreouer the hie places and the groues out of Iudah.

7 ¶ And in the third yeere of his reigne he sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should d teach in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Ionathan, and Adonijah, and Tobijah, & Tob-adonijah, Leuites, and with them Elishama and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the landes that were round about Iudah, and they e fought not against Iehoshaphat.

11 Also some of the Philistims brought Iehoshaphat gifts & tribute siluer, and the Arabians brought him flocks, seuen thousand and seuen hundred rammes, and seuen thousand and seuen hundred hee goats.

12 So Iehoshaphat prospered and grew vp on hie: and hee built in Iudah palaces and cities of store.

13 And he had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers. In Iudah were captaines of thousands, Adnah the captaine, and ‡ with him of valiant men three hundred thousand.

15 And ‖ at his hand Iehohanan a captaine, and with him two hundred & fourescore thousand.

16 And at his hand Amasiah the sonne of Zichri, which f willingly offered himselfe vnto the Lord, and with him two hundred thousand valiant men.

17 And of Beniamin; Eliada a valiant man, and with him armed men with bowe and shield two hundred thousand.

18 And at his hand Iehozabad, and with him an hundred and fourescore thousand armed to the warre.

19 These g waited on the king, besides those which the king put in the strong cities throughout all Iudah.

d Hee knew it was in vaine to professe religion, except such were appointed which could instruct the people in the same, and had authoritie to put away all idolatry.

e Thus God prospereth all such that with a pure heart seeke his glory, and keepeth their enemies in feare that they cannot be able to execute their rage against them.

‡Ebr. in his hand.

‖Or, next to him.

f Meaning, which was a Nazarite, Num. 6.

1160000

g That is, they were as his ordinarie garde.

CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Foure hundred Prophets counsell Ahab to goe to warre. 16 Michaiah is against them. 23 Zidkiah smiteth him. 25 The king putteth him in prison. 29 The effect of his prophesie.

AND * Iehoshaphat had riches and honour in abundance, but he was ioyned in a affinitie with Ahab.

2 And after certeine b yeeres hee went downe to Ahab to Samaria: & Ahab slew sheepe & oxen for him in great number, & for the people that he had with him, and entised him to goe vp vnto c Ramoth Gilead.

3 And Ahab king of Israel said vnto Iehoshaphat king of Iudah, Wilt thou goe with me to Ramoth Gilead? And hee answered him, I am as thou art, and my people

1. Kings 22.3.

a That is, his vertues: meaning, before he had committed with Bath-sheba and against Vriah.

b Sought not helpe at strange gods.

‡Ebr. worke.

c He gaue himselfe wholly to serue the Lord.

a For Ioram Iehoshaphats sonne maried Ahabs daughter.

b That is, the third yeere, 1. Kin. 22.2.

c To recouer it out of the hands of the Syrians.

people as thy people, and we will ioyne with thee in the warre.

4 And Iehoshaphat sayd vnto the king of Israel, Aske counsell, I pray thee, at the [d] word of the Lord this day.

5 Therefore the king of Israel gathered of [e] Prophets foure hundred men, and sayd vnto them, Shall wee goe to Ramoth Gilead to battell, or shall I cease? And they sayd, Goe vp: for God shall deliuer it into the kings hand.

6 But Iehoshaphat sayd, Is there here neuer a Prophet more of the Lord that we might inquire of him?

7 And the king of Israel sayde vnto Iehoshaphat, There is yet one man, by whom wee may aske counsell of the Lorde, but I [f] hate him: for he doeth not prophesie good vnto me, but alway euill: it is Michaiah the sonne of Imla. Then Iehoshaphat said, Let not the king say so.

8 And the king of Israel called an eunuch, and sayd, Call quickly Michaiah the sonne of Imla.

9 ¶ And the king of Israel, and Iehoshaphat king of Iudah sate either of them on his throne clothed in their [h] apparell: they sate euen in the threshing floore at the entring in of the gate of Samaria: and all the prophets prophesied before them.

10 And Zidkiah the sonne of Chenaanah made him [i] hornes of yron, and sayde, Thus saith the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

11 And all the Prophets prophesied so, saying, Go vp to Ramoth Gilead, and prosper: for the Lorde shall deliuer it into the hand of the king.

12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Beholde, the wordes of the Prophets declare good to the king with one [k] accorde: let thy worde therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiah sayd, As the Lord liueth, whatsoeuer my God saith, that will I speake.

14 ¶ So hee came to the king, and the king sayd vnto him, Michaiah, shall wee goe to Ramoth Gilead to battell, or shall I leaue off? And hee sayd, [l] Goe yee vp, and prosper, and they shalbe deliuered into your hand.

15 And the king said to him, How oft shal I charge thee, that thou tell mee nothing but the trueth in the Name of the Lord?

16 Then he said, I saw all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord said, [m] These haue no master: let them returne euery man to his house in peace.

17 And the king of Israel sayd to Iehoshaphat, Did I not tell thee, that he would not prophesie good vnto me, but euill?

18 Againe he said, Therefore heare ye the word of the Lord: I saw the Lord sit vpon his throne, and all the [n] hoste of heauen standing at his right hand, and at his left.

19 And the Lorde sayd, Who shall ‖ perswade Ahab king of Israel, that hee may goe vp and fall at Ramoth Gilead? And one spake and sayd thus, and another sayde that.

20 Then there came forth a spirite, and stoode before the Lorde, and sayde, I will perswade him. And the Lord said vnto him, Wherein?

21 And he sayd, I will goe out, and be a false spirit in the mouth of all his prophets. And hee [o] sayd, Thou shalt perswade, and shalt also preuaile: go forth and do so.

22 Nowe therefore beholde, the Lorde hath put a [p] false spirite in the mouth of these thy prophets, and the Lorde hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah vpon the [q] cheeke, and sayd, By what way went the Spirit of the Lord from mee, to speake with thee?

24 And Michaiah sayde, Beholde, thou shalt see that day, when thou shalt go from chamber to chamber to hide thee.

25 And the king of Israel sayd, Take ye Michaiah, and carry him to Amon the gouernour of the city, and to Joash the kings sonne,

26 And say, Thus sayth the King, Put this man in the prison house, and feede him with bread of [r] affliction and with water of affliction, vntill I returne in peace.

27 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by mee. And ‖ he said, Heare, all ye people.

28 So the king of Israel [s] & Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Israel said vnto Iehoshaphat, I will [t] change my selfe, and enter into the battell: but put thou on thine apparel. So the king of Israel changed him selfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charets saw Iehoshaphat, they sayd, It is the king of Israel: and they compassed about him to fight. But Iehoshaphat [u] cried, and the Lorde helped him and moued them to depart from him.

32 For when the captaines of the charets saw that he was not the king of Israel, they turned backe from him.

33 Then a certeine man drewe a bowe [‡] mightily, and smote the king of Israel betweene the ioynts ‖ of his brigandine: therefore he sayd to his charetman, Turne thine hand, and carry me out of the host: for I am hurt.

34 And the battell increased that day: and the king of Israel [x] stood still in his charet against the Aramites vntill euen, and died at the time of the sunne going downe.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord. 5 He appointeth iudges and ministers, 9 and exhorteth them to feare God.

And

d Heare the aduice of some Prophet, to know whether it be Gods will.

e Which were the prophets of Baal, signifying that the wicked esteeme none but flatterers and such as will beare with their inordinate affections.

f Yet the true ministers of God ought not to cease to do their duetie, though the wicked magistrates cannot abide them to speake the truth.

g Meaning, that he ought not to refuse to heare any that was of God.

h That is, in their maiestie and royall apparell.

i Reade 1. Kings 22, 11.

k Thinking, that where as foure hundred prophets had agreed in one thing, that he being but one man, and in least estimation, durst not gainsay it.

l He spake this by derision of the false prophets, as the king well perceiued.

m He prophesieth how the people should be dispersed and Ahab slaine.

n Meaning, his Angels.

‖ *Or, deceiue.*

o That is, the Lord.

p To them that will not beleeue the trueth, God sendeth strong delusion, that they should beleeue lies, 2. Thes. 2. 10.

q By this cruelties his ambition and hypocrisie was discouered: thus the hypocrites boast of the spirit which they haue not, and declare their malice against them, in whome the true spirit is.

r Keepe him streitly in prison, and let him feele hunger & thirst.

‖ *Or, Michaiah.*

s Thus the wicked thinke by their owne subtiltie to escape Gods iudgements, which he threatneth by his word.

t He cried to the Lorde by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercie for the same.

‡ *Ebr. in his simplicitie, or ignorantly.*

‖ *Or, betweene the habergine.*

u He dissembled his hurt, that his souldiers might fight more couragiously.

‡ *Ebr. in peace.*

a He declareth that the wrath & iudgement of God is euer all such that support the wicked, and rather shew not in deede that they are enemies to all such as hate the Lord.

‡ *Ebr. wrath from the Lord.*

b He visited all his countrey, and brought his people from idolatry to the knowledge of the true God.

c Both to preserue you, if you doe iustly, or to punish you, if you doe the contrary.

d He will declare by the sharpenes of the punishment, that he hateth all iniquitie.

Deut.10.17.
Iob 34.19.
Acts 10.34.
Rom.2.11.
Gal.2.6.
Ephes 6.9.
Col.3.25.
1.pet.1.17.

e The Priestes and Leuites which should iudge matters according to the worde of the Lord.

f That is, to try whether y murder was done vnwares, or of set purpose, Numb.35. Deut.4.41.

g Meaning, that God would punish them most sharpely, if they woulde not execute iustice aright.

h Shall be chiefe ouerseers of the publike affaires of the realme.

i They shall haue the handling of inferiour causes.

k God will assist them that doe iustice.

AND Iehoshaphat ꝑ king of Iudah returned ‡safe to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meete him, and saide to king Iehoshaphat, a Wouldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath ꝯ of the Lorde is vpon thee.

3 Neuertheles good things are found in thee, because thou hast taken away the groues out of the lande, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and went b through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their Fathers.

5 And he set Iudges in ꝑ land throughout all the strong cities of Iudah, citie by citie,

6 And said to the Iudges, Take heede what ye doe: for ye execute not the iudgements of man, but of the Lorde, and he will be c with you in the cause and iudgement.

7 Wherefore nowe let the feare of the Lord be vpon you: take heede, and doe it: for there is no d iniquitie with the Lord our God, neither * respect of persons, nor receiuing of reward.

8 Moreouer in Ierusalem did Iehoshaphat set of the Leuites, and of the Priestes, and of the chiefe of the families of Israel, for the iudgement and cause of the Lorde: and they e returned to Ierusalem.

9 And he charged them, saying, Thus shall ye doe in the feare of the Lorde faithfully, and with a perfite heart.

10 And in euery cause that shall come to you of your brethren that dwell in their cities, betweene f blood and blood, betweene law and precept, statutes and iudgements, ye shall iudge them, and admonish them that they trespasse not against the Lorde, that g wrath come not vpon you and vpon your brethren. Thus shall ye doe and trespasse not.

11 And behold, Amariah ꝑ Priest shalbe the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shall be for all the h kings affaires, and the Leuites shall be officers i before you. Be of courage and doe it, and the Lord shalbe with the k good.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord.
22 The marueilous victory that the Lord gaue him against his enemies. 30 *Hys reigne and actes.*

AFter this also came the children of Moab and the children of Ammon, and with them of the a Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, saying, There commeth a great multitude against thee from beyonde the b Sea, out of Aram: and behold, they be in Hazzon Tamar, which is En-gedi.

3 And Iehoshaphat feared, and set himselfe c to seeke the Lorde, and proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselues together to aske counsell of the Lorde: they came euen out of all the cities of Iudah to enquire of the Lord.

5 And Iehoshaphat stoode in the Congregation of Iudah and Ierusalem in the house of the Lord before the newe court,

6 And saide, O Lorde God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? & in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this lande before thy people Israel, and d gauest it to the seede of Abraham thy friend for euer?

8 And they dwelt therein, & haue built thee a Sanctuarie therein for thy Name, saying,

9 * If euil come vpon vs, as the e sword of iudgement, or pestilence, or famine, wee will stand before this house and in thy presence, (for thy Name is in this house) and will crye vnto thee in our tribulation, and thou wilt heare and helpe.

10 And nowe behold, the children of * Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in comming to cast vs out of thine inheritance, which thou hast caused vs to inherite.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that commeth against vs, neither doe we knowe what to doe: but our eyes f are toward thee.

13 And all Iudah stood g before the Lord with their yong ones, their wiues, & their children.

14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph, was there, vpon whom came h the Spirit of the Lord, in the midst of the Congregation.

15 And he saide, Hearken ye, all Iudah, and ye inhabitants of Ierusalem, and thou, king Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraide for this great multitude: for the i battell is not yours, but Gods.

16 To morowe goe ye downe against them: behold, they come vp by the cleft of Ziz, and ye shall finde them at the ende of the brooke before the wildernesse of Ieruel.

17 Ye shall not needs to fight in this battell: * stand still, moue not, and behold the ‖ saluation of the Lord toward you: O Iudah, and Ierusalem, feare ye not, neither be afraid: to morow go out against them, and the Lord will be with you.

18 ¶ Then

a That is, which interfaited Ammonites language and arell. The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir.

b Called ꝯ dead sea, where God destroyed ꝯ fiue cities for sinne.

c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, and to depende on the Lorde, where as it moueth the wicked either to seeke after worldly meanes and policies, or else to fall into despaire.

d He groundeth his prayer vpon Gods power, whereby he is able to helpe, & also on his mercie, which he will continue toward his, forasmuch as hee hath once chosen them and begun to shewe his graces toward them.

1.Kings.8.37.
chap.6.28.

e Meaning warre which commeth by Gods iust iudgements for our sinnes.

f That is, it is here called vpon, and thou declarest thy presence and fauour.

Deut.29.
nehe.13.1.

g We onely put our trust in thee and waite for our deliuerance from heauen.

h That is, before the Arke of the couenant.

i Which was mooued by the Spirit of God to prophesie.

k They fight against God and not against you: therefore he will fight for you.

Exo.14.13,14.

‖ *Or, deliuerance.*

18 Then Iehoshaphat [l] bowed downe with his face to the earth, & all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites and the children of the Korhites stoode vp to prayse the Lord God of Israel with a loude voice on high.

20 And when they arose early in the morning, they went foorth to the wildernes of Tekoa: and as they departed, Iehoshaphat stood and said, Heare me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and ye shall be assured: beleeue his [m] Prophets, and ye shall prosper.

21 And when he had consulted with the people, and appointed singers vnto the Lorde, and them that should prayse him that is in the beautifull Sanctuarie, in going foorth before the men of armes, and saying, [n] Prayse ye the Lord, for his mercie lasteth for euer.

22 And when they began to shoute and to prayse, the Lorde laide ambushments against the children of Ammon, Moab, and [o] mount Seir, which were come against Iudah, and they slewe one another.

23 For the children of Ammon, and Moab rose against the inhabitants of Mount Seir, to slay and to destroy them: and when they had made an ende of the inhabitants of Seir, euery one helped [p] to destroy an other.

24 And when Iudah came towarde Mizpah in the wildernesse, they looked vnto the multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat & his people came to take away the spoyle of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for them selues, till they could carie no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they [q] assembled themselues in the valley of Berachah: for there they blessed the Lorde: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head, to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viols, and with harpes, and with trumpets, euen vnto the house of the Lord.

29 And the feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And * Iehoshaphat reigned ouer Iudah, and was fiue and thirtie yeere olde, when he began to reigne: and reigned fiue and twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And hee walked in the [s] way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were not [t] taken away: for the people had not prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the actes of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which * is mentioned in the booke of the kings of Israel.

35 ¶ Yet after this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Israel, who was giuen to doe euill.

36 And hee ioyned with him to * make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodauah of Mareshah prophecied against Iehoshaphat, saying, Because thou hast [u] ioyned thy selfe with Ahaziah, the Lorde hath broken thy workes. and the shippes were broken, that they were not able to goe to Tarshish.

excused? 1. *Kings* 16.1. 1. *Kings* 22.48,49.

[l] Meaning, in his vertues and those wayes wherein he followed God.

[t] If the great care and diligence of this good king was not able vtterly to abolish all superstition and idolatrie out of this people, but that they would still retaine their filth and idolatrie, how much lesse are they able to reforme euill, which either haue litle zeale, or not such as he had: though herein he was not to be

[u] Thus God woulde not haue his to ioyne in societie with idolaters and wicked men.

CHAP. XXI.

1 Iehoshaphat dyeth. 3 Iehoram succeedeth him, 4 Which killeth his brethren. 6 Hee was brought to idolatrie, 11 And seduceth the people. 16 He is oppressed of the Philistims. 18 His miserable ende.

IEhoshaphat then slept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his sonne reigned in his steade.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of [a] Israel.

3 And their father gaue them great gifts of siluer and of golde, and of precious [b] things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

4 * And Iehoram rose vp vpon the kingdome of his father, and made himselfe strong, and [b] slewe all his brethren with the sword, and also of the princes of [c] Israel.

5 Iehoram was two and thirtie yeere olde, when he began to reigne, and he reigned eight yeere in Ierusalem.

6 And hee walked in the way of the kings of Israel, as the house of Ahab had done: for hee had the daughter of Ahab to [d] wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lorde would not destroy the house of Dauid, because of the * couenant that hee had made with Dauid, and because hee had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went foorth with his princes, & all his charets with him: and he rose

[a] Read Chap. 15 17. how by Israel is meant Iudah. 2. *Sam.* 8.16.

[b] Because the wicked liue euer in feare and also are ambitious, they become cruell, and spare not to murther them, whom by nature they ought most to cherish & defend.

[c] Meaning, of Iudah and Beniamin.

[d] So that we see how it cannot but that we should ioyne with the wicked and seruers of God. 2. *Sam.* 7.12, 16. 1. *King.* 2.4. & 5.2. *kin.* 8.19. *chap.* 6.16.

[m] Giue credite to their wordes and doctrine.

[n] This was a Psalm of thanksgiuing which they vsed commonly to sing when they prayfed the Lord for his benefites, and was made by Dauid. Psal. 136.

[o] Meaning, the Idumeans, which dwelt in mount Seir.

[p] Thus the Lord according to Iehoshaphats prayer declared his power, when he deliuered his by causing their enemies to kill one another.

[q] To giue thanks to the Lord for the victorie, and therefore the valley was called Berachah, that is, blessing, or thanksgiuing, which was also called the valley of Iehoshaphat, Ioel 3 2,12. because the Lord iudged the enemies according to Iehoshaphats prayer.

[r] He declareth hereby, that the workes of God bring euer comfort or deliuerance to his, and feare or destruction to his enemies.

1. *King.* 22. 32.

rose vp by night, and smote Edom, which had compassed him, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. Then did e Libnah rebell at the same time from vnder his hand, because hee had forsaken the Lord God of his fathers.

11 ¶ Moreouer, he made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit f fornication, and compelled Iudah thereto.

12 And there came a writing to him frō g Eliiah the Prophet, saying, Thus saieth the Lorde God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa king of Iudah,

13 But hast walked in the way of the kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to go a whoring, as þ house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntill h thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred vp against Iehoiam the spirit of the Philistims, and the Arabians that were beside the i Ethiopians.

17 And they came vp into Iudah, and brake into it, and caried away all the substance that was found in the kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue k Iehoahaz, the youngest of his sonnes.

18 And after al this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the end of two yeeres, his guttes fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When hee began to reigne, hee was two and thirtie yeere olde, and reigned in Ierusalem eight yeere, l and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the kings.

CHAP. XXII.

1 Ahaziah reigneth after Iehoram. 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the kings linage. 11 Ioash escapeth.

AND * the inhabitants of Ierusalem made Ahaziah his yongest sonne king in his stead: for the armie that came with a the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram king of Iudah reigned.

2 Two and b fourtie yeere old was Ahaziah when he began to reigne, and he reigned c one yeere in Ierusalem, and his mothers name was Athaliah the daughter d of Omri.

3 He walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore he did euill in the sight of the Lorde, like the house of Ahab: for they were his e counsellers after the death of his father, to his destruction.

5 And hee walked after their counsell, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And he returned to be healed in Iezreel, because of the woundes wherewith they had wounded him at Ramah, when he fought vp Hazael king of Aram. Nowe Azariah the sonne of Iehoram king of Iudah, went downe to see Iehoram the sonne of Ahab at Iezreel, because he was diseased.

7 And þ destruction of Ahaziah f came of God in that he went to Ioram: for when he was come, he went forth with Iehoram against Iehu the sonne of Nimshi, * whom the Lorde had anointed to destroy the house of Ahab.

8 Therefore whē Iehu ‖ executed iudgement vpon the house of Ahab, and founde the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slewe them also.

9 And hee sought Ahaziah, and they caught him where hee was hid in Samaria, and brought him to Iehu, and slewe him, and buried him, because, said they, he is the sonne of Iehoshaphat, which sought the Lorde with all his heart. So the house of Ahaziah was not able to retеine the kingdome.

10 ¶ * Therefore when Athaliah the mother of Ahaziah sawe that her sonne was dead, she arose and l destroyed all the kings seede of the house of Iudah.

11 But Iehoshabeath the daughter of the king, tooke Ioash the sonne of Ahaziah, and stale him from among þ kings sonnes, that should be slaine, and put him and his nurse in the bed chamber: so Iehoshabeath the daughter of king Iehoram the wife of Iehoiada the Priest (for she was the sister of Ahaziah) hid him from Athaliah: so she slewe him not.

12 And hee was with them hidde in the i house of God sixe yeeres, whiles Athaliah reigned ouer the k land.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made king. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.

AND * in the seuenth yeere Iehoiada wared bolde, and tooke the captaines of hundreths, to wit, Azariah the sonne of Ierohам, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers b of Israel: and they came to Ierusalem.

3 And all the congregation made a couenant with the king in the house of God:

e Reade 2.King. 8.22.

f Meaning idolatrie, because that the idolater breaketh promise with God, as doeth the adulteresse to her husband.

g Some thinke that this was Elisha, so called, because he had the spirit in abundance, as had Elijah.

h We see this example dayly practised vpon them that fall away from God, and become idolaters and murtherers of their brethren.

i There were other Arabians in Aphrica Southward toward Egypt.

k Called also Azaziah, as Chap. 21.1. or Azariah ver. 6. following.

l That is, as some write, hee was not regarded, but deposed for his wickednesse and idolatrie: so that his sonne reigned 22. yeres his father yet liuing) without honour, and after his fathers death, he was confirmed to reigne still, as Chap. 22.2.

* 2.King. 8.24.

a Meaning the Philistims. Reade Chap. 21.20.

b That is, after the death of his father.

c She was Ahabs daughter, who was the sonne of Omri.

e He sheweth that it must needes followe that the rulers are such as their counsellers be, & that there cannot be a good king, that suffreth wicked counsellers.

f Hereby we see howe nothing can come to any, but by Gods prouidence and as he hath appointed, and therefore he causeth all meanes to serue to his will.

2.King. 9.7. ‖ Or, tooke vengeance.

g This was the first plague of God, because he ioyned himselfe with Gods enemies: yet God to declare the worthinesse of Iehoshaphat his grādfather, moued them to giue him the honour of buriall.

2.King. 11.1.

h To the intent that there should bee none to make title to the crowne, and so she might viurpe the gouernemēt.

i Meaning in the chamber where ỳ Priests & Leuites slept, which kept their courses weekely in the Temple.

k To wit, of Iudah.

* 2.King. 11.4.

a Of the reigne of Athaliah, or after the death of Ahaziah.

b Meaning, of Iudah & Beniamin: reade why they are called Israel, Chap. 15.17.

2. *Sam.* 7. 12, 16. 1. *King.* 1. 4. *chap.* 21, 7.

And he saide vnto them, Beholde the kings sonne must reigne, * as the Lord hath said of the sonnes of Dauid.

4 This is it that ye shall doe, The third part of you that come on the Sabbath of the Priests, and the Leuites, shalbe porters of the doores.

2. *King.* 11. 6. c Which was the chiefe gate of the Temple toward the East.

5 And another third part toward ṗ kings house, and another third part at * the gate of the c foundation, and all the people shall be in the courts of the house of the Lord.

6 But let none come into the house of the Lord saue the Priests, and the Leuites that minister: they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

d Meaning, to make any tumult, or to hinder their enterprise.

7 And the Leuites shall compasse the king rounde about, and euery man with his weapon in his hand, and he that entreth d into the house shall be slaine, and be you with the king, when he commeth in, and when he goeth out.

c Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commaunded, and tooke euery man his men that came on the Sabbath, with them that went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

f Meaning the most holy place where the Arke stoode.

9 And Iehoiada the Priest deliuered to the captaines of hundreths speares, and shields, and bucklers which had bene king Dauids, and were in the house of God.

g That is, the booke of the Lawe, or as some reade, they put vpon him his royall apparell.

10 And he caused all the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the f house rounde about the king.

h Declaring her vile impudencie, which hauing vniustly, and by murther vsurped ỹ crowne, would still haue defeated ỹ true possessour, & therefore called true obedience, treason.

11 Then they brought out the kings sonne, and put vpon him the crowne, and gaue him the g testimonie, and made him king. And Iehoiada and his sonnes anoynted him, and said, God saue the king.

i To ioyne with her partie, and to maintaine her authoritie.

12 ¶ But when Athaliah heard ṗ noise of the people running and praysing the king, she came to the people into the house of the Lord.

13 And when she ‖ looked, beholde, the king stoode by his pillar at the entring in, and the princes and the trumpets by the king, and all the people of the land reioyced, and blew the trumpets, and the singers were with instruments of musicke, and they that could sing praise: then Athaliah rent her clothes, and said, h Treason, treason.

k That they would onely serue him and renounce all idolatrie.

14 Then Iehoiada the Priest brought out the captaines of hundreths that were gouernours of the hoste, & said vnto them, Haue her forth of the ranges, and he that i followeth her, let him die by the sworde: for the Priest had said, Slay her not in the house of the Lord.

15 So they laid hands on her: and when she was come to the entring of the horse gate by ṗ kings house, they slewe her there.

l According to their couenant made to the Lord.

16 ¶ And Iehoiada made a k couenant betweene him, and all the people, and the king, that they would be the Lords people.

m As the Lord commanded in his Lawe both for the person and also the citie, Deut. 13. 9, & 15.

17 And all the people went to the house of Baal, and destroyed it, and brake his altars and his images, and slewe m Mattan the Priest of Baal before the altars.

18 And Iehoiada appointed officers for the house of ỹ Lord, vnder the ‖hands of the Priests, and Leuites, whom Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lorde, * as it is written in the Lawe of Moses, with reioycing & singing by ṗ appointment of Dauid.

‖ *Or, charge.*

Num. 28. 3.

19 And he set porters by the gates of the house of the Lord, that none that was vncleane in any thing, should enter in.

n Which was a principall gate, that the king might be seene of all the people.

20 And hee tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and hee caused the king to come downe out of the house of the Lorde, and they went through n the hie gate of ṗ kings house, and set the king vpon the throne of the kingdome.

o For when a tyrant & an idolater reigneth, there can be no quietnesse: for the plagues of God are euer among such people.

21 Then all the people of the land reioyced, and the citie was quiet, o after that they had slaine Athaliah with the sword.

CHAP. XXIIII.

4 Ioash repaireth the house of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 21 He stoneth to death Zecharish the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigneth Amaziah.

1. *King.* 12. 1.

IOash * was seuen yeere olde, when he began to reigne, and he reigned fourtie yeere in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

a Who was a faithfull counseller, and gouerned him by the word of God.

2 And Ioash did vprightly in the sight of the Lord, all the dayes of a Iehoiada the Priest.

‖ *Or, gaue him two wiues.*

3 And Iehoiada ‖ tooke him two wiues, and he begate sonnes and daughters.

4 ¶ And afterward it came into Ioashs minde, to renue the house of the Lord.

b He meaneth not the tenne tribes, but only the two tribes of Iudah and Beniamin.

5 And he assembled the Priests and the Leuites, and saide to them, Goe out vnto the cities of Iudah, and gather of all b Israel money to repaire the house of your God, from yeere to yeere, & haste the thing: but the Leuites hasted not.

c For he was the hie Priest.

6 Therefore the king called Iehoiada the c chiefe, and said vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem * the tare of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimonie?

Exod. 30. 13.

d The Scripture doeth terme it thus, because she was a cruell murderer, and blasphemous idolatresse.

7 For d wicked Athaliah, and her children brake vp the house of God: and all the things that were dedicate for the house of the Lord, did they bestowe vpon Baalim.

2. *King.* 12. 5.

8 Therefore the king commanded, * and they made a chest, and set it at the gate of the house of the Lord without.

Exod. 30. 13.

9 And they made proclamation through Iudah and Ierusalem, to bring vnto the Lord * the tare of Moses the seruant of God, laide vpon Israel in the wildernesse.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

e Such as were faithfull men whom the king had appointed for that matter.

11 And whē it was time, e they brought the chest vnto the kings officer by the hand of the Leuites: and when they sawe that there was much siluer, then the kings

kings Scribe (and one appointed by the high Priest) came and emptied the chest, & tooke it, and caried it to his place againe: thus they did day by day, and gathered siluer in abundance.

12 And the king and f Iehoiada gaue it to such as did the labour and worke in the house of the Lorde, and hired Masons and carpenters to repaire the house of the Lord: they gaue it also to workers of yron & brasse, to repaire the house of the Lord.

13 So the workemen wrought, and the worke ‡ amended through their handes: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the siluer before the king and Iehoiada, and he made thereof g vessels for the house of the Lord, euen vessels to minister, both mosters & incense cups, and vessels of golde, & of siluer: and they offered burnt offerings in the house of the Lorde continually all the dayes of Iehoiada.

15 ¶ But Iehoiada waxed olde, and was full of dayes, and died. An hundreth and thirtie yere olde was he when he died.

16 And they buried him in the citie of Dauid with the h kings, because hee had done good in Israel, and toward God and his house.

17 ¶ And after the death of Iehoiada, came the i princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

18 And they left the house of the Lorde God of their Fathers, and serued groues & idoles: and wrath came vpon Iudah and Ierusalem, because of their trespasse.

19 And God sent prophets among them, to bring them againe vnto the Lorde: and they k made protestation among them, but they would not heare.

20 And the Spirite of God came vpon Zechariah the sonne of Iehoiada ℘ Priest, which stoode l aboue the people, and saide vnto them, Thus saieth God, Why transgresse ye the commandements of the Lorde? surely ye shall not prosper: because ye haue forsaken the Lorde, hee also hath forsaken you.

21 Then they conspired against him, and stoned him with stones at the m commandement of the king, in the court of the house of the Lord.

22 Thus Ioash the King remembred not the kindnesse which Iehoiada his father had done to him, but slewe his sonne. And when he died, he said, The Lord n looke vpon it, and require it.

23 ¶ And when the yeere was out, the hoste of Aram came vp against him, & they came against Iudah and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoile of them vnto the king of Damascus.

24 Though the armie of Aram came with a small company of men, yet the Lord deliuered a very great armie into their hand, because they had forsaken the Lorde God of their fathers: and they o gaue sentence against Ioash.

25 And when they were departed from him, (for they left him in great diseases) his owne seruants conspired against him for the blood of the p children of Iehoiada the Priest, and slewe him on his bed, and he died, and they buried him in the citie of Dauid: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonitesse, and Iehozabad the sonne of Shimrith a Moabitesse.

27 But q his sonnes, and the summe of the tare gathered by him, and the r foundation of the house of God, beholde, they are written in the storie of the booke of the Kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

3 Amaziah putteth them to death which slewe his father. 10 Hee sendeth backe them of Israel. 11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Ioash King of Israel ouercommeth Amaziah. 27 Hee is slaine by a conspiracie.

AMaziah was fiue & twentie yeere olde, when he began to reigne, and he reigned nine and twentie yere in * Ierusalem: and his mothers name was Iehoaddan, of Ierusalem.

2 And he did a vprightly in the eyes of the Lord, but not with a perfite heart.

3 And when the kingdome was established vnto him, hee slew his seruants, that had slaine the king his father.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying, * The fathers shal not die for the b children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.

5 ¶ And Amaziah assembled Iudah, and made them captaines ouer thousands, and captaines ouer hundreds, according to the houses of their Fathers, throughout all Iudah and Beniamin: and he numbred them from c twenty yere olde & aboue, and found among them three hundred thousand chosen men to goe foorth to the warre, and to handle speare and shield.

6 Hee hired also an hundreth thousand valiant men d out of Israel for an hundreth talents of siluer.

7 But a man of God came to him, saying, O king, let not the armie of Israel goe with thee: for the Lord is not e with Israel, neither with all the house of Ephraim.

8 If f not, goe thou on, doe it, make thy selfe strong to the battell, but God shall make thee fall before the enemie: for God hath power to helpe, and to cast downe.

9 And Amaziah said to the man of God, What shall wee doe then for the hundreth talents, which I haue giuen to the hoste

f Signifying that this thing was done by aduice & counsell, and not by any one mans affection.

‡ Ebr. *A medicine was vpon the worke, meaning, it was repaired.*

g For the wicked kings his predecessors and Athaliah had destroyed the vessels of the Temple, or turned them to the vse of their idoles.

h Signifying, that they could not honour him too much, who had so excellently serued in the worke of the Lord, and in the affaires of the common-wealth.

i Which were flatterers, and knew now that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatrie.

k They tooke heauen and earth and all creatures to witnesse, that except they returned to the Lord, he would most grieuously punish their infidelitie and rebellion, Neh. 9. 26.

l In a place aboue the people, to the intent that he might be heard.

m There is no rage so cruell and beastly as of the whose hearts God hath hardened, and which delight more in superstition and idolatrie, then in the true seruice of God, and pure simplicitie of his word.

n Reuenge my death, and require my blood at your hands: or he speaketh this by prophesie, because he knew that God would do it. This Zacharie is also called the sonne of Barachie, Matth. 23. 35. because his progenitours were Iddo, Barachia, Ichoiada, &c.

o That is, reproued, and checked him, and handled him rigorously.

p Meaning Zacharie, which was one of Iehoiadahs sonnes, and a Prophet of the Lord.

q That is, concerning his sonnes, &c.

r That is, the reparation.

2. *Kings* 14. 2.

a Meaning in respect of his predecessors, albeit he had his imperfections. *Deut.* 24. 16. 2. *king.* 14. 6. *Iere.* 31. 30. *Ezek.* 18 20.

b That is, for that fault, wherefore the childe is punished, except he be culpable of the same.

c So many as were able men to beare weapons, and to goe to the warre.

d That is, out of the tenne tribes, which had separated themselues before, both from God and their true king.

e And therefore to thinke to haue helpe of them, whom the Lord fauoureth not, is to cast off the helpe of the Lord.

f If thou wilt not giue credite to my words.

of Israel? Then the man of God answered, The Lorde is able to g giue thee more then this.

10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Judah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and smote of the children of h Seir, ten thousand.

12 And other ten thousand did the children of Judah take alive, and caried them to the top of a i rocke, and cast them downe from the top of the rocke, and they all burst to pieces.

13 But the men of the k armie, which Amaziah sent awap, that they should not goe with his people to battell, fell upon the cities of Judah from Samaria unto Bethhoron, and smote three thousand of them, and tooke much spoile.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and set them up to be his gods, and l worshipped them & burned incense unto them.

15 Wherefore the Lord was wroth with Amaziah, and sent unto him a Prophet, which saide unto him, Why hast thou sought the gods of the people, which were not able to m deliuer their owne people out of thine hand?

16 And as he talked with him, n he said unto him, Haue they made thee the kings counseller? cease thou: why shouldest they o smite thee? And the Prophet ceased, but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah king of Judah tooke counsell, and sent to Joash the sonne of Jehoahaz, the sonne of Jehu king of Israel, saying, Come, p let vs see one another in the face.

18 But Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that is in Lebanon, sent to the Cedar that is in Lebanon, saying, * Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went & trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to braggе: abide nowe at home: why doest thou prouoke to thine hurt, that thou shouldest fall, and Judah with thee?

20 But Amaziah would not heare: for q it was of God, that he might deliuer them into his hand, because they had sought the gods of Edom.

21 So Joash the king of Israel went vp: and he, and Amaziah king of Judah sawe one another in the face at Bethshemesh, which is in Judah.

22 And Judah was put to the worse before Israel, and they fled euery man to his tents.

23 But Joash the king of Israel tooke Amaziah king of Judah, the sonne of Joash, the sonne of Jehoahaz in Bethshemesh, and brought him to Jerusalem, and brake downe the wall of Jerusalem, from the gate of Ephraim unto the corner gate, foure hundred cubits.

24 And he tooke all the golde and the siluer, and all the vessels that were found in the house of God with r Obed Edom, & in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Joash king of Judah liued after the death of Joash sonne of Jehoahaz king of Israel, fifteene yeere.

26 Concerning the rest of the actes of Amaziah first and last, are they not written in the booke of the Kings of Judah and Israel?

27 Nowe after the time that Amaziah did turne awap from the Lorde, * they wrought treason against him in Jerusalem: and when he was fled to Lachish, they sent to Lachish after him, & slew him there.

28 And they brought him upon horses, and buried him with his fathers in the citie of Judah.

CHAP. XXVI.

1. Vzziah obeying the Lorde, prospereth in his enterprises. 16 He waxeth proud and vsurpeth the Priests office. 19 The Lord plagueth him. 20 The Priestes driue him out of the Temple, and exclude him out of the Lordes house. 23 His buriall, and his successour.

THen * all the people of Judah tooke a Vzziah, which was sixteene yere olde, and made him king in the stead of his father Amaziah.

2 He built b Eloth, and restored it to Judah, after that the king slept with his fathers.

3 * Sixteene yere olde was Vzziah, when he began to reigne, and he reigned two and fiftie yeere in Jerusalem, and his mothers name was Jecoliah of Jerusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And he sought GOD in the dayes of c Zechariah (which vnderstood the visions of God) and when as d he sought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistims, and brake downe the wall of Gath, and the wall of Jabneth, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal and Mehunim.

8 And the Ammonites gaue e giftes to Vzziah, and his name spred to the entring in of Egypt: for he did most valiantly.

9 Moreouer

g He sheweth that if we depend onely vpon God, we shall not need to be troubled with these worldly respects: for he will giue at all times that which shalbe necessarie, if wee obey his word.

h For the Idumeans whom Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.

i In the 2. Kings 14.7. this rocke is called the citie Sela.

k That is, the hundred thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefits and great victorie, he fell from God, and did most vilely dishonor him.

m He prooueth that whatsoeuer cannot saue himselfe, nor his worshippers, is no God but an idole.

n Meaning the king.

o So hard it is for the carnall man to be admonished of his fault, that hee contemneth, mocketh, and threatneth him that warneth him: yea, imprisoneth him and putteth him to death, as chap. 16.10. & 18.26. and 24.21.

p That is, let vs trie the matter hand to hand: for he was offended, that the armie of the Israelites, whom he had in wages, and dismissed by the counsell of the Prophet, had destroyed certeine of the cities of Judah. 2. Kin. 14.9.

q Thus God oft times plagueth by those meanes, wherein men most trust, to teach them to haue their recourse onely to him: and to shew his iudgements, mooueth their hearts to follow that which shalbe their destruction.

r Meaning the successors of Obed Edom: for the house bare the name of their chiefe father.

2. King. 14.15.

2. King. 14.21.

a Called also Azariah.

b He fortified it, and made it strong: this citie was also called Elath and Elanon, neere to the red Sea.

2. King. 15.2.

c This was not that Zechariah that was the sonne of Iehoiada, but some other Prophet of that name.

d For God neuer forsaketh any that seeketh vnto him, and therefore man is the cause of his owne destruction.

e That is, they payed tribute in signe of subiection.

9 Moreouer Vzziah built towres in Ierusalem at the corner gate, and at the valley gate, and at the * turning, and made them strong.

10 And he built towres in the wildernesse, and digged many cisternes: for he had much cattell both in the valleys & plaines, plowmen, & dressers of vines in the mountaines, and in & Carmel: for he loued husbandry.

11 Vzziah had also an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Ieiel the scribe, and Maaseiah the ruler, and vnder the hand of Hananiah, one of the kings captaines.

12 The whole ‖ number of the chiefe of the families of the valiant men were two thousand and fiue hundreth.

13 And vnder their hand was the armie for warre, three hundreth and seuen thousand, & fiue hundreth that fought valiantly to helpe the king against the enemie.

14 And Vzziah prepared them throughout all the hoste, shieldes, and speares, and helmets, and habergeons, and bowes, and stones to sling.

15 He made also very ‡ artificiall engines in Ierusalem, to be vpon the towres and vpon the corners, to shoote arrowes and great stones: and his name spred farre abroade, because God did helpe him marueilously, till he was mighty.

16 ¶ But when he was strong, his heart ‖ was lift vp to his destruction: for he transgressed against the Lord his God, and went into the Temple of the Lord, to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him foure score Priests of the Lord, valiant men.

18 And they withstood Vzziah the king, and said vnto him, * It pertaineth not to thee, Vzziah, to burne incense vnto ℌ Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: k goe forth of the Sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while he was wroth with the Priests, the leprosie rose vp in his forehead before ℌ Priests in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe Priest with all the Priests looked vpon him, behold, he was leprous in his forehead, and they caused him hastily to depart thence: and he was euen compelled to goe out, because the Lord had smitten him.

21 * And Vzziah the king was a leper vnto the day of his death, and dwelt as a leper in an ‖ house apart, because he was cut off from the house of the Lord: and Iotham his sonne ruled ouer the kings house, and iudged the people of the land.

22 Concerning the rest of the actes of Vzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the fielde of the buriall, which pertayned to the kings: for they saide, He ᵐ is a leper. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

1 Iotham reigneth, and ouercommeth the Ammonites. 8 His reigne and death. 9 Ahaz his sonne reigneth in his stead.

IOtham * was fiue and twentie yeere olde ‖ when he began to reigne, and reigned sixteene yeere in Ierusalem, and his mothers name was Ierushah ℌ daughter of Zadok.

2 And he did vprightly in the sight of the Lord according to all that his father Vzziah did, saue that he entred not into ℌ Temple of the Lord, and the people did yet ᵇ corrupt their wayes.

3 He built the hie ᶜ gate of the house of the Lorde, and he built very much on the wall of the castell.

4 Moreouer he built cities in the mountaines of Iudah, and in the forests he built palaces and towres.

5 And he fought with the king of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yeere an hundreth talents of siluer, & ten tenue thousand ‡ measures of wheate, and tenne thousand of barley: this did the children of Ammon giue him ‖ both in the second yeere and the third.

6 So Iotham became mighty ᵈ because he directed his way before the Lorde his God.

7 Concerning the rest of the acts of Iotham, and all his warres and his wayes, loe, they are written in the booke of the kings of Israel and Iudah.

8 He was fiue and twentie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem.

9 And Iotham slept with his fathers, and they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz an idolater is giuen into the hands of the Syrians, and the king of Israel. 9 The Prophet reproueth the Israelites cruelty. 18 Iudah is molested with enemies. 23 Ahaz increaseth his idolatrie. 26 His death and successour.

AHaz * was twentie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lorde, like Dauid his ‖ father.

2 But ª he walked in the wayes of the kings of Israel, & made euen molten images for ᵇ Baalim.

3 Moreouer he burnt incense in the valley of Ben-hinnom, and ‖ burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the hie places, and on hilles, and vnder euery greene tree.

5 Wherefore the Lorde his God deliuered him into the hand of the king of the Syrians, and they smote him, and tooke of

Nehe.3.19,24. f Whereas the wall or towre turneth.

‖ *Or, gates.*

g That is, in mount Carmel, or as the worde signifieth, in the fruitfull fielde: it is also taken for a greene eare of corne, when it is full, as Leui.2.14

h Of the chiefe officers of the kings house, or of the captaines and sergeants for warre.

‡ *Ebr. engines by the inuention of an inuentise man.*

i Thus prosperity causeth men to trust in themselues, and by forgetting him, which is the author thereof, procure their owne perdition, *Num.18.7.*

k Though his zeale seemed to be good and also his intention, yet because they were not gouerned by the worde of God, he did wickedly, & was therefore both iustly resisted and also punished.

2.King.15.5.

l According to the commandement of ℌ Lord, Leuit.13.46.

m And therefore was buried apart in the same field, but not in ℌ same sepulchres with his predecessours.

2.King 15.33.

a To wit, to offer incense against ℌ worde of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatrie.

c Which was sixe score cubites hie, and was for the height called Ophel: it was at the East gate, & mention is made of it, Chap.3.4.

‡ *Ebr. Corim.*

‖ *Or, yeerely.*

d He sheweth that all prosperitie commeth of God, who neuer faileth, when we put our trust in him.

2.King.16.2.

‖ *Or, predecessour.*

a He was an idolater, like them.

b As the idolaters haue certaine chiefe idols, who are as patrones: (as were these Baalim) so haue they others which are inferiour and doe represent the great idoles.

‖ *Or, made them passe through the fire, as chap.33.6. Leuit.18,21.*

‡ Ebr. a great captiuitie.

c Who was king of Israel.

¢ Ebr. sonnes of strength.

‖ Or, tyrant.

d Thus by the iust iudgement of God Israel destroyed Iudah.

e For they thought they had ouercome them by their owne valiantnes, and did not consider that God had deliuered them into their hands, because Iudah had offended him.

f May not God as well punish you for your sinnes, as he hath done these men for theirs, seeing yours are greater?

g Which tribe was now greatest, & had most authoritie.

h God will not suffer this sinne, which we commit against him, to be vnpunished.

i Whose names were rehearsed before, verse 12.

k Either for their wounds or wearinesse.

l To them of the tribe of Iudah.

m To Tiglath Pilneeser, and those kings that were vnder his dominion, 2. King. 16. 7.

his, ‡many prisoners, and brought them to Damascus: and he was also deliuered into the hand of the king of Israel, which smote him with a great slaughter.

6 For c Pekah the sonne of Remaliah slewe in Iudah fiue score thousand in one day, all ‡valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a ‖mighty man of Ephraim slew Maaseiah the kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the king.

8 And the children of Israel tooke prisoners of their brethren, ¢two hundreth thousand of women, sonnes and daughters, and caried away much spoyle of them, and brought the spoyle to Samaria.

9 ¶ But there was a Prophet of the Lord, (whose name was Oded) and he went out before the hoste that came to Samaria, and saide vnto them, Beholde, e because the Lorde God of your fathers is wroth with Iudah, he hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

10 And nowe ye purpose to keepe vnder the children of Iudah and Ierusalem, as seruants and handmaides vnto you: but are not you such, that f sinnes are with you before the Lord your God?

11 Now therefore heare me, and deliuer the captiues againe, which ye haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certaine of the chiefe of the children of g Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, & Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stood vp against them that came from h warre,

13 And said vnto them, Bring not in the captiues hither: for this shall be h a sinne vpon vs against the Lord: ye intende to adde more to our sinnes and to our trespasse, though our trespasse be great, and the fierce wrath of God is against Israel.

14 So the armie left the captiues and the spoyle before the Princes and all the Congregation.

15 And the men that were i named by name, rose vp and tooke the prisoners, and with the spoyle clothed all that were naked among them, and araied them, and shodde them, and gaue them meate and gaue them drinke, and k anointed them, and caried all that were feeble of them vpon asses, and brought them to Iericho h citie of Palme trees to their l brethren: so they returned to Samaria.

16 ¶ At that time did king Ahaz send vnto the m kings of Assur, to helpe him.

17 (For the Edomites came moreouer, ¢ & smote Iudah, & caried away captiues.

18 The Philistims also inuaded the cities in the lowe countrey, and toward the South of Iudah, and tooke Bethshemesh and Aialon, and Gederoth ¢ Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages: and they dwelt there.

19 For the Lorde had humbled Iudah, because of Ahaz king of n Israel: for he had brought vngodlinesse in Iudah and had grieuously transgressed against the Lord)

20 And Tilgath Pilneeser king of Assur came vnto him, who troubled him and did not strengthen him.

21 For Ahaz ‡ tooke a portion * out of the house of the Lord, and out of the kinges house ¢ of the Princes, and gaue vnto the king of Assur: yet it helped him not.

22 And in the time of his tribulation did he yet trespasse more against the Lord, (this is king Ahaz)

23 For he sacrificed vnto the gods of Damascus, which o plagued him, and he saide, Because the gods of the kings of Aram helped them, I will sacrifice vnto them, and they will helpe me: yet they were his ruine, and of all ‖ Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lorde, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah he made hie places, to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the rest of his actes, and all his waies first and last, beholde, they are written in the booke of the kings of Iudah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the citie ‖ of Ierusalem, but brought him not into the p sepulchres of the kings of Israel: and Hezekiah his sonne reigned in his stead.

n He meaneth Iudah, because Ahaz forsooke the Lorde and sought helpe of the infidels: reade of Israel taken for Iudah, Chap. 15. 17.

‡ Ebr. diuided.

2. King. 16. 8.

o As he falsely supposed.

p Thus the wicked measure Gods fauour by prosperitie and aduersitie: for if idolaters prosper, they make their idols gods, not considering that God punisheth them oft times whom he loueth, & giueth his enemies good successe for a time, whom afterward he will destroy.

‖ Or, Iudah and Beniamin.

‖ Or, in Ierusalem, q They buried him not in the citie of Dauid, where were the sepulchres of the kings.

CHAP. XXIX.

3. 5 Hezekiah repaireth the Temple, and admoniseth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The king and his princes sacrifice in the Temple. 25 The Leuites sing prayses. 31 The oblation of the people.

HEzekiah * began to reigne, when he was fiue and twentie yeere olde, and reigned nine and twentie yeere in Ierusalem: and his mothers name was ‖ Abiah the daughter of Zechariah.

* 2. King. 18. 1.

‖ Or, Abi.

2 And he did vprightly in the sight of the Lord, according to all that Dauid his father had done.

3 He opened the a doores of the house of the Lord in the first yeere, and in the b first moneth of his reigne, and repaired them.

4 And he brought in the Priests and the Leuites, and gathered them into the East streete.

5 And saide vnto them, Heare me, ye Leuites: sanctifie nowe your selues, & sanctifie the house of the Lorde God of your fathers, and carrie forth c the filthinesse out of the Sanctuarie.

6 For our fathers haue trespassed, and done euill in the eyes of the Lord our God, and haue forsaken him, and turned away their faces frō the Tabernacle of the Lord, and turned their backes.

7 They haue also shut the doores of the porche, and quenched the lampes, and haue neither burnt incense, nor offered burnt

a Which Ahaz had shut vp, Chap. 28. 24.

b This is a notable example for all princes first to establish the pure religion of God, and to procure that the Lorde may be honoured and serued aright.

c Meaning, all the idols, altars, groues, & whatsoeuer was occupied in their seruice, and wherewith the Temple was polluted.

burnt offerings in the Sanctuarie vnto the God of Iſrael.

8 d Wherefore the wrath of the Lorde hath bene on Iudah & Ieruſalem: and he hath made them a ‖ ſcattering, a deſolation, and an hiſſing, as ye ſee with your eyes.

9 For loe, our Fathers are fallen by the ſword, and our ſonnes, and our daughters, and our wiues are in captiuitie for the ſame cauſe.

10 Nowe ‡ I purpoſe to make a couenant with the Lord God of Iſrael, that he maye turne awaye his fierce wrath from vs.

11 Now my ſonnes, be not deceiued: for the Lord hath * choſen you to ſtand before him, to ſerue him, and to be his miniſters, and to burne incenſe.

12 ¶ Then the Leuites aroſe, Mahath the ſonne of Amaſhai, and Joel the ſonne of Azariah of the ſonnes of the Kohathites: and of the ſonnes of Merari, Kiſh the ſonne of Abdi, and Azariah the ſonne of Iehalelel: and of the Gerſhonites, Joah the ſonne of Zimmah, and Eden the ſonne of Joah:

13 And of the ſonnes of Elizaphan, Shimri, and Jeiiel: and of the ſonnes of Aſaph, Zechariah, and Mattaniah:

14 And of the ſonnes of Heman, Jehiel, and Shimei: and of the ſonnes of Iedithun, Shemaiah, and Vzziel.

15 And they gathered their brethren, and ſanctified themſelues, and came according to the commandement of the king, and ‖ by the words of the Lord, for to cleanſe the houſe of the Lord.

16 And the Prieſts went into the inner parts of the houſe of the Lord, to ‖ cleanſe it, and brought out all the vncleanneſſe that they found in the Temple of the Lord, into the court of the houſe of the Lord: and the Leuites tooke it, to carrie it out vnto the brooke Kidron.

17 They began the firſt day of the ‖ firſt moneth to ſanctifie it, & the eight day of the moneth came they to the porche of the Lorde: ſo they ſanctified the houſe of the Lord in eight dayes, & in the ſixteenth day of the firſt moneth they made an end.

18 ¶ Then they went in to Hezekiah the king, and ſaide, Wee haue cleanſed all the houſe of the Lord, and the altar of burnt offering, with all the veſſels thereof, and the ‖ ſhewbread table, with all the veſſels thereof:

19 And all the veſſels which King Ahaz had caſt aſide when hee reigned, and tranſgreſſed, haue wee prepared and ſanctified: and beholde, they are before the altar of the Lord.

20 ¶ And Hezekiah the king ‖ roſe early, and gathered the Princes of the citie, and went vp to the houſe of the Lord.

21 And they brought ſeuen bullocks, and ſeuen rammes, and ſeuen lambes, and ſeuen hee goates, for a * ſinne offering for the kingdome, and for the Sanctuarie, and for Iudah. And hee commanded the Prieſts the ſonnes of Aaron, to offer them on the altar of the Lord.

22 So they ſlewe the bullockes, and the Prieſtes receiued the blood, and ‖ ſprinkled it vpon the altar: they ſlewe alſo the rams and ſprinkled the blood vpon the altar, and they ſlewe the lambes, and they ſprinkled the blood vpon the altar.

23 Then they brought the hee goates for the ſinne offering before the king and the Congregation, k and they laid their handes vpon them.

24 And the Prieſts ſlew them, and with the blood of them they cleanſed the altar to reconcile all Iſrael: for the king had commanded for all Iſrael the burnt offring and the ſinne offering.

25 He appointed alſo the Leuites in the houſe of the Lord with cymbals, with vials, and with harpes, * according to the commandement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the ‖ commandement was by the hand of the Lorde, and by the hand of his Prophets.

26 And the Leuites ſtoode with the inſtruments of Dauid, and the Prieſtes with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: and when the burnt offering beganne, the ſong of the ‖ Lorde began with the trumpets, and the inſtruments ‖ of Dauid king of Iſrael.

28 And all the Congregation worſhipped, ſinging a ſong, and they blewe the trumpets: all this continued vntil the burnt offering was finiſhed.

29 And when they had made an ende of offering, the king and all that were preſent with him, bowed themſelues, and worſhipped.

30 ¶ Then Hezekiah the king & the princes commanded the Leuites to praiſe the Lorde with the ‖ wordes of Dauid, and of Aſaph the Seer. ſo they praiſed with ioy, and they bowed themſelues and worſhipped.

31 And Hezekiah ſpake, and ſaide, Now yee haue ‡ conſecrate your ſelues to the Lorde: come neere and bring the ſacrifices and offerings of praiſe into the houſe of the Lorde. And the Congregation brought ſacrifices, and offerings of praiſes, and euery man that was willing in heart, offred burnt offerings.

32 And the number of the burnt offerings, which the congregation brought, was ſeuentie bullocks, an hundreth rammes, and two hundreth lambes: all theſe were for a burnt offering to the Lord:

33 And for ‖ ſanctification ſixe hundreth bullocks, and three thouſand ſheepe.

34 But the Prieſtes were too fewe, and were not able to ſlay all the burnt offrings: therefore their brethren the Leuites did helpe them, till they had ended the worke, and vntill other Prieſts were ſanctified: for the Leuites were ‖ more vpright in heart to ſanctifie themſelues, then the Prieſts.

35 And alſo the burnt offrings were many with the * fat of the peace offerings, and the drinke offerings for the burnt offering. ſo the ſeruice of the houſe of the Lorde was ſet in order.

d He ſheweth that the contẽpt of religion is the cauſe of all Gods plagues.

‖ Or, a nodding of the head and mockerie.

‡ Ebr. it is in mine heart.

e He proueth by the iudgements of God vpon thoſe that haue contemned his word, that there is no way to auoyde his plagues, but by conforming themſelues to his will. Numb. 18.6.

‖ Or, concerning the things of the Lord.

f From the pollutions and filth that Ahaz had brought in.

g Which contained part of March and part of April.

‖ Or, table where the bread was ſet in order.

h By this maner of ſpeech the Ebrewes meane a certein diligence and ſpeed to do a thing, and when there is no delay. Leuit. 4.14.

i For without ſprinkling of blood nothing could be ſanctified. Heb. 9.21. exod. 24.8.

k That is, the king and the Elders, as Leuit. 4.15. for they that offered a ſinne offering, muſt lay their hands vpon it, to ſignifie that they had deſerued that death, and alſo that they did conſecrate it to God to be thereby ſanctified, Exo. 29.10. 1. Chron. 16.4.

‖ This thing was not appointed of man, but it was the commandement of God.

m The Pſalme which Dauid had appointed to be ſung for thankſgiuing.

n Which Dauid had appointed to praiſe the Lord with.

o With that Pſalme whereof mention is made, 1. Chron. 16.8.

‡ Ebr. filled your hands.

p That is, for the holy offerings.

q Meaning, were more zealous to ſet forward the religion. Leuit. 3.2, 3.

r Hee sheweth that religion can not proceed, except God touch the heart of the people.

36 Then Hezekiah reioyced, and all the people, that God had made the people so r ready: for the thing was done suddenly.

CHAP. XXX.

1. 13 The keeping of the Passeouer by the kings commandement. 6 He exhorteth Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Leuites blesse the people.

AND Hezekiah sent to all Israel, & Iudah, and also wrote letters to a Ephraim and Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the Passeouer vnto the Lorde God of Israel.

a Meaning, all Israel whom Tilgath Pilneeser had not taken away into the captiuitie, 2. King. 15. 29.

2 And the king and his princes and all the Congregation had taken counsell in Ierusalem to keepe the Passeouer in the b second moneth.

b Though they ought to haue done it in the first moneth, as Exod. 12. 18. Numb. 9. 3. yet if any were not cleane, or els had a long iourney, they might deferre it vnto the second moneth, as Num. 9. 10, 11.

3 For they coulde not keepe it at this time, because there were not Priests enow sanctified, neither was the people gathered to Ierusalem.

4 And the thing pleased the king, and all the Congregation.

5 And they decreed to make proclamation throughout all Israel from c Beer-sheba euen to Dan, that they should come to keep the Passeouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, d as it was written.

c From one end of the land to the other, North and South.

d In such sort & perfection as God had appointed.

6 ¶ So the postes went with letters by the commission of the king & his princes, throughout all Israel and Iudah, and with the commandement of the king, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Izhak, and Israel, and e hee will returne to the remnant that are escaped of you, out of the hands of the kings of Asshur.

e He will haue compassion on them, and preserue them.

7 And be not ye like your fathers, & like your brethren, which trespalled against the Lord God of their fathers, and therefore he made them desolate, as ye see.

f Submit your selues to ye Lord, and rebell no more.

8 Be not ye now stiffnecked like your fathers, but f giue the hand to the Lord, and come into his Sanctuarie, which he hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

g God will not onely preserue you, but through your repentance restore your brethren, which for their sinnes he gaue into the hands of the enemies.

9 For if ye returne vnto the Lorde, your brethren and your children shall finde mercy before them that ledde them captiues, and they shall g returne vnto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto him.

h Though the wicked mocke at the seruants of God, by whome he calleth them to repentance, as Gen. 19. 14. yet the word ceaseth not to fructifie in the hearts of Gods elect.

10 ¶ So the postes went from citie to citie throughout the lande of Ephraim and Manasseh, euen vnto Zebulun: but they h laughed them to scorne, & mocked them.

i He sheweth the cause why some obey and some mocke at Gods calling, to wit, because his spirit is with the one sort, and moueth their heart, and the other are left to themselues.

11 Neuertheless, diuers of Asher, and Manasseh, & of Zebulun submitted themselues, and came to Ierusalem.

12 And the hand of God was in Iudah, so that he gaue them one i heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleauened bread in the second moneth, a verie great assemblie.

14 ¶ And they arose, and tooke away the k altars that were in Ierusalem: and all those for incense tooke they away, and cast them into the brooke Kidron.

k Which declareth that we must put away those things wherewith God is offended, before we can serue him aright.

15 Afterward they slewe the Passeouer the fourteenth day of the second moneth: and the Priestes and Leuites were l ashamed, and sanctified themselues, & brought the burnt offerings into the house of the Lord.

l Seeing their owne negligence (who shoulde haue bene most prompt) and the readinesse of the people, Chap. 29. 36.

16 And they stoode in their place after their maner, according to the Lawe of Moses the man of God: and the Priests sprinkled the m blood, receiued of the hands of the Leuites.

m To wit, of the Lambe of the Passeouer.

17 Because there were many in the congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not cleansed themselues, yet did eate the Passeouer, but not as it was written: wherefore Hezekiah prayed for them, saying, The n good Lord be mercifull toward him,

n He knew, that faith and sincerite of heart was more agreeable to God, then the obseruation of these ceremonies, and therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice, but of ignorance.

19 That prepareth his whole heart to seeke the Lorde God, the God of his Fathers, though he be not cleansed, according to the purification of the Sanctuarie.

20 And the Lorde heard Hezekiah, and o healed the people.

o That is, did accept them as purified.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleauened bread seuen dayes with great ioy, and the Leuites, and the Priests praised the Lord day by day, singing with loude instruments vnto the Lord.

22 And Hezekiah & spake comfortable vnto all the Leuites that had good knowledge to sing vnto the Lord: and they did eat in that feast seuen dayes, and offered peace offerings, and praised the Lord God of their fathers.

& Ebr. spake to the heart.

23 And the whole assembly tooke counsell to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah king of Iudah had giuen to the Congregation a p thousand bullocks, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullocks, & ten thousand sheepe: and many Priests were sanctified.

p This great liberalitie declareth how Kings, Princes, and all they to whome God hath giuen wherwith, ought to be most ready to bestowe it in setting forth of Gods glorie.

25 And all the Congregation of Iudah reioyced with the Priests and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, & that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of Dauid king of Israel there was not the like thing in Ierusalem.

27 Then the Priestes and the Leuites arose, & q blessed the people, and their voice was heard, and their prayer came vp vnto heauen, and to his holy habitation.

q According to that which is written, Num. 6. 23. when they should dismisse the people.

CHAP.

CHAP. XXXI.

1 The people destroy idolatrie. 2 Hezekiah appointeth Priests and Leuites, 4 and prouideth for their liuing. 13 He ordaineth ouerseers to distribute to euery one his portion.

NOw when all these things were finished, all Israel that were found in the cities of Iudah, went out and a brake the images, and cut downe the groues, and brake downe the hie places, and the altars throughout all Iudah and Beniamin, in Ephraim also & Manasseh, vntill they had made an end: afterward all the b children of Israel returned euery man to his possession, into their owne cities.

a According to the commandement of ỹ Lord, Deut.7.25.iosh. 7.1.2.mac.12. 40.

b That is, all they which came to the Passeouer.

2 And Hezekiah appointed the courses of the Priests and Leuites, by their turnes, euery man according to his office, both Priests and Leuites, for the burnt offering and peace offerings, to minister and to giue thankes, and to praise in the gates of the c tents of the Lord.

c That is, the Temple where they assembled as in a tent.

3 (And the kings portion was of his owne substance for the burnt offrings, euen for the burnt offerings of the morning and of the euening, and the burnt offerings for the Sabbaths, and for the newe moones, and for the solemne feastes, * as it is written in the Law of the Lord)

*Num.28.3.9.

4 Hee commanded also the people that dwelt in Ierusalem, to giue d part to the Priests, and Leuites, that they might be e encouraged in the Law of the Lord.

d The tithes and first fruits for the maintenance of the Priests and Leuites.

e That their mindes might not be intangled with prouision of worldly things, but that they might wholly & cheerefully serue the Lord.

5 ¶ And when the commandement was ‖ spred, the children of Israel brought abundance of first fruites of corne, wine, & oyle, and honp, and of all the increase of the field, and the tithes of all things brought they abundantly.

‖ Or, published.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes f which were consecrate vnto the Lord their God, and layd them on g many heapes.

f Which they had dedicate to the Lord by a vow.

g For the releefe of the Priestes, Leuites, widowes, pupils, fatherlesse, strangers, & such as were in necessitie.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah and the Princes came, and saw the heaps, they h blessed the Lord and his people Israel.

h They praised the Lorde, and prayed for all prosperitie to his people.

9 And Hezekiah questioned with the Priestes and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and sayd, Since the people began to bring the offerings into the house of the Lorde, wee haue i eaten and haue bene satisfied, and there is left in abundance: for the Lorde hath blessed his people, and this abundance that is left.

i Hee sheweth that this plentyous liberalitie is expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is giuen.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lorde: and they prepared them,

12 And caried in the first fruits, and the tithes, and the dedicate things faithfully: and ouer them was Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah, and Nahath, and Asahel, and Ierimoth, and Iosabad, and Eliel, and Ismachiah, and Mahath, and Benaiah were ouerseers ‡ by the appointment of Conaniah, and Shimei his brother, and by the commandement of Hezekiah the King, and of Azariah the chiefe of the house of God.

‡ Ebr. by the hand.

14 And Kore the sonne of Imnah the Leuite porter toward the East, was ouer the things that were willingly offered vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, and Miniamin, and Iehua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small,

16 Their daily portion: beside their generation being males k from three yere olde and aboue, euen to all that entred into the house of the Lorde to their office in their charge, according to their courses:

k Who had also a portion and allowance in this distribution.

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from twentie yere olde and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes & their daughters throughout all the Congregation: for by their l fidelitie are they partakers of the holy things.

l Meaning, that either by the faithfull distributions of the officers, euery one had their part in the things that were offered, or els ỹ their wiues & children were relieued, because the Leuites were faithfull in their office, and so depended on them.

19 Also to the sonnes of Aaron, the Priests, which were in the fields and suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generations of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well and vprightly, and truely before the Lord his God.

21 And in all the workes that hee began for the seruice of the house of God, both in the Lawe and in the commandements, to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Sancherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lorde. 9 Sancherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians, and the King is slaine. 25 Hezekiah is not thankefull towarde the Lord. 33 His death.

AFter these things faithfully described, * Sancherib king of Assyrie came and entred into Iudah, and besieged the strong cities, and thought to ‡ winne them for himselfe.

*2. King.18.13. isa.30.1.eccles. 48.18.

‡ Ebr. breake them vp.

2 When Hezekiah sawe that Sancherib was come, and that his ‡ purpose was to fight against Ierusalem,

‡ Ebr. face.

3 Then he tooke counsell with his princes and his nobles, to stoppe the water of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled themselues, and stopt all the fountaines, and the

‡ *Ebr. hee was strengthened.*

a He made a double wall.

b Reade 2. Sam. 5. 9.

c Some reade, swords or daggers.

‡ *Ebr. he spake to their heart.*

2. *King.* 6. 16.

d That is, the power of man.

e This declareth that Hezekiah did euer put his trust in God, and yet made himselfe strong and vsed lawfull meanes, lest he should seeme to tempt God. 2. *King.* 18. 17.

f While he besieged Lachish.

g Thus the wicked put no difference betweene true religion and false, God and idoles: for Hezekiah onely destroyed idolatrie and placed true religion, thus the papists slander the seruants of God: for when they destroy idolatrie, they say that they abolish religion.

h This is his blasphemie, that he will compare the liuing God to vile idoles.

i When man hath prosperitie, hee swelleth in pride and thinketh himselfe able to resist and ouercome euen God himselfe.

k Herein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feared God they would loue his seruants.

l Their words are written, 2. Kin. 18. 19.

the riuer that ranne thorow the middes of the countrey, saying, Why should the Kings of Assyr come, and finde much water?

5 And ‡ he tooke courage, ‡ built all the broken wall, and made vp the towres, and another wall without, and repaired a Millo in the b citie of Dauid, and made many c darts and shields.

6 And hee set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and ‡ spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, neither be afraide for the King of Assyr, neither for all the multitude that is with him: * for there bee moe with vs, then is with him.

8 With him is an d arme of flesh, but with vs is the e Lorde our God for to helpe vs, and to fight our battels. Then the people were confirmed by the words of Hezekiah king of Iudah.

9 * After this, did Sancherib king of Assyr send his seruants to Jerusalem (while he was f against Lachish, and all his dominion with him) vnto Hezekiah king of Iudah and vnto all Iudah that were at Jerusalem, saying,

10 Thus sayth Sancherib the King of Assyr, Wherein do you trust, that ye will remaine in Jerusalem, during the siege?

11 Doth not Hezekiah entise you to giue ouer your selues vnto death by famine and by thirst, saying, The Lorde our God shall deliuer vs out of the hand of the King of Assyr?

12 Hath not the same Hezekiah taken away his high places and his g altars, and commanded Iudah and Jerusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know ye not what I ‡ my fathers haue done vnto all the people of other countreys? Were the gods of the nations of other lands able to deliuer their land out of mine hand?

14 Who is he of all the h gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand? that your God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleeue ye him: for none of all the gods of any nation or kingdom was able to deliuer his people out of i mine hand, and out of the hand of my fathers: howe much lesse shall your gods deliuer you out of mine hand?

16 And his seruants spake yet more against the Lord God, and against his k seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Lorde God of Israel, and speaking against him, saying, As the gods of the nations of other countreys could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they l cried with a loude voice in the Iewes speech vnto the people of Jerusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Jerusalem, as against the gods of the people of the earth, euen the m workes of mans hands.

20 But Hezekiah the King, & the Prophet Isaiah the sonne of Amoz n prayed against this, and cried to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and o captaines of the hoste of the king of Assyr: so he returned ‡ with shame to his owne land. And when hee was come into the house of his god, they that came forth of his p owne bowels, slew him there with the sword.

22 So the Lord saued Hezekiah and the inhabitants of Jerusalem from the hande of Sancherib king of Assyr, and from the hand of all other, and ‖ maintened them on euery side.

23 And many brought offerings vnto the Lord to Jerusalem, and presents to Hezekiah King of Iudah, so that hee was 9 magnified in the sight of all nations from thence forth.

24 * In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him r a signe.

25 But Hezekiah did not render according to the rewarde bestowed vpon him: for his heart s was lift vp, and wrath came vpon him, and vpon Iudah and Jerusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) he and the inhabitants of Jerusalem, and the wrath of the Lorde came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of siluer, and of golde, & of pretious stones, and of sweete odours, and of shieldes, and of all pleasant vessels:

28 And of storehouses for the increase of wheat and wine, and oile, and stalles for all beasts, and ‖ rowes for the ‖ stables.

29 And he made him cities, and had possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water spring of t Gihon, and ledde them streight vnderneath toward the citie of Dauid Westward. So Hezekiah prospered in all his works.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the lande, God left him to v trie him, and to knowe all that was in his heart.

32 Concerning the rest of the acts of Hezekiah, and his goodnesse, beholde, they are written in the vision of Isaiah the

m Which were inuented, made and authorized by man.

n This shewed what is the best refuge in al troubles and danger.

o To the number of an hundreth fourescore & fiue thousand, as 2. Kin. 19 35, 36.

‡ *Ebr. with shame of face.*

p Meaning, Adrameleth, and Sharezer his sonnes.

‖ *Or, governed.*

q Thus after trouble, God sendeth comfort to all them that patiently waite on him, & constantly put their trust in his mercies. 2. *Kings* 20. 1. *Isa.* 38. 1.

r To confirme his faith in Gods promise, who declared to him by his Prophet that his life should be prolonged fifteene yere.

s He was lifted vp with the pride of his victorie and treasures, & shewed them for ostentation to the ambassadors of Babylon.

‖ *Or, ranges, and partitions.*

‖ *Or, racks.*

t Which also was called Siloe whereof mention is made, Isai. 8. 6. Iohn 9. 7.

u Here wee see the cause, why the faithfull are tempted, which is to trie whether they haue faith or no, and that they may feele the presence of God, who suffereth them not to be ouercome by tentations, but in their weakenesse ministreth strength

Prophet,

Prophet, the sonne of Amoz, in the booke of the kings of Iudah and Israel.

23 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

1 Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 12 He prayeth to the Lord and is deliuered. 14 He aboliſheth idolatrie. 16 And setteth vp true religion. 20 He dieth, and Amon his sonne succeedeth. 24 Whom his owne seruants slay.

MAnasseh was twelue yeere olde, * when he began to reigne, and he reigned fiue and fiftie yeere in Ierusalem:

2 And he did euil in the sight of the Lord, like the abominations of the Heathen, * whom the Lorde had cast out before the children of Israel.

3 For he went backe and built the high places, * which Hezekiah his father had broken downe: * and he set vp altars for Baalim, and made groues, and worshipped all the hoste of the heauen, and serued them.

4 Also he built altars in the house of the Lord, whereof the Lord had saide, * In Ierusalem shall my Name be for euer.

5 And he built altars for all the hoste of the heauen in the two courtes of the house of the Lord.

6 [a] And he caused his sonnes to passe through the fire in the valley of Ben-hinnom: he gaue himselfe to witchcraft and to charming, and to sorcerie, and he vsed them that had familiar spirits, and soothsayers: he did very much euill in the sight of the Lord to anger him.

7 He put also the carued image, which he had made in the house of God: whereof God had saide to Dauid, and to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer,

8 Neither will * I make the foote of Israel to remoone any more out of the lande which I haue appointed for your fathers, so that they take heede, and doe all that I haue commaunded them, according to the Lawe and statutes and iudgements by the [b] hand of Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whom the Lorde had destroyed before the children of Israel.

10 ¶ And the Lorde spake [c] to Manasseh and to his people, but they would not regarde.

11 Wherefore the Lorde brought vpon them the captaines of the hoste of the king of Asshur, which tooke Manasseh and put him in fetters, and bound him in chaines, and caried him to Babel.

12 And when he was in tribulation, he prayed to the Lord his God, & humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and God was [d] entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knewe that the Lord was God.

14 Now after this he built a wall without the citie of Dauid, on the Westside of [e] Gihon in the valley, euen at the entrie of the fishgate, and compassed about [f] Ophel, and raised it very hie, and put captaines of warre in all the strong cities of Iudah.

15 And he tooke away the strange gods and the image out of the house of the Lorde, and all the altars that he had built in the mount of the house of the Lorde, and in Ierusalem, and cast them out of the citie.

16 Also he prepared the [g] altar of the Lord, and sacrificed thereon peace offrings, and of thankes, and commaunded Iudah to serue the Lord God of Israel.

17 Neuertheleſſe the people did sacrifice [h] still in the hie places, but vnto the Lord their God.

18 ¶ Concerning the rest of the actes of Manasseh, and his [i] prayer vnto his God, and the wordes of the Seers, that spake to him in the Name of the Lord God of Israel, beholde, they are written in the booke of the kings of Israel.

19 And his prayer and howe God was intreated of him, and all his sinne, and his trespasse, and the places wherein he built hie places, and set groues and images (before he was humbled) beholde, they are written in the booke of the Seers.

20 So Manasseh slept with his fathers, and they buried him in his owne [k] house: and Amon his sonne reigned in his stead.

21 ¶ Amon was two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But he did euill in the sight of the Lorde, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, & serued them,

23 And he humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants * conspired against him, and slewe him in his owne house.

25 But the people of the lande slewe all them that had conspired against king Amon: and the people of the land made Iosiah his sonne king in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles 8 And reformeth the Temple. 14 The booke of the Lawe is founde. 21 He sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 He maketh couenant with God.

IOsiah * was eight yeere olde when he began to reigne, and he reigned in Ierusalem one and thirtie yeere.

2 And he did vprightly in the sight of the Lord, and walked in the wayes of [a] Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when

King.21.1.

Deut.18.9.

King.18.4. 2.Chr.32.33. King.17.10.

King.21.4.

Reade 2.king. 6.3.

King.8.29 & 9.3. 2.King.21.7. 23.27.

Sam.7.10.

By the charge given to Moses.

Meaning, by his Prophets, but their hearts were not touched to repentance and repentance, without which the preaching of the Lorde taketh no place.

d Thus affliction giueth vnderstanding: for he that hated God in his prosperitie, nowe in his miserie seeketh vnto him.

e Reade Chap. 32.30.

f Reade Chap. 27.3.

g Which Salomon had caused to be made.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatrie to worship God any otherwise then he hath appointed.

i Which albeit that it is not conteined in the Ebrew, yet because it is here mentioned, & is written in the Greeke, we haue placed it in the ende of this booke.

‖ Or, Hosai.

k Because he had so horribly offended against the Lord, they did not burie him in the sepulchres of the kings, but in the garden of the kings house, 2.King.21.23.

2.Kings.22.1.

a He followed Dauid in all points that he followed the Lord.

(when he was yet a [b] childe) he beganne to seeke after the God of Dauid his father: and in the twelft yeere he began to purge Iudah, and Ierusalem from the high places, and the groues, and the carued images, and molten images:

b When he was but sixteene yeere olde, he shewed himselfe zealous of Gods glorie, and at twentie yeere olde he abolished idolatrie, and restored the true religion.

4 And they brake downe [c] in his sight the altars of Baalim, and he caused to cut downe the images that were on hie vpon them: he brake also the groues, and the carued images, and the molten images, and stampt them to powder, and strawed it vpon the graues of them that had sacrificed vnto them.

c Which sheweth that he would see the reformation with his owne eyes.

5 Also he burnt the [d] bones of the Priests vpon their altars, and purged Iudah and Ierusalem.

d Reade 2. King. 23.16.

6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their mattes they brake all round about.

7 And when he had [e] destroyed the altars & the groues, & had broken and stamped to powder the images, and had cut downe al the idoles throughout all the land of Israel, he returned to Ierusalem.

e This great zeale of this godly king the holy Ghost setteth foorth as an example and patterne to other kings and rulers, to teach them what God requireth of them. 2. King. 22.3.

8 ¶ * Then in the eighteenth yeere of his reigne when he had purged the land and the Temple, he sent Shaphan the sonne of Azaliah, and Maaseiah the Gouernour of the citie, and Ioah the sonne of Ioahaz the Recorder, to repaire the house of the Lorde his God.

9 And when they came to Hilkiah the high Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Iudah and Beniamin, and ‖ of the inhabitants of Ierusalem.

‖ *Or, they returned to Ierusalem*, meaning, Shaphan, &c.

10 And they put it in the hands of them that should doe the worke, and had the ouersight in the house of the Lorde: and they gaue it to the workemen that wrought in the house of the Lord, to repaire and amend the house.

11 Euen to the workemen & to the builders gaue they it, to bye hewen stone and timber for couples and for beames of the [f] houses, which the kings of Iudah had destroyed.

f For there were many portions & pieces annexed to the Temple.

12 And the men did the worke [g] faithfully, and the ouerseers of them were Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musike.

g Meaning, that they were in such credite for their fidelitie, that they made none accountes of that which they receiued, 2. King. 22.7, 9.

13 And they were ouer the bearers of burdens, & them that set forward al the workemen in euery worke: and of the Leuites were scribes, and officers and porters.

14 ¶ And whē they brought out the money that was brought into the house of the Lorde, Hilkiah the Priest found the [h] booke of the Lawe of the Lorde giuen by the hand of Moses.

h Reade 2. King. 22.8.

15 Therefore Hilkiah answered and said to Shaphan the chancellor, I haue found the booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan

16 And Shaphan caried the booke to [i] the king, and brought the king worde againe, saying, All that is committed to the hand of thy seruants, that doe they.

i For the king was commanded to haue continually a copie of this booke, and to reade therein day and night, Deut. 17.18.

17 For they haue gathered the money that was found in the house of the Lorde, & haue deliuered it into the handes of the ouerseers, & to the hands of the workemen.

18 Also Shaphan the chancellor declared to the king, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the king.

19 And when the king had heard the words of the Lawe, he [k] tare his clothes.

k For sorow that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses conteined therein against the transgressours.

20 And the king commaunded Hilkiah and Ahikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the chancellor, and Asaiah the kings seruant, saying,

21 Goe and enquire of the Lorde for me, and for the rest in Israel and Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our [l] fathers haue not kept the worde of the Lord, to doe after all that is written in this booke.

l Thus the godly doe not onely lament their owne sinnes, but also that their fathers and predecessours haue offended God.

22 Then Hilkiah and they that the king had appointed, went to Huldah the Prophetesse the wife of Shallum, the sonne of ‖ Tokhath, the sonne of ‖ Hasrah keeper of the [m] wardrobe (and she dwelt in Ierusalem within the [n] college) and they communed hereof with her.

‖ *Or, Tikuah.*

‖ *Or, Harhas.*

m Meaning, either of the Priestes apparell, or of the Kings.

n Reade hereof, 2. Kings 22.14.

23 And she answered them, Thus saith the Lord God of Israel, Tell ye [o] the man that sent you to me,

o That is, to the king.

24 Thus saith the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, euen all the curses that are written in the booke which they haue read before the king of Iudah:

25 Because they haue forsaken me, and burnt incense vnto other gods, to anger me with all the workes of their [p] handes, therefore shall my wrath fall vpon this place, and shall not be quenched.

p This she speaketh in contempt of the idolaters, who contrary to reason & nature make that a god which they haue made and framed with their owne hands.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The wordes which thou hast heard,

27 But because thine heart did melt, and thou diddest humble thy selfe before God, when thou heardest his wordes against this place, and against the inhabitants thereof, and humbledst thy selfe before me and tarest thy clothes, and weptest before me, I haue also heard it, saith the Lord.

q This declareth what is the ende of Gods threatnings, to call his to repentance, and to assure the vnrepentant of their destruction

28 Behold, I wil gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this [r] place, and vpō the inhabitants of the same. Thus they brought the king worde againe.

r It may appeare that very fewe were touched with true repentance, seeing that God spared them for a time onely for [s] kings sake,

29 ¶ Then the king sent and gathered all the Elders of Iudah and Ierusalem.

30 And the king went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priestes

f Forasmuch as neither yong nor olde could be exempted from the curses conteined therin, if they did transgresse, he knew it appertained to all, & was his duetie to see it read to all sorts, that euery one might learne to auoid those punishments by serving God aright.

t Because he had charge ouer all, & must answere for euery one ỹ perished, he thought it his duetie to see that all shoulde make profession to receiue the word of God.

2. *King.* 23. 21.

a The Scripture vseth in sundrie places to call the lambe the Passeouer, which was but the signe of the Passeouer, because in all sacraments the signes haue the names of ỹ things which are signified.

b So that the Leuites charge was not only to minister in the Temple, but also to instruct the people in the word of God.

c As it was before the Temple was built: therefore your office onely is now to teach the people, and to prayse God.

1. *Chr.* 23. 24. 25. 26. *chapters.*

‖ *Or, the people.*

d Exhort euery one to examine themselues, that they be not vnmeet to eate of the Passeouer.

‡ *Ebr. sonnes of the people.*

Priestes and the Leuites, and all the people from the greatest to the f smallest, and he read in their eares, all the wordes of the booke of the couenant that was found in the house of the Lord.

31 And the King stood by his pillar, and made a couenant before the Lorde, to walke after the Lord, & to keepe his commandements, and his testimonies, & his statutes, with all his heart, and with all his soule, and that he would accomplish the wordes of the couenant written in the same booke.

32 And he caused all that were found in Jerusalem, and Benjamin to stand to it: and the inhabitants of Jerusalem did according to the couenant of God, euen the God of their fathers.

33 So Josiah tooke away all the abominations out of all the countreys that pertemed to the children of Israel, & compelled all t that were found in Israel, to serue the Lorde their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 Josiah keepeth the Passeouer. 22 He setteth forth Gods seruice. 20 He fighteth against the king of Egypt, and dieth. 20 The people bewaile him.

MOreouer *Josiah kept a Passeouer vnto the Lorde in Jerusalem, and they slew the a Passeouer in the foureteenth day of the first moneth.

2 And he appointed the Priests to their charges, and incouraged them to the seruice of the house of the Lord,

3 And bee sayd vnto the Leuites, that b taught all Israel and were sanctified vnto the Lorde, Put the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it shalbe no more a c burden vpon your shoulders: serue nowe the Lord your God and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as *Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuary according to the diuision of the families of your brethren ‖ the children of the people, and after the diuision of the familie of the Leuites:

6 So kill the Passeouer, and sanctifie your selues, and d prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

7 Josiah also gaue to the ‡people sheepe, lambes and kiddes, all for the Passeouer, euen to all that were present, to the number of thirtie thousand, and three thousand bullocks: these were of the Kings substance.

8 And his Princes offered willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gaue vnto the Priests for the Passeouer, euen two thousand and fiue hundred sheepe, & three hundred bullocks.

9 c Conaniah also and Shemaiah and Nethaneel his brethren, & Hashabiah and Iriel, and Iosabad, chiefe of the Leuites gaue vnto the Leuites for the Passeouer, fiue thousand sheepe, and fiue hundred bullocks.

10 Thus the seruice was prepared, and the Priests stoode in their places, also the Leuites in their orders, according to the Kings commandement:

11 And they slewe the Passeouer, and the Priests i sprinkled the blood with their hands, and the Leuites flayed them.

12 And they tooke away from the g burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of ‖Moses, and so of the bullocks.

13 And * they rosted the Passeouer with fire, according to the custome, but the sanctified things they sod in pots, pannes, and caldrons, and distributed them quickely to all the people.

14 Afterwarde also they prepared for themselues and for the Priestes: for the Priestes the sonnes of Aaron were occupied in offering of burnt offerings, and the fatte vntill night: therefore the Leuites prepared for themselues, and for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph stoode in their standing * according to the commandement of Dauid, and Asaph, and Heman, and Jeduthun the kings h Seer: and the porters at euery gate, who might not depart from the seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lorde was prepared the same day, to keepe the Passeouer, and to offer burnt offerings vpon the altar of the Lorde, according to the commandement of King Josiah,

17 And the children of Israel that were present, kept the Passeouer the same time, & the feast of ỹ vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that in Israel, from the dayes of Samuel the Prophet: neither did all the kings of Israel keepe such a Passeouer as Josiah kept, and the Priests and the Leuites, and all Judah, and Israel that were ‡ present, and the inhabitants of Jerusalem.

19 This Passeouer was kept in i the eighteenth yere of the reigne of Josiah.

20 ¶ * After al this, when Josiah had prepared the Temple, Necho king of Egypt came vp to fight against k Carchemish by ‖Perath, and Josiah went out against him.

21 But he sent messengers to him, saying, What haue I to doe with thee, thou king of Judah? I come not against thee this day, but against the house ‡ of mine enemie, and God commaunded mee to make haste: leaue off to come against God, which is with me, lest he destroy thee.

22 But Josiah would not turne his face from him, but l changed his apparell to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

f Meaning, of the lambe, which was called the Passeouer: for only the Priests might sprinkle, and in necessitie the Leuites might kill the sacrifice.

g They reserued for the people that which was not expedient to be offered, that euery man might offer peace offerings and so haue his portion. *Exod.* 12. 8.

1. *Chro.* 25. 1.

h Meaning here by his Prophet, because hee appoynted the Psalmes & Prophesies which were to be sung.

‡ *Ebr. found.*

i Which was in the six & twentieth yeere of his age.

2. *Kin.* 23. 29.

k Which was a citie of the Assyrians, and Iosiah fearing least he passing thorow Iudah, woulde haue taken his kingdome, made warre against him and consulted not with the Lord.

‖ *Or, Euphrates.*

‡ *Eb. of my battell.*

l That is, armed himselfe, or disguised himselfe because he might not be knowen.

c So that euery one, and of all sortes gaue of that they had, a liberall portion to the seruice of God.

23 And

23 And the shooters shot at King Iosiah: then the King said to his seruants, Carry me away, for I am verie sicke.

24 So his seruants tooke him out of that charet, and put him in the second charet which he had, & when they had brought him to Ierusalem, he died, and was buried in the sepulchres of his fathers: & all Iudah and Ierusalem [m] mourned for Iosiah.

m The people so much lamented the losse of this good king, that after when there was any great lamentation, this was spoken of as a prouerbe, reade Zech. 12, 11.

25 And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and beholde, they be written in [n] the Lamentations.

n Which some thinke Ieremie made, wherein hee lamented the state of the Church after this kings death.

26 Concerning the rest of the actes of Iosiah and his goodnesse, doing as it was written in the Law of the Lord,

27 And his deeds, first and last, beholde, they are written in the booke of the Kings of Israel and Iudah.

CHAP. XXXVI.

1 *After Iosiah reigneth Iehoahaz.* 4 *After Iehoahaz Iehoiakim.* 8 *After him Iehoiachin.* 11 *After him Zedekiah,* 14. 17 *in whose time all the people were caried away to Babel, for contemning the admonitions of the Prophets.* 22 *& were restored againe the seuentieth yere after by king Cyrus.*

2. *Kings* 23. 30. THen * the people of the land tooke Iehoahaz the sonne of Iosiah, & made him King in his fathers stead in Ierusalem.

2 Iehoahaz was three and twentie yeere olde when he began to reigne, and he reigned three [a] moneths in Ierusalem.

a For three moneths after the death of Iosiah came Necho to Ierusalem, and so the plagues began, which Huldah, and the Prophets forewarned should come vpon Ierusalem.

3 And the king of Egypt tooke him away at Ierusalem, and condemned the land in an [b] hundreth talents of siluer, and a talent of golde.

b To pay this as a yerely tribute.

4 ¶ And the King of Egypt made Eliakim his brother King ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and caried him to Egypt.

5 Iehoiakim was fiue and twentie yeere olde, when he began to reigne, and he reigned eleuen yere in Ierusalem, and did [c] euill in the sight of the Lord his God.

c Because he, and the people turned not to God by his first plague, hee brought a new vpon him, and at length rooted them out. 2. *Kings* 24. 13.

6 Against him came vp Nebuchad-nezzar King of Babel, and bound him with chaines to carp him to Babel.

7 Nebuchad-nezzar also * caried of the vessels of the house of the Lorde to Babel, and put them in his temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, and his abominations which hee did, and [d] that which was found vpon him, beholde, they are written in the booke of the kings of Israel and Iudah: and Iehoiachin his sonne reigned in his stead.

d He meaneth superstitious marks which were found vpon his bodie, when hee was dead: which thing declared how deeply idolatrie was rooted in his heart, seeing he bare the marks in his flesh.

9 ¶ Iehoiachin was [e] eight yere old when he began to reigne, and he reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

e That is, he began his reigne at eight yeere olde, and reigned ten yeeres when his father was aliue, and after his fathers death, which was the eighteene yeere of his age, he reigned alone three moneths and ten dayes.

10 And when the yeere was out, King Nebuchad-nezzar sent and brought him to Babel with † precious vessels of the house of the Lord, & he made Zedekiah his ‖brother king ouer Iudah and Ierusalem.

‖ Or, Uncle.

11 Zedekiah was one and twentie yeere olde, when he began to reigne, and reigned eleuen yere in Ierusalem.

2. *Kin.* 24. 17, 19. *ier.* 52. 2.

12 * And hee did euill in the sight of the Lorde his God, and humbled not himselfe before Ieremiah the Prophet at the commandement of the Lord,

‡ *Ebr. by the hand of hu.*

13 But he rebelled moreouer against Nebuchad-nezzar, which had caused him to sweare by God: and he hardned his necke and made his heart obstinate that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priests also and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Ierusalem:

15 Therefore the Lorde God of their fathers sent to them † by his messengers, f rising early and sending: for he had compassion on his people, and on his habitation.

f By this phrase the Scripture meaneth, often times, and diligently, as Ierem. 11. 7. & 25. 3. and 26. 5. and 32. 33.

16 But they mocked the messengers of God, and despised his wordes, and misused his Prophets, vntill the wrath of the Lord arose against his people, and till there was no g remedie.

g Till God could no longer suffer their sinnes, but must needes punish them.

17 For hee brought vpon them the king of the Caldeans, who slew their young men with the sword [h] in the house of their Sanctuarie, and spared neither young man, nor virgine, ancient, nor aged, God [i] gaue all into his hand,

h Whither they fled, thinking to haue bene saued for the holinesse thereof.

i Which is not because God approueth him which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this King was ledde with ambition and vaine glory, whereunto were ioyned furie and crueltie: therefore his worke was condemnable not withstanding it was iust & holy on Gods part, who vsed this wicked instrument to declare his iustice.

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lorde, and the treasures of the king, and of his princes: all these caried he to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, and burnt all the palaces thereof with fire, and all the precious vessels therof, to destroy all.

20 And they that were left by the sword caried he away to Babel, and they were seruants to him and to his sonnes, vntill the kingdome of the [k] Persians had rule,

k When Cyrus king of Persia had made the Babylonians subiect.

21 To fulfill the worde of the Lord by the [l] mouth of Ieremiah, vntill the land had her fill of her Sabbaths: for all the dayes that she lay desolate, shee kept Sabbath, to fulfill seuentie yeres.

l Who threatned the vengeance of God, and seuentie yeeres captiuitie, which he calleth the Sabbaths or rest of the land, Ierem. 25. 11. *Iere.* 25. 13. & 29. 10. 1. *esd.* 2. 1.

22 ¶ * But in the [m] first yeere of Cyrus king of Persia (when the word of the Lord spoken by the mouth of Ieremiah, was fulfilled) the Lord stirred vp the spirit of Cyrus king of Persia, and hee made a proclamation thorow all his kingdome, and also by writing, saying,

m In † first yere that he reigned ouer the Caldeans, Ezra 1. 1.

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath † Lord God of heauen giuen me, & he hath [n] commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of al his people, with whom the Lorde his God is? let him go vp.

n God had so forewarned by his Prophet aboue an hundred yeeres before Cyrus was borne, Isa. 44. 28. that Ierusalem and the Temple should be built againe: by Cyrus his anoynted: so called, because God vsed his seruice for a time to deliuer his Church.

THE

The prayer of Manasseh King of the Iewes.

This prayer is not in the Hebrewe, but is translated out of the Greeke.

O Lord Almighty, God of our Fathers, Abraham, Isaac, and Jacob, and of their righteous seede, which hast made heauen & earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut vp the deepe and sealed it vp thy terrible and glorious name, whom all doe feare and tremble before thy power: for the maiestie of thy glory cannot be borne, & thine angry threatning toward sinners is importable, but thy mercifull promise is unmeasurable & unsearchable. For thou art most high Lord, of great compassion, long suffering, and most mercifull, & repentest for mans miseries. Thou, O Lorde, according to thy great goodnesse hast promised [a] repentance and forgiuenesse to them that sinne against thee, & for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art ꝑ God of the iust, hast not appointed repentance to the iust, as to Abraham, & Isaac, and Jacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lord, art multiplied: my transgressions are exceeding many: and I am not worthy to beholde and see the height of the heauens, for the multitude of mine vnrighteousnesse. I am bowed downe ꝛ many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy cõmandements. I haue set vp abominations, & haue multiplied offences. Nowe therefore I bowe the knee of mine heart, beseeching thee of grace. I haue sinned, O Lorde, I haue sinned, & I acknowledge my transgressions: but I humbly beseech thee, forgiue me, O Lord, forgiue me, & destroy me not with my transgressions. Be not angry with me for euer by reserving euill for me, neither condemne me into the lower parts of ꝑ earth. For thou art the God, euen ꝑ God of them that repent: and in me thou wilt shewe all thy goodnesse: for thou wilt saue me that am vnworthy, according to thy great mercie: therefore I will praise thee for euer all the dayes of my life. For all the power of the heauens praise thee, and thine is the glory for euer and euer. Amen.

a Thou hast promised that repentance shall be the way for them to returne to thee.
b He speaketh this in comparison of himselfe and those holy fathers which haue their commendation in the Scriptures, so that in respect of himselfe he calleth their sinnes nothing, but attributeth vnto them righteousnesse.

Ezra.

THE ARGVMENT.

As the Lorde is euer mercifull vnto his Church and doeth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the worlde, and aspire vnto the heauens: so after that he had visited the Iewes and kept them now in bondage seuentie yeeres in a strange countrey among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raysed them vp a deliuerer, & mooued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding least they should growe into a contempt of Gods great benefite, hee keepeth them still in exercise, and raiseth domesticall enemies, which indeuour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by little and little till their worke was finished. The author of this booke was Ezra, who was Priest and Scribe of the Lawe, as Chap. 7. 6. He returned to Ierusalem the sixt yeere of Darius, who succeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. Hee brought with him a great company, and much treasures, with letters to the Kings officers for all such things as should be necessary for the Temple: and at his comming he redressed that which was amisse, and set the things in good order.

CHAP. I.

1 Cyrus sendeth againe the people that was in captiuitie, 8 And restoreth them their holy vessels.

2. *Chro.* 36. 22. 1. *esd.* 2. 1. *ier.* 25. 12. & 29. 10.

Now [a] in the [b] first yere of Cyrus King of Persia (that the word of the Lord, spoken by the [b] mouth of Ieremiah, might be accomplished) the Lord stirred vp the [c] spirit of Cyrus king of Persia, and he made a proclamation through all his kingdome, and also by writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heauen hath giuen me [d] all the kingdomes of the earth, and he hath commaunded me to builde him an house in Ierusalem, which is in Iudah.

3 Who is he among you of all his people with whom his God is? let him goe vp to Ierusalem, which is in Iudah, and build the house of the Lorde God of Israel: hee is the God, which is in Ierusalem.

4 And euery one that remaineth in any place (where he soiourneth) [e] let the men of his place relieue him with siluer and with golde, and with substance, and with cattell, [f] and with a willing offring, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Beniamin, and the Priestes and Leuites rose vp, with all them whose spirite God had raised to goe vp, to builde the house of the Lord which is in Ierusalem.

6 And

a After that he and Darius had wonne Babylon.
b Who promised them deliuerance after that seuenty yeeres were past, Iere. 25. 11.
c That is, moued him, and gaue him heart.
d For hee was chiefe Monarch, and had many nations vnder his dominiõ, which this heathen king confesseth to haue receiued of the liuing God.
e If any through pouertie were not able to returne, the Kings commission was that he should be furnished with necessaries.
f Which they themselues should send toward the reparation of the Temple.

6 And all they that were about them, strengthened their handes with vessels of siluer, with golde, with substance and with cattell, and with precious things, besides all that was willingly offered.

7 Also the king Cyrus brought foorth the vessels of the house of the Lord, * which Nebuchad-nezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen them did Cyrus king of Persia bring foorth by the hand of Mithredath the treasurer, & counted them vnto [h] Sheshbazzar the Prince of Iudah.

9 And this is the number of them, thirtie basins of golde, a thousand basins of siluer, nine and twentie [i] knines.

10 Thirtie boules of golde, and of siluer boules of the second sort, foure hundreth and ten, and of other vessels, a thousand.

11 All the vessels of golde and siluer were fiue thousand and foure hundreth. Sheshbazzar brought vp all [k] with them of the captiuitie that came vp from Babel to Ierusalem.

g The Babylonians and Caldeans gaue them these presents: thus rather then the children of God should want for their necessities, he would stir vp the heart of the very infidels to helpe them. 2. *King.* 25. 13. 2. *chron.* 36. 7. *Iere.* 27. 19, 20. *Dan.* 1. 2.

h So the Caldeans called Zerubbabel, who was the chiefe gouernour, so that the preeminence still remained in the house of Dauid

i Which serued to kill the beastes that were offered in sacrifice.

k With the Iewes that had bene kept captiues in Babylon.

CHAP. II.

The nuwber of them that returned from the captiuitie.

Nehe. 7. 6. 1. *Esdr.* 5. 7.

THese * also are the sonnes [a] of the prouince that went vp out of the captiuitie (whom Nebuchad-nezzar king of Babel had caried awap vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his citie,

2 Which came with [b] Zerubbabel, to wit, Iehua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigual, Rehum, Baanah. The number of the men [d] of the people of Israel was,

3 The sonnes of Parosh, two thousand, an hundreth seuentie and two:

4 The sonnes of Shephatiah, three hundreth seuentie and two:

5 The sonnes of Arah, seuen hundreth and seuentie and fiue:

6 The sonnes of ‖ Pahath Moab of the sonnes of Iehua and Ioab, two thousand, eight hundreth and twelue:

7 The sonnes of Elam, a thousand two hundreth and foure and fiftie:

8 The sonnes of Zattu, nine hundreth and fiue and fourtie:

9 The sonnes of Zaccai, seuen hundreth and three score:

10 The sonnes of Bani, fiue hundreth, and two and fourtie:

11 The sonnes of Bebai, fiue hundreth, and three and twentie:

12 The sonnes of Azgad a thousand, two hundreth and two and twentie:

13 The sonnes of Adonikam, fiue hundreth three score and fiue:

14 The sonnes of Bigual, two thousand, and fiue and fiftie:

15 The sonnes of Adin, foure hundreth and foure and fiftie:

16 The sonnes of Ater of [e] Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundreth and three and twentie:

18 The sonnes of Iorah, an hundreth and twelue:

19 The sonnes of Hashum, two hundreth and three and twentie:

20 The sonnes of Gibbar, ninetie & fiue:

21 [f] The sonnes of Beth-lehem, an hundreth and three and twentie:

22 The men of Netophah, fiue and fiftie:

23 The men of Anathoth, an hundreth and eight and twentie:

24 The sonnes of Azmaueth, two and fourtie:

25 The sonnes of Kiriath-arim of Chephirah, and Beeroth, seuen hundreth and three and fourtie:

26 The sonnes of Haramah and Gaba, fiue hundreth, and one and twentie:

27 The men of Michmas, an hundreth, and two and twentie:

28 The sonnes of Beth-el, and Ai, two hundreth, and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbish, an hundreth and fiue and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundreth, and foure and fiftie:

32 The sonnes of Harim, three hundreth and twentie:

33 The sonnes of Lod-hadid, and Ono, seuen hundreth, and fiue and twentie:

34 The sonnes of Iericho, three hundreth and fiue and fourtie:

35 The sonnes of Senaah, three thousand, fiue hundreth and thirtie.

36 ¶ The [g] Priestes: of the sonnes of Iedaiah of the house of Iehua, nine hundreth seuentie and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand, two hundreth and seuen and fourtie:

39 The sonnes of Harim, a thousand and seuenteene.

40 ¶ † The Leuites: the sonnes of Iehuah, and Kadmiel of the sonnes of Hodauiah, seuentie and foure.

41 ¶ † The singers: the sonnes of Asaph, an hundreth and eight and twentie.

42 ¶ † The sonnes of the Porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sones of Shobai: all were an hundreth and nine and thirtie.

43 ¶ The [h] Nethinims: the sonnes of Ziha, the sonnes of Hasupha, the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon.

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Vzza, the sonnes of Paseah, the sonnes of Besai,

50 The sonnes of Asnah, the sonnes of Meunim,

d Meaning, of the common people.

‖ *Or, of the duke of Moab.*

e Which were of the posterity of Hezekiah.

f That is, inhabitants: for so this word (sonne) signifieth, when it is ioyned with the names of places.

g Before, hee hath declared the two tribes of Iudah and Beniamin, and nowe commeth to the tribe of Leui, and beginneth at the Priestes.

† The Leuites.

† The singers.

† The porters.

h So called because they were giuen to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites which were appointed to this vse by Iosh ua, Iosh. 9. 23.

Neunim, the sonnes of Nephusim,

51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,

52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,

53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thamah,

54 The sonnes of Neziah, the sonnes of Hatipha,

55 The sonnes of Salomons i seruants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,

i Which came of them that Salomon had appointed for the worke of the Temple.

56 The sonnes of Jaalah, the sonnes of Darkon, the sonnes of Giddel,

57 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami.

58 All the Nethinims, and the sonnes of Salomons seruants were three hundreth ninetie and two.

59 ¶ And these went vp from Telmelah, and from Telharsha, Cherub, Addan, and Immer, but they coulde not discerne their fathers house and their seede, whether they were of Israel.

60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, sixe hundreth and two and fiftie.

61 And of the sonnes of the Priests, the sonnes of Habaiah, the sonnes of Coz, the sonnes of k Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.

k Of him is made mention, 2. Sam. 17. 27. & 19. 31. and because the Priests office was had in contempt, these would haue changed their estate by their name, and so by Gods iust iudgement lost both the estimation of the world and the dignitie of their office.

62 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.

63 And l Tirshatha sayde vnto them, that they shoulde not eate of the most holy thing, till there rose vp a Priest with m Urim and Thummim.

l This is a Chalde name, and signifieth him that hath authoritie ouer others.

m Reade Exod. 28. 30.

64 The whole Congregation together was two and fourtie thousande, three hundreth and threescore,

65 Beside their seruants & their maids: of whome were seuen thousande, three hundreth and seuen and thirtie: and among them were two hundreth singing men and singing women.

66 Their horses were seuen hundreth, and sixe and thirtie: their mules two hundreth and fine and fourtie:

67 Their Camels foure hundreth, and fine and thirtie: their asses, sixe thousande, seuen hundreth and twentie.

68 And certaine of the chiefe fathers, when they came to the house of the Lorde, which was in Jerusalem, they offered willingly for the house of God, to set it vp vpon his foundation.

69 They gaue after their abilitie vnto the treasure of the worke, euen one & threescore thousand n drammes of gold, and fine thousande o pieces of siluer, & an hundreth Priests garments.

n Which mount to of our money 24826. li. 13. shil. 4. d. esteeming the French crowne at 6. shil. 4. d. for the dramme is the eight part of an ounce, and the ounce, the eight part of a marke.

o Which are called minæ, and conteine a piece two markes: for 5000. minæes make 5. 50000. frankes, which mount to of our money 69666. li. 13. shil. 4. d. so that the whole summe was 94493. li. 6. shil. 8. d.

70 So the Priests and the Leuites, and a certaine of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

CHAP. III.

1 *They builde the altar of God.* 6 *They offer to the Lorde.* 7 *They prepare for the Temple.*

11 *And sing vnto the Lord.*

AND * when the a seuenth moneth was come, and the children of Israel were in their cities, the people assembled themselues as one man vnto Jerusalem.

* 1. Esd. 5. 47.

a Called Tishri, which answereth to part of September, and part of October.

2 Then roode vp Jeshua the sonne of Jozadak, and his brethren the Priests, and Zerubbabel the b sonne of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offrings thereon, as it is written in the Lawe of Moses, the man of God,

b Meaning, nephewe: for he was the sonne of Pedaiah, reade 1. Chron. 3. 19.

3 And they set the altar vpon c his bases (for feare was among them, because of the people of those countreyes) therefore they offered burnt offerings thereon vnto the Lord, euen burnt offerings in the morning, and at euen.

c In the place where Salomon had placed it.

4 They kept also the feast of the Tabernacles, as it is written, and the burnt offering * daily, by number according to the custome day by day,

Exod. 23. 16.

5 And afterward d the continuall burnt offering, both in the newe moneths and in all the feast dayes that were consecrate vnto the Lorde, and in all the oblations willingly offered vnto the Lord.

d That is, after the feast of Tabernacles.

6 From the first day of the seuenth moneth began they to offer burnt offrings vnto the Lorde: but the foundation of the Temple of the Lord was not layd.

7 They gaue money also vnto the Masons, and to the workemen, and meate and drinke, and oyle vnto them of Zidon and of Tyrus, to bring them cedar wood from Lebanon to the sea vnto ‖ Japho, according to the graunt that they had of Cyrus king of Persia.

‖ Or, Iappe.

8 ¶ And in the second peere of their comming vnto the house of God in Jerusalem in the e seconde moneth began Zerubbabel the sonne of Shealtiel, & Jeshua the sonne of Jozadak, and the remnant of their brethren the Priestes and the Leuites, and all they that were come out of the captiuitie vnto Jerusalem, and appointed the Leuites from twentie peere olde and aboue, to set forward the house of the worke of the Lorde.

e Which moneth conteined part of Aprill and part of May: for in the meane season they had prouided for things necessarie for the worke.

9 And Jeshua f stoode with his sonnes, and his brethren, and Kadmiel with his sonnes, and the sonnes of Judah together to set forward the workemen in the house of God, and the sonnes of Henadad with their sonnes, & their brethren the Leuites.

f They gaue them exhortations, and encouraged euery man forward in the worke.

10 And when the builders layde the foundation of the Temple of the Lord, they appointed the Priestes in their apparell with trumpets, and the Leuites the sonnes of Asaph with cymbals, to praise the Lord, * after the ordinance of Dauid king of Israel.

* 1. Chro. 16. 7, &c.

11 Thus they sang when they gaue praise, and when they gaue thankes vnto the Lord, For he is good, for his mercie endureth for euer towarde Israel. And all the people shouted with a great shoute, when they praised the Lord, because the foundation of the house of the Lorde was layde.

12 Many also of the Priests and the Leuites and the chiefe of the fathers, ancient

men, which had seene the first house, (when the foundation of this house was layd before their eyes) g wept with a loude voyce, and many shouted aloud for ioy,

13 So that the people could not discerne the sounde of the shoute for ioye, from the noyse of the weeping of the people: for the people shouted with a loude crye, and the noyse was heard farre off.

g Because they saw that it was nothing so glorious as the Temple, which Salomon had built, notwithstanding Aggeus comforteth them, and prophecieth that it shall bee more beautifull then the first: meaning the spirituall Temple, which are the members of Christes body.

CHAP. IIII.

a The building of the Temple is hindered, and how.
11 Letters to Artaxerxes, and the answere.

NOw a the aduersaries of Iudah & Beniamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and sayd vnto them, We will builde with you: for we seeke the Lord your God as ye doe, and we haue sacrificed vnto him, since the time of Esar Haddon king of Asshur, which brought vs vp hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel, sayde vnto them, It is not for you, but for vs to build the house vnto our God: b for we our selues together will build it vnto the Lorde God of Israel, as king Cyrus the King of Persia hath commanded vs.

4 Wherefore the people of the land ‡discouraged the people of Iudah, and troubled them in building,

5 And they c hired counsellers against them, to hinder their deuice, all the dayes of Cyrus king of Persia, euen vntil the reigne of Darius king of Persia.

6 And in the reigne of d Ahashuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of e Artahshashte, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahshashte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the ‖chancellour, and Shimshai the Scribe wrote a letter against Ierusalem to Artahshashte the king, in this sort.

9 Then wrote Rehum the chancellour, and Shimshai the Scribe, and their companions, f Dinaie, & Arphasathcaie, Tatpelaie, Apharsaie, Archeuaie, Babiaie, Shushanchaie, Dehaue, Elmaie,

10 And the rest of the people whome the great and noble g Asnappar brought ouer and set in the cities of Samaria, and other that are beyond the h River and i Cheeneth.

11 ¶ This is the copie of the letter that they sent vnto king Artahshashte, THY SERVANTS the men beyond the River and Cheeneth, salute thee.

12 Be it knowen vnto the king that the Iewes, which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and build, and lap the foundations of the walles, and haue ioyned the foundations.

13 Bee it knowen now vnto the King, that if this citie be built, and the foundations of the walles layde, they will not giue tolle, tribute, nor k custome: so shalt thou hinder the kings tribute.

14 Now therefore because ‡ wee haue bene brought vp in the kings palace, it was not meete for vs to see the kings dishonour: for this cause haue we sent and certified the king,

15 That one may searche in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto kings & prouinces, and that they haue moued sedition of old time, for ‖ which cause this citie was destroyed.

16 Wee certifie the king therefore, that if this citie bee builded, and the foundation of the walles layde, by this meanes the possession beyond the River, shall not be thine.

17 ¶ The King sent an answere vnto Rehum the chancellour, and Shimshai the Scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyonde the River, l Shelam, and m Cheeth.

18 ¶ The letter which yee sent vnto vs, hath bene openly read before me,

19 And I haue commaunded and they haue searched, and founde, that this citie of olde time hath made insurrection against kings, and hath rebelled, & rebellion hath bene committed therein.

20 There haue bene mightie kings also ouer Ierusalem, which haue ruled ouer all beyonde the River, and tolle, tribute, and custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the citie be not built, til I haue giuen another commandement.

22 Take heede now that yee faile not to doe this: why should domage growe to hurt the King?

23 When the copie of king Artahshashtes letter was read before Rehum and Shimshai the Scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then n ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the second yeere of Darius King of Persia.

CHAP. V.

Haggai and Zechariah doe prophecie. 3 The worke of the Temple goeth forward contrary to the minde of Tatnai. 6 His letters to Darius.

THen ‖*Haggai a Prophet and Zechariah the sonne of Iddo a Prophet prophecied vnto the Iewes that were in Iudah, and Ierusalem, in the name of the God of Israel, euen vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak arose,

a Meaning, the inhabitants of Samaria, who the King of Assyria had placed in the stead of the ten tribes, 2. king 17. 24. and 19. 37. these professed God, but worshipped idoles also, and therefore were the greatest enemies to the true seruants of God.

b For they perceiued what their pretence was, to wit, to erect idolatrie in stead of true religion.

‡*Ebr. made their hands weake.*

c They bribed ỹ gouernors vnder the king, to hinder their worke. Thus they ỹ halt, cannot abide, ỹ God should be purely serued.

d He was also called Artaxerxes, which is a Persian name. Some thinke it was Cambyses Cyrus sonne, or Darius, as verse 5.

e Called Artaxerxes, which signifieth in the Persian tongue, an excellent warrier.

‖*Or, counseller.*

f These were certaine people, which ỹ Assyrias placed in Samaria in stead of the ten tribes.

g Some thinke it was Sancherib, but rather Salmanasar.

h To wit, Euphrates, and hee meaneth in respect of Babel that they dwelt beyond it

i Which were a certaine people that enuied the Iewes.

k Meaning, the gifts that are wont to be giuen to Kings when they passed by any countrey.

‡*Ebr. in the Chalde, Wee haue eaten the Salt of the Palace.*

l Some reade for Shelam, salutation or greeting.

m Called also Cheeneth, as verse 10.

n Not altogether: for the Prophets exhorted them to continue, but they vsed lesse diligence because of the troubles.

‖*Or, Haggeus.*

Hag. 1. 1. 1, esd. 6. 1.

arose, and began to build the house of God at Jerusalem, and with them were the prophets of God, which [a] helped them.

a Which incouraged them to go forward, and accused them that they were more carefull to builde their owne houses, then zealous to build the Temple of God.

3 ¶ At the same time came to them Tatnai, which was captaine beyonde the River, and Shether-boznai and their companions, and said thus vnto them, Who hath giuen you commaundement to builde this house, and to lay the foundations of these walles?

4 [b] Then said wee vnto them after this maner, What are the names of the men that builde this building?

b That is, the enemies asked this, as verse 10.

5 But the [c] eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, til the matter came to Darius: and then they answered by letters thereunto.

c His fauour and the spirit of strength.

6 The copie of the letter, that Tatnai captaine beyonde the River, and Shether-boznai & his companions, Apharsechaie, (which were beyonde the River) sent vnto King Darius.

7 They sent a letter vnto him wherein it was written thus, VNTO DARIVS the King, all peace.

8 Be it knowen vnto the King, that we went into the Prouince of Iudea, to the house of the great God, which is builded with ‖great stones, and beames are layde in the walles, and this worke is wrought speedily, and prospereth in their hands.

‖Or, marble.

9 Then asked we those Elders, and said vnto them thus, Who hath giue you commandement to builde this house, and to lay the foundation of these walles?

10 We asked their names also, that wee might certifie thee, & that wee might write the names of the men that were their rulers.

11 But they answered vs thus, and said, We are the seruants of the God of heauen and earth, and builde the house that was built of olde and many yeeres agoe, which a [d] great King of Israel* builded, and founded it.

d To wit, Salomon. 1.*King.*6.2. 2.*chron.*3.2. 2.*King.*24.12. *and* 25.9.

12 But after that our fathers had prouoked the God of heauen vnto wrath, *hee gaue them ouer into the hande of Nebuchadnezzar king of Babel the Caldean, and he destroyed this house, & caried the people away captiue vnto Babel.

13 But in the [e] first yeere of Cyrus King of Babel, King Cyrus made a decree to builde this house of God.

e Reade Chap. 1.1,2.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the King take out of the Temple of Babel, and they gaue them vnto one ‖ Shesbbazzar by his name, whom hee had made captaine.

‖Reade Chap. 1.8.

15 And hee saide vnto him, Take these vessels and goe thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his p'ace.

16 Then came the same Shesbbazzar, and layde the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now, hath it bene in building, yet is it not finished.

17 Now therefore if it please the King, let there be search made in the house of the Kings [g] treasures, which is there in Babel, whether a decree hath bene made by King Cyrus, to build this house of God in Ierusalem, and let the King send his minde concerning this.

g Meaning, in the librarie, or places where lay the registers, or recordes of times.

CHAP. VI.

At the cõmandement of Darius King of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vnleauened bread.

THen * King Darius gaue commandement, and they made search in the ‡ librarie of the treasures, which were there layde vp in Babel.

1.*Esdr.*6.21. ‡ *Ebr. house of bookes.*

2 And there was found in a [a] coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall,

a Wherein were the actes of the Kings of Medes and Persians.

3 IN THE FIRST yeere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house bee built, euen the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof be three score cubites, and the breadth thereof three score cubites,

4 Three ‖ orders of ‖great stones, & one order of timber, and let the expenses be giuen of the Kings house.

‖Or, rowes, or courses. ‖Or, marble.

5 And also let them render the vessels of the house of God (of gold and siluer, which Nebuchadnezzar tooke out of the Temple which was in Ierusalem, and brought vnto Babel) and let [b] him goe vnto the Temple that is in Ierusalem to his place & put them in the house of God.

b Meaning, Zerubbabel, to whom he giueth charge.

6 Therefore Tatnai captaine beyonde the River, and Shethar Boznai, (and their companions Apharsecaie, which are beyonde the river) be ye farre [c] from thence.

c Meddle not with them, neither hinder them.

7 Suffer yee the worke of this house of God, that the captaine of the Iewes and the Elders of the Iewes may builde this house of God in his place.

8 For I haue giuen a commandement what yee shall doe to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the King, which is of the tribute beyond the river, there be incontinently expenses giuen vnto these men that they [d] cease not.

d For lacke of money.

9 And that which they shall haue needs of, let it bee giuen vnto them day by day, whether it be yong bullockes, or rammes, or lambes for the burnt offrings of the God of heauen, wheate, salt, wine and oyle, according to the appointment of the Priests that are in Ierusalem, that there bee no fault,

10 That they may haue to offer sweete odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, that whosoeuer shal alter this sentẽce, the wood shall be pulled downe from his house, and shall hee set vp, and hee shall bee hanged thereon,

and his house shall be made a dunghill for this.

12 And the God that hath caused his Name [c] to dwell there, destroy all Kings and people that put to their hand to alter, and to destroy this house of God, which is in Jerusalem. I Darius haue made a decree, let it be done with speede.

13 ¶ Then Tatnai the captaine beyond the River, and Shethar Bozenai and their companions, according to that which Darius had sent, so they did speedily.

14 So the Elders of the Iewes builded, and they prospered by the prophecying of [f] Haggai the Prophet, and Zechariah the sonne of Iddo, and they builded & finished it, by the appointment of the God of Israel, and by the commaundement of Cyrus & Darius, & Artahshashte king of Persia.

15 And this house was finished the third day of the moneth [g] Adar, which was [h] the sixt yeere of the reigne of King Darius.

16 ¶ And the children of Israel, the priests and the Leuites, and the residue of the children of the captiuitie, kept the dedication of this house of God with ioy,

17 And offered at the dedication of this house of God an hundreth bullockes, two hundreth rammes, foure hundreth lambs, and twelue goates, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priestes in their order, and the Leuites in their courses ouer the seruice of God in Jerusalem, as it is written in the * booke of Moses.

19 And the children of the captiuitie kept the Passeouer on the foureteenth day of the first moneth.

20 (For the Priests & the Leuites were purified all together) and they killed the Passeouer for all the children of the captiuitie, and for their brethren the Priestes, and for themselues.

21 So the children of Israel which were come againe out of captiuitie, and all such as had [i] separated themselues vnto them, from the filthines of the heathen of the land, to seeke the Lord God of Israel, did eate,

22 And they kept the feast of vnleauened bread seuen dayes with ioy: for the Lorde had made them glad, and turned the heart of the King of [k] Ashur vnto them, to [‡] incourage them in the worke of the house of God, euen the God of Israel.

c Who hath appointed y place to haue his name called vpō there.

1. Esdr. 7. 1.

f Whome God stirred vp to assure them that he would giue their worke good successe.

g This is the twelft moneth, and containeth part of Februarie and part of March.

h And the two and fourtieth after their first returne.

Nom. 3. 6. & 8. 9.

i Which were of the heathen and forsaked their idolatrie to worship y true God.

k Meaning, Darius who was King of the Medes, Persians, and Assyrians.

† *Ebr. to strengthen their hands.*

CHAP. VII.

1 *By the commaundement of the King, Ezra and his companions come to Ierusalem.* 27 *Hee giueth thanks to God.*

NOw after these things, in the reigne of [a] Artahshashte king of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraiah, the sonne of Uzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of [b] Aaron, the chiefe Priest.

6 This Ezra came vp from Babel, and was a [c] Scribe prompt in the lawe of Moses, which the Lorde God of Israel had giuen, and the King gaue him all his request according to the hand of the Lord his God which was vpon him.

7 And there went vp certaine of the children of Israel, and of the Priestes, and the Leuites, and the singers, and the porters, and the Nethinims vnto Jerusalem, in the seuenth yeere of King Artahshashte.

8 And he came to Jerusalem in the [d] fifth moneth, which was in the seuenth yeere [e] of the King.

9 For vpon the first day of the first moneth began hee to goe vp from Babel, and on the first day of the fift moneth came hee to Jerusalem, according to the good hand of his God that was vpon him.

10 For Ezra had prepared his heart to seeke the Lawe of the Lorde, and to doe it, and to teach the precepts, and iudgements in Israel.

11 ¶ And this is the copie of the letter that king Artahshashte gaue vnto Ezra the Priest and scribe, euen a writer of the wordes of the commandements of the Lord, and of his statutes ouer Israel.

12 ARTAHSHASHTE king of kings to Ezra the Priest and perfite Scribe of the Lawe of the God of heauen, and to [f] Cheeneth.

13 I haue giuen commandement, that euery one, that is willing in my kingdome of the people of Israel, and of the Priests, and Leuites sto go to Jerusalem with thee, shall goe.

14 Therefore art thou sent of the King and his seuen counsellers, to [h] enquire in Judah & Jerusalem, according to the Law of thy God, which is in [i] thine hand,

15 And to carie the siluer and the golde, which the King and his counsellers willingly offer vnto the God of Israel (whose habitation is in Jerusalem)

16 And all the siluer and golde that thou canst finde in all the Prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Jerusalem,

17 That thou mayest bye speedily with this siluer, bullockes, rammes, lambes, with their meate offerings, & their drinke offerings: and thou shalt offer them vpon the altar of the house of your God, which is in Jerusalem.

18 And whatsoeuer it pleaseth thee and thy brethren to doe with the rest of the siluer, and golde, do ye it according to the will of your [k] God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Jerusalem.

20 And the residue that shall be needefull for the house of thy God, which thou mayest haue occasion to bestow, thou shalt bestow it out of the Kings treasure house,

21 And I king Artahshashte haue giuen com-

a The Ebrewes write, that diuers of the Kings of Persia were called by this name, as Pharaoh was a commō name to the Kings of Egypt, and Cæsar to the Emperours of Rome.

b Ezra deduceth his kinred, till he commeth to Aaron, to proue that he came of him.

c Hee sheweth here what a scribe is, who had charge to write the Lawe, and to expoūd it, whom Marke calleth a scribe, Marke 12. 28. Matthew and Luke call him a Lawyer, or doctor of the Law, Matth. 22. 35. Luke 10 25.

d That conteined part of Iuly and part of August.

e Of King Darius.

f Some take this for the name of a people, some for time or continuance, meaning that the King wished him long life.

g Which remained as yet in Babylon, and had not returned with Zerubbabel.

h To examine who liued according to the Law.

i Whereof thou art expert.

k As ye knowe best may serue to Gods glory.

commandement to al the treasurers which are beyonde the ‖ Riuer, that whatsoeuer Ezra the Priest and Scribe of the Lawe of the God of heauen shal require of you, that it be done incontinently,

1 Which was the riuer Euphrates, and they were beyond it in respect of Babylon.

22 Vnto an hundreth talents of siluer, vnto an hundreth measures of wheate, and vnto an hundreth baths of wine, and vnto an hundreth [m] bath of oyle, and salt without writing.

‡ *Ebr. Corim.*

23 Whatsoeuer is by the commaundement of the God of heauen, let it bee done speedily for the house of the God of heauen: for why shoulde bee be wroth [n] against the Realme of the King, and his children?

m Reade 1. Kin. 7.26. & 2. chron. 2.10.

24 And we certifie you, that vpon any of the Priests, Leuites, singers, porters, Nethinims, or ministers in this house of God, there shall no gouernour laye vpon them tolle, tribute nor custome.

n This declareth that the feare of Gods iudgements caused him to vse this liberalitie, and not the loue that he bare to Gods glorie, or affection to his people.

25 And thou Ezra (after the wisdome of thy God, that is in thine hand) [o] set iudges and arbiters, which may iudge all the people that is beyond the Riuer, euen all that knowe the Lawe of thy God, and teach yee them that know it not.

o He gaue Ezra full authoritie to restore all things according to the worde of God, and to punish them that resisted and would not obey.

26 And whosoeuer will not do the Law of thy God, and the kings law, let him haue iudgement without delay, whether it bee vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 [p] Blessed be the Lorde God of our fathers, which so hath put in [p] Kings heart, to beautifie the house of the Lord that is in Ierusalem,

p Thus Ezra gaue God thanks for that he gaue him so good successe in his affaires by reason of the King.

28 And hath enclined mercie towarde mee, before the King and his counsellours, and before all the Kings mighty Princes: and I was comforted by the hande of the Lord my God, which was vpon mee, and I gathered the chiefe of Israel to go vp with mee.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 He causeth them to fast. 24 Hee admonisheth the Priests of their duetie. 31 What they did when they came to Ierusalem.

THese * are nowe the chiefe fathers of them, and the genealogie of them that came vp with me from Babel, in the reigne of king [a] Artahshalhte.

*1.Esd.8.29.

a Reade Chap. 7.1.

2 Of the sonnes of Phinehas, Gerthom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the sonnes of Pharosh, Zechariah, and with him the count of the males, an hundreth and fiftie.

4 Of the sonnes of ‖ Pahath Moab, Eliehoenai, the sonne of Zerahiah, and with him two hundreth males.

‖ *Or, captaine of Moab.*

5 Of the sonnes of Shechaniah, [p] sonne of Iahaziel, and with him three hundreth males.

6 And of the sonnes of Adin, Ebed the sonne of Ionathan, and with him fifte males.

7 And of the sonnes of Elam, Iesaiah the sonne of Athaliah, and with him seuentie males,

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him foure score males.

9 Of the sonnes of Ioab, Obadiah the sonne of Iehiel, and with him two hundreth and eighteene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundreth and threescore males.

11 And of the sonnes of Bebai, Zechariah, the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakkatan, and with him an hundreth and ten males.

13 And of the sonnes of Adonikam, that were the [b] last, whose names are these: Eliphelet, Iehiel and Shemaiah, and with them threescore males.

b That came to goe with Ezra.

14 And of the sonnes of Biguai, Vthai, and Zabbud, ‡ with them seuentie males.

15 And I gathered them to the [c] Riuer that goeth toward Ahaua, and there abode we three dayes: then I viewed the people, and the Priestes, and found there none of the sonnes of Leui.

c To that place of Euphrates, where Ahaua the Riuer entreth into it, looke 1.Esd.8.41.

16 Therefore sent I to Eliezer, to Ariel, to Shemaiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Ioiarib, and to Elnathan, men of vnderstanding,

17 And I gaue them commandement, to Iddo the [d] chiefest at the place of Casiphia, and I ‡ tolde them the wordes that they should speake to Iddo, and to his brethren the Nethinims at the place of Casiphia, that they should cause the ministers of the house of our God to come vnto vs.

d He was the chiefest that taught there the Lawe of God vnto the Leuites.

‡ *Ebr. Put wordes in their mouth.*

18 So by the good hande of our God, which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui the sonne of Israel, and Sherebiah with his sonnes and his brethren, euen eighteene.

19 Also Hashabiah, and with him Iesaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the [e] Nethinims, whom Dauid had set, and the Princes for the seruice of the Leuites, two hundreth and twentie of the Nethinims, which all were named by name.

e Reade Chap. 2.43.

21 And there at the Riuer, by Ahaua, I proclaimed a fast, that wee might humble [f] our selues before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

f He sheweth that the ende of fasting is to humble the bodie to the spirit, which must proceede of the heart liuely touched, or els it is but hypocrisie.

22 For I was [g] ashamed to require of the king an army and horsemen, to helpe vs against the enemie in the way, because wee had spoken to the king, saying, The hande of our God is vpon all them that seeke him in goodnesse, but his power and his wrath is against all them that forsake him.

g He thought it better to commit himselfe to the protection of God, then by seeking these ordinarie meanes to giue an occasion to others to thinke that he did doubt of Gods power.

23 So we fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of [p] chiefe of the Priests, Sherebiah, and Hashabiah, and ten of their brethren with them,

25 And weighed them the siluer and the golde, and the vessels, euen the offering of

the house of our God, which the King and his counsellers, and his princes, and all Israel that were present had offered.

26 And I weighed vnto their hand fiue hundreth and fiftie h talents of siluer, and in siluer vessell, an hundreth talents, and in gold, an hundreth talents:

27 And twentie basins of golde, of a thousand drammes, and two vessels of shining brasse very good, & precious as gold.

28 ¶ And I said vnto them, Ye are consecrate vnto the Lorde, and the vessels are consecrate; and the golde and the siluer are freely offered vnto the Lorde God of your fathers.

29 Watch ye, and keepe them vntill yee weigh them before the chiefe Priestes and the Leuites, and the chiefe fathers of Israel in Jerusalem in the chambers of the house of the Lord.

30 So the Priests & the Leuites receiued the weight of the siluer, and of the gold, and of the vessels to bring them to Jerusalem, vnto the house of our God.

31 ¶ Then we departed from the riuer of Ahava on the twelfth day of the first moneth, to goe vnto Jerusalem, and the hand of our God was vpon vs, and deliuered vs from the hande of the enemie, and of such as layde k waite by the way.

32 And wee came to Jerusalem, and abode there three dayes.

33 And on the fourth day was the siluer weighed, and the gold and the vessell in the house of our God vp the hande of Meremoth the sonne of Vriah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Jozabad the sonne of Jeshua, and Noadiah the sonne of Binnui the l Leuites,

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullockes for all Israel, nintie and sixe rammes, seuentie and seuen lambes, & twelue hee goates for sinne: all was a burnt offering of the Lord.

36 And they deliuered the Kings commission vnto the Kings officers and to the captaines beyond the Riuer: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themselues from God, & married with the Gentiles. 5 He prayeth vnto God.

WHen * as these thinges were done, the rulers came to me, saying, The people of Israel, and the Priestes and the Leuites are not a separated from the people of the lands (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, & Iebusites, the Ammonites, the Moabites, the Egyptians, and the Ammonites.

2 For they haue taken their daughters to themselues, and to their sonnes, and they haue mixed the holie seede with the people of the landes, and the hande of the b princes and rulers hath bene chiefe in this trespasse.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt off the haire of mine head, and of my beard, and sate downe c astonied.

4 And there assembled vnto me all that feared the wordes of the God of Israel, because of the transgression of them of ỹ captiuitie. And I sate downe astonied vntil the * euening sacrifice.

5 And at the euening sacrifice I arose vp from mine heauinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spred out mine hands vnto the Lord my God,

6 And said, O my God, I am confounded and ashamed to lift vp mine eyes vnto thee, my God: for our iniquities are increased ouer d our head, and our trespasse is growen vp vnto e the heauen.

7 From the dayes of our fathers haue we bene in a great trespasse vnto this day, and for our iniquities haue wee, our kings, and our Priests bene deliuered into ỹ hand of the kings of the landes, vnto the sword, into captiuitie, into a spoyle, and into confusion of face, as appeareth this day.

8 And nowe for a little space grace hath bene shewed from the Lorde our God, in causing a remnant to escape, and in giuing vs a f naile in his holy place, that our God may light our eyes, and giue vs a little reuiuing in our seruitude.

9 For though we were bondmen, yet our God hath not forsaken vs in our bondage, but hath inclined mercie vnto vs in the sight of the kings of Persia, to giue vs life, and to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Judah and in Jerusalem.

10 And nowe, our God, what shall we say after this? for wee haue forsaken thy commandements,

11 Which thou hast commanded by thy seruants the Prophets, saying, * The lande whereunto yee goe to possesse it, is an vncleane lande, because of the filthinesse of the people of the landes, which by their abominations, and by their vncleannesse haue filled it from corner to corner.

12 Now therefore giue not ye your daughters vnto their sonnes, neither shall ye take their daughters vnto your sonnes, nor seeke their * peace nor wealth for euer, that ye may be strong and eate the goodnes of the land, and leaue it for an inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our euill deedes, & for our great trespasses, (seeing that thou our God hast staied vs from being beneath g for our iniquities, and hast giuen vs such deliuerance)

14 Shoulde wee returne to breake thy commaundements, and ioyne in affinitie with the people of such abominations? wouldest not thou bee angry toward vs til thou haddest consumed vs, so that there should be no remnant nor any escaping?

15 O Lord God of Israel, ỹ art iust, for we

h Reade 1. king. 9.14.

i Reade Chap. 2.69.

k This declared that their iourney was ful of dāger, & yet God deliuered thē according to their prayer.

l This was a token of a good conscience and of his integritie, that he would haue witnesses of his fidelitie.

1. Esd. 8.67.

a From the time they came home vnder Zerubbabel vntill the cōming of Ezra, they had degenerate cōtrary to ỹ Law of God, and maried where it was not lawfull, Deut. 7.3.

b That is, the gouernours are the chiefe beginners hereof.

c As one doubting whether God would continue his benefites towards vs, or els destroy this which he had begun. *Exod. 29.39. num. 28.3.4.*

d That is, wee are drowned in sinne.

e They so exceed, that they cannot grow greater.

f In giuing vs a resting place It is a similitude taken of them that remaine still in a place, which smite nailes to hang things vpō, Isa. 22.23.

Exod. 23.32. and 34.12.15.16. deut. 7.23.

Deut. 23.6.

g Hast not vtterly cast vs downe and destroyed vs for our sinnes, Deut. 28.13.

we haue bene h reserued to escape, as appeareth this day: beholde, wee are before thee in our trespasse: therefore we can not stand before thee because of it.

h He sheweth ỹ God is iust in punishing his people, & yet mercifull in reseruing a residue to whō he sheweth fauour.

CHAP. X.

1 The people repent and turne, and put away their strange wiues.

1.Esdr.8.90. WHiles * Ezra prayed thus, and a confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great cōgregation of men, and women and children: for the people wept with a great lamentation.

a He confessed his sinnes, and the sinnes of the people.

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam, answered, and saide to Ezra, Wee haue trespassed against our God, and haue taken strange wiues of the people of the lande, yet nowe there is b hope in Israel concerning this.

b Meaning, that God would receiue them to mercie.

3 Nowe therefore let vs make a couenant with our God, to put away c all the wiues, (and such as are borne of them) according to the counsell of the Lorde, and of those that feare the cōmandements of our God, & let it be done according to the Law.

c Which are strangers and maried contrary to the law of God.

4 Arise: for the matter d belongeth vnto thee: we also will be with thee: be of comfort and doe it.

d Because God hath giuen thee authoritie, and learning to perswade the people herein, and to commend them.

1.Esd.9.1. 5 ¶ Then arose Ezra, & caused the chiefe Priestes, the Leuits, & all Israel to sweare, that they would do according to this word. So they sware.

6 *And Ezra rose vp frō before the house of God, and went into the chamber of Iohanan the sonne of Eliashib: he went euen thither, but hee did eate neither bread, nor drinke water: for hee mourned, because of the transgression of them of the captiuitie.

7 And they caused a Proclamatiō to go throughout Iudah and Ierusalem, vnto ‡ all them of the captiuitie, that they should assemble themselues vnto Ierusalem.

‡ *Ebr. sonnes of the captiuitie.*

8 And whosoeuer would not come within three dayes according to the counsell of the Princes and Elders, all his substance should be ‖ forfeite, and he should be separate from the Congregation of them of the captiuitie.

‖ *Or, condemned.*

9 ¶ Then all the men of Iudah & Beniamin assembled themselues vnto Ierusalem within three dayes, which was the twentieth day of the e ninth moneth: and al the people sate in the streete of the house of God, trembling for this matter, and for the f raine.

e Which conteined part of Nouember and part of December.

f For the season was giuen to raine, and so the weather was more sharpe and colde, and also their conscience touched them.

10 And Ezra the Priest stood vp, & said vnto them, Ye haue transgressed, and haue taken strange wiues, to g increase the trespasse of Israel.

g Ye haue layed one sinne vpon another.

11 Now therefore h giue praise vnto the Lord God of your father, and do his will, and separate your selues from the people of the land, and from the strange wiues.

h Reade Iosh. 7.19.

12 And all the Congregation answered, and said with a loude voyce, So will we do according to thy wordes vnto vs.

12 But the people are many, and it is a rainie weather, & we are not able to stande without, neither is it the worke of one day or two: for wee are many that haue offended in this thing.

14 Let our rulers stand therefore before all the Congregation, & let all them which haue taken straunge wiues in our cities, come at the time appointed, & with them the Elders of euery citie and the Iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

i Let them be appointed to examine this matter.

15 Then were appointed Ionathan the sonne of Asah-el, and Iahaziah the sonne of Tikuah ouer this matter, and Meshullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did so and k departed, euen Ezra the Priest and the men that were chiefe fathers to the familie of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

k They went to the chiefe cities to sit on this matter, which was three moneths in finishing.

17 And vntil the first day of the first moneth they were finishing the businesse with all the men that had taken strange wiues.

18 And of the sonnes of the priests there were men founde, that had taken strange wiues, to wit, of the sonnes of Ieshua, the sonne of Iozadak, and of his brethren, Maaseiah, Eliezer, and Iarib, and Gedaliah.

19 And they gaue l their handes, that they would put away their wiues, & they that had trespassed, gaue a ramme for their trespasse.

l Asa token that they would keepe promes and doe it.

20 And of the sonnes of Immer, Hanani and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Eliah, and Shemaiah, and Iehiel and Vzziah.

22 And of the sonnes of Pashur, Elioenai, Maaseiah, Ishmael, Nethaneel, Iozabad, and Elasah.

23 And of the Leuites, Iozabad, & Shimei and Kelaiah, (which is Kelitah) Pethahiah, Iudah, and Eliezer.

24 And of the singers, Eliashib. And of the Porters, Shallum, and Telem, and Vri.

25 And of m Israel: of the sonnes of Parosh, Ramiah, and Iesiah, and Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

m Meaning, of the common people: for before he spake of the Priestes and Leuites.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliashib, Mattaniah, and Ieremoth and Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, and Adaiah, Iashub, and Sheal, Ieramoth.

30 And of the sonnes of ‖ Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

‖ *Or, the captaine of Moab.*

31 And of the sonnes of Harim, Eliezer, Ishiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the sonnes of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Menasseh, Shimei.

34 Of the sonnes of Bani, Madai, Amram, and Vel,
35 Banaiah, Bediah, Chelluh,
36 Vaniah, Meremoth, Eliashib,
37 Mattaniah, Mattenai, and Jaasau,
38 And Banni and Bennui, Shimei,
39 And Shelemiah, and Nathan, and Adaiah,
40 Machnadebai, Shashai, Sharai,
41 Azareel, and Shelemiah, Shemariah,
42 Shallum, Amariah, Joseph.
43 Of the sonnes of Nebo, Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.
44 All these had taken strange wiues: and among them were women that had [n] children.

n Which also were made illegitimate, because the mariage was vnlawfull.

Nehemiah.

THE ARGVMENT.

GOD doth in all ages and at all times set vp worthy persons for the commoditie and profite of his Church, as now within the compasse of seuentie yeres he raised vp diuers excellent men for the preseruation of his people, after their returne frō Babylon, as Zerubbabel, Ezra, & Nehemiah. Whereof the first was their captaine to bring them home, and prouided that the Temple was builded: the second reformed their maners, and planted religion: and the third builded vp the walles, deliuered the people from oppression, and prouided that the Lawe of God was put in execution among them. He was a godly man and in great authoritie with the King, so that the King fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

4 Nehemiah bewaileth the calamitie of Ierusalem. 5 He confesseth the sinnes of the people, & prayeth God for them.

THe wordes of Nehemiah the sonne of Hachaliah. In the moneth [a] Chisleu, in ẏ twentieth yeere, as I was in the palace of Shushan,
2 Came Hanani one of my [b] brethren, he and the men of Judah, and I asked them concerning ẏ Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.
3 And they sayde vnto me, The residue that are left of the captiuitie there in the [c] prouince, are in great affliction and in reproche, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.
4 And when I heard these wordes, I sate downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heauen,
5 And saide, * O Lord God of heauen, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obserue his commandements,
6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee dayly, day and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which wee haue sinned against thee, both I and my fathers house haue sinned:
7 Wee haue ‡ grieuously sinned against thee, & haue not kept the cōmaundements, nor the statutes, nor the iudgements which thou commandedst thy seruant Moses.
8 I beseech thee, remember the worde that thou cōmandedst thy seruant Moses, saying, Ye wil transgresse, and I * wil scatter you abroad among the people.
9 But if yee turne vnto me, and keepe my commandements, & do them, * though your scattering were to the vttermost part of the heauen, yet will I gather you from thence, & will bring you vnto the place that I haue chosen, to place my Name there.
10 Now these are thy seruants and thy people, whome thou hast redeemed by thy great power, and by thy mightie hand.
11 O Lorde, I beseech thee, let thine eare nowe hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to [d] feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of [e] this man: for I was the kings butler.

a Which conteineth part of Nouember and part of December, and was their ninth moneth.
b A Iewe as I was.
c Meaning, in Iudea.
Dan. 9. 4.
‡ Ebr. corrupted.
Deut. 19. 21, 28.
Deut. 30. 4.
d That is, to worship thee.
e To wit, the King Artahshashte.

CHAP. II.

1 After Nehemiah had obteined letters of Artaxerxes, 11 He came to Ierusalem, 17 And builded the walles.

NOw in the moneth [a] Nisan in the twentieth yeere of King [b] Artashashte, the wine stoode before him, and I tooke vp the wine, and gaue it vnto the King. Now I was not before time sad in his presence.
2 And the King sayde vnto me, Why is thy countenance sadde, seeing thou art not sicke? this is nothing, but sorrowe of heart. Then was I sore afraide,
3 And I said to the King, God saue the King for euer: why should not my countenance be sad, when the citie & house of the sepulchres of my fathers lyeth waste, and the gates thereof are deuoured with fire?
4 And the King said vnto me, For what thing doest thou require? Then I prayed [c] to the God of heauen,
5 And sayde vnto the King, If it please the King, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Judah vnto the citie of ẏ sepulchres of my fathers, that I may build it.
6 And ẏ King said vnto me, (the Queene also sitting by him) Howe long shall thy iourney be? and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a time.
7 After I said vnto the King, If it please the King, let them giue me letters to ẏ captaines beyonde the ‖ Riuer, that they may conuey me ouer, till I come into Judah,

a Which was the first moneth of the yeere, and conteineth part of March and part of April.
b Who is also called Darius: reade Ezra 7. 1. and was the sonne of Hystaspis.
c I desired God in mine heart to prosper mine enterprise.
‖ Or, Euphrates.

8 And

8 And letters vnto Asaph the keeper of the Kings parke, that he may giue me timber to build the gates of the palace (which appertained to the house) & for the walles of the citie, and for the house that I shal enter into. And the King gaue mee according to d the good hand of my God vpon me.

9 I Then came I to the captaines beyonde the ryuer, and gaue them the kings letters. And the King had sent captaines of the armie and horsemen with me.

10 But e Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieued them sore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a few men with mee: for I told no man what God hath put in mine heart to do at Ierusalem, and there was not a beast with me, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the Dragon well, and to the dung port, and viewed the walles of Ierusalem, howe they were broken downe, and the portes thereof deuoured with the fire.

14 Then I went forth vnto the gate of the ‖ fountaine, and to the Kings fishpoole, and there was no roome for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to ᵖ Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Ye see the miserie that we are in, howe Ierusalem lieth waste, and the gates thereof are burnt with fire: come and let vs build the wal of Ierusalem, that we be no more f a reproch.

18 Then I told them of the hand of my God (which was good ouer mee) and also of the Kings wordes, that hee had spoken vnto mee. And they sayde, Let vs rise, and builde. So they g strengthened their hande to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and h Geshem the Arabian heard it, they mocked vs, and despised vs, and sayde, What a thing is that ye doe? Will ye i rebel against the King?

20 Then answered I them, and said to them, The God of heauen, hee will prosper vs, and wee his seruants will rise vp and builde: but as for you, yee haue no portion nor right, nor k memoriall in Ierusalem.

[Or, paradise.

d As God moued me to aske, & as he gaue me good successe therein.

e These were great enemies to the Iewes, and laboured alwayes both by force and subtiltie to ouercome them, and Tobiah, because his wife was a Iewesse, had aduertisement euer of their affaires, and so wrought them great trouble.

[Or, conduite.

f That is, contemned of other nations, as though God hath forsaken vs.

g They were incouraged and gaue themselues to doe well, and to trauell in this worthie enterprise.

h These were three chiefe gouernours vnder the King of Persia beyond Euphrates.

i Thus the wicked when they will burden the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of Princes most against them.

k Neither ye are of the nomber of the children of God (to whome he hath appoynted this citie onely) neither did any of your predecessors euer feare God.

CHAP. III.

The number of them that builded the wall.

THen arose Eliashib the hie Priest with his brethren the Priests, and they built the sheepegate: they ª repaired it, and set vp the doores thereof: euen vnto the towre of Meah repaired they it, and vnto the towre of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fish port did the sonnes of Senaah builde, which also layde the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Meremoth, the sonne of Vrijah, the sonne of Hakoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them ᵇ put not their neckes to the worke of their lords.

6 And the gate of the * olde fishpoole fortified Ioiada the sonne of Paseah, and Meshullam the sonne of Besodeiah: they layde the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Jadon the Meronothite, men of Gibeon, and of Mizpah, vnto the c throne of the Duke, which was beyond the Riuer.

8 Next vnto him fortified Vzziel the sonne of Harhoiah ‖ of the goldesmithes: next vnto him also fortified Hananiah, the sonne ‖ of Harakkahim, and they repaired Ierusalem vnto the broad wall.

9 And next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchiah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second ‖ portion, and the towre of the fornaces.

12 Next vnto him also fortified Shallum, the sonne of Hallohesh, the ruler of the halfe part of Ierusalem, he, and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanoah: they built it, and set on ᵖ doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14 But the dung port fortified Malchiah, the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: he built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallun, the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: he builded it, and couered it, and set on the doores thereof, the locks thereof, and the barres thereof, and the wall vnto the fishpoole of ‖ Shelah by the Kings garden, and vnto the steppes that goe downe from the citie of Dauid.

16 After him fortified Nehemiah, ᵖ sonne of Azbuk, the ruler of the halfe part of Beth-zur, vntill the other side ouer against the

a In Ebrew, it y sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

b The rich and mightie would not obey them, which were appointed officers in this worke, neither woulde they helpe thereunto. *Isa. 22. 11.*

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.

[Or, of Zorephim.

[Or, of the Apothecaries.

[Or, measure.

[Or, Silee.

the sepulchres of Dauid, & to the fishpoole that was repaired, and vnto the house of the mightie.

17 After him repaired the Leuites, Rehum the sonne of Bani, and next vnto him repaired Hashabiah the ruler of the halfe part of Keilah in his quarter.

18 After him repaired their brethren: Bauai, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him repaired Ezer, the sonne of Ieshua the ruler of Mizpah, the other portion ouer against the going vpto the [d] corner of the armour.

d Where the weapons and armour of the citie lay.

20 After him was earnest Baruch the sonne of Zacchai, and repaired another portion from the corner vnto the doore of the house of Eliashib the hie Priest.

21 After him repaired Meremoth, the sonne of Vrijah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also repaired the Priestes, the men of [e] the plaine.

e Which dwelt in the plaine countrey by Iordan and Iericho.

23 After them repaired Beniamin, and Hashhub ouer against their house: after him repaired Azariah the sonne of Maaseiah, the sonne of Ananiah by his house.

24 After him repaired Binnui, the sonne of Henadad another portion, frō the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Vzai, from ouer against the corner, and the high towre that lyeth out from the kings house, which is beside the court of the prison. After him, Pedaiah the sonne of Parosh.

26 And the [f] Nethinims they dwelt in the fortresse vnto the place ouer against the water gate, Eastwarde, & to the towre that lyeth out.

f Vnderstande Ezra Chap. 2. 43.

27 After him repaired the Tekoites another portion ouer against the great towre, that lyeth out, euen vnto the wall of the fortresse.

28 From aboue the horse gate repaired the Priestes, euery one ouer against his house.

29 After them repaired Zadok the sonne of Immer ouer against his house: and after him repaired Shemaiah, the sonne of Shechaniah the keeper of the Eastgate.

30 After him repaired Hananiah, the sonne of Shelemiah, and Hanun, the sonne of Zalaph, the [g] sixt, another portion: after him repaired Meshullam, the sonne of Berechiah, ouer against his chamber.

g Meaning, the sixt of his sonnes.

31 After him repaired Malchiah the goldesmithes sonne, vntill the house of the Nethinims, and of the marchants ouer against the gate [h] Miphkad, & to the chamber in the corner.

h Which was the place of iudgement, or execution.

32 And betweene the chamber of the corner vnto the sherpegate, repaired the goldesmiths and the marchants.

CHAP. IIII.

7 The building of Ierusalem is hindred. 15 But God breaketh their enterprise. 17 The Iewes build with one hand, & holde their weapons in the other.

BVt whē Sanballat heard that we builded the wal, then was he wroth and sore grieued, and mocked the Iewes,

2 And said before his brethren and the armie of Samaria, thus he said, What doe these [a] weake Iewes? will they fortifie themselues? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

a Of his companions, that dwelt in Samaria.

3 And Tobiah the Ammonite was beside him, and said, Although they builde, yet if a fore goe vp, he shal euen breake down their stoute wall.

b Thus the wicked, that consider not that Gods power is euer in a readinesse for the defence of his, mocke them as though they were weake and feeble.

4 Heare, O our God (for we are despised) and turne their shame vpon their own head, and giue them vnto a pray [i] in the land of their captiuitie,

c This is the remedie that the children of God haue against the derision and threatnings of their enemies, to flee to God by prayer.

5 And couer not their iniquitie, neither let their sinne be put out in thy presence: for they haue prouoked vs before the builders.

d Let them be spoyled and led away captiue.

6 So we built the wall, and all the wall was ioyned vnto the [j] halfe thereof, and the heart of the people was to worke.

e Let thy plagues declare to the world that they see themselues against thee, and against thy Church: thus he prayeth, only hauing respect to Gods glory, and not for any priuate affection or grudge.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches began to be stopped) then they were very wroth,

8 And conspired al together to come and to fight against Ierusalem, and to [k] hinder them.

9 Then we prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Iudah said, The strength of the bearers is weakened, and there is much earth, so that we are not able to builde the wall.

11 Also our aduersaries had saide, They shall not know, neither see, till we come into the middes of them and slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they told vs [l] ten times, [g] From all places whence ye shal returne, they will be vpon vs.

13 Therefore set I in the lower places behinde the wall vpon the toppes of the stones, & placed the people by their families with their swordes, their speares and their bowes.

14 Then I beheld, and rose vp, and said vnto the Princes, and to the rulers, and to the rest of the people, Bee not afraide of them: remember the great Lord, and feareful, & fight for your brethren, your sonnes, and your daughters, your wiues, & your houses.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counsel to nought, and wee turned all againe to the wall, euery one vnto his worke.

16 And from that day, halfe of the young men did the labour, & the other halfe part of them held the speares, and shieldes, and bowes, and habergions: and the rulers stood [i] behinde all the house of Iudah.

17 They that builded on the wal, & they that

i Or, *halfe height.*

j Ebr. *make to stay. Meaning, the people.*

f That is, often times.

g They, which brought the tydings, said thus, When you leaue your worke, and go either to eate or to rest, your enemies will assaile you.

h Who is euer at hand to deliuer his out of danger, and therefore seeing they should fight for y maintenance of Gods glory and for the preseruation of their owne liues and of theirs, he encourageth them to play the valiant men.

i To ouersee them and to encourage them to their worke.

that bare burdens, and they that loded, did the worke with one hande, and with the other held the sword.

18 For euery one of the builders had his sword girded on his loynes, and so builded: & he that blewe the trumpet, was beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

20 In what place therefore ye heare the sound of the trumpet, [k] resort yee thither vnto vs: our God shall fight for vs.

21 So wee laboured in the worke, and halfe of them helde the speares from the appearing of the morning, till the starres came forth.

22 And at the same time said I vnto the people, Let euery one with his seruāt lodge within Jerusalem, ẏ they may bee a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruaunts, nor the men of the warde, (which followed me) none of vs did put off our clothes, saue euery one put them off [l] for washing.

k Meaning, to resist their enemies, if neede required.

l That is, when they purified themselues, or els when they washed their clothes.

CHAP. V.

1 The people are oppressed and in necessitie. 6 Nehemiah remedieth it. 14 He tooke not the portion of others that had ruled before, least hee shoulde grieue the people.

NOwe there was a great crie of the people, and of their wines [a] against their brethren the Jewes.

2 For there were that sayde, Wee, our sonnes and our daughters are many, therfore we take vp [b] corne, that wee may eate and liue.

3 And there were that sayde, We must gage our landes, and our vineyardes, and our houses, & take vp corne for the famine.

4 There were also that saide, Wee haue borowed money for the kings [c] tribute vpon our lands and our vineyards.

5 And nowe our flesh is as [d] the flesh of our brethren, & our sonnes as their sonnes: and lo, we bring into subiection our sonnes, and our daughters, as seruants, and there be of our daughters now in subiection, and there is no power [e] in our handes: for other men haue our lands and our vineyards.

6 Then was I verie angrie when I heard their crie and these wordes.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and saide vnto them, You lay [f] burdens euery one vpon his brethren: and I set a great [g] assembly against them,

8 And I said vnto them, We (according to our abilitie) haue redeemed our brethren the Jewes, which were solde vnto the heathen: & wil you sel your brethren againe, or shall they bee [h] solde vnto vs? Then helde they their peace, and could not answere.

a Against the rich, which oppressed them.

b This is the complaint of the people, shewing to what extremitie they were brought vnto.

c To pay our tribute to the King of the Persians, which was exacted yeerely of vs.

d By nature the rich is no better, then the poore.

e We are not able to redeeme them, but for pouertie are constrained to hire them to others.

f You presse them with vsurie, and seeke howe to bring all things into your handes.

g Both because they should be moued with pitie, seeing howe many were by them opprest, and also heare the iudgement of others, which shoulde be as it were witnesses of their dealing toward their brethren.

h Seeing God hath once deliuered them from the bondage of the Heathen, shall wee make them our slaues?

9 [i] I saide also, That which yee doe, is not good. Ought ye not to walke in ẏ feare of our God, for the [k] reproch of the heathen our enemies?

10 For euen I, my brethren, & my seruants doe lend them money and corne: I pray you, let vs leaue off this ‖ burden.

11 Restore, I pray you, vnto them this day their landes, their vineyards, their olives, and their houses, and remit the hundreth part of the siluer and of the corne, of the wine and of the oyle [l] that yee exact of them.

12 Then said they, We wil restore it, and wil not require it of them: we will doe as thou hast said. Then I called the Priestes, and caused them to sweare, ẏ they should doe according to this promise.

13 So I shooke my lap, and saide, So let God shake out euery man that will not perfourme this promise, from his house, and from his labour: euen thus let him bee shaken out, and emptied. And all the congregation saide, Amen, and praysed the Lord: and the people did according to this promise.

14 And from the time that the King gaue me charge to be gouernour in the lande of Judah from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahshashte, that is, twelue yeere, I, and my brethren haue not eaten the [m] bread of the gouernour.

15 For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, besides fourtie shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified a portion in the worke of this wall, & we bought no land, and all my seruants came thither together vnto the worke.

17 Moreouer there were at my table an hundreth and fiftie of the Jewes, and Rulers which came vnto vs from among the heathen that are about vs.

18 And there was prepared daily an ore, and sire chosen sheepe, and birdes were prepared for me, and ‖ within ten dayes wine for all [n] in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember me, O my God, in goodnesse, according to all that I haue done for this people.

i Meaning, Nehemiah.

k Who by this occasion will blaspheme the name of God, seeing that our actes are no better then theirs.

‖ *Or, Vsurie.*

l Which ye take of them for the lone.

m I receiued not that portion and dyet, which the gouernours, that were before me, exacted: wherein he declareth that he rather sought the wealth of the people, then his owne commoditie.

‖ *Or, once in ten dayes.*

d Whereas at other times they had by measure, at this time they had most liberally.

CHAP. VI.

8 Nehemiah answereth with great wisedome, and zeale to his aduersarie. 11 Hee is not discouraged by the false prophets.

NAd when Sanballat, and Tobiah, and Geshem the Arabian, & the rest of our enemies heard that I had built the wall, and that there were no more [a] breaches therein (though at that time I had not set vp the doores vpon the gates)

2 Then sent Sanballat & Geshem vnto me, saying, Come thou that wee may meete together in the villages in the plaine of

a That is, that they were ioyned together, as Chap. 4. 6.

of Ono: and they thought to doe me ruth.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I cannot come downe: b why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto me foure times after this sort. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sort vnto me the fifth time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ‖ Gashmu hath saide it, that thou and the Iewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt be their king according to these c words.

7 Thou hast also ordeined d the Prophets to preache of thee at Ierusalem, saying, There is a king in Iudah: and now according to these words it shall come to the kings eares: come nowe therefore, and let vs take counsell to gether.

8 Then I sent vnto him, saying, It is not done according to these words that thou sayest: for thou fainest them of thine owne heart.

9 For all they afrayed vs, saying, Their handes shall be weakened from the worke, and it shall not be done: nowe therefore incourage thou mee.

10 ¶ And I came to the house of Shemaiah the sonne of Delaiah the sonne of Mehetabeel, and he was e shut vp, and he said, Let vs come together into the House of God in the middes of the Temple, and shut the doores of the Temple: for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I said, f Should such a man as I, flee? Who is he, being as I am, that would goe into the Temple to liue? I will not goe in.

12 And loe, I perceiued, that God had not sent him, but that hee pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraide, and doe thus, and sinne, & that they might haue an euill report that they might reproch me.

14 My God, remember thou Tobiah and Sanballat according vnto these their workes, and Noadiah the g Prophetesse also, & the rest of the Prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fiue and twentieth day of h Elul, in two and fiftie dayes.

16 And when all our enemies hearde thereof, euen all the heathen that were about vs, they were afraide, and their courage failed them: for they knewe that this worke was wrought by our God.

17 And in these dayes were there many of the princes of Iudah, whose i letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Iudah, that were sworne vnto him: for hee was the sonne in lawe of Shechaniah, the sonne of Arah: and his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before me, and tolde him my wordes, and Tobiah sent letters to put me in feare.

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captiuitie are numbred.

NOw * when the wall was builded, and I had set vp the doores, and the porters, and the singers and the Leuites were appointed,

2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Ierusalem (for he was doubtlesse a faithfull man, and feared God aboue many)

3 And I said vnto the, Let not the gates of Ierusalem be opened, vntill the heate of the sunne: and while a they stande by, let them shut the doores, and ‡ make the fast: and I appointed warders of the inhabitants of Ierusalem, euery one in his warde, and euery one ouer against his house.

4 Now the citie was large and great, but the people were few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people to count their genealogies: and I found a booke of the genealogie of them, * which came vp at the first, and founde written therein,

6 These are the b sonnes of the prouince that came vp from the captiuitie that was caried away (whō Nebuchadnezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah, euery one vnto his citie.

7 They which came with Zerubbabel, Iehua, Nehemiah, c Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. This is the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand, an hundreth seuentie and two.

9 The sonnes of Shephatiah, three hundreth seuentie and two.

10 The sonnes of Arah, fiue hundreth fiftie and two.

11 The sonnes of ‖ Pahath Moab of the sonnes of Iehua, & Ioab, two thousand, eight hundreth and eightene.

12 The sonnes of Elam, a thousand, two hundreth fiftie and foure.

13 The sonnes of Zattu, eight hundreth and fiue and fourtie.

14 The sonnes of Zaccai, seuen hundreth and threescore.

15 The sonnes of Binnui, fiue hundreth and eight and fourtie.

16 The sonnes of Bebai, fiue hundreth & eight

b Meaning that if he should obey their request, the worke, which God had appointed, should cease: shewing hereby that we should not commit our selues to the handes of the wicked.

‖ *Or, Geshem,*

c As the same goeth.

d Thou hast bribed, and set vp false prophets, to make thy selfe King, and so to defraude the King of Persia of that subiection, which you owe vnto him.

‡ *Ebr. strengthen from mine hand.*

e As though he would be secret, to the intent he might pray vnto God with greater liberty, and receiue some reuelation, which in him was but hypocrisie.

f He doubted not but God was able to preserue him, and knew that if he had obeyed his counsell, he should haue discouraged all the people: thus God giueth power to his to resist false prophecies, though they seeme to haue neuer so great probabilitie.

g Very grieue caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrowe his Church, declaring also hereby that where there is one true ministers of God, the deuill hath a great sort of hirelings, h Which was the sixt moneth, and conteyned part of August, and part of September.

i After that I had sent Sanballat his answere.

k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous then the outward and professed enemie.

* *Ecclus. 49. 13.*

a To wit, they that are mentioned, verse 2.

‡ *Ebr. holde them, meaning, till the barres were put in.*

* *Ezra. 2. 1.*

b That is, the inhabitants of Iudah.

c Azariah in Ezra is called Seraiah: and Raamiah, Reeliah, Chap. 2. 2.

‖ *Or, the captain of Moab.*

eight and twentie.
17 The sonnes of Azgad, two thousand, three hundreth and two and twentie.
18 The sonnes of Adonikam, sixe hundreth three score and seuen.
19 The sonnes of Biguai, two thousand three score and seuen.
20 The sonnes of Adin, sixe hundreth, and fiue and fiftie.
21 The sonnes of Ater of Hizkiah, ninetie and eight.
22 The sonnes of Hashum, three hundreth and eight and twentie.
23 The sonnes of Bezai, three hundreth, and foure and twentie.
24 The sonnes of Hariph, an hundreth and twelue.
25 The [d] sonnes of Gibeon, ninetie and fiue.
26 The men of Beth-lehem and Netophah, an hundreth foure score and eight.
27 The men of Anathoth, an hundreth, and eight and twentie.
28 The men of Beth-asmaueth, two and fourtie
29 The men of Kiriath-iearim, Chephirah and Beeroth, seuen hundreth, and three and fourtie.
30 The men of Ramah and Gaba, sixe hundreth and one and twentie.
31 The men of Michmas, an hundreth and two and twentie.
32 The men of Beth-el and Ai, an hundreth and three and twentie.
33 The men [e] of the other Nebo, two and fiftie.
34 The sonnes of the other Elam, a thousand, two hundreth & foure and fiftie.
35 The sonnes of Harim, three hundreth and twentie.
36 The sonnes of Jericho, three hundreth and fiue and fourtie.
37 The sonnes of Lod-hadid and Ono, seuen hundreth, and one and twentie.
38 The sonnes of Senaah, three thousand, nine hundreth and thirtie.
39 The Priests: the sonnes of Jedaiah of the house of Jeshua, nine hundreth seuentie and three.
40 The sonnes of Immer, a thousand, and two and fiftie.
41 The sonnes of Pashur, a thousande, two hundreth and seuen and fourtie.
42 The sonnes of Harim, a thousande and seuenteene.
43 ¶ The Leuites: the sonnes of Jeshua of Kadmiel, and of the sonnes of ‖ Hodiuah, seuentie and foure.
44 ¶ The singers: the children of Asaph, an hundreth, and eight and fourtie.
45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundreth and eight and thirtie.
46 ¶ The [f] Nethinims: the sonnes of Ziha, the sonnes of Hashupha, the sonnes of Tabaoth,
47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,
48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,
49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,
50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,
51 The sonnes of Gazzam, the sonnes of Vzza, the sonnes of Paseah,
52 The sonnes of Besai, the sonnes of Meunim, the sonnes of Nephushesim,
53 The sonnes of Bakbuk, the sonnes of Hacupha, the sonnes of Harhur,
54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harsha,
55 The sonnes of Barkos, the sonnes of Sisera, the sonnes of Tamah,
56 The sonnes of Neziah, the sonnes of Hatipha,
57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,
58 The sonnes of Jaala, the sonnes of Darkon, the sonnes of Giddel,
59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.
60 All the Nethinims, and the sonnes of Salomons seruants were three hundreth, ninetie and two.
61 ¶ And these came vp from Tel-melah, Tel-harsha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seede, or if they were of Israel.
62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, sixe hundreth and two and fourtie.
63 And of the Priestes: the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.
64 These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthoode.
65 And [g] the Tirshatha said vnto them, that they should not eate of the most holy, till there rose vp a Priest with * Urim and Thummim.
66 All the Congregation together was two and fourtie thousand, three hundreth and three score,
67 Besides their seruants & their maids, which were seuen thousand, three hundreth and seuen and thirtie: and they had two hundreth and fiue and fourtie singing men and singing women.
68 Their horses were seuen hundreth and sixe and thirtie, and their mules two hundreth and fiue and fourtie.
69 The camels foure hundreth and fiue and thirtie, & sixe thousand, seuen hundreth and twentie asses.
70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand [h] drammes of golde, fiftie basins, fiue hundreth and thirtie Priests garments.
71 And some of the chiefe fathers gaue vnto the treasure of the worke, twentie thousand drammes of gold, and two thousand and two hundreth ‖ pieces of siluer.
72 And

d That is, the inhabitants of Gibeon.

e For there were two cities of this name.

‖ Or, Hodaiah.

f Reade Ezra 2. 58.

g Meaning, Nehemiah: for Tirshatha in the Chalde tongue signifieth a butler. *Exod.* 28. 30.

h Reade Ezra 2. 69.

‖ Or, minaes.

72 And the rest of the people gaue twentie thousand drams of gold, and two thousand pieces of siluer, and threescore and seuen Priests garments.

73 And the Priests and Leuites, and the porters and the singers and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when the seuenth moneth came, the children of Israel were in their cities.

Which conteined part of September and part of October.

CHAP. VIII.

2 Esra gathereth together the people, and readeth to them the Lawe. 12 They reioyce in Israel for the knowledge of the word of God. 15 They keepe the feast of Tabernacles or boothes.

‡ *Ebr. as one man*

AND all the people assembled themselues ‡ together, in the streete that was before the watergate, and they spake vnto Ezra the a Scribe, that he would bring the booke of the Lawe of Moses, which the Lord had commanded to Israel.

a Reade Ezra 7.6.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that b could heare and vnderstand it, in the first day of the seuenth moneth,

b Which had age and discretion to vnderstand.

3 And he read therein in the streete that was before the watergate (from the morning vntill the c midday) before men and women, and them that vnderstoode it, and the eares of al the people hearkened vnto the booke of the Lawe.

c This declareth the great zeale, that the people had to heare the word of God.

4 And Ezra the Scribe stood vpon a pulpit of wood, which hee had made for the preaching, & beside him stood Mattithiah, and Shema, and Ananiah, and Vriah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for he was d aboue all the people: and when hee opened it, all the people stoode vp.

d To the intent that his voyce might be the better heard.

6 And Ezra praised the Lorde the great God, and all the people answered, Amen, Amen, with lifting vp their handes: and they bowed themselues, & worshipped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, & Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Leuites caused the people to vnderstand the Lawe, and the people stood in their place.

8 And they read in the booke of the law of God distinctly, and gaue the sense, and caused them to vnderstand the reading.

e In considering their offences against the Law. Therfore the Leuites doe not reproue them for mourning, but assure them of Gods mercies forasmuch as they are repentant.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and Scribe, and the Leuites that instructed the people, sayd vnto all the people, This day is holy vnto the Lorde your God: mourne not, neither weepe: for all the people e wept, when they heard the words of the Lawe.

10 He sayd also vnto them, Goe and eate of the fat, and drinke the sweete, & send part vnto them, for whome none is f prepared: for this day is holy vnto our Lorde: be yee not sorie therefore: for the g ioy of the Lord is your strength.

f That is, remember the poore.

g Reioyce in the Lord, and he will giue you strength.

11 And the Leuites ma de silence throughout all the people, saying, Hold your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eate and to drinke, and to send awap part, & to make great ioy, because they had vnderstand the wordes that they had taught them.

13 And on the second day, the chiefe fathers of all the people, the Priestes and the Leuites were gathered vnto Ezra the scribe, that hee also might instruct them in the words of the Lawe.

14 And they found written in the Lawe, (that the Lord hath commaunded by Moses) that the children of Israel should dwel in * boothes in the feast of the seuenth moneth,

Leuit.23.34.

15 And that they should cause it to bee declared and proclaimed in all their cities, and in Ierusalem, saying, Goe forth vnto the mount, and bring olive branches, and pine branches, and branches of ‖ myrtus, and palme branches, & branches of thicke trees to make boothes, as it is written.

‖ *Or, goodly branches, as Leuit.23.40.*

16 So the people went forth and brought them and made them boothes, euery one vpon the h roofe of his house, and in their courtes, and in the courtes of the house of God, and in the streete by the watergate, and in the streete of the gate of Ephraim.

h For their houses were made flat aboue, reade Deut.22.8.

17 And all the Congregation of them that were come againe out of the captuitie, made boothes, & satebvnder the boothes: for since the i time of Ieshua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great ioy.

i Which was almost a thousande yeeres.

18 And he read in the booke of the Law of God euery day, from the first day vnto the last day. And they kept the feast seuen dayes, and on the eight day a solemne assemblie, according vnto the maner.

CHAP. IX.

1 The people repent, and forsake their strange wiues. 5 The Leuites exhort them to praise God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies towarde them.

IN the foure and twentieth day of this a moneth, the children of Israel were assembled with * fasting, and with sackecloth, and earth vpon them.

a Meaning, the seuenth. *1.Esdr.9.4.*

2 (And they that were of the seede of Israel were separated from al the ‡ strangers) and they stoode and confessed their sinnes and the iniquities of their fathers.

‡ *Ebr. strange children.*

3 And they stoode vp in their place and read in the booke of the Lawe of the Lorde their God foure times on the day, and they b confessed and worshipped the Lorde their God foure times.

b They made confession of their sinnes and vsed prayers.

4 Then stoode vp vpon the staires of the Leuites Ieshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani and Chenani, and cried with a loude voyce vnto the Lord their God.

5 And the Leuites said, euen Ieshua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodiiah, Shebaniah and Pethahiah, Stande vp, and praise the Lorde your God for

for euer and euer, and let them prayse thy glorious Name, O God, which excelleth aboue all thankesgiuing and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of al heauens, with all their hoste, the earth, and all things that are therein, the seas, & all that are in them, and thou preseruest them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lorde, the God, that hast chosen Abram, and broughtest him out of * Vr in Caldea, * and madest his name Abraham,

8 And foundest his heart faithfull before thee, * & madest a couenant with him, to giue vnto his seede the lande of the Cananites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgalhites, and hast performed thy wordes, because thou art iust.

9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red Sea,

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on all the people of his lande: for thou knewest that they dealt proudly against them: therefore thou madest thee a name, as appeareth this day.

11 * For thou diddest breake vp the sea before them, and they went through the middes of the Sea on drie lande: and those that pursued them, hast thou cast into the bottoms as a stone, in the mightie waters:

12 And * leddest them in the day with a pillar of a cloude, and in the night with a pillar of fire to giue them light in the way that they went.

13 * Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgments, and true lawes, ordinances and good commandements,

14 And declaredst vnto them thine holy Sabbath, & commaundedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

15 * And gauest them bread from heauen for their hunger, * and broughtest forth water for them out of the rocke for their thirst: and * promisedst them that they should go in, and take possession of the land, for the which thou haddest lift vp thine hand for to giue them.

16 But they and our fathers behaued themselues proudly, and hardened their necke, so that they hearkened not vnto thy commandements,

17 But refused to obey, and would not remember thy marueilous workes that thou haddest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou O God of mercies, gracious and full of compassion, of long suffering and of great mercie, pet forsookest them not.

18 Moreouer, when they made them a molten calfe (and sayde, This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies,

19 Pet thou for thy great mercies forsookest them not in ꝑ wildernesse: * the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to shewe them light, and the way wherein they should goe.

20 Thou gauest also thy good Spirit to instruct them, & withholdest not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou diddest also feede them fourtie yeeres in the wildernesse: they lacked nothing: * their clothes waxed not olde, and their feete c swelled not.

22 And thou gauest them kingdomes and people, and d scatteredst them into corners: so they possessed * the land of Sihon and the lande of the King of Hesbon, and the land of Og king of Bashan.

23 And thou diddest multiply their children, like the starres of the heauen, and broughtest them into the lande, whereof thou haddest spoken vnto their fathers, that they should goe, and possesse it.

24 So the children went in, & possessed the land, and thou subduedst before them the inhabitants of the lande, euen the Cananites, & gauest them into their handes, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses, full of all goods, cisternes digged out, vineyardes, and olines, and trees for foode in abundance, and they did eate, and were filled, and became fat, and liued in pleasure through thy great goodnesse.

26 Pet they were disobedient, and rebelled against thee, and cast thy law behind their backes, & slewe the Prophets (which e protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hande of their enemies that vexed them: pet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauiours, who saued them out of the hand of their aduersaries.

28 But when they had f rest, they returned to do euill before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion ouer them. pet when they conuerted and cryed vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times,

29 And protestedst among them that thou mightest bring them againe vnto thy Law: but they behaued themselues proudly, & hearkened not vnto thy commaundements, but sinned against thy iudgements (* which a man should do and liue in them) and ꝑ pulled away the shoulder, and were stiffenecked, and would not h heare.

30 Pet thou ‡ diddest forbeare them many yeeres, and protestedst among them by

Exod 13.22. nom. 14 14. 1. cor. 10.1.

Deut. 8.4.

c Though the way was tedious and long.

d Meaning, the heathen whom he droue out. Numb. 21.26.

e Taking heauen and earth to witnesse, that God would destroy them, except they returned, as 2. Chron. 24.19.

f He declareth how Gods mercies euer contended with the wickednes of the people, who euer in their prosperitie forgate God. Leuit. 18.5. exek. 20.11. rom. 10.5. gal. 3.12.

g Which is a similitude taken of oxen, that shrinke at the yoke or burthen, as Zech. 7.11.

h When thou diddest admonish them by thy Prophets. ‡ Ebr. thou diddest prolong vpon them many yeeres.

Gene. 11.31. Gene. 17.5.

Gene. 15.18.

Exod. 3.7. and 14.10.

Exod. 14.22.

Exod. 13.21.

Exod. 19.18,20. and 20.1.

Exod. 16.15. Exod. 17.6. Deut. 1.8.

thy Spirite, euen by the hande of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the landes.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, *thou great God, mightie and terrible, that keepest couenant and *mercie, let not all the affliction that hath come vnto vs, seeme a little before thee, that is, to our Kings, to our Princes, and to our Priestes, and to our Prophetes, and to our fathers, and to all thy people since the time of the Kings of i Assyrie vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou k hast dealt truely, but we haue done wickedly.

34 And our Kings and our Princes, our Priests and our fathers haue not done thy Lawe, nor regarded thy commandements nor thy protestations, wherewith thou hast l protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewedst vnto them, and in the large and fatte land which thou diddest set before them, and haue not conuerted from their euill workes.

36 Beholde, wee are seruants this day, and the land that thou gauest vnto our fathers, to eate the m fruite thereof, and the goodnes therof, beholde, wee are seruants therein.

37 And it yeeldeth much fruite vnto the Kings whom thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies and ouer our cattell at their pleasure, and we are in great affliction.

38 Now because of all this we make n a sure couenant, and write it, and our princes, our Leuites and our Priestes seale vnto it.

CHAP. X.

1 *The names of them that sealed the couenant betweene God and the people.*

NOwe they that sealed were Nehemiah the ‖ Tirshatha the sonne of Hachaliah, and Zidkiah,

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are a the Priestes.

9 ¶ And the Leuites: Jeshua the sonne of Azaniah, Binnui, of the sonnes of Henadad, Kadmiel.

10 And their brethren, Shebaniah, Hodiiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.
14 ¶ The chiefe of þ people were Parosh, ‖ Pahath Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Biguai, Adin,
17 Ater, Hizkiah, Azzur,
18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahiah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 And þ rest of the people, the Priests, the Leuites, the Porters, the Singers, the b Nethinims, and all that were c separated from the people of the landes vnto the Lawe of God, their wiues, their sonnes, and their daughters, all that could vnderstand,

29 The chiefe of them d receiued it for their brethren, and they came to the e curse and to the othe to walke in Gods Lawe, which was giuen by Moses the seruant of God, to obserue and doe all the commandements of the Lorde our God, and his iudgements and his statutes:

30 And that we would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

31 And if the people of the land brought ware on the Sabbath, or any victuales to sell, f that we would not take it of them on the Sabbath, and on the holy dayes: * and that we would let the seuenth yeere be free, and the debts of euery ‡ person.

32 And we made statutes for our selues to giue by the yeere the third part of a shekell for the seruice of the house of our God,

33 For the shewbread, and for the daily offering, and for the dayly burnt offering, the Sabbaths, the newe moones, for the solemne feasts, and for the things that were sanctified, & for the sinne offrings to make an atonement for Israel, and for all the worke of the house of our God.

34 We cast also lottes for the offering of the wood, euen the Priests, the Leuites and the people to bring it into the house of our God, ‖ by the house of our fathers, peerely at the times appointed, to burne it vpon the altar of the Lord our God, as it is written in the Lawe,

35 And to bring þ first fruits of our land, and the first of all the fruites of all trees, peere by peere, into the house of the Lord,

36 And the first borne of our sonnes, and of our cattell, as it is h written in the Law, and the first borne of our bullockes and of our sheepe, to bring it into the house of our God, vnto the Priestes that minister in the house of our God,

37 And that wee should bring the first fruite of our dough, and our offerings, and the fruit of euery tree, of wine and of oyle, vnto the Priestes, to the chambers of the house of our God: & the tithes of our land vnto þ Leuites, that þ Leuites might haue the tithes in all the cities of our i trauaile.

38 And the Priest, the sonne of Aaron shalbe with the Leuites, when the Leuites take tithes, and the Leuites shall * bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the

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Exod. 34. 6, 7.

Psal. 143. 1, 2.

i By whom we were led away into captiuitie, and haue bene appointed to bee slaine, as Ester 3. 13.

k He confesseth that all these things came to them iustly for their sinnes, but he appealeth frō Gods iustice to his mercies.

l That thou wouldest destroy them, except they would returne to thee, as verse 26.

m That is, to bee the lords thereof.

n Thus by affliction they promise to keepe Gods commaundements, whereunto they could not be brought by Gods great benefites.

‖ Or, butler.

a Which subscribed to keepe the promes.

‖ Or, captaine of Moab.

b Reade Ezra 2. 43.

c Which being idolaters, forsooke their wickednes, and gaue themselues to serue God.

d They made the othe in the name of the whole multitude.

e Whereunto they gaue themselues, if they brake the Lawe, as Deut. 28. 15.

f Which notwithstanding they brake soone after, as Chap. 13. 15.

Leuit. 25. 4. deut. 15. 1.

‡ Ebr. hand.

g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay, Exod. 30. 13.

‖ Or, into the house of.

h By this rehearsall is meant that there was no part nor ceremonie in the Lawe, whereunto they did not bind, themselues by couenant.

i Whereseuer we laboured, or trauailed, there the tithes were due vnto the Lord both by the lawe, and according to the othe and couenant that we made. Numb. 18. 26.

the treasure house.

39 For the children of Israel, and the children of Leui shall bring vp the offrings of the corne, of the wine, and of the oyle, vnto the chambers: and there shall be the vessels of the sanctuarie, and the Priestes that minister, and the porters, and the singers, and [k] we will not forsake the house of our God.

k We will not leaue it destitute of that, that shall be necessarie for it.

CHAP. XI.

1 *Who dwelled in Ierusalem after it was builded,* 21 *And who in the cities of Iudah.*

AND the rulers of the people dwelt in Ierusalem: the other people also cast lots, [a] to bring one out of tenne, to dwell in Ierusalem the holy citie, and nine partes to be in the cities.

a Because their enemies dwelt round about thē, they prouided that it might be replenished with men, & vsed this policie, because there were fewe that offered thēselues willingly.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chiefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priests & the Leuites, and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt certaine of the children of Iudah, and of the children of Beniamin. Of the sonnes of Iudah, Athaiah, the sonne of Vzziah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes of [b] Perez.

b Which came of Perez ỹ sonne of Iudah.

5 And Maaseiah the sonne of Baruch, the sonne of Col Hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, the sonne of Zechariah, the sonne ‖ of Shiloni.

‖ Or, *of a Shilonite*

6 All the sonnes of Perez that dwelt at Ierusalem, were foure hundreth threescore and eight valiant men.

7 These also are the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Iesaiah.

8 And after him Gabai, Sallai, nine hundreth and twentie and eight.

9 And Ioel the sonne of Zichri was gouernour ouer them: and Iudah the sonne of Senuah, was the second ouer the citie:

10 Of the Priests, Iedaiah, the sonne of Ioiarib, Iachin.

11 Seraiah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub [c] was chiefe of the house of God.

c That is, was the hie Priest.

12 And their brethren [d] that did the worke in the Temple, were eight hundreth, twentie and two: and Adaiah, the sonne of Ieroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zechariah, the sonne of Pashur, the sonne of Malchiah:

d That serued and ministred in the Temple,

13 And his brethren, chiefe of the fathers two hundreth and two and fourtie: and Amashsai, the sonne of Azareel, the sonne of Ahasai, the sonne of Meshilemoth, the sonne of Immer:

14 And their brethren valiant men, an hundreth ‡ eight and twentie: ‡ their ouerseer was Zabdiel the sonne of ‖ Hagedolim.

‖ Or, *of one of the great men.*

15 And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of ỹ Leuites were ouer the worke of the house of God without.

17 And Mattaniah, the sonne of Micha, the sonne of Zabdi, the sonne of Asaph was the chiefe to [e] beginne the thanksgiuing and prayer: and Bakbukiah ỹ second of his brethren, & Abda the sonne of Shammua, the sonne of Galal, the sonne of Ieduthun.

e That is, he began the psalme, & was the chanter.

18 All the Leuites in the holy citie were two hundreth fourescore and foure.

19 And the porters Akkub, Talmon and their brethren that kept the [f] gates, were an hundreth twentie and two.

f Meaning, of the Temple.

20 And the [g] residue of Israel, of the Priests, and of the Leuites dwelt in all the cities of Iudah, euery one in his inheritance.

g Of thē, which dwelt not in Ierusalem.

21 And the Nethinims dwelt in the ‖ fortresse, and Ziha, and Gispa was ouer the Nethinims.

‖ Or, *Ophel.*

22 And the ouerseer of the Leuites in Ierusalem was Vzzi the sonne of Bani, ỹ sonne of Hashabiah, the sonne of Mattaniah, the sonne of Micha: of the sonnes of Asaph singers were ouer ỹ worke of ỹ house of God.

23 For it was the kings commandement concerning them, that saythfull prouision should be for the singers euery day.

24 And Pethahiah the sonne of Meshezabeel, of the sonnes of Zerah, the sonne of Iudah [h] was at the kings hande in all matters concerning the people.

h Was chiefe about the king for all his affaires.

25 And in the villages in their landes, some of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iecabzeel, and in the villages thereof,

26 And in Ieshua, and in Moladah, and in Beth-palet,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fieldes thereof, at Azekah, & in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hinnom.

31 And the sonnes of Beniamin from Geba, in Michmash, and Aia, and Beth-el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebalat,

35 Lod & Ono, in the carpenters valley.

36 And of the Leuites were diuisions in Iudah and in Beniamin.

CHAP. XII.

1 *The Priests and Leuites, which came with Zerubbabel vnto Ierusalem, are nombred,* 27 *And the wall is dedicated.*

THese also are the Priests & the Leuites that [a] went vp with Zerubbabel, the sonne of Shealtiel, & Ieshua: to wit, Seraia, Ieremiah, Ezra,

a From Babylon to Ierusalem.

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abiiah,
5 Miamin, Maadia, Bilgah,
6 Shemaiah, and Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiah, Iedaiah: these were the b chiefe of the Priests, and of their brethren in the dayes of Iehua.

b Next in dignitie to the hie Priests, & which were of the stock of Aaron.

8 And the Leuites, Iehua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, c were ouer the thankesgiuings, he, and his brethren.

c Had charge of them that sang the Psalmes.

9 And Bakbukiah and Unni, and their brethren were about them in the d watches.

d They kept their wards & watches according to their turnes, as 1. Chro. 23. 6.

10 And Iehua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.
11 And Ioiada begate Ionathan, and Ionathan begate Iaddua.
12 And in the dayes of Ioiakim were these, the chiefe fathers of the Priests: vnder e Seraiah was Meraiah, vnder Ieremiah, Hananiah,
13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,
14 Vnder Melicu, Ionathan, vnder Shebaniah, Ioseph,
15 Vnder Harim, Adna, vnder Meraioth, Helkai,
16 Vnder Iddo, Zechariah, vnder Ginnithon, Meshullam,
17 Vnder f Abiiah, Zichri, vnder Miniamin, and vnder Moadiah, Piltai,
18 Vnder Bilgah, Shammua, vnder Shemaiah, Iehonathan,
19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Vzzi,
20 Vnder Sallai, Kallai, vnder Amok, Eber,
21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.

e That is, next to Seraiah, or rather of that order which was called after the name of Seraiah.

f Whereof was Zacharie Iohn Baptists father.

22 In the dayes of Eliashib, Ioiada, and Iohanan & Iaddua were the chiefe fathers of the Leuites written, and the Priests in the reigne of Darius the Persian.
23 The sonnes of Leui, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliashib.
24 And the chiefe of the Leuites were Hashabiah, Sherebiah, & Iesbua the sonne of Kadmiel, and their brethren about them to giue praise and thankes, according to the ordinance of Dauid the man of God, warde ouer against warde.

g That is, one after another, & euery one in his course.

25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub were porters keeping the warde at the thresholds of the gates.
26 These were in the dayes of Ioiakim the sonne of Iesbua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and scribe.
27 And in the dedication of the wall at Ierusalem they sought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnesse, both with thanksgiuings and with songs, cymbals, violes and with harpes.

‡ Ebr. sonnes of the singers.

h Which were a certaine familie, and had their possessions in the fields, 1. Chro. 2. 54.

28 Then the ‡ singers gathered themselues together both from the plaine countrey about Ierusalem, and from the villages of h Netophathi,
29 And from the house of Gilgal, & out of the countries of Geba, and Azmaueth: for the singers had built them villages round about Ierusalem.
30 And the Priests and Leuites were purified, & cleansed the people, & the gates, and the wall.
31 And i I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thankes, and the one went on the right hand of the wall toward the dung gate.

i Meaning, Nehemiah.

32 And after them went Hoshaiah, and halfe of the princes of Iudah,
33 And Azariah, Ezra and Meshullam,
34 Iudah, Beniamin, and Shemaiah, and Ieremiah,
35 And of the Priests sonnes with trumpets, Zechariah the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph,
36 And k his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the musicall instruments of Dauid the man of God: & Ezra the scribe went before them.

k That is, the brethren of Zaccur.

37 And to the gate of the fountaine, euen ouer against them went they vp by l the staires of the citie of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the Water gate Eastward.

l Which was the going vp to the mount Zion, which is called the citie of Dauid.

38 And the seconde company of them that gaue thankes, went on the other side, and I after them, and the halfe of the people was vpon the wall, & vpon the towre of the furnaces euen vnto the broad wall.
39 And vpon the gate of Ephraim, and vpon the olde gate, and vpon the fishgate, and the towre of Hananeel, and the towre of Meah, euen vnto the sheepegate: & they stood in the gate of the warde.
40 So stood the two companies (of them that gaue thanks) in the house of God, and I and the halfe of the rulers with me.
41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,
42 And Maaseiah, and Shemaiah, and Eleazar, and Vzzi, and Iehohanan, and Malchiiah, and Elam, and Ezer: and the singers sang loud, hauing Izrahiah which was the ouerseer.

‡ Ebr. caused to heare.

43 And the same day they offered great sacrifices and reioyced: for God had giuen them great ioy, so that both the wome and the children were ioyfull: and the ioy of Ierusalem was heard farre off.
44 Also at the same time were men appointed m ouer the chambers of the store for the offerings (for the first fruites, and for the tithes) to gather into them out of the fields of the cities the portions of the Lawe for the Priestes and the Leuites: for Iudah reioyced for the Priestes and for the Leuites, that serued.

m Which were chambers appointed by Hezekiah to put the tithes, and such things, Chro. 31. 11 now were repaired again for the same vse.

45 And both the singers and the Leuites kept the ward of their God, & the warde of the purification according to the commandement of Dauid, and Salomon his sonne.
46 *For in the dayes of Dauid & Asaph,

1. Chro. 15. 1

of

of olde were chiefe singers, and songs of prayse and thankesgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue portions vnto the singers & porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites [n] gaue the holy things vnto the sonnes of Aaron.

n That is, the tenth part of the tithes.

CHAP. XIII.

1 The Lawe is read. 3 They separate from them all strangers. 15 Nehemiah reproueth them that breake the Sabboth. 30 An ordinance to serue God.

ON that day did they reade in the booke of Moses, in the audience of the people, & it was found written therein, that the Ammonite, and the Moabite * thoulde not enter into the Congregation of God,

Deut. 23.3.

2 Because they mette not the children of Israel with bread and with water, *but hired Balaam against them, that he should curse them: and our God turned the curse into a blessing.

Numb. 22.5,6.

3 Now when they had heard the Lawe, they separated from Israel [a] all those that were mixed.

a That is, all such which had ioyned in vnlawfull mariage, and also those with whome God had forbidden them to haue societie.

4 ¶ And before [b] this had [p] Priest Eliashib [p] ouersight of the chāber of the house of our God, being [c] kinsman to Tobiah:

b That the separation was made.

c He was ioyned in affinitie with Tobiah the Ammonite and enemie of the Iewes.

5 And he had made him a great chāber, and there had they aforetime layde the offrings, the incense, and the vessels, and the tythes of corne, of wine, & of oyle (appointed for the Leuites, and the singers, and the porters) and the offrings of the Priestes.

6 But in all this time was not I in Jerusalem: for in the two and thirtieth yeere [d] of Artahshahte King of Babel, came I vnto the king, and ‖ after certaine dayes I obteined of the King.

d Called also Darius, Ezra. 7.1.

‖ *Or, at the yeeres end.*

7 And when I was come to Jerusalem, I vnderstoode [e] the euill that Eliashib had done for Tobiah, [p] he had made him a chamber in the court of the house of God.

e Thus we see to what inconueniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernour was but a while absent, and yet they fell into such great absurdities: as appeareth also, Exod. 32.1.

8 And it grieued me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commaunded them to cleanse the chambers: and thither brought I againe the vessels of the house of God with the meate offring and the incense.

10 And I perceiued that the portions of the Leuites had not bene giuen, & that euery one was fled to his lande, euen the Leuites and singers that executed the worke.

11 Then reproued I the rulers & saide, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the tythes of corne and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures Shelemiah the Priest, and Zadok the scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember me, O my God, herein, & wipe not out my [f] kindenesse that I haue shewed on the house of my God, and on the offices thereof.

f I declared vnto them, that God would not suffer such transgressours of his Law to be vnpunished.

15 In those dayes sawe I in Iudah them, that trode wine presses on the Sabbath, and that brought in sheaues, and which laded asses also with wine, grapes, and figges, and all burdens, and brought them into Jerusalem vpon the Sabbath day: and I protested to them in the day that they solde victailes.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, and sold on the Sabbath vnto the children of Iudah euen in Jerusalem.

17 Then reproued I the rulers of Iudah, and layde vnto them, What euill thing is this that ye do, and breake the Sabbath day?

18 Did not your fathers [h] thus, & our God brought all this plague vpon vs, and vpon this citie? yet ye increase the wrath vpon Israel, in breaking the Sabbath.

h Was not this a great cause, why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague should be greater.

19 And when the gates of Jerusalem began to be darke before the Sabbath, I commanded to shut the gates, & charged, that they should not bee opened till after the Sabbath, and some of my seruants set I at the gates, that there shoulde no burden be brought in on the Sabbath day.

i About the time that the sunne went downe: for the Sabbath lasted from the sunne going downe of the one day, to the sunne setting of the other.

20 So the chapmen and marchants of all marchandise remained once or twise all night without Jerusalem.

21 And I protested among them, & said vnto them, Why tary ye all night about the wall? If ye doe it once againe, I will lay handes vpon you. From that time came they no more on the Sabbath.

22 ¶ And I said vnto the Leuites that they should clense themselues, & that they should come & keepe the ‖ gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me according to thy great mercie.

k Meaning, of the Temple, that none that was vncleane, should enter.

23 In those dayes also I sawe Iewes that marryed wiues of [l] Ashdod, of Ammon, and of Moab.

l Which was a citie of the Philistims, and they had maried wiues thereof, and so had corrupted their speach and religion.

24 And their children spake half in the speach of Ashdod, & could not speake in the Iewes language, and according to the language of the one people, and of the other people.

25 Then I reproued them, and [m] cursed them, and smote certaine of them, & pulled off their haire, and tooke an oth of them by God, Ye shall not giue your daughters vnto their sonnes, neither shall ye take of their daughters vnto your sonnes, nor for your selues.

m That is, I did excommunicate them, and driue them out of the Congregation.

26 *Did not Salomon the king of Israel sinne by these things? yet among many nations was there no king like him: for hee was * beloued of his God, and God had made him King ouer Israel: * Yet strange women caused him to sinne.

1.*King.* 3.7,12.

2.*Sam.* 12.24,25 1.*Kng.* 11.1,4. *ecclus.* 47.19,20.

27 Shall we then obey vnto you, to doe all this great euill, & to transgresse against our God, euen to marrie strange wiues?

n Punish them according to their fault, and euill example, which they haue giuen to the rest of thy people contrary to their vocation.

28 And one of the sonnes of Joiada the sonne of Eliashib the high Priest was the sonne in lawe of Sanballat the Horonite: but I chased him from me.

29 Remember them, O my God, [p] [n] defile

the Priesthood, and the couenant of the Priesthood, and of the Leuites.

30 Then cleansed I them from all strangers, & appointed the wardes of þ Priests and of the Leuites, euery one in his office,

31 And for the offering of the wood at times appointed, and for the first fruites. Remember me, O my God, ° in goodnesse.

° That is, to shew mercie vnto me.

Ester.

THE ARGVMENT.

BEcause of the diuersitie of names, whereby they vsed to name their Kings, and the supputation of yeeres, | wherein the Ebrewes, and the Grecians doe varie, diuers authors write diuerslie as touching this Ahashueroshh, but it seemeth, Daniel 6.1. and 9.1. that he was Darius King of the Medes, and sonne of Astyages, called also Ahashueroshh, which was a name of honour, and signified great and chiefe, as chiefe head. Heerein is declared the great mercies of God toward his Church, who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euer stirreth vp some by whom he sendeth comfort, and deliuerance. Herein also is described the ambition, pride and crueltie of the wicked, when they come to honour, and their sudden fall when they are at highest: and how God preserueth, and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahashueroshh maketh a royall feast, 12 whereunto the Queene Vashti will not come. 19 for which cause she is diuorced. 20 The kings decree touching the preeminence of man.

IN the dayes of a Ahashueroshh (this is Ahashueroshh þ reigned frō India euen vnto Ethiopia ouer an b hundreth, & seuen and twentie prouinces)

2 In those dayes when the King Ahashueroshh c sate on his throne, which was in the palace of * Shushan,

3 In the third yere of his reigne, he made a feast vnto all his princes & his seruants, euen the power of Persia and Media, and to the captaines & gouernours of the prouinces which were before him,

4 That he might shew the riches & glorie of his kingdome, and the honour of his great maiestie many dayes, euen an hundreth and foure score dayes.

5 And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushan, both vnto great and small seuen dayes, in the court of the garden of the kings palace,

6 Vnder an hanging of white, greene, and blewe clothes, fastened with cordes of fine linen and purple, in siluer rings, and pillars of marble: the d beds were of gold, and of siluer vpon a pauement of porphyre, and marble and alabaster, and blewe colour.

7 And they gaue them drinke in vessels of golde, & changed vessell after vessell, and royall wine in abundance according to the e power of the King.

8 And the drinking was by an order, none might f compel: for so the King had appointed vnto all the officers of his house, that they shoulde doe according to euery mans pleasure.

9 ¶ The Queene Vashti made a feast also for the women in the royal house of king Ahashueroshh.

10 Vpon the g seuenth day, when þ king was merie with wine, he commanded Mehuman, Bizitha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen Eunuches, (that serued in the presence of king Ahashueroshh)

11 To bring Queene Vashti before the King with the crowne royall, that he might shewe the people & the princes her beautie: for she was faire to looke vpon.

12 But þ Queene Vashti refused to come at the kings word, ‡ which he had giuen in charge to þ eunuches: therfore þ king was very angry, and his wrath kindled in him.

13 Then the King sayd to the wise men, h that knew þ times (for so was the kings maner towards all that knew the law and the iudgement:

14 And the next vnto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan the seuen princes of Persia & Media, which sawe the i kings face, and sate the first in the kingdome)

15 What shall we doe vnto the Queene Vashti according to the law, because she did not according to þ word of þ king Ahashueroshh by the commission of the eunuches?

16 Then Memucan answered before the King and the princes, The Queene Vashti hath not onely done k euill against the king, but against all the princes, and against all the people that are in all the prouinces of king Ahashueroshh.

17 For the l act of the Queene shall come abroade vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The king Ahashueroshh commanded Vashti the Queene to be brought in before him, but she came not.

18 So shall the m princesses of Persia & Media this day say vnto all the Kinges Princes, when they heare of the acte of the Queene: thus shall there be much despite & fulnesse, and wrath.

19 If it please the King, let a royal decree procede from him, and let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Vashti come n no more before king Ahashueroshh: and let the King giue her royall estate vnto her companion that is better then she.

20 And when the decree of þ king which shalbe made, shalbe published throughout all his kingdome (though it be ° great) all the women shall giue their husbandes honour, both great and small.

21 And this saying pleased the king and the

a Called also Darius, who was now the soueraigne Monarch, and had the gouernement of the Medes, Persians and Caldeans. Some thinke he was Darius Hystaspis sonne, called also Artaxerxes.

b Daniel Chap. 6 1. maketh mention but of fiue score, leaning out the nomber that is vnperfite, as the Scripture in diuers places vseth.

c That is, had rest and quietnesse. *Nehem.* 1.1.

d Which they vsed in those countreys in stead of tables.

e As was beseeming for so magnificall a king.

f None might be compelled to drinke more then it pleased him.

g Which was the last day of the feast that the king made for the people, as verse 5.

‡ *Ebr. which was in the hand of the eunuches.*

h That had experience of things as they had learned by diligent marking in continuance of time.

i Which were his chiefe counsellers, ỹ might haue alwayes accesse to him.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands

l That is, her disobedience.

m Meaning, that they would take first occasion hereof to doe the like, and that the rest of women would by continuance doe the same.

n Let her be diuorced and an other made Queene.

o For he had vnder him an hundreth twentie and seuen countreys.

the princes, and the king did according to the word of Memucan.

22 For he sent letters into all the prouinces of the king, into euery prouince according to the writing thereof, & to euerie people after their language, that euery man should p beare rule in his owne house, and that he should publish it in the language of the same people.

p That is, that the wife should be subiect to the husband, and at his commandement.

CHAP. II.

1 After the Queene is put away, certaine yong maids are brought to the king. 17 Esther pleaseth the king, and is made Queene. 22 Mordecai discloseth vnto the King those that would betray him.

AFter these things, when the wrath of King Ahasuerosh was appeased, hee a remembred Vashti, and what shee had done, and what was decreed b against her.

a That is, hee called the matter againe into communication.

b By the seuen wisemen of his counsell.

2 And the kings seruants that ministred vnto him, saide, Let them seeke for the king beautifull yong virgins,

3 And let the King appoint officers thorough all the prouinces of his kingdome, and let them gather all the beautifull yong virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Hege the Kings eunuche keeper of the women, to giue them their things d for purification.

c The abuse of these countreies was so great, that they inuented many meanes to serue the lustes of princes, and therefore, as they ordeyned wicked lawes, that the King might haue whose daughters he would, so they had diuers houses appoynted, as one for them whiles they were virgins, an other when they were concubines, and for the Queenes another.

d Reade what this purification was, verse 12. 2. *King.* 24. 15.

4 And the maide that shall please the king, let her reigne in the stead of Vashti. And this pleased the king, and he did so.

5 ¶ In the citie of Shushan, there was a certaine Iewe, whose name was Mordecai the sonne of Iair, the sonne of Shemei, the sonne of Kish a man of Iemini,

6 Which had bene caried away from Ierusalem * with the captiuitie that was caried away with Iechoniah king of Iudah (whom Nebuchad-nezzar king of Babel had caried away)

7 And hee nourished Hadassah, that is Ester, his vncles daughter: for she had neither father nor mother, & the maid was faire, and beautifull to looke on: and after the death of her father & her mother, Mordecai tooke her for his owne daughter.

8 And when the kings commandement, and his decree was published, and manie maides were brought together to the palace of Shushan, vnder the hande of Hege, Ester was brought also vnto the kinges house vnder the hand of Hege the keeper of the women.

9 And the maide pleased him, and shee found fauour in his sight: therefore he caused her things for purification to bee giuen her speedily, and her † state, and seuen comely maides to bee giuen her out of the kings house, and hee gaue chaunge to her and to her maides of the best in the house of the women.

10 But Ester shewed not her people and her kinred: for Mordecai had charged her, that she should not tell it.

11 And Mordecai walked euery day before the court of p womens house, to know if Ester did well, and what should bee done with her.

12 And when the course of euery maide came, to goe in to king Ahasuerosh, after that shee had bene twelue moneths according to the maner of p women (for so were the dayes of their purifications accomplished, sixe moneths with oyle of myrrhe, and sixe moneths with sweete odours and in the purifying of the women:

13 And thus went the maide vnto the king) whatsoeuer she required, was e giuen her, to go with her out of the womens house vnto the kings house.

e For though she was taken away by a cruell lawe, yet hee ceased not to haue a fatherly care ouer her, and therefore did resort oft times to heare of her.

14 In the euening she went, and on the morow shee returned into the second house of the women vnder the hand of Shaashgaz the kings eunuch, which kept the concubines: she came in to the king no more, except she pleased the king, and that she were called by name.

15 Nowe when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that she should goe in to the king, shee desired nothing, but what ‖ Hege the kings eunuche the keeper of the women f said: and Ester found fauour in the sight of all them that looked vpon her.

f What apparell she asked of the Eunuche, that was he bound to giue her.

‖ *Or, Hegai.*

16 ¶ So Ester was taken vnto king Ahasuerosh into his house royal in the tenth moneth, which is the h moneth Tebeth, in the seuenth yeere of his reigne.

g Wherein her modestie appeared, because she sought not apparell to commend her beautie, but stoode to the Eunuches appointment.

h Which conteined part of December and part of Ianuarie.

17 And the King loued Ester aboue all the women, and shee found grace and fauour in his sight more then al the virgins: so that hee set the crowne of the kingdome vpon her head, and made her Queene in stead of Vashti.

18 Then the King made a great feast vnto all his princes, & his seruants, which was i the feast of Ester, and gaue rest k vnto the prouinces, and gaue gifts, according to l the power of a King.

i That is, made for her sake.

k He released their tribute.

l That is, great and magnificall.

19 And when the virgins were gathered the m second time, then Mordecai sate in the Kings gate.

m That is, at the mariage of Ester, which was the second mariage of the king.

20 Ester had not yet shewed her kindred nor her people, as Mordecai had charged her: for Ester did after p word of Mordecai, as when she was nourished ‖ with him.

21 ¶ In those dayes when Mordecai sate in the Kings gate, two of the kings eunuches, Bigthan, & Teresh, which kept the doore, were wroth, and sought to lay n hand on the king Ahasuerosh.

n Meaning, to kill him.

22 And the thing was knowen to Mordecai, and he tolde it vnto Queene Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the o Chronicles before the King.

o In the Chronicles of the Medes and Persians, as Chap. 10. 2.

CHAP. III.

1 Haman, after he was exalted, obteined of the king, that all the Iewes should be put to death, because Mordecai had not done him worship as other had.

AFter these things did king Ahasuerosh promote Haman the son of Hammedatha the Agagite, and exalted him, and set his seate aboue all the princes that were with him.

2 And all the kings seruants that were at the Kings gate, bowed their knees, and

reuerenced Haman: for þ King had so commaunded concerning him: but Mordecai a bowed not the knee, neither did reuerence.

3 Then the kings seruants which were at the kings gate, said vnto Mordecai, Why transgressest thou the Kings commaundement?

4 And albeit they spake daily vnto him, yet he would not heare them: therfore they b tolde Haman, that they might see howe Mordecais matters would stand: for he had told them, that he was a Iew.

5 And when Haman sawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Nowe he ‡ thought it too litle to lay handes onely on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes that were throughout the whole kingdome of Ahashuerosh, euen the people of Mordecai.

7 In the first moneth (that is the moneth c Nisan) in the twelfth yeere of King Ahashuerosh, they cast Pur (that is a lot) d before Haman, from day to day, and from moneth to moneth, vnto the twelft moneth, that is the moneth e Adar.

8 Then Haman said vnto king Ahashuerosh, There is a people scattered, & dispersed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they doe not obserue the f Kings lawes: therefore it is not the Kings profite to suffer them.

9 If it please the King, let it be written that they may be destroyed, & I will ‡ pay ten thousand talents of siluer by the hands of them that haue the charge of this businesse to bring it into the Kings treasurie.

10 Then the King tooke his ring from his hande & gaue it vnto Haman the sonne of Hammedatha the Agagite, the Iewes aduersarie.

11 And the King saide vnto Haman, Let the siluer be thine, and the people to do with them as it pleaseth thee.

12 Then were the Kings ‖scribes called on the thirteenth day of the first moneth, & there was written (according to all that Haman commaunded) vnto the Kings officers, and to the captaines that were ouer euery prouince, and to the rulers of euery people and to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of King Ahashuerosh was it written, and sealed with the Kings ring.

13 And the letters were sent ‡ by postes into all the Kings prouinces, to roote out, to kill and to destroy all the Iewes, both yong and olde, children and women, in one day vpon the thirteenth day of the twelft moneth, (which is the moneth Adar) and to spoile them as a pray.

14 The contents of the writing was, that there should bee giuen a commaundement in all prouinces, and published vnto all people, that they should be readie against the same day.

15 And the postes compelled by þ kings commandement went forth, and the commaundement was giuen in the palace at Shushan: and the king and Haman sate g drinking, but the ‡ citie of Shushan was in perplexitie.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruell decree of the King against the Iewes. 16 She willeth that they pray for her.

NOw when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on sackcloth and ashes, and went out into the middes of the citie, and cryed with a great crie, and a bitter.

2 And hee came euen before the kings ‡ gate, but he might not enter within the kings gate, being clothed with sackcloth.

3 And in euery prouince, and place, whither the kings charge and his commission came, there was great sorowe among the Iewes, and fasting, & weeping, and mourning, & ‡ many lay in sackcloth & in ashes.

4 ¶ Then Esters maids & her eunuches came and told it her: therefore the Queene was very heaue, and she sent raiment to clothe Mordecai, & to take away his sackcloth from him, but he receiued it not.

5 Then called Ester Hatach one of the kings eunuches, whom he ‡ had appointed to serue her, and gaue him a commandement vnto Mordecai, to knowe what it was, and why it was.

6 So Hatach went forth to Mordecai vnto the streete of the citie, which was before the kings gate.

7 And Mordecai tolde him of all that which had come vnto him, & of the ‡summe of the siluer that Haman had promised to pay vnto the kings treasures, because of the Iewes, for to destroy them.

8 Also he gaue him the ‖copie of the writing & commission that was giue at Shushan, to destroy them, that he might shewe it vnto Ester and declare it vnto her, and to charge her, that she should go in to the king, and make petition and supplication before him for her people.

9 ¶ So when Hatach came, he tolde Ester the wordes of Mordecai.

10 Then Ester spake vnto Hatach, and commanded him to say vnto Mordecai,

11 All the Kings seruants and the people of the kings prouinces doe know, that whosoeuer, man or woman, that commeth to the King into the inner court, which is not called, there is a law of his, that he shall die, except him to whom the King holdeth out the golden rod, that he may liue. Now I haue not bene called to come vnto the King these thirtie dayes.

12 And they certified Mordecai of Esters wordes.

13 And Mordecai saide that they should answere Ester thus, Thinke not with thy selfe that thou shalt escape in the Kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, ‡ comfort and deliuerance b shall appeare to the Iewes out of another place, but thou and thy fathers house shal perish: and

a The Persians maner was to kneele downe and reuerence their Kings, and such as he appointed in chiefe authoritie, which Mordecai would not doe to this ambitious and proud man.

b Thus wee see that there is none so wicked, but they haue their flatterers to accuse the godly.

‡ *Ebr. despised in his eyes.*

c Which answereth to part of March and part of Aprill.

d To knowe what moneth and day should be good to enterprise this thing, that it might haue good successe: but God disappointed their lots and expectation.

e Conteyning part of Februarie, and part of March.

f These be the two arguments which commonly the worldlings and the wicked vse toward princes against the godly, that is, the contempt of their lawes, and diminishing of their profite: without respect how God is either pleased or displeased.

‡ *Ebr. weigh.*

‖ *Or, secretaries.*

‡ *Ebr. the hands of posts.*

g To wit, the Iewes, that were in Shushan.

a Because he would aduertise Ester of this cruell proclamation.

‡ *Ebr. sackcloth and ashes were spred for many.*

‡ *Ebr. had caused to stand before her.*

‡ *Ebr. declaration.*

‖ *Or, contents.*

‡ *Ebr. breathing.*

b Thus Mordecai spake in the confidence of that faith, which all Gods children ought to haue: which is, that God will deliuer them, though all worldly meanes faile.

and who knoweth whether thou art come to the kingdome for ᶜ such a time?

15 Then Ester commanded to answere Mordecai,

16 Go, and assemble all the Iewes that are found in Shulham, and fast yee for me, and eate not, nor drinke in three dayes, day nor night. I also and my maydes will fast likewise, & so will I go in to the King, which is not according to the lawe: and if I perish, ᵈ I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

ᶜ For to deliuer Gods Church out of these present dangers.

ᵈ I will put my life in danger and referre the successe to God, seeing it is for his glory and the deliuerance of his Church.

CHAP. V.

1 Ester entreth in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a gallous for Mordecai.

ANd on the thirde ᵃ day Ester put on her royall apparell, and stoode in the court of the Kinges palace within, ouer against the kings house: and the King sate vpon his royall throne in the Kings palace ouer against the gate of the house.

2 And when the King sawe Ester the Queene standing in the court, she found fauour in his sight: and the King ᵇ helde out the golden scepter that was in his hand: so Ester drewe neere, and touched the toppe of the scepter.

3 Then sayde the King vnto her, What wilt thou, Queene Ester? and what is thy request? it shall be euen giuen ᶜ thee to the halfe of the kingdome.

4 Then said Ester, If it please the king, let the King & Haman come this day vnto the banket, that I haue prepared for him.

5 And the king sayde, Cause Haman to make haste that he may doe as Ester hath said. So the King and Haman came to the banket that Ester had prepared.

6 And the King said vnto Ester at the banket of ᵈ wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and saide, My petition and my request is,

8 If I haue found fauour in the sight of the King, and if it please the king to giue me my petition, and to performe my request, let the King and Haman come to the banket that I shall prepare for them, and I will do to morow according to the kings ᵉ saying.

9 ¶ Then went Haman forth the same day ioyful & with a glad heart. But when Haman sawe Mordecai in the Kings gate, that hee stoode not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Neuertheles Haman refrained himselfe: and when he came home, he sent, and called for his friendes, & Zereth his wife.

11 And Haman tolde them of the glorie of his riches, and the multitude of his children, and all the things wherein the King had ᶠ promoted him, and how that he had set him aboue the princes and seruants of the King.

12 Haman saide moreouer, Yea, Ester the Queene did let no man come in with the King to the banket that she had prepared, saue me: and to morow am I bidden vnto her also with the King.

13 But al this doeth nothing anaile me, as long as I see Mordecai ᵖ Iewe sitting at the Kings gate.

14 Then said Zereth his wife & all his friendes vnto him, Let them make a tree of fiftie ᵍ cubites hie, and to morowe speake thou vnto the king, that Mordecai may be hanged therron: then shalt thou go ioyfully with the King vnto the banket. And the thing pleased Haman, and he caused to make the tree.

ᵃ To wit, after that the Iewes had begun to fast.

ᵇ Which was a signe that her comming was agreable vnto him, as Cha. 4. 11

ᶜ Meaning hereby, that whatsoeuer she asked, should be granted, as Mar. 6. 23.

ᵈ Because they vsed to drinke excessiuely in their bankets, they called the banket by the name of that, which was most in vse or esteemed.

ᵉ I will declare what thing I demaunde.

ᶠ Thus the wicked when they are promoted, in stead of acknowledging their charge and humbling themselues, waxe ambitious, disdainefull, and cruell.

ᵍ Meaning, the highest that could be found.

CHAP. VI.

1 The king turneth ouer the Chronicles & findeth the fidelitie of Mordecai. 10 And commandeth Haman to cause Mordecai to be had in honour.

THe same night ‡ the King slept not, and he commaunded to bring the booke of the recordes and the Chronicles: and they were read before the King.

‡ Ebr. the kings sleepe departed.

2 Then it was found written that Mordecai *had tolde of Bigtana, and Tereth two of the Kings eunuches, keepers of the dooze, who sought to lay hands on the King Ahashuerosh.

*Chap. 2. 22.

3 Then the King sayde, What honour and dignitie hath bene giuen to Mordecai ᵃ for this? And the Kings seruants that ministred vnto him, said, There is nothing done for him.

4 And the king said, Who is in ᵖ court? (Nowe Haman was come into the inner court of the Kings house, that hee might speake vnto the king to ᵇ hang Mordecai on the tree that hee had prepared for him.)

5 And ᵖ Kings seruants said vnto him, Beholde, Haman standeth in the court. And the King sayde, Let him come in.

6 And when Haman came in, ᵖ king said vnto him, What shalbe done vnto ᵖ man, whom the king will honour? The Haman thought in his heart, To whome would the King do honour more then to me?

7 And Haman answered the King, The man whom the King would honour,

8 Let them bring for him royall apparel, which the King vseth to weare, & the ᶜ horse that the King rideth vpon, and that the crowne royall may be set vpon his head.

9 And let the rayment and the horse bee deliuered by the hand of one of the Kings most noble princes, and let them apparell the man (whom the king will honour) and cause him to ride vpon the horse through the streete of the citie, and proclaime before him, Thus shall it be done vnto the man, whom the king will honour.

10 Then the king said to Haman, Make haste, take the rayment and the horse as thou hast said, and do so vnto Mordecai the Iew, that sitteth at the Kings gate: let no thing faile of all that thou hast spoken.

11 So Haman tooke the rayment & the horse, and arayed Mordecai, and brought him on horsebacke through the streete of the citie, and proclaimed before him, Thus shall it be done to the man whom the king will honour.

ᵃ For he thought it vnworthie his estate to receiue a benefite, & not rewarde it.

ᵇ Thus while the wicked imagine the destruction of others, they themselues fall into the same pit.

ᶜ Meaning hereby, that the king should make him next vnto himselfe, as Ioseph hereby was knowen to be next to Pharaoh, Gen. 41. 42.

12 And Mordecai came againe to the kings gate, but Haman hasted home mourning and his head couered.

13 And Haman tolde Zereth his wife, & all his friendes all that had befallen him. Then said his wise men, & Zereth his wife vnto him, If Mordecai bee of the seede of the Iewes, before whome thou hast begun to fall, thou shalt not preuaile against him, d but shalt surely fall before him.

14 And while they were yet talking with him, came the kings eunuches & hasted to bring Haman vnto the banket that Ester had prepared.

d Thus God sometime putteth in ỹ mouth of the very wicked, to speake that thing which he hath decreed shall come to passe.

CHAP. VII.

3 The Queene biddeth the king and Haman againe, and prayeth for her selfe and her people. 6 She accuseth Haman, and he is hanged on the gallous, which he had prepared for Mordecai.

SO the King and Haman came to banket with the Queene Ester.

2 And the King said againe vnto Ester on the second day at the banket of a wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shalbe euen performed vnto the halfe of the kindome.

3 And Ester the Queene answered, and said, If I haue found fauour in thy sight, O King, and if it please the King, let my life be giuen me at my petition, and my people at my request.

4 For we are solde, I and my people, to be destroyed, to be slaine and to perish: but if we were solde for seruants, and for handmaides, I would haue held my tongue: although the aduersarie could not b recompense the Kings losse.

5 Then King Ahashuerosh answered, & saide vnto the Queene Ester, Who is hee? and where is hee that ‡ presumeth to doe thus?

6 And Ester saide, The aduersarie and enemie is this wicked Haman. Then Haman was afraide before the King and the Queene.

7 And the King arose from the banket of wine in his wrath, and went into the palace garden: but Haman stood vp, to make request for his life to the Queene Ester: for he sawe that there was a c mischiefe prepared for him of the King.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Haman was d fallen vpon the bed whereon Ester sate: therfore the king said, Will he force the Queene also before me in the house? As the worde went out of the kings mouth, they c couered Hamans face.

9 And Harbonah one of the eunuches, said in the presence of the King, Beholde, there standeth yet ỹ tree in Hamans house fiftie cubites hie, which Haman had prepared for Mordecai, that spake e good for the King. Then the King sayde, Hang him thereon.

10 So they hanged Haman on the tree, that hee had prepared for Mordecai: then was the Kings wrath pacified.

a Reade Chap. 5.6.

b Haman could not so much profite the king by this his malice, as he should hinder him by the losse of ỹ Iewes, and the tribute which he hath of them.

‡ *Ebr. filleth his heart.*

c His conscience did accuse him that as he had conspired ỹ death of innocents, so the vengeance of God might fall vpon him for the same.

d He fell downe at the beddes feete or couche whereupon thee sate, and made request for his life.

e This was the maner of the Persians, when one was out of the Kings fauour.

f Which discouered the conspiracie against the King, Chap. 2.21,22.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14 Cõfortable letters are sent vnto the Iewes.

THe same day did King Ahashuerosh giue the house of Haman the aduersary of the Iewes vnto the Queene Ester. And Mordecai a came before the king: for Ester tolde what he was b vnto her.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feete weeping, and besought him that he would put away the c wickednesse of Haman the Agagite, and his deuice that hee had imagined against the Iewes.

4 And the King helde out the golden d scepter toward Ester. Then arose Ester, and stood before the King,

5 And said, If it please the king, and if I haue found fauour in his sight, & the thing be acceptable before the king, and I please him, let it be written, that the letters of the deuice of Haman the sonne of Ammedatha the Agagite may bee called againe, which he wrote to destroy the Iewes, that are in all the Kings prouinces.

6 For how can I suffer and see the euil, that shall come vnto my people? Or howe can I suffer and see the destruction of my kinred?

7 And ỹ King Ahashuerosh said vnto ỹ Queene Ester, and to Mordecai the Iewe, Behold, I haue giuen Ester ỹ house of Haman, whom they haue hanged vpon ỹ tree, because he ‖ laide hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the Kings name, and seale it with the kings ring (for the writings written in the kings name, and sealed with the Kings ring, may no e man reuoke.)

9 Then were the Kings scribes called at the same time, euen in the third moneth, that is the moneth f Siuan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded vnto the Iewes, & to the princes, and captaines, and rulers of the prouinces, which were from India euen vnto Ethiopia an hundreth and seuen and twentie prouinces, vnto euery prouince, according to the g writing thereof, and to euery people after their speach, and to the Iewes, according to their writing, and according to their language.

10 And he wrote in the King Ahashuerosh name, and sealed it with the Kings ring: and he sent letters by posts on horsebacke, and that rode on beastes of price, as dromedaries and ‖ coltes of mares.

11 Wherein the king granted the Iewes (in what cities soeuer they were) to gather themselues together, and to stand for their life, and to roote out, to slay and to destroy all the power of the people and of the prouince that vexed them, both children and women, and to spoyle their goods:

12 Vpon one day in all the prouinces of King Ahashuerosh, euen the thirteenth day

a That is, was receiued into the kings fauour and presence.

b That he was her vncle, and had brought her vp.

c Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Iewes.

d Reade Chap. 5.2.

‖ *Or, went about to slay the Iewes.*

e This was the lawe of ỹ Medes and Persians, as Dan. 6.15. notwithstanding the king reuoked the former decree granted to Haman, for Esters sake.

f Which conteineth part of May and part of Iune.

g That is, in such letters and language, as was vsuall in euery prouince.

‖ *Or, mules.*

h That is, to defende themselues against all that would assayle them.

day of the twelfth moneth, which is the moneth i Adar.

i Which hath part of Februarie, and part of March.

13 The copie of the writing was, howe there should be a commandement giuen in all and euery prouince, published among al the people, and that the Iewes should be readie against that day to k auenge themselues on their enemies.

k The king gaue them libertie to kill all that did oppresse them.

14 So the postes rode vpon beasts of price, & dromedaries, & went forth with speede, to execute the kings commaundement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the king in ropal apparel of blewe, and white, and with a great crowne of gold and with a garment of fine linen and purple, and the citie of Shushan reioyced and was glad.

l He sheweth by these words that follow, what this light was.

16 And vnto the Iewes was come light and ioy and gladnesse, and honour.

17 Also in all and euery prouince, and in all and euery citie & place, where the kings commandement and his decree came, there was ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land m became Iewes: for the feare of the Iewes fell vpon them.

m Conformed themselues to the Iewes religion.

CHAP. IX.

1 At the commandement of the king the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes keepe a feast in remembrance of their deliuerance.

NOw in the twelft moneth, which is þ moneth Adar, vpō the thirteenth day of the same, when the kings commandement and his decree drewe neere to be put in execution, in þ day that the enemies of the Iewes hoped to haue power ouer thē (but it a turned contrary: for the Iewes had rule ouer them that hated them,)

a This was by Gods great prouidence, who turneth the ioy of the wicked into sorow, and the teares of ỹ godly into gladnesse.

2 The Iewes gathered them selues together into their cities, throughout all the prouinces of the king Ahashuerosh, to lay hande on such as sought their hurt, and no man could withstande them: for the feare of them fell vpon all people.

b Did them honour, and shewed them friendship.

3 And al the rulers of the prouinces, and the princes and the captaines, and the officers of the king b exalted the Iewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

c Which had cōspired their death by the permission of the wicked Haman.

5 Thus the Iewes smote all their c enemies with strokes of the sword & slaughter, & destruction, and did what they would vnto those that hated them.

d Besides those three hundreth, that they slewe the second day, ✻ verse 15.

6 And at Shushan the palace slewe the Iewes and destroyed d fiue hundred men,

7 And Parshandatha, & Dalphon, and Aspatha,

8 And Pozatha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vaiezatha,

10 The tenne sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slewe they: but they layed not their hands e on the spoyle.

e Whereby they declared ỹ this was Gods iust iudgement vpon the enemies of his Church, for asmuch as they sought not their owne gaine, but to execute his vengeance.

11 On the same day came the nomber of those that were slaine, vnto the palace of Shushan before the king.

12 And the king saide vnto the Queene Ester, The Iewes haue slayne in Shushan the palace and destroied fiue hundreth men, and the tenne sonnes of Haman: what haue they done in the rest of the kinges prouinces? and what is thy petition, that it may bee giuen thee? or what is thy request moreouer, that it may bee performed?

13 Then saide Ester, If it please the king, let it bee graunted also to morowe to the Iewes that are in Shushan, to doe accoyding f vnto this dayes decree, that they may hang vpon the tree Hamans tenne sonnes.

f This she requireth, not for desire of vengeance, but with zeale to see Gods iudgementes executed against his enemies.

14 And the king charged to doe so, and the decree was giuen at Shushan, & they hanged Hamans tenne sonnes.

15 ¶ So the Iewes that were in Shushan, assembled themselues vpon the fourteenth day of the moneth Adar, and slewe three hundreth men in Shushan, but on the spoyle they laide not their hand.

16 And the rest of the Iewes that were in the kings prouinces assembled themselues, and stoode for g their liues, and had rest from their enemies, and slew of them that h hated them, seuentie & fiue thousand: but they laide not their hand on the spoyle.

g Reade Chap. 8.11.

h Meaning, that they laide handes on none, ỹ were not the enemies of God.

17 This they did on the i thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

i Meaning, in all places saue in Shushan.

18 But the Iewes that were in Shushan, assembled themselues on þ thirteenth day, and on the fourteenth thereof, and they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, k kept the fourteenth day of the moneth Adar with ioy and feasting, euen a ioyfull day, and euery one sent presents vnto his neighbour.

k As the Iewes do, euen to this day, calling it in the Persians language Purim, that is, the day of lots.

20 ¶ And Mordecai wrote l these words, and sent letters vnto all the Iewes that were through all the prouinces of þ king Ahashuerosh, both neere and farre,

l The Iewes gather heereof that Mordecai wrote this storie, but it seemeth that he wrote but onely these letters, and decrees that follow.

21 Inioyning them that they shoulde kepe the fourteenth day of the moneth Adar, and the fifteenth day of the same, euery yeere.

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorowe to ioye, and from mourning into a ioyfull day, to keepe them the dayes of feasting and ioye, and m to send presentes euery man to his neighbour, and giftes to the poore.

m He setteth before our eyes the vse of this feast, which was for the remembrāce of Gods deliuerance, the maintenance of mutuall friendship, and relieue of the poore.

23 And the Iewes promised to doe as they had begun, & as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite al the Iewes aduersarie, had imagined against the Iewes, to destroy them, and had n cast Pur (that is a lot) to consume and destroy them.

n Read Chap. 3.7.

25 And

o That is, Ester.

25 And when o she came before the king, he commanded by letters, Let his wicked r deuice (which he imagined against the Iewes) turne vpon his owne heade, and let them hang him and his sonnes on the tree.

p These are the words of ỳ kings commaundement to disanull Hamans wicked enterprise.

26 Therefore they called these daies Purim, by the name of Pur, and because of all the words of this letter, and of that which they had seene beside this, & of that which had come vnto them.

27 The Iewes also ordeined, & promised for them and for their seede, and for all that ioyned vnto them, ṕ they would not ‖ faile to obserue those q two daies euery yere, according to their writing, and according to their season,

‖ Or, transgresse.

q Meaning, the fourteenth & the fifteenth day of the moneth Adar.

28 And that these dayes should be remembred, and kept throughout euery generation and euery familie, and euery prouince, and euery citie: euen these dayes of Purim should not faile amõg the Iewes, and the memoriall of them should not perish from their seede.

29 And the Queene Ester the daughter of Abihail and Mordecai the Iewe wrote with all ‖ authoritie (to confirme this letter of Purim the second time)

‖ Or, strength, or efficacie.

30 And he sent letters vnto al ṕ Iewes to the hundreth & seuen and twentie prouinces of the kingdome of Ahashuerosh, with r wordes of peace and trueth,

r Which were letters declaring vnto them quietnesse, and assurance, and putting them out of doubt and feare.

31 To confirme these dayes of Purim, according to their seasons, as Mordecai the Iewe and Ester the Queene had appointed them, & as they had promised for them ‡ selues and for their seed with ſ fasting and prayer.

‡ Ebr. soules.

ſ That they would obserue this feast with fasting & earnest prayer, which in Ebrewe is signified by this word (their cry.)

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

CHAP. X.

The estimation and authoritie of Mordecai.

AND the King Ahashuerosh layde a tribute vpon the land, and vpon the yles of the sea.

a These three points are here set foorth as commendable, and necessarie for him that is in authoritie: to haue ỳ fauour of the people, to procure their wealth, and to be gentle and louing towarde them.

2 And all the actes of his power and of his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

3 For Mordecai the Iewe was the second vnto king Ahashuerosh, and great among the Iewes, & ª accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seede.

IOB.

THE ARGVMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things and in his body, but also in his minde, & conscience, by the sharpe tentations of his wife, and chiefe friendes: which by their vehement words, and subtill disputations brought him almost to dispaire: for they set foorth God as a seuere Iudge, and mortall enemie vnto him, which had cast him off, therefore in vaine hee should seeke vnto him for succour. These friendes came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this storie we haue to marke that Iob maintaineth a good cause, but handleth it euill: againe, his aduersaries haue an euill matter, but they defendeit craftily. For Iob held that God did not alway punish men according to their sinnes, but that hee had secret iudgements, whereof man knewe not the cause, and therefore man could not reason against God therein, but he should be conuicted. Moreouer, he was assured that God had not reiected him, yet through his great torments and affliction, he brasteth foorth into many inconueniences both of wordes and sentences, and sheweth himselfe as a desperate man in many things, and as one that woulde resist God: and this is his good cause which he doth not handle well. Againe, the aduersaries mainteine with many goodly arguments, that God punisheth continually according to the trespasse, grounding vpon Gods prouidence, his iustice, & mans sinnes, yet their intention is euill: for they labour to bring Iob into despaire, and so they mainteine an euill cause. Ezekiel commendeth Iob as a iust man, Ezekiel 14.14. and Iames setteth out his patience for an example, Iames 5.11.

CHAP. I.

1 The holinesse, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His faith and patience.

THere was a man in the lande of ª Vz called Iob, & this man ᵇ was an vpright & iust man, ᶜ one that feared God and eschewed euill.

a That is, of the countrey of Idumea as Lamenta. 4.21. or bordering thereupon. for the land was called by the name of Vz the sonne of Dishon the sonne of Seir, Gen. 36.28.

b Forasmuch as he was a Gentile and not a Iewe, and yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his.

c Hereby is declared, what is meant by an vpright and iust man.

2 And hee had seuen sonnes, and three daughters.

3 His ᵈ substance also was seuen thousande sheepe, ſ and three thousande camels, and fiue hundreth yoke of oxen, and fiue hundreth shee asses, and his familie was verie great, so that this man was the greatest of all the ‡ men of ᵉ the East.

d His children & riches are declared to commend his vertue in his prosperitie, and his patience and constancie, when God had taken them from him.

4 And his sonnes went and banketted in their houses, euery one his day, and sent, and called their three sisters to eate and to drinke with them.

‡ Ebr. children.

e Meaning, the Arabians, Chaldeans, Idumeans, &c.

5 And when the daies of their banketting

were

were gone about, Job sent, and f sanctified them, & rose vp earely in the morning, and g offered burnt offerings according to the nomber of them all. For Job thought, It may be that my sonnes haue sinned, and h blasphemed God in their hearts: thus did Job euery day.

6 ¶ Now on a day when the k children of God came and stoode l before the Lorde, Satan m came also among them.

7 Then the Lorde sayde vnto Satan, Whence n commest thou? And Satan answered the Lorde, saying, o From compassing the earth to and fro, and from walking in it.

8 And the Lord sayd vnto Satan, Hast thou not considered my seruant Job, how none is like him in the earth? an vpright and iust man, one that feareth God, & escheweth euill?

9 Then Satan answered the Lord, and said, Doeth Job feare God for p nought?

10 Hast thou not made an hedge about him and about his house, and about all that he hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.

11 But stretch out now thine hand and q touch all that he hath, to see if he will not blaspheme thee to r thy face.

12 Then the Lord said vnto Satan, Loe, all that he hath is in s thine hand: onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the t presence of the Lord.

13 ¶ And on a day, when his sonnes and his daughters were eating, and drinking wine in their eldest brothers house,

14 There came a messenger vnto Job, and sayd, The oxen were plowing, and the asses feeding in their places,

15 And the x Shabeans came violently, and tooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

16 And whiles he was yet speaking, an other came, and sayde, The y fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured them: but I only am escaped alone to tell thee.

17 And whiles he was yet speaking, another came, and sayde, The Caldeans set out three bandes, and fell vpon the Camels, and haue taken them, and haue slaine the seruants with the edge of the sworde: but I onely am escaped alone to tell thee.

18 And whiles he was yet speaking, came another, and saide, Thy z sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great wind from beyond the wildernesse, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I only am escaped alone to tell thee.

20 Then Job arose, and a rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And sayde, * Naked came I out of my mothers wombe, and naked shall I returne b thither: the Lorde hath giuen, and the Lorde hath taken it: c blessed be the Name of the Lord.

22 In all this did not Job sinne, nor charge God d foolishly.

f That is, commaunded them to be sanctified: meaning, that they should consider the faultes, that they had committed, and reconcile themselues for the same.

g That is, he offered for euery one of his children an offering of reconciliation, which declared his religion towarde God, and the care that he had toward his children.

h In Ebrew it is, and blessed God, which is sometime taken for blaspheming and cursing, as here, & 1. King. 21. 10. & 13 &c.

i While the feast lasted.

k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will.

l Because our infirmitie can not comprehend God in his maiestie, he is set forth vnto vs as a King, that our capacitie may be able to vnderstand that which is spoken of him.

m This declareth that although Satan be aduersarie to God, yet he is compelled to obey him, and to doe him al homage, without whose permission and appointment hee can doe nothing.

n This question is asked for our infirmitie: for God knewe whence he came.

o Herein is described the nature of Satan, which is euer ranging for his pray, 1. Peter 5.8.

p He feareth thee not for thine owne sake, but for the commoditie that he receyueth by thee.

q Meaning, the grace of God, which serued Iob, as a rampart against all tentations.

r This signifieth that Satan is not able to touch vs, but it is God that must doe it.

s Satan noteth the vice, whereunto men are commonly subiect: that is, to hide their rebellion, and to bee content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie.

t God giueth not Satan power ouer man to gratifie him, but to declare that hee hath no power ouer man, but that which God giueth him.

u That is, went to execute that which God had permitted him to doe: for els hee can neuer goe out of Gods presence.

x That is, the Arabians.

y Which thing was also done by the craft of Satan, to tempt Iob the more grieuously, forasmuch as hee might see, that not onely men were his enemies, but that God made warre against him.

z This last plague declareth, that when one plague is past which seemeth hard to be borne, God can send vs another farre more grieuous, to trie his, and teach them obedience.

a Which came not of impatiencie, but declareth that the children of God are not insensible like blockes, but that in their patience they feele affliction, and griefe of minde: yet they keepe a meane herein, and rebell not against God, as the wicked doe. *Eccles. 5. 14. 15. m. 6. 7.*

b That is, into the belly of the earth, which is the mother of all.

c Hereby hee confesseth that God is iust, and good, although his hand be sore vpon him.

d But declared that God did all things according to iustice and equitie.

CHAP. II.

6 Satan hath permission to afflict Job. 9 His wife tempteth him to forsake God, 11 His three friendes visite him.

AND on a day the a children of God came and stood before the Lord, and b Satan came also among them, and stoode before the Lorde.

2 Then the Lorde sayde vnto Satan, Whence commest thou? And Satan answered the Lord, & said, From compassing the earth to and fro, & from walking in it.

3 And the Lord saide vnto Satan, Hast thou not considered my seruant Job, howe none is like him in the earth? * an vpright and iust man, one that feareth God, and escheweth euill? for yet he continueth in his vprightnes, c although thou mouedst me against him to destroy him d without cause.

4 And Satan answered the Lorde, and said, e Skinne for skinne, and all that euer a man hath, will he giue for his life.

5 But stretch now out thine hand, and touch his f bones and his flesh, to see if he will not blaspheme thee to thy face.

6 Then the Lord saide vnto Satan, Loe, he is in thine hand, but g saue his life.

7 ¶ So Satan departed frō the presence of the Lord, & smote Job with sore h boiles,

a That is, the Angels, as chap. 1. 6, b Reade Chap. 1. 6. *Ezek. 14. 14. chap. 1. 1.*

c He proueth Iobs integritie by this that he ceased not to feare God when his plagues were grieuously vpon him.

d That is, when thou hadst nought against him, or whē thou wast not able to bring thy purpose to passe.

e Hereby hee meant that a mans owne skin is dearer vnto him then another mans.

f Meaning, his owne person.

g Thus Satan can goe no further in punishing, then God hath limited him.

h This sore was most vehement, wherewith also God plagued the Egyptians, Exo. 9. 9. & threatneth to punish the rebellious people. Deu. 28. 27. So that this tentation was most grieuous: for if Iob had measured Gods fauour by the vehemencie of his disease, hee might haue thought that God had cast him off.

from

[i] As destitute of all other helpe and meanes, and wonderfully afflicted with the sorowe of his disease.
[k] Satan vseth the same instrument against Iob, as he did against Adam.
[l] Meaning, what gayneth thou to serue God, seeing he thus plagueth thee as though he were thine enemie? This is the most grieuous tentation of the faithfull, when their faith is assailed, and when Satan goeth about to perswade them, that they trust in God in vaine.
[m] For death was appointed to the blasphemer, & so she meant that he should be soone ridde out of his paine. [n] That is, to be patient in aduersitie, as we reioyce when hee sendeth prosperitie, and so to acknowledge him to be both mercifull and iust. [o] Hee so brideled his affections, that his tongue through impaciencie did not murmure against God. [p] Which were men of authoritie, wise and learned, and as the Septuagint write, Kings, & came to comfort him, but whē they sawe howe he was visited, they conceyued an euill opinion of him, as though he had bene but an hypocrite, and so iustly plagued of God for his sinnes. [q] This was also a ceremonie, which they vsed in those countries, as the renting of their clothes in signe of sorowe, &c. [r] And therefore thought that he would not haue hearkened to their counsell.

from the sole of his foote vnto his crowne.
8 And he tooke a [i] potsheard to scrape him, and he sate downe among the ashes.
9 Then said his [k] wife vnto him, Doest thou [l] continue yet in thine vprightnesse? [m] Blaspheme God, and die.
10 But he said vnto her, Thou speakest like a foolish woman: what? shall wee receiue good at the hand of God, and not receiue euill? In all this did not Iob sinne with his [o] lippes.
11 Nowe when Iobs three [p] friendes heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, & Bildad the Shuhite, and Tophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.
12 So when they lift vp their eyes afarre off, they knewe him not: therefore they lift vp their voyces and wept, & euery one of them rent his garment, and sprinkled [q] dust vpon their heades towarde the heauen.
13 So they sate by him vpon the ground seuen dayes, and seuen nightes, and none spake a worde vnto him: for they saw, that the griefe was very [r] great.

CHAP. III.

1 Iob complaineth & curseth the day of his birth.
11 He desireth to die, as though death were the end of all mans miserie.

[a] The seuē daies ended, chap. 2. 13
[b] Here Iob beginneth to feele his great imperfection in this battell betweene the spirit and the flesh, Rom. 7. 18. and after a manner yeeldeth, yet in the ende he getteth victorie, though he was in the meane time greatly wounded.

AFterwarde [a] Iob opened his mouth, and [b] cursed his day.
2 And Iob cried out, and said,
3 Let the day [c] perish, wherein I was borne, and the night when it was sayde, There is a man childe conceiued.
4 Let that day be darkenesse, let not God [d] regard it from aboue, neither let the light shine vpon it,
5 But let darkenesse, and the [e] shadow of death staine it: let ꝑ cloud remaine vpon it, & let them make it fearefull as a bitter day.
6 Let darkenes possesse that night, let it not be ioyned vnto the dayes of the yeere, nor let it come into ꝑ count of the moneths.
7 Yea, desolate be that night, and let no ioy be in it.

[c] Men ought not to be wearie of their life, and curse it because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God. [d] Let it be put out of the number of dayes, and let it not haue the light of the sunne to separate it from the night. [e] That is, most obscure darkenesse, which maketh them afraide of death, that are in it.

8 Let them that curse the day, (being [f] ready to renue their mourning) curse it.
9 Let ꝑ starres of ꝑ twilight be dimme thereof: let it looke for light, but haue none: neither let it see [‡] the dawning of the day,
10 Because it shut not vp the doores of my mothers wombe: nor hid sorowe from mine eyes.
11 [h] Why dyed I not in the birth? or why dyed I not, when I came out of the wombe?
12 Why did the knees preuent me? and why did I sucke the breasts?
13 For so should I nowe haue [i] lyen and bene quiet, I should haue slept then, and bene at rest,
14 With the kings and counsellers of the earth, which haue builded themselues [k] desolate places:
15 Or with the princes that had golde, and haue filled their houses with siluer.
16 Or why was I not hid, as an vntimely birth, either as infants, which haue not seene the light?
17 The wicked [l] haue there ceased from their tyrannie, and there they that laboured valiantly, are at rest.
18 The [m] prisoners rest together, & heare not the voyce of the oppressour.
19 There are small and great, & the seruant is free from his master.
20 Wherefore is the light giuen to him that is in miserie? and [n] life vnto them that haue heauie hearts?
21 Which long for death, and if it come not, they would euen search it more then treasures:
22 Which ioy for gladnesse, & reioyce, when they can finde the graue.
23 Why is the light giuen to ꝑ man whose way is [o] hidde, and whom God hath hedged in?
24 For my sighing commeth before I eate, and my roarings are powred out like the water.
25 For the thing I [p] feared, is come vpon me, and the thing that I was afraid of, is come vnto me.
26 I had no peace, neither had I quietnesse, neither had I rest, [q] yet trouble is come.

[f] Which curse the day of their birth, let them lay that curse vpon this night.
[g] Let it be alwayes night, and neuer see day.
[‡] *Ebr. the eye lids of the morning.*
[h] This and that which followeth, declareth that when man giueth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euil, except God call him backe.
[i] The vehemencie of his afflictions made him to vtter these words, as though death were the ende of all miseries, & as if there were no life after this, which hee speaketh not as though it were so, but the infirmities of his flesh caused him to braste out into this errour of the wicked.
[k] He noteth the ambition of them, which for their pleasure, as it were, change the order of nature, and builde in most barren places, because they would here by make their names immortall.
[l] That is, by death the cruelnie of the tyrant hath ceased.
[m] All they that susteine anie kinde of calamity and miserie in this worlde: which he speaketh after the iudgement of the flesh.
[n] He sheweth that the benefites of God are not comfortable, except the heart be ioyfull, and the conscience quieted.
[o] That seeth not how to come out of his miseries, because he dependeth not on Gods prouidence.
[p] In my prosperitie I looked euer for a fall: as is come nowe to passe.
[q] The feare of troubles that should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

1 Iob is reprehended of impaciencie, 7 And vniustice, 17 & of the presumptiō of his own righteousnes.

THen Eliphaz the Temanite answered and said,
2 If wee assay to commune with thee, wilt thou be grieued? but [a] who can withhold himself from speaking?
3 Beholde, thou hast taught many, and [b] hast

[a] Seeing this thine impaciencie,

b Thou haſt comforted others in their afflictions, and canſt not nowe comfort thy ſelf.

c Thus he concludeth that Iob was but an hypocrite, and had no true feare nor truſt in God.

d He concludeth that Iob was reprooued, ſeeing that God handled him ſo extreemely, which is the argument that the carnall men make againſt the children of God.

e They that doe euill cannot but receiue euill.

f He ſheweth that God needeth no great preparation to deſtroy his enemies: for he can doe it with the blaſt of his mouth.

g Though men according to their office doe not puniſh tyrants (whom for their crueltie he compareth to lyons and their children to their whelpes) yet God both is able, and his iuſtice will puniſh them.

h A thing that I knewe not before, was declared vnto mee by viſion: that is, that whoſoeuer thinketh himſelfe iuſt, ſhalbe found a ſinner, when he commeth before God.

i In theſe viſions which God ſheweth to his creatures, there is euer a certaine feare ioyned, that the authoritie thereof might be had in greater reuerence.

k When all things were quiet, or when the feare was ſomewhat aſſwaged, as God appeared to Eliiah, 1.King.19.12.

l He prooueth that if God did puniſh the innocent, the creature ſhould be more iuſt then the Creator, which were a blaſphemie.

m If God finde imperfection in his Angels, when they are not maintained by his power, howe much more ſhall hee lay folly to mans charge, when hee woulde iuſtifie himſelfe againſt God?

n That is, in this mortall body, ſubiect to corruption, 2.Cor.5.1.

o They ſee death continually before their eyes, and dayly approching towarde them.

p No man for all this doeth conſider it.

q That is, before that any of them were ſo wiſe as to thinke on death.

b haſt ſtrengthened the wearie hands.

4 Thy woords haue confirmed him that was falling, and thou haſt ſtrengthened the weake knees.

5 But nowe it is come vpon thee, and thou art grieued: it toucheth thee, and thou art troubled.

6 Is not this thy c feare, thy confidence, thy patience, and the vprightneſſe of thy wayes?

7 Remember, I pray thee: who euer periſhed being an d innocent? or where were the vpright deſtroyed?

8 As I haue ſeene, they that e plow iniquitie, and ſowe wickednes, reape the ſame.

9 With the f blaſt of God they periſh, and with the breath of his noſtrels are they conſumed.

10 The roaring of the g Lion, and the voyce of the Lioneſſe, and the teeth of the Lions whelpes are broken.

11 The Lion periſheth for lacke of pray, and the Lions whelpes are ſcattered abroad.

12 But a thing was brought to me h ſecretly, and mine eare hath receiued a little thereof.

13 In the thoughts of the viſions of the night, when ſleepe falleth on men,

14 Feare came vpon me, & dread which made all my bones to i tremble.

15 And the winde paſſed before me, and made the haires of my fleſh to ſtand vp.

16 Then ſtoode one, and I knew not his face: an image was before mine eyes, and in k ſilence heard I a voyce, ſaying,

17 Shall man be more l iuſt then God? or ſhal a man be more pure then his maker?

18 Beholde, he founde no ſtedfaſtneſſe in his ſeruants, and laid folly vpon his m Angels.

19 How much more in them that dwell in houſes of n clay, whoſe foundation is in the duſt, which ſhall be deſtroyed before the moth?

20 They bee deſtroyed from o the morning vnto the euening: they periſh for euer, p without regard.

21 Doeth not their dignitie goe away with them? do they not die, and that without q wiſedome?

CHAP. V.

1.2 Eliphaz ſheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power, who deſtroyeth the wicked, and deliuereth his.

CAll now, if any will a anſwere thee, and to which of the ſaints wilt thou turne?

2 Doubtleſſe b anger killeth the fooliſh, and enuie ſlayeth the idiote.

3 I haue ſeene the c foolish well rooted, & ſuddenly I d curſed his habitation, ſaying,

4 His e children ſhall bee farre from ſaluation, and they ſhall bee deſtroyed in the f gate, and none ſhall deliuer them.

5 The hungry ſhall eate vp his harueſt: yea, they ſhall take it from among the g thornes, and the thirſtie ſhall drinke vp their ſubſtance.

6 For miſerie commeth not forth of the duſt, h neither doeth affliction ſpring out of the earth.

7 But man is borne vnto i trauaile, as the ſparkes flie vpward.

8 But I would enquire k at God, and turne my talke vnto God:

9 Which l doeth great things and vnſearcheable, and marueilous things without nomber.

10 He m giueth raine vpon the earth, and powreth water vpon the ſtreetes,

11 And ſetteth vp on hie them that bee lowe, that the ſorowfull may bee exalted to ſaluation.

12 He ſcattereth the deuiſes of the craftie: ſo that their hands can not accompliſh that which they doe enterpriſe.

13 * He taketh the wiſe in their craftines, and the counſel of the wicked is made foolish.

14 They meete with n darkeneſſe in the day time, and o grope at noone day, as in the night.

15 But hee ſaueth the p poore from the ſword, from their q mouth, & from the hand of the violent man,

16 So that the poore hath his hope, but iniquitie ſhall r ſtoppe her mouth.

17 Beholde, bleſſed is the man whome God correcteth: therefore refuſe not thou the chaſtiſing of the Almightie.

18 For he maketh the wound, and bindeth it vp: he ſmiteth, and his hands make whole.

19 He ſhall deliuer thee ſ in fiue troubles, and in the ſeuenth the euill ſhall not touch thee.

20 In famine he ſhall deliuer thee from death: and in battell from the power of the ſword.

21 Thou ſhalt be hid from the ſcourge of his owne ſinne.

a He willeth Iob to conſider the example of all them that haue liued or doe liue godly, whether any of them be like vnto him in raging againſt God as hee doeth.

b Murmuring againſt God in afflictions, increaſeth the paine and vexation of mans follie.

c That is, the ſinner that hath not the feare of God.

d I was not moued with his proſperitie, but knewe that God had curſed him and his.

e Though God ſometime ſuffer the fathers to paſſe in this world, yet his iudgements will light vpon their wicked children.

f By publique iudgement they ſhall be condemned and none ſhall pitie them.

g Though there be but two or three eares left in the hedges, yet theſe ſhalbe taken from him.

h That is, the earth is not the cauſe of barrenneſſe and mans miſerie, but

i Which declareth that ſinne is euer in our corrupt nature: for before ſinne it was not ſubiect to paine & affliction.

k If I ſuffred as thou doeſt, I would ſeeke vnto God.

l He counſelleth Iob to humble himſelfe vnto God, to whome all creatures are ſubiect, and whoſe works declare that man is inexcuſable, except he glorifie God in all his works.

m He ſheweth by particular examples, what the works of God are. 1.*Cor.*3.19.

n In things plaine and euident they ſhew themſelues fooles in ſtead of wiſemen.

o This declareth that God puniſheth the worldly wiſe, as he threatned, Deut.28.29.

p That is, he humbleth himſelfe before God.

q He compareth the ſlander of the wicked to ſharpe ſwords.

r If the wicked be compelled at Gods workes to ſtoppe their mouthes, much more they that profeſſe God.

ſ He will ſend trouble after trouble, that his children may not for one time but continually truſt in him: but they ſhall haue a comfortable iſſue, euen in the greateſt and the laſt, which is here called the ſeuenth, the

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the tongue, and thou shalt not be afrayd of destruction when it commeth.

22 But thou shalt t laugh at destruction and dearth, and shalt not be afrayde of the beast of the earth.

23 For the stones of the field u shalbe in league with thee, and the beasts of the field shalbe at peace with thee.

24 And thou shalt knowe, that peace shalbe in thy tabernacle, and thou shalt visite thine habitation, and shalt not x sinne.

25 Thou shalt perceiue also, that thy seed shalbe great, and thy posteritie as the grasse of the earth.

26 Thou shalt goe to thy graue in ya full age, as a ricke of corne commeth in due season into the barne.

27 Lo, z thus haue we enquired of it, and so it is: heare this and know it for thy selfe.

t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.

u When we are in Gods fauour, all creatures shall serue vs.

x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended.

y Though the children of God haue not alwayes this promise performed, yet God doeth recompense it otherwise to their aduantage.

z We haue learned these poynts by experience, that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man sustaineth, commeth for his owne sinne.

CHAP. VI.

1 *Iob answereth, that his paine is more grieuous then his fault.* 8 *He wisheth death.* 14 *He complaineth of his friends.*

BVt Iob answered, and said,

2 Oh that my griefe were wel weighed, and my miseries were laide together in the a balance!

3 For it would be now heanier then the sande of the sea: therefore my wordes are b swallowed vp.

4 For the arrowes of the Almightie are in me, the venime whereof doeth drinke vp my spirite, and the terrours of God c fight against me.

5 Doeth the d wilde asse bray when he hath grasse? or loweth the ore when hee hath fodder?

6 That which is e vnsauorie, shall it be eaten without salt? or is there any taste in the white of an egge?

7 Such things as my soule refused to touch, as were sorowes, are my meate.

8 Oh that I might haue my f desire, and that God would graunt me the thing that I long for!

9 That is, that God would destroy me: that he would let his hand goe, and cut me off.

10 Then shoulde I yet haue comfort, (though I burne with sorowe, let him not spare) g because I haue not denied the wordes of the Holy one.

11 What power haue I that I shoulde endure? or what is mine h end, if I should prolong my life?

12 Is my strength the strength of stones? or is my flesh of brasse?

13 Is it not so, that there is in mee no i helpe? & that strength is taken from me?

14 Hee that is in miserie, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almightie.

15 My brethren haue deceiued mee as a k brooke, and as the rising of the riuers they passe away.

16 Which are blackish with yce, and wherein the snowe is hid.

17 But in time they are dried vp with heate and are consumed: and when it is hot, they faile out of their places.

18 Or they depart from their way and course, yea, they vanish and perish.

19 They that goe to Tema, l considered them, and they that goe to Sheba, wayted for them.

20 But they were confounded: when they hoped, they came thither and were ashamed.

21 Surely nowe are ye like m vnto it: ye haue seene my fearefull plague, and are afraid.

22 Was it because I sayde, Bring vnto me? or giue a reward to me of your substance?

23 And deliuer me from the enemies hand, or ransome me out of the hand of tyrants?

24 Teach mee, and I will o holde my tongue: and cause me to vnderstand, wherein I haue erred.

25 Howe p stedfast are the wordes of righteousnesse? and what can any of you iustly reproue?

26 Doe ye imagine to reproue q words, that the talke of the afflicted shoulde be as the winde?

27 Ye make your wrath to fall vpon the fatherlesse, and dig a pit for your friend.

28 Now therefore be content to r looke vpon me: for I will not lie before your face.

29 Turne, I pray you, let there be none iniquitie: returne, I say, and ye shall see yet my righteousnesse in that behalfe. Is there iniquitie in my tongue? doeth not my mouth feele sorowes?

a To know whether I complaine without iust cause.

b My griefe is so great, that I lacke words to expresse it.

c Which declareth that hee was not onely afflicted in body, but wounded in conscience, which is the greatest battell that the faithfull can haue.

d Thinke you that I crie without cause, seeing the brute beasts doe not complaine when they haue what they would?

e Can a mans taste delite in that that hath no sauour? meaning that none take pleasure in affliction, seeing they cannot away with things that are vnsauorie to the mouth.

f Herein he sinneth double, both in wishing through impatiencie to die, and also in desiring of God a thing which was not agreeable to his will.

g That is, let mee die at once, before I come to distrust in Gods promise through mine impatiencie.

h Hee feareth least he shoulde be brought to inconueniences, if his sorowes should continue.

i Haue I not sought to helpe my selfe as much as was possible? ‖ Or, *wisedome, or lawe.*

k He compareth those friendes which comfort vs not in miserie, to a brooke, which in sommer, when we neede waters, is drie, in winter is hard frosen, and in the time of raine, when we haue no neede, ouerfloweth with water.

l They that passe thereby to goe into the hote countreyes of Arabia, thinke to find water there, to quench their thirst, but they are deceiued.

m That is, like to this brooke, which deceiueth them, that thinke to haue water there in their neede, as I looked for consolation at your hands.

n He toucheth the worldlings, which for no necessitie will giue part of their goods, and much more these men, which would not giue him comfortable wordes.

o Shewe mee wherein I haue erred, and I will confesse my fault.

p He that hath a good conscience, doeth not shrinke at the sharpe wordes or reasonings of others, except they bee able to perswade him by reason.

q Doe you cauill at my wordes because I should be thought to speake foolishly, which am nowe in miseries?

r Consider whether I speake as one that is driuen to this impatiencie through very sorowe, or as an hypocrite as you condemne me.

CHAP. VII.

1 *Iob sheweth the shortnes & miserie of mans life.*

IS there not an appointed time to man vpon earth? and are not his dayes as the dayes of an a hireling?

2 As a seruant longeth for the shadowe, and as an hireling looketh for the end of his worke,

3 So haue I had as an inheritence the b moneths of vanitie, and painefull nights haue bene appointed vnto me.

4 If I lay de me downe, I say de, When I shall

a Hath not an hyred seruant some rest and ease? then in this my continuall torment I am worse then an hireling.

b My sorow hath continued from moneth to moneth, and I haue looked for hope in vaine.

c This signifieth that his disease was rare & most horrible.

d Thus he speaketh in respect of the breuitie of mans life, which passeth without hope of returning: in consideration whereof, he desireth God to haue compassion on him.

e If thou behold me in thine anger, I shall not be able to stand in thy presence.

f Shal no more enioy this mortall life.

g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by wordes: and thus he speaketh as one ouercome with griefe of minde.

h Am not I a poore wretch? what needest thou then to lay so much paine on me?

i So that I can haue no rest, night nor day.

k He speaketh as one ouercome with sorowe, and not of iudgement, or of the examination of his faith.

l Seeing my terme of life is so short, let me haue some rest and ease.

m Seeing that man of himselfe is so vile, why doest thou giue him that honour to contende against him? Iob vseth all kindes of perswasion with God, that he might stay his hand.

n After all tentations faith braseth forth, and leadeth Iob to repentance: yet it was not in such perfection, that he could bridle himselfe from reasoning with God, because that he still tried his faith.

o That is, I shall be dead.

shall I arise? and measuring the euening, I am euen full with tossing to and fro vnto the dawning of the day.

5 My flesh is c clothed with wormes and filthines of the dust: my skinne is rent, and become horrible.

6 My daies are swifter then a d weauers shittle, and they are spent without hope.

7 Remember that my life is but a wind, and that mine eye shall not returne to see pleasure.

8 The eye that hath seene me, shal see me no more: thine eyes are vpon me, and I shal be no longer.

9 c As the cloude vanisheth and goeth away, so he that goeth downe to the graue, shall f come vp no more.

10 He shal returne no more to his house, neither shal his place know him any more.

11 Therefore I will not spare my mouth, but will speake in the trouble of my spirite, and muse in the bitternesse of my minde.

12 Am I a sea h or a whalefish, that thou keepest me in ward?

13 When I say, My couch shall relieue me, and my bed shall bring comfort in my meditation,

14 Then fearest thou me i with dreames, and astonishest me with visions.

15 Therefore my soule k chuseth rather to be strangled and to die, then to be in my bones.

16 I abhorre it, I shall not liue alway: l spare me then, for my dayes are but vanitie.

17 What is man, that thou m doest magnifie him, and that thou settest thine heart vpon him?

18 And doest visite him euery morning, and triest him euery moment?

19 How long will it be yer thou depart from mee? thou wilt not let mee alone whiles I may swallowe my spettle.

20 I haue n sinned, what shal I doe vnto thee? O thou preseruer of men, why hast thou set mee as a marke against thee, so that I am a burden vnto my selfe?

21 And why doest thou not pardon my trespasse? & take away mine iniquitie? for now shall I sleepe in the dust, & if thou seekest me in the morning, I shal o not be found.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preserueth the good.

THe answered Bildad the Shuhite, and saide,

2 Howe long wilt thou talke of these things? and howe long shall the woords of thy mouth a be as a mightie winde?

3 Doeth God peruert iudgement? or doeth the Almightie subuert iustice?

4 If thy sonnes haue sinned against him, and he hath sent them into the place of their b iniquitie,

5 Yet if thou c wilt earely seeke vnto God, and pray to the Almightie,

6 If thou be pure & vpright, then surely he will awake vp vnto thee, and hee will make the habitation of thy righteousnesse prosperous.

7 And though thy beginning d be small, yet thy latter ende shall greatly encrease.

8 e Inquire therefore, I pray thee, of the former age, and prepare thy selfe to searche of their fathers.

9 (For we are but f of yesterday, & are ignorant: for our dayes vpon earth are but a shadowe)

10 Shal not they teach thee and tell thee, and vtter the woordes of their heart?

11 Can a g rush grow without mire? or can the grasse growe without water?

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.

13 So are h pathes of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shalbe cut off, and his trust shalbe as the house of a k spider.

15 Hee shall leane vpon his house, but it shall not stand: he shall hold him fast by it, yet shall it not endure.

16 The l tree is greene before the sunne, and the branches spread ouer the garden thereof.

17 The rootes thereof are wrapped about the fountaine, and are folden about the house of stones.

18 If any plucke it from his place, and it k denie, saying, I haue not seene thee,

19 Behold, it will reioyce h by this meanes, that it may grow in another molde.

20 Behold, God will not cast away an vpright man, neither will he take the wicked by the hand,

21 Till hee haue filled thy mouth with m laughter, and thy lips with ioy.

22 They that hate thee, shall be clothed with shame, and the dwelling of the wicked shall not remaine.

a He declareth that their wordes which would diminish any thing from the iustice of God, is but a puffe of winde that vanisheth away.

b That is, hath rewarded them according to their iniquities meaning, that Iob ought to be warned by the example of his children, that he offend not God.

c That is, if thou turne betime, whiles God calleth thee to repentance.

d Though the beginnings be not so pleasant, as thou wouldest desire, yet in the ende thou shalt haue sufficient occasion to content thy selfe.

e He willeth Iob to examine all antiquitie, and he shall finde it true which he here saith.

f Meaning, that it is not ynough to haue the experience of our selues, but to be confirmed by the examples of them, that went before vs.

g As a rush can not grow without moysture, so can not the hypocrite, because he hath not faith, which is moystened with Gods Spirite.

h Which is to day, and to morowe swept away.

i He compareth the iust to a tree, which although it be remooued out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to their profite.

k That is, so that there remaine nothing there to proue whether the tree had growen there or no.

l To be planted in another place, where it may growe at pleasure.

m If thou be godly, he will giue thee occasion to reioyce, and if not, thine affliction shall increase.

CHAP. IX.

1 Iob declareth the mightie power of God, and that mans righteousnesse is nothing.

THen Iob answered, and said,

2 I know verely that it is so: for how should man compared vnto God, be a iustified?

3 If he would dispute b him, he could not answere him one thing of a b thousand.

a Iob here answereth to that poynt of Eliphaz and Bildads oration, touching the iustice of God and his innocencie, confessing God to be infinite in iustice, and man to bee nothing in respect.

b Of a thousand things, which God could lay to his charge, man can not answere him one.

4 Hee is wise in heart, and mightie in strength: who hath bene fierce against him and hath prospered?

5 Hee remoueth the mountaines, and they feele not when he ouerthroweth them in his wrath.

6 Hee [c] remoueth the earth out of her place, that the pillars thereof doe shake.

7 Hee commandeth the sunne, and it riseth not: he closeth vp the starres, as vnder a signet.

8 Hee himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 He maketh the starres [d] Arcturus, Orion, and Pleiades, and the clymates of the South.

10 He doth great things, and vnsearchable: yea, marueylous things without nomber.

11 Lo, when he goeth [e] by me, I see him not: and when hee passeth by, I perceiue him not.

12 Behold, when he taketh a pray, [f] who can make him to restore it? who shall say vnto him, What doest thou?

13 God [g] will not withdraw his anger, and the most mightie helpes [h] do stoupe vnder him.

14 How much lesse shal I answere him? or how should I find out [i] my words with him?

15 For though I were iust, yet could I [k] not answere, but I would make supplication to my iudge.

16 If I [l] crie, and he answere mee, yet would I not beleeue, [p] he heard my voyce.

17 For he destroyeth me with a tempest, and woundeth me [m] without cause.

18 Hee will not suffer mee to take my breath, but filleth me with bitternesse.

19 If we speake of strength, behold, he is [n] strong: if we speake of iudgement, who shal bring me in to pleade?

20 If I would iustifie my selfe, mine owne mouth shall condemne mee: [o] if I would be perfite, he shall iudge me wicked.

21 Though I were perfite, yet I knowe not my soule: therefore abhorre I my life.

22 This is one point: therefore I saide, He destroyeth the [p] perfite and the wicked.

23 If the scourge should suddenly [q] slay, should God [r] laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: hee [s] couereth the faces of the iudges thereof: if not, where [t] is he? or who is he?

25 My dayes haue bene more swift then a poste: they haue fled, and haue seene no good thing.

26 They are passed as with [u] most swift shippes, and as the eagle that fleeth to the pray.

27 If [x] I say, I will forget my complaint, I will cease from my wrath, and comfort me,

28 Then I am afraide of all my sorowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why [x] labour I thus in vaine?

30 If I [y] wash my selfe with snow water, and purge mine handes most cleane,

31 Yet shalt thou plunge mee in the pit, and mine owne [z] clothes shall make me filthie.

32 For he is not a man as I am, that I should answere him, if we come together to iudgement.

33 Neither is there any [a] umpire that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare astonish me:

35 Then wil I speake, and feare him not: [b] but because I am not so, I hold me still.

c He declareth what is the infirmitie of man by the mightie and incomprehensible power that is in God, shewing what he coulde doe, if he would set forth his power.

d These are the names of certaine starres, whereby he meaneth that all starres both knowen and vnknowen are at his appoyntment.

e I am not able to comprehend his works, which are common and dayly before mine eyes, much lesse in those things which are hid and secret.

f He sheweth that when God doeth execute his power, he doeth it iustly, forasmuch as none can controule him.

g God will not be appeased for ought that man can lay for himselfe for his iustification.

h That is, all the reasons that men can lay to approue their cause.

i Howe should I be able to answere him by eloquence? where by hee noteth his friendes, that albeit they were eloquent in talke, yet they felt not in heart that which they spake.

k Meaning, in his owne opinion, signifying, that man will sometime flatter himselfe to be righteous, which before God is abomination.

l Whiles I am in my pangs, I can not but braste foorth into many inconueniences, although I knowe still that God is iust.

m I am not able to feele my sinnes so great, as I feele the weight of his plagues: and this, he speaketh to condemne his dulnesse, and to iustifie God.

n After hee hath accused his owne weakenesse, hee continueth to iustifie God and his power.

o If I would stand in mine owne defence, yet God hath iust cause to condemne me, if he examine mine heart, and conscience.

p If God punish according to his iustice, he will destroy as well them that are counted perfite, as them that are wicked.

q To wit, the wicked.

r This is spoken according to our apprehension, as though he would say, If God destroy but the wicked, as Chap. 5. 3 why shoulde he suffer the innocentes to be so long tormented by them?

s That they can not see to doe iustice.

t That can shew the contrary?

u I thinke not to fall into these affections, but my sorowes bring me to these manifold infirmities, and my conscience condemneth me.

x Why doeth not God destroy me at once? thus he speaketh according to the infirmitie of the flesh.

y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.

z Whatsoeuer I would vse to couer my filthinesse with, shal disclose me so much the more.

a Which might make an accorde betweene God and me speaking of impatience, and yet confessing God to be iust in punishing him.

b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Iob is wearie of his life, and setteth out his fragilitie before God. 20 He desireth him to stay his hand. 22 A description of death.

[a] My soule is cut off though I liue: I will leaue my [b] complaint vpon my selfe, & will speake in the bitternesse of my soule.

2 I will say vnto God, [c] Condemne me not: shewe mee, wherefore thou contendest with me.

3 Thinkest thou it [d] good to oppresse me, and to cast off the [e] labour of thine handes, and to fauour the [f] counsell of the wicked?

4 Hast thou [g] carnal eyes? or doest thou see, as man seeth?

5 Are thy dayes as mans [h] dayes? or thy yeeres, as the time of man,

6 That thou inquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot do wickedly: for none can deliuer me out of thine hand.

8 Thine [k] hands haue made me, and fashioned me wholly rounde about, and wilt

a I am more like to a dead man, then to one that liueth.

b I will make a ample declaration of my torments, accusing my selfe, and not God.

c He would not that God should proceede against him by his secret iustice, but by the ordinarie meanes that he punisheth others.

d Is it agreeable to thy iustice to do me wrong?

e Wilt thou be without compassion?

f Wilt thou gratifie the wicked and condemne me?

g Doest thou this of ignorance?

h As to day a friend, to morrow an enemie?

i By affliction thou keepest me as in a prison, and restraineste me from doing euill, neither can any set me at libertie.

k In these eight verses following he describeth the mercie of God in the wonderfull creation of man: and thereon groundeth that God should not shewe himselfe rigorous against him.

l As brittle as a pot of clay.

thou destroy me?

9 Remember, I pray thee, that thou hast made me as l the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred mee out as milke? and turned me to cruds like cheese?

11 Thou hast clothed mee with skinne and flesh, and ioyned mee together with bones and sinewes.

12 Thou hast given me life, & m grace: and thy n visitation hath preserued my spirite.

m That is, reason and vnderstanding, and many other gifts whereby man excelleth all earthly creatures.

n That is, thy fatherly care and prouidence, whereby thou preseruest me, & without ỹ which I should perish straightway.

13 Though thou hast hid these things in thine heart, yet I knowe o that it is so with thee.

o Though I be not fully able to comprehende these things, yet I must needes confesse ỹ it is so.

14 If I haue sinned, then thou wilt straightly looke vnto mee, and wilt not hold me guiltlesse of mine iniquitie.

15 If I haue done wickedly, woe vnto me: if I haue done righteously, I will not p lift vp mine head, being full of confusion, because I see mine affliction.

p I will alway walke in feare & humilitie, knowing that none is iust before thee.

16 But let it increase: hunt thou me as a lyon: returne and shewe thy selfe q marueilous vpon me.

q Iob being sore assaulted in this battell betweene the flesh and the spirite, breaketh out into these affections, wishing rather short dayes then long paine.

17 Thou renewest thy plagues against mee, and thou increasest thy wrath against me: r changes and armies of sorowes are against me.

r That is, diuersitie of diseases & in great abundance, shewing that God hath infinite meanes to punish man.

18 Wherefore then hast thou brought me out of the wombe? oh that I had perished, and that none eye had seene me!

19 And that I were as I had not bene, but brought from the wombe to the graue.

20 Are not my dayes fewe? let him s cease, and leaue off from mee, that I may take a litle comfort,

s He wisheth that God would leaue off his affliction, considering his great miserie and the breuitie of his life.

21 Before I goe and shall not t returne, euen to the land of darkenesse, and shadowe of death:

22 Into a land, I say, darke as darkenes it selfe, and into the shadowe of death, where is none u order, but the light is there as darkenesse.

t Hee speaketh thus in the person of a sinner, that is ouercome with passions and with the feeling of Gods iudgements, and therefore cannot apprehende in that state the mercies of God and comfort of the resurrection.

u No distinction betweene light and darkenesse, but where all is very darkenesse it selfe.

CHAP. XI.

1 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 He is merciful to the repentant. 18 Their assurance that liue godly.

THen answered Zophar the Naamathite, and saide,

2 Should not the multitude of wordes be answered? or should a great a talker bee iustified?

a Should he perswade by his great talke, that he is iust?

3 Should men holde their peace at thy lyes? and when thou mockest others, shall none make thee ashamed?

4 For thou hast saide, b My doctrine is pure, and I am cleane in thine eyes.

b He chargeth Iob with this, that he should say, that ỹ thing which he spake, was true, and that he was without sinne in the sight of God.

5 But oh, that God would speake and open his lips against thee!

6 That he might shew thee the c secrets of wisdome, how thou hast deserued double, according to right: knowe therefore that God hath forgotten thee for thine iniquitie.

c Which is, not to stand in iustifying of thy selfe: he signifyeth that man will neuer be ouercome, whiles he reasoneth with another, and therefore God must breake off the controuersie, and stop mans mouth.

7 Canst thou by searching find out God? canst thou finde out the Almightie to his perfection?

8 The heauens are hie, what canst thou doe? d it is deeper then the hell, how canst thou knowe it?

d That is, this perfection of God: & if man be not able to comprehend the height of the heauen, ỹ depth of hell, ỹ length of the earth, the breadth of the sea, which are but creatures: how can he attaine to the perfection of the Creator?

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If he cut off, and e shut vp, or gather together, who can turne him backe?

e If God should turne the state of things, and establish a new order in nature, who could controule him?

11 For he knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man newe borne is like a wilde asse f colt.

f That is, without vnderstanding: so that whatsoeuer gifts he hath afterward, come of God, and not of nature.

13 If thou prepare thine heart, & stretch out thine hands toward him:

14 If iniquitie be in thine h hand, put it farre away, and let no wickednesse dwell in thy tabernacle.

g If thou repent, pray vnto him.

h Renoūce thine owne euil works, & see that they offend not God, ouer whom thou hast charge.

15 Then truly shalt thou lift vp thy i face without spot, and shalt be stable, and shalt not feare.

i He declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance. *Leuit.26.5.6.*

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt be bold, because there is hope: and thou shalt digge pittes, & shalt lie downe safely.

19 * For when thou takest thy rest, none shall make thee afrayde: yea, many shall make sute vnto thee.

20 But the eyes of the k wicked shall faile, and their refuge shall perish, and their hope shall be sorowe of minde.

k He sheweth that contrarie things shall come vnto them that doe not repent.

CHAP. XII.

2 Iob accuseth his friends of ignorance. 7 He declareth the might and power of God. 17 And how he changeth the course of things.

THen Iob answered, and said,

2 In deede because that yee are the people onely, a wisdome must die with you.

a Because you feele not that, which you speake, you thinke ỹ whole standeth in words, & so flatter your selues as though none knew any thing, or could knowe his friends of two faultes: the one, that they thought they had better knowledge then in deede they had, and the other, that in stead of true consolation they did deride and despise their friende in his aduersitie.

3 But I haue vnderstanding as well as you, and am not inferiour vnto you: yea, who knoweth not such things?

4 * I am b as one mocked of his neighbour, who calleth vpon God, and he c heareth him: the iust & the vpright is laughed to scorne.

b The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauour but hee, because hee hath all things that he desireth.

c The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauour but hee, because hee hath all things that he desireth.

5 d He that is ready to fall, is as a lampe despised in the opinion of the rich.

d As the riche esteeme not a light, or torch that goeth out, so is he despised that falleth from prosperitie to aduersitie.

6 The tabernacles of robbers doe prosper, & they are in safetie, that prouoke God, whom God hath enriched with his hand.

7 Aske now the beastes, c and they shall teach thee, and the fowles of the heauen, and they shall tell thee:

8 Or speake to the earth, and it shall shewe thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of euery liuing thing, and the breath of all ‖ mankinde.

11 Doth not d eares e discerne f words? and the mouth taste meate for it selfe?

12 Among the g ancient is wisdome, and in the length of dayes is vnderstanding.

13 With him is wisedome and strength: he hath counsell and vnderstanding.

14 Beholde, he will breake downe, and it cannot be built: hee shutteth a man vp, and he cannot be loosed.

15 Beholde, he withholdeth the waters, and they drie vp: but when he sendeth them out, they destroy the earth.

16 With him is strength and wisedome: he that is deceiued, and that h deceiueth, are his.

17 Hee causeth the counsellers to goe as spoyled, and maketh the iudges fooles.

18 i He looseth the k collar of kings, and girdeth their loynes with a girdle.

19 Hee leadeth away the princes, as a praye, and ouerthroweth the mightie.

20 He taketh away the speach from the l faithfull counsellers, and taketh away the iudgement of the ancient.

21 He powreth contempt vpon princes, & maketh the strength of the mightie weake.

22 He discouereth the deepe places from their darkenesse, and bringeth forth the shadowe of death to light.

23 He m increaseth the people, & destroyeth them: he enlargeth the nations, and bringeth them in againe.

24 He taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernesse out of the way.

25 They grope in n darke without light: and he maketh them to stagger like a drunken man.

‡ Ebr. to whome God hath brought it with his hand.

c He declareth to them that did dispute against him, that their wisedome is common to all, and such as the very brute beasts doe dayly teach.

‖ Or, flesh.

f He exhorteth them to be wise in iudging, and as well to knowe the right vse why God hath giuen them eares, as he hath done a mouth.

g Though men by age, and continuance of time attaine to wisedome, yet it is not comparable to Gods wisedome, nor able to comprehend his iudgements, wherein he answereth to that, which was alledged, Cha. 8. 8.

h He sheweth that there is nothing done in this world without Gods wil & ordinance: for else he should not be almighty.

i He taketh wisedome fro them.

k He abateth the honour of princes, & bringeth them into the subiection of others.

l He causeth that their words haue no credit, which is, when he wil punish sinne.

m In this discourse of Gods wonderfull workes, Iob sheweth that whatsoeuer is done in this world, both in the order and change of things, is by Gods wil and appointment: wherein he declareth that he thinketh well of God, and is as able to set foorth his power in wordes, as they that reasoned against, were.

CHAP. XIII.

1 Iob compareth his knowledge with the experience of his friends. 16 The penitent shalbe saued, and the hypocrite condemned. 20 He prayeth vnto God that he would not handle him rigorously.

LOe, mine eye hath seene all this: mine eare hath heard, and vnderstand it.

2 I know also as much as you knowe: I am not inferiour vnto you.

3 But I will speake to the Almightie, and I desire o to dispute with God.

4 For ye deede ye forge lyes, and all you are p physicions of no value.

5 Oh, that you would hold your tongue, that it might bee imputed to you for wisedome!

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 Will ye speake q wickedly for Gods defence, and talke deceitfully for his cause?

8 Will ye accept his person? or will ye contend for God?

9 Is it well that he should seeke of you? will you make a lie for him, as one lyeth for a man?

10 He will surely reproue you, if ye doe secretly accept any person.

11 Shall not his excellencie make you afraide? and his feare fall vpon you?

12 Your r memories may bee compared vnto ashes, and your bodies to bodies of clay.

13 Holde your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore doe I s take my flesh in my teeth, and put my soule in mine hand?

15 Loe, though he slay me, yet will I trust in him, and I will reproue my wayes in his sight.

16 He shall be my saluation also: for the t hypocrite shall not come before him.

17 Heare diligently my words, & marke my talke.

18 Beholde nowe: if I prepare me to iudgement, I knowe that I shall bee u iustified.

19 Who is hee, that will pleade x with me? and if I now hold my tongue, I y die.

20 But doe not these two things vnto me: then will I not hide my selfe from thee.

21 z Withdraw thine hand from me, and let not thy feare make me afraide.

22 Then call thou, and I will answere: or let me speake, and answere thou me.

23 How many are a mine iniquities and sinnes? shewe mee my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemie?

25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drie stubble?

26 For thou writest bitter things against mee, and makest me to possesse b the iniquities of my youth.

27 Thou puttest my feete also in the c stocks, and lookest narowly vnto all my paths, and makest the print thereof in the ‡ heeles of my feete.

28 Such one consumeth like a rotten thing, and as a garment that is motheaten.

a For although he knew God had a iustice, which was manifest in his ordinarie working, & another in his secret counsell, yet he would vtter his affection to God, because he was not able to vnderstande the cause why he did thus punish him.

b You doe not well applie your medicine to the disease.

c He condemneth their zeale which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iustice, as though it was not euidently seene in Iob, except they had vndertaken the probation thereof.

d Your fame shall come to nothing.

e Is not this a manifest signe of mine affliction, and that I doe not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?

f Whereby hee declareth that he is not an hypocrite as they charged him.

g That is, cleared, and not cast off for my sinnes, as you reason.

h To proue that God doeth thus punish me for my sinnes.

i If I defende not my cause, euery man will condemne me.

k Hee sheweth what these two things are.

l His pangs thus mooue him to reason with God, not denying but ‡ he had sinned: but he desired to vnderstand what were his great sinnes that he had deserued such rigor, wherein hee offended, that he would know a cause of God why he did punish him.

m Thou punishest mee now for the faultes that I committed in my youth.

n Thou makest me thy prisoner, and doest so presse me that I can not stirre hand nor foote. ‡ *Ebr. rootes.*

CHAP. XIIII.

1 Iob describeth the shortnesse and miserie of the life of man. 14 Hope sustaineth the godly. 22 The condition of mans life.

MAn a that is borne of a woman, is of short continuance, and full of trouble.

2 He shooteth forth as a flower, and is cut downe: he vanisheth also as * a shadowe, and continueth not.

3 And yet thou openest thine eyes vpon such b one, and causest me to enter into iudgement with thee.

4 * Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the nomber of his moneths are with thee: thou hast appointed his bounds, which he cannot passe.

6 Turne from him that hee may cease vntill his desired day, c as an hireling.

7 For there is hope of a tree, if it be cut downe, that it will yet sproute, & the branches thereof will not cease.

8 Though the roote of it ware old in the earth, and the stocke thereof be dead in the ground,

9 Yet by the sent of water it will bud, & bring forth boughes like a plant.

10 d But man is sicke, and dieth, and man perisheth, and where is he?

11 As the waters passe from the sea, and as the flood decayeth and dryeth vp,

12 So man sleepeth and riseth not: for he shall not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Oh that thou wouldest hide me in the graue, and keepe mee secrete, vntill thy e wrath were past, and wouldest giue mee terme, and remember me!

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I waite, till f my changing shall come.

15 Thou shalt call me, and I shall h answere thee: thou louest the worke of thine owne hands.

16 But now thou * nombrest my steps, and doest not delay my sinnes.

17 Mine iniquitie is sealed vp, as in a i bag, & thou addest vnto my wickednesse.

18 And surely as the mountaine that falleth, commeth to nought, and the k rocke that is removed from his place:

19 As the water breaketh the stones, when thou ouerflowest the things which growe in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alwaye against him, so that he passeth away: thee changeth his face when thou sendest him away.

21 And hee knoweth not if his sonnes shall be honourable, neither shal he vnderstand concerning them, whether they shall be of lowe degree,

22 But while his l flesh is vpon him, he shall be sorowfull, and while his soule is in him, it shall mourne.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because he ascribeth wisedome, and pureness to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

THen answered Eliphaz the Temanite, and sayde,

2 Shal a wise man speake wordes of the a winde, and fill his bellie b with the East winde?

3 Shall he dispute w words not comelye? or with talke that is not profitable?

4 Surely thou hast cast off c feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen d the tongue of the craftie.

6 Thine owne mouth condemneth thee, & not I, and thy lips testifie against thee.

7 Art thou the e first man, p was borne? and wast thou made before the hils?

8 Hast thou heard the secrete counsell of God, and doest thou restraine wisedome to f thee?

9 What knowest thou that wee knowe not? and vnderstandest that is not in vs?

10 With vs are both ancient & very aged men, farre older then thy father.

11 Seeme the consolations of God g small vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart h take thee away, and what doe thine eyes meane,

13 That thou answerest to God ‡ at thy pleasure, and bringest such wordes out of thy mouth?

14 What is man, that hee shoulde be cleane? and hee that is borne of woman, that he should be i iust?

15 Behold, hee found no stedfastnesse in his saints: yea, the heauens are not cleane in his sight.

16 Howe much more is man abominable, and filthie, which k drinketh iniquitie like water?

17 I will tell thee: heare me, and I will declare that which I haue seene:

18 Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secrete:

19 To whome alone the land was l giuen, and no stranger passed through them.

20 The wicked man is continually as one that trauaileth of childe, and the nomber of m yeres is hid from the tyrant.

21 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

22 Hee beleeueth not to returne out of n darknes: for he seeth p sword before him.

23 Hee wandreth o to and fro for bread

1 Yet whiles he liueth, he shall be in paine and miserie.

a That is, vaine words, and without consolation.

b Meaning, with matters that are of none importance, which are forgotten as soone as they are vttered, as y East winde drieth vp the moisture as soone as it falleth.

c He chargeth Iob as though his talke caused men to cast off the feare of God and prayer.

d Thou speakest as doe the mockers, & contemners of God.

e That is, the most ancient, & so by reason the most wise.

f Art thou onely wise?

g He accuseth Iobs pride, and ingratitude, that will not be comforted by God, nor by their counsel.

h Why doest thou stand in thine owne conceite?

‡ *Ebr. in thy spirit.*

i His purpose is to proue, that Iob as an vniust man and an hypocrite is punished for his sinnes, like as he did before, Chap. 4. 18.

k Which hath a desire to sinne, as he that is thirstie, to drinke.

l Who by their wisedome so gouerned, that no stranger inuaded them, and so the land seemed to bee giuen to them alone. m The cruel man is euer in danger of death, and is neuer quiet in conscience. n Out of that miserie whereinto he once falleth. o God doeth not onely impouerish the wicked oft times: but euen in their prosperitie he punisheth them with a greedinesse euermore to gather: which is as a beggerie.

h Though I be afflicted in this life, yet in the resurrection I shal feele thy mercies, and answere when thou calleest me. *Prou. 5. 21.* i Thou layest them altogether and sufferest none of my sinnes vnpunished. k He murmureth through the impatiencie of the flesh against God, as though hee vsed as great seueritie against him as against the harde rockes, or waters that ouerflowe, so that hereby all the occasion of his hope is taken away.

where he may: he knoweth that the day of darkenesse is prepared at hand.

24 Affliction and [p] anguish shall make him afraid: they shall prevaile against him as a king ready to the battell.

25 For he hath stretched out his hande against God, and made himselfe strong against the Almightie.

26 Therefore God shall runne vpon him, euen vpon his necke, and against the moste thicke part of his shield,

27 Because he hath couered his face with [q] his fatnesse, & hath collops in his flanke.

28 Though he dwell [r] in desolate cities, and in houses which no man inhabiteth, but are become heapes,

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the [s] perfection thereof in the earth.

30 He shall neuer depart out of darkenes: the flame shall drie vp his branches, and hee shall goe away with the breath of his mouth.

31 Hee [t] beleeueth not that he erreth in vanitie: therfore vanitie shalbe his change.

32 His branch shall not be greene, but shall be cut off before his day.

33 God shall destroy him as the vine her sowre [u] grape, and shall cast him off, as the olive doth her flower.

34 For the congregation of the hypocrite shalbe desolate, and fire shall deuoure the houses of [x] bribes.

35 For they [y] conceiue mischiefe, & bring forth vanitie, and their belly hath prepared deceite.

p He sheweth what weapons God vseth against the wicked which lift vp themselues against him, to wit, terrour of conscience, and outward afflictions.

q That is, he was so puft vp with great prosperitie & abundance of all things, that he forgate God: noting, that Iob in his felicitie had not the true feare of God.

r Though he build and repaire ruinous places to get him fame, yet God shall bring all to nought, & turne his great prosperitie into extreeme miserie.

s Meaning, that his sumptuous buildings should neuer come to perfection.

t He standeth so in his owne conceite, that he will giue no place to good counsell, therefore his owne pride shall bring him to destruction. u As one that gathereth grapes before they be ripe. x Which were built or maintained by powling and briberie. y And therefore all their vaine deuices shall turne to their owne destruction.

CHAP. XVI.

1 Iob moued by the importunacie of his friends, 7 Counteth in what extremitie he is. 19 And taketh God witnesse of his innocencie.

BVt Iob answered, and said,

2 I haue oft times heard such things: miserable comforters are ye all.

3 Shal there be none ende of wordes of [a] winde? or what maketh thee bolde so to [b] answere?

4 I could also speake as ye doe: (but would God your [c] soule were in my soules stead) I could keepe you compasse in speaking, and could [d] shake mine head at you.

5 But I would strengthen you [e] with my mouth, and the comfort of my lippes should asswage your sorowe.

6 Though I speake, my sorow [f] can not be asswaged: though I cease, what releaseth haue I?

7 But nowe [g] he maketh me wearie: O God, thou hast made all my [h] congregation desolate,

a Which serue for vaine ostentation & for no true comfort.

b For Eliphaz did reply against Iobs answere.

c I would you felt that which I doe.

d That is mocke at your miserie, as you doe at mine.

e If this were in my power, yet would I comfort you, and not doe as ye doe to me. f If they would say, Why doest thou not then comfort thy selfe? hee answereth, that the iudgements of God are more heauie, then he is able to asswage either by wordes or silence. g Meaning God. h That is, destroyed most of my familie.

8 And hast made me full of [i] wrinckles, which is a witnesse thereof, & my leannesse riseth vp in mee, testifying the same in my face.

9 [k] His wrath hath torne me, and he hateth me, and gnasheth vpon mee with his teeth: mine enemie hath sharpened his eyes against me.

10 They haue opened their mouthes vpon mee, and smitten me on the [l] cheeke in reproche: they gather themselues together against me.

11 God hath deliuered me to the vniust, and hath made me to turne out of the way by the [m] hands of the wicked.

12 I was in wealth, but he hath brought me to nought: he hath taken mee by the necke, & beaten me, and set me as a marke for himselfe.

13 His [n] archers compasse me round about: he cutteth my reines, and doeth not spare, and powreth my gall [o] vpon the ground.

14 He hath broken mee with one breaking vpon another, and runneth vpon me like a giant.

15 I haue sowed a sackecloth vpon my skinne, and haue abased mine [p] horne vnto the dust.

16 My face is withered with weeping, & the shadowe of death is vpon mine eyes,

17 Though there bee no wickednesse in [q] mine hands, and my prayer [r] be pure.

18 O earth, couer not thou my [s] blood, & let my crying finde no place.

19 For lo, now my [t] witnesse is in the heauen, and my record is on hie.

20 My friendes [u] speake eloquently against me: but mine eye powreth out teares vnto God.

21 Oh that a man might [x] pleade with God, as man with his neighbour!

22 For the yeeres accounted come, & I shal go the way, whence I shal not returne.

i In token of sorow and griefe.

k That is, God by his wrath: and in this diuersitie of words and his stile, he expresseth how grieuous the hand of God was vpon him.

l That is, hath handled me most contemptuously: for so smiting on the cheeke signified, 1. King. 22. 24. marke 14. 65.

m They haue led me whither they would.

n His manifold afflictions.

o I am wounded to the heart.

p Meaning, his glory was brought lowe.

q Signifying, that he is not able to comprehend the cause of this his grieuous punishmēt.

r That is, vntainted, & without hypocrisie.

s Let my sinne be knowen, if I be such a sinner as mine aduersaries accuse me, & let me finde no fauour.

t Though man condemne me, yet God is witnes of my cause. u Vse painted wordes in stead of true consolation. x Thus by his great torments he is caried away, and bresteth out into passions, and speaketh vnaduisedly, as though God shoulde intreate man more gently, seeing he hath but a short time here to liue.

CHAP. XVII.

1 Iob saieth that he consumeth away, and yet doeth patiently abide it. 10 Hee exhorteth his friendes to repentance, 13 Shewing that he looketh but for death.

MY breath is corrupt: my dayes are cut off, and the graue is ready for me.

2 There are none but [a] mockers with me, and mine eye continueth in [b] their bitternesse.

3 [c] Lay downe now and put me in suretie for thee: who is he, that [d] will touch mine hand?

4 For thou hast hid their heart frō [e] vnderstanding: therefore shalt thou not set them vp on hie.

a In steade of comfort, being nowe at deaths doore, he had but them that mocked at him, and discouraged him.

b I see still that they seeke but to vexe me. c He reasoneth with God as a man beside himselfe, to the intent that his cause might be brought to light. d And answere for thee? e That these mine afflictions are thy iust iudgements, though man knowe not the cause.

5 [f] For the eyes of his childrē shal faile, that speaketh flatterie to his friends.
6 He hath also made me a [g] by word of the people, and I am as a tabret [h] before them.
7 Mine eye therefore is dimme for griefe, and all my strength is like a shadow.
8 The righteous shalbe astonied at [i] this, and the innocent shall bee mooued against the hypocrite.
9 But the righteous wil hold his [k] way, and he whose hands are pure, shall increase his strength.
10 All [l] you therefore turne you, and come nowe, and I shall not finde one wise among you.
11 My dayes are past, mine enterprises are broken, and the thoughts of mine heart
12 Haue changed the [m] night for the day, and the light that approched, for darkenes.
13 Though I hope, [n] yet the graue shall be mine house, and I shall make my bed in the darke.
14 I shall say to corruption, Thou art my [o] father, and to the worme, Thou art my mother and my sister.
15 Where is then now mine hope? or who shall consider the thing, that I hoped for?
16 [p] They shall goe downe into the bottome of the pit: surely it shal lie together in the dust.

f He that flattereth a man, and onely iudgeth him happie in his prosperitie, shal not himselfe onely, but in his posteritie bee punished.
g God hath made all the world to speake of me, because of mine afflictions.
h That is, as a continuall sound in their eares.
i To wit, when they see the godly punished: but in the ende they shall come to vnderstanding, and knowe what shalbe the rewarde of the hypocrite.
k That is, will not be discouraged, considering that the godly are punished as well as the wicked.
l Iob speaketh to them three, that came to comfort him.
m That is, haue brought me sorowe in stead of comfort.
n Though I should hope to come from aduersitie to prosperitie as your discourse pretendeth.
o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in stead of them.
p All worldly hope, and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that these things perish, I set mine hope in God, and in the life euerlasting.

CHAP. XVIII.

1 *Bildad rehearseth the paines of the vnfaithfull and wicked.*

Then answered Bildad the Shuhite, and sayd,
2 When will [a] yee make an ende of your woordes? [b] cause vs to vnderstande, and then we will speake.
3 Wherefore are we counted as beastes, and are vile in your sight?
4 Thou art [c] as one that teareth his soule in his anger. Shal the [d] earth bee forsaken for thy sake? or the rocke remooued out of his place?
5 Yea, the light of the wicked shall bee [e] quenched, and the sparke of his fire shall not shine.
6 The light shall bee darke in his dwelling, & his candle shal be put out with him.
7 The steppes of his strength shalbe restreyned, and his owne counsell shall cast him downe.
8 For he is taken in the net by his feete, and he [f] walketh vpon the snares.
9 The grenne shal take him by the heele, and the theefe shall come vpon him.
10 A snare is laid for him in the ground, and a trappe for him in the way.
11 Fearefulnesse shal make him afrayde on euery side, and shal driue him to his feet.
12 His strength shall bee [g] famine: and destruction shall be readie at his side.
13 It shall deuoure the inner partes of his skinne, and the [h] first borne of death shal deuoure his strength.
14 His hope shall bee rooted out of his dwelling, and shall cause him to goe to the [i] king of feare.
15 Feare shall dwell in his house (because it is not [k] his) [l] and brimstone shall be scattered vpon his habitation.
16 His rootes shall be dried vp beneath, and aboue shall his branch be cut downe.
17 His remembrance shall perish from the earth, and he shall haue no name in the streete.
18 They shall driue him out of ẏ [m] light vnto darkenesse, and chase him out of the world.
19 He shall neither haue sonne nor nephewe among his people, nor any posteritie in his dwellings.
20 The posteritie shalbe astonied at his [n] day, and feare shall come vpon the auncient.
21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

a Which count your selues iust? as Chap. 12.4.
b Whome you take to be but beasts, as Chap. 12.7.
c That is, like a mad man.
d Shall God change the order of nature for thy sake, by dealing with thee otherwise then he doeth with all men?
e When the wicked is in his prosperitie, then God changeth his state: and this is his ordinarie working for their sinnes.
f Meaning, that the wicked are in continuall danger.
g That which should nourish him shalbe consumed by famine.
h That is, some strong and violent death shall consume his strength: or as the Ebrew worde signifieth, his mēbers or parts.
i That is, with most great feare.
k Meaning, not truely come by.
l Though all the world would fauour him, yet God would destroy him & his.
m He shall fall from prosperitie to aduersitie.
n When they shall see what came vnto him.

CHAP. XIX.

2 *Iob reproueth his friends,* 15 *And reciteth his miseries and grieuous paines.* 25 *He assureth himselfe of the generall resurrection.*

But Iob answered, and said,
2 How long wil ye vexe my soule, and torment me with words?
3 Ye haue now [a] tenne times reproched me, and are not ashamed: ye are impudent toward me.
4 And though I had in deede erred, mine errour [b] remayneth with me.
5 But in deede if you will aduance your selues against me, and rebuke mee for my reproch,
6 Knowe now, that God hath [c] ouerthrowen me, and hath compassed me with his net.
7 Beholde, I crie out of violence, but I haue none answere: I crie, but there is no iudgement.
8 Hee hath hedged vp my way that I can not [d] passe, and he hath set darkenesse in my paths.
9 He hath spoiled me of mine honour, & taken the [e] crowne away from mine head.
10 He hath destroyed me on euery side, and I am gone: & he hath remooued mine hope like [f] a tree.
11 And he hath kindled his wrath against me, & counteth me as one of his enemies.
12 His [g] armies came together, & made their way vpon me, and camped about my tabernacle.
13 He hath remooued my brethren farre from me, and also mine acquaintance were strangers vnto me.
14 My neighbors haue forsaken me, and my familiars haue forgotten me.
15 [h] They that dwell in mine house, and my maides tooke me for a stranger: for I was a stranger in their sight.
16 I called my seruant, but he would not answere,

a That is, many times, as Nehe. 4.12.
b That is, I myselfe shalbe punished for it, or you haue not yet confuted it.
c He brasteth out againe into his passions, and declareth still, ẏ his affliction cōmeth of God, though he be not able to feele the cause in himselfe.
d Meaning, out of his afflictions.
e Meaning, his children, and whatsoeuer was deare vnto him in this world.
f Which is pluckt vp, and hath no more hope to growe.
g His manifold afflictions.
h Mine household seruants: by all these losses Iob sheweth that touching the flesh he had great occasion to be moued.

i Which were hers and mine.
k Besides these great losses and most cruel vnkindnes, he was touched in his owne person as followeth.
l All my flesh was consumed.
m Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, specially ye which should comfort me.
n Is it not ynough that God doth punish me, except you by reproches increase my sorowe?
o To see my bodie punished, except ye trouble my minde?
p He protesteth that notwithstanding his sore passions, his religion is perfite, and that he is not a blasphemer, as they iudged him.
q I doe not so iustifie my selfe before the world, but I knowe that I shall come before the great Iudge, who shalbe my deliuerer and Sauiour.
r Herein Iob declareth plainely that he had a full hope, that both the soule and body should enioy the presence of GOD in the last resurrection.
s Though his friendes thought that hee was but persecuted of God for his sinnes, yet he declareth that there was a deeper consideration: to wit, the triall of his faith and patience, and so to be an example for others.
t God will bee reuenged of this hastie iudgement, whereby you condemne me.

answere, though I prayed him with my mouth.
17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne body.
18 The wicked also despised mee, and when I rose, they spake against me.
19 All my secret friendes abhorred mee, and they whome I loued, are turned against me.
20 My bone [k] cleaueth to my skinne and to my flesh, and I haue escaped with the [l] skinne of my teeth.
21 Haue pitie vpon me: haue [m] pitie vpon me, (O ye my friends) for the hande of God hath touched me.
22 Why doe ye persecute me, as [n] God? and are not satisfied with my [o] flesh?
23 Oh that my words were now written! oh that they were written euen in a booke,
24 And grauen with [p] an yron penne in lead, or in stone for euer!
25 For I am sure, that my [q] Redeemer liueth, & he shall stand the last on the earth.
26 And though after my skinne wormes destroy this bodie, yet shall I see God [r] in my flesh.
27 Whom I my selfe shall see, and mine eyes shall behold, and none other for mee, though my reines are consumed within me.
28 But ye said, Why is he persecuted? And there was [s] a deepe matter in me.
29 Be ye afraid of the sword: for [t] sword will be [c] auenged of wickednesse, that yee may knowe that there is a iudgement.

CHAP. XX.

1 *Zophar sheweth, that the wicked and the couetous shal haue a short ende,* 22 *Though for a time they flourish.*

a He declareth that two things moued him to speake: to wit, because Iob seemed to touch him, and because he thought he had knowledge sufficient to confute him.
b His purpose is to proue Iob to be a wicked man, & an hypocrite, because God punished him, and changed his prosperitie into aduersitie.

THen answered Zophar the Naamathite, and said,
2 Doubtlesse my thoughts cause mee to answere, and therefore I make haste.
3 I haue heard [a] the correction of my reproch: therefore the spirit of mine vnderstanding causeth me to answere.
4 Knowest thou not this of olde? and since God placed man vpon the earth,
5 That the reioycing of the wicked is short, and that the ioy of hypocrites is but a moment?
6 Though [b] his excellencie mount vp to the heauen, and his head reach vnto the cloudes,
7 Yet shall hee perish for euer, like his dung, and they which haue seene him, shall say, Where is he?
8 He shall flee away as a dreame, & then shall not finde him, and shall passe away as a vision of the night.
9 So that the eye which had seene him, shall doe so no more, and his place shall see him no more.
10 His children shall [c] flatter the poore, and his hands shall [d] restore his substance.
11 His bones are full of the sinne of his youth, and [e] it shall lie downe with him in the dust.
12 When wickednes [f] was sweete in his mouth, and he hid it vnder his tongue,
13 And fauoured it, and would not forsake it, but kept it close in his mouth,
14 Then his meate in his bowels was turned: the gall of Aspes was in the middes of him.
15 He hath deuoured substance, and hee shall vomit it: for God shall draw it out of his bellie.
16 He shall sucke the [g] gall of Aspes, and the vipers tongue shall slay him.
17 He shal not see the [h] riuers, nor [p] floods and streames of hone and butter.
18 He shall restore the labour, & shal deuoure no more: euen according to the substance shalbe his exchange, [i] and he shal enioy it no more.
19 For he hath vndone many: he hath forsaken the poore, and hath spoyled houses which he builded not.
20 Surely he shall feele no quietnesse in his bodie, neither shall he reserue of [p] which he desired.
21 There shall none of his [k] meate bee left: therefore none shal hope for his goods.
22 When he shalbe filled with his abundance, he shall be in paine, and the hand [l] of all the wicked shall assaile him.
23 He shall be about to fill his bellie, but God shall sende vpon him his fierce wrath, [m] and shall cause to raine vpon him, euen vpon his meate.
24 He shal flee from the yron weapons, & the bow of steele shall strike him through.
25 The arrowe is drawen out, and commeth forth of the [n] bodie, and shineth of his gall, so feare commeth vpon him.
26 [o] All darknesse shall be hid in his secret places: the fire that is not [p] blowen, shal deuoure him, & that which remaineth in his tabernacle, shalbe destroyed.
27 The heauen shal declare his wickednesse, & the earth shall rise vp against him.
28 The [q] increase of his house shall goe away: it shall flow away in the day of his wrath.
29 This is the portion of the wicked man from [r] God, and the heritage that hee shall haue of God for his [s] wordes.

c Whereas the father through ambition and tyranny oppressed the poore, ỹ children through pouertie & miserie shall seeke fauour at ỹ poore.
d So that the thing, which he hath taken away by violence, shall be restored againe by force.
e Meaning, that he shall carie nothing away with him, but his sinne
f As poyson that is sweete in the mouth bringeth destruction, whē it commeth into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.
g He compareth euil gotten goods to the venime of aspes, which serpent is most dangerous: noting that Iobs great riches were not truely come by, and therefore God did plague him iustly for the same.
h Though God giue to all other abundance of his blessings, yet he shall haue no part thereof.
i That is, these raueners and spoylers of the poore shall enioy their theft but for a time: for after God will take it from them, and cause them to make restitution, so that it is but an exchange.
k He shall leaue nothing to his posteritie.
l The wicked shall neuer be in rest: for one wicked man shall seeke to destroy another.
m Some reade, vpon his flesh, alluding to Iob, whose flesh was smitten with a scab.
n Some reade, of the quiuer.
o All feare and sorowe shal light vpon him, when he thinketh to escape.
p That is, fire from heauen, or the fire of Gods wrath.
q Meaning, the children of the wicked shall flowe away like riuers, and be dispersed in diuers places.
r Thus God will plague the wicked.
s Against God, thinking to excuse himselfe, and to escape Gods hand.

CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proude. 15 In so much that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

BVt Iob answered, and said,
2 Heare diligently my wordes, and this a shalbe in stead of your consolations.
3 Suffer mee, that I may speake, and when I haue spoken, mocke on.
4 Doe I direct my talke to man? If it b were so, howe should not my spirite bee troubled?
5 Marke me, and be abashed, & lay your hand vpon your c mouth.
6 Euen when I remember, I am afraid, and feare taketh hold on my flesh.
7 Wherefore doe the wicked d liue, and waxe olde, and growe in wealth?
8 Their seede is established in their sight with them, and their generation before their eyes.
9 Their houses are peaceable without feare, & the rod of God is not vpon them.
10 Their bullocke gendreth, and faileth not: their cow calueth, and casteth not her calfe.
11 They sende foorth their children e like sheepe, and their sonnes daunce.
12 They take the tabret and harpe, and reioyce in the sound of the organs.
13 They spend their dayes in wealth, & suddenly f they goe downe to the graue.
14 They say also vnto God, Depart frō vs: for we desire not the knowledge of thy wayes.
15 Who is the Almightie, ṗ we shoulde serue him? and what profite shoulde wee haue, if we should pray vnto him?
16 Lo, their wealth is not in their g hand: therefore let the counsell of the wicked bee farre from me.
17 Howe oft shall the candle of the wicked be put out? and their destruction come vpon them? he wil deuide their liues in his wrath.
18 They shall bee as stubble before the winde, and as chaffe that the stormie carieth away.
19 God will lay vp the sorowe of the father for his children: when hee rewarderh him, he shall knowe it.
20 h His eyes shall see his destruction, and he shall drinke of the wrath of the Almightie.
21 For what pleasure hath hee in his house after him, when the nomber of his moneths is cut off?
22 Shall any teach i God knowledge, who iudgeth the highest things?
23 One m dieth in his full strength, being in all ease and prosperitie.
24 His breasts are full of milke, and his bones run full of marowe.
25 And another n dieth in the bitternesse of his soule, & neuer eateth with pleasure.
26 They shall sleepe both in o the dust, & the wormes shall couer them.
27 Behold, I know your thoughts, and the enterprises, wherewith ye doe me wrong.
28 For ye say, Where is the princes p house? and where is the tabernacle of the wickeds dwelling?
29 Haue ye not q aske them that goe by the way? and ye cannot deny their signes.
30 But the wicked is kept vnto the day of r destruction, and they shall bee brought forth to the day of wrath.
31 Who shall declare his waye s to his face? and who shall reward him for that he hath done?
32 Yet shall he be brought to the graue, and remaine in the heape.
33 The t slime valley shalbe sweete vnto him, and euery man shall draw after him, as before him there were innumerable.
34 How then comfort u ye me in vaine, seeing in your answeres there remaine but ipes?

a Your diligent marking of my words shall be to me a great consolation.
b As though he would say, I doe not talke with man, but with God, who will not answere me, & therefore my mind must needs be troubled.
c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to silence.
d Iob proueth against his aduersaries, that God punisheth not straightwayes the wicked, but oft times giueth the long life, & prosperitie: so ṫ we must not iudge God iust or vniust by the things that appeare to our eye.
e They haue store of children, lustie and healthfull, and in these pointes he answereth to that which Zophar alledged before.
f Not being tormented with long sickenesse.
g They desire nothing more then to be exempt from all subiection that they shoulde beare to God: this Iob sheweth his aduersaries, that if they reason onely by that which is seene by common experience, the wicked that hate God, are better dealt with all, then they that loue him.
h It is not their owne, but God onely lendeth it vnto them.
i God keepe me from their prosperitie.
k Whē God recompenseth his wickednesse, he shall know that his prosperitie was but vanitie.
l Who sendeth to the wicked prosperitie, and punisheth the godly.
m Meaning, the wicked.
n To wit, the godly.
o As concerning their bodies: and this he speaketh according to the common iudgement.
p Thus they called Iobs house in derision, concluding ṫ it was destroyed because he was wicked.
q Which through long trauailing haue experience and tokens hereof, to wit, that the wicked doe prosper and the godly liue in affliction.
r Though the wicked flourish here, yet God wil punish him in the last day.
s Though men do flatter him, & none dare reproue him in this world, yet death is a token, that God will bring him to an account.
t Hee shalbe glad to lie in a slimie pit, which before would not be content with a royall palace.
u Saying, that the iust in this world haue prosperitie, and the wicked aduersitie.

CHAP. XXII.

2 Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth him of vnmercifulnesse, 13 And that he denied Gods prouidence. 21 He exhorteth him to repentance.

THen Eliphaz the Temanite answered, and sayd,
2 May a man be a profitable vnto God, as he that is wise, may be profitable to himselfe?
3 * Is it any thing vnto the Almightie, that thou art righteous? or is it profitable to him, that thou makest thy wayes vpright?
4 Is it for feare b of thee that he will accuse thee? or go with thee into iudgement?
5 Is not thy wickednesse great, & thine iniquities innumerable?
6 For thou hast taken the c pledge from thy brother for nought, and spoiled the clothes of the naked.
7 To such as were wearie, thou hast not giuen water to drinke, & hast withdrawen bread from the hungrie.
8 But the mightie man d had the earth, and he that was in authoritie, dwelt in it.
9 Thou hast cast out widowes emptie, & the armes of e the fatherles were broken.
10 Therefore snares are round about thee, and feare shall suddenly trouble thee:
11 Or darkenes ṗ thou shouldest not see, & f abundance of waters shall couer thee.
12 Is not God g on high in the heauen? &

a Though man were iust, yet God could haue no profite of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne. *Chap.35.7.*
b Least thou shouldest reproue or hurt him.
c Thou hast bene cruel and without charitie, and wouldest doe nothing for the poore, but for thine owne aduantage.
d When thou wast in power and authoritie, thou diddest not iustice, but wrōg.
e Thou hast not onely not shewed pitie, but oppressed them.
f That is, manifolde afflictions.
g He accuseth Iob of impietie and contempt of God, as though he would say, Iob if thou passe not for men, yet consider the height of Gods maiestie.

That so much e more by that cellent worke ou mayest are God, and uerence him. He reproueth ob as though e denied Gods ouidence, and at he could not e the things hat were done this world. c Howe God ath punished hem from the beginning: d He proueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe. e In He answereth to that, which Iob had sayd, Chap. 21. 7. that the wicked haue prosperitie in this world: desiring that he might not be partaker of the like. n The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth him selfe iudge of the world, and by this meanes continueth his honour and glory: secondly, because God sheweth that he hath care ouer his, in that he punisheth their enemies. o That is, the state and preseruation of the godly is hidde vnder Gods wings. p Meaning, of the wicked. q Hee exhorteth Iob to repentance, and to returne to God. r God will restore vnto thee all thy substance. s Which shall bee in abundance like dust. t That is, the fauour of God. u God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodome. x God will deliuer a whole countrey from perill, euen for the iust mans sake.

beholde the height of the * starres howe hie they are.

13 But thou sayest, Howe shoulde God i knowe? can he iudge through the darke cloude?

14 The cloudes hide him that he cannot see, and he walketh in the circle of heauen.

15 Hast thou marked ℘ way of ℘ world, k wherein wicked men haue walked?

16 Which were l cut downe before the time, whose foundation was as a riuer that ouerflowed:

17 Which said vnto God, Depart from vs, and asked what the Almightie could doe for them.

18 Yet he m filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shal see them, and shal reioyce, n and the innocent shall laugh them to scorne.

20 Surely o our substance is hid: but the fire hath deuoured the remnant of ℘ them.

21 Therefore acquaint thy selfe, I pray thee, q with him, and make peace: thereby thou shalt haue prosperitie.

22 Receiue, I pray thee, the lawe of his mouth, & lay vp his words in thine heart.

23 If thou returne to the Almightie, thou shalt r be built vp, and thou shalt put iniquitie farre from thy Tabernacle.

24 Thou shalt lay vp gold for * dust, and the golde of Ophir, as the stuffe of the riuers.

25 Yea, the Almightie shalbe thy defence, and thou shalt haue plentie of siluer.

26 And thou shalt then delight in the Almightie, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shal establish it vnto thee, & the t light shall shine vpon thy wayes.

29 u When others are cast downe, then shalt thou say, I am lifted vp: and God shal saue the humble person.

30 The innocent shal deliuer the x yland, and it shall be preserued by the pureneſſe of thine hands.

CHAP. XXIII.

2 Iob affirmeth that he both knoweth & feareth the power and sentence of the Iudge, 10 And that he is not punished onely for his sinnes.

BVt Iob answered, and saide,

2 Though my talke bee this daye in a bitternesse, and my plague greater then my groning,

3 Would God yet I knew how to finde him, I would enter vnto his place.

4 I woulde pleade the cause before him, and fill my mouth with arguments.

5 I would knowe the wordes, that hee would answere me, and would vnderstand what he would say vnto me.

6 Woulde he b pleade against mee with his great power? No, but hee would c put strength in me.

7 d There the righteous might reason with him, so I should be deliuered for euer from my Iudge.

8 e Behold, if I goe to the East, he is not there: if to the West, yet I cannot perceiue him:

9 If to the North where he worketh, yet I cannot see him: he wil hide him selfe in the South, and I cannot behold him.

10 But he knoweth my f way, and trieth me, and I shall come forth like the gold.

11 My foote hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandement of his lippes, and I haue g esteemed the wordes of his mouth more then mine appointed foode.

13 Yet he is in one minde, and who can h turne him? yea, he doeth what his minde desireth.

14 For he will performe that, which is decreed of me, and i many such thinges are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraide of him.

16 For God k hath softened mine heart, and the Almightie hath troubled me.

17 For I am not cut off in l darkenes, but he hath hid the darkenesse from my face.

a He sheweth the iust cause of his complayning, and as touching that Eliphaz had exhorted him to returne to God, Chap. 22 21. he declareth that he desireth nothing more: but it seemeth that God would not be found of him.

b Vsing his absolute power, & saying, because I am God, I may doe what I will. c Of his mercie he would giue me power to answere him. d When he of his mercie hath giuen strength to maintaine their cause. e Meaning, that if he consider Gods iustice, he is not able to comprehende his iudgements on what side or part soeuer he turneth himselfe. f God hath this preeminence aboue me, that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doeth visite him for his profite. g His worde is more precious vnto mee, then the meate wherewith the bodie is sustained. h Iob confesseth that at this present hee felt not Gods fauour, and yet was assured, that he had appointed him to a good ende. i In many poynts man is not able to attaine to Gods iudgements. k That I should not be without feare. l He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause.

CHAP. XXIIII.

2 Iob describeth the wickednes of men, and sheweth what curse belongeth to the wicked, 12 How all thinges are gouerned by Gods prouidence, 17 And the destruction of the wicked.

HOw should not the times be a hid from the Almightie, seeing that they which knowe him, see not his b dayes?

2 Some remoue the lande markes, that rob the flockes and feede thereof.

3 They leade away ℘ asse of the fatherlesse: and take the widowes ore to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselues c together.

5 Beholde, others as wilde asses in the wilderneſſe, goe forth to their businesse, and d rise earely for a pray: the wildernesse

a Thus Iob speaketh in his passions and after the iudgement of the flesh: that is, that he seeth not the things that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked, nor reuengeth the godly. b When hee punisheth the wicked and rewardeth the good. c And for crueltie and oppression dare not shew their faces. d That is, spare no diligence,

e He and his, liue by robbing and murthering.
f Meaning, the poore mans.
g Signifying, that one wicked man will not spoyle another, but for neceſſitie.
h The poore are driuen by the wicked into rocks and holes, where they can not lie drie for the raine.
i That is, they ſo powle and pill the poore widowe, that ſhe cannot haue to ſuſtaine her ſelfe, that ſhee may bee able to giue her childe ſucke.
k That is, his garment, wherewith he ſhould be couered or cladde.
l In ſuch places, which are appointed for that purpoſe: meaning that thoſe that labour for the wicked, are pined for hunger.
m For the great oppreſſion and extortion.
n Cry out and cal for vengeance.
o God doeth not condemne the wicked, but ſeeneth to paſſe ouer it by his long ſilence.
p That is, Gods word, becauſe they are reproued thereby.
q By theſe particular vices, and the licence thereunto, he woulde prooue that God puniſh not the wicked, and rewardeth the iuſt.

e giueth him and his children foode.
6 They reape f his pronſion in the field, but they gather the late g vintage of the wicked.
7 They cauſe the naked to lodge without garment, and without couering in the colde.
8 They are wet with the ſhowres of the mountaines, h and they embrace the rocke for want of a couering.
9 They plucke the fatherleſſe i from the breaſt, and take the pledge k of the poore.
10 They cauſe him to go naked without clothing, and take the gleaning from the hungry.
11 They that make oyle l betweene their walles, and treade their wine preſſes, ſuffer thirſt.
12 Men m crie out of the citie, and the ſoules of the ſlaine n cry out: yet God doth o not charge them with follie.
13 Theſe are they, that abhorre the p light: they know not the wayes thereof, nor continue in the paths thereof.
14 The murtherer riſeth early, and killeth the poore and the needie: and in the night he is as a thiefe.
15 The eye alſo of the q adulterer waiteth for the twylight, and ſayeth, None eye ſhall ſee me, and diſguiſeth his face.
16 They dig through houſes in the darke, which they marked for themſelues in the day: they knowe not the light.
17 But the morning is euen to them as the ſhadowe of death: if one know them, they are in the terrours of the ſhadowe of death.
18 Ye is ſwift vpon the r waters: their ſ portion ſhall be curſed in the earth: he will not behold the way of the vineyards.
19 As the dry ground and heate conſume the ſnowe waters, ſo ſhall the graue t the ſinners.
20 u The pitifull man ſhall forget him: the wormе ſhall feele his ſweetneſſe: he ſhall be no more remembred, and the wicked ſhal be broken like a tree.
21 Yee x doeth euill intreate the barren, that doeth not beare, neither doeth he good to the widow.
22 Ye drawеth alſo the y mightie by his power, and when he riſeth vp, none is ſure of life.
23 Though men giue him aſſurance to be in ſafety, yet his eyes are vpon their wayes.
24 They are exalted for a litle, but they are gone, and are brought low as all others: they are deſtroyed, and cut off as the toppe of an eare of corne.

25 But if it be not z ſo, where is hee? or who will proоue mee a liar, and make my wordes of no value?

z That is, that contrary to your reaſoning no man can giue a perfite reaſon of Gods iudgements, let me be reproued.

CHAP. XXV.

Bildad proueth that no man is cleane nor without ſinne before God.

THen anſwered Bildad the Shuhite, and ſayd,
2 a Power and feare is with him, that maketh peace in his hie places.
3 Is there any nomber in his armies? and vpon whom b ſhall not his light ariſe?
4 And how may a man be iuſtified with God? or how can he be cleane, that is borne of woman?
5 Beholde, hee will giue no light to the moone, d and the ſtarres are vncleane in his ſight.
6 How much more a man, a wormе, euen the ſonne of man, which is but a wormе?

a His purpoſe is to proоue, that albeit God trie and afflict the iuſt, yet ſoone after he ſendeth proſperitie, and becauſe he did not ſo to Iob, hee concludeth that he is wicked.
b Who can hide him from his preſence?
c That is, be iuſt in reſpect of God?
d If God ſhew his power, the moone and ſtarres can not haue that light, which is giuen them, much leſſe can man haue any excellencie, but of God.

CHAP. XXVI.

Iob ſheweth that man cannot helpe God, and proueth it by his miracles.

BVt Job anſwered, and ſayd,
2 a Whom helpeſt thou? him that hath no power? ſaueſt thou the arme that hath no ſtrength?
3 Whom counſelleſt thou? him that hath no wiſedome? thou b ſheweſt right well as the thing is.
4 To whome doeſt thou declare theſe wordes? or whoſe ſpirit cometh out of thee?
5 The c dead things are formed vnder the waters, and neere vnto them.
6 The graue is d naked before him, and there is no couering for e deſtruction.
7 Ye ſtretcheth out the f North ouer the empty place, and hangeth the earth vpon nothing.
8 Ye bindeth the waters in his cloudes, and the cloud is not broken vnder them.
9 He holdeth backe the face of his throne: h and ſpreadeth his cloud vpon it.
10 Yee hath ſet boundes about the waters, vntill the i day & night come to an end.
11 The k pillars of heauen tremble and quake at his reproofe.
12 The ſea is calme by his power, and by his vnderſtanding hee ſmiteth the pride thereof.
13 His Spirite hath garniſhed the heauens, and his hand hath formed the crooked l ſerpent.
14 Loe, theſe are part of his wayes: but m how litle a portion heare we of him? and

a Thou concludeſt nothing: for neither thou helpeſt me, which am deſtitute of al helpe, neither yet ſpeakeſt ſufficiently on Gods behalfe, who hath no neede of thy defence.
b But thou doeſt not apply it to the purpoſe.
c That is, mooueth thee to ſpeake this?
d Iob beginneth to declare the force of Gods power and prouidence in the mines and metals in the deepe places of the earth.
e There is nothing hid in the bottome of the earth, but hee ſeeth it.
f Meaning the whole heauens to turne about the Northpole.
g He cauſeth the graue, wherein things putrifie.
h That is, he hideth the heauens, which are called his throne.
i So long as this world endureth.
k Not that heauen hath pillars to vpholde it, but he ſpeaketh by a ſimilitude, as though he would ſay, The heauen it ſelfe is not able to abide his reproch.
l Which is a figure of ſtarres facioned like a ſerpent, becauſe of the crookednеſſe.
m If theſe few things, which we ſee daily with our eyes, declare his great power and prouidence, how much more would they appeare, if we were able to comprehend all his workes?

who can vnderstand his fearefull power?

CHAP. XXVII.

3 The constancie and perfectnesse of Iob. 13 The reward of the wicked and of the tyrants.

MOreouer Iob proceeded and continued his parable, saying,

2 The liuing God hath taken away my [a] iudgement: for the Almightie hath put my soule in bitternesse.

3 Yet so long as my breath is in me, and the Spirite of God in my nostrels,

4 My lips surely shall speake no [b] wickednesse, and my tongue shall vtter no deceite.

5 God forbid, that I shoulde [c] iustifie you: vntill I die, I will neuer take away mine [d] innocencie from my selfe.

6 I will keepe my righteousnesse, and will not forsake it: mine heart shall not reproue me of my [e] dayes.

7 Mine enemie shall bee as the wicked, and hee that riseth against mee, as the vnrighteous.

8 For what [f] hope hath the hypocrite when hee hath heaped vp riches, if God take away his soule?

9 Will God heare his cry, when trouble commeth vpon him?

10 Will he set his delite on the Almightie? will he call vpon God at all times?

11 I will teach you what is in the hand of [g] God, and I will not conceale that which is with the Almightie.

12 Behold, all ye your selues [h] haue seene it: why then doe you thus vanish [i] in vanitie?

13 This is the [k] portion of a wicked man with God, and the heritage of tyrants, which they shall receiue of the Almightie.

14 If his children be in great nomber, the sword shall destroy them, and his posteritie shall not be satisfied with bread.

15 His remnant shalbe buried in death, and his widowes [l] shall not weepe.

16 Though he should heape vp siluer as the dust, and prepare rayment as the clay,

17 He may prepare it, but the iust shall put it on, and the innocent shall deuide the siluer.

18 He buildeth his house as the [m] moth, and as a lodge that the watchman maketh.

19 When the rich man sleepeth, he shal not bee gathered to his fathers: they opened their eyes, and he was gone.

20 Terrours shall take him as waters, and a tempest shal carry him away by night.

21 The East winde shall take him away, and hee shall depart: and it shall hurle him out of his place.

22 And God shall cast vpon him and not spare, though he would faine flee out of his hand.

23 Euery man shall clappe their hands at him, and hisse at him out of their place.

THe siluer surely hath his veine, [1] and the gold his place, where they take it.

2 Iron is taken out of the dust, and brasse is molten out of the stone.

3 God putteth an end to [a] darkenesse, [b] and he trieth the perfection of all things: he setteth a bonde of darkenesse, and of the shadowe of death.

4 The flood breaketh out against the [c] inhabitant, and the waters [d] forgotten of the foote, being higher then man, are gone away.

5 Out of the same earth cōmeth [e] bread, and vnder it, as it were fire is turned vp.

6 The stones thereof are a place [f] of saphirs, and the dust of it is gold.

7 There is a path which no foule hath knowen, neither hath the kites eye seene it.

8 The lyons whelpes haue not walked it, nor the lyon passed thereby.

9 He putteth his hand vpon the rocks, and ouerthroweth the mountaines by the rootes.

10 He breaketh riuers in the rocks, and his eye seeth euery precious thing.

11 He bindeth the floods, that they doe not ouerflowe, and the thing that is hidde, bringeth he to light.

12 But where is wisedome found? [b] and where is the place of vnderstanding?

13 Man knoweth not [i] the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in me: the sea also saith, It is not with me.

15 [k] Gold shall not be giuen for it, neither shall siluer bee weighed for the price thereof.

16 It shal not be valued with the wedge of gold of Ophir, nor with the precious onix, nor the saphir.

17 The golde nor the crystall shall be equall vnto it, nor the exchange shalbe for plate of fine gold.

18 No mention shall be made of cozall, nor of the [l] gabish: for wisedome is more precious then pearles.

19 The Topaz of Ethiopia shall not be equall vnto it, neither shal it be valued with the wedge of pure gold.

20 Whence then commeth wisedome? and where is the place of vnderstanding,

21 Seeing it is hid from the eyes of all the liuing, and is hid from the [m] foules of the heauen?

22 Destruction and death say, We haue heard the fame thereof with our eares,

23 But God vnderstandeth the [n] way thereof, and he knoweth the place thereof.

24 For hee beholdeth the endes of the worlde, and seeth all that is vnder heauen,

25 To make the weight for the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did he see it, and counted it: he prepared it and also considered it.

a He hath so sore afflicted me, that men cannot iudge of mine vprightnesse: for they iudge onely by outward signes.

b Howsoeuer men iudge of me, yet will I not speake contrary to that, which I haue sayd, and so doe wickedly in betraying the trueth.

c Which condemne me as a wicked man, because the hand of God is vpon me.

d I will not confesse, that God doeth thus punish me for my sinne.

e Of my life past.

f What aduantage hath the dissembler to gaine neuer so much, seeing he shall lose his owne soule?

g That is, what God reserueth to himselfe, and whereof he giueth not the knowledge to al.

h That is, these secrete iudgements of God, and yet loe not vnderstand them.

i Why mainteine you then this error?

k Thus will God order the wicked, and punish him, euen vnto his posteritie.

l None shall lament him.

m Which breedeth in another mans possession or garment, but is soone shaken out.

n He meaneth that the wicked tyrants shall not haue a quiet death, nor be buried honourably.

a His purpose is to declare that man may attaine in this worlde to diuers secrets of nature, but man is neuer able to comprehend the wisedome of God.

b There is nothing but it is compassed within certaine limites and hath an end, but God wisedome.

c Meaning, him that dwelleth thereby.

d Which a man cannot wade through.

e That is, corne and vnderneath is brimstone or cole, which easily conceiueth fire.

f He alludeth to the mines and secrets of nature, which are vnder the earth, where into neither foules nor beast can enter.

g After that he hath declared the wisedome of God in the secrets of nature, he describeth his power.

h Though God power and wisedome may be vnderstand in earthly things, yet his heauenly wisedome cannot be attained vnto.

i It is too hie a thing for man to attaine vnto in this world.

k It can neither be bought for golde nor precious stones, but is onely the gift of God.

l Which is thought to be a kinde of precious stone.

m Meaning, that there is no naturall meanes, whereby man might attaine to the heauenly wisdom which he meaneth by the foules that flie hie.

n He maketh God onely the author of this wisedome, and giuer thereof.

CHAP. XXVIII.

Iob sheweth that the wisdom of God is vnsearchable.

Prouerb.1.7. o He declareth that man hath so much of this heauenly wisedome, as hee sheweth by fearing God, and departing from euill.

28 And vnto man he said, Behold, * the o feare of the Lord is wisedome, and to depart from euill is vnderstanding.

CHAP. XXIX.

1 Iob complaineth of the prosperitie of the time past. 7.21 His authoritie, 12 Iustice and equitie.

SO Iob proceeded and continued his parable, saying,

2 Oh that I were as †in times past, when God preserued me!

3 When his a light shined vpon mine head: & whe by his light I walked through the b darkenesse,

4 As I was in the dayes of my youth: when c Gods prouidence was vpon my tabernacle:

5 When the Almightie was yet with me, and my children round about me:

6 When I washed my pathes d with butter, and when the rocke powred me out riuers of oyle:

7 When I went out to the gate, euen to the iudgement seat, & when I caused them to prepare my seate in the streete.

8 The young men sawe mee, and e hid themselues, & the aged arose, and stoode vp.

9 The princes staied talke, and laid their hand on their f mouth.

10 The voyce of princes was hid, and their tongue cleaued to the roofe of their mouth.

11 And when the g eare heard me, it blessed me: and when the eye sawe mee, it gaue witnesse to h me.

12 For I deliuered the i poore that cried, and the fatherlesse, & him that had none to helpe him.

13 k The blessing of him that was readie to perish, came vpon me, and I caused the widowes heart to reioyce.

14 I put l on iustice, and it couered me: my iudgement was as a robe, and a crowne.

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and when I knew not the cause, I sought it out diligently.

17 I brake also the chawes of the vnrighteous man, and pluckt the pray out of his teeth.

18 Then I said, I shall die in my m nest, & I shall multiplie my dayes as the sand.

19 My roote is n spread out by the water, and the dewe shall be vpon my branch.

20 My glory shall renue toward me, and my bowe shall be restored in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counsell.

22 After my wordes they replied not, and my talke o dropped vpon them.

23 And they waited for me, as for the raine, and they opened their mouth p as for the latter raine.

24 If I q laughed on them, they beleeued it not: neither did they cause the light of my countenance r to fall.

25 I appointed out f their way, and did sit as chiefe, and dwelt as a king in the armie, and like him that comforteth h mourners.

CHAP. XXX.

1 Iob complayneth that he is contemned of the most contemptible, 11.21. Because of his aduersitie and affliction, 23 Death is the house of all flesh.

BVt nowe they that are younger then I mocke mee: yea, they whose fathers I haue refused to set with the b dogges of my flockes.

2 For whereto shoulde the strength of their hands haue serued me, seeing age c perished in them?

3 For pouertie and famine they were solitarie, fleeing into the wildernesse, which is darke, desolate and waste.

4 They cut vp ‖nettles by the bushes, & the iuniper rootes was their meate.

5 They were d chased forth from among men: they shouted at them, as at a theefe.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rockes.

7 They roared among the bushes, & vnder the thistles they gathered themselues.

8 They were the children of fooles and the children of villaines, which were more vile then the earth.

9 And now am I their e song, and I am their talke.

10 They abhorre me, and flee farre from me, and spare not to spit in my face.

11 Because that God hath loosed my f cord and humbled mee, g they haue loosed the bridle before me.

12 The youth rise vp at my right hand: they haue pusht my feet, and haue trode on me as on the h paths of their destruction.

13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none i helpe.

14 They came as a great breach of waters, and k vnder this calamitie they come on heapes.

15 Feare is turned vpon mee: and they pursue my soule as the winde, and mine health passeth away as a cloude.

16 Therefore my soule is nowe l powred out vpon mee, and the dayes of affliction haue taken hold on me.

17 m It pearceth my bones in the night, and my sinewes take no rest.

18 For the great vehemencie is my garment changed, which compasseth me about as the collar of my coate.

19 n Hee hath cast me into the mire, and I am become like ashes and dust.

20 When I cry vnto thee, thou doest not heare mee, neither regardest mee, when I stand vp.

21 Thou turnest thy selfe o cruelly against mee, and are enemie vnto mee with the strength of thine hand.

22 Thou takest me vp and causest me to ride vpon the p winde, and makest my

a That is, mine estate is changed, and were as before the ancient men were glad to doe me reuerence, the yong men now contemne me.

b Meaning, to be my shepheards, or to keepe my dogges.

c That is, their fathers died for famine before they came to age

‖*Or, mallowes.*

d Iob sheweth that these that mocked him, in his affliction, were like to their fathers, wicked and lewde fellowes, such as he here describeth.

e They make songs of me, and mocke at my miserie.

f God hath taken from me the force, credite and authoritie wherewith I kept them in subiection.

g He said that the yong men when they saw him, hid themselues, as Chap.29.8. and now in his miserie they were impudent and licentious.

h That is, they sought by all meanes how they might destroy me.

i They need none to helpe them.

k By my calamitie they tooke an occasion against me.

l My life faileth me, and I am as halfe dead.

m Meaning, sorowe.

n That is, God hath brought me into contempt.

o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was caried beside himselfe.

p He compareth his afflictions to a tempest or whirlewind.

† Hebr. Moneths before.

a When I felt his sauour.

b I was free from affliction.

c That is, seemed by euident tokes to be more present with me.

d By these similitudes he declareth the great prosperitie that he was in, so that he had none occasion to be such a sinner, as they accused him.

e Being ashamed of their lightnesse, and afraide of my grauitie.

f Acknowledging my wisdom.

g All that heard me, praised me.

h Testifying that I did good iustice.

i Because his aduersaries did so much charge him with wickednes, hee is compelled to render a count of his life.

k That is, I did succour him that was in distres, and he had cause to praise me.

l I delited to doe iustice, as others did to weare costly apparell,

m That is, at home in my bed without all trouble, and vnquietnesse.

n My felicitie seeth increase.

o That is, was distaisant vnto them.

p As the drie ground thirsteth for the raine.

q That is, they thought it not to be a iest, or they thought not that I would condescend vnto the, or they were afraide to offend me, and cause me to be angrie.

r They made them at commandement.

‖ Or, wiſedome, or Lawe.

q None can deliuer me thence though they lamēt at my death.

r In ſteade of comforting they mocked at me.

ſ Not deliting in any worldly thing, no not ſo much as in the eſe of the ſunne.

t Lamenting them that were in affliction, and mouing others to pitie them.

u I am like the wilde beaſts that deſire moſt ſolitarie places.

x With the heate of affliction.

‖ ſtrength to faile.

23 Surely I know that thou wilt bring me to death, and to the houſe appointed for all the liuing.

24 Doubtleſſe none can ſtretch his hand q vnto the graue, though they crie in his deſtruction.

25 Did not I weepe with him that was in trouble? was not my ſoule in heauineſſe for the poore?

26 Yet when I looked for good, r euill came vnto mee: and when I waited for light, there came darkeneſſe.

27 My bowels did boyle without reſt: for ſ dayes of affliction are come vpon me.

28 I went mourning ‖ without ſunne: I ſtood vp in the congregation t and cried.

29 I am a brother to the u dragons, and a companion to the oſtriches.

30 My ſkinne is blacke vpon mee, and my bones are burnt with x heate.

31 Therefore mine harpe is turned to mourning, and mine organes into the voice of them that weepe.

CHAP. XXXI.

1 Iob reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to be the life of the faithfull.

I Made a couenant with mine a eyes: why then ſhould I thinke on b a maide.

2 For what portion ſhould I haue of God from aboue? and what inheritance of the Almightie from on hie?

3 Is not deſtruction to the wicked, and ſtrange puniſhment to c the workers of iniquitie?

4 Doeth not he behold my wayes, and tell all my ſteps?

5 If I haue walked in vanitie, or if my foote hath made haſte to deceite,

6 Let God weigh me in the iuſt balance, and he ſhall know mine d vprightneſſe.

7 If my ſteppe hath turned out of the way, or mine heart hath e walked after mine eye, or if any blot haue cleaued to mine handes,

8 Let me ſow, and let another f eate: yea, let my plants be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue layed waite at the doore of my neighbour,

10 Let my wife grind vnto another man, and let other men bowe downe vpon her:

11 For this is a wickednеſſe, & iniquitie to be condemned:

12 Yea, this is a fire that ſhall deuoure h to deſtruction, and which ſhall roote out all mine increaſe.

13 If I did contemne the iudgement of my ſeruant, and of my mayde, when they i did contend with me,

14 What then ſhall I doe when k God ſtandeth vp? and when he ſhall viſite mee, what ſhall I anſwere?

15 He that hath made me in the wombe, hath hee not made l him? hath not hee a-

a I kept mine eyes from all wanton lookes.

b Would not God then haue puniſhed me?

c Iob declareth that the feare of God was a bridle to ſtay him from all wickednеſſe.

d He ſheweth wherein his vprightneſſe ſtandeth, that is, in as much as he was blameleſſe before men, and ſinned not againſt the ſecond table.

e That is, hath accompliſhed the luſt of mine eye.

f According to the curſe of the Lawe, Deut. 28 33.

g Let her bee made a ſlaue.

h He ſheweth that albeit man neglect the puniſhment of adulterie, yet the wrath of God will neuer ceaſe till ſuch be deſtroyed.

i When they thought themſelues euill intreated by mee,

k If I had oppreſſed others, how ſhould I haue eſcaped Gods iudgement?

l He was mooued to ſhewe pitie vnto ſeruants, becauſe they were Gods creatures as he was.

lone facioned vs in the wombe?

16 If I reſtrained the poore of their deſire, or haue cauſed the eyes of the widow m to faile,

17 Or haue eaten my morſels alone, and the fatherleſſe hath not eaten thereof,

18 (For from my youth he hath growen vp with me n as with a father, and from my mothers wombe I haue bene a guide vnto her)

19 If I haue ſeene any periſh for want of clothing, or any poore without couering,

20 If his lopes haue not bleſſed mee, becauſe hee was warmed with the fleece of my ſheepe,

21 If I haue lift o vp mine hand againſt the fatherleſſe, when I ſaw that I might helpe him in the gate,

22 Let mine p arme fall from my ſhoulder, & mine arme be broken from the bone.

23 For Gods puniſhment was q fearefull vnto mee, and I could not be deliuered from his highneſſe.

24 If I made gold mine hope, or haue ſayde to the wedge of golde, Thou art my confidence,

25 If I reioyced becauſe my ſubſtance was great, or becauſe mine hand had gotten much,

26 If I did behold the r Sunne, when it ſhined, or the moone walking in her brightneſſe,

27 If mine heart did flatter me in ſecret, or if my mouth did kiſſe mine ſ hand,

28 (This alſo had bene an iniquitie to bee condemned: for I had denyed the God t aboue)

29 If I reioyced at his deſtruction that hated me, or was mooued to ioy when euill came vpon him,

30 Neither haue I ſuffred my mouth to ſinne, by wiſhing a curſe vnto his ſoule.

31 Did not the men of my u tabernacle ſay, Who ſhall giue vs of his fleſh? we can not be ſatisfied.

32 The ſtranger did not lodge in the ſtreete, but I opened my doores vnto him, that went by the way.

33 If I haue hid x my ſinne, as Adam, concealing mine iniquitie in my boſome,

34 Though I could haue made afraid a great multitude, yet the moſt contemptible of the families did y feare me: ſo I kept z ſilence, and went not out of the doore.

35 Oh that I had ſome to heare me! beholde my a ſigne that the Almightie will witneſſe for mee: though mine aduerſarie ſhould write a booke againſt me,

36 Would not I take it vpon my ſhoulder, and binde it as b a crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to a c prince.

38 If my lande d crie againſt me, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof

m By long waiting for her requeſt.

n He nouriſhed the fatherles and maintained the widowes cauſe.

o To oppreſſe him and doe him iniurie.

p Let me rot in pieces.

q I refrained not from ſinning for feare of men, but becauſe I feared God.

r If I was proude of my worldly proſperitie and felicitie, which is meant by the ſhining of the ſunne and brightneſſe of the moone.

ſ If mine owne doings delighted me.

t By putting confidence in any thing, but in him alone.

u My ſeruants mooued me to be reuenged of mine enemie, yet did I neuer wiſh him hurt.

x And not confeſſed it freely: whereby it is euident that he iuſtified himſelfe before men and not before God.

y That is, I reuenged the malice and contemned, and was afraide to offend them.

z I ſuffered them to ſpeake euill of me, and went not out of my houſe to reuenge it.

a This is a ſufficient token of my righteouſneſſe, that God is my witneſſe and will iuſtifie my cauſe.

b Should not this booke of his accuſations be a proteſtation and commendation to me?

c I will make him account of all my life, without feare.

d As though I had withholden their wages that laboured in it.

e Meaning, that he was no briber nor extortioner.

f That is, the talke which he had with his three friendes.

without siluer: or if I haue grieued e the soules of the masters thereof,

40 Let thistles growe in stead of wheat, and cockle in stead of barley.

THE f WORDES OF IOB ARE ENDED.

CHAP. XXXII.

1 Elihu reproueth them of follie. 8 Age maketh not a man wise, but the Spirit of God.

SO these three men ceased to answere Iob, because he ‡esteemed himselfe iust.

2 Then the wrath of Elihu the sonne of Barachel the a Buzite, of the familie of b Ram, was kindled: his wrath, I say, was kindled against Iob, because hee iustified himselfe c more then God.

3 Also his anger was kindled against his three friendes, because they coulde not finde an answere, and yet condemned Iob.

4 (Now Elihu had waited till Iob had spoken: for d they were more ancient in yeeres then he)

5 So when Elihu sawe that there was none answere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel the Buzite answered, and sayde, I am yong in yeeres, and yee are ancient: therefore I doubted, and was afrayde to shew you mine opinion.

7 For I sayde, The e dayes shall speake, and the multitude of yeres shal teach wisedome.

8 Surely there is a spirite in man, f but the inspiration of the Almightie giueth vnderstanding.

9 Great men are not alway wise, neither doe the aged alway vnderstand iudgement.

10 Therefore I say, Heare me, and I will shewe also mine opinion.

11 Behold, I did wait vpon your wordes, and hearkened vnto your knowledge, whiles you sought out reasons.

12 Yea, when I had considered you, loe, there was none of you that reproued Iob, nor answered his wordes:

13 Least ye should say, We haue h found wisedome: for God hath cast him downe, and no man.

14 Yet hath i he not directed his wordes to me, neither will I answere k him by your wordes.

15 Then they fearing, answered no more, but left off their talke.

16 When I had waited (for they spake not, but stoode still, and answered no more)

17 Then answered I in my turne, and I shewed mine opinion.

18 For I am full of l matter, and the spirit within me compelleth me.

19 Behold, my belly is as the wine, which hath no vent, and like the newe bottels that brast.

20 Therefore will I speake, that I may take breath: I will open my lips, and will answere.

21 I will not nowe accept the person of man, m neither will I giue titles to man.

22 For I may not giue n titles, least my Maker should take me away suddenly.

CHAP. XXXIII.

5 Elihu accuseth Iob of ignorance. 14 Hee sheweth that God hath diuers meanes to instruct man and so drawe him from sinne. 19.29 Hee afflicteth man, and suddenly deliuereth him. 26 Man being deliuered, giueth thanks to God.

WHerfore, Iob, I pray thee, heare my talke, and hearken vnto all my wordes.

2 Behold now, I haue opened my mouth: my tongue hath spoken in my mouth.

3 My wordes are in the vprightnesse of mine heart, and my lips shall speake pure knowledge.

4 The a Spirite of God hath made me, and the breath of the Almighty hath giuen me life.

5 If thou canst giue me answere, prepare thy selfe, and stand before me.

6 Behold, I am according to thy wish in b Gods steade: I am also formed of the clay.

7 Behold, my terrour shall not feare thee, neither shall mine hand c bee heauie vpon thee.

8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of thy wordes:

9 I am d cleane, without sinne: I am innocent, and there is none iniquitie in me.

10 Loe, he hath found occasions against me, and counted me for his enemie.

11 Hee hath put my feete in the stockes, and looketh narrowly vnto all my paths.

12 Behold, in this hast thou not done right: I will answere thee, that God is greater then man.

13 Why doest thou striue against him? for hee doeth not e giue account of all his matters.

14 For God speaketh f once or twise, and one seeth it not.

15 In dreames and visions of the night, when sleepe falleth vpon men, & they sleepe vpon their beds,

16 Then hee openeth the eares of men, euen by their corrections, which he b had sealed,

17 That hee might cause man to turne away from his enterprise, and that he might hide the i pride of man,

18 And keepe backe his soule from the pit, and that his life should not passe by the sword.

19 He is also striken with sorowe vpon his bed, and the griefe of his bones is sore,

20 So that his k life causeth him to abhorre bread, and his soule daintie meate.

21 His flesh falleth that it cannot bee seene, and his bones which were not seene, clatter.

22 So his soule draweth to the graue, and his life l to the buriers.

23 If there be a m messenger with him, or

‡ *Ebr. was iust in his owne eyes.*

a Which came of Buz the sonne of Nahor Abrahams brother.

b Or, as the Chalde paraphrast readeth, Abram.

c By making him selfe innocent, and by charging God of rigour.

d That is, the three mentioned before.

e Meaning, the ancient, which haue experience.

f It is a speciall gift of God that man hath vnderstanding, and commeth neither of nature nor by age.

g To proue that Iobs affliction came for his sinnes.

h And flatter your selues, as though you had ouercome him.

i To wit, Iob.

k He vseth almost the like arguments, but without tanting, and reproches.

l I haue conceiued in my mind great store of reasons.

m I will neither haue regard to riches, credite, nor authoritie, but will speake the very trueth.

n The Ebreweword signifieth, to change the name, as to call a foole a wise man: meaning that he would not cloke the trueth to flatter men.

a I confesse the power of God, and am one of his, therefore thou oughtest to heare me.

b Because Iob had wished to dispute his cause with God, Chap. 16, 21. so that he might doe it without feare, Elihu saith, he will reason in Gods stead, whom he needeth not to feare, because he is a man made of the same matter that he is.

c I will not handle thee so roughly as these others haue done.

d He repeateth Iobs wordes, whereby he protested his innocencie in diuers places, but specially in the 13. 16. and 30. Chap.

e The cause of his iudgements is not alwayes declared to man.

f Though God by sundry examples of his iudgements speake vnto man, yet the reason thereof is not knowen: yea, and though God shoulde speake, yet he is not vnderstoode.

g God, saith he, speaketh commonly, either by visions to teach vs the cause of his iudgements, or els by afflictions, or by his messenger.

h That is, determined to send vpon them.

i He sheweth for what ende God sendeth afflictions: to beate downe mans pride, and to turne from euill.

k That is, his painefull and miserable life.

l To them that shall burie him.

m A man sent of God to declare his will.

a A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: & wherein mans righteousnesse standeth, which is through the iustice of Iesus Christ and faith therein.

an interpreter, one of a thousande a to declare vnto man his righteousnesse,

24 Then will hee haue o mercie vpon him, and will say, p Deliuer him, that hee goe not downe into the pit: for I haue receiued a reconciliation.

25 Then shall his flesh be q as fresh as a childes, and shall returne as in the dayes of his youth.

o He sheweth that it is a sure token of Gods mercie toward sinners, when he causeth his word to be preached vnto them.

p That is, the minister shall by the preaching of the word pronounce vnto him the forgiuenesse of his sinnes.

26 He shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy: for he will render vnto man his r righteousnesse.

27 He looketh vpon men, and if one say, I haue sinned, and s peruerted righteousnesse, and it did not profite t me,

28 u He will deliuer his soule from going into the pitte, and his life shall see the light.

29 Loe, all these things will God worke x twise or thrise with a man,

30 That he may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, and heare mee: keepe silence, and I will speake.

32 If there be y matter, answere me, and speake: for I desire to z iustifie thee.

33 If thou hast not, heare me: holde thy tongue, and I will teach thee wisedome.

q He shall feele Gods sauour and reioyce: declaring hereby, wherein standeth the true ioy of the faithfull: and that God will restore him to health of body, which is a token of his blessing. r God will forgiue his sinnes, and accept him as iust. s That is, done wickedly. t But my sinne hath bene the cause of Gods wrath towarde me. u God will forgiue the penitent sinner. x Meaning, oft times, euen as oft as a sinner doeth repent. y If thou doubt of any thing, or see occasion to speake against it. z That is, to shewe thee, wherein mans iustification consisteth.

CHAP. XXXIIII.

5 Elihu chargeth Iob, that hee called himselfe righteous. 12 Hee sheweth that God is iust in his iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.

MOreouer Elihu answered, and said,

2 Heare my wordes, ye a wise men, and hearken vnto me, yee that haue knowledge.

a Which are esteemed wise of the world.

3 For the eare trieth the wordes, as the mouth tasteth meate.

b Let vs examine the matter vprightly.

4 Let vs seeke b iudgement among vs, & let vs knowe among our selues what is good.

c That is, hath afflicted mee without measure.

5 For Iob hath sayde, I am righteous, and God hath taken c away my iudgement.

d Should I say, I am wicked, being an innocent?

6 Should I lie in my d right? my wound of the arrow is e grieuous without my sinne.

e I am sore punished, then my sinne deserueth.

7 What man is like Iob, that drinketh f scornefulnesse like water?

f Which is compelled to receiue the reproch and scornes of many for his foolish words.

8 Which goeth in the company of them that worke iniquitie, and walketh with wicked men?

9 For he hath said, h It profiteth a man nothing, that he should i walke with God.

g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God and submit himselfe to his iudgements. h He wresteth Iobs wordes, who sayde that Gods children are oft times punished in this world, and the wicked goe free. i That is, liue godly, as Gen. 5.22.

10 Therefore hearken vnto me, yee men of wisedome, God forbid that wickednesse shoulde be in God, and iniquitie in the Almightie.

11 For he wil render vnto man according to his worke, and cause euery one to finde according to his way.

12 And certainely God will not do wickedly, neither will the Almightie peruert iudgement.

13 Whom k hath he appointed ouer the earth beside himselfe? or who hath placed the whole world?

14 If l he let his heart vpon man, & gather vnto himselfe his spirit & his breath,

15 All flesh shal perish together, and man shall returne vnto dust.

16 And if thou hast vnderstanding, heare this and hearken to the voyce of my wordes.

17 Shall hee that hateth iudgement, m gouerne? and wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a King, Thou art n wicked? or to princes, Ye are vngodly?

19 How much lesse to him that accepteth not the persons of princes, and regardeth not the rich, more then the poore? for they be all the worke of his hands.

20 They shall die suddenly, o and the people shall be troubled at midnight, p and they shall passe away and take away the mightie without hand.

21 For his eyes are vpon the wayes of man, and he seeth all his goings.

22 There is no darkenesse nor shadow of death, that the workers of iniquitie might be hid therein.

23 For he will not lay on man so much, that he should q enter into iudgement with God.

24 He shall breake the mightie without r seeking, and shall set vp other in their stead.

25 Therefore shall hee declare their s workes: hee shall turne the t night, and they shall be destroyed.

26 Hee striketh them as wicked men in the places of the u seers,

27 Because they haue turned backe from him, and would not consider all his waies:

28 So that they haue caused the voyce of the poore to x come into him, and he hath heard the cry of the afflicted.

29 And when he giueth quietnesse, who can make trouble? and when he hideth his face, who can behold him, whether it be vpon nations, or vpon a man onely?

30 Because the y hypocrite doth reigne, and because the people are snared.

31 Surely it apperteyneth vnto God z to say, I haue pardoned, I will not destroy.

32 a That if I see not, teach thou me: if I haue done wickedly, I will doe no more.

33 Will he performe the thing through b thee? for thou hast reproued c it, because

Chap. 36.23.

k To destroy him.

l The breath of life which he gaue man.

m If God were not iust, howe could he gouerne the world?

n If man of nature feare to speake euill of such as haue power, then much more ought they to be afraide to speake euill of God.

o When they looke not for it.

p The messengers or visitation that God shall send.

q God doeth not afflict man aboue measure, for that he should haue occasion to contend with him.

r For all his creatures are at hand to serue him, so that he needeth not to seeke for any other armie.

s Make them manifest that they are wicked.

t Declare the things that were hid.

u Meaning openly in the sight of all men.

x By their cruelties and extortions.

y When tyrants sit in the throne of iustice, which vnder pretence of executing iustice, are but hypocrites and oppresse the people, it is a signe that God hath drawen backe his countenance and fauour from that place.

z Onely it belongeth to God to moderate his corrections, and not vnto man. a Thus Elihu speaketh in the person of God, as it were mocking Iob, because he would be wiser then God. b Wil God vse thy counsel in doing his works? c Thus he speaketh in the person of God, as though Iob should chuse & refuse affliction at his pleasure,

that

that thou hast chosen, & not I. now speake what thou knowest.

34 Let men of vnderstanding tel me, and let a wise man hearken vnto me.

35 Iob hath not spoken of knowledge, neither were his wordes according to wisedome.

36 I desire that Iob may be [d] tried, vnto the ende touching the answeres for wicked men.

37 For hee [e] addeth rebellion vnto his sinne: he clappeth his handes among vs, and multiplieth his wordes against God.

CHAP. XXXV.

6 Neither doth godlinesse profite, or vngodlinesse hurt God, but man. 13 The wicked crie vnto God, and are not heard.

ELihu spake moreouer, and sayd,

2 Thinkest thou this right, that thou hast sayde, I am [a] more righteous then God?

3 For thou hast said, What profiteth it thee, and what auayleth it me, to purge mee from my sinne?

4 Therefore will I answere thee, and thy [b] companions with thee.

5 Looke vnto the heauen, and see, and behold [c] cloudes which are higher then thou.

6 If thou sinnest, what doest thou [d] against him, yea, when thy sinnes be many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receiueth hee at thine hand?

8 Thy wickednesse may hurt a man as thou art: and thy righteousnesse may profite the sonne of man.

9 They cause many that are oppressed, [e] to crie, which cry out for the violence of the mighty.

10 But none sayth, Where is God that made me, which giueth songs in the night?

11 Which teacheth vs more then the beasts of the earth, & giueth vs more wisedome then the fowles of the heauen.

12 Then they cry because of the violence of the wicked, but [f] he answereth not.

13 Surely God will not heare vanitie, neither will the almightie regard it.

14 Although thou sayest to God, Thou wilt not regard it, [g] yet iudgement is before him: trust thou in him.

15 But now because his anger hath not visited, nor called to count the euill with great extremitie,

16 Therefore Iob [h] openeth his mouth in vaine, and multiplyeth words without knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 And his iustice, 9 And wherefore he punisheth. 13 The propertie of the wicked.

ELihu also proceeded and said,

2 Suffer me a little, and I will instruct thee: for I haue yet to speake on Gods behalfe.

3 I will fetch [i] my knowledge a farre off, and will attribute righteousnesse vnto my Maker.

4 For truely my words shal not be false, and hee that is [k] perfite in knowledge, speaketh with thee.

5 Beholde, the mightie God casteth away none that is [l] mightie and valiant of courage.

6 [m] He mainteineth not the wicked, but he giueth iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are with [n] kings in the throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters and tied with the cordes of affliction,

9 Then wil he shew them their [o] worke and their sinnes, because they haue been proude.

10 Hee openeth also their eare to discipline, and commandeth them that they returne from iniquitie.

11 * If they obey and serue him, they shall ende their dayes in prosperitie, & their yeres in pleasures.

12 But if they will not obey, they shall passe by [p] sword, & perish [q] without knowledge.

13 But the hypocrites [r] of heart increase the wrath: for they [s] call not when he bindeth them.

14 Their soule dieth in [t] youth, and their life among the whoremongers.

15 Hee deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would hee haue taken thee out of the streight place into a broade place and not shutte vp beneath: and [u] that which resteth vpon thy table, had bene full of fatte.

17 But thou art full of the [w] iudgement of the wicked, though iudgement and equitie maintaine all things.

18 [x] For Gods wrath is, least he should take thee away in thine abundance: for no multitude of gifts can deliuer thee.

19 Will he regard thy riches? he regardeth not gold, nor all them that excel in strength.

20 [y] Be not carefull in the night, how he destroyeth the people out of their place.

21 Take thou heede: looke not to [z] iniquitie: for thou hast chosen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men beholde.

25 All men see it, and men behold it [a] a farre off.

26 Beholde, God is excellent, [b] and we knowe him not, neyther can the number of his yeres be searched out.

[a] Iob neuer spake these wordes: but because he mainteined his innocencie, it seemed as though hee would say, that God tormented him without iust cause.

[b] Such as are in the like errour.

[c] If thou canst not controll the cloudes, wilt thou presume to instruct God?

[d] Neither doth thy sin hurt God, nor thy iustice profit him: for he wil be glorified without thee.

[e] The wicked may hurt man & cause him to cry, who if he sought to God, which sendeth comfort, should be deliuered.

[f] Because they pray not in faith as feeling Gods mercies.

[g] God is iust, howsoeuer thou iudgest of him.

[h] For if he did punish thee, as thou deseruest, thou shouldest not be able to open thy mouth.

[i] He sheweth that when we speake of God, we must lift our spirits more hie then our naturall sense is able to reach.

[b] Thou shalt perceiue that I am a faithfull instructour, and that I speake to thee in the name of God.

[c] Strong & constant, & of vnderstanding: for these are the giftes of God, & he loueth them in man: but for asmuch as God punished now Iob, it is a signe that these are not in him.

[d] Therefore he will not preserue the wicked: but to the humble & afflicted heart he will shewe grace.

[e] He preferreth the godly to honour.

[f] He will moouе their hearts to feele their sinnes, that they may come to him by repentance, as he did Manasseh. *Isa.1.19.*

[g] That is, in their follie or obstination, and so shall be cause of their owne destruction.

[h] Which are maliciously bent against God and flatter themselues in their vices.

[i] When they are in affliction they seeke not to God for succour, as Asa, 2.Chron.16. 12. Reue,16.11.

[k] They die of some vile death, and that before they come to age.

[l] If thou hadst bene obedient to God, he would haue brought thee to libertie and wealth.

[m] Thou art altogether after the maner of the wicked: for thou doest murmure against the iustice of God.

[n] God doeth punish thee, least thou shouldest forget God in thy wealth, and so perish.

[o] Be not thou curious in seeking the causes of Gods iudgements, when he destroieth any.

[p] And so murmure against God through impatiencie.

[q] The workes of God are so manifest, that a man may see them a farre off, and know God by the same.

[r] Our infirmitie hindereth vs so, that we cannot attaine to the perfite knowledge of God.

27 When hee reſtraineth the drops of water, the raine f powreth downe by the vapour thereof,

28 Which raine the cloudes doe droppe and let fall abundantly vpon man.

29 Who can knowe the diuiſions of the cloudes, and the thunders of his t tabernacle?

30 Behold, he ſpreadeth his light vpon u it, and couereth the x bottome of the ſea.

31 For thereby he iudgeth y the people, and giueth meate abundantly.

32 He couereth the light with the clouds, and commandeth them to goe z againſt it.

33 a His companion ſheweth him thereof, and there is anger in riſing vp.

f That is, the raine commeth of thoſe drops of water, which he keepeth in the cloudes.

t Meaning, of the cloudes, which he calleth the Tabernacle of God.

u Vpon the cloude.

x That men can not come to the knowledge of the ſprings thereof.

y He ſheweth that the raine hath double vſe: the one that it d clareth Gods iudgements, when it doeth ouerflowe any places, and the other that it maketh the lande fruitfull.

z That is, one cloude to dash against another.

a The colde vapour ſheweth him: that is, the cloude of the hote exhalation, which being taken in the colde cloude, mounteth vp towarde the place where the fire is, and ſo anger is ingendred: that is, noyſe and thunder claps.

CHAP. XXXVII.

1 Elihu proueth that the vnſearchable wiſedome of God is manifeſt by his workes, 4 As by the thunders, 6 The ſnow, 9 The whirlewind, 11 And the raine.

a At the mariuciling of the thunder, and lightnings: whereby he declareth that the faithful are liuely touched with the maieſtie of God, when they behold his works.

b That is, the thunder, whereby he ſpeaketh to men, to waken their dulnes, and to bring them to the conſideration of his workes.

c Meaning the raines and thunders.

d So that neither ſmal raine nor great, ſnowe nor any thing els cōmeth without Gods appointment.

e By raines and thunders God cauſeth men to keepe themſelues within their houſes.

f In Ebrewe it is calle l the ſcattering winde, becauſe it driueth away the cloudes, and purgeth the ayre.

g That is, is froſen vp and dried.

h Gather the vapours, and moue to and fro to water the earth.

i That is, the cloude that hath lightening in it.

k Raine, colde, heate, tempeſtes and ſuch like are ſent of God, either to puniſh man, or to profite the earth, or to declare his fauour toward man, as Chap. 36. 31.

AT this alſo mine heart is a aſtonied, and is moued out of his place.

2 Heare the b ſound of his voyce, and the noiſe that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noyſe ſoundeth: he thundreth with the voyce of his maieſtie, and hee will not ſtay c them when his voyce is heard.

5 God thundreth marueilouſly with his voyce: he worketh great things, which we know not.

6 For he ſaith to the ſnow, Be thou vpon the earth: d likewiſe to the ſmall raine and to the great raine of his power.

7 With the force thereof he e ſhutteth vp euery man, that all men may knowe his worke.

8 Then the beaſts go into the denne, and remaine in their places.

9 The whirlewinde commeth out of the South, & the cold from the f North winde.

10 At the breath of God the froſt is giuen, and the breadth of the waters is made narrowe.

11 He maketh alſo the cloudes to g labor, to water the earth, and ſcatereth the cloude of i his light.

12 And it is turned about by his gouernment, that they may do whatſoeuer he cōmaundeth them vpon the whole world:

13 Whether it be for k puniſhment, or for his land, or of mercie he cauſeth it to come.

14 Hearken vnto this, O Iob: ſtand and conſider the wonderous workes of God.

15 Diddeſt thou know when God diſpoſed them? and cauſed the l light of his cloud to ſhine?

16 Haſt thou knowen the m varietie of the cloude, and the wonderous workes of him, that is perfite in knowledge?

17 Or how thy clothes are n warme, whē hee maketh the earth quiet through the South winde?

18 Haſt thou ſtretched out the heauens, which are ſtrong, and as a molten o glaſſe?

19 Tell vs what we ſhall ſay vnto him: for we can not diſpoſe our matter becauſe of p darkeneſſe.

20 Shal it be q told him whē I ſpeake? or ſhall man ſpeake when hee ſhall bee r deſtroyed?

21 And now men ſee not ſ light, which ſhineth in the cloudes, but the winde paſſeth and cleanſeth them.

22 The t brightneſſe commeth out of the North: the praiſe thereof is to God, which is terrible.

23 It is the Almightie: we can not find him out: hee is excellent in power and iudgement, and abundant in iuſtice: hee u afflicteth not.

24 Let men therefore feare him: for hee will not regard any that are wiſe in their owne conceite.

l That is, the lightning to breake forth in the cloudes.

m Which is ſometime changed into raine, or ſnowe, or haile or ſuch like.

n Why thy clothes ſhould keepe thee warme, when the South winde bloweth, rather then when any other winde bloweth?

o For their clereneſſe.

p That is, our ignorance: ſignifying that Iob was ſo preſumptuous, that hee would controll the workes of God.

q Hath God neede that any ſhould tell him when man murmureth againſt him?

r If God would deſtroy man, ſhould he repine?

ſ The cloude ſtoppeth the ſhining of the ſunne, that man cannot ſee it till the winde haue chaſed away the cloude: and if man be not able to attaine to the knowledge of the things, how much leſſe of Gods iudgements?

t In Hebrew, golde meaning, faire weather and cleare as gold.

u Meaning, without cauſe.

CHAP XXXVIII.

God ſpeaketh to Iob, and declareth the weakeneſſe of man in the conſideration of his creatures, by whoſe excellencie the power, iuſtice, and prouidence of the Creator is knowen.

THen anſwered the Loide vnto Iob out of the a whirlewinde, and ſaid,

2 Who is this that b darkeneth the counſell by words without knowledge?

3 Gird vp nowe thy lopnes like a man: I c will demaund of thee and declare thou vnto me.

4 Where waſt thou when I layde the d foundations of the earth? declare, if thou haſt vnderſtanding,

5 Who hath layd the meaſures thereof, if thou knoweſt, or who hath ſtretched the line ouer it?

6 Wherupon are the foundations therof ſet: or who layd the corner ſtone thereof:

7 When the ſtarres of the morning e praiſed mē together, and al the ſ children of God reioyced?

8 Or who hath ſhut vp the ſea with doores, when it iſſued and came forth as out of the wombe:

9 When I made the cloudes as a couering

a That his worke might haue greater maieſtie, and that Iob might knowe with whome he had to doe.

b Which by ſ king out the ſecret counſell of God by mans reaſon maketh more obſcure and ſheweth his owne follie.

c Becauſe he wiſhed to diſpute with God, Ch. 13. 3. God reproueth him and declare his rneſſe.

d Seeing he could not iudge of thoſe things, which were done ſo long before he was borne, he was not able to comprehend all Gods works: much leſſe the ſecret cauſes of his iudgements.

e Theſe ſtarres and dumme creatures are ſaid to praiſe God, becauſe his power, wiſedome and goodneſſe is manifeſted and knowen therein.

f Meaning, the Ange

g As though the great sea were but as a little babe in the hands of God to turne to & fro.

h That is, Gods decree and commandement, as verse 10.

i To wit, to rise, since thou wast borne?

k Who hauing in the night bene giuen to wickednesse, cannot abide the light, but hide themselues.

l The earth which seemed in the night to haue no forme, by the rising of the sunne is as it were created anewe, and all things therin clad with new beauty.

m If thou art not able to seeke out the depth of the sea, howe much lesse art thou able to comprehend ỹ counsell of Gods

n That thou mightest appoynt it his way and limits.

o To punish mine enemies with them, as Exod. 9. 18. Iosh. 10. 11.

p The yce couereth it, as though it were paued with stone.

q Which starres arise when the sunne is in Taurus, which is the spring time, and bring flowres.

r Which starre bringeth in winter.

s Certaine starres so called: some thinke they were the twelue signes.

t The North starre, with those that are about him?

u Canst thou cause the heauenly bodies to haue any power ouer the earthly bodies?

x In the secrete partes of man.

thereof, and darkenesse as the u swadling bands thereof?

10 When I established my comandement vpon it, and set barres and doores,

11 And sayde, Hitherto shalt thou come, but no farther, and here h shall it stay thy proude waues.

12 Hast thou commanded the i morning since thy dayes? hast thou caused the morning to know his place?

13 That it might take holde of the corners of the earth, and that the wicked might be shaken out of it?

14 It is turned as clay to fashion, l and all stand vp as a garment.

15 And from the wicked their light shalbe taken away, and the hie arme shalbe broken.

16 Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the m depth?

17 Haue the gates of death bene opened vnto thee? or hast thou seene the gates of the shadowe of death?

18 Hast thou perceiued the breadth of the earth? tell it thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darkenesse,

20 That thou n shouldest receiue it in the bounds therof, and that thou shouldest knowe the pathes to the house therof?

21 Knewest thou it, because thou wast then borne, and because the number of thy dayes is great?

22 Hast thou entred into the treasures of the snowe? or hast thou seene the treasures of the haile,

23 Which I haue o hid against the time of trouble, against the day of warre and battell?

24 By what way is the light parted, which scattereth the East winde vpon the earth?

25 Who hath deuided the spowtes for the raine? or the way for the lightning of the thunders,

26 To cause it to rayne on the earth where no man is, and in the wildernesse where there is no man?

27 To fulfill the wilde and waste place, and to cause the bud of the herbe to spring foorth?

28 Who is the father of the raine? or who hath begotten the droppes of the dewe?

29 Out of whose wombe came the yce? who hath engendred the frost of the heauen?

30 The waters are hidde p as with a stone: and the face of the depth is frozen.

31 Canst thou restraine the sweete influences of q the Pleiades? or loose the bands of r Orion?

32 Canst thou bring foorth s Mazzaroth in their time? canst thou also guide t Arcturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou set u the rule therof in the earth?

34 Canst thou lift vp thy voyce to the cloudes that the abundance of water may couer thee?

35 Canst thou send the lightnings that they may walke, and say vnto thee, Loe, here we are?

36 Who hath put wisdome in the x reines? or who hath giuen the heart vnderstanding?

37 Who can number the clouds by wisedome? or who can cause to ceale the y bottels of heauen,

38 When the earth groweth into hardnesse, z and the clottes are fast together?

y That is, the cloudes, wherein the water is conteined as in bottels.

z For when God doth not open these bottels, the earth commeth to this inconuenience.

CHAP. XXXIX.

1 The bountie & prouidence of God, which extendeth euen to the yong rauens, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

WIlt a thou hunt the pray for the Lyon? or fill the appetite of the lyons whelpes,

2 When they couch in their places, and remaine in the couert to lie in wayte?

3 Who prepareth for the rauen his meat, when his birdes b crie vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wilde goates bring foorth yong? or doest thou marke when the c hindes doe calue?

5 Canst thou number the moneths that they d fulfill? or knowest thou the time when they bring foorth?

6 They bowe themselues: they e bruse their yong and cast out their sorowes.

7 Yet their yong ware fat, and growe vp with corne: they goe foorth and returne not vnto them.

8 Who hath set the wilde asse at liberty? or who hath loosed the bonds of the wilde asse?

9 It is I which haue made the wildernesse his house, and the f salt places his dwellings.

10 He derideth the multitude of the citie: he heareth not the crye of the driuer.

11 He seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the Unicorne g serue thee? or will he tary by thy crib?

13 Canst thou binde the Unicorne with his band to labour in the furrowe? or will he plowe the valleis after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleeue him, that he will bring home thy seede, and gather it vnto thy barne?

16 Hast thou giuen the pleasant wings vnto the peacockes? or wings and feathers vnto the ostrich?

17 Which leaueth his egges in the earth, and maketh h them hote in the dust,

18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them.

19 Hee sheweth himselfe cruell vnto his yong ones, as they were not his, and is without feare, as if he trauailed i in vaine.

20 For God hath depriued him of k wisdome, and hath giuen him no part of vnderstanding.

21 When l time is, hee mounteth on hie: he mocketh the horse and his rider.

22 Hast thou giuen the horse strength? or

a After he had declared Gods workes in the heauens, hee sheweth his marueilous prouidence in earth, euen toward the bruite beastes.

b Reade Psalme 147. 9.

c He chiefly maketh mention of wilde goates and hindes, because they bring foorth their yong with most difficultie.

d That is, howe long they goe with yong?

e They bring forth with great difficultie.

f That is, the barren ground where no good fruites growe.

g Is it possible to make the vnicorne tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoynt the wisedome of God, whereby he gouerneth all the world.

h They write that the ostrich coureth her egges in the sand, and because the countrey is hot, and the sunne still keepeth them warme, they are hatched.

i If he should take care for them.

k That is, to haue a care and naturall affection toward his yong.

l When the yong ostrich is growen vp, hee outrunneth the horse.

couered his necke with m neying?

23 Hast thou made him afrayde as the grashopper? his strong neying is fearefull.

24 He n diggeth in the valley, and reioyceth in his strength: he goeth forth to meete the harnessed man.

25 He mocketh at feare, and is not afraid, and turneth not backe from the sword,

26 Though the quiuer rattle against him, the glittering speare and the shielde.

27 Yea he o swalloweth the grounde for fiercenesse and rage, and heleeueth not that it is the noyse of the trumpet.

28 Hee saith among the trumpets, Ha, ha: he smelleth the battel afarre off, and the noyse of the captaines, and the shouting.

29 Shall the hauke flie by thy wisedome, stretching out his wings towarde the p South?

30 Doth the eagle mount vp at thy commandement, or make his nest on hie?

31 She abideth & remaineth in the rocke, euen vpon the top of the rocke, & the tower.

32 From thence she spieth for meate, and her eyes behold afarre off.

33 His yong ones also sucke vp blood: and where the slaine are, there is shee.

34 Moreouer the Lord spake vnto Iob, and sayd,

35 Is this to q learne, to striue with the Almightie? he that reproueth God, let him answere to it.

36 ¶ Then Iob answered the Lord, saying,

37 Behold, I am r vile: what shall I answere thee? I will lay mine hand vpon my mouth.

38 Once haue I spoken, but I will answere no more, yea twise, but I will proceede no further.

CHAP. XL.

2 How weake mans power is, being compared to the workes of Gods, 10 Whose power appeareth in the creation, and gouerning of the great beasts.

AGaine the Lord answered Iob out of the * whirlewinde, and sayd,

2 Gird vp nowe thy loines like a man: I will demaund of thee, and declare thou vnto me.

3 Wilt thou disanull a my iudgement? or wilt thou condemne me, that thou mayest be iustified?

4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?

5 Decke thy selfe nowe with b maiestie and excellencie, and aray thy selfe with beautie and glorie.

6 Cast abroade the indignation of thy wrath, and behold euery one that is proude, and abase him.

7 Looke on euery one that is arrogant, and bring him lowe: and destroy the wicked in their place.

8 Hide them in the dust together, and binde c their faces in a secret place.

9 Then will I confesse vnto thee also, that thy right hand can d saue thee.

10 ¶ Behold now e Behemoth, (whom I made f with thee) which eateth g grasse as an oxe.

11 Beholde nowe, his strength is in his loines, & his force is in the nauell of his belly.

12 When hee taketh pleasure, his taile is like a Cedar: the sinewes of his stones are wrapt together.

13 His bones are like staues of brasse, and his small bones like staues of yron.

14 h He is the chiefe of the waies of God: i hee that made him, will make his sworde to approch vnto him.

15 Surely the mountaines bring him forth grasse, where all the beasts of the field play.

16 Lieth he vnder the trees in the couert of the reede and fennes?

17 Can the trees couer him with their shadowe? or can the willowes of the riuer compasse him about?

18 Beholde, hee spoyleth the riuer, k and hasteth not: he trusteth that he can draw vp Iorden into his mouth.

19 He taketh it with his eyes, & thrusteth his nose through whatsoeuer meeteth him.

20 ¶ Canst thou draw out l Leuiathan with an hooke, and with a line which thou shalt cast downe vnto his tongue?

21 Canst thou cast an hooke into his nose? canst thou pierce his iawes with an angle?

22 Will he make many m prayers vnto thee, or speake thee faire?

23 Will he make a couenant with thee? and wilt thou take n him as a seruant for euer?

24 Wilt thou play with him, as with a bird? or wilt thou binde him for thy maids?

25 Shall the companions banket with him? shall they deuide him among the marchants?

26 Canst thou fill the basket with his skinne? or the fish panier with his head?

27 Lay thine hand vpon him: remember o the battell, and doe no more so.

28 Behold, p his hope is in vaine: for shall not one perish euen at the sight of him?

CHAP. XLI.

1 By the greatnesse of this monster Leuiathan God sheweth his greatnesse, and his power, which nothing can resist.

1 NOne is so fierce that dare stirre him vp. Who is he then q can stand r before me?

2 Who hath preuented me that I should b make an ende? All vnder heauen is mine.

3 I will not keepe silence concerning c his parts, nor his power, nor his comely proportion.

4 Who can discouer the face d of his garment? or who shall come to him with a double e bridle?

5 Who shall f open the doores of his face? his teeth are fearefull round about.

6 The maiestie of his scales is like strong shieldes, and are sure sealed.

7 One is set to another, that no winde can come betweene them.

8 One is ioyned to another: they sticke together, that they cannot be sundred.

9 His neesings g make the light to shine, and his eyes are like the eye liddes of the morning.

10 Out of his mouth goe lampes, and sparkes of fire leape out.

11 Out of his nostrels cometh out smoke,

as

m That is, giueth him courage? which is meant by neying and shaking his mane: for with his breath he couereth his necke.

n He beateth with his hoofe.

o He so riddeth the ground, that it seemeth nothing vnder him.

p That is, when colde commeth, to flie into the warme countries.

q Is this the way for a man that will learne, to striue with God? which thing he reproueth in Iob.

r Whereby he sheweth that he repented, and desired pardon for his faults.

Chap. 38. 1.

a Signifying, that they that iustifie themselues, condemne God as vniust.

b Meaning, that these were proper vnto God, and belonged to no man.

c Cause them to die if thou canst.

d Prouing hereby that whosoeuer attributeth to himselfe power and ability to saue himselfe, maketh himselfe God.

e This beast is thought to be the elephant, or some other, which is vnknowen.

f Whom I made as well as thee.

g This commendeth the prouidence of God toward man: for if he were giuen to deuoure as a lyon, nothing were able to resist him or content him.

h He is one of the chiefest works of God among the beastes.

i Though man dare not come neere him, yet God can kill him

k He drinketh at leasure, and feareth no body

l Meaning, the whale.

m Because he feareth lest tho shouldest take him.

n To doe thy businesse, and be at thy commandement.

o If thou once consider the danger, thou wilt not meddle with him

p To wit, that trusteth to take him.

a If none dare stand against a whale, which is but a creature, who is able to compare with God the Creator

b Who hath taught me to accomplish my worke?

c The partes and members of the whale.

d That is, who dare pull off his skinne?

e Who dare put a bridle in his mouth?

f Who dare lay in his mouth?

g That is, cast out flames of fire

as out of a boyling pot or caldron.

12 His breath maketh the coles burnet for a flame goeth out of his mouth.

13 In his necke remaineth strength, and h labour is retected before his face.

14 The members of his body are ioyned: they are strong in themselues, and can not be moued.

15 His heart is as strong as a stone, and as heard as the nether millstone.

16 The mightie are afraid of his maiestie, and for feare they faint in themselues.

17 When the sword doth touch him, hee will not rise vp, nor for the speare, dart nor habergeon.

18 Hee esteemeth yron as strawe, and brasse as rotten wood.

19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.

20 The dartes are counted as strawe: and he laughteth at the shaking of a speare.

21 Sharpe stones i are vnder him, and he spreadeth sharpe things vpon the mire.

22 He maketh the depths to k boile like a pot, & maketh the sea like a pot of ointment.

23 He maketh a path to l shine after him: one would thinke the depth as an hoare head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth m all hie things: he is a King ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 He prayeth for his friendes. 12 His goods are restored double vnto him. 13 His children, age and death.

THen Iob answered the Lord, and sayd,

2 I knowe that thou canst doe all things, and that there is no a thought hid from thee.

3 Who is hee that hideth counsell without b knowledge? therefore haue I spoken that I vnderstoode not, euen things too wonderfull for me, c and which I knew not.

4 Heare, I beseech thee, and I will speake: I will demaund of thee, d and declare thou vnto me.

5 I haue e heard of thee by the hearing of the eare, but now mine eye seeth thee.

6 Therefore I abhorre my selfe, and repent in dust and ashes.

7 ¶ Now after that the Lorde had spoken these wordes vnto Iob, the Lord also sayde vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friendes: for ye haue not spoken of me the thing that is f right, like my seruant g Iob.

8 Therefore take vnto you nowe seuen bullocks and seuen rammes, and goe to my seruant Iob, and offer vp for your selues a burnt offering, and my seruant Iob shall h pray for you: for I will accept him, lest I shoulde put you to shame, because yee haue not spoken of me the thing, which is right, like my seruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Sophar the Naamathite went, and did according as the Lorde had sayde vnto them, and the Lord accepted Iob.

10 ¶ Then the Lorde turned the i captiuitie of Iob, whe he prayed for his friends: also the Lorde gaue Iob twise so much as he had before.

11 Then came vnto him all his k brethren, and all his sisters, and all they that had bene of his acquaintance before, and did eate bread with him in his house, and had compassion of him, and comforted him for al the euill, that the Lord had brought vpon him, and euery man gaue him a peece of money, and euery one an earering of golde.

12 So the Lorde blessed the last dayes of Iob more then the first: for he had l fourteene thousande sheepe, and sixe thousande camels, and a thousand yoke of oxen, and a thousand shee asses.

13 Hee had also seuen sonnes, and three daughters.

14 And hee called the name of one m Iemimah, and the name of the seconde n Kezíah, and the name of the third o Kerenhappuch.

15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundreth and fourty yeres, and sawe his sonnes, and his sonnes sonnes, euen foure generations.

17 So Iob died, being old, & full of daies.

a No thought so secret, but thou doest see it, not any thing that thou thinkest, but thou canst bring it to passe.

b Is there any but I? for this God layd to his charge, cha. 38. 2

c I confesse herein mine ignorance, and that I spake I wist not what.

d He sheweth that hee will be Gods scholler to learne of him.

e I knew thee onely before by heare say: but nowe thou hast caused mee to feele what thou art to me, that I may resigne my selfe ouer vnto thee.

h Nothing is painefull or hard vnto him.

i His skin is so hard that he lyeth with as great ease on the stones as in the mire.

k Either he maketh the sea to seeme as it boyleth by his wallowing, or els hee spouteth water in such aboundance, as it would seeme that the sea boyled.

l That is, a white froth & shining streame before him.

m He despiseth all other beasts and monsters, & is the proudest of all others,

f You tooke in hand an euill cause, in that you condemned him by his outward afflictions, and not comforted him with my mercies.

g Who had a good cause, but handled it euil.

h When you haue reconciled your selues to him for the faules that you haue committed against him, hee shall pray for you, and I will heare him.

i He deliuered him out of the affliction wherein he was.

k That is, all his kindred, read Chap. 19. 13.

l Or, lambe, or, money so marked.

m God made him twise so rich in cattell as he was afore, and gaue him as many children as he had taken from him.

n That is, of long life, or beautifull as the day.

o As pleasant as Cassia, or sweete spice.

p That is, the horne of beautie.

The * Psalmes of Dauid.

* Or, prayses, according to the Hebrewes: and were chiefly instituted to prayse and giue thanks to God for his benefits. They are called the Psalmes or Songs of Dauid, because the most part were made by him.

THE ARGVMENT.

THis booke of Psalmes is set forth vnto vs by the holy Ghost, to bee esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicitie, aswel in this life present as in the life to come. For the riches of true knowledge, and heauenly wisedome are here set open for vs, to take thereof most abundantly. If we would know the great, and high maiestie of God, here wee may see the brightnesse thereof shine most clearely, If we would seeke his incomprehensible wisdome, heere is the schoole of the same profession. If we would comprehend his inestimable bountie, and approch neere thereunto, and fill our handes with that treasure, here wee may haue a most liuely and comfortable taste thereof. If wee would knowe wherein standeth our saluation, and howe to attaine to life euerlasting, heere is Christ our onely Redeemer, and Mediatour most euidently discribed. The rich man may learne the true vse of his riches. The poore man may finde full contentation. He that will reioyce, shall knowe the true ioye, and howe to keepe measure therein. They that are afflicted

and oppressed, shall see wherein standeth their comfort, and how they ought to prayse God when he sendeth them deliuerance. The wicked and the persecuters of the children of God shall see howe the hand of God is euer against them: and though he suffer them to prosper for a while, yet he brideleth them, in so much as they can not touch an haire of ones head, except he permit them, and howe in the ende their destruction is most miserable. Briefly, here wee haue most prefent remedies against all tentations, and troubles of minde and conscience, so that being well practised herein, wee may be assured against all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glory, which is layde vp for all them that loue the comming of our Lorde Iesus Christ.

PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it semeth he did set this Psalme first in maner of a Preface, to exhort all godly men to studie and meditate the heauenly wisedome. For the effect hereof is, 1 That they be blessed, which giue themselues wholly all their life to the holy scriptures: 4 And that the wicked contemners of God, though they seeme for a while happie, yet at length shall come to miserable destruction.

BLessed is the mā that doth not walke in the [a] counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seate of the scornfull:

2 But his delite is in the *Law of the Lord, & in his [b] Law doth he meditate day and night.

3 For he shalbe like a *tree planted by the riuers of waters, that will bring foorth her fruit in due seasō: whose leafe shall not fade: so [c] whatsoeuer he shal doe, shal prosper.

4 [d] The wicked are not so, but as the chaffe, which the winde driueth away.

5 Therefore the wicked shall not stande in the [e] iudgement, nor sinners in the assembly of the righteous.

6 For the Lorde [f] knoweth the way of the righteous, and the way of the wicked shall perish.

a When a man hath giuen once place to euill counsell, or to his owne concupiscence, hee beginneth to forget himselfe in his sinne, & so falleth into contempt of God, which contempt is called the seate of the scorners. *Deut.6.6. iosh.1. 8. prou.6.20.*

b In the holy Scriptures. *Iere.17.8.*

c Gods children are so moystened euer with his grace, that whatsoeuer commeth vnto them, tendeth to their saluation.

d Though the wicked seeme to beare the swinge in this worlde, yet the Lorde driueth them downe that they shall not rise nor stande in the company of the righteous.

e But tremble when they feele Gods wrath.

f Doth approue and prosper, like as not to know, is to reproue and reiect.

PSAL. II.

1 The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God will continue his kingdome for euer, and aduaunce it euen to the end of the world, 10 And therefore exhorteth Kings and rulers, that they would humbly submit themselues vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdome.

WHy doe the [a] Heathen * rage, and the people murmure in vaine?

2 The Kings of the earth band themselues, & the princes are assembled together against the Lord, and against his ‖Christ.

3 [b] Let vs breake their bandes, and cast their cordes from vs.

4 *But he that dwelleth in ỳ heauen shall laugh: the Lord shal haue them in derision.

5 [c] Then shal he speake vnto them in his wrath, and vexe them in his sore displeasure, saying,

6 Euen I haue set my King vpon Zion mine holy mountaine.

7 I will declare the [d] decree: that is, the Lorde hath saide vnto mee, *Thou art my Sonne: this [e] day haue I begotten thee.

8 Aske of mee, and I shall giue thee the heathen for thine inheritance, and the [f] ends of the earth for thy possession.

9 *Thou shalt crush them with a sceptre of yron, and breake them in pieces like a potters vessell.

10 [g] Bee wise now therefore, ye Kings: be learned ye iudges of the earth.

11 Serue the Lorde in feare, and reioyce in trembling.

12 [h] Kisse the sonne, least he be angry, and ye [i] perish in the way, when his wrath shall suddenly burne, blessed are all that trust in him.

a The conspiracie of the Gentiles, the murmuring of the Iewes, and power of Kings cannot preuaile against Christ. *Acts 4.25.*

‖ *Or, anoynted.*

b Thus the wicked say, that they will cast off the yoke of God, and of his Christ, *Prou. 1.26.* c Gods plagues will declare that in resisting his Christ, they fought against him.

d To shew that my vocation to the kingdome is of God. *Acts 13.23,33. hebr.1.5.*

c That is to say, as touching mans knowledge, because it was the first time that Dauid appeared to bee elected of God. So is it applyed to Christ in his first comming and manifestation to the worlde.

f Not onely the Iewes, but the Gentiles also. *Reuel.2.27.*

g Hee exhorteth all rulers to repent in time.

h In signe of homage.

i When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes, then shal destruction suddenly come. *1.Thes.5.3.*

PSAL. III.

1 Dauid driuen forth of his kingdome, was greatly tormented in minde for his sinnes against God: 4 And therefore calleth vpon God, and waxeth bolde through his promises against the great rayings and terrours of his enemies, yea, against death it selfe, which he saw present before his eyes. 7 Finally, he reioyceth for the good successe, that God gaue him, and all the Church.

¶ A Psalme of Dauid, when hee fled from his sonne Absalom.

LOrde, howe are mine aduersaries [a] increased? how many rise against me?

2 Many say to my soule, There is no helpe for him in God, [b] Selah.

3 But thou Lorde art a buckler for mee: my glory, and the lifter vp of mine head.

4 I did call vnto the Lord with my voyce, and he heard me out of his holy mountaine. Selah.

5 I layde mee downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousand of ỳ people that should beset me round about.

7 O Lorde, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheek bone: thou hast broken the teeth of the wicked.

8 [d] Saluation belongeth vnto the Lorde, and thy blessing is vpon thy people. Selah.

a This was a token of his stable faith, that for all his troubles he had his recourse to God.

b Selah here signifieth a lifting vp of the voyce, to cause vs to consider the sentence, as a thing of great importance.

c When he considered the trueth of Gods promise and tryed the same, his faith increased maruelously.

d Be the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

PSAL. IIII.

1 When Saul persecuted him, hee called vpon God, trusting most assuredly in his promise, and therefore boldly reproueth his enemies, who wilfully resisted his dominion, 7 And finally preferreth the fauour of God before all worldly treasures.

¶ [a] To

a Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chiefe to set the tune, and to begin: who had the charge, because he was most excellent, and he begannethis Psalme on the instrument called Neginoth, or in a tune so called.

b Thou that art the defender of my iust cause.

c Both of mind and body.

d Ye that thinke your selues noble in this world.

e Though your enterprises please you neuer so much, yet God will bring them to nought.

f A King that walketh in his vocation.

g For feare of Gods iudgement.

h Cease your rage.

i Serue God purely and not with outward ceremonies.

k The multitude seeke worldly wealth, but David setteth his felicitie in Gods fauour.

l This worde in Ebrew may be referred to God, as it is here translated, or to Dauid, signifying that he should dwell as ioyfully alone, as if he had many about him, because the Lord is with him.

PSAL. V.

1 Dauid oppressed with the cruelties of his enemies, and fearing greater dangers, calleth to God for succour, shewing howe requisite it is that God should punish the malice of his aduersaries. 7 After being assured of prosperous successe, hee conceiueth comfort, 12 Concluding that when God shal deliuer him, others also shall bee partakers of the same mercies.

Or, musicall instrument or tune.

a That is, my vehement prayer and secret complaint and sighings.

b With patience and trust till I be heard.

c Seeing that God of nature hateth wickednesse, he must needes punish the wicked and saue the godly.

d Which runne most ragingly after their carnall affections.

e In the deepest of his tentations he putteth his sul confidence in God.

f Because thou art iust, therefore leade me out of the dangers of mine enemies.

¶ [a] To him that excelleth on Neginoth. A Psalme of Dauid.

HEare mee when I call, [b] O God of my righteousnes: thou hast set me at liberty, when I was [c] in distresse: haue mercy vpon me and hearken vnto my prayer.

2 O ye [d] sonnes of men, how long will ye turne my glory into shame, [e] louing vanitie, and seeking lyes? Selah.

3 For be ye sure that the Lord hath chosen to himselfe [f] a godly man: the Lord will heare when I call vnto him.

4 [g] Tremble, and sinne not: examine your owne heart vpon your bedde, and bee [h] still. Selah.

5 [i] Offer the sacrifices of righteousnes, and trust in the Lord.

6 Many say, Who will shewe vs any [k] good? but Lorde, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then they haue had, when their wheate and their wine did abound.

8 I will lay mee downe, and also sleepe in peace: for thou, Lord, [l] onely makest mee dwell in safetie.

1 *Or, cause them to erre.*

g Let their deuices come to nought.

h Thy fauour toward me shall confirme y faith of all others.

Or, giue good successe.

i So that he shal be safe from all dangers.

Rom. 3. 13.

PSAL. VI.

1 When Dauid by his sinnes had prouoked Gods wrath, and now felt not onely his hand against him, but also conceiued the horrors of death euerlasting, he desireth forgiuenesse, 6 Bewayling that if God tooke him away in his indignation, he should lacke occasion to praise him as he was wont to doe, whiles he was among men. 9 Then suddenly feeling Gods mercy, he sharpely rebuketh his enemies, which reioyced in his affliction.

¶ To him that excelleth on Neginoth vpon the eight tune. A Psalme of Dauid.

O Lord, [a] rebuke me not in thine anger, neither chastise me in thy wrath.

2 Haue mercy vpon me, O Lorde, for I am weeke; O Lord heale me, for my [b] bones are vexed.

3 [c] My soule is also sore troubled: but Lord how long wilt thou delay?

4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

5 For in [d] death there is no remembrance of thee: in the graue who shall praise thee?

6 I fainted in my mourning: I cause my bed euery night to swimme, and water my couch with my teares.

7 ‖ Mine eye is dimmed for despite, and sunke in because of all mine enemies.

8 [e] Away from me all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shal be confounded and sore vexed: they shall be turned backe, and put to shame [f] suddenly.

Iere. 10. 24.

a Though I deserue destruction, yet let thy mercy pitie my frailtie.

b For my whole strength is abated.

c His conscience is also touched with the feare of Gods iudgement.

d He lamenteth that occasion should be taken from him to praise God in the congregation.

‖ Or, mine eye is eaten as it were with wormes.

e God sendeth comfort & boldnesse in affliction.

f When the wicked thinke that the godly shall perish, God deliuereth them suddenly,

PSAL. VII.

1 Being falsely accused by Chush one of Sauls kinsmen, he calleth to God to be his defender. 3 To whom he commendeth his innocencie, 9 First shewing that his conscience did not accuse him of any euill towards Saul: 10 Next that it touched Gods glory to award sentence against the wicked. 13 And so entring into the consideration of Gods mercies and promise, he waxeth bolde, and derideth the vaine enterprises of his enemies, 16 Threatning that it shall fall on their owne necke which they haue purposed for others.

¶ Shigaion of Dauid, which he sang vnto the Lord, concerning the words of [a] Chush the sonne of Jemini.

1 Sam. 19. 7.

Or, kind of tune.

Or, accusation.

that wee may triumph ouer our enemies.

c They thinke themselues able to perswade whatsoeuer they take in hand.
d The Lorde is moued with the complaints of his, and deliuereth in the ende from all dangers.
e Because the Lordes word and promises is true and vnchangeable, he will performe it, and preserue the poore from this wicked generation.
f That is, thine, though he were but one man.
g For they suppresse the godly, and maintaine the wicked.

4 Which haue said, c With our tongue will we preuaile: our lippes are our owne: who is Lord ouer vs?

5 d Nowe for the oppression of the needie, and for the sighs of the poore, I will vp (sayth the Lord,) and will e set at libertie him, whome the wicked hath snared.

6 The wordes of the Lorde are pure wordes, as the siluer, tried in a fornace of earth, fined seuen folde.

7 Thou wilt keepe f them, O Lord: thou wilt preserue him from this generation for euer.

8 The wicked walke on euery side: when they are exalted, g it is a shame for the sonnes of men.

PSAL. XIII.

1 Dauid as it were ouercome with sundry and new afflictions, fleeth to God as his onely refuge. 3 And so at the length being encouraged through Gods promises, hee conceiueth most sure confidence against the extreme horrours of death.

¶ To him that excelleth. A Psalme of Dauid.

a He declareth that his afflictions lasted a long time, and that his faith fainted not.
b Changing my purpose as the sicke man doeth his place.
c Which might turne to Gods dishonour, if he did not defend his.
d The mercie of God is the cause of our saluation.
e Both by the benefites past and by others to come.

HOw long wilt thou forget me, O Lord, a for euer? how long wilt thou hide thy face from me?

2 How long shall I take b counsell within my selfe, hauing wearinesse dayly in mine heart? how long shall mine enemie be exalted aboue me?

3 Beholde, and heare me, O Lorde my God: lighten mine eyes, that I sleepe not in death:

4 Lest mine enemie say, I haue c preuailed against him: and they that afflict me, reioyce when I slide.

5 But I trust in thy d mercie: mine heart shall reioyce in thy saluation: I will sing to the Lord, because he hath e dealt louingly with me.

PSAL. XIIII.

1 He describeth the peruerse nature of men, which were so growen to licentiousnes, that God was brought to vtter contempt. 7 For the which thing although he was greatly grieued, yet being perswaded that God would send some present remedie, hee comforteth himselfe and others.

¶ To him that excelleth. A Psalme of Dauid.

Psal. 53. 1.
a He sheweth that the cause of all wickednesse is to forget God.
b There is nothing but disorder & wickednes among them.
c Dauid here maketh comparison betweene the faithful & the reprobate: but S. Paul speaketh the same of all men naturally, Rom. 3. 10.

THE * foole hath said in his heart, a There is no God: they haue b corrupted, and done an abominable worke: there is none that doeth good.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 c All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquitie knowe that they eate vp my people, as they eate bread? they call not vpon the Lorde.

5 d There they shall be taken with feare, because God is in the generation of the iust.

6 You haue made e a mocke at the counsell of the poore, because the Lord is his trust.

7 Oh giue saluation vnto f Israel out of Sion: when the Lord turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shall be glad.

¶ Note that of this 14. Psalme, the 3. 6. and 7. verses which are put into the common translation, and that seeme vnto some to be left out in this, are not in the same Psalme in the Hebrewe text, but are rather put in, more fully to expresse the maners of the wicked: & are gathered out of the 5. 140 and 10. Psalmes, the 59. of the Prophet Isaiah, and the 36. Psalme, and are alledged by S. Paul, and placed together in the 3. to the Romanes.

d Where they thinke themselues most sure.
e You mocke them that put their trust in God.
f He prayeth for his whole Church whom he is assured God will deliuer: for none but he onely can doe it.

PSAL. XV.

1 This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witnesse that they were his special and holy people.

¶ A Psalme of Dauid.

LOrde, who shall dwell in thy Tabernacle? who shall rest in thine holy Mountaine?

2 He that a walketh vprightly and worketh righteousnesse, and speaketh the trueth in his heart.

3 Hee that slaundereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a false reporte against his neighbour.

4 b In whose eyes a vile person is contemned, but hee honoureth them that feare the Lord: he that sweareth to his owne hinderance and changeth not.

5 He that c giueth not his money vnto vsurie, nor taketh reward against the innocent: he that doeth these things, d shall neuer be moued.

a First God requireth vprightnes of life, next doing well to others, & thirdly trueth and simplicitie in our wordes.
b He that flattereth not the vngodly in their wickednesse.
c To the hinderance of his neighbour.
d That is, shall not be cast forth of the Church hypocrites.

PSAL. XVI.

1 Dauid prayeth to God for succour, not for his workes, but for his faiths sake. 4 Protesting that he hateth all idolatrie, taking God only for his comfort and felicitie, 8 Who suffereth him to lacke nothing.

¶ ‖ Michtam of Dauid.

‖ Or, a certaine tune.

PReserue mee, O God: for in thee doe I a trust.

2 O my soule, thou hast said vnto the Lorde, Thou art my Lorde: my b welldoing extendeth not to thee,

3 But to the Saintes that are in the earth, and to the excellent: all my delight is in them.

4 The c sorowes of them, that offer to another God, shalbe multiplied: d their offrings of blood will I not offer, neither make * mention of their names with my lippes.

5 The Lorde is the portion of mine inheritance and of my cup: thou shalt maintaine my lot.

6 The c lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen

a He sheweth that we can no call vpon God, except we trust in him.
b Though we can not enrich God, yet wee must bestowe Gods giftes to the vse of his children.
c As griefe of conscience and miserable destruction.
d He would rather by outward profession, not in heart, nor in mouth consent to their idolatries. *Exod. 23. 1.*
e Wherewith my portion is measured.

me

me counsell: my f reines also teach mee in the nights.

8 I haue set the Lord alwayes before mee: for he is at my right hand: therefore I g shal not slide.

9 Wherefore mine h heart is glad, and my tongue reioyceth: my flesh also doeth rest in hope.

10 For thou i wilt not leaue my soule in the graue: neither wilt thou suffer thine holy one to see corruption.

11 Thou wilt shew me the path of life: in thy k presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.

f God teacheth me continually by secret inspiration.

g The faithfull are sure to persuere to the ende.

h That is, I reioyce both in body and in soule.

i This is chiefly meant of Christ, by whose resurrection all his members haue immortalitie.

k Where God fauoureth, there is perfect felicitie.

PSAL. XVII.

1 Heere hee complaineth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who haue raged without any cause giuen on his part. 6 Therefore hee desireth God to reuenge his innocencie, and deliuer him.

¶ The prayer of Dauid.

HEare a the right, O Lorde, consider my cry: hearken vnto my prayer of lippes vnfayned.

2 Let my b sentence come forth from thy presence, and let thine eyes beholde equitie.

3 Thou hast c proued and visited mine heart in the night: thou hast tried mee, and foundest nothing: for I was purposed that my d mouth should not offend.

4 Concerning the workes of men, by the e wordes of my lippes I kept me from the cruell man.

5 Stay my steps in thy paths, that my feete doe not slide.

6 I haue called vpon thee: f surely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my wordes.

7 Shewe thy marueilous mercies, thou that art the Sauiour of them that trust in thee, from such as g resist thy right hand.

8 Keepe me as the apple of the eye: hide me vnder the shadow of thy wings,

9 From the wicked that oppresse mee, from mine enemies, which compasse mee round about for h my soule.

10 They are inclosed in their owne i fat, and they haue spoken proudely with their mouth.

11 They haue compassed vs now in our steppes: they haue set their eyes to bring vs downe to the ground:

12 Like as a Lyon that is greedy of pray, and as it were a Lyons whelpe lurking in secret places.

13 Up Lord, k disappoint him: cast him downe: deliuer my soule from the wicked ‖ with thy sword,

14 From men by thine l hand, O Lord, from men ‖ of the worlde, who haue their m portion in this life, whose bellies thou fillest with thine hid treasure: their children haue enough, and leaue the rest of their substance for their children.

a My righteous cause.

b The vengeance that thou shalt shew against mine enemies.

c When thy spirite examined my conscience.

d I was innocent toward mine enemie both in deede and thought.

e Though the wicked prouoked me to doe euill for euill, yet thy worde kept me backe.

f He was assured that God would not refuse his request.

g For all rebell against thee, which trouble thy Church.

h For their cruelrie can not bee satisfied but with my death.

i They are puft vp with pride, as the stomacke that is choked with fatte.

k Stoppe his rage.

‖ *Or, which is thy sword.*

l By thy heauenly power. ‖ *Or, whose tyrannie hath too long endured.* m And seeke not the smart that Gods children oft times doe.

15 But I will behold n thy face in righteousnesse, and when I o awake, I shall be satisfied with thine image.

the face of God & fauourable countenance opened vnto vs. o And am deliuered out of my great troubles.

n This is the full felicitie comforting against all assaults, to haue

PSAL. XVIII.

1 This Psalme is the first beginning of his gratulation, and thankesgiuing in the entring into his kingdome; wherein he extolleth and prayseth most highly the marueilous mercies and graces of God, who hath thus preserued & defended him. 32 Also hee setteth forth the image of Christes kingdome, that the faithfull may be assured that Christ shall alwayes conquere and ouercome by the vnspeakeable power of his Father, though all the whole world should striue there against.

¶ To him that excelleth. A Psalme of Dauid the seruant of the Lord, which spake vnto the Lorde the wordes of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and said,

I Will loue thee dearely, O Lorde my strength.

2 * The Lorde is my rocke, and my fortresse, and hee that deliuereth me, my God and my strength: in him will I trust, my shielde, the horne also of my saluation, and my refuge.

2. *Sam.* 22. 2.

a He vseth this diuersitie of names to shew that as the wicked haue many meanes to hurt, so God hath many wayes to helpe.

3 I will call vpon the Lorde, which is worthy to bee b prayed: so shall I be safe from mine enemies.

b For none can obtaine their requests of God, that ioyne not his glory with their petition.

4 The c sorowes of death compassed me, and the floods of wickednesse made mee afraid.

c He speaketh of the dangers and malice of his enemies, from the which God hath deliuered him.

5 The ‖ sorowes of the graue haue compassed me about: the snares of death ouertooke me.

‖ *Or, coardes, or, cables.*

6 But in my trouble did I call vpon the Lord, and cried vnto my God: he heard my voyce out of his Temple, and my cry did come before him, euen into his eares.

7 d Then the earth trembled, and quaked: the foundations also of the mountaines mooued and shooke, because hee was angrie.

d A description of the wrath of God against his enemies after he had heard his prayers.

8 Smoke went out of his nostrils, and a e consuming fire out of his mouth: coles were kindled thereat.

e He sheweth how horrible Gods iudgements shalbe to the wicked.

9 Hee bowed the heauens also and came downe, and f darkenes was vnder his feete.

f Darkenesse signifieth the wrath of God, as the cleare light signifieth Gods fauour.

10 And he rode vpon g Cherub and did flie, and hee came flying vpon the wings of the winde.

11 He made darkenesse his h secret place, and his paullion rounde about him, euen darkenes of waters, & cloudes of the ayre.

12 At the brightnesse of his presence his clouds passed, hailestones and coles of fire.

13 The Lorde also thundred in the heauen, and the Highest gaue i his voyce, hailestones and coles of fire.

14 Then hee sent out k his arrowes and scattered them, and he increased lightnings and destroyed them.

g This is described at large, Psalm. 104.

h As a King angry with the people, will not shew himselfe vnto them.

i Thundred, lightned, and hailed.

k His lightnings.

15 And

15 And the chanels of waters were seene, and the l foundations of the worlde were discouered at thy rebuking, O Lorde, at the blasting of the breath of thy nostrels.

16 Hee hath sent downe from above, and taken mee: he hath drawen me out of many m waters.

17 Hee hath deliuered mee from my n strong enemie, and from them which hate me: for they were o too strong for me.

18 They preuented mee in the day of my calamitie: but the Lord was my stay.

19 Hee brought mee forth also into a large place: p he deliuered mee, because hee fauoured me.

20 The Lord rewarded me according to my q righteousnesse: according to the pureness of mine hands he recompensed me:

21 Because I kept the waies of the Lord, and did not wickedly against my God.

22 For all his lawes were before mee, and I did not cast away his r commandements from me.

23 I was vpright also with him, and haue kept me from my s wickednesse.

24 Therefore the Lord rewarded me according to my righteousnesse, and according to the pureness of mine handes in his sight.

25 With the t godly thou wilt shew thy selfe godly: and with the vpright man thou wilt shew thy selfe vpright.

26 With the pure thou wilt shewe thy selfe pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt u cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkenes.

29 For by thee I haue x broken through an hoste, and by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the y word of the Lord is tried in the fire: he is a shield to all that trust in him.

31 For who is God besides the Lorde? and who is mightie saue our God?

32 God girdeth me with strength, and maketh my z way vpright.

33 He maketh my feete like hindes feete, and setteth me vpon mine a high places.

34 He teacheth mine hands to fight: so that a bowe of b brasse is broken with mine armes.

35 Thou hast also giuen mee the c shield of thy saluation, and thy right hand hath stayed me, and thy c louing kindenesse hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine feeles haue not slid.

37 d I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.

39 For thou hast girded me with strength to battell: them, that rose against me, thou hast subdued vnder me.

40 And thou hast e giuen me the neckes of mine enemies, that I might destroy them that hate me.

41 They f cryed, but there was none to saue them, euen vnto the Lorde, but hee answered them not.

42 Then did I beate them small as the dust before the winde: I did tread them flat as the clay in the streetes.

43 Thou hast deliuered mee from the contentions of the people: thou hast made mee the head of the g heathen: a people, whom I haue not h knowen, shall serue mee.

44 As soone as they heare, they shall obey me: the strangers shall i be in the subiection to me.

45 Strangers shall k shrinke away, and feare in their paule chambers.

46 Let the Lord liue, and blessed be my strength, and the God of my saluation bee exalted.

47 It is God that giueth mee power to auenge me, & subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast set mee vp from them, that rose against mee: thou hast deliuered mee from the l cruell man.

49 Therefore m I will praise thee, O Lord, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth hee vnto his king, & sheweth mercy to his anointed, euen to Dauid, and to his n seede for euer.

l That is, the deepe bottoms were seene, when the red sea was deuided.
m Out of sundry and great dangers.
n To wit, Saul.
o Therefore God sent mee succour.
p The cause of Gods deliuerãce is his only fauour and loue to vs.
q Dauid was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.
r For all his dangers he exercised himselfe in the Lawe of God.
s I neither gaue place to their wicked tentations, nor to mine owne affections.
t Here he speaketh of God according to our capacitie, who sheweth mercie to his, and punisheth the wicked, as is sayde also, Leuit. 26. 21, 24.
u When their sinne is come to the full measure.
x Hee attributeth it to God, that he both gate the victorie in the field, and also destroyed the cities of his enemies.
y Be the dangers neuer so many or great, yet Gods promise must take effect.
z Hee giueth good successe to all mine enterprises.
a Astowres and forts, which he tooke out of the hands of Gods enemies. ‖ Or, steele.
b To defend me from dangers.
c He attributeth the beginning, continuance and increase in weldoing, only to Gods fauour.
d Dauid declareth that he did nothing besides his vocation, but was stirred vp by Gods Spirite to execute his iudgements.
e Thou hast giuen them into mine hands to be slaine.
f They that reie & the crie of the afflicted, God will also reie & them, when they crie for helpe: for either paine or feare cause those hypocrites to crie.
g Which dwell round about me.
h The kingdome of Christ is in Dauids kingdome prefigured: who by the preaching of his word bringeth all to his subiection.
i Or, lie: signifying a subiection constrained and not voluntarie.
k Feare shal cause them to be afraid and come foorth of their secret holes and holds to seeke pardon.
l That is, Saul, who oft n alice persecuted him.
m This prophecie appertaineth to the kingdome of Christ, and vocation of the Gentiles, as Rom. 15. 9.
n This did not properly appertaine to Salomon, but to Iesus Christ.

PSAL. XIX.

1 To the intent hee might moone the faithfull to a deeper consideration of Gods glory, he setteth before their eies the most exquisite workemanship of the heauens with their proportion, and ornaments: 8 And afterward calleth them to the Law, wherein God hath reuealed himselfe more familiarly to his chosen people. The which peculiar grace by commending the Law he setteth foorth more at large.

¶ To him p excelleth. A Psalme of Dauid.

THe a heauens declare the glorie of God, and the firmament sheweth the worke of his hands.

2 Day vnto day vttereth the same, and night vnto night teacheth knowledge.

3 There is no speach nor language, where their voice is not heard.

4 Their b line is gone forth through all the earth, and their words into the endes of the world: in them hath he set a tabernacle for the sunne.

5 Which commeth forth as a bridegrome out of his c chamber, & reioyceth like

Rom. 1. 20.

a He reprocheth vnto man his ingratitude, seeing the heauens, which are dumb creatures, set foorth Gods glory.
b The continual successe of the day and night is sufficient to declare Gods power and goodnesse.
c The heauens are a Schoolemaister to all nations, be they neuer so barbarous.
d The heauens are as a litle of great capitall letters to shew vnto vs Gods glory.
e Or, vaile. The maner was, that the bride and bridegrome should stand vnder vaile together, and after come forth with great solemnitie and reioycing of the assembly.

a mightie

a mightie man to runne his race.

6 His going out is from the ende of the heauen, and his compasse is vnto the endes of the same, and none is hid from the heate thereof.

7 The [f] Law of the Lord is perfect, conuerting the soule: the testimony of the Lord is sure, [g] giueth wisedome vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the comandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are [s] trueth: they are righteous [h] altogether,

10 And more to be [i] desired then golde, yea, then much fine gold: sweeter also then honie and the honie combe.

11 Moreouer by them is thy seruaunt made circumspect, and in keeping of them there is great [k] reward.

12 Who can vnderstande his [l] faultes? cleanse me from secret faults.

13 Keepe thy seruant also from [m] presumptuous sinnes: let them not reigne ouer me: [n] so shall I be vpright, and made cleane from much wickednesse.

14 Let the wordes of my mouth, and the [o] meditation of mine heart, bee acceptable in thy sight, O Lorde, my strength, and my redeemer.

f Though the creatures can not serue, yet this ought to be sufficient to leade vs vnto him.
g So that all mans inuentions and intentions are lies.
h Euery one without exception.
i Except Gods word be esteemed aboue all worldly things, it is contemned.
k For God accepteth our indeuour, though it be farre vnperfect.
l Then there is no reward of duetie, but of grace: for where sinne is, there death is the reward.
m Which are done purposely and of malice.
n If thou suppresse my wicked affections by thine holy Spirit.
o That I may obey thee in thought, word and deed.

PSAL. XX.

1 A prayer of the people vnto God, that it would please him to heare their King, and receiue his sacrifice, which he offred before he went to battel against the Ammonites.

¶ To him that excelleth. A Psalme of Dauid.

a Hereby kings are also admonished to call to God in their affaires.
b The vertue, power, and grace of God.
c In token that they are acceptable vnto him.
d Granted to the king, in whose wealth our felicitie standeth.
e The Church feeleth that God hath heard their petition.
f As by the visible Sanctuarie Gods familiaritie appeared toward his people, so by the heauenly is meant his power and maiestie.
g The worldlings that put not their onely trust in God.
h Let the King be able to deliuer vs by thy strength, when we seeke vnto him for succour.

THe [a] Lord heare thee in the day of trouble: the [b] Name of the God of Iaakob defend thee:

2 Sende thee helpe from the Sanctuarie, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and [c] turne thy burnt offerings into ashes. Selah:

4 And graunt thee according to thine heart, and fulfill all thy purpose:

5 That we may reioyce in thy [d] saluation, and set vp the banner in the Name of our God, when the Lord shall performe all thy petitions.

6 Nowe [e] knowe I that the Lord will helpe his anointed, and will heare him, from his [f] Sanctuarie by the mightie helpe of his right hand.

7 Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 [g] They are brought downe and fallen, but we are risen, and stand vpright.

9 Saue Lord: [h] let the King heare vs in the day that we call.

CHAP. XXI.

1 Dauid in the person of the people prayseth God for the victorie, attributing it to God, & not to the strength of mã. Wherin the holy Ghost directeth the faithful to Christ who is ỹ perfectiõ of this kingdom.

¶ To him that excelleth. A Psalme of Dauid.

THe King shall [a] reioyce in thy strength O Lord: yea, how greatly shall hee reioyce in thy saluation!

2 Thou hast giuen him his hearts desire, and hast not denied him the request of his lips. Selah.

3 For thou [b] diddest preuent him with liberall blessings, and diddest set a crowne of pure golde vpon his head.

4 [c] He asked life of thee, and thou gauest him a long life for euer and euer.

5 His glory is great in thy saluation: dignitie and honour hast thou laide vpon him.

6 For thou hast set him as [d] blessings for euer: thou hast made him glad with the ioy of thy countenance.

7 Because the King trusteth in the Lord, and in the mercie of the most High, he shall not slide.

8 [e] Thine hand shall finde out all thine enemies, and thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thine anger: the Lorde shall destroy them in his [f] wrath, and the fire shal deuoure them.

10 Their fruit shalt thou destroy from the earth, and their seede from the children of men.

11 For they [g] intended euill against thee, and imagined mischiefe, but they shall not preuaile.

12 Therfore shalt thou put them [h] apart, and the strings of thy bow shalt thou make ready against their faces.

13 [i] Be thou exalted, O Lorde, in thy strength: so will we sing & praise thy power.

a When he shall ouercome his enemies, and so be assured of his vocation.
b Thou declaredst thy liberall fauour towarde him before he prayed.
c Dauid did not onely obteine life, but also assurance that his posteritie should reigne for euer.
d Thou hast made him thy blessings to others, and a perpetuall example of thy fauour for euer.
e Here he describeth the power of Christes kingdome against the enemies thereof.
f This teacheth vs patiently to endure the crosse till God destroy the aduersarie.
g They layd as it were their nets to make Gods power to giue place to their wicked enterprises.
h As a marke to shoote at.
i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

PSAL. XXII.

1 Dauid complained because he was brought into such extremities, that he was past all hope, but after he had rehearsed the sorowes and griefes wherewith he was vexed, 10 Hee recouereth himselfe from the bottomlesse pit of tentations, & groweth in hope. And here vnder his owne person he setteth forth the figure of Christ, whome hee did foresee by the Spirit of prophecie, that he should marueilously and strangely be deiected, and abased, before his Father should raise and exalt him againe.

¶ To him that excelleth vpon ‖ Aijeleth Hashshahar. A Psalme of Dauid.

‖ Or, *the hinde of the morning, and this was the name of some common song.*

MY [a] God, my God, why hast thou forsaken mee, and art so farre from mine health, and from the wordes of my [b] roaring.

2 O my God, I crie by day, but thou heerest not, and by night, but ‖ haue no audience.

a Here appeareth that horrible conflict, which he sustained betweene faith and desperation.
b Being tormented with extreme anguish.
‖ Or, *I cease not.*

c He meaneth the place of praiſing, euen the Tabernacle: or els it is ſo called, becauſe he gaue the people continually occaſion to prayſe him.

d And ſeeming moſt miſerable of all creatures, which was ment of Chriſt. And herein appeareth the vnſpeakable loue of God toward man, that he would thus abaſe his ſonne for our ſakes.

‡ *Ebr. rolled vpon God. Matth. 27. 43.*

e Euen from my birth thou haſt giuen me occaſion to truſt in thee.

f For except Gods prouidence preſerue the infant, they ſhould periſh a thouſand times in the mothers wombe.

g He meaneth, that his enemies were ſo fatte, proud and cruell, that they were rather beaſts then men.

h Before, hee ſpake of the cruelties of the enemies, and nowe he declareth the inwarde griefes of the minde, ſo that Chriſt was tormented, both in ſoule and body.

i Thou haſt ſuffered me to be without all hope of life.

k Thus Dauid complayneth as though he were nayled by his enemies both handes and feete: but this was accompliſhed in Chriſt.

l My life that is ſolitarie, left alone and forſaken of all, Pſal. 35. 17. and 25. 16.

m Chriſt is deliuered with a more mightie deliuerance by ouercomming death, then if he had not taſted death at all. *Hebr.* 2. 12.

n He promiſeth to exhort the Church, that they by his example might prayſe the Lorde.

o The poore afflicted are comforted by this example of Dauid, or Chriſt.

the c prayſes of Iſrael.

4 Our fathers truſted in thee: they truſted, and thou didſt deliuer them.

5 They called vpon thee, and were deliuered: they truſted in thee, and were not confounded.

6 But I am a d woorme, and not a man: a ſhame of men, and the contempt of the people.

7 All they that ſeeme, haue mee in derition: they make a mowe and nod the head, ſaying,

8 ‡ * He truſted in the Lord, let him deliuer him: let him ſaue him, ſeeing he loueth him.

9 But thou didſt drawe me out of the e woombe: thou gaueſt me hope, euen at my mothers breſts.

10 I was caſt vpon thee, euen from f the woombe: thou art my God from my mothers bellie.

11 Be not farre from me, becauſe trouble is neere: for there is none to helpe me.

12 Many young bulles haue compaſſed me: mightie g Bulles of Baſhan haue cloſed me about.

13 They gape vpon mee with their mouthes, as a ramping and roaring lion.

14 I am like h water powred out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the middes of my bowels.

15 My ſtrength is dryed vp like a potſheard, and my tongue cleaueth to my tawes, and thou haſt brought me into the duſt of death.

16 For dogges haue compaſſed me, and the aſſemblie of the wicked haue incloſed mee: they k pierced mine handes and my feete.

17 I may tell all my bones: yet they beholde, and looke vpon me.

18 They part my garmentes among them, and caſt lots vpon my veſture.

19 But be not thou farre off, O Lorde, my ſtrength: haſten to helpe me.

20 Deliuer my ſoule from the ſword: my l deſolate ſoule from the power of the dog.

21 m Saue mee from the lyons mouth, and anſwere me in ſauing me from ỹ hornes of the vnicornes.

22 * I will declare thy Name vnto my brethren: in the midſt of the Congregation will I prayſe thee, ſaying,

23 * Prayſe the Lorde, yee that feare him: magnifie ye him, all the ſeede of Iaakob, and feare yee him, all the ſeede of Iſrael.

24 For hee hath not deſpiſed nor abhorred the affliction of the o poore: neither hath he hid his face from him, but when hee called vnto him, he heard.

25 My prayſe ſhall be of thee in the great Congregation: my p vowes will I performe before them that feare him.

26 ¶ The poore ſhall eate and be ſatisfied: they that ſeeke after the Lord, ſhall prayſe him: your heart ſhall liue for euer.

27 All the endes of the worlde ſhall remember themſelues, and turne to the Lorde: and all the kinreds of the nations ſhall worſhip before thee.

28 For the kingdome is the Lordes, and he ruleth among the nations.

29 All they that be fat in the earth, ſhall eate and worſhip: all they that goe downe into the duſt, ſhall bowe before him, q euen he that cannot quicken his owne ſoule.

30 r Their ſeede ſhall ſerue him: it ſhal be counted vnto the Lord for a generation.

31 They ſhall come, and ſhall declare his righteouſneſſe vnto a people that ſhall bee borne, becauſe he hath s done it.

p Which were ſacrifices of thankeſgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger.

q Hee doeth allude ſtill to the ſacrifice.

r Though the poore be firſt named, as verſ. 26. yet the wealthie are not ſeparated from the grace of Chriſtes kingdome.

ſ In whome there is no hope that hee ſhall recouer life: ſo neither poore nor rich, quicke nor dead ſhal be reiected from his kingdome.

t Meaning, the poſteritie, which the Lorde keepeth as a ſeede to the Church to continue his prayſe among men.

u That is, God hath fulfilled his promiſe.

PSAL. XXIII.

1 Becauſe the Prophet had prooued the great mercies of God at diuers times, and in ſundry maners, hee gathereth a certaine aſſurance, fully perſwading himſelfe that God will continue the very ſame goodneſſe towards him for euer.

¶ A Pſalme of Dauid.

THe Lord is my *ſhepheard, a I ſhall not want.

Iſa. 40. 11. Iere. 23. 5. ezek. 34. 23. Iohn 10. 11. 1. per. 2. 25.

2 Hee maketh mee to reſt in greene paſture, and leadeth me by the ſtill waters.

3 Hee b reſtoreth my ſoule, and leadeth mee in the c paths of righteouſneſſe for his Names ſake.

4 Yea, though I ſhould walke through the valley of the d ſhadowe of death, I will feare no euill: for thou art with me: thy rod and thy ſtaffe, they comfort me.

5 Thou doeſt prepare a e table before me in the ſight of mine aduerſaries: thou doeſt f anoynt mine head with oyle, and my cup runneth ouer.

6 Doubtleſſe, kindneſſe and mercie ſhall followe mee all the dayes of my life, and I ſhall remaine a long ſeaſon in the g houſe of the Lord.

a He hath care ouer me and miniſtreth vnto me all things.

b Hee comforteth or refreſheth me.

c Plaine, or ſtreight wayes.

d Though he were in danger of death, as the ſheepe that wandreth in the darke valley

e Albeit his enemies ſought to deſtroy him, yet God deliuereth him, and dealeth moſt liberally with him in deſpite of them.

f As was the maner of great feaſts.

g He ſetteth not his felicitie in the pleaſures of this worlde, but in the feare and ſeruice of God.

PSAL. XXIIII.

1 Albeit the Lorde God hath made, and gouerneth all the worlde, yet toward his choſen people his gratious goodneſſe doeth moſt abundantly appeare, in that among them he will haue his dwelling place. Which though it was appointed among the children of Abraham, yet only they doe enter aright into this Sanctuarie, which are the true worſhippers of God, purged from the ſinfull filth of this worlde. 7 Finally he magnifieth Gods grace for the building of the Temple, to the ende he might ſtirre vp all the faithfull to the true ſeruice of God.

¶ A Pſalme of Dauid.

THe earth *is the Lords, t al that therein is: the world & they that dwell therein.

Deut. 10. 14. iob 28. 24. 1. cor. 10. 26.

2 For

a Hee noteth two things: the one, that the earth to mans iudgement seemeth aboue the waters: and next, that God miraculously preserueth the earth, that it is not drowned with the waters, which naturally are aboue it.
b Though circumcision separate the carnall seede of Iaakob from the Gentiles, yet he that seeketh God, is the true Iaakob and the very Israelite.
c Dauid desireth the building vp of the Temple, wherein the glory of God should appeare: and vnder the figure of this Temple, he also prayeth for the spirituall Temple, which is eternall, because of the promise which was made to the Temple, as it is written, Psal. 132.14.

2 For he hath founded it vpon the [a] seas: and established it vpon the floods.
3 Who shall ascend into the mountaine of the LORD? and who shall stand in his holy place?
4 Euen he that hath innocent handes, and a pure heart: which hath not lift vp his minde vnto vanitie, nor sworne deceitfully.
5 Hee shall receiue a blessing from the LORDE, and righteousnesse from the God of his saluation.
6 This is the [b] generation of them that seeke him, of them that seeke thy face, this is Iaakob. Selah.
7 [c] Lift vp your heads, ye gates, and be ye lift vp yee euerlasting doores, and the King of glory shall come in.
8 Who is this King of glory? the LORD, strong and mightie, euen the LORDE mightie in battell.
9 Lift vp your heads, yee gates, and lift vp your selues, ye euerlasting doores, and the King of glory shall come in.
10 Who is the King of glory? the LORDE of hostes, he is the King of glory. Selah.

PSAL. XXV.

1 The Prophet touched with the consideration of his sinnes, and also grieued with the cruell malice of his enemies, 6 Prayeth to God most feruently to haue his sinnes forgiuen, 7 Especially such as he had committed in his youth. Hee beginneth euery verse according to the Ebrewe letters, two or three except.

¶ A Psalme of Dauid.

UNto thee, [a] O LORD, lift I vp my soule.
2 My God, I [b] trust in thee: let me not be confounded: let not mine enemies reioyce ouer me.
3 * So all that hope in thee, shall not be ashamed: but let them be confounded, that transgresse without cause.
4 [c] Shewe me thy wayes, O LORD, and teach me thy paths.
5 Leade me forth in thy trueth, and teach mee: for thou art the God of my saluation: in thee doe I trust [d] all the day.
6 Remember, O LORDE, thy tender mercies, and thy louing kindnesse: for they haue bene for euer.
7 Remember not the [e] sinnes of my youth, nor my rebellions, but according to thy kindenesse remember thou me, euen for thy goodnesse sake, O LORDE.
8 Gratious and righteous is the LORDE: therefore will hee [f] teach sinners in the way.
9 Them that be meeke, will he [g] guide in iudgement, and teach the humble his way.
10 All the paths of the LORDE are mercie and trueth vnto such as keepe his couenant and his testimonies.

a I put not my trust in any worldly thing.
b That thou wilt take away mine enemies, which are thy rodes, *Isa.* 28.26, *rom.* 10.11.
c Reteine mee in the faith of thy promes, that I swarue not on any side.
d Constantly, and against all tentations.
e He confesseth that his manifolde sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.
f That is, call them to repentance. g He wil gouerne and comfort them that are truely humbled for their sinnes.

11 For thy [h] Names sake, O LORDE, be merciful vnto mine iniquitie, for it is great.
12 What [i] man is hee that feareth the LORD? him will hee teach the way that hee shall [k] chuse.
13 His soule shall dwell [l] at ease, and his seede shall inherite the land.
14 The [m] secret of the LORD is reueiled to them that feare him: and his couenant to giue them vnderstanding.
15 Mine eyes are euer toward the LORDE: for he will bring my feete out of the net.
16 Turne thy face vnto me, & haue mercie vpon me: for I am desolate and poore.
17 The sorowes of mine heart [n] are enlarged: draw me out of my troubles.
18 Looke vpon mine affliction and my trauell, and forgiue all my sinnes.
19 Beholde mine [o] enemies, for they are many, and they hate me with cruell hatred.
20 Keepe my soule, and deliuer me: let me not be confounded, for I trust in thee.
21 Let [p] mine vprightnesse and equitie preserue me: for mine hope is in thee.
22 Deliuer Israel, O God, out of all his troubles.

h And for none other respect.
i Meaning, the number is very small.
k He will direct such with his spirit to follow the right way.
l He shal prosper both in spirituall and corporall things.
m His counsell conteined in his worde, whereby he declareth that he is the protectour of the faithfull.
n My griefe is increased because of mine enemies crueltie.
o The greater that his afflictions were, and the more that his enemies increased, the more neere felt hee Gods helpe.
p Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them knowe that thou art the defender of my iust cause.

PSAL. XXVI.

1 Dauid oppressed with many iniuries, finding no helpe in the world, calleth for ayde from God: and assured of his integritie towarde Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to bee in the company of the faithfull in the Congregation of God, whence hee was banished by Saul, promising integritie of life, and open prayses and thankesgiuing.

¶ A Psalme of Dauid.

IUdge me, [a] O LORD, for I haue walked in mine innocencie: my trust hath bene also in the LORD: therefore shall I not slide.
2 Proue me, O LORD, and trie me: examine my [b] reines, and mine heart.
3 For thy [c] louing kindenesse is before mine eyes: therefore haue I walked in thy trueth.
4 I haue not [d] haunted with vaine persons, neither kept company with the dissemblers.
5 I haue hated the assemblie of the euill, and haue not companied with the wicked.
6 I will [e] wash mine hands in innocencie, O LORD, and compasse thine altar,
7 That I may declare with the voyce of thankesgiuing, and set forth all thy wonderous workes.
8 O LORDE, I haue loued the habitation of thine house, and the place where thine honour dwelleth.
9 [f] Gather not my soule with the sinners, nor my life with the bloody men:

a He fleeth to God to be the Iudge of his iust cause, seeing there is no equitie among men.
b My very affections and inward motions of the heart.
c He sheweth what stayed him, that hee did not recompence euill for euill.
d He declareth that they cannot walke in simplicitie before God, that delight in the company of the vngodly.
e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee.
f Destroy mee not in the ouerthrow of the wicked.

g Whoſe cruell hands doe execute the malicious deuices of their hearts.
h I am preſerued from mine enemie by the power of God, and therefore will prayſe him openly.

10 In whoſe hands is g wickednesse, and their right hand is full of bribes.
11 But I wil walke in mine innocencie: redeeme me therefore, and be mercifull vnto me.
12 My foote ſtandeth in h vprightneſſe: I will prayſe thee, O Lord, in the Congregations.

PSAL. XXVII.

1 Dauid maketh this Pſalme being deliuered from great perils, as appeareth by the prayſes and thankeſgiuing annexed: 6 Whereon wee may ſee the conſtant faith of Dauid againſt the aſſaults of all his enemies, 7 And alſo the ende wherefore he deſireth to liue and to be deliuered, onely to worſhip God in his Congregation.

¶ A Pſalme of Dauid.

THe Lord is my a light and my ſaluation, whome ſhall I feare? the Lorde is the ſtrength of my life, of whome ſhall I be afrayd?
2 When the wicked, euen mine enemies and my foes came vpon mee to eate vp my fleſh, they ſtumbled and fell.
3 Though an hoſte pitched againſt mee, mine heart ſhould not bee afrayd: though warre be raiſed againſt me, I will truſt in b this.
4 c One thing haue I deſired of ỹ Lord, that I will require, euen that I may dwell in the houſe of the Lord all the dayes of my life, to behold the beauty of the Lorde, and to viſite his temple.
5 For in the time of trouble he ſhall hide me in his Tabernacle: in the ſecret place of his pauilion ſhall hee hide me, and ſet me vp vpon a rocke.
6 d And nowe ſhall he lift vp mine head aboue mine enemies round about me: therefore will I offer in his Tabernacle ſacrifices of ioy: I wil ſing and prayſe the Lord.
7 Hearken vnto my voyce, O Lord, when I cry: haue mercy alſo vpon mee and heare mee.
8 When thou ſaydeſt, e Seeke ye my face, mine heart anſwered vnto thee, O Lord, I will ſeeke thy face.
9 Hide not therefore thy face from mee, nor caſt thy ſeruant away in diſpleaſure: thou haſt bene my ſuccour: leaue mee not, neither forſake me, O God of my ſaluation.
10 f Though my father and my mother ſhould forſake me, yet the Lord will gather me vp.
11 Teach me thy way, O Lord, & lead me in a right path, becauſe of mine enemies.
12 Giue mee not vnto the g luſt of mine aduerſaries: for there are falſe witneſſes riſen vp againſt me, & ſuch as ſpeake cruelly.
13 I ſhould haue fainted, except I had beleeued to ſee the goodneſſe of the h Lorde in the land of the liuing.
14 i Hope in the Lord: be ſtrong, and he ſhall comfort thine heart, and truſt in the Lorde.

a Becauſe he was aſſured of good ſucceſſe in all his dangers, and that his ſaluation was ſurely layde vp in God, he feared not the tyrannie of his enemies.
b That God will deliuer mee and giue my faith the victorie.
c The loſſe of countrey, wife, and all worldly commodities grieue mee not in reſpect of this one thing, that I may not prayſe thy name in the middes of the congregation.
d Dauid aſſured himſelfe by the Spirite of prophecie, that he ſhould ouercome his enemies and ſerue God in his Tabernacle.
e Hee groundeth vpon Gods promiſe, and ſheweth that he is moſt willing to obey his commaundement.
f He magnifieth Gods loue towardes his, which farre paſſeth the moſt tender loue of parents towardes their children. g But either pacifie their wrath, or bridle their rage. h In this preſent life before I dye, as Iſaiah 38.11. i He exhorteth himſelfe to depend on the Lorde, ſeeing he neuer failed in his promiſes.

PSAL. XXVIII.

1 Being in great feare and heauineſſe of heart to ſee God diſhonoured by the wicked, he deſireth to be ridde of them, 4 And cryeth for vengeance againſt them: and at length aſſureth himſelfe, that God hath heard his prayer, 9 Vnto whoſe tuition he commendeth all the faithfull.

¶ A Pſalme of Dauid.

VNto thee, O Lorde, doe I crye: O my ſtrength, be not deafe toward me, leſt, if thou anſwere mee not, I be a like them that goe downe into the pit.
2 Heare the voyce of my petitions, when I crye vnto thee, when I holde vp mine hands toward thine b holy Oracle.
3 c Drawe mee not away with the wicked, and with the workers of iniquitie: which ſpeake friendly to their neighbours, when malice is in their hearts.
4 d Rewarde them according to their deedes, and according to the wickednesse of their inuentions: recompenſe them after the worke of their hands: render them their reward.
5 For they regard not the workes of the Lord, nor the operation of his hands: therefore e breake them downe, and build them not vp.
6 f Prayſed be the Lorde, for hee hath heard the voyce of my petitions.
7 The Lord is my ſtrength, & my ſhielde: mine heart truſted in him, and I was helped: therefore mine heart ſhall reioyce, and with my ſong will I prayſe him.
8 The Lord is g their ſtrength, & he is the ſtrength of ỹ deliuerances of his anoynted.
9 Saue thy people, and bleſſe thine inheritance: feede them alſo, and exalt them for euer.

a He counteth himſelfe as a dead man, til God ſhew his fauour toward him, and graunt him his petition.
b Hee vſed this outward meanes to helpe the weakeneſſe of his faith: for in that place was the Arke, and there God promiſed to ſhewe the tokens of his fauour.
c Deſtroy not the good with the bad.
d He thus prayeth in reſpect of Gods glory, and not for his owne cauſe, being aſſured, that God would puniſh the perſecuters of his Church.
e Let them be vtterly deſtroyed, as Mala. 1.4.
f Becauſe he felt the aſſurance of Gods helpe in his heart, his mouth was opened to ſing his prayſes. g Meaning, his ſouldiers, who were as meanes, by whom God declared his power.

PSAL. XXIX.

1 The Prophet exhorteth the princes and rulers of the world, (which for the moſt part thinke there is no God) 3 At the leaſt to feare him for the thunders and tempeſts, for feare whereof all creatures tremble. 11 And though thereby God threateneth ſinners, yet is he alwayes mercifull to his, and mooueth them thereby to prayſe his Name.

¶ A Pſalme of Dauid.

GIue vnto ỹ Lord, ye a ſonnes of ỹ mighty: giue vnto the Lord glory & ſtrength.
2 Giue vnto the Lord glory due vnto his Name: worſhip the Lorde in the glorious Sanctuarie.
3 The voice of the Lord is vpon the waters: the God of glory maketh it to thunder: the Lord is vpon the great waters.
4 The voyce of the Lord is mightie: the voyce of the Lord is glorious.
5 The b voyce of the Lorde breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.
6 Hee maketh them alſo to leape like a calfe: Lebanon alſo and c Sirion like a yong Vnicorne.
7 The voyce of the Lorde diuideth the

a He exhorteth the proud tyran to humble themſelues vnder Gods hand, and not to be inferiour to bruite beaſts & dumme creatures.
b The thunder claps that are heard out of the cloudes, ought to make the wicked to tremble for feare of Gods anger.
c That is, the ſhall men think thunderbolt breaketh the moſt ſtrong trees, and their power to be able to reſiſt God? d Called alſo Hermon.

e flames

e It causeth the lightnings to shoote and glide.
f In places most desolate, where as seemeth there is no presence of God.
g For feare maketh them to cast their calues.
h Maketh the trees bare, or pierceth the most secret places.
i Though the wicked are nothing mooued with these sights, yet the faithfull praise God.
k To moderate the rage of the tempest and waters, that they destroy not all.

e flames of fire.

8 The voyce of the Lorde maketh the wildernesse to tremble: the Lord maketh the wildernesse of f Kadesh to tremble.

9 The voyce of the Lorde maketh the hindes to g calue, and h discouereth the forests: therefore in his i Temple doth euery man speake of his glorie.

10 The Lord sitteth vpon the k flood, and the Lord doth remaine King for euer.

11 The Lord shall giue strength vnto his people: the Lord shall blesse his people with peace.

PSAL. XXX.

1 When Dauid was deliuered from great danger, he rendred thanks to God, exhorting others to doe the like, and to learne by his example, that God is rather mercifull then seuere and rigorous towards his children, 7 And also that the fall from prosperitie to aduersitie is sudden. 8 This done, he returneth to prayer, promising to praise God for euer.

2.Sam.7.2,5. Deut.20.5.
a After that Absalom had polluted it with most filthy fornication.
b He condemneth them of great ingratitude, which doe not praise God for his benefites.
c Restored from the rebellion of Absalom.
d Meaning, that he escaped death most narrowly.
e The word signifieth them, that haue receiued mercie, and shew mercie liberally vnto others.
f Before his tabernacle.
Psal.145.8, Ia.54.7,8. 2.cor.4.17.
g I put too much confidence in my quiet state, as Iere.31,18. 2.Chr.32.24,25.
h I thought thou hadst established me in Zion most surely.
i After that thou haddest withdrawen thine helpe, I felt my my miserie.
k Dauid meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he would liue to prayse his Name, which is the ende of mans creation.
l Because thou hast preserued me, that my tongue shall prayse thee, I will not be vnmindfull of my duetie.

¶ * A Psalme or song of the a dedication of the a house of Dauid.

I Will magnifie thee, O Lord: b for thou hast exalted mee, and hast not made my foes to reioyce ouer me.

2 O Lorde my God, I cryed vnto thee, and thou hast c restored me.

3 O Lorde, thou hast brought vp my d soule out of the graue: thou hast reuiued me from them that goe downe into the pit.

4 Sing prayses vnto the Lord, yee c his Saints, and giue thankes f before the remembrance of his Holinesse.

5 * For he endureth but a while in his anger: but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.

6 And in my g prosperitie I said, I shall neuer be mooued.

7 For thou Lord of thy goodnesse haddest made my h mountaine to stand strong: but thou diddest hide thy face, and I i was troubled.

8 Then cryed I vnto thee, O Lorde, and prayed vnto my Lord.

9 What profite is there in my blood, whē I goe downe to the pit? shall the dust k giue thankes vnto thee? or shall it declare thy truetb?

10 Heare O Lord, and haue mercy vpon me: be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke and girded me with gladnes.

12 Therefore shall my l tongue prayse thee and not cease: O Lord my God, I will giue thankes vnto thee for euer.

PSAL. XXXI.

1 Dauid deliuered from some great danger, first rehearseth what meditation hee had by the power of faith, whē death was before his eies, his enemie being ready to take him. 15 Then hee affirmeth that the fauour of God is alwayes ready to those that feare him. 20 Finally hee exhorth all the faithfull to trust in God, and to loue him, because hee preserueth and strengthened them, as they may see by his example.

¶ To him that excelleth. A Psalme of Dauid.

IN* thee, O Lorde, haue I put my trust: let me neuer be confounded: deliuer me in thy a righteousnes.

2 Bow downe thine eare to mee: make haste to deliuer mee: bee vnto mee a strong rocke, and an house of defence to saue me.

3 For thou art my rocke and my fortresse: therefore for thy Names sake direct me and guide me.

4 Draw mee out of the b net, that they haue laide priuily for mee: for thou art my strength.

5 Into thine c hand I commend my spirit: for thou hast redeemed me, O Lord God of trueth.

6 I haue hated them that giue themselues to deceitfull vanities: for I d trust in the Lord.

7 I will be glad and reioyce in thy mercie: for thou hast seene my trouble: thou hast knowen my soule in aduersities,

8 And thou hast not shut me vp in y hand of the enemie, but hast set my feete at e large.

9 Haue mercy vpon me, O Lorde: for I am in trouble: mine f eye, my soule and my belly are consumed with griefe.

10 For my life is wasted with heauines, and my yeeres with mourning: my strength faileth for my paine, and my bones are consumed.

11 I was a g reproch among all mine enemies, but especially among my neighbours: and a feare to mine acquaintance, h who seeing me in the streete, fled from me.

12 I am forgotten as a dead man out of minde: I am like a broken vessell.

13 For I haue heard the railing of i great men: feare was on euery side, while they conspired together against mee, and consulted to take my life.

14 But I trusted in thee, O Lord: I said, k Thou art my God.

15 My l times are in thine hand: deliuer me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine vpon thy seruant, and saue me through thy mercy.

17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked be put to confusion, & m to silence in the graue.

18 Let the lying lippes be made dumme, which cruelly, proudly and spitefully speake against the righteous.

19 Howe great is thy goodnesse, which thou n hast layd vp for them, that feare thee, and done to them that trust in thee, euen before the sonnes of men!

Psal.71,1.
a For then God declareth himselfe iust, when he preserueth his, according as he hath promised.
b Preserue me from the craftie counsels and subtill practises of mine enemies.
c Hee desireth God not onely to take care for him in this life, but that his soule may be saued after this life.
d This affection ought to be in all Gods children, to haue whatsoeuer thing is not grounded vpon a sure trust in God, as deceitfull and vaine.
e Largenesse signifieth comfort, as straitnesse, sorowe and perill.
f Meaning, that his sorowe and torment had continued a great while.
g Mine enemies had drawen all men to their part against me, euen my chiefe friendes.
h They were afraide to shewe me any token of friendship.
i They that were in authoritie, condemned me as a wicked doer.
k I had this testimonie of conscience, that thou wouldest defend mine innocencie.
l Whatsoeuer changes come, thou gouernest them by thy prouidēce.
m Let death destroy them, to the intent that they may hurt no more.
n The treasures of Gods mercy are alwayes layd vp in store for his children, albeit at all times they doe not enioy them.

‡ *Ebr. in the secret of thy face.* o That is, in a place where they shall haue thy comfort, and be hid safely frō the enemies pride.

20 Thou doest hide them ‡ o priuily in thy presence from the pride of men: thou keepest them secretly in thy Tabernacle from the strife of tongues.

21 Blessed bee the Lord: for hee hath shewed his marueilous kindenesse towarde me in a p strong citie.

22 Though I said in mine q haste, I am cast out of thy sight, yet thou heardest the voice of my prayer, when I cried vnto thee.

23 Loue ye the Lord all his ‖ Saints: for the Lord preserueth the faithfull, and rewardeth abundantly the proude doer.

24 All ye that trust in the Lord, be r strong, and he shall stablish your heart.

p Meaning, there was no citie so strong to preserue him, as the defence of Gods fauour.

q And so by my rashnesse and infidelitie deserued to haue bene forsaken. ‖ *Or, ye that feele his mercies.*

r Be constant in your vocation, and God will confirme you with heauenly strength.

3 comfort Psalme

PSAL. XXXII.

1 Dauid punished with grieuous sickenesse for his sinnes, counteth them blessed, to whom God doth not imputе their transgressions. 5 And after that he had confessed his sinnes and obteined pardon, 6 Hee exhorteth the wicked men to liue godly, 11 And the good to reioyce.

¶ A Psalme of Dauid to giue a instruction.

BLessed is he whose wickednesse is b forgiuen, and whose sinne is couered.

2 Blessed is the man, vnto whome the Lord imputeth not iniquitie, and in whose spirite there is no guile.

3 When I held my c tongue, my bones consumed, or when I d roared all the day.

4 (For thine hand is heauie vpon me, day and night: and my moysture is turned into the drought of sommer. Selah.

5 Then I e acknowledged my sinne vnto thee, neither hidde I mine iniquitie: for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne. Selah.

6 Therfore shall euery one that is godly, make his prayer vnto thee in a f time when thou mayest be found: surely in the flood of great waters e they shal not come neere him.

7 Thou art my secret place: thou preseruest me from trouble: thou compassest me about with ioyfull deliuerance. Selah.

8 I will h instruct thee, and teach thee in the way, that thou shalt goe, and I will guide thee with mine eye.

9 Be ye not like an horse, or like a mule, which vnderstand not: whose i mouthes thou doest binde with bit and bridle, least they come neere thee.

10 Many sorowes shall come to the wicked: but he that trusteth in the Lord, mercie shall compasse him.

11 Be glad ye righteous, and k reioyce in the Lord, and be ioyfull all yee, that are vpright in heart.

a Concerning the free remission of sinnes, which is the chiefest point of our faith.

b To be iustified by faith, is to haue our sinnes freely remitted, and to be reputed iust, Rom. 4. 6.

c Betwene hope and despaire.

d Neither by silence nor crying found I ease: signifying, that before the sinner be reconciled to God, he feeleth a perpetuall torment.

e He sheweth that as Gods mercy is the only cause of forgiuenesse of sinnes, so the meanes thereof are repentance and confession, which proceede of faith.

f When necessitie causeth him to seeke to thee for help, Isa. 55. 6

g To wit, the waters, and great dangers. h Dauid promiseth to make the rest of Gods children partakers of the benefits, which hee felt, and that he will diligently looke and take care to direct them in the way of saluation.

i If men can rule brute beastes, thinke they, that God will not bridle and tame their rage? k Hee sheweth, that peace and ioy of conscience in the holy Ghost is the fruite of faith.

PSAL. XXXIII.

Hee exhorteth good men to prayse God, for that he hath not onely created all things, & by his prouidence gouerneth the same, but also is faithfull in his promises. 10 He vnderstandeth mans heart, and scattereth the counsell of the wicked, 16 So that no man can bee preserued by any creature or mans strength: but they that put their confidence in his mercie, shalbe preserued from all aduersities.

REioyce in the Lorde, O ye righteous: for it becometh vpright men to be thankful.

2 Praise the Lord with harpe: sing vnto him with viole, and b instrument of ten strings.

3 Sing vnto him a newe song: sing cheerefully with a loude voyce.

4 For the c worde of the Lord is righteous and all his d workes are faithful.

5 He e loueth righteousnes & iudgement: the earth is ful of the goodnesse of the Lord.

6 By the worde of the Lorde were the heauens made, and all the hoste of them by the breath of his mouth.

7 Hee f gathereth the waters of the sea together as vpon an heape, and laieth vp the depths in his treasures.

8 Let all the earth feare the Lorde: let al them that dwell in the world, feare him.

9 For hee spake, and it was done: hee commanded, and it ‖ stoode.

10 The Lorde breaketh the g counsell of the heathen, and bringeth to nought the deuices of the people.

11 The counsell of the Lorde shall stand for euer, and the thoughts of his heart throughout all ages.

12 Blessed is that nation, whose h God is the Lorde: euen the people, that hee hath chosen for his inheritance.

13 The Lord i looketh downe from heauen, and beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them that dwell in y earth.

15 He k facioneth their hearts euery one, and vnderstandeth all their workes.

16 The l King is not saued by the multitude of an hoste, neither is the mightie man deliuered by great strength.

17 A horse is a vaine helpe, and shall not deliuer any by his great strength.

18 Behold, m the eye of the Lord is vpon them that feare him, and vpon them, that trust in his mercy,

19 To deliuer their soules from death, and to preserue them in famine.

20 n Our soule waiteth for the Lord: for he is our helpe and our shielde.

21 Surely our heart shal reioyce in him, because we trusted in his holy Name.

22 Let thy mercy, O Lorde, be vpon vs, as we trust in thee.

a It is the duetie of the godly to set forth the prayses of God for his mercy and power shewed toward them.

b To sing on instruments was a part of the ceremonial seruice of the Temple, which doeth no more appertaine vnto vs, then the sacrifices, censings and lights.

c That is, counsel or commandement in gouerning the world.

d That is, the effect & execution

e Howsoeuer the world iudgeth of Gods workes, yet hee doeth all things according to iustice and mercy.

f By the creation of the heauens and beautifull ornament, with the gathering also of the waters, hee setteth foorth the power of God, that all creatures might feare him

‖ *Or, was created*

g No counsell can preuaile against God, but he defeateth it, and it shall haue euill successe.

h Hee sheweth that all our felicitie standeth in this, that the Lord is our God. i Hee prooueth that all things gouerned by Gods prouidence and not by fortune. k Therefore knoweth their wicked enterprises. l If Kings & the mightie of the world caanot be saued by worldly meanes, but onely by Gods prouidence, what haue others to trust in, that haue not like meanes? m God sheweth that toward his of his mercy, which man by meanes is able to compasse. n Thus he speaketh in the name of the whole Church, which onely depend on Gods prouidence.

PSAL. XXXIIII.

1 After Dauid had escaped Achish, according as it is written in the 1. Sam. 21. 11. whome in this title he calleth Abimelech (which was a generall name to all the kings of the Philistims) he prayseth God for his deliuerance, 3 Prouoking all others by his

his example to trust in God, to feare and serue him: 14 *Who defendeth the godly with his Angels,* 15 *And vtterly destroyeth the wicked in their sinnes.*

¶ A Psalme of Dauid, when hee changed his behauiour before Abimelech, who droue him away, and he departed.

I Will [a] alway giue thanks vnto the Lord: his praise shalbe in my mouth continually.

2 My soule shall glorie in the Lord: the [b] humble shall heare it, and be glad.

3 Praise ye the Lord with me, and let vs magnifie his Name together.

4 I sought the Lord, and hee heard mee: yea, he deliuered me out of all my [c] feare.

5 They [d] shall looke vnto him, and runne to him: and their faces shall not be ashamed, saying,

6 This poore man cryed, and the Lord heard him, and saued him out of all his troubles.

7 The [e] Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

8 Taste ye and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord, ye his Saints: for nothing wanteth to them that feare him.

10 The [f] lyons doe lacke, and suffer hunger, but they which seeke the Lord, shall [g] want nothing that is good.

11 Come children, hearken vnto mee: I will teach you the [h] feare of the Lord.

12 * What man is hee, that desireth life, and loueth long dayes for to [i] see good?

13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

14 Eschewe euill and doe good: seeke peace and followe after it.

15 The eyes of the Lord are vpon the righteous, and his eares are open vnto their cry.

16 But the [k] face of the Lord is against them that doe euill, to cut off their remembrance from the earth.

17 The righteous cry, and the Lord heareth them, and deliuereth them out of all their troubles.

18 The Lorde is neere vnto them that are of a [l] contrite heart, and will saue such as be afflicted in spirit.

19 Great are the troubles of the righteous: but the Lorde deliuereth him out of them all.

20 [m] Hee keepeth all his bones: not one of them is broken.

21 But malice shall slay the [n] wicked: and they that hate the righteous, shall perish.

22 The Lord [o] redeemeth the soules of his seruants: and none that trust in him, shall perish.

a He promiseth neuer to become vnmindfull of Gods great benefite for his deliuerance.
b They that are beaten downe with the experience of their owne euils.
c Which I conceiued for y dangers wherin I was.
d They shall be bolde to flee to thee for succour, when they shall see thy mercies toward me.
e Though Gods power bee sufficient to gouerne vs, yet for mans infirmitie hee appoynteth his Angels to watch ouer vs.
f The godly by their patient obedience profite more then they, which rauine and spoyle.
g If they abide the last triall.
h That is, the true religion and worship of God. 1. *Pet.* 3. 10.
i Seeing all men naturally desire felicitie, he wondereth why they cast themselues willingly into miserie.
k The anger of God doeth not onely destroy the wicked, but also abolisheth their name for euer.
l When they seeme to be swallowed vp with afflictions, then God is at hand to deliuer them.
m And as Christ saith, all the haires of his head.
n Their wicked enterprises shall turne to their owne destruction.
o For when they seeme to bee ouercome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

PSAL. XXXV.

1 *So long as Saul was enemie to Dauid, all that had any authoritie vnder him, to flatter their king (as is the course of the world) did also most cruelly persecute Dauid: against whom he praieth God to pleade and to auenge his cause,* 8 *That they may be taken in their nets and snares, which they laide for him, that his innocencie may be declared,* 27 *And that the innocent, which taketh part with him, may reioyce and praise the Name of the Lord, that thus deliuereth his seruant.* 28 *And so he promiseth to speake foorth the iustice of the Lord, and to magnifie his name all the dayes of his life.*

¶ A Psalme of Dauid.

PLeade thou my [a] cause, O Lorde, with them that striue with mee: fight thou against them that fight against me.

2 [b] Lay hand vpon the shield and buckler, and stand vp for mine helpe.

3 Bring out also the speare, and stoppe the way against them, that persecute me: say vnto my [c] soule, I am thy saluation.

4 Let them be confounded and put to shame, that seeke after my soule: let them be turned backe and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the winde, and let the Angel of the Lord [d] scatter them.

6 Let their way bee darke and slipperie: and let the Angel of the Lorde persecute them.

7 For [e] without cause they haue hid the pit and their net for me: without cause haue they digged a pit for my soule.

8 Let destruction come vpon [f] him at vnwares, and let his net, that hee hath layd priuily, take him: let him fall into [g] the same destruction.

9 Then my soule shall bee ioyfull in the Lord: it shall reioyce in his saluation.

10 All my [h] bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him, that is too strong for him! yea, the poore, and him that is in miserie, from him that spoyleth him!

11 [i] Cruell witnesses did rise vp: they asked of me things that I knew not.

12 They rewarded me euill for good, to [k] haue spoyled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting: and my [l] prayer was turned vpon my bosome.

14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewayleth his mother.

15 But in mine [m] aduersity they reioyced, and gathered themselues together: the abiects assembled themselues against mee, and I knew not: they tare [n] me and ceased not,

16 With the false scoffers at [o] bankets, gnashing their teeth against me.

17 Lorde, howe long wilt thou beholde this? deliuer my soule from their tumult, euen my desolate soule from the lions.

18 So will I giue thee thankes in a great congregation: I will praise thee among much people.

19 Let not them that are mine enemies,

a He desireth God to vndertake his cause against them that did persecute him and slander him.
b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outward weapons, to assure vs of his present power.
c Assure me against these tentations, that thou art the authour of my saluation.
d Smite them with the spirite of giddinesse, that their enterprises may bee fooliish, and they receiue iust reward.
e Shewing, that we may not call God to be a reuenger, but onely for his glorie, and when our cause is iust.
f When he promiseth to himselfe peace.
g Which he prepared against the children of God.
h He attributeth his deliuerance onely to God, praising him therefore both in soule and body.
i That would not suffer me to purge my selfe.
k To haue taken from mee all comfort, and brought mee into despaire.
l I prayed for them with inward affection, as I would haue done for my selfe: or, I declared mine affection, with bowing downe mine head.
m When they saw me readie to slip, and as one that had halted for infirmitie.
n With their railing wordes.
o The word signifieth cakes: meaning, that the proude courtiers at their daintie feastes scoffe, raile, and conspire his death.

vniuſtly reioyce ouer mee, neither let them
p winke with the eye, that hate me without
a cauſe.
20 For they ſpeake not as friends: but
they imagine deceitfull wordes againſt the
‖ quiet of the land.
21 And they gaped on mee with their
mouthes, ſaying, Aha, aha, q our eye hath
ſeene.
22 Thou haſt ſeene it, O Lord: keepe not
ſilence: be not farre from me, O Lord.
23 Ariſe and wake to my iudgement, euen
to my cauſe, my God, and my Lord.
24 Iudge mee, O Lord my God, accor-
ding to thy r righteouſneſſe, and let them not
reioyce ouer me.
25 Let them not ſay in their hearts, ſ O
our ſoule reioyce: neither let them ſay, We
haue deuoured him.
26 Let them bee confounded, and put to
ſhame t together, that reioyce at mine hurt:
let them bee clothed u with confuſion and
ſhame, that lift vp themſelues againſt me.
27 But let them be ioyfull and glad, x that
loue my righteouſneſſe: yea, let them ſay al-
way, Let the Lord be magnified, which lo-
ueth the y proſperitie of his ſeruant.
28 And my tongue ſhall vtter thy righ-
teouſneſſe, and thy praiſe euery day.

p In token of contempt and mocking.
‖Or, clefts of the earth: meaning himſelfe & others in their miſerie.
q They reioyced as though they had nowe ſeene Dauid ouerthrowen.
r It is the iuſtice of God to giue to the oppreſſers affliction and torment, and to the oppreſſed, ayde and reliefe, 2. Theſſ. 1. 6.
ſ Becauſe we haue that, which we ſought for, ſeeing he is deſtroyed.
t That is, at once, were they neuer ſo many or mightie.
u This prayer ſhall alwayes be verified againſt them, that perſecute the faithfull.
x That at leaſt fauour my right, though they be not able to helpe me.
y He exhorteth the Church to praiſe God for the deliuerance of his ſeruants, and for the deſtruction of his aduerſaries.

PSAL. XXXVI.

1 The Prophet grieuouſly vexed by the wicked, doeth complaine of their malicious wickedneſſe. 6 Then he turneth to conſider the vnſpeakeable goodneſſe of God towards all creatures: 9 But ſpecially towards his children, that by the faith thereof he may be comforted and aſſured of his deliuerance by this ordinarie courſe of Gods worke, 13 Who in the ende deſtroyeth the wicked and ſaueth the iuſt.

¶ To him that excelleth. A Pſalme of
Dauid, the ſeruant of the Lord.

Wickedneſſe ſaith to the wicked man,
a euen in mine heart, that there is no
feare of God before his eyes.
2 For he b flattereth himſelfe in his owne
eyes, while his iniquitie is founde worthie to
be hated.
3 The wordes of his mouth are iniquitie
and c deceit: he hath left off to vnderſtand
and to doe good.
4 Hee d imagineth miſchiefe vpon his
bed: he ſetteth himſelfe vpon a way, that is
not good, and doeth not abhorre euill.
5 Thy e mercie, O Lord, reacheth vnto the
heauens, & thy faithfulnes vnto the cloudes.
6 Thy righteouſneſſe is like the ‡ mightie
mountaines: thy iudgements are like a great
f deepe: thou, Lord, doeſt ſaue man & beaſt.
7 Howe excellent is thy mercie, O God!
therefore the children of men truſt vnder the
ſhadowe of thy wings.
8 They ſhalbe g ſatiſfied with the fatneſſe
of thine houſe, and thou ſhalt giue them
drinke out of the riuer of thy pleaſures.
9 For with thee is the well of life, and in
thy light ſhall we ſee light.
10 Extende thy louing kindeneſſe vnto
them that h knowe thee, and thy righteouſ-
neſſe vnto them that are vpright in heart.
11 Let not the i foote of pride come a-
gainſt mee, and let not the hand of the wic-
ked men mooue me.
12 k There they are fallen that worke ini-
quitie: they are caſt downe, and ſhall not be
able to riſe.

a I ſee euidently by his deedes, that ſinne puſheth forward the reprobate from wickedneſſe to wickedneſſe, albeit he goe about to couer his impietie.
b Though all other deteſt his vile ſinne, yet he himſelfe ſeeth it not.
c The reprobate mocke at wholeſome doctrine, and put not difference betweene good and euill.
d by deſcribing at large the nature of the reprobate, hee admoniſheth the godly to beware of theſe vices.
e Though wickedneſſe ſeemeth to ouerflowe all the world, yet by thine heauenly prouidence thou gouerneſt heauen and earth.
‡ *Ebr. the mountaine of God: for whatſoeuer is excellent, is thus called.*
f The depth of thy prouidence gouerneth al things, and diſpoſeth them, albeit the wicked ſeeme to ouerwhelme the world.
g Onely Gods children haue ynough of all things both concerning this life and the life to come.
h He ſheweth who are Gods children, to wit, they that knowe him & leade their liues vprightly.
i Let not the proud aduance himſelfe againſt me, neither the power of the wicked driue me away.
k That is, in their pride, wherein they flatter themſelues.

PSAL. XXXVII.

1 This Pſalme conteineth exhortation & conſolation for the weake, that are grieued at the proſperitie of the wicked, and the affliction of the godly. 7 For howe proſperouſly ſoeuer the wicked doe liue for the time, he doth affirme their felicitie to be vaine and tranſitorie, becauſe they are not in the fauour of God, but in the ende they are deſtroyed as his enemies, 11 And howe miſerably that the righteous ſeemeth to liue in the world, yet his ende is peace, and he is in the fauour of God, he is deliuered from the wicked and preſerued.

¶ A Pſalme of Dauid.

Fret not a thy ſelfe becauſe of the wicked
men, neither be enuious for the euil doers.
2 For they ſhall ſoone be b cut downe like
graſſe, and ſhall wither as the greene herbe.
3 c Truſt thou in the Lord & do good: dwel
in the land, and thou ſhalt be fed aſſuredly.
4 And delight thy ſelfe in the Lord, and
he ſhall giue thee thine hearts deſire.
5 d Commit thy way vnto the Lord, and
truſt in him, and he ſhall bring it to paſſe.
6 And he ſhall bring forth thy righteouſ-
neſſe as the light, and thy e iudgement as
the noone day.
7 Waite patiently vpon the Lorde, and
hope in him: fret not thy ſelfe for him
f which proſpereth in his way: nor for the
man that bringeth his enterpriſes to paſſe.
8 Ceaſe from anger, and leaue off wrath:
fret not thy ſelfe g alſo to doe euill.
9 For euill doers ſhalbe cut off, and they
that waite vpon the Lord, they ſhall inherit
the land.
10 h Therefore yet a little while, and the
wicked ſhall not appeare, and thou ſhalt looke
after his place, and he ſhall not be found.
11 But * meeke men ſhall poſſeſſe the
earth, and ſhall haue their delite in the mul-
titude of peace.
12 i The wicked practiſeth againſt the

a He admoniſheth vs neither to vexe our ſelues for the proſperous eſtate of the wicked, neither to deſire to be like them to make our ſtate the better.
b For Gods iudgement cutteth downe their ſtate in a moment.
c To truſt in God, and to doe according to his will, are ſure tokens that his prouidence will neuer faile vs.
d Be not led by thine owne wiſdome, but obey God, and he will finiſh his worke in thee.
e As the hope of the day light cauſeth vs not to be offended with the darkeneſſe of the night: ſo ought we patiently truſt that God will cleare our cauſe and reſtore vs to our right.
f When God ſuffereth the wicked to proſper, it ſeemeth to the fleſh that he fauoureth their doings, Iob 21. 7. &c.
g Meaning, except he moderate his affections, he ſhall be led to doe as they doe.
h He correcteth the impatiencie of our nature, which cannot abide till the fulneſſe of Gods time bee come. *Matt. 5. 5.*
i The godly are aſſured that the power and craft of the wicked ſhall not preuaile againſt them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their ſinnes, and offer vp their teares as a ſacrifice of their obedience.

iust, and gnasheth his teeth against him.

13 But the Lord shall laugh him to scorne: for he seeth, that his day is comming.

14 The wicked haue drawē their sword, and haue bent their bowe, to cast downe the poore and needie, and to slay such as bee of vpright conuersation.

15 But their sworde shall enter in to their owne heart, and their bowes shal be broken.

16 [k] A small thing vnto the iust man is better, then great riches to the wicked and mightie.

17 For the armes of the wicked shall be broken: but the Lord vpholdeth the iust mē.

18 The Lord [l] knoweth the dayes of vpright men, and their inheritance shall bee perpetuall.

19 They shall not be confounded in the perillous time, and in the dayes of famine they shall haue [m] ynough.

20 But the wicked shall perish, and the enemies of the Lorde shall bee consumed as the [n] fat of Lambes: euen with the smoke shall they consume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull, and [o] giueth.

22 For such as be blessed of God, shal inherite the lande, and they that be cursed of him, shal be cut off.

23 [p] The paths of man are directed by the Lord: for he loueth his way.

24 Though he [q] fall, he shall not be cast off: for the Lord putteth vnder his hand.

25 I haue bene yong, and am olde: yet I sawe neuer the righteous forsaken, nor his [r] seede begging bread.

26 But hee is euer mercifull and lendeth, and his seede inioyeth the blessing.

27 Flee from euil and do good, and dwel for euer.

28 For the Lord loueth iudgement, and forsaketh not his saintes: they shall be preserued for euermore: but the seede of the wicked shalbe cut off.

29 The righteous men shall inherite the land, and dwell therein [s] for euer.

30 The [t] mouth of the righteous will speake of wisedome, and his tongue will talke of iudgement.

31 For the law of his God is in his heart, and his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord wil not leaue him in his hand, nor condemne him, when he is [u] iudged.

34 Waite thou on the Lorde, and keepe his way, and he shall exalt thee, that thou shalt inherite the lande: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree,

36 Yet he [x] passed away, and loe, he was gone, and I sought him, but he could not be found.

37 [y] Marke the vpright man, and beholde the iust: for the ende of that man is peace.

38 But the transgressours shall bee destroyd together, & the end of the wicked shal be cut off.

39 But the [z] saluation of the righteous men shall bee of the Lorde: hee shall bee their strength in the time of trouble.

40 For the Lorde shall helpe them, and deliuer them: hee shall deliuer them from the wicked, and shall saue them, because they trust in him.

the ende hath good successe, though for a time God proue them by sundry tentations.

PSAL. XXXVIII.

1 David lying sicke of some greuous disease, acknowledgeth himselfe to be chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. 5 He vttereth the greatnesse of his griefe by many words and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friendes, euil entreated of his enemies. 22 But in the ende with firme confidence he commendeth his cause to God, and hopeth for speedie help at his hand.

A Psalme of Dauid for [a] remembrance.

O Lorde, rebuke me not in thine [b] anger, neither chastise me in thy wrath.

2 For thyne [c] arrowes haue light vpon me, and thine hand lieth vpon me.

3 There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones, because of my [d] sinne.

4 For [e] mine iniquities are gone ouer mine heade, and as a weightie burden they are too heaue for me.

5 My woundes are putrified, and corrupt because of my [f] foolishnes.

6 I am bowed, and crooked very sore: I goe ‖ mourning all the day.

7 For my reines are ful of burning, and there is nothing sound in my flesh.

8 I am weakened and sore broken: I [g] roare for the very griefe of mine heart.

9 Lorde, I powre my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart [h] panteth: my strength faileth me, and the light of mine eyes, euen [h] they are not mine owne.

11 My louers and my friendes stande aside from my plague, and my [i] kinsemen stande a farre off.

12 They also, that seeke after my life, lay snares, and they that goe about to do me euill, talke wicked things and imagine deceite continually.

13 But I as a [k] deafe man heard not, and am as a dumme man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reproofes.

15 For on thee, O Lorde, doe I waite: thou wilt heare me, my Lord, my God.

16 For I said, Heare me, lest they reioyce

y Hee exhorteth the faithfull to marke diligently the examples both of Gods mercies, and also of his iudgements.

z He sheweth that the patient hope of the godly is neuer in vaine, but in

A penitentiall Psalme

a To put himselfe & others in minde of Gods chastisement for sinne.

b He desireth not to be exempted from Gods rod, but that hee would somoderate his hand, ‖ he might be able to beare it.

c Thy sickneſſe, wherewith thou hast visited me,

d Dauid acknowledgeth God to be iust in his punishments, because his sinnes had deserued much more.

e He confesseth his sinnes, Gods iustice, & maketh prayer his refuge.

f That rather gaue place to mine owne lusts, then to the will of God.

‖ *Or, blacke, as one that is disfigured and consumed with sickenesse.*

g This example warneth vs neuer to despaire, be the torment neuer so

great: but alwayes to crye vnto God with sure trust for deliuerance. ‡ *Ebr. runneth about, or, is tossed to and fro: meaning, that he was destitute of all helpe and counsell.* h My sight faileth me for very sorowe, i Partly for feare, & partly for pride they denied all duetie & friendship. k For I can haue no audience before men, and therefore patiently waite for the helpe of God.

k For they are dayly fedde as with Manna from heauen, and haue sufficient, when the wicked haue neuer ynough, but euer hunger.

l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.

m For God will giue them contented mindes, and that which shalbe necessary.

n They shall vanish away suddenly: for they are fed for ỹ day of slaughter.

o God so furnisheth him with his blessing, that he is able to help others.

p God prospereth the faithfull, because they walke in his wayes with an vpright conscience.

q When God doeth exercise his faith with diuers tentations.

r Though the iust man die, yet Gods blessings are extended to his posteritie, and though God suffer some iust man to lacke temporall benefites, yet he recompenseth him with spirituall treasures.

s They shal continually be preserued vnder Gods wings, and haue at least inward rest.

t These three points are required of the faithfull, that their talke be godly, that Gods Lawe be in their heart, and that their life bee vpright.

u For though it bee sometime so expedient both for Gods glory and their saluation, yet hee will approue their cause, and reuenge their wrong. x So that the prosperitie of the wicked is but as a cloude, which vanisheth away in a moment.

l That is, if they see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me.

ouer me: for l when my foote slippeth, they extoll themselues against me.

17 Surely I am ready to m halt, and my sorowe is euer before me.

18 When I declare my paine, and am sorie for my sinne,

19 Then mine n enemies are alive & are mightie, and they that hate me wrongfully are many.

20 They also that reward euill for good, are mine aduersaries, because I followe o goodnesse.

21 Forsake me not, O Lord: be not thou farre from me, my God.

22 Haste thee to helpe me, O my Lorde, my p saluation.

m I am without hope to recouer my strength.

n In my greatest miserie they most reioyce.

o He had rather haue the hatred of all the worlde, then to faile in any part of his duetie to Godward. p Which art the authour of my saluation: and this declareth that he prayed with sure hope of deliuerance.

PSAL. XXXIX.

1 Dauid vttereth with what great greife & bitternesse of minde hee was driuen to these outragious complaints of his infirmities. 2 For hee confesseth that when he had determined silence, that he brast forth yet into words that he would not, through the greatnesse of his griefe. 4 Then hee rehearseth certaine requests with taste of the infirmitie of man, 8 And mixeth with them many prayers: but all doe shew a minde wonderfully troubled, that it may plainely appeare how he did striue mightily against death and desperation.

To the excellent musician a Jeduthun. A Psalme of Dauid.

I Thought, b I will take heede to my wayes, that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

2 I was dumme and spake nothing: I kept silence euen from good, c and my sorowe was moze stirred.

3 Mine heart was hotte within me, and while I was musing, the fire kindled, and d I spake with my tongue, saying,

4 Lord, let me knowe mine end, and the measure of my dayes, what it is: let mee know how long I haue to liue.

5 Behold, thou hast made my dayes as an handbreadth, & mine age as nothing in respect of thee: surely euery man in his best state is altogether e vanitie. Selah.

6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

7 And nowe Lorde, what waite I for? mine hope is euen in thee.

8 Deliuer me from all my transgressions, and make me not a rebuke vnto the foolish.

9 I should haue bin dumme, and not haue opened my mouth, because f thou didst it.

10 Take thy plague away from me: for I am consumed by the stroke of thine hand.

11 Whe thou with rebukes doest chastise man for iniquitie, thou as a moth h maketh his beautie to consume: surely euery man is vanitie. Selah.

12 Heare my prayer, O Lord, and hearken vnto my crye: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

13 Stay thine anger from me, that I may recouer my strength, k before I goe hence and be not.

a This was one of the chiefe singers, 1. Chr. 16.41.

b Albeit he had appoynted with himselfe patiently to haue tarried Gods leasure, yet the vehemencie of his paine caused him to breake his purpose.

c Though when the wicked ruled, he thought to haue kept silence, yet his zeale caused him to change his minde.

d He confesseth that he grudged against God, considering the greatnesse of his sorowes, and the shortnesse of his life.

e Yet Dauid offended in that that hee reasoned with God, as though that he were too seuere toward his weake creature. f Make mee not a mocking stocke to the wicked, or wrappe me not vp with the wicked, when they are put to shame. g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently. h Though thine open plagues light not euermore vpon them, yet thy secret curse continually fretteth them.

i The word signifieth all that he desireth, as health, force, strength, beautie, and in whatsoeuer he hath delight, so that the rod of God taketh away all that is desired in this world. k For his sorowe causeth him to thinke that God will destroy him vtterly: whereby wee see howe hard it is for the very Saintes to keepe a measure in their wordes, when death and despaire assaile them.

PSAL. XL.

1 Dauid deliuered from great danger, doth magnifie and praise the grace of God for his deliuerance, & cõmendeth his prouidence towards all mankind. 5 Then doeth hee promise to giue himselfe wholy to Gods seruice, and so declareth how God is truly worshipped. 14 Afterward he giueth thankes & prayseth God, and hauing complained of his enemies, with good courage he calleth for ayde and succour.

To him ỹ excelleth. A Psalme of Dauid.

I Waited a patiently for the Lorde, and he inclined vnto me, and heard my cry.

2 He brought mee also out of the b horrible pit, out of the myrie clay, and set my feete vpon the rocke, & ordered my goings.

3 And he hath put in my mouth c a newe song of prayse vnto our God: many shall see it and feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, & regardeth d not the proud, nor such as turne aside to lies.

5 e O Lord my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughtes towardes vs: I would declare, and speake of them, but they are moe then I am able to expresse.

6 Sacrifice and offering thou didst not desire: (for f mine eares hast thou prepared) burnt offering and sinne offering hast thou not required.

7 g Then sayd I, Lo, I come: for in the rolle of the booke it is written of me,

8 I desired to doe thy good will, O my God: yea, thy lawe is within mine heart.

9 I haue declared thy righteousnesse in the h great Congregation: loe, I will not refraine my lippes: O Lord, thou knowest.

10 I haue not hidde thy righteousnesse within mine heart, but I haue declared thy i trueth and thy saluation: I haue not concealed thy mercie and thy trueth from the great Congregation.

11 Withdraw not thou thy tender mercie from me, O Lord: let thy mercie and thy trueth alway preserue me.

12 For innumerable troubles haue compassed mee: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are moe in number

a Though God deferred his help, yet hee patiently abode, till he was heard.

b He hath deliuered me from most great dangers.

c That is, a speciall occasion to prayse him: for Gods benefites are so many occasions for vs to prayse his name.

d To follow their example, which he must needes do, ỹ trusteth not only in the Lord.

e Dauid goeth from one kind of Gods fauour, to ỹ contemplation of his prouidence ouer all, & confesseth ỹ his counsels towards vs are farre aboue our capacities: we can not so much as tel them in order.

f Thou hast opened mine eares to vnderstand the spiritual meaning of the sacrifices: and here Dauid esteemeth ỹ ceremonies of the law nothing in respect of the spirituall seruice.

g When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this ende. h In the Church assembled in the Sanctuarie. i Dauid here numbreth three degrees of our saluatiõ: Gods mercy, wherby he pitieth vs: his righteousnesse, which signifieth his continuall protection: and his trueth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation.

then the haires of mine heade: therefore mine heart hath [k] failed me.

13 Let it please thee, O Lorde, to deliuer me: make haste, O Lord, to helpe me.

14 Let them be [l] confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backwarde and put to rebuke, that desire mine hurt.

15 Let them be [m] destroyed for a reward of their shame, which say vnto mee, Aha, aha.

16 Let all them that seeke thee, reioyce, & be glad in thee: & let them, that loue thy saluation, say alway, [n] The Lord be praised.

17 Though I be poore & needy, the Lord thinketh on mee: thou art mine helper and my deliuerer: my God, make no tarying.

k As touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly mooued mine heart to pray.

l He desireth that Gods mercie may contend for him against the rage of his enemies.

m Let the same shame and confusion light vpon them, which they intended to haue brought vpon me. n As the faithfull alwayes praise God for his benefites: so the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 Dauid being grieuously afflicted, blesseth them, that pitie his case, 9 And complaineth of the treason of his owne friends & familiars, as came to passe in Iudas, Iohn 13.18. After hee feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 Giueth most heartie thankes vnto God.

¶ To him that excelleth. A Psalme of Dauid.

BLessed is hee that [a] iudgeth wisely of the poore: the Lorde shall deliuer him in the time of trouble.

2 The Lord will keepe him, and preserue him aliue: he shalbe blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will strengthen him vpon the [b] bed of sorow: thou hast turned all his [c] bed in his sicknesse.

4 Therefore I said, Lord, haue mercy vpon mee: heale my soule, for I haue sinned against thee.

5 Mine enemies [d] speake euill of me, saying, When shall he die, and his name perish?

6 And if he come to see me, hee speaketh [e] lyes, but his heart heapeth iniquitie vnto him, & when he commeth forth, he telleth it.

7 All they that hate mee, whisper together against me: euen against me doe they imagine mine hurt.

8 [f] A mischiefe is light vpon him, and he that lyeth, shall no more rise.

9 Yea, my [‡] familiar friend, whome I trusted, which did eate of my bread, [g] hath lifted vp the heele against me.

10 Therefore, O Lord, haue mercie vpon me, & raise me vp: so I shall reward them.

11 By this I knowe that thou fauourest me, because mine enemie doeth not triumph against me.

12 And as for mee, thou vpholdest mee [h] in mine integritie, and doest set me before thy face for euer.

13 Blessed bee the Lorde God of Israel world without end. [k] So be it, euen so be it.

a As a treasure to be kept of them which were of the number of the Leuites.

b By these similitudes of thirst and panting he sheweth his feruent desire to serue God in his Temple.

c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.

d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary estate, I die for sorowe.

e Though he susteined grieuous assaults of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies, getteth the victorie.

f That is, when I remember thee in this land of my banishment among the mountaines.

g Afflictions came so thicke vpon mee, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no ende of our miserie, till God be pacified, and send remedie. h He assureth himselfe of Gods helpe in time to come. i That is, I am most grieuously tormented. k This repetition doeth declare that Dauid did not ouercome at once: to teach vs to be constant, forasmuch as God will certainely deliuer his.

i Shewing me euident signes of thy fatherly prouidence.

k By this repetition he stirreth vp the faithfull to praise God.

PSAL. XLII.

1 The Prophet grieuously complaineth, that being letted by his persecutours, he could not be present in the congregation of Gods people, protesting that although he was separated in body from them, yet his heart was thitherward affectioned. 7 And last of all hee sheweth, that he was not so farre ouercome with these sorowes and thoughts, 8 But that hee continually put his confidence in the Lord.

¶ To him that excelleth. A Psalme to giue instruction, [a] committed to the sonnes of Korah.

AS the heart brayeth for the riuers of water, so [b] panteth my soule after thee, O God.

2 My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?

3 [c] My teares haue bene my meate day and night, while they dayly say vnto mee, Where is thy God?

4 When I remembred [d] these things, I powred out my very heart, because I had gone with the multitude, and led them into the house of God with the voyce of singing, and prayse, as a multitude that keepeth a feast.

5 Why art thou cast downe, my soule, and vnquiet within me? [e] wayte on God: for I will yet giue him thanks for the helpe of his presence.

6 My God my soule is cast down within me, [f] because I remember thee, from the land of Iorden, and Hermonim, and from the mount Mizar.

7 One [g] deepe calleth an other deepe by the noyse of the water spoutes: all thy waues and thy floods are gone ouer me.

8 The Lorde [h] will graunt his louing kindnes in the day, and in the night shall I sing of him, euen a prayer vnto the God of my life.

9 I will say vnto God, which is my rocke, Why hast thou forgotten me? Why goe I mourning, when the enemie oppresseth me?

10 My [i] bones are cut asunder, while mine enemies reproch me, saying dayly vnto me, Where is thy God?

11 [k] Why art thou cast downe, my soule? and why art thou disquieted within mee? waite on God: for I will yet giue him thankes: hee is my present helpe, and my God.

a He desireth God to vndertake his cause against the enemies, but chiefly that he would restore him to the Tabernacle.
b That is, the cruel company of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promises.
d He promiseth to offer a solemne sacrifice of thankesgiuing in token of his great deliuerance.
e Whereby hee admonisheth the faithfull not to relent, but constantly to waite on the Lorde, though their troubles bee long and great.

a Iudge me, O God, and defend my cause against the vnmercifull b people: deliuer me from the deceitfull and wicked man.
2 For thou art the God of my strength: why hast thou put mee away? why goe I so mourning, when the enemie oppresseth mee?
3 Sende thy c light and thy trueth: let them lead me: let them bring me vnto thine holy Mountaine and to thy Tabernacles.
4 Then d wil I go vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe wil I giue thankes vnto thee, O God, my God.
5 Why art thou cast downe, my soule? and why art thou disquieted within mee? e waite on God: for I will yet giue him thankes, he is my present helpe, and my God.

PSAL. XLIIII.

1 The faithful remember the great mercie of God toward his people. 9 After, they complaine, because they feele it no more. 17 Also they alleadge the couenant made with Abraham, for the keeping whereof they shew what grieuous things they suffred. 23 Finally they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.

¶ To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

a This Psalme seemeth to haue bene made by some excellent Prophet for the vse of the people, when the Church was in extreeme miserie, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods free mercie and loue is the onely fountaine and beginning of the Church, Deut. 4.37.
g Because thou art our King, therefore deliuer thy people from their misery. h Because they and their forefathers made both one Church, they apply that to themselues, which before they did attribute to their fathers. i As they confessed before, that their strength came of God, so now they acknowledge ỹ this affliction came by his iust iudgement.

a WE haue heard with our eares, O God: our fathers haue told vs the workes, that thou hast done in their dayes, in the olde time:
2 How thou hast driuen out the b heathen with thine hand, and planted c them: howe thou hast destroyed the d people, and caused e them to grow.
3 For they inherited not the lande by their owne sworde, neyther did their owne arme saue them: but thy right hande, and thine arme, and the light of thy countenance, because thou diddest f fauour them.
4 Thou art my King, O God: send help vnto g Iaakob.
5 h Through thee haue wee thrust backe our aduersaries: by thy name haue wee troden downe them that rose vp against vs.
6 For I doe not trust in my bowe, neyther can my sworde saue me.
7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.
8 Therefore will wee praise God continually, and will confesse thy name for euer. Selah.
9 But nowe thou art farre off, and puttest vs to i confusion, and goest not forth with our armies.
10 Thou makest vs to turne backe from the aduersarie, and they, which hate vs, spoyle ‖ for themselues.
11 *Thou giuest vs k as sheepe to bee eaten, & doest scatter vs among the nations.
12 Thou sellest thy people l without gaine, and doest not increase their price.
13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.
14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.
15 My m confusion is daily before mee, and the shame of my face hath couered mee,
16 For the voyce of the slaunderer and rebuker, for the enemie and n auenger.
17 All this is come vpon vs, yet doe wee not o forget thee, neither deale wee falsely concerning thy couenant.
18 Our heart is not turned backe: neither our steps gone out of thy paths,
19 Albeit thou hast smitten vs downe into the place of ‖ Dragons, and couered vs with the shadowe of death.
20 If wee haue forgotten the name of our God, and holden vp our handes to a p strange God,
21 Shall not God q search this out? for he knoweth the secrets of the heart.
22 Surely for thy sake r are wee slaine continually, and are counted as sheepe for the slaughter.
23 Vp, why sleepest thou, O Lorde? awake, be not farre off for euer.
24 Wherefore hidest thou thy face? and forgettest our miserie and our affliction?
25 For our soule is s beaten downe vnto the dust: our belly cleaueth vnto the ground.
26 Rise vp for our succour, and redeeme vs for thy t mercies sake.

‖ *Or, at their pleasure.*
Rom. 8.26.
k Knowing God to bee authour of this calamitie, they murmure not, but seeke remedy at his handes, who wounded them.
l As slaues which are solde for a low price, neither looketh thou for him that offereth most, but takest the first chapman.
m I dare not lift vp mine head for shame.
n Meaning, the proude and cruell tyrant.
o They boast not of their vertues, but declare that they rest vpon God in the middes of their afflictions: who punished not now their sinne but by hard afflictions called them to the consideration of the heauenly ioyes.
‖ *Or, whales:*

meaning the bottomles seas of tentations, here we see the power of faith which can be ouercome by no perils.
p They shew that they honored God aright, because they trusted in him alone.
q They take God to witnesse, that they were vpright to himward.
r The faithfull make this their comfort, that the wicked punish them not for their sinnes, but for Gods cause, Matt. 5.10. 1. Pet. 4.14.
s The is no hope of recouerie, except thou put to thine hand, and raise vp.
t Which is the onely and sufficient ransome to deliuer both body and soule from all kind of slauery and miserie.

PSAL. XLV.

1 The maiestie of Salomon, his honour, strength, beauty, riches and power are praised, & also his mariage with the Egyptian being an heathen woman is blessed, 10 If that she can renounce her people, & the loue of hir country, & giue her self wholy to hir husband. Vnder the which figure the wonderful maiesty & increase of the kingdome of Christ, & the church his spouse now taken of the Gentiles is described.

¶ To him that excelleth on a Shoshannim a song of b loue to giue instruction, committed to the sonnes of Korah.

a This was a certaine tune or an instrument.
b Of that perfect loue that ought to be betweene the husband and the wife.
c Salomós beautie & eloquence to win fauor with his people, and his power to ouercome his enemies, is here describ-

MY heart wil vtter foorth a good matter: I will intreate in my workes of the King: my tongue is as the penne of a swift writer.
2 Thou art c fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.

3 Gird thy sword vpon thy thigh, O most mightie, to wit, thy worship and thy glory,
4 And prosper with thy glory: d ride vpon the worde of trueth & of meekenesse and of righteousnesse: so thy right hande shall teach thee terrible things.
5 Thine arrowes are sharpe to pearce the heart of the Kings enemies: therefore the people shall fall vnder thee.
6 Thy e throne, O God, is for euer & euer: the scepter of thy kingdome is a scepter of righteousnesse.
7 Thou louest righteousnesse, and hatest wickednesse, because God, euen thy God hath f anointed thee with the oyle of gladnesse aboue thy fellowes.
8 All thy garments smell of myrre and aloes, and Cassia, when thou comest out of the yuorie palaces, g where they haue made thee glad.
9 Kings daughters were among thine honourable wiues: vpon thy right hand did stand the h Queene in a vesture of golde of Ophir.
10 i Hearken, O daughter, and consider, and incline thine eare: forget also thine owne people and thy fathers house.
11 So shall the King haue pleasure in thy beautie: for he is thy Lorde, and reuerence thou him.
12 And the k daughter of Tyrus with the rich of the people shall doe homage before thy face with presents.
13 The Kings daughter is all glorious within: her clothing is of broydered golde.
14 Shee shalbe brought vnto the king in rayment of needle worke: the virgines that followe after her, and her companions shall be brought vnto thee.
15 With ioy and gladnesse shall they bee brought, and shall enter into the Kings palace.
16 In steade of thy Fathers shall thy l children be: thou shalt make them princes a through all the earth.
17 I will make thy o Name to bee remembred through all generations: therefore shall the people giue thankes vnto thee world without ende.

d He alludeth to them that ride in chariots in their triumphes, shewing that the quiet estate of a Kingdome standeth in trueth, meekenesse and iustice, not in worldly pompe and vanitie.
e Vnder this figure of this kingdome of iustice is set forth the euerlasting kingdome of Christ.
f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church.
g In the which palace the people made thee ioyfull to see them giue thanks and reioyce for thee.
h Though he had many kings daughters among his wiues, yet he loued Pharaohs daughter best.
i Vnder ỹ figure of Pharaohs daughter hee sheweth that the Church must cast off all carnall affections to obey Christ onely.
k He signifieth that diuers of them that be rich, shall be benefactors to the Church, albeit they giue not perfect obedience to the Gospell. ‖ *Or, Zor.*
l There is nothing fayned nor hypocriticall, but shee is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude.
m They shall haue greater graces then their fathers.
n He signifieth the great compasse of Christs kingdome, which shall be sufficient to enrich all his members.
o This must onely be referred to Christ, and not to Salomon.

PSAL. XLVI.

1 A song of triumph or thanksgiuing for the deliuerance of Ierusalem, after Senacherib with his armie was driuen away, or some other like sudden and marueilous deliuerance by the mightie hand of God.
8 Whereby the Prophet commending this great benefite, doeth exhort the faithfull to giue themselues wholy into the hand of God, doubting nothing but that vnder his protection they shall bee safe against all the assaults of the enemies, because this is his delite to assuage the rage of the wicked, when they are most busie against the iust.

¶ To him that excelleth vpon a Alamoth. A song committed to the sonnes of Korah.

GOd is our hope & strength, and helpe in b troubles, ready to be found.
2 Therefore will not we c feare, though the earth be moued, & though the Mountaines fall into the middes of the sea.
3 Though the waters thereof d rage and be troubled, and the mountaines shake at the surges of the same, Selah.
4 Yet there is a e Riuer, whose streames shall make glad the citie of God: euen the Sanctuarie of the Tabernacles of the most High.
5 God is in the mids of it: therefore shall it not be mooued: God shall helpe it f very early.
6 When the nations raged, & the kingdomes were mooued, God ‡ thundred, and the earth melted.
7 The Lord of hostes is g with vs: ỹ God of Iaakob is our refuge. Selah.
8 Come, and beholde the workes of the Lord, h what desolations he hath made in the earth.
9 Hee maketh warres to cease vnto the endes of the worlde: he breaketh the bowe and cutteth the speare, and burneth the chariots with fire.
10 Be i still and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.
11 The Lorde of hostes is with vs: the God of Iaakob is our refuge. Selah.

a Which was eyther a musicall instrument or a solemne tune, vnto the which this Psalme was sung.
‖ *Or, protection.*
b In all manner of troubles God sheweth his speedie mercie and power in defending his.
c That is, we will not be ouercome with feare.
d Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.
e The riuer of Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.
f Alwayes when neede requireth. ‡ *Ebr. gaue his voyce.*
g They are assured that God can and will defend his Church from all dangers and enemies.
h To wit, how oft he hath destroyed his enemies, and deliuered his people.
i He warneth them that persecute the Church, to cease their crueltie: for else they shall feele that God is too strong for them, against whome they fight.

PSAL. XLVII.

1 The Prophet exhorteth all people to the worship of the true and euerliuing God, commending the mercie of God toward the posteritie of Iaakob:
9 And after prophecieth of the kingdome of Christ in this time of the Gospel.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

ALl people a clappe your handes: sing aloude vnto God with a ioyfull voyce.
2 For the Lord is high, & terrible: a great King ouer all the earth.
3 He hath b subdued the people vnder vs, and the nations vnder our feete.
4 He hath chosen c our inheritãce for vs: euen the glory of Iaakob whome hee loued. Selah.
5 God is gone vp with triumph, euen the Lord, with the d sound of the trumpet.
6 Sing prayses to God, sing prayses: sing prayses vnto our King, sing prayses.
7 For God is ỹ king of all the earth: sing praises euery one that hath e vnderstanding.

a Here is figured Christ, vnto whome all his should giue willing obedience, and who would shewe himselfe terrible to the wicked.
b He hath made the Iewes, who were the keepers of the Lawe and Prophets, scholemasters to the Gentiles, that they should with gladnesse obey them.
c God hath chosen vs aboue all other nations to enioy a most glorious inheritance.
d Hee doth allude vnto the trumpets that were blowen at solemne feastes: but hee doth further signifie the triumph of Christ and his glorious ascension into the heauens.
e He requireth that vnderstanding be ioyned with singing, lest the name of God be prophaned with vaine crying.

f Hee praiseth Gods highnes, for that he ioyneth the great Princes of the world (whom he calleth shields) to the fellowship of his Church.

8 God reigneth ouer the Heathen: God sitteth vpon his holy throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the shieldes of the world belong to God: he f is greatly to be exalted.

PSAL. XLVIII.

1 A notable deliuerance of Ierusalem from the hand of many Kings is mentioned, for the which, thankes are giuen to God, and the state of that citie is praised, that hath God so presently at all times ready to defend them. This Psalme seemeth to bee made in the time of Ahaz, Iosaphat, Asa or Ezechias: for in their times chiefly was the citie by forreine Princes assaulted.

¶ a A song or Psalme committed to the sonnes of Korah.

GReat is the Lord, and greatly to be praised, in the b Citie of our God, euen vpon his holy Mountaine.

2 Mount Zion, lying Northwarde, is faire in situation: it is the c ioy of the whole earth, and the citie of the great King.

3 In the palaces thereof God is known for a d refuge.

4 For lo, the Kings were e gathered and went together.

5 When they saw f it they marueiled: they were astonied, and suddenly driuen backe.

6 Feare came there vpon them, and sorrow, as vpon a woman in trauaile.

7 As with an East wind thou breakest the ships g of Tarshish, so were they destroyed.

8 As we haue h heard, so haue we seene in the Citie of the Lord of hostes, in the citie of our God: God will stablish it for euer. Selah.

9 We waite for thy louing kindenesse, O God, in the mids of thy temple.

10 O God, according vnto thy Name, so is thy praise vnto the i worlds ende: thy right hand is full of righteousnesse.

11 Let k mount Zion reioyce, and the daughters of Iudah be glad, because of thy iudgements.

12 l Compasse about Zion, and go round about it, and tell the towres thereof.

13 Marke well the wall thereof: beholde her towers, that ye may tell your posteritie.

14 For this God is our God for euer and euer: he shall be our guide vnto the death.

a Some put this difference betweene a song & Psalme, saying that it is called a song, when there is no instrument, but the voice: & the Psalme, the contrary. The song of the Psalme is when the instruments begin, and the voice followeth. The Psalme of the song, the contrary.

b Albeit God sheweth his wonders through all the world, yet he will be chiefly praised in his Church.

c Because the worde of saluation came thence to all them that should beleeue.

d Except God were the defence thereof, neither situation, nor munition could preuaile.

e They conspired and went against Gods people. f The enemies were afraide at the sight of the citie. g That is, of Cilicia, or of the Sea called Mediterraneum. h To wit, of our fathers, so haue we prooued: or, God hath performed his promise. i In all Places where thy Name shal be heard of, men shal prayse thee, when they heare of thy marueilous workes. k Let Ierusalem and the cities of Iudea reioyce for thy iust iudgements against thine enemies. l For in this outward defence and strength Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour and secrete defence, who neuer leaueth his.

PSAL. XLIX.

1 The holy Ghost calleth all men to ỹ consideratiõ of mans life, 7 Shewing them not to be most blessed, that are most wealthie, & therfore not to be feared: but contrariwise he lifteth vp our minds to consider how all things are ruled by Gods prouidẽce: 14 Who as he iudgeth these worldly misers to euerlasting torments, 15 So doeth he preserue his, and will reward them in the day of the resurrection, 2. Thess. 1, 6.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

HEare a this, all ye people: giue care, all ye that dwell in the world,

2 As well low as hie, both rich and poore.

3 My mouth shall speake of wisdome, & the meditatiõ of my heart is of knowledge.

4 I will incline mine eare to a parable, and vtter my graue matter vpon the harpe.

5 Wherefore should I b feare in the euil dayes, when iniquitie shall compasse me about, as at mine heeles?

6 They trust in their c goods, and boast themselues in ỹ multitude of their riches.

7 Yet a man can by no meanes redeeme his brother: hee cannot giue his ransome to God,

8 (So d precious is the redemption of their soules, e and the continuance for euer.)

9 That hee may liue still for euer, and not see the graue.

10 For hee seeth that wise men f die, and also that the ignorant & foolish perish, and leaue their riches for g others.

11 Yet they thinke, their houses, & their habitations shall continue for euer, euen from generation to generation, and ‖ call their landes by their names.

12 But man shall not continue in honour: he is like the h beastes that die.

13 This their way vttereth their foolishnesse: yet their posteritie i delight in their talke. Selah.

14 k Like sheepe they lie in graue: l death deuoureth them, and the righteous shall haue domination ouer them in the m morning: for their beautie shall consume, when they shall goe from their house to graue,

15 But God shall deliuer my soule from the power of the graue: ‖ for he will receiue me. Selah.

16 Bee not thou afraide when one is made rich, and when the glory of his house is increased.

17 * For hee shall take nothing away when he dieth, neither shall his pompe descend after him.

18 For while he liued, ‡ he reioyced himselfe: and n men will prayse thee, when thou makest much of thy selfe.

19 ‖ o He shall enter into the generation of his fathers, p & they shall not liue for euer.

20 Man is in honour, & q vnderstandeth not: he is like to beastes that perish.

a He wil intreate how God gouerneth the worlde by his prouidence which cannot be perceiued by the iudgement of the flesh.

b Though wickednesse reigne & enemies rage, seeing God will execute his iudgements against the wicked in time conuenient.

c To trust in riches is mere madnes, seeing they can neither restore life nor prolong it.

d That is for rare or not to bee found, as prophecie was precious in the dayes of Eli, 1. Sam. 3. 1.

e Meaning, it is impossible to liue for euer: also that life & death are onely in Gods hands.

f In that that death maketh no difference betweene the persons.

g That is, not to their children but to strangers. Yet the wicked profite not by these examples, but still dreame an immortalitie in earth.

‖ *Or, labour that their name may be famous in earth.*

h As touching the death of the body. i They speake and doe the same thing that their fathers did. k As sheepe are gathered into the folde, so shall they bee brought to the graue. l Because they haue no part of life euerlasting. m Christs comming is as the morning, when the elect shall reigne with Christ their head ouer the wicked. ‖ *Or, because he hath receiued mee. Iob 27. 19. 1. Tim. 6.* * *Ebr. he blessed his soule.* n The flatterers praise them that liue in delights and pleasures. ‖ *Or, his soule.* o And not passe the term appointed for life. p Both they and their fathers shall liue here but a while, and at length die for euer. q Hee condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuseth them like a beast to his owne condemnation.

PSAL. L.

1 Because ỹ Church is alway full of hypocrites, 8 which doe imagine that God will bee worshipped with

with outward ceremonies only, without the hearts: & especially the Iewes were of this opinion, because of their figures & ceremonies of the Lawe, thinking that their sacrifices were sufficient, 21 Therefore the Prophet doeth reproue this grosse errour, and pronounceth the Name of God to bee blasphemed, where holinesse is set in ceremonies. 23 For he declareth the worship of God to be spirituall, whereof are two principall parts, inuocation, & thankesgiuing.

¶ A Psalme of [a] Asaph.

THe God of Gods, euen the Lorde hath spoken and called the [b] earth from the rising vp of the Sunne vnto the going downe thereof.

2 Out of Zion, which is the [c] perfection of beautie, hath God shined.

3 Our God shall come & shall not keepe silence: [d] a fire shall deuoure before him, and a mightie tempest shalbe mooued round about him.

4 He shal call the heauen aboue, and [e] the earth to iudge his people.

5 Gather my [f] Saints together vnto me, those that make a couenant with mee with [g] sacrifice.

6 And the heauens shal declare his righteousnesse: for God is iudge himselfe. Selah.

7 Heare, O my people, & I will speake: heare, O Israel, & I will testifie vnto thee: for I am God, euen thy God.

8 I wil not [h] reproue thee for thy sacrifices, or thy burnt offerings, that haue not bene continually before me.

9 I will take no bullocke out of thine house, nor goates out of thy folds.

10 [i] For all the beastes of the forest are mine, and the beasts on a thousand mountaines.

11 I knowe all the fowles on the mountaines: and the wilde beastes of the fielde are mine.

12 If I be hungry, I will not tell thee: for the world is mine, and all that therein is.

13 [k] Will I eate the flesh of bulles? or drinke the blood of goates?

14 Offer vnto God praise, and [l] pay thy vowes vnto the most High,

15 And call vpon mee in the day of trouble: so will I deliuer thee, & thou shalt glorifie me.

16 But vnto the wicked saide God, [m] What hast thou to doe to declare mine ordinances, that thou shouldest take my couenant in thy mouth,

17 Seeing thou hatest [n] to be reformed, and hast cast my words behind thee?

18 For when thou seest a thiefe, [o] thou runnest with him, and thou art partaker with the adulterers.

19 Thou giuest thy mouth to euill, and with thy tongue thou forgest deceit.

20 Thou [p] sittest, and speakest against thy brother, and slaunderest thy mothers sonne.

21 These things hast thou done, & I held my tongue: therefore thou thoughtest that I was like thee: but I will reproue thee, and [q] set them in order before thee.

22 O consider this, ye that forget God, lest I teare you in pieces, and there be none that can deliuer you.

23 He that offereth [r] praise, shall glorifie mee: and to him that [s] disposeth his way aright, will I [t] shew the saluation of God.

a Who was eyther the author, or a chiefe singer, to whom it was committed.
b To pleade against his dissembling people, before heauen and earth.
c Because God had chosen it to haue his Name there called vpon, and also his image shined there in the doctrine of the Lawe.
d As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempest, so will he appeare terrible to take account for the keeping thereof.
e As witnesses against the hypocrites.
f God in respect of his elect, calleth the whole body holy, saints, and his people.
g Which should know that sacrifices are seales of the couenant betweene God and his people, and not ser religion therein.
h For I passe not for sacrifices, except the true vse be there, which is to confirme your faith in my promises.
i Though he did delite in sacrifice, yet had hee no neede of mans helpe thereunto.
k Though mans life for the infirmitie thereof hath neede of foode, yet God whose life quickeneth all the worlde, hath no neede of such meanes.
l Shewe thy selfe mindefull of Gods benefites by thankesgiuing.
m Why doest thou faine to be of my people, and talkest of my couenant, seeing thou art but an hypocrite?
n And to liue according to my worde.
o He sheweth what are the fruits of them that contemne Gods worde.
p He noteth the crueltie of hypocrites, which spare not in their talke or iudgement their owne mothers sonne.
q I will write all thy wicked deeds in a rolle, and make thee to reade and acknowledge them whether thou wilt or no.
r Vnder the which is contained faith and inuocation.
s As God hath appoynted.
t That is, declare my selfe to bee his Sauiour.

PSAL. LI.

1 When Dauid was rebuked by the Prophet Nathan for his great offences, he did not only acknowledge the same to God with protestation of his natural corruption and iniquitie, but also left a memorial thereof to his posteritie. 7 Therefore first he desireth God to forgiue his sinnes, 10 And to renue in him his holy spirit, 13 With promise that he wil not be vnmindful of those great graces. 18 Finally, fearing lest God would punish the whole Church for his fault, hee requireth that he would rather increase his graces towards the same.

¶ To him that excelleth. A Psalme of Dauid, when the Prophet Nathan [a] came vnto him, after hee had gone in to Bathsheba.

HAue mercie vpon me, O God, [b] according to thy louing kindnesse: according to the multitude of thy compassions put away mine iniquities.

2 Wash mee [c] throughly from mine iniquities, and clense me from my sinne.

3 For I [d] knowe mine iniquities, and my sinne is euer before me.

4 Against thee, against thee only haue I sinned, and done euil in thy sight, that thou mayest bee iust when thou [e] speakest, and pure when thou iudgest.

5 Behold, I was borne in iniquitie, and in sinne hath my mother conceiued me.

6 Beholde, thou [f] louest trueth in the inwarde affections: therefore hast thou taught mee wisedome in the secrete of mine heart.

7 Purge me with * hyssope, and I shall bee cleane: wash me, and I shall be whiter then snowe.

8 Make me to heare [g] ioy and gladnes, that the [h] bones, which thou hast broken, may reioyce.

9 Hide thy face from my sinnes, and put away all mine iniquities.

10 [i] Create in me a cleane heart, O God,

a To reproue him because he had committed so horrible sinnes, and lien in the same without repentance more then a whole yeere.
b As his sinnes were manifolde and great, so he requireth that God woulde giue him the feeling of his excellent and aboundant mercies.
c My sinnes sticke so fast in me, that I haue neede of some singular kinde of washing.
d My conscience accuseth me, so that I can haue no rest, till I be reconciled.
e When thou giuest sentence against sinners, they must needes confesse thee to be iust, and themselues sinners.
f He confesseth that God, who loueth pureneese of heart, may iustly destroy man, who of nature is a sinner, much more him whom he had instructed in his heauenly wisedome. *Leuit.* 14. 6.
g He meaneth Gods comfortable mercies toward repentant sinners.
h By the bones he vnderstandeth all strength of soule and body, which by cares and mourning are consumed.
i He confesseth that when Gods Spirite is cold in vs, to haue it againe reuiued is as a new creation.

and renue a right spirit within me.

11 Cast me not away from thy presence, and take not thine holy Spirit from me.

12 Restore to me the ioy of thy saluation, and stablish me with thy k free Spirit.

13 Then shall I teach thy l wayes vnto the wicked, and sinners shall be conuerted vnto thee.

14 Deliuer mee from m blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousnesse.

15 n Open thou my lippes, O Lord, and my mouth shall shew forth thy prayse.

16 For thou delitest no sacrifice, though I would giue it: thou delitest not in burnt offering.

17 The sacrifices of God are a o contrite spirite: a contrite and a broken heart, O God, thou wilt not despise.

18 Bee fauourable vnto p Zion for thy good pleasure: build the walls of Ierusalem.

19 Then shalt thou accept the sacrifices of q righteousnesse, euen the burnt offering and oblation: then shall they offer calues vpon thine altar.

k Which may assure me that I am drawen out of the slauery of sinne.

l He promiseth to endeuour that others by his example may turne to God.

m From the murder of Vriah, & the others that were slaine with him, 2. Sam. 11. 17.

n By giuing me occasion to praise thee, when thou shalt forgiue my sinnes.

o Which is a wounding of the heart, procee-ding of faith, which seeketh vnto God for mercie.

p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement.

q That is, iust and lawfull, applyed to their right end, which is the exercise of faith and repentance,

PSAL. LII.

1 Dauid describeth the arrogant tyrannie of his aduersarie Doeg: who by false surmises caused Ahimelech with the rest of the Priests to bee slaine. 5 Dauid prophecieth his destruction, 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendreth thankes to God for his deliuerance. In this Psalme liuely set forth the kingdome of Antichrist.

¶ To him that excelleth. A Psalme of Dauid to giue instruction. When Doeg the Edomite came and shewed Saul, and said to him, Dauid is come to the house of Ahimelech.

WHy boastest thou thy selfe in thy wickednesse, O a man of power? the louing kindnesse of God endureth dayly.

2 Thy tongue imagineth b mischiefe, and is like a sharpe rasor, y cutteth deceitfully.

3 Thou doest loue euill more then good, and lyes, more then to speake the ‡ trueth. Selah.

4 Thou louest all wordes that may destroy, O deceitfull tongue!

5 So shall God c destroy thee for euer: he shall take thee and plucke thee out of thy tabernacle, and d roote thee out of the lande of the liuing. Selah.

6 The e righteous also shall see it, f and feare, and shall laugh at him, saying,

7 Beholde the man that tooke not God for his strength, but trusted vnto the multitude of his riches, and put his strength ‖ in his malice.

a O Doeg which hast credite with the tyrant Saul, and hast power to murther the Saints of God.

b Thy malice mooueth thee by craftie flatteries and lies to accuse and de stroy the innocents.

‡ *Ebr. righteousnesse.*

c Though God forbeare for a time, yet at length he will recompense thy falshood.

8 But I shalbe like a s greene olive tree in the house of God: for I trusted in the mercie of God for euer and euer.

9 I will alway praise thee, for that thou hast done h this, & I will hope in thy Name, because it is good before thy Saints.

g He reioyceth to haue a place among the seruants of God, that he may growe in the knowledge of godlinesse.

h Execute this vengeance.

‖ *Or, waite vpon thy grace and promise.*

PSAL. LIII.

1 Hee describeth the crooked nature, 4 The cruelties, 5 And punishment of the wicked, when they looke not for it, 6 And desireth the deliuerance of the godly, that they may reioyce together.

¶ To him that excelleth on a Mahalath. A Psalme of Dauid to giue instruction.

THe foole hath said in his heart, There is b no God. they haue corrupted and done abominable wickednesse: there is none that doeth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and e seeke God.

3 * Euery one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

4 Do not the d workers of iniquitie know that they eate vp my people as they eate bread? they call not vpon God.

5 There they were afraid for feare, where no e feare was: for God hath scattered the f bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shalbe glad.

a Which was an instrument or kinde of note.

b Whereas no regard is had of honestie, or dishonestie, of vertue nor of vice, there the Prophet pronounceth y the people haue no God.

c Whereby he condemneth all knowledge and vnderstanding, that tendeth not to seeke God. *Rom. 3. 10.*

d Dauid pronounceth Gods vengeance against cruell gouernours, who hauing charge to defend and preserue Gods people, doe most cruelly deuoure them.

e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them.

f See the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 Dauid brought into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offrings for so great deliuerance.

¶ To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction. When the Ziphims came and sayde vnto Saul, * Is not Dauid hid among vs?

1. Sam. 23. 19.

SAue me, O God, a by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For b strangers are risen vp against me, and c tyrants seeke my soule: they haue not set God before them. Selah.

4 Behold, God is mine helper: the Lord is with d them that vphold my soule.

5 Hee shall reward euill vnto mine enemies: O cut them off in thy e trueth.

6 Then I will sacrifice freely vnto thee: I will praise thy Name, O Lorde, because it is good.

a He declareth that when all meanes doe faile, God will deliuer, euen as it were by miracle, them that call vnto him with an vpright conscience.

b To wit, the Ziphims.

c Saul and his armie, which were like cruell beastes, and could not be satisfied, but by his death.

d Be they neuer so fewe, as he was with Ionathan.

e According to thy faithfull promise for my defence.

f For hypocrites serue God for feare, or vpon conditions.

7 For hee hath deliuered mee out of all trouble, and mine eye hath seene my desire vpon mine enemies.

PSAL. LV.

1 Dauid being in great heauinesse and distresse complaineth of the crueltie of Saul, 13 And of the falsehood of his familiar acquaintance, 17 Vttering most ardent affections to mooue the Lord to pity him. 22 After being assured of deliuerance, hee setteth forth the grace of God as though he had already obteined his request.

¶ To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction.

HEare a my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me, and answere me: I mourne in my prayer, and make a noyse,

3 For the b voyce of the enemie, and for the vexation of the wicked, because c they haue brought iniquitie vpon mee, and furiously hate me.

4 Mine heart trembleth within me, and the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, & an horrible feare hath d couered me.

6 And I said, Oh that I had wings like a doue: then would I e flee away and rest.

7 Behold, I would take my flight farre off, and lodge in the wildernesse. Selah.

8 Hee would make haste for my deliuerance f from the stormie wind and tempest.

9 Destroy, O Lorde, and g diuide their tongues: for I haue seene cruelty and strife in the citie.

10 Day and night they goe about it vpon the walles thereof: both h iniquitie and mischiefe are in the middes of it.

11 Wickednes is in the mids thereof: deceit and guile depart not from her streetes.

12 Surely mine i enemie did not defame me: for I could haue borne it: neither did mine aduersarie exalt himselfe against me: for I would haue hid me from him.

13 But it was thou, O man, euen my k companion, my guide and my familiar:

14 Which delited in consulting together, and went into the house of God as companions.

15 Let death seaze vpon them: let them l go downe quicke into the graue: for wickednesse is in their dwellings, euen in the mids of them.

16 But I will call vnto God, & the Lord will saue me.

17 Euening and morning, and at noone will I pray, m and make a noyse, and he wil heare my voyce.

18 He hath deliuered my soule in peace from the battell, that was against me: for a many were with me.

19 God shall heare & afflict them, euen he that reigneth of old, Selah, because they o haue no changes, therefore they feare not God.

20 He p laid his hand vpon such, as be at peace with him, and he brake his couenant.

21 The wordes of his mouth were softer then butter, yet warre was in his heart: his wordes were more gentle then oyle, yet they were swords.

22 Cast thy ‖ burden vpon the Lord, and he shall nourish thee: he will not suffer the righteous to fall for q euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloodie and deceitfull men shall not liue r halfe their dayes; but I will trust in thee.

a The earnestnes of his prayer declareth the vehemencie of his griefe, insomuch as he is compelled to burst out into cries.

h For the threatnings of Saul and his adherents.

c They haue defamed me as a wicked person: or, they haue imagined my destruction.

d There was no part of him that was not astonied with extreeme feare.

e Feare had driuen him to so great distresse, that he wished to be hidde in some wildernes and to be banished from that kingdome, which God had promised that he should enioy.

f From the cruel rage and tyranny of Saul.

g As in the confusion of Babylon, when the wicked conspired against God.

h All lawes and good orders are broken, and only vice and dissolution reigneth vnder Saul.

i If mine open enemie had sought mine hurt, I could the better haue auoyded him. k Which was not onely ioyned to me in friendship and counsel in worldly matters, but also in religion. l As Korah, Dathan, and Abiram. m Which signifieth a feruent minde & sure trust to obtaine his petition, which thing made him earnest at all times in prayer. n Euen the Angels of God fought on my side against mine enemies, 2. King. 6. 16. o But their prosperous estate still continueth,

p I did not prouoke him, but was at peace with him, yet he made warre against me.

‖ Or, gift: a vowe, which thou wouldest that God should giue thee.

q Though for their bettering and triall he suffer them to slippe, yet their life is for a time. r Though they sometime liue longer, cursed of God, vnquiet and worse then any death.

PSAL. LVI.

1 Dauid being brought to Achish the King of Gath, 1. Sam. 21. 12. complayneth of his enemies, demaundeth succour, 3 Putteth his trust in God and in his promises, 12 And promiseth to performe his vowes, which he had taken vpon him, wherof this was the effect, to praise God in his Church.

¶ To him that excelleth. A Psalme of Dauid on Michtam, concerning the a dumbe doue in a farre countrey, when the Philistims tooke him in Gath.

BE mercifull vnto me, O God, for b man would swallow me vp: hee fighteth continually and vexeth me.

2 Mine enemies would dayly swallowe me vp: for many fight against mee, O thou most high.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, because of his c worde, I trust in God, and will not feare what flesh can doe vnto me.

5 Mine owne d words greeue mee dayly: all their thoughts are against me to doe mee hurt.

6 e They gather together, & keepe themselues close: they marke my steppes, because they waite to my soule.

7 f They thinke they shall escape by iniquitie: O God, cast these people downe in thine anger.

8 Thou hast counted my wandrings: put my g teares into thy bottell: are they not in thy register?

9 When I crie, then mine enemies shall turne backe: this I know, for God is w me.

10 I will reioyce in God, because of his word: in the Lord will I reioyce because of his worde.

11 In God doe I trust: I will not bee afraid what man can doe vnto me.

12 h Thy vowes are vpon me, O God: I will render prayses vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may i walke before God in the k light of the liuing.

a Being chased by the fury of his enemies into a strange countrey, hee was as a dumbe doue, not seeking reuengeance.

b He sheweth that it is eyther now time, or neuer, that God helpe him: for all the world is against him, and ready to deuoure him.

c He stayeth his conscience vpon Gods promise, though he see not present helpe.

d All my counsels haue euill successe, and turne to mine owne sorowe.

e As all the world against one man, and cannot be satiate, except they haue my life.

f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe. g If God keepe the teares of his Saintes in store, much more will hee remember their blood to auenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods register. h Hauing receiued that which I required, I am bound to pay my vowes of thankesgiuing, as I promised. i As mindefull of his great mercies, and giuing him thankes for the same. k That is, in this life, and light of the sunne.

PSAL.

PSAL. LVII.

1 Dauid being in the desert of Ziph, where the inhabitants did betray him, & at length in the same caue with Saul, 2 Calleth most earnestly vnto God with full confidence that he will performe his promise, and take his cause in hand: 5 Also that he will shew his glory in the heauens and the earth against his cruell enemies. 9 Therefore doth he render laud and prayse.

¶ To him that excelleth. [a] Destroy not. A Psalme of Dauid on Michtam. * When he fled from Saul in the caue.

a This was either the beginning of a certeine song, or the words which Dauid vttered, when he stayed his affection. 1. *Sam.* 24.4. *Or, Axel most safe ly.*

HAue mercie vpon mee, O God, haue mercie vpon me: for my soule trusteth in thee, and in the shadowe of thy winges will I [b] trust, till these [b] afflictions ouerpasse.

b He compareth the afflictions, which God layeth vpon his children, to a storme that commeth and goeth.

2 I will call vnto the most high God, euen to the God, that [c] performeth his promise toward me.

c Who leaueth not his worke begun vnperfect.

3 He will sende from [d] heauen, and saue mee from the reproofe of him that woulde swallowe mee. Selah. God will sende his mercie, and his trueth.

d He would rather deliuer me by a miracle, then that I should be ouercome.

4 My soule is among lions: I lie among the children of men, [e] are set on fire: whose teeth are [e] speares and arrowes, and their tongue a sharpe sword.

e He meaneth their calumnies and false reports.

5 [f] Exalt thy self, O God, aboue the heauen, and let thy glory be vpon all the earth.

f Suffer me not to be destroyed to the contempt of thy Name.

6 They haue layd a net for my steppes: [g] my soule is pressed downe: they haue digged a pit before mee, and are fallen into the middes of it. Selah.

g For very feare, seeing the great danger, on all sides.

7 Mine heart is [h] prepared, O God, mine heart is prepared: I will sing & giue praise.

8 Awake my [i] tongue, awake viole and harpe: I will awake early.

9 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

10 For thy mercie is great vnto the heauens, and thy trueth vnto the [k] clouds.

11 Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth.

h That is, wholy bent to giue thee praise for my deliuerance. i Hee sheweth that both his heart shall prayse God, and his tongue shall confesse him, and also that he will vse other meanes to prouoke him selfe forward to the same. k Thy mercies doe not onely appertaine to the Iewes, but also to the Gentiles.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly & openly sought his destructio, frō whom he appeaseth to gods iudgemēt, 10 Shewing that the iust shall reioyce, whē they see the punishment of the wicked to the glory of God.

¶ To him that excelleth. Destroy not. A Psalme of Dauid on Michtam.

[a] Ye counsellers of Saul, who vnder pretence of consulting for the common wealth, conspire my death being an innocent.

IS it true? O [a] Congregation, speake yee iustly? O sonnes of men, iudge yee vprightly?

2 Yea, rather yee imagine mischiefe in your heart: [b] your handes execute cruelties vpon the earth.

3 The wicked [c] are strangers from the wombe: euen from the belly haue they erred, and spoken lyes.

b Ye are not ashamed to execute that cruelties publikely, which yee haue imagined in your hearts. c That is, enemies to the people of God, euen from their birth.

4 Their poyson is euen like the poyson of a serpent: like the deafe [d] adder that stoppeth his eare.

d They passe in malice and subtiltie, the craftie serpent which couldе preserue himselfe by stopping his eare from the inchanter.

5 Which heareth not the voyce of the inchanter, though hee bee most expert in charming.

6 Breake their [e] teeth, O God, in their mouthes: breake the iawes of the yong lyons, O Lord.

e Take away all occasions and meanes whereby they hurt.

7 Let them [f] melt like the waters, let them passe away: whē hee shooteth his arrowes, let them be as broken.

f Considering Gods diuine power, he sheweth that God in a moment can destroy their force whereof they bragge.

8 Let them consume like a snayle that melteth, and like the vntimely fruite of a woman, that hath not seene the sunne.

9 [g] As raw flesh before your pots feele the fire of thornes: so let him carry them away as with a whirlewinde in his wrath.

g As flesh is taken rawe out of the pot before the water seethe: so he desireth God to destroy their enterprises, before they bring them to passe.

10 The righteous shall [h] reioyce when he seeth the vengeance: hee shall wash his feete in the [i] blood of the wicked.

h With a pure affection. i Their punishment and slaughter shall be so great.

11 And men shall say, [k] Verely there is fruite for the righteous: doubtlesse there is a God that iudgeth in the earth.

k Seeing God gouerneth all by his prouidence, hee must needes put difference betweene the godly and the wicked.

PSAL. LIX.

1 Dauid being in great danger of Saul, who sent to slay him in his bed, praieth vnto God: 3 Declareth his innocencie, & their furie, 5 Desiring God to destroy all those that sinne of malicious wickednes. 11 Whom though he keepe aliue for a time to exercise his people, yet in the end he wil consume thē in his wrath, 13 That he may be knowen to be the God of Iaakob to the end of the world. 16 For this he singeth praises to God, assured of his mercies.

¶ To him that excelleth. Destroy not. A Psalme of Dauid on [a] Michtam. * When Saul sent and they did watch the house to kill him.

a Reade Psal. 16. 1. *Sam.* 19.11.

O My God, [b] deliuer me from mine enemies: defende me from them that rise vp against me.

b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had wayes ynowe in his hand to deliuer him.

2 Deliuer mee from the wicked doers, and saue me from the bloody men.

3 For lo, they haue laide waite for my soule: the mighty men are gathered against me, not for mine [c] offence, nor for my sinne, O Lord.

c For I am innocent to them-wards, and haue not offended them.

4 They runne and prepare themselues without a fault on my part: arise therefore to assist me, and behold.

5 Euen thou, O Lorde God of hostes, O God of Israel, awake to visite all the heathen, and bee not [d] mercifull vnto all that transgresse malitiously. Selah.

d Seeing it appereineth to Gods iudgements to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church.

6 They goe to and fro in the euening: they barke like [e] dogges, and goe about the citie.

e Hee compareth their crueltie to hungrie dogges, shewing that they are neuer wearie in doing euill.

7 Behold,

f They boast openly of their wicked deuises, and euery worde is as a sword: for they neither feare God, nor are ashamed of men.

g Though Saul haue neuer so great power, yet I knowe that thou doest bridle him: therefore will I patiently hope on thee.

h He will not faile to succour me, when neede requireth.

i Altogether, but by litle and litle, that the people seeing oftentimes thy iudgements, may be mindfull of thee.

k That in their miserie & shame they may be as glasses and examples of Gods vengeance.

l When the time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto other. m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe. n Which didst vse the policie of a weake woman to confound the enemies strength, as 1.Sam.19.12. o Confessing himselfe to be voyd of all vertue and strength, he attributeth the whole to God.

7 Behold, they f bragge in their talke, and f words are in their lips: for who, say they, doeth heare?

8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 g He is strong: but I will wait vpon thee: for God is my defence.

10 My mercifull God wil h preuent me: God will let mee see my desire vpon mine enemies.

11 Slay them i not, least my people forget it: but scatter them abroad by thy power, and put them downe, O Lord our shield,

12 For the sinne of their mouth, and the wordes of their lippes: and let them be k taken in their pride, euen for their periurie and lies, that they speake.

13 l Consume them in thy wrath: consume them that they be no more: and let them know that God ruleth in Iaakob, euen vnto the ends of the world. Selah.

14 And in the euening they m shal goe to and fro, and barke like dogges, and goe about the citie.

15 They shall runne here and there for meate: and surely they shall not be satisfied, though they tarry all night.

16 But I will sing of thy n power, and will prayse thy mercy in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee, O my o Strength, will I sing: for God is my defence, and my mercifull God.

PSAL. LX.

1 David being now King ouer Iuda, and hauing had many victories, sheweth by euident signes, that God elected him King, assuring the people that God will prosper them, if they approoue the same. 11 After he prayeth vnto God to finish that, that he hath begunne.

a These were certaine songs after the note whereof this Psalme was sung. 2.Sam.8.1. and 10.1. 1.chron.18.3. ‖Or, Syria, called Mesopotamia. b Called also Sophene which standeth by Euphrates. c For when Saul was not able to resist the enemie, the people fled hither and thither: for they could not be safe in their owne houses. d As cleft with an earthquake. e Thou hast handled thy people sharpely in taking from them sense and iudgement, in that they ayded Saul the wicked King, and pursued him, to whom God had giuen the iust title of the realme,

¶ To him that excelleth vpon a Shushan Eduth, or Mitchtam. A Psalme of Dauid to teach. * When hee fought against Aram Naharaim, and against ‖Aram b Zobah, when Ioab returned and slew twelue thousand Edomites in the salt valley.

O God, thou hast cast vs out, thou hast c scattered vs, thou hast bene angrie, turne againe vnto vs.

2 Thou hast made the land to tremble, and hast made it to d gape: heale the breaches thereof, for it is shaken.

3 Thou hast e shewed thy people heauie things: Thou hast made vs to drinke the wine of giddinesse.

4 But nowe thou hast giuen a f banner to them that feare thee, that it may be displayed because of thy trueth. Selah.

5 That thy beloued may bee deliuered, helpe with thy right hand and heare me.

6 God hath spoken in his g holines: therefore I will reioyce: I shall deuide Shechem, and measure the valley of Succoth.

7 Gilead shalbe mine, & Manasseh shalbe mine: Ephraim also shalbe the h strength of mine head: i Iudah is my lawgiuer.

8 Moab shalbe my k washpot: ouer Edom will I cast out my shoe: l Palestina shew thy selfe ioyfull for me.

9 Who will lead me into the m strong citie? who will bring me vnto Edom?

10 Wilt not thou, O God, which haddest cast vs off, and didst not goe forth, O God, with our armes?

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shall doe valiantly: for he shall treade downe our enemies.

f In making me king, thou hast performed thy promes, which seemed to haue lost the force. g It is so certaine, as if it were spoken by an oracle, that I shall possesse these places, which Saul had left to his children. h For it was strong and well peopled. i Dauid meaneth, that in this tribe his Kingdome shalbe established, Gene.49.10. k In most vile subiection. l For thou wilt dissemble, and faine as though thou weretst glad. m He was assured that God would giue him the strong cities of his enemies, wherein they though themselues sure.

PSAL. LXI.

1 Whether that hee were in danger of the Ammonites, or being pursued of Absalom, here hee cryed to be heard, and deliuered, 7 And confirmed in his kingdome. 8 He promiseth perpetuall prayses.

¶ To him that excelleth on Neginoth. A Psalme of Dauid.

HEare my crye, O God: giue eare vnto my prayer.

2 From a the endes of the earth will I crie vnto thee: when mine heart is oppreslt, bring mee vpon the rocke that is b higher then I.

3 For thou hast bene my hope, and a strong tower against the enemie.

4 I will dwell in thy Tabernacle for euer, and my trust shalbe vnder the couering of thy wings. Selah.

5 For thou, O God, c hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the King a d long life: his yeeres shalbe as many ages.

7 Hee shall dwell before God for euer: prepare e mercie and faithfulnesse, that they may preserue him.

8 So will I alway sing prayse vnto thy Name in performing dayly my vowes.

a From the place, where I was banished, being driuen out of the citie and Temple by my sonne Absalom. b Vnto y which without thy helpe I cannot attaine. c There is nothing that doeth more strengthen our faith, then the remembrance of Gods succour in times past. d This chiefly is referred to Christ, who liueth eternally, not onely in himselfe, but also in his members. e For the stabilitie of my kingdome standeth in thy mercy and trueth.

PSAL. LXII.

This Psalme partly containeth meditations, whereby Dauid incourageth himselfe to trust in God, against the assaultes of tentations. And because our mindes are easily drawen frō God by the allurements of the world, hee sharpely reprooueth this vanitie, to the intent he might cleaue fast to the Lord.

¶ To the excellent Musician * Jeduthun. A Psalme of Dauid.

YEt a my soule keepeth silence vnto God: of him commeth my saluation.

1.Chron.16.41. a Though Satan tempted him to murmure against God, yet he bridled his affections, and resting vpon Gods promise, beareth his crosse patiently.

b It appeareth by the oft repetition of this word, that the Prophet abode manifolde tentations, but by resting on God and by patience hee ouercame them all.

c He meaneth himselfe, being the man whom God had appointed to the kingdome.

d Though yee seeme to be in honour, yet God will suddenly destroy you.

e Dauid was greatly moued with these troubles: therefore hee stirreth vp himselfe to trust in God.

f These vehement & often repetitions were necessarie to strengthen his faith against the horrible assaults of Satan. g He admonisheth vs of our wicked nature, which rather hide our sorow, and bite on the bridle, then vtter our griefe to God to obtaine remedie. h Giue your selues wholy to God by putting away all things that are contrary to his Lawe. i He hath plainely borne witnesse of his power, so that none needeth to doubt thereof. k So that the wicked shall feele thy power, and the godly thy mercie.

2 b Yet he is my strength and my saluation, and my defence: therefore I shall not much be mooued.

3 Howe long will ye imagine mischiefe against a c man? ye shalbe all slaine: ye shall be as a bowed wall, or as a d wall shaken.

4 Yet they consult to cast him downe from his dignitie: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah.

5 e Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yet is he my strength, and my saluation, and my defence: therefore I shall not be mooued.

7 In God is my saluation and my f glorie, the rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: g powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanitie, the chiefe men are lyes: to lay them vpon a balance they are altogether lighter then vanitie.

10 Trust not in oppression nor in robberie: h be not vaine: if riches increase, set not your heart thereon.

11 God spake i once or twise, I haue heard it, that power belongeth vnto God,

12 And to thee, O Lord, mercy: for thou k rewardest euery one according to his worke.

PSAL. LXIII.

1 Dauid after he had bene in great dāger by Saul in the desert of Ziph, made this Psalme, 3 Wherein he giueth thankes to God for his wonderfull deliuerance, in whose mercies hee trusted, euen in the midst of his miseries, 9 Prophecying the destruction of Gods enemies: 11 And contrariwise happinesse to all them that trust in the Lord.

¶ A Psalme of Dauid. When he was in the a wildernesse of Judah.

a To wit, of Ziph, 1. Sam. 23. 14.

O God, thou art my God, earely will I seeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a barren and dry land without water.

b Though hee was both hungry and in great distresse, yet hee made God his sufficiencie, and aboue all meate and drinke.

2 Thus c I behold thee as in the Sanctuarie, when I behold thy power & thy glory.

c In this miserie I exercise my selfe in the contemplation of thy power and glorie, as if I were in thy Sanctuarie.

3 For thy louing kindnesse is better then life: therefore my lippes shall praise thee.

4 Thus will I magnifie thee all my life, and lift vp my hands in thy Name.

5 My soule shalbe satisfied, as with d marow and fatnesse, and my mouth shall praise thee with ioyfull lippes,

d The remembrance of thy fauour is more sweete vnto me then all the pleasures and dainties of the world.

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast bene my helper, therefore vnder the shadowe of thy wings will I reioyce.

8 My soule e cleaueth vnto thee: for thy right hand vpholdeth me.

e He assureth himselfe by the Spirit of God to haue the gift of constancie.

9 Therefore they that seeke my soule to destroy it, they shal go into the lowest parts of the earth.

10 f They shal cast him downe with the edge of the sword, and they shalbe a portion for foxes.

f He propheciethof the destruction of Saul, and them that take his part, whose bodies shal not be buried, but be deuoured with wilde beasts.

11 But the King shall reioyce in God, and all that g sweare by him shall reioyce in him: for the mouth of them that speake lies, shalbe stopped.

g All that sweare by God aright, or professe him, shall reioyce in this worthy King.

PSAL. LXIIII.

1 Dauid prayeth against the furie & false reports of his enemies. 7 He declareth their punishment and destruction, 10 To the comfort of the iust, and the glory of God.

¶ To him that excelleth. A Psalme of Dauid.

HEare my a voyce, O God, in my prayer: preserue my life from feare of the enemie.

a In that he calleth to God with his voyce, it is a signe that his prayer was vehement, and that his life was in danger.

2 Hide me from the b conspiracie of the wicked, and from the c rage of the workers of iniquitie.

b That is, from their secret malice.

c To wit, their outward violence.

3 Which haue whet their tongue like a sword, and shot for their arrowes d bitter wordes:

d False reports and slanders.

4 To shoote at the vpright in secret: they shoote at him suddenly, and e feare not.

e To be without feare of God, and reuerence of man, is a signe of reprobation.

5 They f encourage themselues in a wicked purpose: they commune together to lay snares priuily, and say, Who shall see them?

f The more the wicked see Gods children in miserie, the more bolde and impudent are they in oppressing them.

6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one g his secret thoughts, and the depth of his heart.

g There is no way so secrete and subtile to doe hurt, which they inuented not for his destruction. h To set Gods heauie iudgements against them and how he hath caught them in their owne snares. i When they shall consider that he will be fauourable to them, as he was to his seruant Dauid.

7 But God wil shoote an arrow at them suddenly: their strokes shalbe at once.

8 They shall cause their owne tongue to fall vpon them: and whosoeuer shall see them, shall h flee away.

9 And all men shal see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous i shalbe glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

PSAL. LXV.

1 A prayse and thanksgiuing vnto God by the faithfull, who are signified by Zion, 4 For the chusing, preseruation and gouernance of them, 9 And for the plentifull blessings, powred forth vpon all the earth, but specially toward his Church.

¶ To him that excelleth. A Psalme or song of Dauid.

O God, a prayse waiteth for thee in Zion, & vnto thee shal the vowe be performed.

a Thou giuest dayly newe occasion to thy Church to prayse thee.

2 Because thou hearest the prayer, vnto thee shall b all flesh come.

b Not onely the Iewes, but also the Gentiles in the kingdome of Christ.

c He imputeth it to his sinnes and to the sinnes of the people, that God, who was accustomed to assist them, withdraweth his succour from them.

3 Wicked deedes c haue preuailed against me: but thou wilt bee mercifull vnto our transgressions.

4 Blessed is hee, whome thou chusest, and causest to come to thee: he shall dwell in thy courts, and wee shall bee satisfied with the pleasures of thine House, euen of thine holy Temple.

5 D God of our saluation, thou wilt d answere vs with fearefull signes in thy righteousnesse, O thou the hope of all the endes of the earth, and of them that are farre off in the e sea.

d Thou wilt declare thy selfe to be the preseruer of thy Church in destroying thine enemies, as thou didst in the red sea.

e As of all barbarous nations and farre off.

6 He establisheth the mountaines by his power: and is girded about with strength.

7 He appeaseth the f noyse of the seas and the noise of the waues thereof, and the tumults of the people.

f He sheweth that there is no part nor creature in the world, which is not gouerned by Gods power and prouidence.

8 They also that dwell in the vttermost partes of the earth, shall bee afrayde of thy signes: thou shalt make ‡ the East and the West to reioyce.

‡ *Ebr. the going forth of the morning and of the euening.*

9 Thou g visitest the earth, and watherest it: thou makest it very rich: the h River of God is full of water: thou preparest them corne: for so thou appointest it.

g To wit, with raine.

h That is, Shiloah, or, the raine.

10 Thou k watherest abundantly the furrowes thereof: thou causest the raine to descend into the valleys thereof: thou makest it soft with showres, and blessest the budde thereof.

i Thou hast appointed the earth to bring foorth foode to mans vse.

11 Thou crownest the yeere with thy goodnesse, and thy steps drop fatnesse.

12 They drop vpon the pastures of the wildernesse: and the hilles shalbe compassed with gladnesse.

13 The pastures are clad with sheepe: the valleys also shall be couered with corne: therefore they shout for ioy, l and sing.

k By this description hee sheweth that all the order of nature is a testimonie of Gods loue toward vs, who causeth all creatures to serue our necessitie.

l That is, the dumbe creatures shall not onely reioyce for a time for Gods benefits, but shall continually sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord, and to consider his works. 6 He setteth forth the power of God to affray the rebels, 10 And sheweth how God hath deliuered Israel from great bondage and afflictions. 13 He promiseth to giue sacrifice, 16 And prouoketh all men to heare what God hath done for him, and to prayse his Name.

¶ To him that excelleth. A song or Psalme.

REioyce in God, a all ye inhabitants of the earth.

a He propheciseth that all nations shall come to the knowledge of God, who then was onely knowen in Iudea.

2 Sing foorth the glory of his Name: make his prayse glorious.

3 Say vnto God, How terrible art thou in thy workes! through the greatnesse of thy power shall thine enemies bee b in subiection vnto thee.

b As the faithfull shall obey God willingly: so the infidels for feare shall dissemble themselues to be subiect.

4 All the world shal worship thee, ‡ sing vnto thee, euen sing of thy Name. Selah.

5 c Come and beholde the workes of God: hee is terrible in his doing towarde d the sonnes of men.

c He toucheth the sloughfull dulnesse of man, who is colde in the consideration of Gods works.

d His prouidence is wonderfull in maintaining their estate.

6 He hath turned the Sea into dry land: they passed through the riuer on foote: there did we reioyce in him.

7 He ruleth the worlde with his power: his eyes behold the nations: the rebellious shall not e exalt themselues. Selah.

e Hee proueth that God will extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.

8 Prayse our God, ye people, and make the voyce of his prayse to be heard.

9 Which f holdeth our soules in life, and suffereth not our feete to slip.

f He signifieth some speciall benefite, that God had shewed to his Church of the Iewes, in deliuering them from some great danger: whereof, or of the like hee promiseth that the Gentiles shall be partakers.

10 For thou, O God, hast proued vs, thou hast tried vs as siluer is tried.

11 Thou hast brought vs into the snare, and layde a straite chaine vpon our loynes.

12 Thou hast caused men to ride ouer our heads: we went into fire and into water, but thou broughtest vs out into a wealthy place.

13 I wil go into thine h house with burnt offerings, and will pay thee my vowes,

g The condition of the Churches here described, which is to be led by Gods prouidence into troubles, to be subiect vnder tyrants, and to enter into manifolde dangers.

14 Which my lips haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rammes with incense: I will prepare bullocks and goats. Selah.

16 i Come and hearken, all ye that feare God, and I will tell you what he hath done to my soule.

h The duetie of the faithfull is here described, which are neuer vnmindfull to render God praise for his benefites.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 k If I regard wickednesse in mine heart, the Lord will not heare me.

i It is not inough to haue receiued Gods benefites and to be mindful thereof, but also we are bound to make others to profit thereby, and prayse God.

k If I delite in wickednesse, God will not heare me: but if I confesse it, he will receiue me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Praysed be God, which hath not put backe my prayer, nor his mercy from me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God & to be lightned with his countenance, 2 To the end that his way & iudgements may be knowen throughout the earth. 7 And finally is declared the kingdome of God, which should be vniuersally erected at the comming of Christ.

¶ To him that excelleth on Neginoth. A Psalme or song.

GOd be mercifull vnto vs, and blesse vs, and a cause his face to shine among vs, (Selah)

a That is, moue our hearts with his holy Spirite, that wee may feele his fauour toward vs.

2 That b they may know thy way vpon earth, and thy sauing health among all nations.

b That both Iewes and Gentiles may know Gods couenant made with them.

3 Let the people prayse thee, O God: let all the people prayse thee.

4 c Let the people be glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

c By these oft repetitions he sheweth, that the people can neuer reioyce sufficiently, and giue thankes for the great benefits that they shall receiue vnder the kingdome of Christ.

5 Let the people prayse thee, O God: let all the people prayse thee.

6 Then shall d the earth bring foorth her

d Hee sheweth that where God fauoureth, there shalbe abundance of all other things.

increase,

e When they feele his great benefits both spirituall and corporall towards them.

increase, and God, euen our God shall blesse vs.

7 God shall blesse vs, and all the endes of the earth e shall feare him.

PSAL. LXVIII.

1 In this Psalme Dauid setteth forth as in a glas the wonderfull mercies of God toward his people: 5 Who by all meanes and most strange sortes declared himselfe to them. 15 And therfore Gods Church by reason of his promises, graces and victories doeth excell without comparison all worldly things. 34 He exhorteth therefore all men to praise God for euer.

To him that excelleth. A Psalme or song of Dauid.

a The Prophet sheweth that albeit God suffreth the wicked tyrants to oppresse his Church for a time, yet at length he will be reuenged of them.

GOD a will arise, and his enemies shall bee scattered: they also that hate him, shall flee before him.

2 As the smoke vanisheth, so shalt thou driue them away: and as waxe melteth before the fire, so shall the wicked perish at the presence of God.

b He sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which praise him therefore.

3 b But the righteous shalbe glad, & reioice before God: yea, they shall leape for ioy.

4 Sing vnto God, and sing prayses vnto his name: exalt him, that rideth vpon the heauens, in his Name c Iah, and reioyce before him.

c Iah and Iehouah are the names of God, which doe signifie his essence and maiestie incomprehensible, so that hereby is declared, that al idoles are but vanitie, and that the God of Israel is the onely true God.

5 Hee is a Father of the fatherlesse, and a Iudge of the widowes, euen God in his holy habitation.

d He giueth children to the that be childelesse, and increaseth their families.

6 God d maketh the solitarie to dwell in families, and deliuereth them that were prisoners in stockes: but the rebellious shall dwell in a e drie land.

e Which is barren of Gods blessings, which before they had abused.

7 f O God, when thou wentest forth before thy people: when thou wentest thorowe the wilderneſſe, (Selah)

f He teacheth that Gods fauour

8 The earth shooke, and the heauens dropped at the presence of this God: euen Sinai was mooued at the presence of God, euen the God of Israel.

9 Thou, O God, sendest a gracious raine vpon thine inheritance, and thou didst refresh it when it was wearie.

10 Thy congregation dwelled therein: for thou, O God, hast of thy g goodnesse prepared it for the poore.

g Which is peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt.

11 The Lorde gaue matter to the h women to tell of the great armie.

h The facion then was, that women sang songs after the victorie, as Miriam, Deborah, Iudith, and others.

12 Kings of the armies did flee: they did flee and i she that remained in the house, deuided the spoyle.

i The praye was so greate, that not onely the souldiers, but women also had part therof.

13 Though yee haue lyen among k pots, yet shall ye be as the wings of a Doue that is couered with siluer, and whose feathers are like yelowe golde.

k Though God suffer his Church for a time to lie in blacke darkneſſe, yet he wil restore it, and make it most shining and white.

14 Whe the Almighty scattered Kings l in it, it was white as the snowe in Zalmon.

l In the lande of Canaan, where his Church was.

15 m The mountaine of God is like the mountaine of Bashan: it is an high mountaine, as mount Bashan.

m Zion the Church of God doeth excell all worldly things, not in pompe and outward shew but by the inward grace of God, which there remaineth because of his dwelling there,

16 n Why leape ye, ye high mountaines? as for this Mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for euer.

n Why boast ye of your strength and beautie against this mountaine of God?

17 The Charets of God are twentie thousande thousand Angels, and the Lorde is among them, as in the Sanctuarie of Sinai.

o as God ouercame the enemies of his Church, tooke them prisoners, and made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, & gaue vnto his Church most liberall giftes of his spirit, Ephes. 4.8.

18 Thou art gone vp on high: thou hast o led captiuitie captiue, and receiued giftes for men: yea, euen the rebellious hast thou led, that the Lord God might dwell there.

19 Praysed be the Lord, euen the God of our saluation, which ladeth vs dayly with benefits. Selah.

20 This is our God, euen the God that saueth vs: and to the Lorde God belong the p issues of death.

p In most extreme dangers God hath infinite wayes to deliuer his.

21 Surely God will wound the heade of his enemies, and the hairie pate of him that walketh in his sinnes.

22 The Lord hath sayd, I will bring my people againe from q Bashan: I will bring them againe from the depthes of the Sea:

q As he deliuered his Church once from Og o Bashan, & other tyrants, and from the dangers of the red Sea, so will he still doe as oft as necessitie requireth.

23 That thy foote may bee dipped in blood, & the tongue of thy dogs in the blood of the enemies, euen in r it.

r That is, in the blood of that great slaughter, where dogs shall lap blood.

24 They haue seene, O God, thy r goings, the goings of my God, and my King, which are in the Sanctuarie.

s That is, howe thou, which art chiefe King, goest out with thy people to warre, and giuest them the victorie.

25 The s singers went before, the players of instruments after: in the midst were the maydes playing with timbrels.

26 Praise ye God in the assemblies, & the Lord, ye that are of the fountaine u of Israel.

t He describeth the order of the people, when they went to the Temple to giue thankes for the victorie.

u Which commeth of the Patriarke Iaakob.

27 There was x litle Beniamin with their y ruler, and the princes of Iudah with their assemblie, the princes of Zebulun, and the princes of Naphtali.

x Beniamin is called litle, because he was the yongest sonne of Iaakob. y Which was some chiefe ruler of the tribe.

28 Thy God hath appointed thy strength: stablish, O God, that, which thou hast wrought in vs,

29 z Out of thy Temple vpon Ierusalem: & Kings shal bring presents vnto thee.

z Declare out of thine holy place thy power for the defence of thy Church Ierusalem.

30 Destroy the company of the speare men, and multitude of the mightie bulles with the calues of the people, that a treade vnder feete pieces of siluer: scatter the people that delite in warre.

a Hee desireth that the pride of the mightie may be destroyed, which accustomed to garnish their shoes with siluer: and therefore for the glittering pompe thought themselues aboue all men.

31 Then shal the princes come out b of Egypt: Ethiopia shall haste to stretch her hands vnto God.

b Hee preuenteth that the Gentiles shall come to the true knowledge & worship of God.

32 Sing vnto God, O ye kingdomes of the earth: sing prayse vnto þ Lord, (Selah)

33 To him that rideth vpon the most high heauens, which were from the beginning: beholde, hee will send out by his c voyce a mightie sound.

c By his terrible thunders he will make himself to be knowen the God of all the world,

34 Ascribe the power to God: for his ma-

testie is vpon Israel, and his strength is in the cloudes.

35 O God, thou art d terrible out of thine holy e places: the God of Israel is he that giueth strength and power vnto the people: praised be God.

d In shewing fearefull iudgements against thine enemies, for the saluation of thy people.

e He alludeth to the Tabernacle which was deuided into three parts.

PSAL. LXIX.

1 The complaints, prayers, feruent zeale & great anguish of Dauid is set forth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies, 22 And their punishment also, 26 Where Iudas & such traitours are accursed. 30 He gathereth courage in his affliction, & offreth praises vnto God, 32 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally hee doth prouoke all creatures to praises, prophecying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull, 37 And their seede shall dwell for euer.

To him that excelleth vpon a Shoshannim. A Psalme of Dauid.

SAue me, O God: for the b waters are entred euen to my soule.

2 I sticke fast in the deepe mire, where no c stay is: I am come into deepe waters, and the streames runne ouer me.

3 I am wearie of crying: my throte is drie: mine d eyes faile, whiles I waite for my God.

4 They that hate mee without a cause, are moe then the haires of my head: they that would destroy mee, and are mine enemies e falsly, are mightie, so that I restored that which I f tooke not.

5 O God, thou knowest my g foolishnesse, and my faults are not hid from thee.

6 Let not them that trust in thee O Lord God of hostes, be ashamed for h me: let not those that seeke thee, be confounded through me, O God of Israel.

7 For thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.

9 i For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I k wept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that l sate in the gate, spake of me, and the drunkards sang of me.

13 But Lord, I make my prayer vnto thee in an m acceptable time, euen in the multitude of thy mercie: O God, heare me in the trueth of thy saluation.

14 Deliuer mee out of the mire, that I sinke not: let mee bee deliuered from them that hate me, and out of the n deepe waters.

15 Let not the water flood drowne mee, neither let the deepe swallowe me vp: and let not the pit shut her mouth vpon me.

16 Heare mee, O Lord, for thy louing kindnesse is good: turne vnto me according to the multitude of thy tender mercies.

17 And o hide not thy face from thy seruant, for I am in trouble: make haste and heare me.

18 Draw neere vnto my soule and redeeme it: deliuer me because of mine enemies.

19 Thou hast knowen my reproofe and my shame, and my dishonour: all mine p aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauinesse, and q I looked for some to haue pitie on me, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meat, and in my thirst they gaue me vineger to drinke.

22 Let their r table be a snare before them, and their prosperitie their ruine.

23 Let their eyes bee blinded that they see not: and make their s loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 * Let their t habitation be voyd, and let none dwell in their tents.

26 For they persecute him, whom thou hast smitten: and they adde vnto the sorow of them, whom thou hast wounded.

27 Lay u iniquitie vpon their iniquitie, and let them not come into thy righteousnes.

28 Let them be put out of the x booke of life, neither let them bee written with the righteous.

29 When I am poore, and in heauinesse, thine helpe, O God, shall exalt me.

30 I will praise the name of God with a song, and magnifie him with thanksgiuing.

31 This also shall please the Lord better then a y yong bullocke, that hath hornes and hoofes.

32 The humble shall see this, and they that seeke God, shall be glad, and your heart shall liue.

33 For the Lord heareth the poore, and despiseth not his z prisoners.

34 Let heauen and earth praise him: the seas and all that moueth in them.

35 For God will saue Zion, and builde the cities of Iudah, that men may dwell there, and haue it in possession.

36 The a seede also of his seruants shall inherite it: and they that loue his Name, shall dwell therein.

a Of Shoshannim, reade Psalme 45.

b Dauid signifieth by the waters, in what great dangers he was, out of the which God did deliuer him.

c No firmitie or stablenesse to settle my feete.

d Though his senses failed him, yet his faith was constant and incouraged him still to pray.

e Condemning me guiltlesse.

f They iudged me poore innocent as a thiefe, and gaue my goods to others, as though I had stollen them.

g Though I be guiltie to theeward, yet am I innocent toward them.

h Let not mine euill intreatie of the enemies be an occasion, that the faithfull fall from thee.

i When I sawe thine enemies pretend thy Name onely in mouth, and in their life denie the same, thine holy spirite thrust mee forward, to reproue them, and defend thy glorie.

k My zeale mooued mee to lament, and pray for my saluation.

l The more he sought to winne them vnto God, the more they were against him both poore and rich.

m Knowing that albeit I suffer nowe trouble, yet thou hast a time, wherein thou hast appointed my deliuerance.

n He sheweth a liuely faith, in that that he assureth himselfe that God is fauourable to him, when he seemeth to be angrie: and at hand, when he seemeth to be farre off.

o Not that he feared that God would not heare him, but that care made him to thinke that God deferred long.

p Thou seest that I am beset as a sheepe among many wolues.

q He sheweth that it is in vaine to put our trust in men in our great necessities, but that our comfort onely dependeth of God: for man rather increaseth our sorowes, then diminisheth them, Ioh. 19. 29.

r He desireth God to execute his iudgements against the reprobate, which cannot by any meanes be turned, Rom. 11. 9.

s Take both iudgement and power from them. *Actes* 1. 20.

t Punish not onely them, but their posteritie, which shall be like vnto them.

u By their continuance and increasing in their sinnes, let it be knowen that they be of the reprobate.

x They which seemed by their profession to haue beene written in thy booke, yet by their fruites proue the contrary, let them be knowen as reprobate.

y There is no sacrifice, esteemeth, then thankesgiuing for his benefites.

z For as he deliuered his seruant Dauid, so will hee doe all that are in distresse, and call vpon him.

a Vnder the temporall promise of the land of Canaan, he comprehendeth the promise of life euerlasting to the faithfull and their posteritie.

PSAL. LXX.

1 Hee prayeth to bee right speedily deliuered. 2 Hee desireth the shame of his enemies, 4 And the ioyfull comfort of all those that seeke the Lord.

¶ To him that excelleth. A Psalme of Dauid to put in [a] remembrance.

O* God, [b] haste thee to deliuer me: make haste to helpe me, O Lord.

2 Let them bee [c] confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their [d] shame, which said, Aha, aha.

4 But let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praised.

5 Now I am [e] poore and needy: O God, make haste to me: thou art mine helper, and my deliuerer: O Lord, make no tarying.

a Which might put him in remembrance of his deliuerance. *Psal* 40.13.
b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time he will heare vs.
c He was assured that the more they raged, the neerer they were to destruction, and he the neerer to his deliuerance. d Hereby we are taught not to mocke at others in their miserie, lest the same fall on our owne neckes. e Because he had felt Gods helpe before, hee groundeth on experience, and boldly seeketh vnto him for succour.

PSAL. LXXI.

1 *He prayeth in faith, established by the worde of the promise,* 5 *And confirmed by the worke of God from his youth.* 10 *He complaineth of the cruelties of his enemies,* 17 *And desireth God to continue his graces toward him,* 22 *Promising to be mindefull and thankefull for the same.*

IN* [a] thee, O Lord, I trust: let me neuer be ashamed.

2 Rescue me and deliuer me in thy [b] righteousnesse: incline thine eare vnto mee and saue me.

3 Be thou my strong rocke, whereunto I may alway resort: thou [c] hast giuen commandement to saue mee: for thou art my rocke, and my fortresse.

4 Deliuer mee, O my God, out of the hand [d] of the wicked: out of the hand of the cruell and cruell man.

5 For thou art mine hope, O Lord God, euen my [e] trust from my youth.

6 Vpon thee haue I bene stayed from the wombe: thou art he that tooke me out of my mothers bowels: my praise shall bee alwayes of thee.

7 I am become as it were a [f] monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, and with thy glorie euery day.

9 Cast mee not off in the time of [g] age: forsake me not when my strength faileth.

10 For mine enemies speake of mee, and they that lay waite for my soule, take their counsell together,

11 Saying, [h] God hath forsaken him: pursue and take him, for there is none to deliuer him.

12 Goe not farre from me, O God: [i] my God, haste thee to helpe me.

13 Let them be confounded and consumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.

14 But I will wait continually, and will praise thee more and more.

15 My mouth shall dayly rehearse thy righteousnesse, and thy saluation: [k] for I know not the number.

16 I will [l] goe forward in the strength of the Lord God, and will make mention of thy righteousnesse, euen of thine onely.

17 O God, thou hast taught me from my youth euen vntill nowe: therefore will I tell of thy wonderous workes,

18 [m] Yea, euen vnto mine olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto this generation, and thy power to all them that shal come.

19 And thy [n] righteousnesse, O God, I will exalt on high: for thou hast done great thinges: [o] God, who is like vnto thee!

20 Which hast shewed mee great troubles and [p] aduersities, but thou wilt returne and reuiue mee, and wilt come againe, and take me vp from the deepth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore will I praise thee for thy [q] faithfulnesse, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, O holy one of Israel.

23 My lippes will reioyce when I sing vnto thee, and my [r] soule, which thou hast deliuered.

24 My tongue also shall talke of thy righteousnesse daily: for they are confounded and brought vnto shame, that seeke mine hurt.

Psal. 31.1.
a He prayeth to God with full assurance of faith, that he will deliuer him from his aduersaries.
b By declaring thy selfe true of promise.
c Thou hast infinite meanes, and all creatures are at thy commandement: therefore shew some signe whereby I shall be delivered.
d That is, from Absalom, Ahithophel and that conspiracie.
e He strengtheneth his faith by the experience of Gods benefites, who did not only preserue him in his mothers bellie, but tooke him thence, and euer since hath preserued him.
f All the world wondereth at me because of my miseries, as well they in authoritie, as the common people: yet being assured of thy fauour I remained stedfast. g Thou that diddest helpe mee in my youth, when I had more strength, helpe me now so much the more in mine olde age and weakenesse. h Thus the wicked both blaspheme God and triumph against his Saints, as though he had forsaken them; if he suffer them to fall into their hands. i In calling him his God, he putteth backe the false reports of the aduersaries that said, God had forsaken him.
k Because thy benefits toward me are innumerable, I cannot but continually meditate and rehearse them.
l I will remaine stedfast, being vpholden with the power of God.
m He desireth that as he hath begun, he woulde so continue his benefites, that his liberalitie may haue perfect praise.
n Thy iust performance of thy promise.
o His faith breaketh through all tentations, and by this exclamation hee praiseth the power of God.
p As he confesseth that God is the only authour of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence. q He confesseth that his long tariance was well recompenced, when God performed his promise. r For there is no true praising of God, except it come from the heart, and therefore he promiseth to delite in nothing, but wherein God may be glorified.

PSAL. LXXII.

1 *He praieth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ.* 4 *Vnder whom shalbe righteousnes, peace and felicitie,* 10 *Vnto whom all kings and nations shall doe homage,* 17 *Whose name and power shall endure for euer, and in whom all nations shalbe blessed.*

¶ A Psalme [a] of Salomon.

GIue thy [b] iudgements to the king, O God, and thy righteousnes to the Kings [c] sonne.

2 Then shall he iudge the people in righteousnesse, and thy poore with equitie.

3 The [d] mountaines and the hilles shall bring peace to the people by iustice.

4 He shall [e] iudge the poore of the people: he shall saue the children of the needie, and shall subdue the oppressor.

5 They shall [f] feare thee as long as the sunne and moone endureth, from generation to generation.

a Composed by Dauid as touching the reigne of his sonne Salomon.
b Endue the King with the spirite of wisedome and iustice that he reigne not as do the worldly tyrants.
c To wit, to his posteritie.
d When iustice reigneth, euen the places most barren shalbe enriched with thy blessings. e He sheweth wherefore the sword is committed to king to wit, to defend the innocent, and suppresse the wicked. f The people shall imbrace thy true religion, when thou giuest a king, that ruleth according to thy word.

6 Hee shall come r downe like the raine vpon the mowen grasse, and as the showers that water the earth.

7 In his dayes shall the righteous florish, and abundance of peace shall be so long as the moone endureth.

8 His dominion shall bee also from h sea to sea, and from the riuer vnto the endes of the land.

9 They that dwel in the wildernesse, shal kneele before him, and his enemies shall licke the dust.

10 The Kings of i Tarshish and of the yles, shal bring presents: the kings k of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For hee shall deliuer the poore when he cryeth: the needie also, and him that hath no helper.

13 He shall be mercifull to the poore and needie, and shall preserue the soules of the poore.

14 Hee shall redeeme their soules from deceite and violence, and l deare shall their blood be in his sight.

15 Yea, he shall liue, and vnto him shall they giue of the m gold of Sheba: they shall also pray for him continually, and dayly blesse him.

16 An handfull of corne shall be sowen in the earth, euen in the toppe of the Mountaines, and the n fruite thereof shall shake like the trees of Lebanon: and the children shall florish out of the citie like the grasse of the earth.

17 His name shall be for euer: his name shall endure as long as the sunne: all nations shall blesse o him, and bee blessed in him.

18 Blessed bee the LORDE God, euen the God of Israell, which onely doeth p wonderous things.

19 And blessed bee his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE ENDE THE q prayers of Dauid, the sonne of Jshai.

r As this is true in all godly kings, so is it chiefly verified in Christ, who with his heauenly dewe maketh his Church euer to florish.

h That is, from the red sea, to the sea called Syriacum, and from Euphrates forward: meaning, that Christes kingdome should be large and vniuersall.

i Of Cilicia and of all other countreys beyond the sea, which he meaneth by the yles.

k That is, of Arabia that rich countrey, whereof Sheba was a part bordering vpon Ethiopia.

l Though tyrants passe not to shed blood, yet this godly king shall preserue his subiects from all kind of wrong.

m God wil both prosper his life, and also make the people most willing to obey him.

n Vnder such a King shall bee most great plentie, both of fruite, and also of the encrease of mankind.

o They shall pray to God for his continuance, and know that God doth prosper them for his sake.

p He confesseth that except God miraculously preserue his people, that neither the King nor the kingdome can continue.

q Concerning his sonne Salomon.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 14 Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements, 19 Forasmuch as the wicked vanish away, 24 And the godly enter into life euerlasting, 28 In hope whereof hee resigneth himselfe into Gods hands.

A Psalme committed to Asaph.

YEt a God is good to Jsraell: euen to the pure in heart.

2 As for me, my feete were almost gone: my steps had welneere slipt.

a As it were betweene hope and despaire he brasteth foorth into this affection, being assured that God would continue his fauour towarde such as were godly in deede, and not hypocrites,

3 For I fretted at the foolish, when I saw the prosperitie of the wicked.

4 For there are b no bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are the plagued with other men.

6 c Therefore pride is as a chaine vnto them, and crueltie couereth them as a garment.

7 Their eyes stand out for fatnes: ‡they haue more then heart can with.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

9 They d set their mouth against heauen, and their tongue walketh through ỹ earth.

10 Therefore his e people turne hither: for waters of a full cup are wrung out to them.

11 And they f say, how doeth God know it? or is there knowledge in the most high?

12 Lo, these are the wicked, yet prosper they alway, and encrease in riches:

13 Certainly I haue cleansed my heart in vaine, and washed mine hands in innocencie.

14 For dayly haue I bene punished, and chastened euery morning.

15 If I say, g I will iudge thus, behold the generation of thy children: I haue trespassed.

16 Then thought I to know this, but it was too painefull for me.

17 Vntill I went into the h Sanctuarie of God: then vnderstood I their ende.

18 Surely thou hast set them in slippery places, & castest the downe into desolation.

19 Howe suddenly are they destroyed, perished and i horribly consumed,

20 As a dreame when one awaketh! O Lord, when k thou raisest vp, thou shalt make their image despised.

21 Certainly mine heart was vexed, and I was pricked in my reines:

22 So foolish was I, and ignorant: I was l a beast before thee.

23 Yet I was alway m with thee: thou hast holden me by my right hand.

24 Thou wilt guide me by thy counsell, and afterward receiue me to glory.

25 Whome haue I in n heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth and mine heart also: but God is the strength of mine heart, and my o portion for euer.

27 For loe, they that withdraw themselues from thee, shal perish: thou destroiest all them that p goe a whoring from thee.

b The wicked in this life liue at pleasure, and are not drawen to death like prisoners: that is, by sickenesse, which is deaths messenger.

c They glory in their pride as some doe in their chaines: and in crueltie, as some doe in apparell.

‡ *Ebr. they passe the desires of the heart.*

d They blaspheme God and feare not his power, and raile vpon men, because they esteeme themselues aboue al others.

e Not onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorowes, thinking that God considereth not aright the state of the godly.

f Thus the flesh moueth euen the godly to dispute with God touching their poore estate, and the prosperitie of the wicked.

g If I giue place to this wicked thought, I offend against thy prouidence, seeing thou dispossest all things most wisely, and preseruest thy children in their greatest dangers,

h Vntill I entred into thy schoole and learned holy spirit, that thou ordereste all things most wisely and iustly.

i By thy feareful iudgement.

k When thou openest our eyes to consider thy heauenly felicitie, we contemne al their vaine pompe.

l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast.

m By faith I was assured that thy prouidence did watch alwayes ouer mee to preserue me.

n Hee sought neither helpe nor comfort of any saue of God onely.

o Hee teacheth vs to denie our selues, to haue God our whole sufficiencie, and onely contentment.

p That is, forsake thee to seeke others.

q Though all the worlde shrinke from God, yet he promiseth to trust in him, and to magnifie his workes.

28 As for me, it is good for me to draw neere to God: therefore I have put my trust in the Lord God, that I may declare all thy workes.

PSAL. LXXIII.

1 The faithfull complaine of the destruction of the Church and true religion, 2 Under the name of Zion, & the Temple destroyed: 11 And trusting in the might and free mercies of God, 20 By his couenant, 21 They require helpe and succour for the glory of Gods holy Name, for the saluation of his poore afflicted seruants, 23 And the confusion of his proude enemies.

¶ A Psalme to giue instruction, committed to Asaph.

a The Church of God being oppressed by the tyranny either of the Babilonians, or of Antiochus, prayeth to God, by whose hand this yoke was layde vpon them for their sinnes.

O God, [a] why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possessed of olde, and on the [b] rod of thine inheritance which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

b Which inheritance thou hast measured out for thy selfe as with a line or rod.

‖Or, feete.

3 Lift vp thy ‖strokes, that thou mayest for euer destroy euery enemie that doeth euill to the Sanctuarie.

c They haue destroyed the true religion, & spred their banners in signe of defiance.

4 Thine aduersaries roare in the midst of the Congregation, and [c] set vp their banners for signes.

d Hee commendeth the Temple for the costly matter, the excellent workemanship, and beautie thereof, which notwithstanding the enemies did destroy.

5 He that [d] lifted the axes vpon the thicke trees, was renowmed, as one, that brought a thing to perfection:

6 But now they breake downe the carued worke thereof with axes and hammers.

e They encouraged one another to cruelty, that not onely Gods people might bee destroyed, but also his religion vtterly in all places suppressed.

7 They haue cast the Sanctuarie into the fire, and raised it to the ground, and haue defiled the dwelling place of thy Name.

8 They sayd in their [e] hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

f They lament that they haue no Prophet among them to shew them howe long their miseries

9 Wee see not our signes: there is not one Prophete more, nor any with vs that knoweth [f] how long.

10 O God, how long shall the aduersarie reproch thee? shall the enemie blaspheme thy name for euer?

11 Why withdrawest thou thine hand, euen thy right hand? drawe it out of thy bosome, and g consume them.

12 Euen God is my King of olde, working saluation [h] in the midst of the earth.

13 Thou diddest deuide the sea, by thy power: thou brakest the heads of the [i] dragons in the waters.

14 Thou brakest the head of [k] Liuiathan in pieces, and gauest him to be [l] meate for the people in wildernesse.

15 Thou brakest vp the fountaine and riuer: thou dryedst vp mightie riuers.

16 The [m] day is thine, and the night is thine: thou hast prepard the light and the sunne.

shoulde indure. g They ioyne their deliuerance with Gods glory and power, knowing that the punishment of the enemie should be their deliuerance. h Meaning, in the sight of all the worlde. i To wit, Pharaohs armie. k Which was a great monster of the Sea, or whale, meaning Pharaoh. l His destruction did reioyce them as meate refresheth the body. m Seeing that God by his prouidence gouerneth and disposeth all things, hee gathereth that he will take care chiefly for his children.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, that the enemie hath reproched the Lord, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy [n] turtle doue vnto the beast, and forget not the Congregation of thy poore for euer.

20 Consider thy couenant: for [o] the darke places of the earth are full of the habitations of the cruell.

21 Oh let not the oppressed returne ashamed, but let the poore and needie prayse thy Name.

22 Arise, O God: maintaine thyne owne cause: remember thy dayly reproch by the foolish man.

23 Forget not the voyce of thine enemies: for the tumult of them, that rise against thee ‖ascendeth continually.

PSAL. LXXV.

1 The faithfull do prayse the Name of the Lorde, 2 Which shall come to iudge at the time appoynted, 8 When the wicked shall be put to confusion, and drinke of the cup of his wrath, 10 Their pride shall be abated, and the righteous shall be exalted to honour.

¶ To him that excelleth. [a] Destroy not. A Psalme or song committed to Asaph.

WEe will prayse thee, O God, we will prayse thee, for thy Name is neere: therefore [b] they will declare thy wonderous workes.

2 [c] When I shal take a conuenient time, I will iudge righteously.

3 The earth and all the inhabitantes thereof are dissolued: but I will establish the pillars [d] of it. Selah.

4 I said vnto the foolish be not so foolish, and to the wicked, Lift not vp the horne,

5 Lift not vp your [e] horne on high, neither speake with a stiffe necke.

6 For to come to preferment is neither from the East, nor from the West, nor from the South,

7 But God is the iudge: he maketh low and he maketh hie.

8 For in the hand of the Lorde is a [f] cup, and the wine is red: it is full mixt, and he powreth out of the same: surely all the wicked of the earth shall wring out and drinke the dregs thereof.

9 But I will declare for euer, and sing prayses vnto the God of Iaakob.

10 All the hornes of the wicked also will I breake: but the hornes of the [g] righteous shall be exalted.

n He meaneth the Church of God, which is exposed as a pray to the wicked.

o That is, all places where thy worde shineth not, there reigneth tyrannie and ambition.

p He sheweth that God cannot suffer his Church to be oppressed, except he lose his owne right.

‖Or, increaseth more and more.

a Reade Psalm. 57.1.

b He declareth how the faithfull shall euer haue iust occasion, to prayse God, for asmuch as in their neede they shall feele his power at hand to helpe them.

c When I see my time (sayeth God) to helpe your miseries, I will come and set all things in good order.

d Though all things bee brought to ruine, yet I can restore & preserue them.

e The Prophet warneth the wicked that they would not set themselues a-

gainst Gods people, seeing that God at his time destroyeth them that rule wickedly. f Gods wrath is compared to a cup of strong and delicate wine, wherewith the wicked are made so drunke, that by drinking til they come to the very dregges, they are vtterly destroied. g The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft and subtiltie.

PSAL. LXXVI.

1 This Psalme setteth foorth the power of God and care for the defence of his people in Jerusalem, in the destruction of the armie of Sancherib: 11 And exhorteth the faithfull to be thankefull for the same.

¶ To

¶ To him that excelleth on Neginoth. A Psalme or song committed to Asaph.

GOD is a knowen in Iudah: his Name is great in Israel.

2 For in b Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake hee the arrowes of the bow, the shield and the sword and the battell. Selah.

4 Thou art more bright and puissant, then c the mountaines of pray.

5 The stoute hearted are spoyled: they haue slept their sleepe, and all the men of strength haue not d found their hands.

6 At thy rebuke, O God of Iaakob, both the chariot and horse are cast asleepe.

7 Thou, euen thou art to bee feared: and who shall stande in thy e sight, when thou art angrie?

8 Thou diddest cause thy iudgement to bee heard from heauen: therefore the earth feared and was still,

9 When thou, O God, arose to iudgement, to f helpe all the meeke of the earth. Selah.

10 Surely the g rage of man shall turne to thy praise: the remnant of the rage shalt thou restraine.

11 Vowe and performe vnto the Lorde your God, all yee that bee h rounde about him: let them bring presents vnto him that ought to be feared.

12 He shall i cut off the spirit of princes: he is terrible to the kings of the earth.

a He declareth that Gods power is euidently seene in preserueing his people and destroying his enemies.

b Which afterward was called Ierusalem.

c He compareth the kingdomes full of extortion and rapine to the mountaines that are full of rauening beasts.

d God hath taken their spirits & strength from them, as though their hands were cut off.

e God with a looke is able to destroy all the power and actiuitie of the enemies, were they neuer so many or mighty.

f To reuenge the wrongs done to thy Church.

g For the ende shall shewe that the enemie was able to bring nothing to passe: also thou shall bridle their rage, that they shall not compasse their purpose.

h To wit, the Leuites that dwell about the Tabernacle, or the people, among whome hee doth dwell.

i The Ebrewe word signifieth, to vintage, or gather grapes: meaning, that hee shall make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL. LXXVII.

1 The Prophet in the name of the Church reheareth the greatnesse of his affliction, & his grieuous tentations, 6 Whereby hee was driuen to this ende to consider his former conuersation, 11 And the continuall course of Gods workes in the preseruation of his seruants, & so he confirmeth his faith against these tentations.

Psal. 39. & 62. 1. Chron. 16. 41.

¶ For the excellent musician * Ieduthun. A Psalme committed to Asaph.

MY a voyce came to God, when I cried: my voyce came to God, and hee hearde mee.

2 In the day of my trouble I sought the Lorde: [b] my sore ranne and ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, & was b troubled: I prayed, and my spirite was full of anguish. Selah.

4 Thou keepest mine eyes c waking: I was astonied and could not speake.

5 Then I considered the dayes of olde, and the yeeres of ancient time.

6 I called to remembrance my d song in the night: I communed with mine owne heart, and my spirite searched

a The Prophet teacheth vs by his example, to flee vnto God for helpe in our necessities.

[b] *Or, mine hand was stretched out.*

b He sheweth that we must patiently abide, although God deliuer vs not out of our troubles at the first erie.

c Meaning, that his sorowes were as watchmen that kept his eyes from sleeping.

d Of thanksgiuing, which I was accustomed to sing in my prosperitie.

c diligently.

7 Will the Lord absent himselfe for euer? and will he shew no more fauour?

8 Is his f mercie cleane gone for euer? doeth his promise faile for euermore?

9 Hath God forgotten to bee mercifull? hath hee shut vp his tender mercies in displeasure? Selah.

10 And I sayde, This is my g death: yet I remembred the yeeres of the right hand of the most High.

11 I remembred the workes of the Lord: certainely I remembred thy wonders of olde.

12 I did also meditate all thy worckes, and did deuise of thine actes, saying,

13 Thy way, O God, is h in the Sanctuarie: who is so great a i God as our God!

14 Thou art the God that doest woonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, euen the sonnes of Iaakob and Ioseph. Selah.

16 The k waters sawe thee, O God: the waters sawe thee, and were afraide: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a l sound: yea, thine arrowes went abroad.

18 The voyce of thy thunder was round about: the lightnings lightned the worlde: the earth trembled and shooke.

19 Thy way is in the Sea, & thy pathes in the great waters, and thy footesteppes are not m knowen.

20 Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.

e Both the causes why I was chastened, and when my sorowes should haue and ende.

f As if he should say, It is impossible: whereby he exhorteth himselfe to patience.

g Though I first doubted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whom he hath beaten, I tooke heart againe.

h That is, in heauen, whereunto we must ascend by faith, if we will know the wayes of God.

i He condemneth all that worshippe any thing saue the onely true God, whose glory appeareth through the worlde.

k He declareth wherein the power of God was declared, when hee deliuered the Israelites through the red Sea.

l That is, thundered and lightened.

m For when thou haddest brought ouer thy people, the water returned to her course, & the enemies that thought to haue followed them, could not passe through, Exod. 14. 28, 29.

PSAL. LXXVIII.

1 Hee sheweth howe God of his mercie chose his Church of the posteritie of Abraham, 8 Reproching the stubburne rebellion of their fathers, that the children might not onely vnderstand, 11 That God of his free mercie made his couenant with their ancestours, 17 But also seeing them so malicious and peruerse, might be ashamed and so turne wholy to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people might see in fewe words the effect of the whole histories of the Bible.

¶ A Psalme to giue a instruction, committed to Asaph.

HEare my b doctrine, O my people: incline your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare high sentences of olde.

3 Which wee haue heard and knowen, and our c fathers haue told vs.

4 We will not hide them from their children, but to the generation to come we will shewe the prayses of the Lorde, his power also, and his wonderfull workes that hee hath done:

a Reade Psa. 32.

b The Prophet vnder the name of a teacher calleth the people his, and the doctrine his, as Paul calleth ỹ Gospel his, whereof he was but ỹ preacher, as Rom. 2. 16. & 16. 25.

c Which were the people of God.

d By the testimonie and lawe he meaneth the lawe written, which they were commanded to teach their children, Deut. 6.7.

e He sheweth wherein the children should be like their fathers, that is, in maintaining Gods pure religion.

f He sheweth wherein the vse of this doctrine standeth: in faith, in the meditation of Gods benefites, and in obedience.

g Though these fathers were the seede of Abraham and the chosen people, yet he sheweth by their rebellion, prouocation, falshood and hypocrisie, that the children ought not to followe their examples.

h By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were vnfaithfull to God, and by their multitude and authoritie had corrupt all others.

i He proueth that not onely the posteritie, but also their forefathers were wicked and rebellious to God. *Exod.* 14.21. *Exod.* 14.24. *Exod.* 17.6. *numb.* 20.11. *psal.* 105.41. 1. *Cor.* 10.4. *wisd.* 11.4.

5 Yowe hee established a [d] testimonie in Iaakob, and ordayned a Lawe in Israel, which hee commaunded our fathers, that they should teach their children:

6 That the [e] posteritie might know it, & the children which should bee borne, should stand vp, and declare it to their children:

7 That they might [f] set their hope on God, and not forget the workes of God, but keepe his commandements:

8 And not to be as their [g] fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.

9 The children of [h] Ephraim being armed and shooting with the bowe, turned backe in the day of battell.

10 They kept not the couenant of God, but refused to walke in his lawe,

11 And forgate his actes, and his wonderfull workes that he had shewed them.

12 He did marueilous things in the sight of their [i] fathers in the land of Egypt: euen in the field of Zoan.

13 *He deuided the sea, and ledde them through: hee made also the waters to stand as an heape.

14 *In the day time also hee ledde them with a cloude, and all the night with a light of fire.

15 *He claue the rocks in the wildernesse, & gaue them drinke as of the great depths.

16 *Hee brought floods also out of the stonie rocke, so that hee made the waters to descend like the riuers.

17 Yet they [k] sinned still against him, and prouoked the Highest in the wildernesse,

18 And tempted God in their hearts in [l] requiring meat for their lust.

19 *They spake against God also, saying, Can God [m] prepare a table in the wildernesse?

20 *Beholde, hee smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?

21 Therefore the [n] LORDE heard and was angrie, and the *fire was kindled in Iaakob, and also wrath came vpon Israel,

22 Because they beleeued not in God, and [o] trusted not in his helpe.

23 Yet he had commanded the [p] cloudes aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheate of heauen.

25 *Man did eate the bread of Angels: he sent them meate ynough.

26 Hee caused the [q] Eastwinde to passe in the heauen, and through his power hee brought in the Southwinde.

27 He rained flesh also vpon them as dust, and feathered foule as the sand of the sea.

28 And he made it fall in the middes of their campe, euen round about their habitations.

29 So they did eate and were wel filled: for he gaue them their desire.

30 They were not turned frō their [r] lust, but the meate was yet in their mouthes,

31 When the wrath of God came euen vpon them, and slew [s] the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they [t] sinned still, and beleeued not his wonderous workes.

33 Therfore their dayes did he consume in vanitie, and their yeeres hastily.

34 And when hee [u] slewe them, they sought him, and they returned, and sought God earely.

35 And they remembred that God was their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their [x] heart was not vpright with him: neither were they faithfull in his couenant.

38 Yet he being mercifull [y] forgaue their iniquitie, and destroyed them not, but oft times called backe his anger, and did not stirre vp all his wrath.

39 For hee remembred that they were flesh: yea, a winde that passeth and commeth not againe.

40 How oft did they prouoke him in the wildernesse? and grieue him in the desart?

41 Yea, they [z] returned, and tempted God, and [a] limitted the holy one of Israel,

42 They [b] remembred not his hand, nor the day when hee deliuered them from the enemie,

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 Hee sent [c] a swarme of flies among them, which deuoured them, and frogges, which destroyed them.

46 He [d] gaue also their fruites vnto the caterpiller, and their labour vnto the grashopper.

47 He destroyed their vines with haile, and their wild figtrees with the hailestone.

48 He gaue their cattell also to the haile, and their flockes to the thunder bolts.

49 Hee cast vpon them the fiercenesse of his anger, indignation & wrath, and vexation by the sending out of [e] euill Angels.

50 He made a way to his anger: he spared

k Their wicked malice could be ouercome by no benefits, which were great and many. l Then to require more then is necessarie, and to separate Gods power from his will, is to tempt God. *Numb.* 11.1. m Thus when we giue place to sinne, we are mooued to doubt of Gods power, except he will alwayes be ready to serue our lust. *Exo.* 17.6. *num.* 20.11. *psal.* 105.41. 1. *cor.* 10.4. *Numb.* 11.1. n That is, in his Fatherly prouidence, whereby he careth for his, and prouideth sufficiently. o So that they had that, which was necessarie & sufficient: but their lust made them to couet that which they knewe God had denied them. *Iohn* 6.32. 1. *cor.* 10.3.

p God vsed the meanes of the winde to teach them, that all elements were at his commaundament, and that no distance of place could let his working.

q Such is the nature of concupiscence, that the more it hath, the more it lusteth.

r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God.

s Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended.

t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.

u Whatsoeuer commeth not from the pure fountaine of the heart, is hypocrisie.

x Because he would euer haue some remnant of a Church to praise his name in earth, he suffered not their sinnes to ouercome his mercy

y That is, they tempted him oft times.

z As they all do that measure the power of God by their capacitie,

a The forgetfulnesse of Gods benefites is the roote of rebellion and all vice.

b This worde signifieth a confused mixture of flies and venemous wormes. Some take it for all sorres of Serpents: some for all wilde beastes.

c Here repeateth not here all the miracles that God did in Egypt, but certaine which might be sufficient to conuince the people of malice and ingratitude.

d So called, either of the effect, that is, of punishing the wicked, or else because they were wicked spirits, whome God permitted to vexe men.

not their soule from death, but gaue their life to the pestilence,

51 And smote all the first borne in Egypt, euen the c beginning of their strength in the tabernacles of f Ham.

52 But hee made his people to goe out like sheepe, and led them in the wildernesse like a flocke.

53 Yea, he caryed them out safely, & they g feared not, and the Sea couered their enemies.

54 And he brought them vnto the borders of his h Sanctuarie: euen to this Mountaine, which his right hand purchased.

55 * Hee cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, & kept not his testimonies,

57 But turned backe & dealt i fallily like their fathers: they turned like a deceitfull bowe.

58 And they k prouoked him to anger with their hie places, and mooued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Israel.

60 So that hee l forsooke the habitation of Shilo, euen the Tabernacle where hee dwelt among men,

61 And deliuered his m power into captiuitie, and his beautie into the enemies hand.

62 And hee gaue vp his people to the sword, and was angry with his inheritance.

63 The fire n deuoured their chosen men, and their maides were not o praised.

64 Their priestes fell by the sword, and their p widowes lamented not.

65 But the Lord awaked as one out of sleepe, and as a strong man that after his q wine cryeth out,

66 And smote his enemies in the hinder parts, and put them to a perpetuall shame.

67 Yet he refused the tabernacle of r Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which he loued.

69 And he s built his Sanctuary as an hie palace, like the earth, which he stablished for euer.

70 He chose Dauid also his seruant, and tooke him from the sheepefoldes.

71 Euen from behinde the ewes with yong brought he him to feede his people in Iaakob, and his inheritance in Israel.

72 So he fed them according to the simplicitie of his heart, and guided them by the discretion of his handes.

e The first borne are so called, as Gen. 49.3.

f That is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the sonne of Ham.

g That is, they had none occasion to feare, forasmuch as God destroyed their enemies and deliuered thē safely.

h Meaning, Canaan, which God had consecrate to himselfe, and appointed to his people. *Iosh. 11.16. and 13.6.*

i Nothing more displeaseth God in the children, then when they continue in that wickednesse, which their fathers had begun.

k By seruing God otherwise then he had appointed.

l For their ingratitude he suffered the Philistims to take the Arke, which was t signe of his presence, from among thē.

m The Arke is called his power and beautie, because thereby he defēded his people, and beautifully appeared vnto them.

n They were suddenly destroyed, 1. Sam. 4.10.

o They had no marriage songs: that is, they were not married.

p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden.

q Because they were drunken in their sinnes, they iudged Gods patience to bee a slumbring, as though he were drunken: therefore he answering their beastly iudgement, sayeth, hee will awake and take sudden vengeance.

r Shewing that hee spared not altogether the Israelites, though hee punished their enemies.

s By building the Temple and establishing the kingdome, hee declareth that the signes of his fauour were among them.

t Hee sheweth wherein a Kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

PSAL. LXXIX.

1 The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies, 8 And confessing their sinnes, flee to Gods mercies with full hope of deliuerance, 10 Because their calamities were ioyned with the contempt of his Name, 13 For the which they promise to be thankefull.

¶ A Psalme committed to Asaph.

O God, a the Heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.

2 The b dead bodies of thy seruaunts haue they giuen to bee meate vnto foules of the heauen: and the flesh of thy Saints vnto the beasts of the earth.

3 Their blood haue they shed like waters round about Ierusalem, and there was none to c burie them.

4 We are a reproch to our d neighbours, euen a scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry, for euer? shall thy iealousie e burne like fire?

6 * Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iaakob and made his dwelling place desolate.

8 Remember not against vs the f former iniquities, but g make haste and let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our h saluation, for the glory of thy Name, & deliuer vs, and bee mercifull vnto our sinnes for thy Names sake.

10 Wherefore shoulde the heathen say, Where is their God? let him bee knowen among the heathen in our sight by the vengeance of the blood of thy seruants that is shedde.

11 Let the sighing of the i prisoners come before thee: according to thy mightie arme preserue k the children of death,

12 And render to our neighbours seuen fold into their bosome their reproch, wherewith they haue reproched thee, O Lord.

13 So we thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation l we will set forth thy praise.

a The people cry vnto God against the barbarous tyrannie of the Babylonians, who spoyled Gods inheritance, polluted his Temple, destroyed his religion, and murthered his people.

b The Prophet sheweth to what extremities God suffereth sometime his Church to fall, to exercise their faith before he set to his hand to deliuer them.

c Their friends and kinsfolkes durst not burie them for feare of the enemies.

d Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miseries.

e Wilt thou vtterly consume vs for our sinnes before thou takest vs to mercie? *Iere. 10.25.*

f Which we and our fathers haue committed.

g And stay not till we haue recompensed for our sinnes.

h Seing we haue none other Sauiour, neither can wee helpe our selues, and also by our saluation thy Name shalbe praised, therefore, O Lord, helpe vs.

i Who though in respect of God they were iustly punished for their sinnes, yet in consideration of their cause, were vniustly murthered.

k Which were captiues among their enemies, and could looke for nothing but death.

l We ought to desire no benefite of God, but on this condition to praise his Name, Isa. 43.21.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church, 8 Desiring him to consider their first estate, when his fauour shined towardes them, to the intent that he might finish that worke which he had begun.

¶ To him that excelleth on Shoshannim Eduth. A Psalme committed to Asaph.

a This Psalme was made as a prayer for to desire God to be mercifull to the ten tribes.
b Moove their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.
c Ioyne thy whole people & all thy tribes together againe.
d The faithfull feare Gods anger, when they perceiue ỹ their prayers are not forthwith heard.
e Our neighbours haue continuall strife and warre against vs,
f Because that repentance onely commeth of God, they most instantly and oft times call to God for it as a meane whereby they shall be saued.
g Seeing that of thy mercie thou hast made vs a most deare possession to thee, & we through our sinnes are made open for wilde beastes to deuoure vs, declare againe thy loue, and finish the worke that thou hast begunne.

HEare, a O thou Shepheard of Israel, thou that leadest Ioseph like sheepe: shewe thy brightnesse, thou that sittest betweene the b Cherubims.
2 Before Ephraim and Beniamin and Manasseh stirre vp thy strength, and come to helpe vs.
3 c Turne vs againe, O God, and cause thy face to shine that we may be saued.
4 O Lord God of hostes, how long wilt thou bee d angry against the prayer of thy people?
5 Thou hast fed them with the bread of teares, and giuen them teares to drinke with great measure.
6 Thou hast made vs a e strife vnto our neighbours, and our enemies laugh at vs among themselues.
7 f Turne vs againe, O God of hostes: cause thy face to shine, & we shall be saued.
8 Thou hast brought a g vine out of Egypt: thou hast cast out the heathen, and planted it.
9 Thou madest rowme for it, & diddest cause it to take roote, and it filled the land.
10 The mountaines were couered with the shadowe of it, and the boughes thereof were like the ‡ goodly cedars.
11 She stretched out her branches vnto the Sea, and her boughes vnto the h Riuer.
12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?
13 The wilde i boare out of the wood hath destroyed it, and the wilde beastes of the fielde haue eaten it vp.
14 Returne wee beseech thee, O God of hostes: looke downe k from heauen and beholde and visite this vine,
15 And the vineyarde, that thy right hand hath planted, & the yong vine, which thou madest l strong for thy selfe.
16 It is burnt with fire and cut downe: and they perish at the m rebuke of thy countenance.
17 Let thine hand be vpon ỹ n man of thy right hand, & vpon the sonne of man, whome thou madest strong for thine owne selfe.
18 So will not we go backe frō thee: o reuiue thou vs, & we shal cal vpon thy Name.
19 Turne vs againe, O Lorde God of hostes: cause thy face to shine, and we shall be saued.

‡ *Ebr. Cedars of God.* h To wit, Euphrates. i That is, as well they that hate our religion, as they that hate our persons. k They gaue not place to tentation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen. l So that no power can preuaile against it, and which as a yong budde thou rayseſt vp againe as out of the burnt ashes. m Onely when thou art angry, and not with the sworde of the enemie. n That is, vpon this vine, or people, whome thou hast planted with thy right hand, that they should be as one man or one body. o For none can call vpon God, but such as are raised vp, as it were, from death to life, and regenerate by the holy Spirite.

PSAL. LXXXI.

1 An exhortatiō to praise God both in hart & voice for his benefits, 8 And to worship him only. 11 God condēneth their ingratitude, 12 And sheweth what great benefits they haue lost through their own malice

¶ To him that excelleth vpon a Gittith. A Psalme committed to Asaph.

a An instrument of musicke brought from Geth.

SIng b ioyfully vnto God our strength: sing loude vnto the God of Iaakob.
2 Take the song & bring foorth the timbrel, the pleasant harpe with the viole.
3 Blow the trumpet in the c new moone, euen in the time appointed, at our feast day.
4 For this is a statute for Israel, and a lawe of the God of Iaakob.
5 Hee set this in d Ioseph for a testimonie, when hee came out of the lande of Egypt, where I heard a language, that e I vnderstoode not.
6 I haue withdrawen his shoulder from the burden, & his hands haue left the f pots.
7 Thou calledst in affliction and I deliuered thee, and g answered thee in the secret of the thunder: I prooued thee at the waters of ‖ Meribah. Selah.
8 h Heare, O my people, and I wil protest vnto thee: O Israel, if thou wilt harken vnto me,
9 And wilt haue no strange god in thee, neither worship any strange God,
10 (For I am the Lord thy God, which brought thee out of the lande of Egypt) i open thy mouth wide and I will fill it.
11 But my people would not heare my voyce, and Israel would none of me.
12 So I gaue them vp vnto ỹ hardnesse of their heart, and they haue walked in their owne counsels.
13 k Oh ỹ my people had harkened vnto me, & Israel had walked in my wayes!
14 I would soone haue humbled their enemies, and turned mine hand l against their aduersaries.
15 The haters of the Lorde should haue bene subiect vnto him, & their time m should haue endured for euer.
16 And God would haue fed them with the n fat of wheate, & with hony out of the rocke would I haue sufficed thee.

and wonderfull facion. ‖ *Or, contention, Exod.* 17. 7.

b It seemeth that this Psalme was appointed for solemne feastes & assemblies of the people, to whom for a time these ceremonies were ordeined, but now vnder the Gospell are abolished.
c Vnder this feast he comprehendeth all other solemne dayes.
d That is, in Israel: for Iosephs familie was coūted the chiefe before that Iudah was preferred.
e God speaketh in the person of the people, because he was their leader.
f If they were neuer able to giue sufficient thankes to God for this deliuerance from corporall bondage, how much more are we indetted to him for our spirituall deliuerance from the tyrannie of Satan and sinne?
g By a strange and wonderfull facion.

h Or, *contention, Exod.* 17. 7. h Hee condemneth all assemblies, where the people are not attentiue to heare Gods voice, and to giue obedience to the same. i God accuseth their incredulitie, because they opened not their mouthes to receiue Gods benefites in such abundance as hee powreth them out. k God by his worde calleth all, but his secrete election appoynteth who shall heare with fruite. l If their sinnes had not letted. m If the Israelites had not broken couenant with God, he would haue giuen them victorie against their enemies. n That is, with most fine wheate and abundance of hony.

PSAL. LXXXII.

1 The Prophet declaring God to be present amōg the Iudges & Magistrates, 2 Reproueth their partialitie, 3 And exhorteth them to doe iustice. 5 But seeing none amendment, 8 He desireth God to vndertake the matter and executе iustice himselfe.

¶ A Psalme committed to Asaph.

GOd standeth in the assembly of a gods: he iudgeth among gods.
2 How long will ye iudge vniustly, & accept the persons of the b wicked? Selah.
3 Doe right to the poore and fatherlesse: doe iustice to the poore and needie.
4 Deliuer the poore and c needie: saue them from the hand of the wicked.
5 They know not & vnderstand nothing:

a The Prophet sheweth that if princes and iudges doe not their duetie, God, whose authoritie is aboue them, will take vengeance on them.
b For theeues & murderers finde fauour in iudgement, when the cause of the godly can not be heard.
c Not onely when they cry for helpe, but when their cause requireth ayde and support.

they

d That is, all things are out of order, eyther by their tyrannie or careleſſe negligence.

they walke in darkeneſſe, albeit al the d foundations of the earth be mooued.

6 I haue ſaid, Ye are gods, and yee all are children of the moſt High.

7 e But yee ſhall die as a man, and yee princes ſhall fall like others.

e No title of honour ſhall excuſe you, but you ſhall be ſubiect to Gods iudgement, and render account as well as other men.

8 O God, ariſe, therefore iudge thou the earth: for thou ſhalt inherite f all nations.

f Therefore no tyrant ſhall plucke thy right and authoritie from thee.

PSAL. LXXXIII.

1 The people of Iſrael pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their deſtruction. 9 And they deſire that all ſuch wicked people may according as God was accuſtomed, be ſtriken with the ſtormie tempeſt of Gods wrath, 18 That they may knowe that the Lord is moſt high vpon the earth.

¶ A ſong or Pſalme committed to Aſaph.

a This Pſalme ſeemeth to haue bene compoſed, as a forme of prayer againſt the dangers that the Church was in, in the dayes of Ioſhaphat.

KEepe a not thou ſilence, O God: be not ſtill, and ceaſe not, O God.

2 For loe, thine b enemies make a tumult: and they that hate thee, haue lifted vp the head.

b He calleth them Gods enemies, which are enemies to his Church.

3 They haue taken craftie counſell againſt thy people, & haue conſulted againſt thy c ſecret ones.

c The elect of God are his ſecret ones: for he hideth them in the ſecret of his tabernacle, and preſerueth them from all dangers.

4 They haue ſaid, Come, and let vs d cut them off from being a nation: and let the name of Iſrael be no more in remembrance.

d They were not content to take the Church as priſoner, but ſought vtterly to deſtroy it.

5 For they haue conſulted together e in heart, & haue made a league f againſt thee:

e By all ſecrete meanes.

6 The Tabernacles of Edom, and the Iſhmaelites, Moab and the Agarims.

7 Gebal and Ammon, and Amalech, the Philiſtims with the inhabitantes of Tyrus:

f They thought to haue ſubuerted thy counſell, wherein the perpetuitie of the Church was eſtabliſhed.

8 Aſſhur alſo is ioyned with them: they haue bene an arme to the children g of Lot. Selah.

9 Doe thou to them as vnto the h Midianites: as to Siſera and as to Iabin at the riuer of Kiſhon.

10 They periſhed at En-dor, and were i dung for the earth.

11 Make them, euen their princes like * Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmuna.

12 Which haue ſaid, Let vs take for our poſſeſſion the k habitations of God.

13 O my God, make them like vnto a l wheele, and as the ſtubble before the winde.

14 As the fire burneth the foreſt, and as the flame ſetteth the mountaines on fire:

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorme:

16 Fill their faces with ſhame, that they may m ſeeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them bee put to ſhame and periſh,

18 That they may n knowe that thou, which art called Iehouah, art alone, euen the moſt high ouer all the earth.

g The wickedneſſe of the Ammonites and Moabites is deſcribed, in that they prouoked theſe other nations to fight againſt the Iſraelites their brethrē.

h By theſe examples, they were confirmed that God would not ſuffer his people to be vtterly deſtroyed, Iudg. 7.25. and 8.21.

i Troden vnder feete as mire. *Iudg 7.25. and 8.21.*

k That is, Iudea: for where his Church is, there dwelleth he among them.

l Becauſe the reprobate could by no meanes be amended, he prayeth that they may vtterly be deſtroyed, be vnſtable, and ledde with all windes.

m That is, be compelled by thy plagues to confeſſe thy power.

n Though they beleeue not, yet they may proue by experience, that it is in vaine to reſiſt againſt thy counſell in eſtabliſhing thy Church.

PSAL. LXXXIIII.

1 Dauid driuen forth of his countrey, 2 Deſireth moſt ardently to come againe to the Tabernacle of the Lord and the aſſembly of the Saintes to prayſe God, 4 Pronouncing them bleſſed that may ſo doe. 6 Then he prayſeth the courage of the people, that paſſe through the wilderneſſe to aſſemble themſelues in Zion. 10 Finally with praiſe of this matter and confidence of Gods goodneſſe he endeth the Pſalme.

¶ To him that excelleth vpon Gittith. A Pſalme committed to the ſonnes of Korah.

a Dauid complaineth that he cannot haue acceſſe to the Church of God to make profeſſion of his faith and to profite in religion.

O a Lord of hoſtes, how amiable are thy Tabernacles!

2 My ſoule longeth, yea, and fainteth for the b courts of the Lord: for mine heart and my fleſh reioyce in the liuing God.

b For none but the Prieſtes could enter into the Sanctuarie, and the reſt of the people into the courts.

3 Yea, the ſparrowe hath found her an houſe, and the ſwallow a neſt for her, where ſhe may lay her young: euen by thine c altars, O Lorde of hoſtes, my King and my God.

c So that the poore birdes haue more libertie then I.

4 Bleſſed are they that dwell in thine houſe: they will euer prayſe thee. Selah.

5 Bleſſed is the man, whoſe d ſtrength is in thee, and in whoſe heart are thy wayes.

d Who truſteth nothing in himſelfe, but in thee onely, and learneth of thee to rule his life.

6 They going through the vale of e Baca, make welles therein: the raine alſo couereth the pooles.

e That is, of mulberie trees, which was a barren place: ſo that they which paſſed through, muſt digge pittes for water: ſignifying that no lets can hinder them that are fully bent to come to Chriſtes Church, neyther yet that God will euer fayle them.

7 They goe from f ſtrength to ſtrength, till euery one appeare before God in Zion.

f They are neuer wearie, but increaſe in ſtrength and courage till they come to Gods houſe.

8 O Lord God of hoſts, heare my prayer: hearken, O God of Iaakob. Selah.

9 Behold, O God, our ſhield, and looke vpon the face of thine g Anointed.

g That is, for Chriſtes ſake, whoſe figure I repreſent.

10 For h a day in thy courtes is better then a thouſande other where: I had rather bee a doore keeper in the houſe of my God, then to dwell in the Tabernacles of wickednеſſe.

h He would wiſh to liue but one day rather in Gods Church, then a thouſand among the worldlings.

11 For the Lorde God is the ſunne and ſhield vnto vs: the Lord will giue grace and glorie, and no i good thing will hee withhold from them that walke vprightly.

i But will from time to time increaſe his bleſſings towarde his more and more.

12 O Lorde of hoſtes, bleſſed is the man that truſteth in thee.

PSAL. LXXXV.

1 Becauſe God withdrewe not his rods from his Church after their returne from Babylon, firſt they put him in minde of their deliuerance, to the intent that he ſhould not leaue the worke of his grace vnperfite. 5 Next they complaine of their long afflictions:

fliction: 8 *And thirdly they reioyce in hope of felicitie promised.* 9 *For their deliuerance was a figure of Christs kingdome, vnder the which should be perfect felicitie.*

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

LOrde, thou hast bene [a] fauourable vnto thy lande: thou hast brought againe the captiuitie of Iaakob.

2 Thou hast forgiuen the iniquitie of thy people, and [b] couered all their sinnes. Selah.

3 Thou hast withdrawen all thine anger, and hast turned backe from the [c] fiercenesse of thy wrath.

4 Turne vs, O God of our saluation, and releasse thine anger toward vs.

5 Wilt thou be angry with vs [d] for euer? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shewe vs thy mercie, O Lorde, and graunt vs thy [e] saluation.

8 I will hearken what the Lorde God will say: for he will speake [f] peace vnto his people, and to his Saints, that they turne not againe to follie.

9 Surely his saluation is neere to them that feare him, that glory may dwell in our land.

10 Mercie and trueth shall meete: righteousnesse and peace shall kisse one another.

11 [g] Trueth shall bud out of the earth, and righteousnesse shall looke downe from heauen.

12 Yea, the Lord shall giue good things, and our land shall giue her increase.

13 [h] Righteousnesse shall goe before him, and shall set her steps in the way.

a They confesse that Gods free mercie was the cause of their deliuerance, because he loued the land which he had chosen.
b Thou hast buried them that they shall not come into iudgement.
c Not onely in withdrawing thy rod, but in forgiuing our sinnes, and in touching our hearts to confesse them.
d As in times past they had felt Gods mercies: so now being oppressed by the long continuance of euils, they pray vnto God, that according to his nature he would be mercifull vnto them.
e He confesseth that our saluation commeth onely of Gods mercie.
f Hee will send all prosperitie to his Church, when hee hath sufficiently corrected them. Also by his punishments the faithfull shall learne to beware that they returne not to like offences.
g Though for a time God thus exercise them with his rods, yet vnder the kingdome of Christ they should haue peace and ioy.
h Iustice shall then flourish and haue free course and passage in euery place.

PSAL. LXXXVI.

1 *Dauid sore afflicted and forsaken of all, prayeth feruently for deliuerance: sometimes rehearsing his miseries,* 5 *Sometimes, the mercies receiued,* 11 *Desiring also to be instructed of the Lord, that hee may feare him and glorifie his Name.* 14 *Hee complayneth also of his aduersaries, and requireth to be deliuered from them.*

¶ A prayer of Dauid.

INcline [a] thine eare, O Lord, and heare me: for I am poore and needie.

2 Preserue thou my soule, for I am [b] mercifull: my God, saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto me, O Lord: for I [c] cry vpon thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.

5 For thou, Lord, art good & [d] merciful, and of great kindenesse vnto all them, that call vpon thee.

6 Giue eare, Lorde, vnto my prayer, and [e] hearken to the voyce of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there [f] is none that can do like thy workes.

9 All nations, whome thou hast made, shall come, and [g] worshippe before thee, O Lord, and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 [h] Teach me thy way, O Lorde, and I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

12 I wil praise thee, O Lorde my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercie towarde mee, and thou hast deliuered my soule from [i] the lowest graue.

14 O God, the proude are risen against me, and the assemblies of violent men haue [k] sought my soule, and haue not set thee before them.

15 But thou, O Lord, art a pitifull God and mercifull, slowe to anger, and great in kindenesse and trueth.

16 Turne vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and saue the [l] sonne of thy handmaid.

17 Shewe a token of thy goodnesse toward mee, that they which hate me, may see it, and bee ashamed, because thou, O Lorde, hast holpen me and comforted me.

a Dauid persecuted of Saul, thus prayed, leauing the same to the Church as a monument, howe to seeke redresse against their miseries.
b I am not enemie to them, but pitie them, though they bee cruell towarde mee.
c Which was a sure token that hee beleeued that God woulde deliuer him.
d Hee doeth confesse that God is good to all, but onely mercifull to poore sinners.
e By crying and calling continually, he sheweth how wee may not bee wearie, though God graunt not foorthwith our request, but that we must earnestly, and often call vpon him.
f He condemneth all idoles, forasmuch as they can doe no workes to declare that they are gods.
g This proueth that Dauid prayeth in the Name of Christ the Messias, of whose kingdome he doeth here prophecie.
h He confesseth himselfe ignorant till God hath taught him, and his heart variable and separate from God, till God ioyne it to him, and confirme it in his obedience.
i That is, from most great danger of death: out of the which none, but onely the mightie hand of God, could deliuer him.
k He sheweth that there can be no moderation nor equitie, where proude tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and crueltie.
l He boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

PSAL. LXXXVII.

1 *The holy Ghost promiseth that the condition of the Church, which was in miserie after the captiuitie of Babylon, should bee restored to great excellencie,* 4 *So that there should bee nothing more comfortable, then to bee numbred among the members thereof.*

¶ A Psalme or song committed to the sonnes of Korah.

GOd layde his [a] foundations among the holy mountaines.

2 The Lord loueth the gates of Zion aboue all the habitations of Iaakob.

3 [b] Glorious things are spoken of thee, O citie of God, Selah.

4 I will make mention of [c] Rahab and Babel among them that knowe mee: behold Palestina and Tyrus with Ethiopia, [d] There is he borne,

a God did chuse that place among the hilles to establish Ierusalem and his Temple.
b Though thy glorious estate doe not yet appeare, yet waite with patience, and God will accomplish his promise.
c That is, Egypt and these other countreys shall come to the knowledge of God.
d It shal be sayde of him, that is regenerate and come to the Church, that he is as one that was borne in the Church.

5 And of Zion it shall be sayde, c Many are borne in her: and hee, euen the most High shall stablish her.

6 The Lord shal count, when he f writeth the people, He was borne there. Selah.

7 As well the singers as the players on instruments shall prayse thee: all my springs are in thee.

c Out of all quarters they shall come into the Church, and be counted as citizens.

f When he calleth by his word them into the Church, whome he had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull, sore afflicted by sickenesse, persecutions and aduersitie, 7 Being as it were left of God without any consolation: 13 Yet he calleth on God by faith and striueth against desperation, 18 Complaining himselfe to be forsaken of all earthly helpe.

1. King. 4. 31. psal. 50. 3.

¶ A song or Psalme of * Heman the Ezrahite to giue instruction, committed to the sonnes of Korah for him that excelleth vpon Malath a Leannoth.

a That is, to humble. It was the beginning of a song, by the tune whereof this Psalme was sung.

O Lord God of my saluation, I crie day and night b before thee.

b Though many crie in their sorowes, yet they crie not earnestly to God for remedie as he did: whom he confessed to be the authour of his saluation.

2 Let my prayer enter into thy presence: incline thine eare vnto my crie.

3 For my soule is filled with euils, and my life draweth neere to the graue.

c For he that is dead, is free from all cares and businesse of this life: and thus he saith, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.

4 I am counted among them that goe downe vnto the pit, and am as a man without strength:

5 c Free among the dead, like the slaine lying in the graue, whome thou remembrest no more, and they are cut off from thine d hand.

d That is, from thy prouidence and care, which is meant according to the iudgement of the flesh.

6 Thou hast layde me in the lowest pit, in darkenesse, and in the deepe.

7 Thine indignation lieth vpon me, and thou hast vexed mee with all thy e waues. Selah.

e The stormes of thy wrath haue ouerwhelmed me.

8 Thou hast put away mine f acquaintance farre from me, and made me to be abhorred of them: g I am shut vp, and can not get forth.

f He attributeth the losse and displeasure of his friendes to Gods prouidence, whereby he partly punisheth & partly trieth his. g I see none ende of my sorowes. h Mine eyes and face declare my sorowes. i Hee sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tarie till they bee dead and then raise them vp againe. k That is, in the graue, where onely the body lyeth without all sense and remembrance. l I am euer in great dangers and sorowes, as though my life shoulde vtterly be cut off euery moment.

9 h Mine eye is sorowfull through mine affliction: Lord, I call daily vpon thee: I stretch out mine hands vnto thee.

10 Wilt thou shewe i a miracle to the dead? or shall the dead rise and prayse thee? Selah.

11 Shall thy louing kindnesse be declared in the graue? or thy faithfulnesse in destruction?

12 Shall thy wonderous workes bee knowen in the darke? and thy righteousnesse in the land k of oblivion?

13 But vnto thee haue I cryed, O Lorde, and early shal my prayer come before thee.

14 Lord, why doest thou reiect my soule, and hidest thy face from me?

15 I am afflicted, g at the point of death: l from my youth I suffer thy terrours, doubting of my life.

16 Thine indignations goe ouer me, and thy feare hath cut me off.

17 They came round about mee dayly like water, and compassed me together.

18 My louers and friends hast thou put away from me, and mine acquaintance ‡ hid themselues.

‡ Ebr. Were in darkenesse.

PSAL. LXXXIX.

1 With many wordes doeth the Prophet prayse the goodnesse of God, 23 For his testament and couenant, that he had made betweene him & his elect by Iesus Christ the sonne of Dauid: 38 Then doeth hee complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the outward appearance the promise was broken. 46 Finally hee prayeth to be deliuered from his afflictions, making mention of the shortnesse of mans life, & confirming himselfe by Gods promises.

¶ A Psalme to giue instruction, of Ethan the Ezrahite.

I Will a sing the mercies of the Lorde for euer: with my mouth will I declare thy trueth from generation to generation.

a Though the horrible confusion of things might cause them to despaire of Gods fauour: yet the manifolde examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.

2 For I b sayd, Mercie shalbe set vp for euer: thy trueth shalt thou c stablish in the very heauens.

b As hee that surely beleeued in heart.

3 d I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,

4 Thy seede will I stablish for euer, and set vp thy throne from generation to generation. Selah.

c As thine inuisible heauen is not subiect to any alteration and change: so shall the trueth of thy promise bee vnchangeable.

5 O Lord, euen the c heauens shall prayse thy wonderous worke: yea, thy trueth in the f Congregation of the Saints.

d The Prophet sheweth what was the promise of God, whereon he grounded his faith.

6 For who is equall to the Lorde in the heauen? and who is like the Lorde among the g sonnes of the gods?

7 God is very terrible in the assemblie of the h Saints, and to be reuerenced aboue all, that are about him.

8 O Lorde God of hosts, who is like vnto thee, which art a mightie Lorde, and thy trueth is about thee.

e The Angels shall prayse thy power and faithfulnesse in deliuering thy Church.

9 i Thou rulest ỹ raging of the sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast layde the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: k Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thine hand, and high is thy right hand.

14 l Righteousnes and equitie are the stablishment

f That is, in the heauens. g Meaning, the Angels. h If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God? i For as hee deliuered the Church by the red Sea, and by destroying Rahab, that is, the Egyptians: so will hee eftsoones deliuer it, when the dangers bee great. k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastwarde: so the Prophet signifieth that all partes and places of the worlde shall obey Gods power for the deliuerance of his Church. l For hereby hee iudgeth the world and sheweth himselfe a merciful Father and faithfull protectour vnto his.

m Feeling in their conscience that God is their father.
n They shall bee preserued by thy fatherly prouidence.
o In that they are preserued and continue, they ought to giue the praise and glory onely to thee.
p In that that our king hath power to defend vs, it is the gift of God.
q To Samuel and to others, to assure that Dauid was thy chosen one.
r Whom I haue both chosen and giuen him strength to execute his office, as verse 21.
f Though there shall be euermore enemies against Gods kingdome, yet he promiseth to ouercome them,
t I will mercifully performe my promises to him, notwithstanding his infirmities and offences.
u His power glory and estate.
x He shall enioy the land round about.
y His excellent dignitie shall appeare herein, that he shal be named ỹ sonne of God, & the first borne, wherein he is a figure of Christ.
z Though for the sinnes of the people the state of this kingdome decayed: yet God reserued still a roote,

blishment of thy throne: mercy and trueth go before thy face.

15 Blessed is the people, that can [m] reioyce in thee: they shall walke in the light of thy [n] countenance, O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousnesse shall they exalt themselues.

17 For thou art [o] glory of their strength, and by thy fauour our hornes shalbe exalted.

18 For our [p] shield appertaineth to ỹ Lord, and our king to the holy one of Israel.

19 Thou spakest then in a vision vnto [q] thine Holy one, and saydest, I haue layde helpe vpon one that is [r] mightie: I haue exalted one chosen out of the people.

20 I haue found Dauid my seruant: with mine holy oyle haue I anointed him.

21 Therefore mine hand shall be established with [h] him, and mine arme shall strengthen him.

22 The enemie shall not oppresse him, neither shall the wicked hurt him.

23 But I will [f] destroy his foes before his face, and plague them that hate him.

24 My trueth also and my [t] mercie shall be with him, and in my Name shall his [u] horne be exalted.

25 I will set his hand also in the sea, and his right hand in the [x] floods.

26 He shall crie vnto me, Thou art my [y] Father, my God and the rocke of my saluation.

27 Also I will make him my first borne, higher then the kings of the earth.

28 My mercie will I keepe for him for euermore, and my couenant shall stand fast with him.

29 His seede also will I make to endure [z] for euer, and his throne as the dayes heauen.

30 But if his children forsake my Law, and walke not in my iudgements:

31 * If they breake my statutes, & keepe not my commandements:

32 Then will I visite their transgression [w] the rod, and their iniquitie with strokes.

33 [a] Yet my louing kindnes will I not take from him, neither will I falsifie my trueth.

34 My couenant will I not breake, nor [b] alter the thing that is gone out of my lips.

35 I haue sworne once by mine holynesse, ‡ that I wil not faile Dauid, saying,

36 His seede shall endure for euer, and his throne shalbe as the sunne before me.

37 Hee shall bee established for euermore as the moone, and as a faithfull [c] witnesse in the heauen. Selah.

38 But thou hast reiected and abhorred, thou hast bene angry with thine Anointed.

39 Thou hast [d] broken the couenant of thy seruant, and prophaned his [e] crowne, casting it on the ground.

40 Thou hast broke downe all his wals: thou hast laid his fortresses in ruine.

41 All that goe by the way, spoyle him: he is a rebuke vnto his neighbours.

42 Thou hast set vp the right hande of his enemies, and made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his swoorde, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his [f] youth hast thou shortened, and couered him with shame. Selah.

46 [g] Lord, how long wilt thou hide thy selfe, for euer? shall thy wrath burne like fire?

47 Remember [h] of what time I am: wherefore shouldest thou create in vaine all the children of men?

48 What man liueth, and shall not see death? shall hee deliuer his soule from the hand of the graue? Selah.

49 Lorde, where are thy former mercies, which thou swarest vnto Dauid in thy trueth?

50 Remember, O Lorde, the rebuke of thy seruants, which I beare in my [i] bosome of all the mightie people.

51 For [k] thine enemies haue reproched thee, O Lorde, because they haue reproched the [l] footesteps of thine Anointed.

52 Prayled bee the Lorde for euermore. So be it, euen so be it.

a Though the faithfull answere not in all pointes to their profession, yet God will not breake his couenant with them.
b For God in promising hath respect to his mercie and not to mans power in performing. ‡ *Ebr. If I lye vnto Dauid: which is a maner of othe.*
c As long as the sunne and moone endure, they shal be witnesses to me of this promes.
d Because of the horrible confusion of things, the Prophet complaineth to God, as though he saw not the performance of his promes. And thus discharging his cares on God, he resisteth doubt and impatiencie,
e By this he meaneth the horrible dissipation and renting of the kingdome, which was vnder Ieroboam: or els by the spirit of prophecie Ethan speaketh of those great miseries, which came soone after ward to passe at the captiuitie of Babylon.
f He sheweth that the kingdome fell before it came to perfection, or was ripe.
g The Prophet in ioyning prayer with his complaint, sheweth that his faith neuer fayled.
h Seeing mans life is short, and thou hast created man to bestow thy benefites vpon him, excepe thou haste to helpe, death will preuent thee.
i He meaneth, that Gods enemies did not onely slander him behind his backe: but also mocked him to his face, and as it were cast their iniuries in his bosome.
k So hee calleth them that persecute the Church.
l They laugh at vs, which patiently waite for the comming of thy Christ.

PSAL. XC.

1 Moses in his prayer setteth before vs the eternall fauour of God towarde his, 3 Who are neyther admouished by the breuitie of their life, 7 Nor by his plagues to bee thankefull, 12 Therefore Moses prayeth God to turne their heartes and continue his mercies towardes them, and their posteritie for euer.

A prayer of Moses, the [a] man of God.

LOrde, thou hast bene our [b] habitation from generation to generation.

2 Before the [c] mountaines were made, and before thou haddest formed the earth, and the worlde, euen from euerlasting to euerlasting thou art our God.

3 Thou [d] turnest man to destruction: & againe thou sayest, Returne, yee sonnes of Adam.

4 [e] For a thousand yeeres in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast [f] ouerflowed them: they are as a sleepe: in the morning he groweth like the grasse:

a Thus the Scripture vseth to call the Prophets.
b Thou hast bin as an house and defence vnto vs in all our troubles and trauels now this foure hundred yeeres.
c Thou hast chosen vs to be thy people before the foundations of the worlde were layde.
d Moses by lamenting the frailtie and shortnesse of mans life, mooueth God to pitie.
e Though man thinke his life long, which is in deede most short, yea, though it were a thousand yeeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.
f Thou takest them away suddenly as with a flood.

6 In the morning it flourisheth & groweth, but in the euening it is cut downe and withereth.

7 For wee are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret sinnes in the light of thy countenance.

9 For all our dayes are past in thine anger: wee haue [h] spent our yeeres as a thought.

10 The time of our life is threescore yeres and ten, and if they be of strength, [i] fourescore yeeres: yet their strength is but labour and sorow: for it is cut off quickly, and wee flee away.

11 [k] Who knoweth the power of thy wrath? for according to thy feare is thine anger.

12 Teach vs so to number our dayes, that wee may apply our hearts vnto [l] wisedome.

13 Returne (O Lord, [m] how long?) and be [‖] pacified toward thy seruants.

14 Fill vs with thy mercy in the morning: so shall we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, and according to the yeeres that we haue seene euill.

16 [n] Let thy worke be seene toward thy seruants, & thy power vpon their [o] children.

17 And let the [p] beautie of the Lorde our God be vpon vs, & [q] direct thou the worke of our handes vpon vs, euen direct the worke of our handes.

g Thou callest vs by thy roddes to consider the shortnesse of our life, and for our sinnes, thou abridgest our dayes.

h Our dayes are not onely short, but miserable, for as much as our sinnes dayly prouoke thy wrath.

i Meaning, according to the common state of life.

k If mans life for the breuitie be miserable, much more if thy wrath lie vpon it, as they which feare thee, onely knowe.

l Which is, by considering the shortnesse of our life, and by meditating the heauenly ioyes.

m Meaning, wilt thou be angry?

‖ *Or, take comfort in thy seruants.*

n Euen thy mercy, which is thy chiefest worke.

o As Gods promises appertained aswell to their posteritie, as to them, so Moses prayed for the posteritie.

p Meaning, that it was obscured, when hee ceased to doe good to his Church.

q For except thou guide vs with thine holy Spirite, our enterprises can haue no good successe.

PSAL. XCI.

1 Here is described in what assurance he liueth that putteth his whole trust in God, and committeth himselfe wholy to his protection in all tentations. 14 A promise of God to those that loue him, know him, and trust in him, to deliuer them, and giue them immortall glory.

WHo so dwelleth in the [a] secret of the most High, shall abide in the shadowe of the Almightie.

2 [b] I will say vnto the Lorde, O mine hope, and my fortresse: hee is my God, in him will I trust.

3 Surely hee will deliuer thee from the [c] snare of the hunter, and from the noysome pestilence.

4 He will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his [d] trueth shalbe thy shield and buckler.

5 [e] Thou shalt not be afraide of the feare of the night, nor of the arrowe that flieth by day:

6 Nor of the pestilence that walketh in the darkenesse: nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come neere thee.

8 Doubtlesse with thine [f] eyes shalt thou behold and see the reward of the wicked.

9 For thou hast sayde, The Lorde is my hope: thou hast set the most High for thy refuge.

10 There shal none euil come vnto thee, neither shall any plague come neere thy tabernacle.

11 [g] For he shall giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lion and aspe: the [h] yong lion and the dragon shalt thou treade vnder feete.

14 [i] Because he hath loued me, therefore will I deliuer him: I will exalt him because he hath knowen my Name.

15 Hee shall call vpon mee, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With [k] long life will I satisfie him, and shew him my saluation.

a He that maketh God his defence and trust, shall perceiue his protection to be a most sure safegarde.

b Being assured of this protection, he prayeth vnto the Lord.

c That is, Gods helpe is most ready for vs, whether Satan assaile vs secretly, which he calleth a snare: or openly, which is here meant by the pestilence.

d That is, his faithfull keeping of promise to helpe thee in thy necessitie.

e The care that God hath ouer his is most sufficient to defend them from all dangers, whether it be secrete or open.

f The godly shall haue some experience of Gods iudgements against the wicked euen in this life, but fully they shall see it at that day, when all things shall be reueiled.

g God hath not appointed euery man one Angel, but many to be ministers of his prouidence to keepe his and defend them in their vocation, which is the way to walke in without tempting God.

h Thou shalt not onely be preserued from all euill, but ouercome it

i To assure the faithfull of Gods protection, he bringeth in God to confirme the same.

k For he is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortalitie.

PSAL. XCII.

1 This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God, & to prayse him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most flourishing, shall most speedily perish. 12 In the ende is described the felicitie of the iust, planted in the house of God to prayse the Lord.

A Psalme or song for the [a] Sabbath day. IT is a good thing to praise the Lord, and to sing vnto thy Name, O most High,

2 To declare thy louing kindnesse in the [b] morning, and thy trueth in the night,

3 Vpon an [c] instrument of ten strings, and vpon the viole, with the song vpon the harpe.

4 For thou, Lorde, hast made mee glad by thy [d] workes, and I will reioyce in the workes of thine hands.

5 O Lord, how glorious are thy workes! and thy thoughts are very deepe.

6 An [e] vnwise man knoweth it not, and a foole doeth not vnderstand this,

7 (When the wicked grow as the grasse, and all the workers of wickednes doe flourish) that they shalbe destroyed for euer.

8 But thou, O Lord, art [f] most High for euermore.

9 For loe, thine enemies, O Lord: for loe, thine enemies shal perish: all the workers of iniquitie shalbe destroyed.

a Which teacheth that the vse of the Sabbath standeth in praysing God, and not onely in ceasing from worke.

b For Gods mercy and fidelitie in his promises toward his, binde them to praise him continually, both day and night.

c These instruments were then permitted, but at Christes comming abolished.

d He sheweth what is the vse of the Sabbath day: to wit, to meditate Gods workes.

e That is, the wicked consider not God workes, nor his iudgements against them, and therefore most iustly perish.

f Thy iudgements are most constant against the wicked, and passe our reach.

g Thou wilt ſtrengthen them with all power, and bleſſe them with all felicitie.
h Though the faithfull ſeeme to wither and be cut downe by the wicked: yet they ſhall growe againe and flouriſh in the Church of God, as the Cedars doe in mount Lebanon.
i The chidren of God ſhall haue a foorth moſt freſh fruites.

10 g But thou ſhalt exalt mine horne, like the vnicornes, and I ſhalbe anoynted with freſh oyle.
11 Mine eye alſo ſhal ſee my deſire againſt mine enemies: and mine eares ſhall heare my wiſh againſt the wicked, that riſe vp againſt me.
12 The righteous ſhall h flouriſh like a palme tree, and ſhall growe like a cedar in Lebanon.
13 Such as be planted in the houſe of the LORD, ſhall flouriſh in the courts of our God.
14 They ſhall ſtill bring foorth fruite in their i age: they ſhall be fat and flouriſhing,
15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

a power aboue nature, and their age ſhall bring

PSAL. XCIII.

1 Hee prayſeth the power of God in the creation of the world, and beateth downe all people which liſt them vp againſt his Maieſtie. 5 And prouoketh to conſider his promiſes.

THe LORD a reigneth, and is clothed with maieſtie: the LORD is clothed, and girded with power: the world alſo ſhall be eſtabliſhed, that it cannot be mooued.
2 Thy b throne is eſtabliſhed of old: thou art from euerlaſting.
3 c The floods haue lifted vp, O LORDE: the floods haue lifted vp their voyce: the floods lift vp their waues.
4 The waues of the ſea are marueilous through the noyſe of many waters, yet the LORD on high is more mightie.
5 Thy d teſtimonies are very ſure: holineſſe becommeth thine houſe, O LORDE, for euer.

a As God by his power and wiſedome hath made and gouerneth the world: ſo muſt the ſame be our defence againſt all enemies and dangers.
b Wherein thou ſitteſt and gouerneſt the world.
c Gods power appeareth in ruling the furious waters.
d Beſides Gods power and wiſedome in creating, and gouerning, his great mercie alſo appeareth in that hee hath giuen his people his worde and couenant.

PSAL. XCIIII.

1 He prayeth vnto God againſt the violence and arrogancie of tyrants, 10 Warning them of Gods iudgements. 12 Then doeth he comfort the afflicted by the good iſſue of their afflictions, as he felt in himſelfe, and did ſee in others, and by the ruine of the wicked, 23 Whom the Lord will deſtroy.

O LORD God a the auenger, O God the auenger, ſhew thy ſelfe b clearely.
2 Exalt thy ſelfe, O iudge of the world, and render a reward to the proud.
3 LORD, how long ſhall the wicked, howe long ſhall the wicked c triumph?
4 They prate and ſpeake fiercely: all the workers of iniquitie vaunt themſelues.
5 They d ſmite downe thy people, O LORD, and trouble thine heritage.
6 They ſlay the widowe and the ſtranger, and murther the fatherleſſe.
7 e Yet they ſay, the LORD ſhall not ſee: neither will the God of Iaakob regard it.
8 Conſider ye vnwiſe among the people: and ye fooles, when will ye be wiſe?

a Whoſe office it is to take vengeance on the wicked.
b Shewe by effect that thou art Iudge of the world to puniſh the wicked.
c That is, brag of their cruelty and oppreſſion: or, eſteeme themſelues aboue all other.
d Seeing the Church was then ſo ſore oppreſſed, it ought not to ſeeme ſtrange to vs, if we ſee it ſo nowe, and therefore wee muſt call to God to take our cauſe in hand.
e Hee ſheweth that they are deſperate in malice, foraſmuch as they feared not God, but gaue themſelues wholy to doe wickedly.

9 He that f planted the eare, ſhall he not heare? or hee that formed the eye, ſhall hee not ſee?
10 Or hee that chaſtiſeth the g nations, ſhall he not correct? he that teacheth man knowledge, ſhall he not knowe?
11 The LORDE knoweth the thoughts of man, that they are vanitie.
12 Bleſſed is the man, whom thou h chaſtiſeſt, O Lord, and teacheſt him in thy law,
13 That thou mayeſt giue him reſt from the dayes of euill, whiles the pit is digged for the wicked.
14 Surely the LORDE will not faile his people, neither will hee forſake his inheritance.
15 For i iudgement ſhall returne to iuſtice, and all the vpright in heart ſhall follow after it.
16 Who will riſe vp with me againſt the wicked? or who will take my part againſt the workers of iniquitie?
17 If the Lord had not k holpen me, my ſoule had almoſt dwelt in ſilence.
18 When I ſayd, l My foote ſlideth, thy mercy, O Lord, ſtayed me.
19 In the multitude of my m thoughts in mine heart, thy comforts haue reioyced my ſoule.
20 Hath ŷ throne of iniquitie n felowſhip with thee, which forgeth wrong for a Law?
21 They gather them together againſt the ſoule of the righteous, and condemne the innocent blood.
22 But the LORD is my refuge, and my God is the rocke of my hope.
23 And hee will recompenſe them their wickednes, & o deſtroy them in their owne malice: yea, the LORDE our God ſhall deſtroy them.

f Hee ſheweth that it is impoſſible but God ſhould heare, ſee and vnderſtand their wickednes.
g If God puniſh whole nations for their ſinnes, it is meere folly for any one man, or els a fewe to thinke that God wil ſpare them.
h God hath care ouer his, and chaſtiſeth them for their wealth, that they ſhould not periſh for euer with the wicked.
i God will reſtore the ſtate & gouernment of things to their right vſe, and then the godly ſhall follow him cheerefully.
k He complaineth of them, which would not helpe him to reſiſt the enemies: yet was aſſured that Gods helpe would not faile.
l Whē I thought there was no way but death. m In my trouble found thy preſent helpe. n Though the wicked iudges pretende iuſtice in oppreſſing the Church, yet they haue not God. o It is a great token of Gods iudgement, of the wicked is broken, but moſt, when they are owne malice.
and diſtreſſe I euer that authoritie o when the purpoſ deſtroyed in thei

PSAL. XCV.

1 An earneſt exhortation to prayſe God, 4 For the gouernement of the world, and the election of his Church. 8 An admonition not to follow the rebellion of the olde fathers, that tempted God in the wilderneſſe: 11 For the which they might not enter into the land of promiſe.

COme, let vs reioyce vnto the LORDE: let vs ſing a aloude vnto the rocke of our ſaluation.
2 Let vs come before his face w prayſe: let vs ſing loude vnto him with Pſalmes.
3 For the LORDE is a great God, and a great King aboue all b gods.
4 In whoſe hand are the deepe places of the earth, and the c heightes of the mountaines are his:
5 To whome the Sea belongeth: for hee made it, & his hands formed the dry land.
6 Come, let vs d worſhip & fall downe,

a He ſheweth that Gods ſeruice ſtandeth not in dead ceremonies, but chiefly in the ſacrifice of prayſe and thanksgiuing.
b Euen the Angels (who in reſpect of men are thought as gods) are nothing in his ſight: much leſſe the idoles, which mans braine inuenteth. c All things are gouerned by his prouidence. d By the three wordes he ſignifieth one thing: meaning, that they muſt who giue themſelues to ſeruice God.

and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his hand: to day, if ye will heare his voyce,

8 Harden not your heart, as ‖ in Meribah, and as in the day of ‖ Massah in the wildernesse.

9 Where your fathers [x] tempted me, proued me, though they had seene my worke.

10 Fortie yeeres haue I contended with this generation, and said, They are a people that [g] erre in heart, for they haue not known my wayes.

11 Wherefore I sware in my wrath, saying, Surely they shal not enter into my [h] rest.

c That is, the flocke whom he gouerneth with his owne hand. He sheweth where in they are Gods flocke: that is, if they heare his voyce.

f By the contemning of Gods word.

‖ *Or, in strife: whereof the place was so called.* ‖ *Or, tentation, reade Exod. 17.7. Exod. 17.2. num. 14.22.*

g They were without iudgement and reason.

h That is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 An exhortation both to the Iewes & Gentiles to praise God for his mercie. And this specially ought to be referred to the kingdome of Christ.

SIng [a] vnto the Lord a newe song: sing vnto the Lord, all the earth.

2 Sing vnto the Lord, and praise his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is [b] great and much to be praised: he is to be feared aboue all gods.

5 For all the gods of the people are ‖ idols: but the Lord [c] made the heauens.

6 [d] Strength and glorie are before him: power and beautie are in his Sanctuarie.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glorie and [e] power.

8 Giue vnto the Lord the glorie of his Name: bring [f] an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuarie: tremble before him all the earth.

10 Say among the [g] nations, The Lord reigneth: surely the world shall bee stable, and not moue, and hee shall iudge the people [h] in righteousnes.

11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyful, and al that is in it: let all the [i] trees of the wood then reioyce

13 Before the Lord: for he commeth, for he commeth to iudge the earth: he will iudge the world with righteousnesse, and the people in his trueth.

a The Prophet sheweth that the time shall come, that all nations shall haue occasion to praise the Lord for the reuealing of his Gospell.

b Seeing he will reuile himselfe to all nations contrary to their owne expectation, they ought all to worship him contrary to their owne imaginations, and onely as he hath appointed.

‖ *Or, vanities.*

c Then the idols, or whatsoeuer made not the heauens, are not God.

d God cannot be knowen, but by his strength and glory: the signes whereof appeare in his sanctuarie.

e As by experience yee see that it is onely due vnto him.

f By offering vp your selues wholy vnto God, declare that you worship him onely.

g He prophecieth that the Gentiles shall bee partakers with the Iewes of Gods promise.

h He shall regenerate them a new with his Spirite, and restore them to the image of God.

i If the insensible creatures shall haue cause to reioyce, when God appeareth, much more we, from whom he hath taken malediction and sinne.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ, 7 Dread all to the rebels and idolaters, 8 And ioyfull to the iust, & home hee exorteth to innocencie, 12 To reioycing and thankesgiuing.

THe [a] Lorde raigneth: let the earth reioyce: let the [b] multitude of the yles bee glad.

2 [c] Cloudes and darkenesse are rounde about him: righteousnesse and iudgement are the foundation of his throne.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth sawe it, and was [d] afraide.

5 The mountaines melted like ware at the presence of the Lorde, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousnesse, and all the people see his glory.

7 [e] Confounded bee all they that serue grauen images, and that glory in idoles: worship him [f] all ye gods.

8 Sion heard of it, and was glad: and the [g] daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou ‖ Lorde, art most high aboue all the earth: thou art much exalted aboue all gods.

10 Ye that [h] loue the Lord, hate euill: he preserueth the soules of his Saints: he will deliuer them from the hand of the wicked.

11 [i] Light is sowen for the righteous, and ioy for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thankes for his holy [k] remembrance.

a He sheweth y where God raigneth, there is all felicitie and spiritual ioy.

b For the Gospell shal not be onely preached in Iudea, but through all yles and countreys.

c He is thus described to keepe his enemies in feare, which cõmonly contemne Gods power.

d This feare bringeth not the wicked to true obedience, but maketh them to run away frõ God.

e He signifieth that Gods iudgements are in a readinesse to destroy the idolaters.

f Let all that which is esteemed in the world, fall downe before him.

g The Iewes shall haue occasion to reioyce that the Gentiles are made partakers with them of Gods fauour.

h He requireth two things of his children: the one that they dereст vice, the other, that they put their trust in God for their deliuerance.

i Though Gods deliuerance appeare not suddenly, yet it is sowen and layd vp in store for them.

k Be mindfull of his benefits, and onely trust in his defence.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to prayse the Lorde for his power, mercie, and fidelitie in bis promise by Christ, 10 By whome hee hath communicated his saluation to all nations.

A Psalme.

SIng [a] vnto the Lord a new song: for hee hath done marueilous things: [*] his right hand, and his holy [b] arme haue gotten him the victorie.

2 The Lord declared his [c] saluation: his righteousnesse hath hee reuealed in the sight of the nations.

3 He hath [d] remembred his mercie and his trueth toward the house of Israel: all the ends of the earth haue seene the saluation of our God.

4 All the earth, sing yee loude vnto the Lord: cry out and reioyce, and sing prayses.

5 Sing praise to ỹ Lord vpon the harpe, euen vpon the harpe with a singing voyce.

6 With [e] shalmes and sound of trumpets sing loude before the Lord the King.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together.

9 Before the Lorde: for he is come to iudge the earth: with righteousnesse shall he iudge the world, & the people with equitie.

a That is, some song newly made in token of their wonderful deliuerãce by Christ. *Isa. 59.16.*

b He preserueth his Church miraculously.

c For the deliuerance of his Church.

d God was moued by none other meanes to gather his church of the Iewes and Gentiles, but becaule he would performe his promise.

e By this repetition and earnest exhortation to giue prayses with instruments, and also of the dumme creatures, he signifieth that the world is neuer able to prayse God sufficiently, for their deliuerance.

PSAL. XCIX.

1 He commendeth the power, equitie & excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 And prouoketh thē to magnifie the same and to serue the Lord, 6 Following the example of the ancient fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their praiers.

THe Lord reigneth, let the [a] people tremble: he sitteth betweene the *Cherubims, let the earth be moued.

2 The Lord is great in Zion, and he is hie aboue all the people.

3 They shall [b] praise thy great and fearfull Name (for it is holy)

4 And the Kings power, that loueth iudgement; for thou hast prepared equitie: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, and fall downe before his [c] footestoole: for he is holy.

6 Moses and Aaron were among his Priests, [d] and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them in the cloudie pillar: they kept his testimonies, and the Law that he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou diddest take vengeance for [e] their inuentions.

9 Exalt the Lord our God, and fall downe before his holy Mountaine: for the Lorde our God is holy.

a When God deliuereth his Church, all the enemies shall haue cause to tremble. *Exod.* 25.22.

b Though the wicked rage against God, yet the godly shall praise his Name and mightie power.

c That is, before his Temple or arke, where he promised to heare, when they worshipped him, as nowe he promiseth his spirituall presence, wheresoeuer his Church is assembled.

d Vnder these three hee comprehendeth the whole people of Israel, with whome God made his promise. e For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefites.

PSAL. C.

1 Hee exhorteth all to serue the Lord, 3 Who hath chosen vs and preserued vs, 4 And to enter into his assemblies to praise his name.

¶ A Psalme of praise.

SIng [a] ye loud vnto the Lord, all the earth.

2 Serue the Lord with gladnesse: come before him with ioyfulnesse.

3 Knowe ye that euen the Lord is God: he hath [b] made vs, and not wee ouer selues: we are his people, & the sheepe of his pasture.

4 [c] Enter into his gates with praise, and into his courts with reioycing: praise him, and blesse his Name.

5 For the Lord is good: his mercy is [d] euerlasting, and his trueth is from generation to generation.

a He propheseieth that Gods benefit in calling the Gentiles, shalbe so great, that they shall haue wonderful occasiō to prayse his mercie and reioyce.

b He chiefly meaneth, touching the spirituall regeneration, whereby wee are his sheepe and people. c He sheweth that God will not be worshipped, but by that meanes, which he hath appoynted. d Hee declareth that wee ought neuer to bee wearie in prayfing him, seeing his mercies towards vs last for euer.

PSAL. CI.

1 Dauid describeth what gouernment hee will obserue in his house and kingdome. 5 He will punish and correct, by rooting foorth the wicked, 6 And cherishing the godly persons.

¶ A Psalme of Dauid.

I Will [a] sing mercy and iudgement: vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfect way

a Dauid considereth what maner of King he would be, when God should place him in the throne, promising openly, that he would be mercifull and iust.

[b] till thou commest to me: I will walke in the vprightnesse of mine heart in the midst of mine house.

3 I will set no wicked thing before mine eyes: I hate [c] the worke of them that fall away: it shall not cleaue vnto me.

4 A frowarde heart shall depart from me: I will knowe none euill.

5 Him [d] priuily slandereth his neighbour, will I destroy: him y hath a proude looke and hie heart, I cannot suffer.

6 Mine eyes shall be vnto the [e] faithful of the land, that they may dwel with me: he that walketh in a perfect way, he shall serue me.

7 There shall no deceitfull person dwell within mine house: he that telleth lyes, shall not remaine in my sight.

8 [f] Betimes will I destroy all y wicked of the lande, that I may cut off all the workers of iniquitie from the citie of the Lord.

b Though as yet thou deferrest to place me in the kingly dignitie, yet will I giue my selfe to wisedome and vprightnesse, being a priuate man.

c He sheweth that magistrates doe not their duelies, except they be enemies to all vice.

d In promising to punish these vices, which are most pernicious in them that are about kings, hee declareth that he will punish all. e He sheweth what is the true vse of the sworde: to punish the wicked, and to maintaine the good. f Magistrates must immediatly punish vice, least it grow to further inconuenience: and if heathen Magistrates are bound to doe this, howe much more they that haue the charge of the Church of God?

PSAL. CII.

1 It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of God to be published vnto all posteritie. 22 The conuersion of the Gentiles, 28 And the stabilitie of the Church.

¶ A prayer [a] of the afflicted, when hee shall be in distresse, and powre foorth his meditation before the Lord.

O Lord, heare my prayer, and let my [b] cry come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto mee: when I call, make haste to heare me.

3 For my dayes are [c] consumed like smoke, & my bones are burnt like an herth.

4 Mine heart is smitten and withereth like grasse, because I forgate [d] to eate my bread.

5 For y voyce of my groning my bones doe cleaue to my skinne.

6 I am like a [e] pelicane of the wildernesse: I am like an owle of the deserts.

7 I watch and am as a sparowe alone vpon the house toppe.

8 Mine enemies reuile mee dayly, and they that rage against mee, haue [f] sworne against me.

9 Surely I haue [g] eaten ashes as bread, and mingled my drinke with weeping.

10 Because of thine [h] indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My dayes are like a shadowe that fadeth, and I am withered like grasse.

12 But thou, O Lord, doest [i] remaine for euer,

a Whereby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer.

b He declareth that in our prayer we must liuely feele that which we desire, and stedfastly beleeue to obtaine.

c These excessiue kindes of speech shewe how much the affliction of the Church ought to wound the hearts of the godly.

d My sorowes were so great, that I passed not for my ordinarie foode.

e Euer mourning and solitarie, casting out fearefull cryes. f Haue conspired my death

g I haue not risen out of my mourning to take my refection

h He sheweth that the afflictions did not onely thus moue him but chiefly the feeling of Gods displeasure. i Howsoeuer wee b frailc: yet thy promise is sure, and the remembrance thereof sha confirme vs for euer.

euer,

k That is, the seuentie yeeres, which by the Prophet Ieremie thou diddest appoint, Iere. 29. 12.

euer, and thy remembrance from generation to generation.

13 Thou wilt arise and haue mercy vpon Zion: for the time to haue mercie therein, for the k appointed time is come.

14 For thy seruants delite in the l stones thereof, and haue pitie on the dust thereof.

l The more that the Church is in miserie and desolation, the more ought the faithfull to loue and pitie it.

15 Then the heathen shall feare the Name of the Lord, and all the Kings of the earth thy glory,

16 When the Lord shall builde vp Zion, and shall appeare m in his glory,

m That is, when he shall haue drawen his Church out of the darkenesse of death.

17 And shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shall be written for the generation to come: and the people, which shall be n created, shall praise the Lord.

n The deliuerance of the Church is a most excellent benefite, and therefore he compareth it to a newe creation: for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created anewe.

19 For he hath looked downe from the height of his Sanctuarie: out of the heauen did the Lord behold the earth,

20 That hee might heare the mourning of the prisoner, and deliuer the o children of death:

o Who now in their banishment could looke for nothing but death.

21 That they may declare p name of the Lord in Zion, and his praise in Jerusalem,

22 When the people shalbe gathered q together, and the kingdoms to serue the Lord.

p He sheweth that Gods name is neuer more prayed then when religion florisheth, and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ.

23 Hee r abated my strength in the way, and shortened my dayes.

24 And I sayde, O my God, take me not away in the mids of my dayes: thy peeres endure from generation to generation.

q The Church lament that they see not the time of Christ, which was promised, but haue but few yeeres and short dayes.

25 Thou hast aforetime layde the foundation of the earth, and the heauens are the worke of thine handes.

26 s They shal perish, but thou shalt endure: euen they all shall waxe olde as doeth a garment: as a vesture shalt thou change them, and they shalbe changed.

r If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promise endureth for euer.

27 But thou art the same, and thy peres shall not faile.

28 The children of thy seruants shall continue, and their seede shall stand t fast in thy sight.

s Seeing thou hast chosen thy Church out of ỹ world, and ioyned it to thee, it cannot but continue for euer: for thou art euerlasting.

PSAL. CIII.

1 He prouoketh all to praise the Lord, which hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then he addeth the tender mercies of God, which he sheweth like a most tender father towardes his children. 14 The frailetie of mans life. 20 An exhortation to man and Angels to praise the Lord.

¶ A Psalme of Dauid.

MY soule a praise thou the Lorde, and all that is within mee, prayse his holy name.

a He wakeneth his dulnesse to praise God, shewing that both vnderstanding and affections, minde and heart are too little to set forth his praise.

2 My soule, prayse thou the Lorde, and forget not all his benefites.

3 Which b forgiueth all thine iniquitie, and healeth all thine infirmities.

b This is the beginning and chiefest of all benefites: remission of sinne.

4 Which redeemeth thy life from the c graue, and crowneth thee with mercy and compassions.

c For before that we haue remission of our sinnes, we are as dead men in the graue.

5 Which satisfieth thy mouth with good things: and thy d youth is renued like the eagles.

d As the eagle, when her beake ouergroweth, sucketh blood, and so is renued in strength, euen so God miraculously giueth strength to his Church aboue all mans expectation.

6 The Lord executeth righteousnesse and iudgement to all that are oppressed.

7 Hee made his wayes knowen vnto e Moses, and his workes vnto the children of Israel.

e As to his chiefe minister, and next to his people.

8 The Lord is ful of compassion & mercie, slowe to anger, and of great kindnesse.

9 He wil not alway f chide, neither keepe his anger for euer.

f He sheweth first his seuere iudgement, but so soone as the sinner is hubled, hee receiueth him to mercie.

10 He hath not g dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

g We haue proued by continuall experience, that his mercie hath euer preuailed against our offences.

11 For as high as the heauen is aboue the earth, so great is his mercy towarde them that feare him.

h As great as the world is, so full is it of signes of Gods mercies toward his faithfull, when hee hath remoued their sinnes.

12 As farre as h the East is from the West: so farre hath he remoued our sinnes from vs.

13 As a father hath compassion on his children, so hath the Lorde compassion on them that feare him.

14 For he knoweth wherof we be made: he remembreth that we are but dust.

15 The dayes of i man are as grasse: as a flower of the field, so flourisheth he.

i He declareth that man hath nothing in himselfe to moue God to mercie, but onely the confession of his infirmitie and misery.

16 For the winde goeth ouer it, and it is gone, and the place thereof shall knowe it no more.

17 But the louing kindnesse of the Lorde endureth for euer and euer vpon them that feare him, and his k righteousnesse vpon children's children,

k His iust and faithful keeping of his promise.

18 Vnto them that keepe his l couenant, and thinke vpon his commaundements to do them.

l To whom he giueth grace to feare him, and to obey his word.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye m his Angels, that excell in strength, that do his commaundement in obeying the voyce of his worde.

m In that that we, which naturally are slowe to praise God, exhorte the Angelles which willingly doe it, we stirre vp our selues to consider our duetie and awake out of our sluggishnesse.

21 Praise the Lorde, all ye his hostes, yee his seruants that do his pleasure.

22 Praise the Lorde, all yee his workes, in all places of his dominion: my soule, praise thou the Lord.

PSAL. CIIII.

1 An excellent Psalme to praise God for the creation of the worlde, and the gouernance of the same by his marueilous prouidence, 35 Wherein the Prophet prayeth against the wicked, who are occasions that God diminished his blessings.

MY soule, praise thou the Lorde: O Lorde my God, thou art exceeding great, thou art a clothed with glory and honour.

a The Prophet sheweth that wee neede not to enter into the heauens to seeke God, forasmuch as al the order of nature, with the proprietie and placing of the elements, are most liuely mirrours to see his maiestie in.

2 Which couereth himselfe with light as with a garment, and spreadeth the heauens like a curtaine.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.

4 Which [b] maketh the spirites his messengers, and a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer mooue.

6 Thou coueredst it with the [c] deepe, as with a garment: the [d] waters would stand aboue the mountaines,

7 But at thy rebuke they flee: at the voice of thy thunder they haste away.

8 And the mountaines ascende, and the valleis descend to the place which thou hast established for them.

9 But thou hast set them a bound, which they shall not passe: they shall not returne to couer the earth.

10 Hee sendeth the springs into the valleis, which run betweene the mountaines.

11 They shal giue drinke to all the beasts of the field, and the wilde asses shall quench their thirst.

12 By these [f] springs shall the foules of the heauen dwel, and sing among the branches.

13 Hee watereth the mountaines from his [g] chambers, and the earth is filled with the fruite of thy workes.

14 Hee causeth grasse to growe for the cattell, and herbe for the vse of [h] man, that he may bring forth bread out of the earth,

15 And wine that maketh glad the heart of man, and oyle to make the face to shine, and bread that strengtheneth mans heart.

16 The high trees are satisfied, euen the cedars of Lebanon, which he hath planted,

17 That the birds may make their nests there: the storke dwelleth in the firre trees.

18 The high mountaines are for the ‖goates: the rocks are a refuge for [i] conies.

19 He appointed the [j] moone for certaine seasons: [k] the sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night, wherein all the beastes of the forest creepe forth.

21 The lions roare after their pray, and seeke their meate [l] at God.

22 When the sunne riseth, they retire, and couch in their dennes.

23 [m] Then goeth man forth to his worke, and to his labour vntil the euening.

24 O Lorde, howe [n] manifolde are thy works! in wisedome hast thou made them all: the earth is full of thy riches.

25 So is this sea great and wide: for there in are things creeping innumerable, both small beasts and great.

26 There goe the ships, yea, that ‖ Liuiathan, whom thou hast made to play therin.

27 [o] All these waite vpon thee, that thou

b As the Prophet here shewech that all visible powers are ready to serue God: so the Apostle to the Hebr. 1.7. beholdeth in this glasse, how the very Angels also are obedient to his commandement.

c Thou makest the sea to be an ornament vnto the earth.

d If by thy power thou diddest not bridle the rage of the waters, it were not possible, but the whole world should be destroyed.

e If God prouide for the very beastes, much more will he extend his prouident care to man.

f There is no part of the world so barren, where most euident signes of Gods blessings appeare not.

g From the cloudes.

h Hee describeth Gods prouident care ouer man, who doeth not onely prouide necessary things for him, as he bes and other meate: but also things to reioyce and comfort him, as wine and oyle, or ointments.

‖ *Or, does, foes, & such like.*

i As to separate the night from the day, and to note dayes, moneths and yeeres.

k That is, by his course either farre or neere, it noteth summer, winter and other seasons.

l That is, they only finde meate according to Gods prouidéce, who careth euen for the bruite beastes.

m To wit, when the day springeth: for the light is as it were a shielde to defend man against the tyrannie & fiercenes of beasts.

n He confesseth that no tongue is able to expresse Gods woorkes, nor minde to comprehende them.

‖ *Or, whale.*

o God is a most nourishing Father, who prouideth for all creatures their daily foode.

maiest giue them foode in due season.

28 Thou giuest it to them, and they gather it: thou openest thine hande, and they are filled with good things.

29 But if thou [p] hide thy face, they are troubled: if thou take away their breath, they die and returne to their dust.

30 Againe, if thou [q] send forth thy spirit, they are created, and thou renuest the face of the earth.

31 Glorie be to the Lorde for euer: let the Lorde reioyce in his workes.

32 He looketh on the earth and it trembleth: hee toucheth the mountaines, and they [r] smoke.

33 I will sing vnto the Lorde all my life: I will praise my God, while I liue.

34 Let my woordes bee acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners be [s] consumed out of the earth, and the wicked till there bee no more: O my soule, praise thou the Lorde. Praise ye the Lord.

p As by thy presence all things haue life: so, if thou withdraw thy blessings, they all perish.

q As the death of creatures sheweth that wee are nothing of our selues: so their generation declareth that we receiue all things of our Creator.

r Gods mercifull face giueth strength to the earth, but his seuere countenance burneth the mountaines.

s Who infect the worlde, and so cause God that he cannot reioyce in his workes.

PSAL. CV.

1 Hee praiseth the singular grace of God, who hath of all the people in the worlde chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to do them good, euen for his promise sake.

PRaise the Lord, and call vpon his Name: [a] declare his workes among the people.

2 Sing vnto him, sing praise vnto him, and talke of all his wonderous workes.

3 Reioyce in his holy name: let the heart of them that seeke the Lord, reioyce.

4 Seeke the Lord and his [b] strength: seeke his face continually.

5 Remember his [c] marueilous workes, that hee hath doone, his wonders and the [d] iudgements of his mouth,

6 Yee seede of Abraham his seruant, yee children of Iaakob which are his elect.

7 He is the Lorde our God: his iudgements are through all the earth.

8 He hath alway remembred his couenant and promise, that hee made to a thousand generations,

9 Euen that which he [e] made with Abraham, and his othe vnto Izhak:

10 And since hath confirmed it to Iaakob for a lawe, and to Israel for an euerlasting couenant,

11 Saying, [f] Vnto thee will I giue the land of Canaan, the lot of your inheritance.

12 Albeit they were few in number, yea, very few, and strangers in the land,

13 And walked about frō nation to nation, from one kingdome to another people.

14 Yet suffered hee no man to doe them wrong, but reproued [g] kings for their sakes, saying,

15 Touch not mine [h] anointed, and doe

a Forasmuch as the Israelites were exempted from the common condemnation of the world, and were elected to bee Gods people, the Prophet willeth them to shew themselues mindful by thankesgiuing.

b By ỹ strength and face, he meaneth the Arke where God declared his power and his presence.

c Which hee hath wrought in the deliuerance of his people.

d Because his power was thereby as liuely declared, as if hee shoulde haue declared it by mouth.

e The promise which God made to Abraham to bee his God, and the God of his seede after him, hee renued and repeated it againe to his seede after him.

f He sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their fathers.

g That is, the King of Egypt and the king of Gerar, Gen. 12.17. and 20.3.

h Those whom I haue sanctified to be my people.

my

i Meaning the olde fathers, to whome God shewed himselfe plainely, and who were setters forth of his worde.
k Either by sending scarcitie, or by taking away the strength and nourishment thereof.
l So long he suffered aduersitie, as God had appoynted, and till he had tryed sufficiently his patience.
m That the very princes of the countrey should be at Iosephs commandement and learne wisedome at him.
n So it is in God, either to moue the hearts of the wicked to loue or to hate Gods children.
o Meaning, Moses and Aaron. *Exod.7.20. Exod.8.6.*
p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.
q It was strange to see raine in Egypt, much more it was fearefull to see hayle.
r He sheweth that all creatures are armed against man when God is his enemie: as at his commandement the grashoppers destroyed the land. *Exod.12.29.*
s When their enemies felt Gods plagues, his children by his prouidence were exempted.
t For Gods plagues caused them rather to depart with the Israelites then with their liues. u Not for necessitie, but for satisfying of their lust. x Which he confirmeth to the posteritie, in whom after a sort the dead liue and enioy the promises.

mp[i] Prophets no harme.
16 Moreouer he called a famine vpon the land, and vtterly brake the [k] staffe of bread.
17 But hee sent a man before them: Ioseph was solde for a slaue.
18 They hurt his feete in the stockes, and he was laide in yrons,
19 Vntil [l] his appointed time came, and the counsell of the Lord had tryed him.
20 The King sent and loosed him: euen the Ruler of the people deliuered him.
21 He made him Lord of his house, and ruler of all his substance,
22 That he should binde his [m] Princes vnto his will, and teach his Ancients wisedome.
23 Then Israel came to Egypt, & Iaakob was a stranger in the land of Ham.
24 And hee increased his people exceedingly, and made them stronger then their oppressours.
25 [n] Hee turned their heart to hate his people, and to deale craftily with his seruants.
26 Then sent hee Moses his seruant, and Aaron whom he had chosen.
27 They shewed among them the message of his signes, and wonders in the land of Ham.
28 He sent darkenes, and made it darke: and they were not [o] disobedient vnto his commission.
29 * He turned their waters into blood, and slewe their fish.
30 * Their land brought foorth frogges, euen in their kings chambers.
31 He [p] spake, and there came swarmes of flies and lice in all their quarters.
32 Hee gaue them [q] haile for raine, and flames of fire in their land.
33 Hee smote their vines also and their figge trees, and brake downe the trees in their coastes.
34 [r] Hee spake, and the grashoppers came, and caterpillers innumerable,
35 And did eate vp all the grasse in their lande, and deuoured the fruite of their ground.
36 * Hee smote also all the first borne in their land, euen the beginning of all their strength.
37 Hee brought them forth also with siluer and golde, and there was [s] none feeble among their tribes.
38 Egypt was [t] glad at their departing: for the feare of them had fallen vpon them.
39 He spred a cloude to be a couering, and fire to giue light in the night.
40 They [u] asked, & hee brought quailes, & he filled them with the bread of heauen.
41 He opened the rocke, and the waters flowed out, and ranne in the dry places like a riuer.
42 For he remembred his holy [x] promise to Abraham his seruant,
43 And he brought forth his people with

[k] Hebr. staffe of the bread.
[l] Hebr. word.
[m] Hebr. Princes.
[n] Hebr. he changed.
[o] Hebr. rebellious.

ioy, and his chosen with gladnesse,
44 And gaue them the lands of the heathen, & they tooke the labours of the people in possession,
45 That they might [z] keepe his statutes, & obserue his lawes. Prayse ye the Lord.

y When the Egyptians lamented and were destroyed.
z This is the ende, why God preserueth his Church, because they should worshippe, and call vpon him in this worlde.

PSAL. CVI.

1 The people dispersed vnder Antiochus do magnifie the goodnes of God among the iust and repentant: 4 Desiring to bee brought againe into the land by Gods merciful visitation. 8 And after the manifold maruailes of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 They do pray and desire to bee gathered from among the heathen, to the intent they may prayse the Name of the God of Israel.

¶ Prayse ye the Lord.

PRayse [a] ye the Lord because he is good, for his mercie endureth for euer.
2 Who can expresse the noble actes of the Lord, or shew foorth all his prayse?
3 Blessed are they that [b] keepe iudgement, and doe righteousnesse at all times.
4 Remember me, O Lord, with the [c] fauour of thy people: visite me with thy saluation,
5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.
6 We haue [d] sinned with our fathers: we haue committed iniquitie, and done wickedly.
7 Our fathers vnderstood not thy wonders in Egypt, neyther remembred they the multitude of thy mercies, but rebelled at the Sea, euen at the red Sea.
8 Neuerthelesse he [e] saued them for his Names sake, that hee might make his power to be knowen.
9 And he rebuked the red Sea, & it was dryed vp, and hee led them in the deepe, as in the wildernesse.
10 And he saued them from the aduersaries hand, and deliuered them from the hand of the enemie.
11 * And the waters couered their oppressours: not one of them was left.
12 Then [f] beleeued they his wordes, and sang prayse vnto him.
13 But incontinently they forgate his workes: they wayted not for his [g] counsel,
14 But lusted with concupiscence in the wildernes, and tempted God in the desart.
15 Then hee gaue them their desire: but he sent [h] leanenesse into their soule.
16 They enuied Moses also in the tents, and Aaron the holy one of the Lord.
17 Therefore the earth opened & [i] swallowed vp Dathan, and couered the company of Abiram.

a The Prophet exhorteth the people to prayse God for his benefites past, that thereby their mindes may be strengthened against all present troubles and despaire.
b He sheweth that it is not ynough to prayse God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.
c Let the good will that thou beareſt to thy people, extend vnto me, that thereby I may be receiued into the number of thine.
d By earnest confession aswell of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promise would pitie them.
e The inestimable goodnesse of God appeareth in this, that hee would change the order of nature rather then his people should not bee deliuered, although they were wicked. *Exod.14.27.* f The wonderfull workes of God caused them to beleeue for a time, and to prayse him. g They would preuent his wisedome and prouidence.. h The abundance that God gaue them, profited not, but made them pine away, because God cursed it. i By the greatnesse of his punishment the haynous offence may bee considered: for they that rise against Gods ministers, rebell against him.

18 And the fire was kindled in their assemblie: the flame burnt vp the wicked.

19 They made a calfe in Horeb, & worshipped the molten image.

20 Thus they turned their k glory into the similitude of a bullocke, that eateth grasse.

21 They forgate God their Sauiour, which had done great things in Egypt,

22 Wonderous workes in the lande of Ham, and fearefull things by the red sea.

23 Therfore he minded to destroy them, had l not Moses his chosen stande in the breach before him to turne away his wrath lest he should destroy them.

24 Also they contemned that m pleasant land, and beleeued not his worde,

25 But murmured in their tentes, and hearkened not vnto the voyce of the Lord.

26 Therefore n hee lifted vp his hand against them, to destroy them in the wildernesse,

27 And to destroy their seede among the nations, and to scatter them throughout the countreis.

28 They ioyned themselues also vnto o Baal-peor, and did eate the offerings of the p dead.

29 Thus they q prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But r Phinehas stoode vp, and executed iudgement, and the plague was staied.

31 *And it was ſ imputed vnto him for righteousnesse from generation to generation for euer.

32 They angred him also at the waters of *Meribah, so that t Moses was punished for their sakes,

33 Because they vexed his spirit, so that he spake vnaduisedly with his lippes.

34 Neither destroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And serued their idoles, which were their ruine.

37 Yea, they offered their u sonnes, and their daughters vnto deuils,

38 And shed innocent blood, euen ẋ blood of their sonnes, and of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

39 Thus were they stained with their owne workes, and went a x whoring with their owne inuentions.

40 Therfore was the wrath of the Lord kindled against his people, and hee abhorred his owne inheritance.

41 And hee gaue them into the hand of the heathen: and they that hated them, were Lords ouer them.

42 Their enemies also oppressed them, and they were humbled vnder their hand.

43 Many y a time did hee deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet he sawe when they were in affliction, and he heard their cry.

45 And he remembred his couenant toward them, and z repented according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lord our God, and a gather vs from among the heathen, that wee may praise thine holy Name, and glory in thy praise.

48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

a Gather thy Church, which is dispersed, and giue vs constancie vnder the crosse, that with one consent wee may all prayse thee.

PSAL. CVII.

1 The Prophet exhorteth all those that are redeemed by the Lord, and gathered vnto him, to giue thanks, 9 For this mercifull prouidence of God, gouerning all things at his good pleasure, 20 Sending good & euil, prosperitie and aduersitie to bring men vnto him. 42 Therefore as the righteous thereat reioyce, so shal the wicked haue their mouthes stopped.

PRaise a the Lord, because he is good: for his mercie endureth for euer.

2 Let them, b which haue bene redeemed of the Lorde, shewe how he hath deliuered them from the hand of the oppressour,

3 And gathered them out of the landes, from the East and from the West, from the North and from the ‖ South.

4 When they wandred in the desart and wildernesse out of the way, and found no citie to dwell in,

5 c Both hungry and thirstie, their soule fainted in them.

6 Then they cried vnto the Lord in their trouble, and hee deliuered them from their distresse,

7 And led them forth by the right way, that they might goe to a citie of habitation.

8 Let them therefore confesse before the Lorde his louing kindnesse, & his wonderfull workes before the sonnes of men.

9 For hee satisfied the thirstie soule, and filled the hungry soule with goodnesse.

10 They, that dwell in darknesse and in the shadowe of death, being bound in misery and yron,

11 Because they d rebelled against the wordes of the Lord, and despised the counsell of the most High,

12 When hee humbled their heart with heauinesse, then they fell downe and there was no helper.

13 Then they e cryed vnto the Lorde in their trouble, and hee deliuered them from their distresse.

14 He

k He sheweth that all idolaters renounce God to be their glory, when in stead of him they worship any creature, much more wood, stone, metall, or Calues.

l If Moses by his intercession had not obteined Gods fauour against their rebellions.

m That is, Canaan, which was as it were an earnest peny of the heauenly inheritance.

n That is, hee sware. Sometime also it meaneth to punish.

o Which was the idole of the Moabites.

p Sacrifices offered to the dead idoles.

q Signifying, that whatsoeuer man inuenteth of himselfe to serue God by, is detestable: and prouoketh his anger.

r When all other neglected Gods glorie, he in his zeale killed the adulterers and preuented Gods wrath. *Numb.* 25.12.

ſ This A& declared his liuely faith, and for his faiths sake was accepted. *Numb.* 20.13. *psal.* 95.8.

t If so notable a Prophet of God escape not punishment, though others prouoked him to sinne, how much more shall they bee subiect to Gods iudgement, which cause Gods children to sinne?

u Hee sheweth how monstrous a thing idolatrie is, which can winne vs to things abhorring to nature, whereas Gods worde can not obtaine most small things.

x Then true chastitie is to cleaue wholy and onely vnto God.

y The Prophet sheweth that neither by menaces nor promises we can come to God, except we be altogether newly reformed, and that his mercie ouercouer and hide our malice.

z Not that God is changeable in himselfe, but that then he seemeth to vs to repent, when he altereth his punishment, and forgiueth vs.

a This notable sentence was in the beginning vsed, as the foote or tenor of the song, which was oftentimes repeated.

b As this was true in the Iewes, so is there none of Gods elect, that feele not his helpe in their necessitie.

‖ Or, *from the seas meaning the red sea, which is on the South part of the land.*

c He sheweth that there is none affliction so grieuous, out of the which God will not deliuer his, and also exhorteth them, that are deliuered, to be mindfull of so great a benefite.

d Then the true way to obey God, is to follow his expresse commandement: also hereby all are exhorted to descende into themselues, for as much as none are punished, but for their sinnes.

e Hee sheweth that the cause why God doeth punish vs extremely, is because wee can bee brought vnto him by none other meanes.

f When there seemeth to mans iudgement no recouery, but all things are brought to despaire, then God chiefly sheweth his mightie power.

14 Hee brought them out of darkenesse, and out of the shadowe of death, and brake their bands asunder.

15 Let them therefore confesse before the Lorde his louing kindenesse, and his wonderfull workes before the sonnes of men.

16 For hee hath broken the f gates of brasse, and brast the barres of yron asunder.

17 g Fooles by reason of their transgression, and because of their iniquities are afflicted.

g They that haue no feare of God, by his sharperods are brought to call vpon him, & so finde mercie.

18 Their soule abhorreth all meate, and they are brought to deaths doore.

19 Then they cry vnto the Lord in their trouble, and hee deliuereth them from their distresse.

h By healing them he declareth his good wil toward them.

20 h Hee sendeth his worde and healeth them, and deliuereth them from their i graues.

i Meaning, their diseases, which had almost brought them to the graue and corruption.

21 Let them therefore confesse before the Lorde his louing kindenesse, and his wonderfull works before the sonnes of men,

22 And let the offer sacrifices of k praise, and declare his works with reioycing.

k Praise & confession of Gods benefits are the true sacrifices of the godly.

23 They that goe downe to the l sea in ships, and occupie by the great waters,

l He sheweth by the sea, what care God hath ouer man: for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were, from a thousand deaths.

24 They see the works of the Lord, and his wonders in the deepe.

25 For he commandeth and raiseth the stormie winde, and it lifteth vp the waues thereof.

m Their feare and danger is so great.

26 They mount vp to the heauen, and descende to the deepe, so that their soule m melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their n cunning is gone.

n When their arte and meanes faile them, they are compelled to confesse that only Gods prouidence doeth preserue them.

28 Then they cry vnto the Lord in their trouble, and hee bringeth them out of their distresse.

29 Hee turneth the storme to calme, so that the waues thereof are still.

o Though before euery drop seemed to fight one against another, yet at his commandement they are as still, as though they were frosen.

30 When they are o quieted, they are glad, and hee bringeth them vnto the hauen, where they would be.

31 Let them therefore confesse before the Lord his louing kindenesse, and his wonderful workes before the sonnes of men.

32 And let them exalt him in the p Congregation of the people, and praise him in the assemblie of the Elders.

p This great benefite ought not onely to be considered particularly but magnified in all places and assemblies. ‖Or, *salt-nesse*.

33 He turneth the floodes into a wildernes, and the springs of waters into drinesse,

34 And a fruitfull land into ‖barrennesse for the wickednesse of them q dwell therein.

q For the loue that he beareth to his Church, hee changeth the order of nature for their commoditie.

35 Againe he r turneth the wildernes into pooles of water, and the drie lande into water springs.

r Continuall increase and yerely.

36 And there hee placeth the hungrie, and they build a citie to dwell in,

37 And sow the fieldes & plant vineyards, which bring forth fruitfull s increase.

s As God by his prouidence doth exalt men, so doth he also humble them by afflictions to know themselues.

38 For he blesseth them, and they multiply exceedingly, and hee diminisheth not their cattell.

39 t Againe men are diminished, and brought low by oppression, euill, and sorow.

t For their wickednesse and tyrannie he causeth the people and subiects to contemne them.

40 Hee powreth u contempt vpon princes, and causeth them to erre in desert places out of the way.

u They, whose faith is lightned by Gods spirite, shal reioyce to see Gods iudgements against the wicked and vngodly.

41 Yet hee raiseth vp the poore out of miserie, and maketh him families like a flocke of sheepe.

42 The x righteous shall see it, & reioyce, and all iniquitie shal stop her mouth.

x a This earnest affection declareth that he is free from hypocrisie, and that sluggishnes stayeth him not. ‖*Or, my glory, because it chiefly setteth forth the glory of God.*

43 Who is wise, that hee may obserue these things? for they shall vnderstand the louing kindnesse of the Lord.

PSAL. CVIII.

This Psalme is compesed of two other Psalmes before, the seuen & fiftieth & the sixtieth. The matter here conteined, is, 1 That Dauid giueth himselfe with heart and voyce to praise the Lorde, 7 And assureth himselfe of the promise of God concerning his kingdome ouer Israel, and his power against other nations: 11 Who though he seeme to forsake vs for a time, yet he alone wil in the end cast down our enemies.

A song or Psalme of Dauid.

O God, mine heart is a prepared, so is ‖my tongue: I will sing and giue praise.

a This is declareth that he is ready to praise God.

2 Awake viole and harpe: I wil awake early.

3 I will praise thee, O Lord among the b people, and I wil sing vnto thee, among the nations.

b He propheciedth of the calling of the Gentiles: for except they were called, they could not heare the goodnesse of God.

4 For thy mercy is great aboue the heauens, and thy truth vnto the cloudes.

5 c Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth,

c Let all the world see thy iudgements, in that thou art God ouer all, and so confesse that thou art glorious.

6 That thy beloued may bee deliuered: d helpe with thy right hand and heare mee.

d When God by his benefites maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer.

7 God hath spoken in his e holinesse: therefore I will reioyce, I shal deuide Shechem and measure the valley of Succoth.

e As hee hath spoken to Samuel concerning me, so will he shew him selfe constant and holy in his promise, so that these nations following me. *Psal.* 60. 8.

8 Gilead shalbe mine, and Manasseh shall be mine: Ephraim also shall be the strength of mine head: Iuda is my law giuer.

9 *Moab shal be my washpot: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade mee into the strong citie? who will bring me vnto Edom?

11 f Wilt not thou, O God, which hadest forsaken vs, and didst not go forth, O God, with our armies?

f From the sixt verse of this Psalme vnto the last, reade the exposition of the 60. Psalme, and fift verse.

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shal doe valiantly: for he shall treade downe our enemies.

PSAL. CIX.

1 Dauid being falsly accused by flatterers vnto Saul, prayeth God to helpe him and to destroy his enemies. 8 And vnder them he speaketh of Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may knowe the worke to be of God. 30 Then doeth hee promise to giue praises vnto God.

¶ To him that excelleth. A Pſalme of Dauid.

HOlde not thy tongue, O God of my [a] praiſe.

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon mee: they haue ſpoken to mee with a lying tongue.

3 They compaſſed mee about alſo with wordes of hatred, and fought againſt mee without a cauſe.

4 For my friendſhip they were mine aduerſaries, [b] but I gaue my ſelfe to prayer.

5 And they haue rewarded mee euill for good, and hatred for my friendſhip.

6 [c] Set thou the wicked ouer him, and let the aduerſarie ſtand at his right hand.

7 When hee ſhall bee iudged, let him be condemned, and let his [d] prayer bee turned into ſinne.

8 Let his dayes be fewe, and let another take his [e] charge.

9 Let his children be fatherleſſe, and his wife a widow.

10 Let his children bee vagabonds and begge and ſeeke bread, comming out of their places deſtroyed.

11 Let [f] the extortioner catch all that hee hath, and let the ſtrangers ſpoyle his labour.

12 Let there be none to extend mercy vnto him: neyther let there bee any to ſhewe mercie vpon his fatherleſſe children.

13 Let his poſteritie be deſtroyed, and in the generation following let their name be put out.

14 [g] Let the iniquitie of his fathers bee had in remembrance with the Lorde: and let not the ſinne of his mother bee done away.

15 But let them allway be before the Lord, that hee may cut off their memoriall from the earth.

16 Becauſe [h] he remembred not to ſhew mercie, but perſecuted the afflicted and poore man, and the ſorowfull hearted to ſlay him.

17 As he loued curſing, [i] ſo ſhall it come vnto him, and as hee loued not bleſſing, ſo ſhall it be farre from him.

18 As hee clothed himſelfe with curſing like a raiment, ſo ſhall it come into his bowels like water, and like oyle into his bones.

19 Let it bee vnto him as a garment to couer him, and for a girdle, wherewith he ſhall be allway girded.

20 Let this bee the reward of mine aduerſarie [k] from the Lorde, and of them, that ſpeake euill againſt my ſoule.

21 But thou, O Lorde my God, deale with me according vnto thy [l] Name: deliuer me, (for thy mercie is good)

22 Becauſe I am poore and needie, and mine heart is wounded within me.

23 I depart like the ſhadowe that declineth, & am ſhaken off as the [m] graſſhopper.

24 My knees are weake through faſting, and my fleſh [n] hath loſt all fatneſſe.

25 I became alſo a rebuke vnto them: they that looked vpon mee, ſhaked their heads.

26 Helpe mee, O Lorde my God: [o] ſaue me according to thy mercie.

27 And they ſhall knowe, that this is thine hand, and that thou, Lord, haſt done it.

28 Though they [p] curſe, yet thou wilt bleſſe: they ſhall ariſe and bee confounded, but thy ſeruant ſhall reioyce.

29 Let mine aduerſaries be clothed with ſhame, and let them couer themſelues with their confuſion, as with a cloke.

30 I will giue thankes vnto the Lorde greatly with my [q] mouth, and praiſe him among the multitude.

31 For he will ſtand at the right hande of the poore, to ſaue him from them that [r] condemne his ſoule.

a Though all the world condemne me, yet thou wilt approue mine innocencie, and that is a ſufficient praiſe to me.

b To declare that I had none other refuge, but thee, in whome my conſcience was at reſt.

c Whether it were Doeg or Saul, or ſome familiar friend, that had betrayed him, he prayeth not of priuate affection, but moued by Gods ſpirite, that God would take vengeance vpon him.

d As to the elect, all things turne to their profite: ſo to the reprobate, euen thoſe things that are good, turne to their damnation.

e This was chiefly accompliſhed in Iudas, Actes 1. 20.

f He declareth that the curſe of God lieth vpon the extortioners: who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iuſt iudgement depriued of all.

g Thus puniſheth the Lord to the third and fourth generation the wickedneſſe of the parents in their wicked children.

h He ſheweth that God accuſtometh to plague them after a ſtrange ſort, that ſhewe themſelues cruell toward other.

i Thus giueth the Lorde to euery man the thing, wherein hee delighteth, that the reprobate cannot accuſe God of wrong, when they are giuen vp to their luſtes and reprobate mindes.

k For being deſtitute of mans helpe, he fully truſted in the Lorde, that hee woulde deliuer him.

l As thou art named merciful, gracious & long ſuffring, ſo ſhew thy ſelfe in effect.

m Meaning, that he hath no ſtay nor aſſurance in this world.

n For hunger, that came of ſorowe, hee was leane, and his naturall moiſture failed him.

o The more grieuous that Satan aſſailed him, the more earneſt and inſtant was he in prayer.

p They ſhall gaine nothing by curſing me.

q Not onely in confeſſing it ſecretly in my ſelf, but alſo in declaring it before all the Congregation.

r Hereby he ſheweth that he had not to doe with them, that were of litle power, but with the iudges and princes of the world.

PSAL. CX.

1 Dauid propheceith of the power and euerlaſting kingdome giuen to Chriſt, 4 And of his Prieſthoode, which ſhould put an end to the Prieſthoods of Leui.

¶ A Pſalme of Dauid.

THe [a] Lord ſaid vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footeſtoole.

2 The Lorde ſhall ſend the rodde of thy power out of [b] Zion: bee thou ruler in the middes of thine enemies.

3 Thy people ſhall come willingly at the time of aſſembling [c] of thine armie in holy beautie: the youth of thy wombe ſhall be as the morning dew.

4 The Lord ſware, and will not repent, Thou art a Prieſt for euer after the order of [d] Melchi-zedek.

5 The Lorde that is at thy right hand, ſhall wound kings in the day of his wrath.

6 He ſhall be iudge among the heathen: he ſhall fill all with dead bodies, and ſmite the [e] head ouer great countries.

7 He ſhall [f] drinke of the brooke in the way: therefore ſhall he lift vp his head.

a Iesus Chriſt in the two and twentie of Mat. verſe 44. giueth the interpretation hereof, and ſheweth that this can not properly be applied vnto Dauid, but to himſelfe.

b And thence it ſhall ſtretch through all the world: and this power chiefly ſtandeth in the preaching of his word.

c By thy worde thy people ſhall bee aſſembled into thy Church, whoſe increaſe ſhall bee ſo abundant and wonderfull, as the droppes of the dewe.

d As Melchi-zedek the figure of Chriſt was both King and Prieſt: ſo the effect cannot be accompliſhed in any King, ſaue onely in Chriſt, Heb. 7.26.

e No power ſhall be able to reſiſt him.

f Vnder this ſimilitude of a captaine, that is ſo greedy to deſtroy his enemies, that he will not ſcarſe drinke by the way, hee ſheweth how God will deſtroy his enemies.

PSAL. CXI.

1 He giueth thankes to the Lorde for his merciſull workes toward his Church, 10 And declareth wherein true wiſedome and right knowledge conſiſteth.

¶ Praiſe

¶ Praise ye the Lord.

I Will a praise the Lorde with my whole heart in the assembly and Congregation of the iust.

2 The workes of the Lord are b great, & ought to be sought out of all them that loue them.

3 His worke is beautifull and glorious, and his righteousnesse endureth for euer.

4 He hath made his wonderfull works to be had in remembrance: the Lord is mercifull and ful of compassion.

5 He hath giuen c a portion vnto them that feare him: he will euer be mindefull of his couenant.

6 Hee hath shewed to his people the power of his workes in giuing vnto them the heritage of the heathen.

7 The d workes of his hands are trueth and iudgement: all his statutes are true.

8 They are stablished for euer and euer, and are done in trueth and equitie.

9 He sent redemption vnto his people: hee hath commanded his couenant for euer: holy and fearefull is his Name.

10 e The beginning of wisedome is the feare of the Lorde: all they that obserue f them, haue good vnderstanding: his praise endureth for euer.

a The Prophet declareth that he will praise God both priuately and openly, and that from the heart, as he that consecrateth himselfe wholy and onely vnto God.

b He sheweth that Gods works are a sufficient cause wherefore we should praise him, but chiefly his benefites toward his Church.

c God hath giue to his people all that was necessarie for them, and will doe still euen for his couenants sake: and in this sense the Hebrew worde is taken, Prou. 30.8. and 31.15. ‖ *Or, pray, and foode.*

d As God promised to take the care of his Church: so in effect doeth hee declare himselfe iust and true in the gouernement of the same.

e They onely are wise, that feare God, and none haue vnderstanding, but they that obey his worde.

f To wit, his commandements, as vers. 7.

PSAL. CXII.

1 *Hee praiseth the felicitie of them that feare God,* 10 *And condemneth the cursed state of the contemners of God.*

¶ Praise ye the Lord.

BLessed is the man, that a feareth the Lord, and delighteth greatly in his commaundements.

2 His seede shall be mightie vpon earth: the generation of the righteous shal be blessed.

3 b Riches & treasures shalbe in his house, and his righteousnesse endureth for euer.

4 Vnto the c righteous ariseth light in darknesse: he is mercifull and full of compassion and righteous.

5 A good man is merciful and d lendeth, and will measure his affaires by iudgement.

6 Surely he shall neuer be moued: but the righteous shal be had in euerlasting remembrance.

7 He wil not be afraide of euill tidings: for his heart is fixed, and beleeueth in the Lorde.

8 His heart is stablished: therefore he will not feare, vntil he see his desire vpon his enemies.

9 He hath e distributed and giuen to the poore: his righteousnesse remaineth for euer: his f horne shall be exalted with glory.

10 The wicked shall see it & be angry: he shall gnash with his teeth, and s consume away: the desire of the wicked shall perish.

a He meaneth that reuerent feare, which is in the children of God, which causeth them to delite onely in the worde of God.

b The godly shal haue abundance & contentment, because their heart is satisfied in God onely.

c The faithfull in all their aduersities knowe that all shall goe well with them: for God will be mercifull and iust.

d He sheweth what is the fruite of mercy: to lend freely & not for gaine, and so to measure his doings, that he may be able to helpe where neede requireth, and not to bestow all on himselfe.

e The godly pinch not nigardly, but distribute liberally, as the necessitie of the poore requireth, and as his power is able.

f His power and prosperous estate.

g The blessings of God vpon his children shall cause the wicked to die for enuie.

PSAL. CXIII.

1 *An exhortation to prayse the Lorde for his prouidence,* 7 *In that that contrary to the course of nature he worketh in his Church.*

¶ Prayse ye the Lord.

PRaise, O ye seruants of the Lord, a praise the Name of the Lord.

2 Blessed be the Name of the Lord, from henceforth and for euer.

3 The Lordes Name is praysed from the rising of the sunne vnto y going downe of the same.

4 The Lord is high aboue all b nations, and his glory aboue the heauens.

5 Who is like vnto the Lorde our God, that hath his dwelling on high,

6 Who abaseth himselfe to beholde things in the heauen and in the earth?

7 He rayseth the needy out of the dust, and lifteth vp the c poore out of the dung,

8 That he may set him with the princes, euen with the princes of his people.

9 Hee maketh the barren woman to dwell with a familie, and a ioyfull mother of children. Prayse ye the Lord.

a By this often repetition he stirreth vp our colde dulnesse to praise God, seeing his workes are so wonderfull, and that we are created for the same cause.

b If Gods glory shine through all the world, and therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it shineth, if they should not earnestly extoll his name?

c By preferring the poore to high honour, and giuing the barren children, hee sheweth that God worketh not onely in his Church by ordinary meanes, but also by miracles.

PSAL. CXIIII.

1 *How the Israelites were deliuered forth of Egypt, & of the woderful miracles that God wrought at that time, Which put vs in remembrance of Gods great mercie toward his Church, who, whē the course of nature faileth, preserueth his miraculously.*

WHen * Israel went out of Egypt, and the house of Iaakob from the a barbarous people,

2 Iudah was b his sanctification, & Israel his dominion.

3 The Sea saw it and fled: Iorden was turned backe.

4 The c mountaines leaped like rams, and the hilles as lambes.

5 What ayled thee, O Sea, that thou fleddest? O Iorden, why wast thou turned backe?

6 Yee mountaines, why leaped yee like rams, and ye hilles as lambes?

7 The d earth trembled at the presence of the Lorde, at the presence of the God of Iaakob,

8 Which e turneth the rocke into waterpooles, and y flint into a fountaine of water.

Exod. 13.3.

a That is, from them that were of a strange language.

b The whole people were witnesses of his holy maiestie, in adopting them, and of his mightie power in deliuering them.

c Seeing that these dead creatures felt Gods power, and after a sort sawe it, much more his people ought to consider it and glorifie him for the same.

d Ought then his people to be insensible, when they see his power and maiestie?

e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17.6.

PSAL. CXV.

1 *A prayer of y faithful oppressed by idolatrous tyrants, against whom they desire that God would succour them,* 9 *Trusting most constantly that God will preserue them in this their neede, seeing that he hath adopted & receiued them to his fauour,* 18 *Promising finally that they will not bee vnmindfull of so-*

great a benefit, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

NOt [a] vnto vs, O Lorde, not vnto vs, but vnto thy Name giue the glorie, for thy louing mercy and for thy truethes sake.

2 Wherefore shall the Heathen say, [b] Where is now their God?

3 But our God is in heauen: hee doeth whatsoeuer he [c] will.

4 Their idoles are [d] siluer and gold, euen the worke of mens hands.

5 They haue a mouth and speake not: they haue eyes and see not.

6 They haue eares and heare not: they haue noses and smell not.

7 They haue [e] handes and touch not: they haue feete and walke not: neither make they a sound with their throat.

8 They that make them are [f] like vnto them: so are all that put trust in them.

9 O Israel, trust thou in the Lorde: for he is their helpe and their shield.

10 O house of Aaron, trust yee in the Lord: for he is their helpe and their shield.

11 Yee that feare the Lord, trust in the Lord: for he is their helper and their shield.

12 The Lord hath beene mindfull of vs: hee will blesse, hee [b] will blesse the house of Israel, he will blesse the house of Aaron.

13 Hee will blesse them that feare the Lord, both small and great.

14 The Lorde will encrease his graces towarde you, euen towarde you and towarde your children.

15 Yee are blessed of the Lorde, which [i] made the heauen and the earth.

16 The [k] heauens, euen the heauens are the Lordes: but hee hath giuen the earth to the sonnes of men.

17 The dead praise not the Lord, neither any that [l] goe downe into the place of silence.

18 But wee will praise the Lorde from henceforth and for euer. Praise yee the Lord.

a Because God promised to deliuer them, not for their sakes, but for his name, Isa. 48.11. therefore they ground their praier vpon this promise.

b When the wicked see that God accomplisheth not his promise, as they imagine, they thinke there is no God.

c No impediments can let his worke, but he vseth euen the impediments to serue his will.

d Seeing that neither the matter nor the forme can commend the idoles, it followeth that there is nothing, why they should be esteemed.

e He sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reason.

f As much without sense, as blockes & stones.

g For they were appointed by God as instructers and teachers of faith and religion for others to followe.

h That is, he will continue his graces towarde his people.

i And therefore doeth still gouerne and continue all things therein.

k And they declare enough his sufficiencie, so that the world serueth him nothing, but to shew his fatherly care toward men.

l Though the dead set forth Gods glory, yet he meaneth here, that they praise him not in his Church and Congregation.

PSAL. CXVI.

1 Dauid being in great danger of Saul in the desert of Maon, perceiuing the great & inestimable loue of God toward him, magnifieth such great mercies, 13 And protesteth that he will be thankefull for the same.

I [a] Loue the Lorde, because hee hath heard my voice and my prayers.

2 For he hath inclined his eare vnto me, when I did call vpon him [b] in my dayes.

3 When the snares of death compassed me, and the griefes of the graue caught me: when I found trouble and sorowe,

4 Then I called vpon the Name of the Lord, saying, I beseech thee, O Lord, deliuer my soule.

5 The Lord is [c] mercifull and righteous, and our God is full of compassion.

6 The Lord preserueth [d] the simple: I was in miserie and he saued me.

7 Returne vnto thy rest, O [e] my soule: for the Lord hath done benefitfully vnto thee.

8 Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling.

9 I shall [f] walke before the Lord in the land of the liuing.

10 [g] I beleeued, therefore did I speake: for I was sore troubled.

11 I said in my [g] feare, All men are lyars.

12 What shal I render vnto the Lord for all his benefites toward me?

13 I will [h] take the cup of saluation, and call vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, euen now in the presence of all his people.

15 Precious in the sight of the Lorde is the [i] death of his Saintes.

16 Behold, Lord: for I am thy seruant, I am thy seruant, & the sonne of thine handmaide: thou hast broken my bonds.

17 I wil offer to thee a sacrifice of praise, and will call vpon the name of the Lord.

18 I will pay my [k] vowes vnto the Lorde, euen now in the presence of all his people,

19 In the courtes of the Lordes house, euen in the middes of thee, O Ierusalem. Praise ye the Lord.

a He graunteth that no pleasure is so great, as to feele Gods helpe in our necessitie, neither that any thing more stirreth vp our loue toward him.

b That is, in conuenient time to seeke helpe, which was when hee was in distresse.

c He sheweth forth the fruite of his loue in calling vpon him, confessing him to be iust and mercifull, & to helpe them that are destitute of aide and counsell.

d Which was vnquieted before, now rest vpon the Lord: for he hath bene beneficiall towardes thee.

e The Lord will preserue me, and saue my life.

f I felt all these things, & therefore was moued by faith to confesse thē, 2. Cor. 4.13.

g In my great distresse I thought God would not regard man, which is but lies and vanitie, yet I ouercame this tentation, and felt the contrary.

h In the Law they vsed to make a banket, where they gaue solemne thankes to God, and to take the cup and drinke in signe of thankesgiuing.

i I perceiue that God hath a care oue his, so that hee both disposeth their death, and taketh an account & I will thanke him for his benefites: for that is a iust payment, to confesse that we owe all to God.

PSAL. CXVII.

1 Hee exhorteth the Gentiles to praise God, because hee hath accomplished as well to them as to the Iewes, the promes of life euerlasting by Iesus Christ.

ALl [*] nations, praise ye the Lord: all yee people, praise him.

2 For his louing kindnesse is great toward vs, and the [a] trueth of the Lord endureth for euer. Praise ye the Lord.

Rom. 15.11.

a That is, the most certaine & continuall testimonies of his Fatherly grace.

PSAL. CXVIII.

1 Dauid reiected of Saul and of the people, at the time appointed obtained the kingdome. 4 For the which he biddeth all them that feare the Lorde, to be thankefull. And vnder his person, in all this was Christ liuely set forth, who should be of his people reiected.

PRayse [a] ye the Lord, because he is good: for his mercy endureth for euer.

2 Let Israel now say, that his mercie endureth for euer.

3 Let the house of Aaron now say, That his mercie endureth for euer.

4 Let them, that feare the Lorde, now say, That his mercie endureth for euer.

5 I called vpon the Lord in [b] trouble, and

a Because God by creating Dauid King, shewe his mercy toward his afflicted Church, the Prophet doeth not onely himselfe thanke God but exhorteth

b Wee are here taught, that the mo that troubles oppresse vs, the more ought we to be instant in praye

the

c Being exalted to this estate, he assured himselfe to haue man euer to be his enemie: yet he doubted not, but God would maintaine him, because he had placed him.
d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdome, and therefore he put his trust in God and obtained.
e Hee noteth Saul his chiefe enemie.
f In that he was deliuered, it came not of him selfe, nor of the power of man, but onely of Gods fauour: therefore hee will praise him.
g He promiseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.
h So that al, that are both farre and neere, may see his mightie power.
i He willeth the doores of the Tabernacle to be opened, that hee may declare his thankfull mind. *Isa.28.16 matth.21.42.act.4.11. rom.9.33. 1.pet.2.6,7.*
k Though Saul and the chiefe powers refused me to be king, yet God hath preferred me aboue them all. l Wherein God hath shewed chiefly his mercie in appoynting mee King, and deliuering his Church. m The people pray for the prosperitie of Dauids kingdome, who was the figure of Christ. n Which are the Priests and haue the charge thereof, as Numb.6.23. o Because hee hath restored vs from darkenesse to light, we will offer sacrifices and prayses vnto him.

the Lord heard me, and see me at large.

6 The Lord is with me: therefore I will not feare what c man can doe vnto me.

7 The Lord is with me among them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lorde, then to haue confidence d in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lorde shall I destroy them.

11 They haue compassed mee, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.

12 They came about me like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 e Thou hast thrust sore at mee, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and f song: for he hath bene my deliuerance.

15 The g voyce of ioy and deliuerance shalbe in the Tabernacles of the righteous, saying, The right hand of ỹ Lord hath done valiantly.

16 The right hand of the Lorde is exalted: h the right hand of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but he hath not deliuered me to death.

19 Open ye vnto mee the i gates of righteousnesse, that I may goe into them, and prayse the Lord.

20 This is the gate of the Lorde: the righteous shall enter into it.

21 I wil prayse thee: for thou hast heard me, and hast bene my deliuerance.

22 *The stone, which the builders k refused, is the head of the corner.

23 This was the Lordes doing, and it is marueilous in our eyes.

24 This is the l day, which the Lord hath made: let vs reioyce and be glad in it.

25 m O Lorde, I pray thee, saue now: O Lord, I pray thee, now giue prosperitie.

26 Blessed bee hee that commeth in the Name of the Lorde: n we haue blessed you out of the house of the Lord.

27 The Lord is mightie, and hath giuen vs o light: binde the sacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I wil prayse thee, euen my God: therefore I will exalt thee.

29 Prayse yee the Lorde, because hee is good: for his mercie endureth for euer.

PSAL. CXIX.

1 The Prophet exhorteth the children of God to frame their liues according to his holy worde. 123 Also hee sheweth wherein the true seruice of God standeth: that is, when wee serue him according to his word, and not after our owne fantasies.

ALEPH.

BLessed are a those that are vpright in their way, and walke in the law of the Lord.

2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3 Surely they worke b none iniquitie, but walke in his wayes.

4 Thou hast commaunded to keepe thy precepts diligently.

5 c Oh that my wayes were directed to keepe thy statutes.

6 Then should I not bee confounded, when I haue respect vnto all thy commandements.

7 I will prayse thee with an vpright d heart, when I shall learne the e iudgements of thy righteousnesse.

8 I will keepe thy statutes: forsake mee not f ouerlong.

a Here they are not called blessed which thinke themselues wise in their owne iudgement, nor which imagine to themselues a certaine holines, but they whose conuersation is without hypocrisie.
b For they are ruled by Gods spirit, and imbrace no doctrine but his.
c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods word. d For true religion standeth in seruing God without hypocrisie. e That is, thy precepts, which containe perfect righteousnesse. f He refused not to be tryed by tentations, but he feareth to faint, if God succour not his infirmitie in time.

BETH.

9 Wherewith shall a a yong man redresse his way? in taking heede thereto according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

11 I haue b hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach mee thy statutes.

13 With my lippes haue I declared all the iudgements of thy mouth.

14 I haue had as great c delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delight in thy statutes, and I will not forget thy word.

a Because youth is most giuen to licentiousnesse, he chiefly warneth them to frame their liues betimes to Gods worde.
b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein. c The Prophet doeth not boast of his vertues, but setteth foorth an example for others to follow Gods word and leaue worldly vanities.

GIMEL.

17 Bee beneficiall vnto thy seruant, that I may a liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Lawe.

19 I am a b stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

21 Thou c hast destroyed the proud: cursed are they that doe erre from thy commandements.

a He sheweth that we ought not to desire to liue, but to serue God, and that we cannot serue him aright, except he open our eyes and mindes.
b Seeing mans life in this world, is but a passage, what should become of him, if thy word were not his guide? c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy trueth.

22 Remoone from mee shame and contempt: for I haue kept thy testimonies.

23 [d] Princes also did sit, and speake against me: but thy seruant did meditate in thy statutes.

24 Also thy testimonies are my delight, and my counsellers.

d When the powers of the world gaue false sentence against me, thy worde was a guide and counseller to teach me what to doe, and to comfort me.

DALETH.

25 My soule cleaueth to the [a] dust: quicken me according to thy word.

26 I haue [b] declared my wayes, and thou heardest me: teach me thy statutes.

27 Make mee to vnderstand the way of thy precepts, and I will meditate in thy wonderous workes.

28 My soule melteth for heauinesse: raise me vp according vnto thy [c] word.

29 Take from mee the [d] way of lying, and graunt me graciously thy Lawe.

30 I haue chosen the way of trueth, and thy iudgements haue I laid before me.

31 I haue cleaued to thy testimonies, O Lord: confound me not.

32 I will runne the way of thy commandements, when thou [e] shalt inlarge mine heart.

a That is, it is almost brought to the graue, and without thy worde I cannot liue.
b I haue confessed mine offences, and now depend wholly on thee.
c If God did not maintaine vs by his worde, our life would droppe away like water.
d Instruct me in thy word, whereby my minde may be purged from vanitie, and taught to obey thy will. e By this he sheweth that wee can neither chuse good, cleaue to Gods worde, nor runne forward in his way, except he make our hearts large to receiue his grace, and willing to obey.

HE.

33 Teach [a] mee, O Lord, the way of thy statutes, and I will keepe it vnto the ende.

34 Giue me vnderstanding, and I will keepe thy Lawe: yea, I will keepe it with my whole [b] heart.

35 Direct mee in the path of thy commandements: for therein is my delight.

36 Incline my heart vnto thy testimonies, and not to [c] couetousnesse.

37 Turne away mine [d] eyes from regarding vanitie, and quicken me in thy way.

38 Stablish thy promise to thy seruant, because he feareth thee.

39 Take away [e] my rebuke that I feare: for thy iudgements are good.

40 Beholde, I desire thy commaundements: [f] quicken mee in thy righteousnesse.

a He sheweth that he cannot follow on to the ende, except God teach him oft times, and leade him forward.
b Not onely in outward conuersation, but also with inward affection.
c Hereby meaning all other vices, because that couetousnesse is the roote of all euill.
d Meaning, all his senses. e Let me not fall to thy dishonour, but let my heart still delight in thy gracious worde. f Giue me strength to continue in thy word euen to the ende.

VAV.

41 And let thy [a] louing kindnesse come vnto mee, O Lord, and thy saluation according to thy promise.

42 So shall I [b] make answere vnto my blaspheмers: for I trust in thy word.

43 And take not the worde of trueth vtterly out of my mouth: for I waite for thy iudgements.

44 So shall I alway keepe thy law for euer and euer.

45 And I will [c] walke at libertie: for I seeke thy precepts.

46 I will speake also of thy testimonies before [d] Kings, and will not be ashamed.

47 And my delight shall bee in thy commandements, which I haue loued.

48 Mine handes also will I lift vp vnto thy commandements, which I haue loued, and I will meditate in thy statutes.

a He sheweth that Gods mercie and loue is the first cause of our saluation.
b By trusting in Gods worde, he assureth himselfe to be able to confute the slanders of his aduersaries.
c They that simply walke after Gods word, haue no lets to intangle them, whereas they, that doe contrary, are euer in nets and snares.
d He sheweth that the children of God ought not to suffer their fathers glorie to be obscured by the vaine pompe of Princes.

ZAIN.

49 Remember [a] the promise made to thy seruant, wherein thou hast caused mee to trust.

50 It is my comfort in my trouble: for thy promise hath quickned me.

51 The [b] proud haue had me exceedingly in derision: yet haue I not declined from thy Lawe.

52 I remembred thy [c] iudgements of olde, O Lord, and haue bene comforted.

53 [d] Feare is come vpon me for the wicked, that forsake thy Lawe.

54 Thy statutes haue bene my songs in the house of my [e] pilgrimage.

55 I haue remembred thy Name, O Lord, in the [f] night, and haue kept thy Law.

56 [g] This I had because I kept thy precepts.

a Though hee feele Gods hand still to lie vpon him, yet he resteth on his promise and comforteth himselfe therein.
b Meaning the wicked, which contemne Gods word, and tread his religion vnder foote.
c That is, the examples, whereby thou declarest thy selfe to bee iudge of the world. d That is, a vehement zeale to thy glory, and indignation against the wicked. e In the course of this life and sorowfull exile. f Euen when other sleepe. g That is, all these benefites.

CHETH.

57 O Lord, that are my [a] portion, I haue determined to keepe thy words.

58 I made my supplication in thy presence with my whole heart: be mercifull vnto me according to thy promise.

59 I haue considered my [b] wayes, and turned my feete into thy testimonies.

60 I made haste, and delayed not to keepe thy commandements.

61 The bands of the wicked haue [c] robbed me: but I haue not forgotten thy Law.

62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.

63 I am [d] companion of all them that feare thee, and keepe thy precepts.

64 The earth, O Lorde, is full of thy mercie: [e] teach me thy statutes.

a I am perswaded that to keepe thy Lawe is an heritage and great gaine for me.
b He sheweth that none can embrace the worde of God, except he consider his owne imperfections and wayes.
c They haue gone about to drawe me into their company.
d Not onely in mutuall consent, but also with ayde and succour. e For the knowledge of Gods word is a singular token of his fauour.

TETH.

65 O Lorde, thou hast dealt [a] graciously with thy seruant according vnto thy word.

66 Teach mee good iudgement and knowledge: for I haue beleeued thy commandements.

67 Before I was [b] afflicted, I went astray: but now I keepe thy worde.

68 Thou art good and gracious: teache me thy statutes.

69 The proude haue imagined a lie against mee: but I will keepe thy precepts with my whole heart.

a Hauing proued by experience that God was true in his promise, he desireth that he would increase in him knowledge and iudgement.
b So Ieremie saith that before the Lorde touched him, hee was like a calfe vntamed: so that the vse of Gods roddes is to call vs home to God.

c Their heart is indurate and hardened, puffed vp with prosperitie and vaine estimation of themselues.

70 cTheir heart is fat as grease: but my delight is in thy law.

71 It is dgood for mee that I haue bene afflicted, that I may learne thy statutes.

72 The Law of thy mouth is better vnto me, then thousands of golde and siluer.

d Hee confesseth that before that he was chastened, hee was rebellious, as man by nature is.

IOD.

a Because God leaueth not his worke, that he hath begun, he desireth a new grace: that is, that he would continue his mercies.

73 Thine handes haue amade mee and fashioned me: giue me vnderstanding therfore, that I may learne thy commaundements.

74 So they that bfeare thee, seeing me, shall reioyce, because I haue trusted in thy word.

b When God sheweth his grace toward any, he testifieth to others that hee faileth not them that trust in him.

75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted mee ‡iustly.

‡ Ebr. in trueth.

76 I pray thee that thy mercy may comfort mee according to thy promise vnto thy seruant.

c He declareth that when he felt not Gods mercies, he was as dead.

77 Let thy tender mercies come vnto me, that I may clive: for thy Lawe is my delight.

78 Let the proude bee ashamed: for they haue dealt wickedly, and falsely with mee: but I meditate in thy precepts.

d That is, be comforted by mine example.

79 Let such as feare thee dturne vnto me, and they that eknow thy testimonies.

e He sheweth that there can be no true feare of God without the knowledge of his word.

80 Let mine heart be vpright in thy statutes, that I be not ashamed.

CAPH.

a Though my strength faile me, yet my soule groneth and sigheth, resting still in thy word.

81 My soule afainteth for thy saluation: yet I watt for thy word.

82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?

b Like a skinne bottle or bladder that is parched in the smoke.

83 For I am like a bbottle in ỹ smoke: yet doe I not forget thy statutes.

c How long wilt thou afflict thy seruant?

84 How many are the cdayes of thy seruant? When wilt thou execute iudgement on them that persecute me?

d They haue not onely oppressed me violently, but also craftily conspired against me.

85 The proud haue ddigged pits for me, which is not after thy Lawe.

86 All thy commandements are true: they persecute me falsly: chelpe me.

e Finding no helpe in earth, he lifteth vp his eyes to heauen.

87 They had almost consumed fme vpõ the earth: but I forsooke not thy precepts.

88 Quicken me according to thy louing kindnes: so shall I keepe the testimonies of thy mouth.

LAMED.

a Because none should esteeme Gods worde, according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable.

89 O Lorde, thy word endureth for euer in aheauen.

90 Thy trueth is from generation to generation: thou hast laide the foundation of the earth, and it abideth.

b Seeing the earth and all creatures remaine in that estate, wherein thou hast created them, much more thy trueth remaineth constant and vnchangeable.

91 They bcontinue euen to this day by thine ordinances: for all are thy seruants.

92 Except thy Law had bene my delite, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened me.

94 I am cthine, saue mee: for I haue sought thy precepts.

95 The wicked haue waited for mee to destroy me: but I will consider thy testimonies.

96 I dhaue seene an end of all perfectiõ: but thy commandement is exceeding large.

d There is nothing so perfect in earth, but it hath an ende: onely Gods worde lasteth for euer.

MEM.

97 Oh how loue I thy Law! ait is my meditation continually.

a He sheweth that we can not loue Gods word, except we exercise our selues therein and practise it.

98 By thy commaundements thou hast made me wiser then mine enemies: for they are euer with me.

99 I haue had more bvnderstanding thẽ all my teachers: for thy testimonies are my meditation.

b Whosoeuer doeth submit himselfe onely to Gods word, shall not onely be safe against the practises of his enemies, but also learne more wisedome, then they that professe it, and are men of experience.

100 I vnderstood more then the ancient, because I kept thy precepts.

101 I haue refrained my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for cthou diddest teach me.

c So then of our selues wee can doe nothing, but when God doeth inwardly instruct vs with his Spirit, we feele his graces sweeter then honie.

103 How sweete are thy promises vnto my mouth! yea, more then honie vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falshoode.

NVN.

105 Thy worde is a alanterne vnto my feete, and a light vnto my path.

a Of our selues we are but darkenesse, and can not see, except we be lightened with Gods word.

106 I haue bsworne and will performe it, that I will keepe thy righteous iudgements.

b So all the faithfull ought to binde themselues to God by a solemne othe and promise to stirre vp their zeale to imbrace Gods word.

107 I am very sore afflicted: O Lorde, quicken me according to thy worde.

108 O Lorde, I beseech thee accept the cfree offrings of my mouth, and teach mee thy iudgements.

c That is, my prayers and thankesgiuing, which sacrifice Hosea calleth the calues of the lips: Chap. 14. verse 3.

109 My dsoule is continually in mine hand: yet doe I not forget thy Lawe.

d That is, I am in continuall danger of my life.

110 The wicked haue layde a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken as an eheritage for euer: for they are the toy of mine heart.

e I esteemed no worldly things, but made thy worde mine inheritance.

112 I haue applied my heart to fulfill thy statutes alway, euen vnto the end.

SAMECH.

113 I hate avaine inuentions: but thy lawe doe I loue.

a Whosoeuer wil imbrace Gods worde aright, must abhorre all fantasies and imaginations both of himselfe and of other.

114 Thou art my refuge and shield, and I trust in thy word.

115 bAway from me, yee wicked: for I will keepe the commaundements of my God.

b And hinder me not to keepe the Law of the Lord.

c He desireth Gods continual assistance least he should faint in this race, which he had begunne.

116 Stablish mee according to thy promise, that I may liue, and disappoint mee not of mine hope.

117 c Stay thou me, and I shall be safe, & I will delight continually in thy statutes.

d The craftie practises of them that contemne thy law, shalbe brought to nought.

118 Thou hast troden downe all them that depart from thy statutes: for their d deceit is vaine.

e Which infected thy people, as drosse doth the mettall. f Thy iudgements doe not onely teach me obedience, but cause mee to feare, considering mine owne weakenesse, which feare causeth repentance.

119 Thou hast taken away all the wicked of the earth like e drosse: therefore I loue thy testimonies.

120 My flesh f trembleth for feare of thee, and I am afraid of thy iudgements.

AIN.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.

b He boasteth not that he is Gods seruant, but hereby putteth God in mind that as he made him his by his grace, so he would continue his fauour toward him.

121 I haue executed iudgement and iustice: leane me not to mine oppressours.

122 a Answere for thy seruant in that, which is good, and let not the proude oppresse me.

123 Mine eyes haue failed in waiting for thy saluation, and for thy iust promise.

124 Deale with thy b seruant according to thy mercie, and teach me thy statutes.

125 I am thy seruant: grant me therefore vnderstanding, that I may knowe thy testimonies.

c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to vtter contempt, then it is Gods time to helpe and remedie.

126 It is c time for thee Lord to worke: for they haue destroyed thy Law.

127 Therefore loue I thy commandements aboue golde, yea, aboue most fine gold.

d That is, whatsoeuer dissenteth from the puritie of thy word.

128 Therefore I esteeme all thy precepts most iust, and hate all false d wayes.

PE.

a Conteyning high and secret mysteries, so that I am moued with admiration and reuerence.

b The simple idiots ỹ submit thẽselues to God, haue their eyes opened, and their mindes illuminated so soone as they begin to read Gods word.

c My zeale toward thy word was so great.

d He sheweth what ought to be the zeale of Gods children, when they see his word contemned.

129 Thy testimonies are a wonderfull: therefore doth my soule keepe them.

130 The entrance into thy b wordes, sheweth light, and giueth vnderstanding to the simple.

131 I opened my mouth and c panted, because I loued thy commandements.

132 Looke vpon me and be mercifull vnto me, as thou vsest to doe vnto those that loue thy Name.

133 Direct my steps in thy word, and let none iniquitie haue dominion ouer me.

134 Deliuer mee from the oppression of men, and I will keepe the precepts.

135 Shew ỹ light o thy countenance vpon thy seruant, and teach me thy statutes.

136 Mine eyes gush d out with riuers of water, because they keepe not thy Law.

TSADDI.

a We can not confesse God to be righteous, except wee liue vprightly and truely as he hath commanded. *Psalme 69.9. Iohn 2.17.*

b Golde hath neede to be fined, but thy word is perfection it selfe.

137 Righteous art thou, O Lord, & iust are thy iudgements.

138 Thou hast cõmanded a iustice by thy testimonies and trueth especially.

139 * My zeale hath euen consumed me, because mine enemies haue forgotten thy wordes.

140 Thy worde is proued b most pure, and thy seruant loueth it.

141 I am c small and despised: yet doe I not forget thy precepts.

142 Thy righteousnes is an euerlasting righteousnesse, and thy Law is trueth.

143 Trouble and anguish are come vpon me: yet are thy commaundements my delight.

144 The righteousnesse of thy testimonies is euerlasting: graunt me vnderstanding, and I shall d liue.

KOPH.

a He sheweth that all his affections and whole heart were bent to Godward for to haue helpe in his dangers.

b He was more earnest in the studie of Gods word then they that kept the watch, were in their charge. ‖*Or, custome.*

c He sheweth the nature of the wicked to be to persecute against their conscience.

d His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppressed.

145 I haue a cryed with my whole heart: heare mee, O Lorde, and I will keepe thy statutes.

146 I called vpon thee: saue me, & I will keepe thy testimonies.

147 I preuented the morning light and cryed: for I waited on thy worde.

148 Mine eyes b preuent the night watches to meditate in thy worde.

149 Heare my voyce according to thy louing kindnesse: O Lord, quicken mee according to thy ‖iudgement.

150 They draw neere, that followe after c malice, and are farre from thy Lawe.

151 Thou art neere, O Lord: for all thy commandements are true.

152 I haue knowen long since d by thy testimonies, that thou hast eltablished them for euer.

c This is the true triall, to praise God in aduersity.

d So that the life of man without the knowledge of God is death.

RESH.

153 Beholde mine affliction, and deliuer me: for I haue not forgotten thy Law.

154 Pleade my cause, and deliuer mee: quicken me according vnto thy a word.

155 Saluation is farre from the wicked, because they keepe not thy statutes.

156 Great are thy tender mercies, O Lord: quicken mee according to thy b iudgements.

157 My persecutours and mine oppressours are many: yet doe I not swarue from thy testimonies.

158 I sawe the transgressours and was c grieued, because they kept not thy word.

159 Consider, O Lord, how I d loue thy precepts: quicken mee according to thy louing kindnesse.

160 The e beginning of thy worde is trueth, and all the iudgements of thy righteousnesse endure for euer.

a For without Gods promise there is no hope of deliuerance.

b According to thy promise made in the law, which because the wicked lacke, they can haue no hope of saluation.

c My zeale consumed me when I saw their malice and contempt of thy glory.

d It is a sure signe of our adoption, when we loue the law of God.

e Since thou first promisedst, euen to the ende all thy sayings are true.

SCHIN.

a The threatning and persecutions of princes could not cause me to shrinke to confesse thee, whom I more feare then men.

b That is, often and sundry time

161 Princes haue a persecuted mee without cause, but mine heart stood in awe of thy wordes.

162 I reioyce at thy worde, as one that findeth a great spoyle.

163 I hate falshoode and abhorre it, but thy Law doe I loue.

164 d Seuen times a day doe I praise thee, because of thy righteous iudgements.

165 They,

c For their conscience assureth them, that they please thee, where as they that loue not thee, haue the contray.

165 Thep, c that loue thy Lawe, shall haue great prosperitie, and thep shall haue none hurt.

166 Lord, I haue d trusted in thy saluation, and haue done thy commaundements.

167 Pp soule hath kept thy testimonies: for I loue them exceedingly.

d He sheweth that we must first haue faith, before we can worke and please God.

168 I haue kept thy precepts & thy testimonies: e for al my wayes are before thee.

e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.

T A V.

a As thou hast promised to be the scholemaster vnto all them that depend vpon thee.

169 Let my complaint come before thee, O Lord, and giue me vnderstanding, a according vnto thy word.

170 Let my supplication come before thee, and deliuer mee according to thy promise.

171 Pp lips shall b speake prayse, when thou hast c taught me thy statutes.

b The word signifieth to powre forth continually.

172 Pp tongue shall intreate of thy worde: for all thy commaundements are righteous.

c All his prayer and desire is, to profite in the word of God.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law is my delite.

d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.

175 Let my soule liue, and it shall prayse thee, and thy d iudgementes shall helpe mee.

e Being chased to and fro by mine enemies, and hauing no place to rest in.

176 I haue e gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commaundements.

PSAL. CXX.

1 *The prayer of Dauid being vexed by the false reports of Sauls flatterers.* 5 *And therfore he lamenteth his long abode among those infidels,* 7 *Who were giuen to all kinde of wickednesse and contention.*

¶ A song of a degrees.

a That is, of lifting vp the tune and rising in singing.

I Called vnto the Lord in my b trouble, and he heard me.

b Albeit the children of God ought to reioyce when they suffer for righteousnesse sake, yet it is a great griefe to the flesh to heare euill for well doing.

2 Deliuer my soule, O Lorde, from lying lippes, and from a deceitfull tongue.

3 What doth thy c deceitful tongue bring vnto thee? or what doeth it auaile thee?

c He assured him selfe that God would turne their craft to their owne destruction.

4 It is as the d sharpe arrowes of a mighty man, and as the coles of iuniper.

d Hee sheweth that there is nothing so sharpe to pearce, nor so hot to set on fire as a slanderous tongue.

5 Woe is to me that I remaine in e Meshech, and dwell in the tents of f Kedar.

e These were people of Arabia, which came of Iaphet, Gen. 10. 2.

6 Pp soule hath too long dwelt with him that hateth peace.

f That is, of the Ishmaelites.

7 I seeke g peace, and when I speake thereof, they are bent to warre.

g Hee declareth what he meaneth by Meshech and Kedar: to wit, the Israelites which had degenerate from their godly fathers, and hated and contended against the faithfull.

PSAL. CXXI.

1 *This Psalme teacheth that the faithfull ought onely to looke for helpe at God,* 7 *Who onely doth maintaine, preserue and prosper his Church.*

¶ A song of degrees.

I Will lift vp mine eyes ‖ vnto the mountaines, from whence mine helpe shall come.

‖ *Or, aboue the mountaines: meaning, that there is nothing so high in the worlde, wherein he can trust, but onely in God.*

2 Mine helpe commeth from the Lorde, which hath made the a heauen & the earth.

a He accuseth mans ingratitude, which cannot depend on Gods power.

3 He will not suffer thy foote to slip: for he that keepeth thee, will not b slumber.

b He sheweth that Gods prouidence not onely watcheth ouer his Church in generall, but also

4 Beholde, he that keepeth Israel, will neither slumber nor sleepe.

5 The Lorde is thy keeper: the Lord is thy shadowe at thy right hand.

6 The sunne shall not c smite thee by day, nor the moone by night.

c Neither heate nor colde, nor any incommoditie shall bee able to destroy Gods Church: albeit for a time they may molest it.

7 The Lorde shall preserue thee from all euill: he shall keepe thy soule.

8 The Lorde shall preserue thy d going out, and thy comming in from henceforth and for euer.

ouer euery member thereof.

d Whatsoeuer thou doest enterprise shall haue good successe.

PSAL. CXXII.

1 *Dauid reioyceth in the name of the faithfull, that God hath accomplished his promise, & placed his Arke in Zion.* 5 *For the which he giueth thankes,* 8 *And prayeth for the prosperitie of the Church.*

¶ A song of degrees, or Psalme of Dauid.

I * a Reioyced, when they said to me, Wee will goe into the house of the Lord.

1. *Chron. 29. 9.*

a He reioyceth that God had appointed a place, where the Arke should still remaine.

2 Our b feete shall stand in thy gates, O Ierusalem.

b Which were wont to wander to and fro as the Arke remooued.

3 Ierusalem is builded as a citie, that is c compact together in it selfe:

c By the artificiall ioyning and beautie of the houses, he meaneth the concorde and loue that was betweene the citizens.

4 Whereunto d the Tribes, euen the Tribes of the Lord goe vp, according to the testimonie to Israel, to praise the Name of the Lord.

d All the tribes according to Gods couenant shall come and pray there,

5 For there are thrones set for iudgement, euen p thrones of p house of e Dauid.

e In whose house God placed the throne of Iustice, and made it a figure of Christes kingdome.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace be within thy f walles, and prosperitie within thy palaces.

f The fauour of God prosper thee both within and without.

8 For my g brethren and neighbours sakes I will wish thee now prosperitie.

g Not onely for mine owne sake, but for all the faithfull.

9 Because of the house of the Lorde our God, I will procure thy wealth.

PSAL. CXXIII.

1 *A prayer of the faithfull, which were afflicted either in Babylon, or vnder Antiochus by the wicked worldlings and contemners of God.*

¶ A song of degrees.

I Lift vp mine eyes to thee, that dwellest in the heauens.

2 Behold, as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mistresse: so our eyes waite vpon the Lorde our God, vntill he haue mercy vpon vs.

a He compareth the condition of the godly to seruants that are destitute of all helpe, assuring that when al other helpes faile, God is euer at hand and like himselfe.

3 Haue mercie vpon vs, O Lorde, haue mercy vpon vs: for we haue [b] suffered too much contempt.

b He declareth that when the faithfull are so full, that they can no more endure the oppressions and iscornings of the wicked, there is alway helpe aboue, if with hungrie desires they call for it.

4 Our soule is filled too full of the mocking of the wealthie, and of the despitefulnesse of the proude.

PSAL. CXXIIII.

1 The people of God, escaping a great perill, doe acknowledge themselues to be deliuered, not by their owne force, but by the power of God. 4 They declare the greatnesse of the perill, 6 And praise the Name of God.

¶ A song of degrees, or Psalme of Dauid.

IF the Lorde had not [a] bene on our side, (may Israel now say)

a He sheweth that God was ready to helpe at neede, and that there was none other way to be saued, but by his onely meanes.

2 If the Lord had not bene on our side, when men rose vp against vs,

3 They had then swallowed vs vp [b] quick, when their wrath was kindled against vs.

b So vnable were we to resist.

4 Then the [c] waters had drowned vs, and the streame had gone ouer our soule:

c He vseth most proper similitudes to expresse the great danger that the Church was in, and out of the which God miraculously deliuered them.

5 Then had the swelling waters gone ouer our soule.

6 Praysed be the Lord, which hath not giuen vs as a pray vnto their teeth.

7 Our soule is escaped, euen as a birde out of the [d] snare of the foulers: the snare is broken, and we are deliuered.

d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

8 Our helpe is in the name of the Lorde, which hath made heauen and earth.

PSAL. CXXV.

1 He describeth the assurance of the faithfull in their afflictions, 4 And desireth their wealth, 5 And the destruction of the wicked.

¶ A song of degrees.

THey that trust in the Lorde, shall bee as mount Zion, which cannot be [a] remoued, but remaineth for euer.

a Though the world be subiect to mutations, yet the people of God shall stand sure, and be defended by Gods prouidence.

2 As the mountaines are about Ierusalem: so is the Lorde about his people from henceforth, and for euer.

3 For the [b] rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.

b Though God suffer his to be vnder the crosse, least they should imbrace wickednesse, yet this crosse shall not

4 Doe well, O Lorde, vnto those that be good and true in their hearts.

5 [c] But these that turne aside by their crooked wayes, them shal the Lord lead with the workers of iniquitie: but peace shall bee vpon Israel.

so rest vpon them, that it should driue them from hope. c He desireth God to purge his Church from hypocrites and such as haue no zeale of the truth.

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the seuentie yeeres of captiuitie foresposken by Ieremie, Chap. 25. 12. and 29. 10.

¶ A song of degrees, or Psalme of Dauid.

WHen the Lorde brought againe the captiuitie of Zion, wee were like them that [a] dreame.

a Their deliuerance was as a thing incredible, and therefore tooke away all excuse of ingratitude.

2 Then was our mouth [b] filled with laughter, and our tongue with ioy: then said they among the [c] heathen, The Lorde hath done great things for them.

b He sheweth how the godly ought to reioyce, when God gathereth his Church or deliuereth it.

3 The Lord hath done great things for vs, whereof we reioyce.

c If the infidels confesse Gods wonderfull worke, the faithfull can neuer shewe themselues sufficiently thankeful.

4 O Lorde, bring againe our captiuitie, as the [d] riuers in the South.

d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wildernesse and barren places.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping and caried [e] precious seede: but they shall returne with ioy and bring their sheaues.

e That is, seede which was scarce and deare: meaning, that they which trusted in Gods promise to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domesticall and politicall standeth by Gods meere prouidence and blessing, 3 And that to haue children well nurtured, is an especial grace and gift of God.

¶ A song of degrees, or Psalme of Salomon.

EXcept the Lorde [a] builde the house, they labour in vaine that builde it: except the Lord keepe the [b] citie, the keeper watcheth in vaine.

a That is, gouerne, and dispose all things perteining to the familie.

b The publike estate of the common wealth.

2 It is in vaine for [c] you to rise early, and to lie downe late, and eate the bread [d] of sorowe: but he will surely giue [e] rest to his beloued.

c Which watch and warde, and are also Magistrates, and rulers of the citie.

d Either that which is gotten by hard labour, or eaten with

3 Behold, children are the inheritance of the Lorde, and the fruite of the wombe his reward.

4 As are the arrowes in the hand of the strong man: so are the [f] children of youth.

5 Blessed is the man that hath his quiuer full of them: for they [g] shall not bee ashamed, when they speake with their enemies in the gate.

griefe of minde. e Not exempting them from labour, but making their labours comfortable, and as it were a rest. f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number. g Such children shalbe able to stop their aduersaries mouthes, when their godly life is maliciously accused before iudges.

PSAL. CXXVIII.

1 He sheweth that blessednesse appertaineth not to all vniuersally, but to them onely that feare the the Lord, and walke in his wayes.

¶ A song of degrees.

BLessed is euery one that feareth the Lord, and walketh in his [a] wayes.

a God approueth not our life except it be reformed, according to his word.

2 When thou eatest the labours of thine [b] handes, thou shalt be blessed, and it shalbe well with thee.

b The worlde esteemeth them happie, which liue in wealth and idlenesse: but the holy Ghost

3 Thy wife shalbe as the fruitfull vine on the sides of thine house, and thy [c] children like the olive plants round about thy table.

4 Loe, surely thus shall the man be blessed that feareth the Lord.

5 The Lord out of Zion shal [d] blesse thee,

approueth them best, that liue of the meane profite of their labours. c Because Gods fauour appeareth in none outward thing more then in increase of children, he promiseth to inrich the faithfull with this gift. d Because of the spirituall blessing which God hath made to his Church, these temporall things shall be granted.

and

and thou shalt see the wealth of Ierusalem all thy dayes.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

PSAL. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it shall be deliuered, 6 And the enemies for all their glorious shew, shall suddenly be destroyed.

¶ A song of degrees.

THey haue oftentimes afflicted me from my youth (may a Israel now say)

2 They haue oftentimes afflicted mee from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the b righteous Lorde hath cut the cordes of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 c They shall be as the grasse on the house tops, which withereth afore it commeth foorth.

7 Whereof the mower filleth not his hand, neither the gleaner his lap:

8 d Neither they, which goe by, say, The blessing of the Lorde bee vpon you, or, We blesse you in the Name of the Lord.

a The Church now afflicted ought to remember, how her condition hath euer bene such from the beginning: to be molested most grieuously by the wicked: yet in time it hath euer bene deliuered.

b Because God is righteous, he cannot but plague his aduersaries, and deliuer his, as oxen out of the plow.

c The enemies that lift themselues most high, and as it were, approch nere to the sunne, are consumed with the heat of Gods wrath, because they are not grounded in godly humilitie. d That is, the wicked shall perish and none shall passe for them.

PSAL. CXXX.

1 The people of God from their bottomlesse miseries doe crie vnto God, and are heard. 3 They confesse their sinnes and flee vnto Gods mercie.

¶ A song of degrees.

OVt of the a deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lorde, straitly markest iniquities, O Lord, b who shall stand?

4 But mercie is with thee, that thou c mayest be feared.

5 I haue waited on the Lorde: my soule hath waited, & I haue trusted in his word.

6 My soule waiteth on the Lord more the the morning watch watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lorde is d mercy, and with him is great redemption.

8 And he shall redeeme Israel from all his iniquities.

PSAL. CXXXI.

1 Dauid charged with ambition & greedy desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men, what they shall doe.

¶ A song of degrees, or Psalme of Dauid.

LOrde, a mine heart is not hautie, neither are mine eies loftie, neither haue I walked in great b matters and hid from me.

2 Surely I haue behaued my selfe like one waned from his mother, & kept silence: I am in my selfe as one that is c wayned.

a Being in great distresse and sorrow.

b He declareth that we cannot be iust before God, but by forgiuenesse of sinnes.

c Because of nature thou art mercifull: therefore the faithfull reuerence thee.

d He sheweth to whom the mercy of God doeth appertaine: to Israel, that is, to the Church, and not to the reprobate.

a He setteth forth his great humilitie, as an example to all rulers and gouernours.

b Which passe y measure & limits of his vocation.

c He was voyde of ambition and wicked desires.

3 Let Israel waite on the Lorde from henceforth and for euer.

PSAL. CXXXII.

1 The faithfull, grounding on Gods promise made vnto Dauid, desire that he would establish the same, both as touching his posteritie & the building of the Temple, so pray there as was foresp oke, Deut. 12. 5.

¶ A song of degrees.

LOrd, remember Dauid with all his a afflictions.

2 Who sware vnto the Lord, & vowed vnto the mightie God of Iaakob, saying,

3 I b will not enter into the tabernacle of mine house, nor come vpon my pallet or bed,

4 Nor suffer mine eyes to sleepe, nor mine eye lids to slumber,

5 Until I find out a place for the c Lord, an habitation for the mightie God of Iaakob.

6 Loe, we heard of it in d Ephrathah, and found it in the fieldes of the forest.

7 We will enter into his Tabernacles, and worship before his footestoole.

8 Arise, O Lorde, to come into thy e rest, thou, and the Arke of thy strength.

9 Let thy Priests be clothed with righteousnesse, and let thy Saints reioyce.

10 For thy s seruant Dauids sake, refuse not the face of thine Anoynted.

11 The Lorde hath sworne in trueth vnto Dauid, and he will not shunke from it, saying, Of the fruite of thy body will I set vpon thy throne.

12 If thy sonnes keepe my couenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for h euer.

13 For the Lorde hath chosen Zion, and loued to dwell in it, saying,

14 This is my rest for euer: here will I dwell, for I haue a i delite therein.

15 I will surely blesse her vitailes, and will satisfie her poore with bread,

16 And will cloth her Priests with k saluation and her Saints shall shout for ioy.

17 There will I make the l horne of Dauid to budde: for I haue ordeyned a light for mine Anoynted.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

a That is, with how great difficultie he came to the kingdome, and with howe great zeale and care hee went about to buylde thy temple.

b Because the chiefe charge of the king was to set forth Gods glory, he sheweth, that he could take no rest, neither would goe about any worldly thing, were it neuer so necessarie, before he had executed his office.

c That is, the Arke, which was a signe of Gods presence.

d The common bruite was that the Arke shoulde remaine in Ephrathah: that is, in Beth-lehem a plentifull place: but after, we perceiued that thou wouldest place it in Ierusalem, which was barren as a foreste, and compassed about onely with hilles.

e That is, Ierusalem, because that afterward his Arke should remoove to none other place. f Let the effect of thy grace both appeare in the Priestes and in the people.

g As thou first madest promise to Dauid, so continue it to his posteritie, that whatsoeuer they shall aske for their people, it may be granted. h Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. i Meaning, for his own sake, and not for the plentifulnesse of the place: for he promiseth to blesse it, declaring before, that it was barren. k That is, with my protection, whereby they shall be safe. l Though his force for a time seemed to be broken, ye he promiseth to restore it.

PSAL. CXXXIII.

1 This Psalme conteyneth the commendation of brotherly amitie among the seruants of God.

¶ A song of degrees, or Psalme of Dauid.

BEhoulde, howe good and howe comely a thing it is, brethren to dwell euen

a toge-

a Because the greatest part were against David, though some fauoured him, yet when he was established King, at length they ioyned all together like brethren: and therefore hee sheweth by these similitudes the commoditie of brotherly loue. b The ointment was a figure of the graces, which come from Christ the head vnto his Church. c By Hermon and Zion he meaneth the plentifull countrey about Ierusalem. d Where there is such concord.

a together.

2 It is like the precious b ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which wet downe on the border of his garments:

3 And as the dewe of c Hermon, which falleth vpon the mountaines of Zion: for d there the Lord appointed the blessing and life for euer.

PSAL. CXXXIIII.

1 Hee exhorteth the Leuites, watching in the Temple, to praise the Lord.

¶ A song of degrees.

a Ye that are Leuites, and chiefly appointed to this office. b For their charge was not onely to keepe the Temple, but to pray there and to giue God thankes. c And therefore hath all power, bless thee with his fatherly loue declared in Zion. Thus the Leuites vsed to praise the Lord, and bless the people.

BEholde, praise ye the Lord, all yee a seruants of the Lord, ye that by night stand in the house of the Lord.

2 Lift vp your b hands to the Sanctuarie, and praise the Lord.

3 The Lord, that hath c made heauen and earth, blesse thee out of Zion.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what estate soeuer they be, to praise God for his marueilous works, 12 And specially for his graces towards his people, wherein hee hath declared his maiestie, 15 To the confusion of all idolaters, and their idoles.

¶ Praise ye the Lord.

a Ye Leuites that are in his Sanctuarie. b Meaning the people: for the people and Leuites had their courtes, which were places of the Temple separate. c That is, hath freely loued the posteritie of Abraham. d He ioyneth Gods power with his will, to the intent that we should not separate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples. *Iere.* 10. 13. *Exod.* 12. 29. *Numb.* 21. 24, 34.

PRaise ye the Name of the Lord: yee seruants of the Lord, praise him.

2 Yee that stand in the a house of the Lord, and in the b courts of the house of our God,

3 Praise ye the Lorde: for the Lorde is good: sing praises vnto his Name: for it is a comely thing.

4 For the Lord hath c chosen Iaakob to himselfe, and Israel for his chiefe treasure.

5 For I knowe that the Lorde is great, and that our Lord is aboue all gods.

6 Whatsoeuer pleased the Lorde, that d did hee in the heauen and in earth, in the sea, and in all the depths.

7 He bringeth vp the cloudes from the endes of the earth, and maketh the * lightnings with the raine: he draweth forth the winde out of his treasures.

8 * Hee smote the first borne of Egypt both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.

10 * He smote many nations, and slewe mightie Kings:

11 As Sihon king of the Amorites, and Og king of Bashan, and all the kingdomes of Canaan:

12 And e gaue their land for an inheritance, euen an inheritance vnto Israel his people.

13 Thy name, O Lorde, endureth for euer: O Lord, thy remembrance is from generation to generation.

14 For the Lord will f iudge his people, and be pacified towardes his seruants.

15 The g idoles of the heathen are siluer and golde, euen the worke of mens hands.

16 They haue a mouth, & speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: so are all that trust in them.

19 Praise the Lord, yee house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Leui: ye that feare the Lord, praise the Lord.

21 Praised be þ Lord out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

e He sheweth what fruite the godly conceiue of Gods power, whereby they see how hee destroyeth his enemies, and deliuereth his people. f That is, gouerne and defend his people. g By shewing what punishment God appointeth for the heathen idolaters, he warneth his people to beware the like offence, seeing that idoles haue neither power nor life, and that their deliuerance came not by idoles, but by the mightie power of God, reade Psal. 115. vers. 4.

PSAL. CXXXVI.

1 A most earnest exhortation to giue thankes vnto God for the creation and gouernance of all things, which standeth in confessing that he giueth vs all of his meere liberalitie.

PRaise ye the Lord, because he is good: for his a mercie endureth for euer.

2 Praise yee the God of gods: for his mercie endureth for euer.

3 Praise yee the Lord of lordes: for his mercy endureth for euer:

4 Which onely doeth great wonders: for his mercie endureth for euer:

5 Which by his wisedome made the heauens: for his mercy endureth for euer:

6 Which hath stretched out the earth vpon the waters: for his b mercie endureth for euer:

7 Which made great lightes: for his mercy endureth for euer:

8 As the sunne to rule the day: for his mercy endureth for euer:

9 The moone and the starres to gouerne the night: b for his mercie endureth for euer:

10 Which smote Egypt with their first borne (for his mercy endureth for euer)

11 And c brought out Israel from among them (for his mercy endureth for euer)

12 With a mightie hand and d stretched out arme: for his mercy endureth for euer:

13 Which deuided the red Sea in two parts: for his mercy endureth for euer:

13 And made Israel to passe through the middes of it: for his mercy endureth for euer:

15 And ouerthrewe Pharaoh and his host in the red Sea: for his mercie endureth for euer:

16 Which led his people through the e wildernes: for his mercy endureth for euer:

17 Which smote great Kings: for his mercie endureth for euer:

18 And slewe f mightie Kings: for his mercie endureth for euer:

a By this repetition he sheweth that the least of Gods benefites binde vs to thankesgiuing: but chiefly his mercie, which is principally declared towards his Church. b This was a common kinde of thankesgiuing which the whole people vsed, when they had receiued any benefite of God, as 2. Chron. 7. 6. and 20. 21. meaning, that God was not onely mercifull to their fathers, but also continued the same to their posteritie. c Gods mercifull prouidence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies. d In doing such a worke as was neuer done before, nor that any other could do. e Where for the space of fourtie yeeres he shewed infinite and most strange wonders. f Declaring thereby that no power, nor authoritie was so deare vnto him, as the loue of his Church.

g In our greatest affliction and slauerie, when we looked for nothing lesse then to haue had any succour.
h Seeing that God prouideth, euen for the beastes: much more hath he care ouer his.
i Seeing that all ages haue had most plaine testimonies of Gods benefites.

19 As Sihon king of the Amorites: for his mercie endureth for euer:
20 And Og the king of Bashan: for his mercie endureth for euer:
21 And gaue their land for an heritage: for his mercie endureth for euer:
22 Euen an heritage vnto Israel his seruant: for his mercie endureth for euer:
23 Which remembred vs in our [g] base estate: for his mercie endureth for euer:
24 And hath rescued vs from our oppressours: for his mercie endureth for euer:
25 Which giueth foode to all [h] flesh: for his mercie endureth for euer.
26 [i] Praise yee the God of heauen: for his mercie endureth for euer.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decay, liued in great anguish and sorow of heart: the which griefe the Chaldeans did so litle pitie, 3 That they rather increased the same daily with taunts, reproches & blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them, 8 And mooued by the Spirit of God, prophecie the destruction of Babylon, where they were handled so tyrannously.

BY the riuers of Babel we [a] sate, and there we wept, when we remembred Zion.
2 We hanged our harpes vpon the willowes in the middes [b] thereof.
3 Then they that led vs captiues, [c] required of vs songs and mirth, when we had hanged vp our harpes, saying, Sing vs one of the songs of Zion.
4 Howe shall wee sing, sayd we, a song of the Lord in a strange land?
5 [d] If I forget thee, O Jerusalem, let my right hand forget to play.
6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Jerusalem to my [e] chiefe ioy.
7 Remember the children of [f] Edom, O Lord, in the [g] day of Jerusalem, which sayde, Raze it, raze it to the foundation thereof.
8 O daughter of Babel, worthie to be destroyed, blessed shall he be that rewardeth thee, as thou hast serued vs.
9 [h] Blessed shall hee bee that taketh and dasheth thy children against the stones.

a That is, we abode a long time: and albeit that the countrey was pleasant, yet could it not stay our teares, nor turne vs from the true seruice of our God.
b To wit, of that countrey.
c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God.
d Albeit the faithfull are touched with their particular griefes, yet the common sorowe of the Church is most grieuous vnto them, and is such as they cannot but remember & lament. e The decay of Gods religion in their countrey was so grieuous, that no ioy could make them glad, except it were restored. f According as Ezechiel 25.13. and Ier.49.7. verse prophecied: and Obadiah verse 10. sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinsfolke. g When thou diddest visite Jerusalem. h He alludeth to Esaies prophecie, chap.13. and 16. verse, promising good successe to Cyrus and Darius, whom ambition mooued to fight against Babylon: but God vsed them as his roddes to punish his enemies.

PSAL. CXXXVIII.

1 Dauid with great courage praiseth the goodnesse of God toward him, the which is so great, 4 That it is known to forraine princes, who shall praise the Lorde together with him. 6 And hee is assured to haue like comfort of God in the time following, as he hath had heretofore.

A Psalme of Dauid.

I Will praise thee with my whole heart: euen before the [a] gods will I praise thee.
2 I will worship towarde thine holy [b] Temple, and praise thy Name, because of thy louing kindenesse and for thy truth: for thou hast magnified thy Name aboue all things by thy word.
3 When I called, then thou heardest me, and hast [c] encreased strength in my soule.
4 All the [d] Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.
5 And they shall sing of the wayes of the Lord, because the glory of the Lord is great.
6 For the Lord is high: yet he beholdeth the lowly, but the proude hee knoweth [e] a farre off.
7 Though I walke in the mids of trouble, yet wilt thou reuiue me: thou wilt stretch foorth thine hand vpon the wrath of mine enemies, and thy right hand shall saue me.
8 The Lord will [f] performe his worke toward mee: O Lord, thy mercie endureth for euer: forsake not the works of thine hands.

a Euen in the presence of Angels, and of them that haue authoritie among men.
b Both the Temple and ceremoniall seruice at Christs comming were abolished: so that now God will be worshipped only in spirit and trueth, Iohn 4.23.
c Thou hast strengthened me against mine outward and inward enemies.
d All the world shal confesse that thou hast wonderfully preserued me, and performed thy promise. e Distance of the place cannot hinder God to shewe mercie to his, and to iudge the wicked, though they thinke that he is farre off. f Though mine enemies rage neuer so much, yet the Lord which hath begunne his worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 Dauid to cleanse his heart from all hypocrisie, sheweth that there is nothing so hidde, which God seeth not. 12 Which he confirmeth by the creation of man. 14 After declaring his zeale and feare of God, he protesteth to be enemie to all them that contemne God.

To him that excelleth. A Psalme of Dauid.

O Lord, thou hast tried me & knowen me.
2 Thou knowest my [a] sitting and my rising: thou vnderstandest my thought a farre off.
3 Thou [b] compassest my paths, and my lying downe, and art accustomed to all my wayes.
4 For there is not a word in my [c] tongue, but loe thou knowest it wholly, O Lord.
5 Thou holdest mee straite behinde and before, and layest thine [d] hand vpon me.
6 Thy knowledge is too wonderfull for mee: it is so high that I cannot attaine vnto it.
7 Whither shall I go from thy [e] Spirit? or whither shall I flee from thy presence?
8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.
9 Let me take the wings of the morning, and dwell in the vttermost partes of the sea:
10 Yet thither shall thine [f] hand lead me, and thy right hand hold me.
11 If I say, Yet the darkenesse shall hide me, euen the night shalbe [g] light about me.
12 Yea, the darkenesse hideth not from thee: but the night shineth as the day: the darkenesse and light are both alike.

a He confesseth that neither our actions, thoughts or any part of our life can be hid from God, though he seeme to be farre off.
b So that they are euidently knowen to thee.
c Thou knowest my meaning before I speake.
d Thou so guidest me with thine hand, that I can turne no way, but where thou appointest me.
e From thy power and knowledge?
f Thy power doeth so fast holde mee, that I can escape by no meanes from thee. g Though darkenesse be an hinderance to mans sight, yet it serueth thine eyes as well as the light.

13 For thou hast [h] possessed my reines: thou hast couered mee in my mothers wombe.

14 I will praise thee, for I am [i] fearefully and wonderfully made: marueilous are thy workes, and my soule knoweth it well.

15 My bones are not hidde from thee, though I was made in a secret place, and facioned [k] beneath in the earth.

16 Thine eyes did see mee, when I was without forme: [l] for in thy booke were all things written, which in continuance were facioned, when there was none of them before.

17 Howe [m] deare therefore are thy thoughts vnto me, O God! howe great is the summe of them!

18 If I should count them, they are moe then the sand: when I awake [m] I am still with thee.

19 Oh that thou wouldest slay, O God, the wicked and bloodie men, to whome I say, Depart ye from me:

20 Which speake wickedly of thee, and being thine enemies are lifted vp in vaine.

21 Doe not I [o] hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee?

22 I hate them with an vnfeined hatred, as they were mine vtter enemies.

23 Trie mee, O God, and knowe mine heart: proone me and know my thoughts,

24 And consider if there bee any [p] way of wickednesse in me, and leade mee in the [q] way for euer.

h Thou hast made me in all partes, and therefore must needes knowe me.

i Considering thy wonderfull worke in forming me, I can not but praise thee, and feare thy mightie power.

k That is, in my mothers wombe: which he compareth to the inward partes of the earth.

l Seeing that thou diddest know me before I was composed of eyther flesh or bone, much more nowe must thou knowe me when thou hast facioned me.

m Howe ought we to esteeme the excellent declaration of thy wisedome in the creation of man!

n I continually see newe occasions to meditate in thy wisedome and to praise thee. o He teacheth vs boldely to contemne all the hatred of the wicked, and friendship of the world, when they would let vs to serue God sincerely. p Or any heynous way or rebellious: meaning, that though he were subiect to sinne, yet was he not giuen to wickednesse, and to prouoke God by rebellion. q That is, continue thy fauour towards mee to the ende.

PSAL. CXL.

1 Dauid complaineth of the crueltie, falshood and iniuries of his enemies. 8 Against the which he prayeth vnto the Lord, and assureth himselfe of his helpe and succour. 12 Wherefore he prouoketh the iust to praise the Lord, and to assure themselues of his tuition.

¶ To him that excelleth. A Psalme of Dauid.

DEliuer me, O Lord, from the euill man: preserue me from the [a] cruell man:

2 Which imagine euill things in their [b] heart, and make warre continually.

3 They haue sharpened their tongues like a serpent: [c] adders poyson is vnder their lippes. Selah.

4 Keepe [d] me, O Lord, from the hands of the wicked: preserue me from the cruell man, which purposeth to cause my steps to slide.

5 The proude haue laide a snare for mee, and spred a nette with cordes in my pathway, and set grennes for me. Selah.

6 Therefore I sayd vnto the Lord, Thou art my God: heare, O Lord, the voyce of my prayers.

7 O Lord God the strength of my saluation, thou [e] hast couered mine head in the day of battell.

8 Let not the wicked haue his desire, O Lord: [f] performe not his wicked thought, lest they be proud. Selah.

9 As for [g] the chiefe of them, that compasse mee about, let the mischiefe of their owne lippes come vpon them.

10 Let coales fall vpon them: let [h] him cast them into the fire, and into the deepe pittes, that they rise not.

11 For the backebiter shall not be established vpon the earth: euill shall [i] hunt the cruell man to destruction.

12 I knowe that the Lord will auenge the afflicted, and iudge the poore.

13 Surely the righteous shall praise thy Name, & the iust shall [k] dwel in thy presence.

a Which persecuteth mee of malice and without cause.

b That is, by their false cauillations and lyes they kindle the hatred of the wicked against me.

c He sheweth what weapons the wicked vse, when power and force faile them.

d Hee declareth what is the remedie of the Godly, when they are oppressed by the worldlings.

e He calleth to God, with liuely faith, being assured of his mercies, because he had before time proued, that God helped him euer in his dangers.

f For it is in Gods hand to ouerthrow the counsels and enterprises of the wicked.

g It seemeth that he alludeth to Saul.

h To wit, Gods: for Dauid sawe that they were reprobate, and that there was no hope of repentance in them. i Gods plagues shall light vpon him in such sort, that he shall not escape. k That is, shall be defended and preserued by thy fatherly prouidence and care.

PSAL. CXLI.

1 Dauid being grieuously persecuted vnder Saul, onely fleeth vnto God to haue succour, 3 Desiring him to bridle his affections, that hee may patiently abide till God take vengeance of his enemies.

¶ A Psalme of Dauid.

O Lord, I [a] call vpon thee: haste thee vnto mee: heare my voyce, when I crie vnto thee.

2 Let my prayer be directed in thy sight as incense, and the [b] lifting vp of mine hands as an euening sacrifice.

3 Set a watch, O Lord, before my mouth, and keepe the [c] doore of my lippes.

4 Incline not mine heart to euill, that I should commit wicked workes with men that worke iniquitie: and let me not eate of their [d] delicates.

5 Let the righteous smite mee: for that is a benefite: and let him reproue mee: and it shalbe a precious oyle, that shall not breake mine head: for within a while I shall euen [f] pray in their miseries.

6 When their iudges shalbe cast downe in stonie places, they shall heare my words, for they are sweete.

7 Our bones lie scattered at the [g] graues mouth, as hee that heweth wood or diggeth in the earth.

8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.

9 Keepe mee from the snare, which they haue laid for mee, and from the grennes of the workers of iniquitie.

10 Let the wicked fall into his [i] nettes [k] together, whiles I escape.

a He sheweth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soule.

b He meaneth his earnest zeale and gesture, which he vsed in prayer: alluding to the sacrifices, which were by Gods commandement offered in the olde lawe.

c He desireth God to keepe his thoughts and wayes either from thinking or executing vengeance.

d Let not their prosperitie allure me to be wicked as they are.

e He could abide all corrections, that came of a louing heart.

f By patience I shall see the wicked so sharpely handled, that I shall for pitie pray for them. g The people, which followed their wicked rulers in persecuting the Prophet, shall repent, and turne to God when they see their wicked rulers punished. h Here appeareth that Dauid was miraculously deliuered out of many deaths, as 2. Cor. 1. 9, 10. i Into Gods nets, whereby he catcheth the wicked in their owne malice. k So that none of them escape.

PSAL. CXLII.

1 The Prophet neither astonied with feare, nor caried away with anger, nor forced by desperation, would kill Saul: but with a quiet minde directed his earnest prayer to God, who did preserue him.

¶ A Psalme of Dauid, to giue instruction, & a prayer when he was in the caue.

I Cryed vnto the Lord with my voyce: with my voyce I [a] prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Though my spirit ‡ was in perplexitie in mee, yet thou knewest my path: in the way wherein I walked, haue they priuily layde a snare for me.

4 I looked vpon my right hand, and beheld, but there was none that would knowe me: all refuge failed mee, and none ‖ cared for my soule.

5 Then cryed I vnto thee, O Lorde, and said, Thou art mine [b] hope, and my portion in the land of the liuing.

6 Herken vnto my cry, for I am brought very lowe: deliuer me from my persecuters, for they are too strong for me.

7 Bring my soule out of [c] prison, that I may prayse thy Name: then shall the righteous [d] come about me, when thou art beneficiall vnto me.

a Dauids patience and instant prayer to God condemneth their wicked rage, which in their troubles eyther dispayre and murmure against God, or els seeke to others, then to God to haue redresse in their miseries.

‡ *Ebr. was folden or wrapped in me: meaning, as a thing that could haue none issue.*

‖ *Or, sought for my soule.*

b Though all meanes fayled him, yet hee knewe that God woulde neuer forsake him. c For he was on all sides beset with his enemies, as though hee had bene in a moste straite prison. d Eyther to reioyce at my wonderfull deliuerance, or to set a crowne vpon mine head.

PSAL. CXLIII.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 8 Hee desireth to be restored to grace. 10 To bee gouerned by his holy Spirit, that hee may spend the remnant of his life in the true feare and seruice of God.

¶ A Psalme of Dauid.

HEare my prayer, O Lord, and hearken vnto my supplication: answere mee in thy [a] trueth and in thy [b] righteousnesse.

2 (And enter not into iudgement with thy seruant: for in thy [c] sight shall none that liueth, be iustified.)

3 For the enemie hath persecuted my soule: he hath smitten my life downe to the earth: he hath laid mee in the darkenesse, as they that haue bene dead [d] long agoe:

4 And my spirit was in the perplexitie in me, & mine [e] heart within me was amased.

5 Yet doe I remember the time [f] past: I meditate in all thy workes: yea, I doe meditate in the workes of thine hands.

6 I stretch forth mine hands vnto thee: my soule desireth after thee, as the thirstie land. Selah.

7 Heare me speedily, O Lord, for my spirit faileth: hide not thy face from me, els I shall be like vnto them that goe downe into the pit.

8 Let me heare thy louing kindnesse in the [g] morning, for in thee is my trust: [h] shewe mee the way, that I shoulde walke in, for I lift vp my soule vnto thee.

9 Deliuer mee, O Lord, from mine enemies: for [i] I hid me with thee.

10 [k] Teach me to [l] doe thy will: for thou art my God: let thy good Spirit leade mee vnto the land of righteousnes.

11 Quicken me O Lord, for thy Names sake, and for thy righteousnesse bring my soule out of trouble.

12 And for thy mercie [m] slay mine enemies, and destroy all them that oppresse my soule: for I am thy [n] seruant.

a That is, as thou hast promised to bee faithfull in thy promise to all that trust in thee.

b That is, according to thy free goodnesse, whereby thou defendest thine.

c Hee knewe that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners. d He acknowledgeth that God is the onely, and true physician to heale him: and that he is able to rayse him to life, though he were dead long a go and turned to ashes. e So that onely by faith, and by the grace of Gods spirit he was vpholden. f To wit, thy great benefites of olde, and thy manifolde examples of thy fauour toward thine.

g That is, speedily and in due season.

h Let thine holy spirit counsell me how to come foorth of these great cares and troubles.

i I hid my selfe vnder the shadowe of thy wings, that I might bee defended by thy power. k Hee confesseth that both the knowledge and obedience of Gods will commeth by the spirite of God, who teacheth vs by his worde, giueth vnderstanding by his spirite, and frameth our heartes by his grace to obey him. l That is, iustly and aright: for so soone as we decline from Gods will, wee fall into errour. m Which shalbe a signe of thy fatherly kindnesse towarde mee. n Resigning my selfe wholy vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 He prayseth the Lord with great affection and humilitie for his kingdom restored, & for his victories obtained, 5 Demaunding helpe and the destruction of the wicked, 9 Promising to acknowledge the same with songs of prayses, 15 And declareth wherein the felicitie of any people consisteth.

A Psalme of Dauid.

BLessed be the Lorde my strength, which [a] teacheth my handes to fight, and my fingers to battell.

2 Hee is my goodnesse and my fortresse, my towre and ‡ my deliuerer, my shielde, and in him I trust, which subdueth my [b] people vnder me.

3 Lorde, what is man that thou [c] regardest him! or the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes are like a shadowe that vanisheth.

5 [d] Bow thine heauens, O Lord, & come downe: touch the mountaines, and they shall smoke.

6 [e] Cast foorth the lightning and scatter them: shoote out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer me, and take mee out of the great [f] waters, and from the hand of strangers,

8 Whose mouth talketh vanitie: & their right hand is a right hand [g] of falshoode.

9 I will sing a [h] new song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.

10 It is hee that giueth deliuerance vnto

a Who of a poore shepheard hath made mee a valiant warriour and mightie conqueror.

‡ *Ebr. my deliuerer vnto me: for the Prophet cannot satisfie himselfe with many words.*

b Hee confesseth that neither by his owne authoritie, power nor policie, his kingdome was quiet, but by the secret, grace of God.

c To giue vnto God iust prayse, is to confesse our selues to be vnworthie of so excellent benefits, and that he bestoweth them vpon vs of his free mercie. d Hee desireth God to continue his graces, and to sende helpe for the present necessitie. e By these manner of speeches hee sheweth that all the lets in the worlde can not hinder Gods power, which hee apprehendeth by faith. f That is, deliuer me from the tumults of them that should bee my people, but are corrupt in their iudgement and enterprises, as though they were strangers. g For though they shake hands, yet they keepe not promise. h That is, a rare and excellent song, as they great benefits deserue.

Kings, and rescueth Dauid his i seruaunt from the hurtfull swoord.

11 Rescue mee, and deliuer me from the hand of strangers, whose mouth talketh vanitie, and their right hand is a right hand of falshoode:

12 That our k sonnes may bee as the plants growing vp in their youth, and our daughters as the coyner stones, grauen after the similitude of a palace:

13 That our l coyners may be full, and abounding with diuers sorts, and that our sheepe may bring forth thousandes and ten thousand in our streetes.

14 That our m oxen may be strong to labour: that there be none inuasion, nor going out nor no crying in our streetes:

15 Blessed are the people, that be n so, yea, blessed are the people, whose God is the Lord.

i Though wicked kings be called Gods seruants, as Cyrus, Isai. 45. 1. forasmuch as he vseth them to execute his iudgements: yet Dauid because of Gods promise, and they, that rule godly, are properly so called, because they serue not their owne affections, but set foorth Gods glory.

k He desireth God to continue his benefits towarde his people, counting the procreation of children and their good education among the chiefest of Gods benefits.

l That the very corners of our houses may be full of store for the great aboundance of thy blessings.

m Hee attributeth not onely the great commodities, but euen the least also to Gods fauour.

n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

PSAL. CXLV.

This Psalme was composed, when the kingdome of Dauid florished. 1 *Wherein hee describeth the wonderfull prouidence of God, as well in gouerning man, as in preserving all the rest of his creatures.* 17 *He prayseth God for his iustice & mercy,* 18 *But specially for his louing kindenesse toward those that call vpon him, that feare him, and loue him:* 21 *For the which he promiseth to prayse him for euer.*

¶ A Psalme of Dauid of prayse.

O My God, and King, a I wil ertol thee, and will blesse thy Name for euer and euer.

2 I will blesse thee dayly, and prayse thy Name for euer and euer.

3 b Great is the Lorde, and most worthie to bee praysed, and his greatnesse is incomprehensible.

4 Generation shall prayse thy workes vnto c generation, and declare thy power.

5 I wil meditate of the beauty of thy glorious maiestie, and thy wonderfull works,

6 And they shall speake of the power of thy d fearefull Actes, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnes, and shall sing aloude of thy righteousnesse.

8 * The Lorde is gracious and e mercifull, slow to anger, and of great mercie.

9 The Lord is good to all, and his mercies are ouer all his workes.

10 All thy workes prayse thee, O Lord, and thy Saints blesse thee.

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thankesgiuing, and seeing that God still continueth his benefits towards vs, wee ought neuer to bee wearie in prayssing him for the same.

b Hereby hee declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glory.

c Forasmuch as the ende of mans creation, and of his preseruation in this life, is to prayse God, therefore he requireth that not onely we our selues doe this, but cause all other to doe the same.

d Of thy terrible iudgementes against the wicked. *Exod.* 34. 6.

e Hee describeth after what sort God sheweth himselfe to all his creatures, though our sinnes haue prouoked his vengeance against all: to wit, mercifull, not onely in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweete comfort of the same.

11 f They shewe the glorie of thy kingdome, and speake of thy power,

12 To cause his g power to bee knowen to the sonnes of men, and the glorious renomme of his kingdome.

13 Thy * kingdome is an euerlasting kingdome, and thy dominion endureth throughout all ages.

14 The Lord vpholdeth al h that fal, and lifteth vp all that are ready to fall.

15 The eyes of i all waite vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hand, & fillest all things liuing of thy good pleasure.

17 The Lorde is k righteous in all his wayes, and holy in all his workes.

18 The Lord is neere vnto all ỹ call vpon him: yea, to all that cal vpon him in l truth.

19 He will fulfil the m desire of them that feare him: he also will heare their cry, and will saue them.

20 The Lorde preserueth all them that loue him: but he will destroy al the wicked.

21 My mouth shall speake the prayse of the Lorde, and all n flesh shall blesse his holy Name for euer and euer.

f The prayse of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same.

g He sheweth that all things are out of order, but onely where God reigneth. *Dan.* 7. 14. *Luke.* 1. 33.

h Who being in miserie and affliction, woulde faint and fall away, if God did not vpholde them, and therefore they ought to reuerence him, that reigneth in heauen, & suffer themselues to be gouerned by him.

i To wit, aswell of man as of beast.

k Hee prayseth God, not onely for that he is beneficiall to all his creatures, but also in that that he iustly punisheth the wicked, and mercifully examineth his by ỹ crosse, giuing them strength and deliuering them.

l Which onely appertaineth to the faithful: and this vertue is contrary to infidelitie, doubting, impaciencie, and murmuring.

m For they wil aske or wish for nothing, but according to his will, 1. Iohn. 5. 14.

n That is, all men shall bee bound to prayse him.

PSAL. CXLVI.

1 *Dauid declareth his great zeale that he hath to praise God,* 3 *And teacheth not to trust in man, but only in God almighty,* 7 *Which deliuereth the afflicted,* 9 *Defendeth the strangers, comforteth the fatherlesse & the widowes,* 10 *And reigneth for euer.*

¶ Prayse ye the Lord.

PRaise thou the Lord, O my a soule.

2 I will prayse the Lord during my life: as long as I haue any being, I will sing vnto my God.

3 Put not your trust in b princes, nor in the sonne of man, for there is none helpe in him.

4 His breath departeth, and he returneth to his earth: then his c thoughts perish.

5 Blessed is he, that hath the God of Iaakob for his helpe, whose hope is in the Lord his God.

6 Which made d heauen and earth, the sea, and all that therein is: which keepeth his fidelitie for euer:

7 Which executeth iustice e for the oppressed: which giueth bread to the hungry: the Lord looseth the prisoners.

8 The Lord giueth sight to the blinde: the Lorde rayseth vp the crooked: the Lorde

a Hee stirreth vp himselfe, and all his affections to prayse God.

b That God may haue the whole prayse: wherein he forbiddeth all vaine confidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the creator.

c As their vaine opinions, whereby they flattered themselues, and so imagined wicked enterprises.

d Hee encourageth the godly to trust onely in the Lorde, both for that his power is able to deliuer them from all danger, and for his promise sake his will is most ready to doe it.

e Whose faith and patience for a while hee tryeth, but at length hee punisheth the aduersaries, that he may bee knowen to be Iudge of the worlde.

f Though he visite them by affliction, hunger, imprisonment and such like, yet his fatherly loue and pitie neuer faileth them, yea, meaning, all them, h He assureth the Church that God reigneth for euer for the preseruation of the same.

louеth the righteous.
9 The Lord keepeth the g strangers: he relieueth the fatherlesse and widow: but he ouerthroweth the way of the wicked.
10 The Lord shall h reigne for euer: O Zion, thy God endureth from generation to generation. Praise ye the Lord.

rather to his these are signes of his loue. g Meanthat are destitute of worldly meanes and succour.

PSAL. CXLVII.

1 The Prophet praiseth the bountie, wisedome, power, iustice, and prouidence of God vpon all his creatures, 2 But specially vpon his Church, which he gathereth together after their dispersion, 19 Declaring his word and iudgements so vnto them, as he hath done to none other people.

a He sheweth wherin we ought to exercise our selues cõtinually, and to take our pastime: to wit, in praising God. b Because the Lord is the founder of the Church, it can not be destroyed, though the members thereof be dispersed, & seeme as it were for a time to be cut off. c With affliction, or sorowe for sinne.

PRaise yee the Lord, for it is good to sing vnto our God: for it is a pleasant thing, and praise is comely.
2 The Lord doth build vp b Ierusalem, and gather together the dispersed of Israel.
3 Hee healeth those that are c broken in heart, and bindeth vp their sores.
4 Hee d counteth the number of the starres, and calleth them all by their names.
5 Great is our Lorde, and great is his power: his wisedome is infinite.
6 The Lord releeueth the meeke, and abaseth the wicked to the e ground.
7 Sing vnto the Lorde with praise: sing vpon the harpe vnto our God,
8 Which f couereth the heauen with cloudes, and prepareth raine for the earth, and maketh the grasse to growe vpon the mountaines:
9 Which giueth to beastes their foode, and to the yong rauens that g crie.
10 He hath not pleasure in the h strength of an horse, neither deliteth he in the legges of man.
11 But the Lord deliteth in them that feare him, and attend vpon his mercie.
12 Praise the Lord, O Ierusalem: praise thy God, O Zion.
13 For hee hath made the barres of thy gates i strong, and hath blessed thy children within thee.
14 He setteth peace in thy borders, and satisfieth thee with the k floure of wheate.
15 He sendeth forth his l commandement vpon earth, and his word runneth very swiftly.
16 He giueth snowe like wooll, and scattereth the hoare frost like ashes.
17 He casteth forth his yce like morsels: who can abide the colde thereof?
18 Hee sendeth his word and melteth them: he causeth his wind to blow, and the waters flowe.
19 Hee sheweth his m word vnto Iaakob, his statutes and his iudgements vnto Israel.
20 He hath not dealt so with euery nation, neither haue they n knowen his iudgements. Praise ye the Lord.

d Before the creation of the world, God knew the number of his elect, which he calleth his starres, because they shall shine in heauen for euer. e Meaning, the earth. f Which couereth the heauen with cloudes, that is, which maketh the cloudes to couer the heauen. g Meaning, the young rauens which are forsaken of their dammes, and therefore crie for foode. h Meaning, that God delighteth not in the strength of horse or man, but in them that feare him. i Meaning, the gates of the Citie. k Meaning, the best wheate. l Meaning, that God commandeth, and all things are done. m As before he called Gods secret working in all his creatures his word: so he meaneth here, by his word, the doctrine of life euerlasting, which he hath left to his Church, as a most precious treasure. n The cause of this difference is Gods free mercie, which hath elected his in his Sonne Christ Iesus to saluation: and his iust iudgement, whereby he hath appoynted the reprobate to eternall damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to praise the Lord in heauen and earth and all places, 14 Specially his Church, for the power that he hath giuen to the same after that he had chosen them & ioyned them vnto him.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach vs to doe our duetie. b In that Gods glorie shineth in these insensible creatures, this their beautie is as a continuall praysing of God. c Not that there are diuers heauens: but because of the spheres and of the situation of the fixed starres and planets, he comprehendeth by this word the whole heauen. d That is, the raine which is in the middle region of the ayre, which hee here comprehendeth vnder the name of the heauens. e Meaning, the great and monstrous fishes, as whales and such like. f Which come not by chaunce or fortune, but by Gods appoynted ordinance. g For the greater giftes that any hath receiued, and the more high that one is preferred, the more bound is he to praise God for the same: but neither hie nor low condition or degree can bee exempted from this duetie. h That is, the dignitie, power and glory of his Church. i By reason of his couenant made with Abraham.

PRaise ye the Lord.
Praise yee the Lorde from the heauen: prayse ye him in the high places.
2 Prayse yee him, all ye a his Angels: praise him, all his armie.
3 Prayse yee him, b sunne and moone: prayse ye him all bright starres.
4 Prayse yee him, c heauens of heauens, and d waters, that be aboue the heauens.
5 Let them prayse the name of the Lord: for he commanded, and they were created.
6 And he hath established them for euer and euer: he hath made an ordinance, which shall not passe.
7 Praise ye the Lord from the earth, yee e dragons and all depths:
8 f Fire and haile, snowe and vapours, stormie winde, which execute his word:
9 Mountaines and all hilles, fruitefull trees and all cedars:
10 Beasts and all cattel, creeping things and feathered foules:
11 g Kings of the earth and all people, princes and all iudges of the world:
12 Yong men and maidens, aged men and children:
13 Let them praise the name of the Lord: for his name onely is to be exalted, and his prayse aboue the earth and the heauens.
14 For he hath exalted the h horne of his people, which is a praise for all his Saints, euen for i the children of Israel, a people that is neere vnto him. Praise ye the Lord.

PSAL. CXLIX.

1 An exhortation to the Church to prayse the Lord for his victorie and conquest, that hee giueth his Saints against all mans power.

a For his rare and manifold benefits bestowed on his Church.

PRaise ye the Lord.
Sing ye vnto the Lord a newe song: let his prayse be heard in the Congregation of Saints.

2 Let Israel reioyce in him that [b] made him, and let the children of Zion reioyce in their [c] King.

3 Let them prayse his name with the flute: let them sing praises vnto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: hee will make the meeke glorious by deliuerance.

5 Let the Saints be ioyfull with glorie: let them sing loude vpon their [d] beddes.

6 Let the high Actes of God be in their mouth, and a two edged swoorde in their handes.

7 [e] To execute vengeance vpon the heathen, and corrections among the people:

8 To binde [f] their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the iudgement that is [g] written: this honour shalbe to all his Saints. Prayse ye the Lord.

b In that that they were preferred before all others nations, it was as a new creation, and therefore Psal. 95.7. they were called the sheepe of Gods handes.
c For God as hee is the Creator of the soule and body, so will he that both two serue him, and that his people be continually subiect vnto him as to their most lawfull King.
d He alludeth to that continuall rest and quietnesse, which they should haue, if they would suffer God to rule them.
e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries.
f Not onely the people, but the Kings that were their enemies, shoulde be destroyed.
g Hereby God bindeth the hands and mindes of all his to enterprise no further then he appoynteth.

PSAL. CL.

1 An exhortation to praise the Lord without cease by all maner of wayes, for all his mightie and wonderfull workes.

¶ Prayse ye the Lord.

PRaise ye God in his [a] Sanctuarie: praise ye him in the [b] firmament of his power.

2 Praise yee him in his mightie Actes: prayse yee him according to his excellent greatnesse.

3 Prayse yee him in the sounde of the [c] trumpet: prayse yee him vpon the viole and the harpe.

4 Praise ye him with timbrel and flute: prayse yee him with virginalles and organs.

5 Prayse yee him with sounding cymbals: prayse yee him with high sounding cymbals.

6 Let euery thing that hath [d] breath prayse the Lord. Prayse ye the Lord.

a That is, in the heauen.
b For his wonderfull power appeareth in the firmament which in Ebrew is called a stretching out, or spreading abroad, wherein the mightie worke of God shineth.
c Exhorting the people onely to reioyce in prayssing God, hee maketh mention of those instruments, which by Gods commandement were appoynted in the olde Lawe, but vnder Christ the vse thereof is abolished in the Church.
d Hee sheweth that all the order of nature is bound to this duetie, and much more Gods children, who ought neuer to cease to prayse him, till they bee gathered into that kingdome, which hee hath prepared for his, where they shall sing euerlasting prayse.

The * Prouerbes of Salomon.

* This word Prouerbe, or parable, signifieth a graue and notable sentence, worthie to be kept in memorie: and is sometime taken in the euil part for a mocke, or scoffe.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is heere set foorth in these briefe sentences, which partly conteyne doctrine, and partly maners, and also exhortations to both. Whereof the nine first Chapters are as a preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that followe: which are left as a most precious iewell to the Church of those three thousand parables mentioned, 1. King. 4. 32. and were gathered and committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1 The power and vse of the word of God. 7 Of the feare of God and knowledge of his worde. 10 We may not consent to the intisings of sinners. 20 Wisedome complaineth that shee is contemned. 24 The punishment of them that contemne her.

THe Parables of Salomon the sonne of Dauid king of Israel,

2 To know wisedome, [a] and instruction, to vnderstand the words [b] of knowlegde,

3 To receiue [c] instruction to doe wisely, by [d] iustice and iudgement and equitie,

4 To giue vnto the [e] simple sharpenesse of witte, and to the childe knowledge and discretion.

5 A wise man shall heare and increase in learning, and a man of [f] vnderstanding shall attaine vnto wise counsels,

6 To vnderstand a parable, and the interpretation, the wordes of the wise, and their darke sayings.

7 ¶ * The feare of the Lord is the beginning of knowledge: but fooles despise wisedome and instruction. *Psal. 111. 10. ecclus. 1. 16.*

8 My sonne, heare thy [g] fathers instruction, and forsake not thy [h] mothers teaching.

9 For they shall be ‡ a comely ornament vnto thine head, & as chaines for thy necke.

10 ¶ My sonne, if [i] sinners doe intise thee, consent thou not.

11 If they say, Come with vs, we will lay waite for [k] blood, and lie priuily for the innocent without a cause:

12 We will swallow them vp aliue like a [l] graue euen whole, as those that go downe into the pit:

13 We shal finde all precious riches, and fill our houses with spoyle:

a That is, what we ought to know and folow, and what wee ought to refuse.
b Meaning, the word of God, wherein is the onely true knowledge.
c To learne to submit our selues to the correction of those that are wise.
d By liuing iustly, and rendring to euery man that which appertayneth vnto him.
e To such as haue not discretion to rule themselues.
f As he sheweth that these parables, conteining the effect of religion as touching maners and doctrine, do apperteyne to the simple people: so doth he declare, that the same is also necessarie for them that are wise and learned.
g He speaketh this in the Name of God, which is the vniuersall Father of all creatures, or in the Name of the pastour of the Church, who is as a father.
h That is, of the Church, wherein the faithfull are begotten by the incorruptible seed of Gods word.
‡ *Ebr. Increase of grace.*
i To wit, the wicked, which haue not the feare of God,
k He speaketh not onely of the shedding of blood with hand, but of al craftie practises which tend to the detriment of our neighbour.
l As the graue is neuer satiate, so the auarice of the wicked and their cruelty hath none ende.

14 Cast in thy lot among vs: wee will all haue one m purse:

15 My sonne, walke not thou in the way with them: refraine thy foote from their a path.

16 For their feete runne to euill, & make haste to shead blood.

17 Certainely as without cause the net is spred before the eyes of all that hath wing:

18 So they lay waite for blood & lie priuily for o their liues.

19 Such are the wayes of euery one that is greedy of gaine: he would take away the p life of the owners thereof.

20 ¶ q Wisedome cryeth without: shee vttereth her voyce in the r streetes.

21 Shee calleth in the hie streete, among the prease in the entrings of the gates, and vttereth her wordes in the citie, saying,

22 O ye s foolish, how long will yee loue foolishnesse? and the scornefull take their pleasure in scorning? and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will powre out my minde vnto you, and make you vnderstand my wordes)

24 Because I haue called, & ye refused: I haue stretched out mine hand, and none would regard.

25 But ye haue despised all my counsell, and would none of my correction.

26 I will also t laugh at your destruction, and mocke when your feare commeth.

27 When u your feare commeth like sudden desolation, and your destruction shall come, like a whirlewinde: when affliction and anguish shall come vpon you,

28 Then shall they call vpon me, but I will not answere: they shall seeke me earely, but they shall not a finde me,

29 Because they hated knowledge, and did not chuse the feare of the Lord.

30 They would none of my counsell, but y despised all my correction.

31 Therefore shal they eate of the z fruite of their owne way, and be filled with their owne deuises.

32 For a ease slayeth the foolish, and the prosperitie of fooles destroyeth them.

33 But he that obeyeth me, shall dwell safely, and be quiet from feare of euill.

m He sheweth whereby the wicked are allured to ioyne together, because they haue euery one part of the spoyle of the innocent.

n That is, haue nothing at all to doe with them.

o He sheweth that there is no cause to moue these wicked to spoyle the innocent, but their auarice & cruelty.

p Whereby he concludeth that the couetous man is a murtherer.

q This wisdome is the eternall worde of God.

r So that none can pretende ignorance.

s Wisedome reproueth three kindes of men: the foolish or simple, which erre of ignorance, and the mockers, that can not suffer to be taught, & the fooles which are drowned in worldly lustes and hate the knowledge of godlinesse.

t This is spoken according to our capacitie, signifying that the wicked, which mocke and iest at Gods worde, shall haue the iust reward of their mocking.

u That is, your destruction, which thing you feared.

x Because they sought not with an affection to God, but for ease of their owne griefe.

y Shewing that without faith and obedience we can not call vpon God aright.

z They shall feele what commoditie their wicked life shall giue them.

a That is, the prosperitie and sensualitie wherein they delight.

CHAP. II.

1 Wisedome exhorteth to obey her. 5 She teacheth the feare of God. 6 She is giuen of God. 10 She preserueth from wickednesse.

MY sonne, if thou wilt receiue my wordes, and a hide my commaundements within thee,

2 And cause thine eares to hearken vnto wisedome, and encline b thine heart to vnderstanding.

3 (For if thou callest after knowledge, c and cryest for vnderstanding:

4 If thou seekest her as siluer, & searchest for her as for d treasures,

5 Then shalt thou vnderstand þ feare of the Lord, & finde the e knowledge of God.

6 For the Lord giueth wisedome, out of his mouth commeth knowledge and vnderstanding,

7 He f preserueth the state of þ righteous: he is a shielde to them that walke vprightly,

8 That they may keepe the wayes of iudgement: and hee preserueth the way of his Saintes)

9 Then shalt thou vnderstand righteousnesse, and iudgement, and equitie, and euery good path.

10 ¶ When wisedome entreth into thine heart, and knowledge deliteth thy soule,

11 Then shall f counsell preserue thee, and vnderstanding shall keepe thee,

12 And deliuer thee from the euil way, & from þ man that speaketh froward things,

13 And from them that leaue the g wayes of righteousnesse to walke in the wayes of darknesse:

14 Which reioyce in doing euill, and delite h in the frowardnesse of the wicked,

15 Whose wayes are crooked and they are lewde in their paths,

16 And it shall deliuer thee from the strange i woman, euen from the stranger, which flattereth with her wordes.

17 Which forsaketh the k guide of her youth, and forgetteth the l couenant of her God.

18 Surely her m house tendeth to death, and her paths vnto n the dead.

19 All they that goe vnto her, returne not againe, neither take they hold of the wayes of life.

20 Therefore walke thou in þ way of good men, and keepe the wayes of the righteous.

21 For the iust shall dwell in the o land, and the vpright men shall remaine in it.

22 But the wicked shall be cut off from the earth, and the transgressers shall be rooted out of it.

b That is, keepe them in thine heart.

b If thou giue thy selfe to the true knowledge of God without hypocrisie,

c Meaning, that we must seeke the knowledge of God with care and diligence.

d Shewing that no labour must be spared.

e This (saith he) is the true wisedome, to knowe and feare God.

‖ *Or, biddeth the saluation.*

f The worde of God shall teach thee and counsell thee how to gouerne thy selfe.

g That is, the word of God, which is the only light, to followe their owne fantasies which are darkenesse.

h When they see any giuen to euill as they are.

i Meaning, that wisedome, which is the worde of God, shall preserue vs from all vices: naming this vice of whoredome whereunto man is most prone.

k That is, her husband, which is her head and guide to gouerne her, from whome shee ought not to depart, but remaine in subiection.

l Which is the promise made in mariage.

m Her acquaintance with her familiars, and them that haunt her.

n To them that are dead in body and soule.

o They shall enioy the temporall and spirituall promises of God, as the wicked shall be voyde of them.

CHAP. III.

1 The word of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that follow the worde of God, all things shall succeede well.

MY sonne, forget not thou my lawe, but let thine heart * keepe my commaundements.

2 For they shall increase the length of thy a dayes and the yeeres of life, and thy prosperitie.

3 Let not b mercie and trueth forsake thee: binde them on thy c necke, and write them vpon the table of thine d heart.

Deut.8.1. and 30.16.

a Long life is the blessing of God, which he giueth to his so farre foorth as it is expedient for them.

b By mercie and trueth, he meaneth the commaundements of the first and seconde Table: or else the mercy and faithfulnesse that wee ought to vse towarde our neighbours.

c Keepe them as a most precious iewell.

d Haue them euer in remembrance.

4 So shalt thou finde fauour & good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisedome.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: but feare the Lord, and depart from euill.

8 So health shall be vnto thy e nauell, and marowe vnto thy bones.

9 f Honour the Lord with thy riches, and with the first fruites of all thine increase.

10 So shall thy barnes be filled with abundance, and thy presses shall g burst with newe wine.

11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieued with his correction.

12 * For the Lord correcteth him, whom he loueth, euen as the father doeth the childe in whome he delighteth.

13 Blessed is the man that findeth wisedome, and the man that getteth vnderstanding.

14 For the marchandise thereof is better then the marchandise of siluer, & the gaine thereof is better then golde.

15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.

16 Length of dayes is in h her right hand, i and in her left hand riches and glory.

17 Her wayes are wayes of pleasure, and all her paths prosperitie.

18 She is a tree k of life to them that lay holde on her, and blessed is he that retaineth her.

19 The Lord by wisedome hath laid the l foundation of the earth, & hath stablished the heauens through vnderstanding.

20 By his knowledge m depths are broken vp, & the cloudes drop downe the dew.

21 My sonne, let not these things depart from thine eyes, but obserue wisedome, and counsell.

22 So they shall be life to thy soule, and grace vnto thy || necke.

23 Then shalt thou walke safely by thy way: and thy foote shall not stumble.

24 If thou sleepest, thou shalt not be afraide, and when thou sleepest, thy sleepe shall be sweete.

25 Thou shalt not feare for any sudden feare, neither for the n destruction of the wicked, when it commeth.

26 For o the Lord shalbe for thine assurance, and shall preserue thy foote from taking.

27 ¶ Withhold not the good from p the owners thereof, though there be power in thine hand to doe it.

28 Say not vnto thy neighbour, Goe and come againe, and to morowe will I giue thee, if thou now haue it.

29 ¶ Intende none hurt against thy neighbour, seeing he dooth dwell q without feare by thee.

30 ¶ Striue not with a man causeles,

e By this part he comprehendeth the whole body, as by health he meaneth all the benefites promised in the Lawe both corporall and spirituall.

f As was commanded in the Law, Exod. 23. 19. Deut. 26. 2. and by this they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandement.

g For to the faithfull distributer God giueth in great abundance. *Hebr.* 12. 5. *reuel.* 3. 19.

h Meaning, that he that seeketh wisedome: that is, suffereth himselfe to be gouerned by the worde of God, shall haue all prosperitie both corporall and spirituall.

i Which bringeth forth such fruite that they that eate thereof, haue life: and he alludeth to the tree of life in Paradise.

k Hereby hee sheweth that this wisedome, wherof he speaketh, is euerlasting, because it was before all creatures, and that all things, euen the whole world were made by it. ||*Or, throte, reade Chap.* 1. 9.

l For whē God destroyeth the wicked, he will saue his, as he did Lot in Sodome.

when he hath done thee no harme.

31 ¶ Bee not o enuious for the wicked man, neither chuse any of his wayes.

32 For the froward is abomination vnto the Lorde: but his p secret is with the righteous,

33 The curse of the Lorde is in the house of the wicked: but he blesseth the habitation of the righteous,

34 Surely he scorneth q the scorners, but he giueth grace vnto the humble.

35 The wise shall inherite glory: but fooles dishonour, though they be exalted.

CHAP. IIII.

1 Wisdome and her fruites ought to be searched. 14 The way of the wicked must be refused. 20 By the worde of God the heart, eyes and course of life must be guided.

HEare, O yee children, the instruction of a a father, and giue eare to learne vnderstanding.

2 For I doe giue you a good doctrine: therefore forsake ye not my lawe.

3 For I was my fathers sonne, tender and b deare in the sight of my mother.

4 When c he taught me, & said vnto me, Let thine heart holde fast my words: keepe my commandements, and thou shalt liue.

5 Get wisdome: get vnderstanding: forget not, neither decline from the wordes of my mouth.

6 Forsake her not, & she shal keepe thee: loue her, and she shall preserue thee.

7 d Wisedome is the beginning: get wisdome therefore: and aboue all thy possession get vnderstanding.

8 Exalt her, & she shal exalt thee: she shal bring thee to honour, if thou embrace her.

9 She shal giue a comely ornament vnto thine head, yea, she shall giue thee a crowne of glory.

10 ¶ Heare, my sonne, and receiue my wordes, & the yeres of thy life shal be many.

11 I haue e taught thee in the way of wisedome, and led thee in the paths of righteousnesse.

12 When thou goest, thy gate shall not be f straite, and when thou runnest, thou shalt not fall.

13 Take holde of instruction, and leaue not: keepe her, for she is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoide it, & go not by it: turne from it, and passe by.

16 For they cannot g sleepe, except they haue done euill, and their sleepe departeth, except they cause some to fall.

17 For they eate the bread of h wickednesse, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that i shineth more and more vnto the perfit day.

o Desire not to be like vnto him.

p That is, his couenant & fatherly affectiō which is hid and secret from the world.

q He will shew by his plagues that their scornes shall turne to their owne destruction, as Chap. 1. 26.

a He speaketh this in the person of a preacher and minister, which is as a father vnto the people, reade Chap. 1. 8.

b In Ebrewe, it is Onely: for though she had three others, as 1. Chro. 3. 5. yet, so tenderly shee loued Salomon that he was vnto her, as her onely sonne.

c Meaning, David his father.

d He sheweth that wee must first beginne at Gods worde, if so be we will that other things prosper with vs, contrary to the iudgement of the worlde, which make it their last studie, or els, care not for it at all.

e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

f Thou shalt walke at libertie without offence. g Meaning, that to doe euill is more proper and naturall to the wicked, then to sleepe, eate or drinke. h Gotten by wicked meanes and cruel oppression. i Signifying, that the godly increase dayly in knowledge and perfection, till they come to full perfection, which is, when they shall be ioyned to their head in the heauens.

m Not onely from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue needē of the vse thereof, n That is, putteth his trust in thee.

o That is, his couenant & fatherly affectiō which is hid and secret from the world.

q He will shew by his plagues that their scornes shall turne to their owne destruction, as Chap. 1. 26.

19 The way of the wicked is as the darkneſſe: they knowe not wherein they ſhall fall.

20 ¶ My ſonne, hearken vnto my wordes, incline thine eare vnto my ſayings.

21 Let them not depart from thine eyes, but keepe them in the midſt of thine heart.

22 For they are life vnto thoſe that find them, and health vnto all their [k] fleſh.

23 Keepe thine heart with all diligence: for thereout commeth [l] life.

24 Put away from thee a frowarde mouth, & put wicked lips farre from thee.

25 Let thine eyes beholde the right, and let thine eye lids direct thy way before thee.

26 [m] Ponder the path of thy feete, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, but remoue thy foote from euill.

k That is, they ſhall haue health of body: vnder the which all other bleſſings promiſed in the lawe are contained.

l For as the heart is either pure or corrupt, ſo is the whole courſe of mans life.

m Keepe a meaſure in all thy doings.

CHAP. V.

3 Whoredome forbidden, 9 And prodigalitie. 15 He willeth a man to liue on his labours and to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickedneſſe.

MY ſonne, hearken vnto my wiſedome, and incline thine eare vnto my ‖ knowledge,

‖ Or, vnderſtanding.

2 That thou mayeſt regard counſel, and thy lips obſerue knowledge.

3 For the lippes [a] of a ſtrange woman drop as an hony combe, and her mouth is more ſoft then [b] oyle.

4 But the end of her is bitter as wormewood, and ſharpe as a two edged ſword.

5 Her [c] feete go downe to death, and her ſteps take holde on hell.

6 She weigheth not the way of life: her paths are [d] moueable: thou canſt not know them.

7 Heare yee mee now therefore, O children, and depart not from the wordes of my mouth.

8 Keepe thy way farre from her, and come not neere the doore of her houſe,

9 Leſt thou giue thine [e] honour vnto others, and thy yeeres to the cruell:

10 Leſt the ſtranger ſhould be filled with thy ſtrength, and thy [f] labours bee in the houſe of a ſtranger,

11 And thou mourne at thine end, (when thou haſt conſumed thy fleſh and thy body)

12 And ſay, How haue I hated inſtruction, and mine heart deſpiſed correction!

13 And haue not obeyed the voyce of them that taught mee, nor inclined mine eare to them that inſtructed me!

14 I was almoſt brought into all euil in the midſt of the Congregation & aſſembly.

15 ¶ Drinke the water of [h] thy ciſterne, and of the riuers out of the middes of thine owne well.

16 Let thy fountaines flowe foorth, and the riuers of waters in the ſtreetes.

17 But let them bee thine, euen [i] thine onely, and not the ſtrangers with thee.

18 Let thy [k] fountaine be bleſſed, and reioyce with the wife of thy [l] youth.

19 Let her bee as the louing hinde & pleaſant roe: let her breaſtes ſatisfie thee at all times, and delight in her loue continually.

20 For why ſhouldeſt thou ‖ delite, my ſonne, in a ſtrange woman, or embrace the boſome of a ſtranger?

21 For the wayes of man are before the [m] eyes of the Lord, and he pondereth all his paths.

22 His owne iniquities ſhall take the wicked himſelfe, and he ſhalbe holden with the cordes of his owne ſinne.

23 He ſhall [n] die for fault of inſtruction, and ſhall goe aſtray through his great folly.

a That is, an harlot which giueth her ſelfe to another then to her husband.

b By oyle and honie he meaneth flattering and craftie inticements.

c All her doings leade to deſtruction.

d She hath euer new meanes to allure to wickedneſſe.

e That is, thy ſtrength and goods to her that will haue no pitie vpon thee: as is read of Samſon, and the prodigall ſonne.

f The goods gotten by thy trauell.

g Although I was faithfully inſtructed in the trueth, yet had I almoſt fallen to vtter ſhame and deſtruction, notwithſtanding my good bringing vp in the aſſembly of the godly. h Hee teacheth vs ſobrietie, exhorting vs to liue of our owne labours, and to bee beneficiall to the godly that want. i Diſtribute them not to the wicked and infidels, but reſerue them for thy ſelfe, thy familie, and them that are of the houſhold of faith.

k Thy children which ſhall come of thee in great abundance, ſhewing that God bleſſeth mariage and curſeth whoredome.

l Which thou diddeſt marry in thy youth.

‖ Or, goe aſtray with a ſtranger?

m He declareth that except man doe ioyne to his wife both in heart and in outward conuerſation, that he ſhall not eſcape the iudgements of God. n Becauſe he will not giue eare to Gods word and be admoniſhed.

CHAP. VI.

1 Inſtruction for ſuretes. 6 The ſlothfull & ſluggiſh is ſtirred to worke. 12 Hee deſcribeth the nature of the wicked. 16 The things that God hateth. 20 To obſerue the word of God. 24 To flee adultery.

MY ſonne, if thou be ſurete for thy neighbour, and haſt ſtriken hands with the ſtranger,

2 Thou art [a] ſnared with the wordes of thy mouth: thou art euen taken with the wordes of thine owne mouth.

3 Doe this now my ſonne, and deliuer thy ſelfe: ſeeing thou art come into the hand of thy neighbour, goe and humble thy ſelfe, and ſolicite thy friends.

4 Giue no ſleepe to thine eyes, nor ſlumber to thine eye liddes.

5 Deliuer thy ſelfe as a Doe from the hand of the hunter, and as a birde from the hand of the fouler.

6 ¶ Goe to [b] the piſmire, O ſluggard: behold her wayes, and be wiſe.

7 For ſhee hauing no guide, gouernour, nor ruler,

8 Prepareth her meate in the ſummer, and gathereth her foode in harueſt.

9 How long wilt thou ſleepe, O ſluggard? when wilt thou ariſe out of thy ſleepe?

10 [*] Yet a little ſleepe, a little ſlumber, [c] a little folding of the hands to ſleepe.

11 Therefore thy pouertie commeth as one that [d] trauaileth by the way, and thy neceſſitie like [e] an armed man.

12 The vnthriftie man [f] and the wicked man walketh with a frowarde mouth.

13 Hee maketh a ſigne with his eyes: hee ‡ ſignifieth with his feete: hee inſtructeth with his fingers.

14 Lewde things are in his heart: hee imagineth euill at all times, and rayſeth vp contentions.

15 Therefore ſhall his deſtruction come ſpeedily: hee ſhall bee deſtroyed ſuddenly without recouerie.

16 ¶ Theſe ſixe things doeth the Lorde hate: yea, his ſoule abhorreth ſeuen:

17 The hautie eyes, a lying tongue, and the hands that ſhed innocent blood,

a He forbiddeth vs not to become ſurete for another, according to the rule of charitie, but that we conſider for whom and after what ſort, ſo that the creditour may not be defrauded.

b If the word of God cannot inſtruct thee, yet learne at the litle piſmire to labour for thy ſelfe, and not to burden others. *Chap.24.33.*

c He expreſſeth lively the nature of the ſluggards, which though they ſleepe neuer ſo long, yet haue neuer ynough, but euer ſeeke occaſions therunto.

d That is, ſuddenly, and when thou looked not for it.

e It ſhall come in ſuch ſort as thou art not able to reſiſt it.

f He ſheweth to what inconuenience the idle perſons and ſluggards come, by calling them vnthriftie, or the men of Belial, and ſlanderous. ‡ *Ebr. ſpeaketh.* g Thus all his geſture tendeth to wickedneſſe.

h Meaning, the raging affections, which carry a man away in such sort that he cannot tell what he doth.

18 An heart that imagineth wicked enterprises, h feete that be swift in running to mischiefe,

19 A false witnesse that speaketh lyes, and hym that sayleth vp contentiõs among ‖ brethren.

20 ¶ My sonne, keepe thy fathers commaundement, and forsake not thy mothers instruction.

21 Bind them alway vpon thine i heart, and tie them about thy necke.

22 It shall leade thee, when thou walkest: it shall watch for thee when thou sleepest, and when thou wakest, it shall talke with thee.

23 For the k commaundement is a lanterne, and instruction a light: and l corrections for instruction are the way of life,

24 To keepe thee from the wicked woman, and from the flatterie of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her m eye lids.

26 For because of the whoorish woman, a man is brought to a morsell of bread, ¶ a woman will hunt for the precious life of a man.

27 Can a man take fire in his bosome, and his clothes not be burnt?

28 Or can a man goe vpon coales, and his feete not be burnt?

29 So hee that goeth in to his neighbours wife, shall not bee innocent, whosoeuer toucheth her.

30 Men doe not o despise a theefe, when he stealeth, to satisfie his p soule, because hee is hungry.

31 But if he be found, hee shall restore seuen folde, or he shall giue all the substance of his house.

32 But he that cõmitteth adulterie with a woman, he is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 He shall finde q a wound & dishonour, and his reproch shall neuer be put away.

34 For iealousie is the rage of a man: therefore hee will not r spare in the day of vengeance.

35 He cannot beare the sight of any ransome: neyther will he consent, though thou augment the gifts.

i By this diuersitie of words he meaneth, that nothing ought to be so deare vnto vs, as the word of God, nor that we looke on any thing more, nor minde any thing so much.

k By the commaundement he meaneth the worde of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.

l And reprehensions when the worde is preached bring vs to life.

m With her wanton lookes and gesture.

n Meaning, that she will neuer ceale till shee haue brought thee to beggerie, and then seeke thy destruction.

o He approoueth not theft, but sheweth that it is not so abominable as whoredome, forasmuch as theft might be redeemed: but adulterie was a perpetuall infamie, and death by the Lawe of God.

p Meaning, for very necessitie. *Ebr. faileth in heart.*

q That is, death appointed by the Law.

r He sheweth that man by nature seeketh his death that hath abused his wife, and so concludeth, that neither Gods Law nor the law of nature admitteth any ransome for the adulterie.

CHAP. VII.

1 An exhortation to wisedome and to the word of God, 5 Which will preserue vs from the harlot, 6 Whose maners are described.

MY sonne, keepe my wordes, and hide my commaundements with thee.

2 Keepe my commaundements, and thou shalt liue, and mine instruction as the a apple of thine eyes,

3 Binde them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wisedome, Thou art my sister: & call vnderstanding thy kinswoman,

5 That they may keepe thee from the strange woman, euen from the stranger that is smooth in her words.

6 ¶ b As I was in the windowe of mine house, I looked through my windowe,

7 And I saw among the fooles, and considered among the children a yong man destitute of vnderstanding,

8 Who passed through the streete by her corner, and went toward her house,

9 In the twilight in the euening, when the night began to be c blacke and darke.

10 And beholde, there mette him a woman with an harlots ‖ behauiour, and ‖ subtill in heart.

11 (Shee d is babling and loude: whose feete cannot abide in her house.

12 Nowe shee is without, now in the streetes, and lieth in waite at euery corner)

13 So she caught him and kissed him, and ‡ with an impudent face said vnto him,

14 I haue e peace offrings: this f day haue I payed my vowes.

15 Therefore came I forth to meete thee, that I might seeke thy face: and I haue found thee.

16 I haue deckt my bedde with ornaments, ‖ carpets and laces of Egypt.

17 I haue perfumed my bedde with myrrhe, aloes, and cinamom.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in daliance.

19 For mine husband is not at home: hee is gone a iourney farre off.

20 He hath taken ‡ w him a bagge of siluer, & will come home at the day appointed.

21 Thus with her great craft shee caused him to yeelde, and with her flattering lips she entised him.

22 And he followed her straightwayes, as an g oxe that goeth to the slaughter, and h as a foole to the stockes for correction,

23 Till a dart strike through his liuer, as a bird hasteth to the snare, not knowing that ‡ he is in danger.

24 ¶ Heare me now therefore, O children, and hearken to the wordes of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For shee hath caused many to fall downe wounded, and the i strong men are all slaine by her.

27 Her house is the way * vnto the graue, which goeth downe to the chambers of death.

b Salomon vseth this parable to declare their folly, that suffer themselues to be abused by harlots.

c He sheweth that there was almost none so impudent, but they were afraid to be seene, and also their owne consciences did accuse them, which caused them to seeke the night to couer their filthinesse.

‖ *Or, garment.*

‖ *Or, hid.*

d He describeth certaine conditions, which are peculiar to harlots.

‡ *Ebr. she strengthened her face.*

e Because that in peace offerings a portion returned to them that offered, she sheweth him that shee hath meate at home to make good cheere with: or else she would vse some cloke of holinesse, till shee had gotten him in her snares.

f Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceiue others, and also thinking by obseruing of ceremonies and offerings to make satisfaction for their sinnes.

‖ *Or, carued worke.* ‡ *Ebr. in his hand.*

g Which thinking he goeth to the pasture, goeth willingly to his owne destruction.

h Which goeth cheerefully, not knowing that he shalbe chastised.

‡ *Ebr. it is for his life.*

i Neither wit nor strength can deliuer them that fall into the hands of the harlot. *Chap. 2. 18.*

CHAP. VIII.

1 Wisedome declareth her excellencie, 11 Riches, 15 Power, 22 Eternitie. 32 She exhorteth all to loue and follow her.

DOeth * not a wisedome cry? and vnderstanding vtter her voyce?

2 She standeth in the toppe of the high places by the way in the place of the paths.

Chap. 1. 20.

a Salomon declareth that man is cause of his owne perdition, & that hee can pretend no ignorance, forasmuch as God calleth all men by his word, and by his works, to follow vertue and to flee from vice.

3 Shee cryeth beſides [b] the gates before the citie at the entrie of the doores,

4 O men, I call vnto you, and vtter my voyce to the children of men.

5 Ye foolish men, vnderſtand wiſdom, and ye, O fooles, be wiſe in heart.

6 Giue eare, for I will ſpeake of excellent things, and the opening of my lippes ſhall teach things that be right.

7 For my mouth ſhall ſpeake the trueth, and my lippes abhorre wickednesse.

8 All the wordes of my mouth are righteous: there is no lewdneſſe, nor frowardneſſe in them.

9 They are all [c] plaine to him that will vnderſtand, & ſtreight to them that would finde knowledge.

10 Receiue mine inſtruction, and not ſilver, and knowledge rather then fine golde.

11 For wiſedome is better then precious ſtones: and all pleaſures are not to be compared vnto her.

12 I wiſedome dwell with [d] prudence, and I finde forth knowledge and counſels.

13 The feare of the LORD is to hate [e] euill, as pride, and arrogancie, and the euill way: and a mouth that ſpeaketh lewde things, I doe hate.

14 I haue counſell and wiſedome: I am vnderſtanding, and I haue ſtrength.

15 By mee Kings [f] reigne, and princes decree iuſtice.

16 By me princes rule, and the nobles, and all the iudges of the earth.

17 I loue them that loue mee: and they that ſeeke me [g] earely, ſhall find me.

18 Riches & honour are with mee: [h] euen durable riches and righteouſneſſe.

19 My fruite is better then golde, euen then fine gold, and my reuenues better then fine ſilver.

20 I cauſe to walke in the way of righteouſneſſe, and in the middes of the pathes of [i] iudgement,

21 That I may cauſe them that loue mee, to inherite ſubſtance, and I will fill their treaſures.

22 The LORD hath poſſeſſed mee in the beginning of his way: I was [k] before his workes of olde.

23 I was ſet vp from euerlasting, from the beginning, and before the earth.

24 When there was no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were ſetled: and before the hilles, was I begotten.

26 Hee had not yet made the earth, nor the open places, nor the height of the duſt in the world.

27 When hee prepared the heauens, I was [l] there, when he ſet the compaſſe vpon the deepe.

28 When hee eſtabliſhed the cloudes aboue, when hee confirmed the fountaines of the deepe.

29 When hee gaue his decree to the ſea, that the waters ſhould not paſſe his commandement: when he appointed the foundations of the earth,

30 Then was I with him as [m] a nourisher, and I was dayly his delight reioycing alway before him,

31 And tooke my [n] ſolace in the compaſſe of [o] his earth: and my delight is with the children of men.

32 Therefore now hearken, O children, vnto mee: for bleſſed are they that keepe my wayes.

33 Heare inſtruction, and be ye wiſe, and refuſe it not: bleſſed is the man that heareth me, watching dayly at my gates, & giuing attendance at the poſtes of my doores.

34 For hee that findeth me, findeth life, and ſhall obteine fauour of the LORD.

35 But he that ſinneth againſt me, hurteth his owne ſoule: and all that hate mee, loue death.

b Where the people did moſt reſort, and which was the place of iuſtice.

c Meaning, that the word of God is easie vnto all that haue deſire vnto it, & which are not blinded by the prince of this world.

d That is, except a man haue wiſedome, which is the true knowledge of God, he can neither be prudent, nor good counſeller.

e So that he that doeth not hate euil feareth not God.

f Whereby he declareth that honours, dignitie or riches come not of mans wiſedome or induſtrie, but by the prouidence of God.

g That is, ſtudie the word of God diligently, and with a deſire to profite.

h Signifying, that he chiefly meaneth the ſpirituall treaſures & heauenly riches.

i For there can be no true iuſtice or iudgement, which is not directed by this wiſedome.

k He declareth hereby the diuinitie and eternitie of this wiſedome, which he magnifieth and praiſeth through this booke: meaning thereby the eternall Sonne of God Ieſus Chriſt our Sauior, whom Saint Iohn calleth the worde that was in the beginning, Iohn 1.1.

l He declareth the eternitie of the Sonne of God, which is meant by this worde Wiſedome, who was before all time, and euer preſent, with the Father.

m Some reade a chiefe worker, ſignifying that this wiſedome, euen Chriſt Ieſus, was equall with God his Father, and created, preſerueth, and ſtil worketh with him, as Iohn 5.17.

n Whereby is declared that the worke of the creation was no paine, but a ſolace vnto the wiſdome of God.

o By earth he meaneth man, which is the worke of God in whome Wiſedome tooke pleaſure: in ſo much as for mans ſake the Diuine Wiſedome tooke mans nature, and dwelt among vs, and filled vs with vnſpeakeable treaſures: and this is that ſolace and paſtime whereof is here ſpoken.

CHAP. IX.

2 Wiſedome calleth all to her feaſt. 7 The ſcorner will not be corrected. 10 The feare of God. 13 The conditions of the harlot.

WIſedome hath built her [a] houſe, and hewen out her [b] ſeuen pillars.

2 Shee hath killed her victailes, drawen her wine, and [c] prepared her table.

3 Shee hath ſent forth her [d] maydens, and crieth vpon the higheſt places of the citie, ſaying,

4 Who ſo is [e] ſimple, let him come hither, and to him that is deſtitute of wiſedome, ſhe ſaith,

5 Come, and eate of my [f] meate, & drinke of the wine that I haue drawen.

6 Forſake your way, ye foolish, & ye ſhall liue: & walke in the way of vnderſtanding.

7 He that reproueth a ſcorner purchaſeth to himſelfe ſhame: and he that rebuketh the wicked, getteth himſelfe a blot.

8 Rebuke not a [h] ſcorner, leſt hee hate thee: but rebuke a wiſe man, and hee will loue thee.

9 Giue admonition to the wiſe, and hee will bee the wiſer: teach a righteous man, and he will increaſe in learning.

10 The beginning of wiſedome is the feare of the LORD, and the knowledge of holy things, is [i] vnderſtanding.

11 For thy dayes ſhall be multiplyed by me, and the yeeres of thy life ſhall bee augmented.

12 If thou bee wiſe, thou ſhalt bee wiſe for [k] thy ſelfe, and if thou bee a ſcorner, thou

a Chriſt hath prepared him a Church.

b That is, many chiefe ſtayes and principall partes of his Church, as were the Patriarkes, Prophets, Apoſtles, Paſtors and Doctors.

c He compareth wiſedome with great princes that keepe open houſe for all that come.

d Meaning, true preachers, which are not infected with mans wiſedome.

e Hee that knoweth his owne ignorance, and is voyde of malice.

f By the meate and drinke, is meant the word of God and the miniſtration of the Sacramentes, whereby God nouriſheth his ſeruants in his houſe, which is the Church. g For the wicked will contemne him and labour to defame him. h Meaning, them that are incorrigible, which Chriſt calleth dogges and ſwine: or hee ſpeaketh this in compariſon, not that the wicked ſhoulde not bee rebuked, but hee ſheweth their malice, and the ſmall hope of profite. i Hee ſheweth what true vnderſtanding is, to knowe the will of God in his worde, which is meant by holy things. k Thou ſhalt haue the chiefe profite and commoditie thereof.

alone

alone shalt suffer.

13 ¶ A foolish woman is troublesome: she is ignorant, and knoweth nothing.

14 But she sitteth at ỹ dooze of her house, on a seate in the hie places of the citie,

15 To call them that passe by the way, that goe right on the way, saying,

16 Who so is simple, let him come hither, and to him that is destitute of wisedome, she saith also,

17 Stollen waters are sweete, and hid bread is pleasant.

18 But hee knoweth not, that the dead are there, and that her ghests are in the depth of hell.

1 By the foolish woman, some vnderstand the wicked preachers, who counterfaite the word of God, as appeareth verse 16. which were the wordes of the true preachers, as verse 4. but their doctrine is but as stollen waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God: and therefore they themselues boast thereof.

CHAP. X.

In this Chapter & al that folow vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth parables, to folow vertue, & to flee vice: & sheweth also what profite commeth of wisdome, and what hinderance proceedeth of foolishnesse.

THE PARABLES OF SALOMON.

A Wise sonne maketh a glad father: but a foolish sonne is an heauinesse to his mother.

2 The treasures of a wickednesse profite nothing: but righteousnes deliuereth from death.

3 The Lord will b not famish the soule of the righteous: but he casteth away the substance of the wicked.

4 A ‖ slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 Hee that gathereth in sommer, is the sonne of wisedome: but hee that sleepeth in harnest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of c the wicked.

7 The memorial of the iust shalbe blessed: but the name of the wicked shall d rotte.

8 The wise in heart will receiue commandements: but the foolish in ‡ talke shall be beaten.

9 Hee that walketh vprightly, walketh ‖ boldly: but he that peruerteth his wayes, shall be knowen.

10 He that e winketh with the eye, worketh sorow, and he that is f foolish in talke, shalbe beaten.

11 The mouth of a righteous man is a wellspring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: * but loue couereth all trespasses.

13 In the lips of him that hath vnderstanding, wisedome is found, and g a rod shalbe for the backe of him that is destitute of wisedome.

14 Wise men lay vp knowledge: but the mouth of the foole is a present destruction.

15 The rich mans goods are his h strong citie: but the feare of the needie is their ouerthrow.

16 The labour of ỹ righteous tendeth to life: but the reuenues of the wicked to sinne.

17 He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, & he that vttereth slander, is a foole.

19 In many wordes there cannot want iniquitie: but he that refraineth his lips, is wise.

20 The tongue of the iust man is as fined siluer: but the heart of the wicked is little worth.

21 The lips of the righteous doe i feede many: but fooles shall die for want of wisedome.

22 The blessing of ỹ Lord, it maketh rich, and he doeth adde k no sorowes with it.

23 It is as a pastime to a foole to doe wickedly: but wisedome is vnderstanding to a man.

24 That which the wicked feareth, shal come vpon him: but God will graunt the desire of the righteous.

25 As the whirlewinde passeth, so is the wicked no more: but the righteous is as an euerlasting foundation.

26 As vineger is to the teeth, and as smoke to the eyes, so is the slouthfull to them that l send him.

27 The feare of the Lord increaseth the dayes: but the yeeres of the wicked m shall be diminished.

28 The patient abiding of the righteous shalbe gladnesse: but the hope of the wicked shall perish.

29 The way of the Lorde is strength to the vpright man: but feare shall be for the workers of iniquitie.

30 The righteous shall n neuer bee remooued: but the wicked shall not dwell in the land.

31 The mouth of the iust shalbe fruitfull in wisedome: but the tongue of the froward shalbe cut out.

32 The lippes of the righteous knowe what is acceptable: but the mouth of the wicked speaketh froward things.

CHAP. XI.

FAlse a balances are an abomination vnto the Lord: but a perfite ‡ weight pleaseth him.

2 When pride commeth then commeth b shame: but with the lowly is wisedome.

3 The vprightnesse of the iust shall guide them: but the frowardnesse of the transgressers shall destroy them.

4 Riches auaile not in the day of wrath: but righteousnesse deliuereth from death.

5 The righteousnesse of the vpright shal direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousnesse of the iust shall deliuer them: but the transgressers shalbe taken in their owne wickednesse.

7 * When a wicked man dieth, his hope perisheth, and the hope of the vniust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his c steade.

9 An d hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous the citie

i For they speake trueth and edifie many by exhortations, admonition & counsell.

k Meaning, that all worldly things bring care, and sorowe, whereas they that feele the blessings of God, haue none.

l Hee is but a trouble & griefe to him that setteth him about any businesse.

m The time of their prosperitie shalbe short because of their great fall though they seeme to liue long.

n They enioy in this life by faith and hope, their euerlasting life.

a Vnder this worde he condemneth all false weights, measures and deceit. ‡ *Ebr. stone.*

b When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion. *Ezek. 7. 19. ecclus 5. 1. Wisd. 5. 15.*

c That is, shall enter into trouble.

d A dissembler that pretendeth friendship, but is a priuie enemie.

Chap. 15. 20.

a That is, wickedly gotten.

b Though he suffer the iust to want for a time, yet he will send him comfort in due season. ‖ *Or, decently full.*

c When their wickednesse shall be discouered, they shall be as dumbe, and not knowe what to say.

d Shall be vile and abhored both of God and man, contrary to their owne expectation, which thinke to make their name immortall. ‡ *Ebr. lippes.* ‖ *Or, surely.*

e He that beareth a faire countenance, and imagineth mischiefe in his heart, as Chap. 6. 13.

f For the corruption of his heart is knowen by his talke. *1. Cor. 13. 4. 1. pet. 4. 8.*

g That is, God wil finde him out to punish him.

h And so maketh him bolde to doe euill, whereas pouertie brideleth the poore from many euill things.

c The countrey is blessed, where there are godly men, and they ought to reioyce when the wicked are taken away.
‖Or, prosperitie.
f Wil not make light report of others.
g Where God giueth store of men of wisdome, and counsell.
h Whose conuersation hee knoweth not.
i He that doeth not without iudgement and consideration of the circumstances put himselfe in danger, as Chap.6.1.
‖Or, modest.
k Is both good to himselfe, and to others.
‖Or, neighbour.
l Though they make neuer so many friends, or thinke themselues neuer so sure, yet they shall not escape.
‖Or, of vncomely behauiour.
m They can looke for nothing but Gods vengeance.
n Meaning them that giue liberally, whome God blesseth.
o That is, the niggard.
‡ Ebr. the soule of blessing shalbe made fat.
p That prouideth for the vse of them that are in necessitie.
q The couetous men that spare their riches to the hinderance of their families, shalbe depriued thereof miserably.
r For though the wicked be rich, yet are they but slaues to the godly, which are the true possessors of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shall be punished as he deserueth, 1.Pet.4.18.

citie c reioyceth, and when the wicked perish, there is ioy.

11 By the ‖blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 Hee that despiseth his neighbour, is destitute of wisedome: but a man of vnderstanding will f keepe silence.

13 Hee that goeth about as a slaunderer, discouereth a secret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many g counsellers are, there is health.

15 Hee shall be sore vexed, that is suretie for a h stranger, and hee i that hateth suretiship, is sure.

16 A ‖ gracious woman attaineth honour, and the strong men attaine riches.

17 He that is mercifull, k rewardeth his owne soule: but hee that troubleth his owne ‖ flesh, is cruell.

18 The wicked worketh a deceitfull worke: but he that soweth righteousnesse, shall receiue a sure reward.

19 As righteousnesse leadeth to life: so he that followeth euil, seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delite.

21 l Though hand ioyne in hand, the wicked shall not be vnpunished: but the seede of the righteous shall escape.

22 As a iewel of gold in a swines mouth: so is a faire woman, which ‖lacketh discretion.

23 The desire of the righteous is onely good: but the hope of the wicked m is indignation.

24 There is that scattereth, n and is more increased: but he that spareth more o then is right, surely commeth to pouertie.

25 The ‡liberall person shal haue plenty: and he that watereth, shall also haue raine.

26 Hee that withdraweth the corne, the people will curse him: but blessing shall be vpon the head of him that p selleth corne.

27 He that seeketh good things, getteth fauour: but hee that seeketh euill, it shall come to him.

28 He that trusteth in his riches, shal fal: but the righteous shall flourish as a leafe.

29 Hee that troubleth his owne q house, shall inherite the winde, and the foole shall be r seruant to the wise in heart.

30 The fruite of the righteous is as a tree of life, and he that s winneth soules, is wise.

31 Beholde, the righteous shall be t recompensed in the earth: howe much more the wicked and the sinner?

CHAP. XII.

HE that loueth instruction, loueth knowledge: but he that hateth correction, is a foole.

2 A good man getteth fauour of the Lord: but the man of wicked imaginations wil he condemne.

3 A man cannot be established by wickednes: but the a roote of the righteous shall not be mooued.

4 A ‡ vertuous woman is the crowne of her husband: but she that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in waite for blood: but the mouth of the righteous will b deliuer them.

7 God ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shalbe commended for his wisdome: but the froward of heart shall be despised.

9 Hee that is despised, c and is his owne seruant, is better then he that boasteth himselfe and lacketh bread.

10 A righteous man d regardeth the life of his beast: but the mercies of the wicked are cruell.

11 * He that tilleth his land, shalbe satisfied with bread: but hee that followeth the idle, is destitute of ‖ vnderstanding.

12 The wicked desireth the e nette of euils: but the f roote of the righteous giueth fruite.

13 The euill man is snared by the wickednesse of his lips, but the iust shall come out of aduersitie.

14 A man shall bee satiate with good things by the fruite of his mouth, and the recompense of a mans handes shall God giue vnto him.

15 The way of a foole is g right in his owne eyes: but hee that heareth counsell, is wise.

16 A foole in a day shall be knowen by his anger: but he h that coureth shame, is wise.

17 Hee that speaketh trueth, will shewe righteousnesse: but a false witnesse vseth deceite.

18 * There is that speaketh wordes like the pickings of i a sworde: but the tongue of wise men is health.

19 The lip of trueth shall be stable for euer: but a lying tongue varieth incontinently.

20 Deceite is in the heart of them that imagine euill: but to the counsellers of peace shall be ioy.

21 There shal none iniquitie come to the iust: but the wicked are full of euill.

22 The lying lips are an abomination to the Lorde: but they that deale truely are his delite.

23 A wise mā concealeth knowledge: but the heart of the foolespublisheth foolishnes.

24 * The hand of the diligent shal beare rule: but the idle shalbe vnder tribute.

25 Heauinesse in the heart of man doeth bring it downe: but a k good worde reioyceth it.

26 The righteous is l more excellent then his neighbour: but the way of the wicked will

a They are so grounded in the fauour of God, that their roote shall prosper continually.
‡ Ebr. strong, or painefull.
b As their conscience is vpright, so shall they be able to speake for themselues against their accusers.
c The poore man that is contemned, and yet liueth of his owne trauaile.
d Is mercifull euen to the beast that doeth him seruice.
Chap.28.19.
Eccles.20.27.
‖Or, defence.
e Continually imagineth meanes how to doe harme to others.
f Meaning, their heart within, which is vpright, and doeth good to all.
g He standeth in his owne conceite, and condemneth all others in respect of himselfe.
h Which bridleth his affections.
Chap.14.5.
i Which seeke nothing more then to prouoke others to anger.
Chap.10.4.
k That is, words of comfort, or a cheerefull minde, which is declared by his words, reioyceth a man, as a couetous minde killeth him.
l That is, more liberall in giuing.

m Although he get much by vnlawfull meanes, yet will hee not spend it vpon himselfe.

will deceiue them.

27 The deceitfull man rosteth not that he [m] tooke in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousnesse, and in that pathway there is no death.

CHAP. XIII.

A Wise sonne will obey the instruction of his father: but a scorner will heare no rebuke.

2 A man shall eate good things by the fruite [a] of his mouth: but the soule of the trespassers shall suffer violence.

3 Her that keepeth his mouth, keepeth his life: but he that openeth his lippes, destruction shalbe to him.

4 The sluggard [b] lusteth, but his soule hath nought: but the soule of the diligent shall haue plentie.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnesse preserueth the vpright of ‡ life: but wickednesse ouerthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man will giue his riches for the ransome of his life: but the poore [c] cannot heare the reproche.

9 The light of the righteous reioyceth: but the candle of the wicked shalbe put out.

10 Onely by pride [d] doeth man make contention: but with the well aduised is wisedome.

11 The [e] riches of vanitie shal diminish: but he that gathereth with the [f] hand, shall increase them.

12 The hope that is deferred, is the fainting of the heart: but when the desire commeth, it is as a tree of life.

13 Ye that despiseth [g] the worde, he shall be destroyed: but hee that feareth the commandement, he shalbe rewarded.

14 The instruction of a wise man is as the wellspring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of ỹ disobedient is hated.

16 Euery wise man will worke by knowledge: but a foole will spread abroad folly.

17 *A wicked messenger falleth [h] into euil: but a faithfull ambassadour is preseruation.

18 Pouertie and shame is to him that refuseth instruction: but he that regardeth correction, shalbe honoured.

19 A desire accomplished delighteth the soule: but it is an abomination to fooles to depart from euill.

20 He that walketh with the wise, shall be wise: but a companion of fooles shall be [i] afflicted.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his childrens children: and the [k] riches of the sinner is layd vp for the iust.

23 Much foode is in the fielde of the [l] poore: but the fielde is destroyed without discretion.

24 *He that spareth his rodde, hateth his sonne: but he that loueth him, chasteneth him betime.

25 The righteous eateth to the contentation of his minde: but the belly of the wicked shall want.

CHAP. XIIII.

A Wise woman [a] buildeth her house: but the foolish destroyeth it with her owne hands.

2 *Hee that walketh in his [b] righteousnes, feareth the Lord: but he that is lewde in his wayes, despiseth him.

3 In the mouth of the foolish is the [c] rod of pride: but the lippes of the wise preserue them.

4 Where none [d] oxen are, there the crib is emptie: but much increase commeth by the strength of the ox.

5 A faithfull witnesse will not lye: but a false record will speake lyes.

6 A scorner [e] seeketh wisedome, and findeth it not: but knowledge is easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.

8 The wisedome of the prudent is to vnderstand his way: but the foolishnes of the fooles is deceit.

9 The foole maketh a mocke [f] of sinne: but among the righteous there is fauour.

10 The heart knoweth the [g] bitternesse of his soule, ‡ the stranger shall not meddle with his ioy.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

12 *There is a way that seemeth right to a man: but the issues thereof are the wayes of death.

13 Euen in laughing the heart is sorowfull, [h] and the ende of that mirth is heauinesse.

14 The heart that declineth, [i] shalbe satiate with his owne wayes: but a good man shall depart from him.

15 The foolish will beleeue euery thing: but the prudent will consider his steps.

16 A wise man feareth, ‡ departeth from euill: but a foole rageth, and is carelesse.

17 Hee that is hastie to anger, committeth folly, and a ‡ wise body is hated.

18 The foolish doe inherite folly: but the prudent are crowned with knowledge.

19 The euill shall bow before the good, ‡ the wicked [k] at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friendes of the rich are many.

21 The sinner despiseth his neighbour: but hee that hath mercie on the poore, is blessed.

22 Doe not they erre that imagine euil? but to them that thinke on good things, shalbe mercie, and truth.

23 In all labour there is abundance: but the talke of the lips bringeth onely want.

24 The crowne of ỹ wise is their riches,

a That is, taketh paine to profite her familie and to doe that which concerneth her duetie in her house. *Iob* 12.4.

b That is, in vprightnesse of heart and without hypocrisie.

c His proude tongue shall cause him to be punished.

d By the oxe is meant labour, and by the crib the barne: meaning, without labour there is no profite.

e For the maintenance of his owne ambition, and not for Gods glory, as Simon Magus.

f Doeth not know the grieuousnes thereof, nor Gods iudgements against the same.

g As a mans conscience is witnesse of his owne griefe: so an other cannot feele the ioy and comfort which a man feeleth in himselfe.

a If hee vse his tongue to Gods glory, and the profite of his neighbour, God shall blesse him.

b He euer desireth, but taketh no paines to get any thing.

‡ *Ebr. way.*

c For his pouertie, he is not able to escape the threatnings, which the cruell oppressers vse against him.

d When as euery man contendeth to haue the preeminence and wil not giue place to another.

e That is, goods euill gotten.

f That is, with his owne labour.

g Meaning, the worde of God, whereby hee is admonished of his duetie. *Chap.* 25.13.

h Bringeth many inconueniences, both to himselfe and to others.

i As he is partaker of their wickednesse, and beareth with their vices, so shall he be punished alike as they are.

k Reade Iob 27.16,17.

l God blesseth the labour of the poore, and consumeth their goods which are negligēt, because they thinke they haue ynough. *Chap.* 23.13. *Eccles.* 30.1.

h He sheweth that the allurement vnto sinne seemeth sweete, but the ende thereof is destruction.

i He that forsaketh God, shall be punished, and made wearie of his sinnes wherein hee delited.

‡ *Ebr. the man of imaginations.*

k If this come not dayly to passe, we must consider that it is because of our sinnes, which let Gods working.

and

and the follie of fooles is foolishnesse.

25 A faithfull witnesse deliuereth soules: but a deceiuer speaketh lies.

26 In the feare of the Lord is an assured strength, and his children shall haue hope.

27 The feare of the Lord is as a wellspring of life, to auoyde the snares of death.

28 In the multitude of the [1] people is the honour of a King, and for the want of people commeth the destruction of the prince.

29 He that is slowe to wrath, is of great wisdome: but he that is of an hastie minde, exalteth follie.

30 A sound heart is the life of the ‖ flesh: but enuie is the rotting of the bones.

31 * He that oppresseth the poore, reproueth him that made him: but hee honoureth him, that hath mercie on the poore.

32 The wicked shalbe cast away for his malice: but the righteous hath hope in his death.

33 Wisedome resteth in the heart of him that hath vnderstanding, and is knowen [m] in the middes of fooles.

34 Iustice exalteth a nation, ‖ but sinne is a shame to the people.

35 The pleasure of a King is in a wise seruant: but his wrath shalbe toward him that is lewde.

CHAP. XV.

A * Soft answere putteth away wrath: but grieuous words stirre vp anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooles * babbleth out foolishnesse.

3 The eyes of the Lord in euery place behold the euill and the good.

4 A wholesome tongue is as a tree of life: but the frowardnesse thereof is the breaking of the minde.

5 A foole despiseth his fathers instruction: but he that regarded correction, is prudent.

6 The houle of the righteous hath much treasure: but in the reuennes of the wicked is [a] trouble.

7 The lippes of the wise doe spreade abroad knowledge: but the heart of the foolish doeth not so.

8 The [b] sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lorde: but hee loueth him that followeth righteousnesse.

10 Instruction is euill to him that [c] forsaketh the way, and hee that hateth correction, shall die.

11 [d] Hell and destruction are before the Lorde: howe much more the hearts of the sonnes of men?

12 A scorner loueth not him that rebuketh him, neither will he goe vnto the wise.

13 * A ioyfull heart maketh a cheerefull countenance: but by the sorowe of the heart the minde is pearst.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnes.

15 All the dayes of the afflicted are euill: but a ‡ good conscience is a continuall feast.

16 * Better is a litle with the feare of the Lord, then great treasure and trouble therewith.

17 Better is a dinner of greene hearbes where loue is, then a stalled oxe and hatred therewith.

18 * An angry man stirreth vp strife: but he that is slow to wrath, appeaseth strife. *Chap.22.29.*

19 The way of a slouthfull man is as an hedge of [e] thornes: but the way of the righteous is plaine.

20 * A wise sonne reioyceth the father: but a foolish man despiseth his mother.

21 Foolishnesse is ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell thoughts come to nought: but [f] in the multitude of councellers there is stedfastnesse.

23 A ioye commeth to a man by the answere of his mouth: and howe good is a word [g] in due season?

24 The way of life is on high to the prudent, to auoyde from hell beneath.

25 The Lord wil destroy the houle of the proud men: but he will stablish the borders of the widowe.

26 The thoughts of the wicked are abomination to the Lorde: but the pure haue [h] pleasant wordes.

27 He that is greedy of gaine, troubleth his owne houle: but hee that hateth gifts, shall liue.

28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euill things.

29 The Lord is farre off from [i] wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, [k] a good name maketh the bones fat.

31 The eare that heareth to the [i] correction of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord is the instruction of wisedome: and before honour goeth [k] humilitie.

CHAP. XVI.

THe [a] preparations of the heart are in man: but the answere of the tongue is of the Lorde.

2 All [y] wayes of a man are [b] cleane in his owne eies: but [y] Lord ponderth the spirits.

3 ‡ Commit thy workes vnto the Lord, and thy thoughts shalbe directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of [c] euill.

5 All that are proude in heart, are an abomination to the Lorde: though * hand ioyne in hand, he shall not be vnpunished.

6 By [d] mercy and trueth iniquitie shall be forgiuen, and by the feare of the Lorde they depart from euill.

7 When the wayes of a man please the Lord, he wil make also his enemies at peace with him.

8 * Better is a litle with righteousnesse, meeth vice. ‡ *Ebr.rolle.* c So that the iustice of God shal appeare to his glory, euen in [y] destruction of the wicked. *Chap.*11.21. d Their vpright and repenting life shalbe a token that their sinnes are forgiuen, *Chap.*15.16. *Psal.*37.16.

then

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l That is, the strength of a King standeth in many people.

‖ *Or, bodie.*

*Chap.*17.5.

m Forasmuch as they are conuict thereby, and put to silence. ‖ *Or, and the mercie of the people is a sacrifice for sinne.*

*Chap.*25.15.

Verse 28.

a For though they haue much, yet it is full of trouble and care. b That thing is abominable before God, which the wicked think to be most excellent, & whereby they thinke most to be accepted. c He that swarueth from the word of God, can not abide to be admonished. d There is nothing so deepe, or secret, that can be hid fro the eyes of God, much lesse mens thoughts, *Chap.*17.22. ‡ *Ebr.heart.* *Psal.*37.16.

e That is, he euer findeth some let or stay, and dare not goe forward. *Chap.*10.1.

f Reade Chap. 11.14.

g If we will that our talke bee comfortable, we must waite for time and season.

h That is, wholesome and profitable to the hearers.

i That suffereth himselfe to be admonished by Gods worde, which bringeth life: and so amendeth.

k Meaning, that God exalteth none, but them that are truely humbled.

a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart or such like, seeing that hee is not able to speake a worde, except God giue it him.

b He sheweth hereby, that man flattereth himselfe in his doings, calling that vertue which God termeth vice.

then great reuenues without equitie.

9 The heart of man * purposeth his way: but the Lord doth direct his steps.

10 A diuine sentence shalbe in the lippes of the King: his mouth shall not transgresse in iudgement.

11 * A true weight and balance are of the Lord: all the weightes of the bagge are his f worke.

12 It is an abomination to Kings to commit wickednesse: for the throne is stablished g by iustice.

13 Righteous lippes are the delight of Kings, and the King loueth him that speaketh right things.

14 The wrath of a King is as h messengers of death: but a wise man will pacifie it.

15 In the light of the Kings countenance is life: and his fauour is i as a cloude of the latter raine.

16 * Howe much better is it to get wisedome then gold? and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, and hee keepeth his soule, that keepeth his way.

18 Pride goeth before destruction, and an high minde before the fall.

19 Better it is to bee of humble minde with the lowlie, then to deuide the spoyles with the proud.

20 Hee that is wise in his businesse, shall finde good: and * hee that trusteth in the Lord, he is blessed.

21 The wise m heart shalbe called prudent: and k the sweetenesse of the lippes shall increase doctrine.

22 Vnderstanding is a wellspring of life vnto them that haue it: and the l instruction of fooles is follie.

23 The heart of ỹ wise gudeth his mouth wisely, and addeth doctrine to his lippes.

24 Faire wordes are as an honie combe, sweetnesse to the soule, & health to the bones.

25 * There is a way that seemeth right vnto man: but the issue thereof are the wayes of death.

26 The person that trauaileth, trauaileth for himselfe: for his mouth ‡ craueth it of him.

27 A wicked man diggeth vp euill, and in his lips is like m burning fire.

28 A froward person soweth strife: and a tale teller maketh diuision among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

30 n He shutteth his eyes to deuise wickednesse: hee moueth his lips, and bringeth euill to passe.

31 Age is a crowne of glory, when it is found in the way of ° righteousnes.

32 Hee that is slowe vnto anger, is better then the mightie man: and hee that ruleth his owne minde, is better then hee that winneth a citie.

33 The lot is cast into the lap: but the whole disposition thereof is p of the Lord.

CHAP. XVII.

BEtter is a drie morsell, if peace bee with it, then an house full of a sacrifices with strife.

2 * A discreete seruant shall haue rule ouer a lewde sonne, and he shall deuide the b heritage among the brethren.

3 As is the fining pot for siluer, and the fornace for gold, so the Lord tryeth the hearts.

4 The wicked giueth heede to false lips, & a lier hearkeneth to the naughtie tongue.

5 * He that mocketh the poore, reproacheth him, that made him: and hee that reioyceth at destruction, shall not be vnpunished.

6 Childrens children are the crowne of the elders: and the glory of the children are their fathers.

7 ‡ Vie talke becommeth not a foole, much lesse a lying talke a prince.

8 A reward is as a stone pleasant in the eyes of them that haue it: it prospereth, whither soeuer it c turneth.

9 He that couereth a transgression, seeketh loue: but hee that repeateth a matter, separateth the d prince.

10 A reproofe entreth more into him that hath vnderstanding, then an hundreth stripes into a foole.

11 A seditious person seeketh onely euil, & a cruell e messenger shalbe sent against him.

12 It is better for a man to meete a beare robbed of her whelpes, then f a foole in his folly.

13 * Hee that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife is as one that openeth the waters: therefore or the contention be medled with, leaue off.

15 * He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.

16 Wherefore is there a g price in the hand of the foole to get wisedome, and hee hath none heart?

17 A friend loueth at all times: and h a brother is borne for aduersitie.

18 A man destitute of vnderstanding i toucheth the hand, and becommeth suretie for his neighbour.

19 Hee loueth transgression that loueth strife: and hee that exalteth his k gate, seeketh destruction.

20 The froward heart findeth no good: and hee that hath a naughtie tongue, shall fall into euill.

21 He that begetteth a foole, getteth him selfe sorowe, and the father of a foole can haue no ioy.

22 *A ioyfull heart causeth good health, but a sorowfull minde drieth the bones.

23 A wicked man taketh a gift out of the l bosome to wrest the wayes of iudgement.

24 * Wisedome is in the face of him that hath vnderstanding: but the eyes of a foole are in the m corners of the world.

25 A foolish sonne is a griefe vnto his father, and a *heauines to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should smite such n for equitie.

a For whereas were many sacrifices, there were many portions giuen to the people, wherewith they feasted. *Eccles.* 10. 26.

b That is, shall be made gouernour ouer the children. *Chap.* 14. 31.

‡ *Ebr. the lip of, excellence.*

c The reward hath great force to gaine the hearts of men.

d He that admonisheth the prince of his fault, maketh him his enemie.

e By the messenger is meant such meanes as God vseth to punish the Rebels.

f Whereby he meaneth the wicked in his rage, who hath no feare of God. *Rom* 12. 17. 1. *Thes.* 5. 15. 1. *Pet.* 3. 9. *Isa.* 5. 23. *chap.* 24. 24.

g What auaileth it the wicked to be rich, seeing hee setteth not his minde to wisedome?

h So that he is more then a friend, euen a brother that helpeth in time of aduersitie.

i Reade Chap. 6. 1.

k Lifteth vp himselfe aboue his degree. *Chap.* 15. 13.

l That is, secretly and out of the bosome of the rich. *Eccles.* 2. 14. *and* 8. 1.

m That is, wander to and fro, and seeke well doing.

not after wisedome. *Chap.* 10. 1. n For their

c He sheweth the follie of man which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foote except God giue force. *Chap.* 11. 1.

f If they be true and iust, they are Gods worke, and he deliteth therein, but otherwise if they be false, they are the worke of the deuill, and to their condemnation that vse them.

g They are appointed by God to rule according to equitie and iustice.

h That is, he findeth out many meanes to execute his wrath.

i Which is most comfortable to the drie ground, Deut. 11. 14. *Chap.* 8. 10. *Psal.* 125. 1.

k The sweete words of consolation, which come forth of a godly heart.

l Either that which the wicked teach others, or els it is follie to teach them that are malicious. *Chap.* 14. 12. ‡ *Ebr. boweth vpon him.*

m For he consumeth himselfe and others.

n With his whole endeuour he laboureth to bring his wickednesse to passe.

o That is, when it is ioyned with vertue: or else the elder that the wicked are, the more they are to be abhorred.

p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shall come to passe.

27 He that hath knowledge, spareth his words, and a man of vnderstanding is of an excellent spirit.

28 Euen a foole (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

CHAP. XVIII.

a He that loueth wisedome, wil separate himselfe from all impediments, and giue himselfe wholly to seeke it.

FOR the desire thereof hee will a separate himselfe to seeke it, and occupie himselfe in all wisedome.

2 A foole hath no delite in vnderstanding: but that his heart may be b discouered.

b That is, that he may talke licentiously of whatsoeuer commeth to minde.

3 When the wicked commeth, then commeth c contempt, and with the vile man reproch.

c Meaning, such one as contemneth all others.

4 The wordes of a mans mouth are like deepe d waters, and the welspring of wisedome is like a flowing riuer.

d Which can neuer be drawen emptie, but bring euer profite.

5 It is not good to e accept the person of the wicked, to cause the righteous to fall in iudgement.

e That is, to fauour him and support him.

6 A fooles lippes come with strife, and his mouth calleth for stripes.

7 A fooles mouth is his owne destruction, and his lips are a snare for his soule.

f They are soone beleeued and enter most deepely.

8 The wordes of a tale bearer are as flatterings, and they goe downe into the f bowels of the belly.

g He sheweth what is the refuge of the godly against all troubles.

9 He also that is slouthfull in his worke, is euen the brother of him that is a great waster.

Chap. 10.15.

Chap. 16.18.

Eccius. 11.8.

10 The Name of the Lorde is a strong towre: the righteous runneth g vnto it, and is exalted.

h The minde can well beare the infirmitie of the body, but when the spirit is wounded, it is a thing most hard to sustaine.

11 * The rich mans riches are his strong citie: and as an hie wall in his imagination.

12 * Before destruction the heart of a man is haute, and before glorie goeth lowlinesse.

i Getteth him libertie to speake, and fauour of them that are most in estimation.

13 * Hee that answereth a matter before he heare it, it is follie and shame vnto him.

14 The spirit of a man will sustaine his infirmitie: but h a wounded spirit, who can beare it?

15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.

16 A mans gift i enlargeth him, and leadeth him before great men.

k He that is first in his owne cause, is iust: then commeth his neighbour, and maketh inquirie of him.

17 k He that is first in his owne cause, is iust: then commeth his neighbour, and maketh inquirie of him.

18 The lot l causeth contentions to cease, and m maketh a partition among the mighties.

l If a controuersie cannot otherwise be decided, it is best to cast lottes to knowe whose the thing shall bee.

19 A brother offended is harder to winne then a strong citie, and their contentions are like the n barre of a palace.

m Appeaseth their controuersie, which are so stoute that cannot otherwise be pacified.

20 With the fruite of a mans mouth shall his belly be satisfied, and with the increase of his lippes shall he be filled.

n Which for the strength thereof will not bowe nor yeelde.

21 Death and life are in the power of the tongue, and they that o loue it, shall eate the fruite thereof.

o By the vsing of the tongue well or euill, commeth the fruite thereof either good or bad.

22 He that findeth a p wife, findeth a good thing, and receiueth fauour of the Lord.

p He that is ioyned with a vertuous woman in marriage, is blessed of the Lord, as Chap. 19.14.

23 The poore speaketh with prayers: but the rich answereth roughly.

24 A man that hath friends, ought to shew himselfe friendly: for a friende is neerer q then a brother.

q That is, oftetimes such are found which are more readie to doe pleasure then he that is more bound by duetie.

CHAP. XIX.

BEtter * is the poore that walketh in his vprightnesse, then hee that abuseth his lips, and is a foole. *Chap.* 28.6.

2 For without knowledge the minde is not good, and he that hasteth with his feete, sinneth.

3 The foolishnesse of a man perverteth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 * A false witnesse shall not be vnpunished: and hee that speaketh lies, shall not escape. *Deut.* 19.19. *dan.* 13.62.

6 Many reuerence the face of the prince, and euery man is friend to him that giueth giftes.

7 All the brethren of the poore doe hate him: howe much more will his friends depart farre from him? though he be instant a with wordes, yet they will not.

a To haue comfort of them.

8 He that possesseth vnderstanding, b loueth his owne soule, and keepeth wisedome, to finde goodnesse.

b He that is vpright in iudgement, findeth fauour of God.

9 A false witnesse shall not bee vnpunished: and he that speaketh lies, shall perish.

10 c Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

c The free vse of things is not to be permitted to him that cannot vse them aright.

11 The discretion of a man deferreth his anger: and his glorie is d to passe by an offence.

d That is, to couer it by charitie, and to do therein as may most serue to Gods glorie.

12 * The kings wrath is like the roaring of a lion: but his fauour is like the dew vpon the grasse. *Chap.* 20.2.

13 * A foolish sonne is the calamitie of his father, * and the contentions of a wife are like a continuall e dropping. *Chap.* 17.21. *Chap.* 21.9.

e As raine that droppeth and rotteth the house. *Chap.* 18.22.

14 House and riches are the inheritance of the fathers: but * a prudent wife commeth of the Lord.

15 Slouthfulnesse causeth to fall asleepe, and a deceitfull person shall be athamished.

16 He that keepeth the commandement, keepeth his owne soule: but hee that despiseth his wayes, shall die.

17 Hee that hath mercie vpon the poore, lendeth vnto the Lord: and the Lord will recompence him that which hee hath giuen.

f Though for a time he giue place to counsell, yet soone after will he giue place to his raging affections.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment: and though thou f deliuer him, yet will his anger come againe.

g Mans deuice shall not haue successe, except God gouerne it, whose purpose is vnchangeable.

20 Heare counsel, and receiue instruction, that thou mayest be wise in thy latter ende.

21 Many deuises are in a g mans heart: but the counsell of the Lord shall stand.

22 That that is to be desired of a man, is his [b] goodnesse, and a poore man is better then a liar.

23 The feare of the Lord leadeth to life: and he that is filled therewith, shall continue, and shall not be visited with euill.

24 * The slouthfull hideth his hand in his bosome, and will not put it to his mouth againe.

25 * Smite a scorner, and [i] the foolish will beware: and reproue the prudent, and he will vnderstand knowledge.

26 Hee that destroyeth his father, or chaseth away his mother, is a lewd and shameful childe.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked [k] swalloweth vp iniquitie.

29 But iudgements are prepared for the scorners, and stripes for the backe of the fooles.

h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich which is not vertuous. *Chap.26.15. Chap.21.11.*

i That is, the simple and ignorant men learne, when they see the wicked punished.

k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meates & drinks.

CHAP. XX.

WIne [a] is a mocker, and strong drinke is raging: and whosoeuer is deceiued thereby, is not wise.

2 * The feare of the King is like the roaring of a lion: hee that prouoketh him vnto anger, [b] sinneth against his owne soule.

3 It is a mans honour to cease from strife: but euery foole will be medling.

4 The slouthfull will not plowe, because of winter: therefore shall he begge in sommer, but haue nothing.

5 The counsell in the heart of [c] man is like deepe waters: but a man that hath vnderstanding will drawe it out.

6 Many men will boast, euery one of his owne goodnesse: but who can finde a faithfull man?

7 Hee that walketh in his integritie, is iust: and blessed shall his children bee after him.

8 A King that sitteth in the throne of iudgement, [d] chaseth away all euill with his eyes.

9 * Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers ‡ weights, and diuers measures, both [e] these are euen abomination vnto the Lord.

11 A childe also is knowen by his doings, whether his worke bee pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, lest thou come vnto pouertie: open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, saieth the buyer: but when hee is gone apart, hee boasteth.

15 There is gold, and a multitude of precious stones: but the lips of knowledge are a precious iewel.

16 * Take his [f] garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweete to a man: but afterward his mouth shalbe filled with grauell.

18 Establish the thoughts by counsell: and by counsell make warre.

19 Hee that goeth about as a slaunderer, discouereth *secrets: therefore meddle not with him that flattereth with his lips.

20 * Hee that curseth his father or his mother, his light shall be put out in obscure darkenesse.

21 An heritage is hastily gotten at the beginning, but the ende thereof shall not bee blessed.

22 Say not thou, * I will recompense euill: but waite vpon the Lord, and he shall saue thee.

23 * Diuers weights are an abomination vnto the Lord, and deceitfull balances are not good.

24 * The steps of man are ruled by the Lord: howe can a man then vnderstand his owne way?

25 It is a destruction for a man to [g] deuoure that which is sanctified, and after the vowes to inquire.

26 A wise king scattereth the wicked, and causeth the [h] wheele to turne ouer them.

27 The [i] light of the Lord is the breath of man, and searcheth all the bowels of the belly.

28 * Mercie and trueth preserue the King: for his throne shalbe established with mercie.

29 The beautie of yong men is their strength, and the glorie of the aged is the gray head.

30 [k] The blewnesse of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

Chap.11.13. Exod.21.17. leuit.20.9. matth.15.4. Deut.32.35. chap.17.13. and 24.29. rom.12.17. 1.thes.5.15. 1.pet.3.9. Chap.11.1. and verse 10. Iere.10.23.

g That is, to apply it, or take it to his owne vse, which was appointed to Gods, and then inquire howe they may be exempted from the fault.

h Which was a kinde of punishment then vsed.

i The word of God giueth life vnto man, and causeth vs to see and trie the secrets of our darke hearts, Heb.4.12.

Chap.29.14.

k Sharpe punishment, that pearceth euen the inward partes, is profitable for the wicked, to bring them to amendment.

CHAP. XXI.

THe [a] Kings heart is in the hand of the Lord, as the riuers of waters: hee turneth it whither soeuer it pleaseth him.

2 Euery * way of a man is right in his owne eyes: but the Lorde pondereth the hearts.

3 * To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A hautie looke, and a proude heart, which is the ‖ [b] light of the wicked, is sinne.

5 The thoughts of the diligent doe surely bring abundance: but [c] whosoeuer is hastie commeth surely to pouertie.

6 * The gathering of treasures by a deceitfull tongue is vanitie tossed to and fro of them that seeke death.

7 The [d] robberie of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some is peruerted and strange: but of the pure man, his worke is right.

a Though kings seeme to haue all things at commandement, yet are they not able to bring their owne purposes to passe any otherwise then God hath appointed: much lesse are the inferiours able. *Chap.16.2. Micah.6.8.*

‖ *Or, plowing.*

b That is, the thing whereby he is guided, or which he bringeth foorth as the fruite of his worke.

c Hee that goeth rashly about his businesse and without counsell *Chap.13.11.* d Hee meaneth this chiefly of Iudges and Princes, which leaue that vocation whereunto God hath called them, and polle their subiects to maintaine their lustes.

Chap. 19. 13. *and* 25. 24.

‖ *Or, in a great familie.*

9 * It is better to dwel in a corner of the house top, then with a contentious woman in a ‖ wide house.

10 The soule of the wicked wisheth euil: and his neighbour hath no fauour in his eyes:

e Reade Chap. 19. 25.

11 e When the scorner is punished, the foolish is wise: and when one instructeth the wise, he will receiue knowledge.

f Though the godly admonish them both by wordes and example of life, yet the wicked will not amend, till God destroy them.

12 The righteous f wayeth the house of the wicked: but God ouerthroweth the wicked for their euil.

13 He that stoppeth his eare at the crying of the poore, he shall also cry and not bee heard.

g To doe a pleasure to the angry man, pacifieth him.

14 g A gift in secrete pacifieth anger, and a gift in the bosome great wrath.

15 It is ioy to the iust to doe iudgement: but destruction shall be to the workers of iniquitie.

16 A man that wandreth out of the way of wisedome, shall remaine in the congregation of the dead.

17 He that loueth pastime, shalbe a poore man: and he that loueth wine and oyle, shall not be rich.

h God shall cause that to fall on their owne heads, which they intended against the iust, by deliuering the iust and putting the wicked in their places.

18 The h wicked shalbe a ransome for the iust, and the transgresser of the righteous.

Eccles. 25. 18, 22.

19 * It is better to dwell in the wildernesse, then with a contentious and angry woman.

20 In the house of the wise is a pleasant treasure and i oyle: but a foolish man deuoureth it.

i Meaning, abundance of all things.

21 Hee that followeth after righteousnesse and mercy, shall finde life, righteousnesse and glory.

22 A k wise man goeth vp into the citie of the mightie, and casteth downe the strength of the confidence thereof.

k Wisedome ouercommeth strength & confidence in worldly things.

23 Hee that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proud, hautie & scorneful is his name that worketh in his arrogancie wrath.

l He thinketh to liue by wishing and desiring all things, but will take no paine to get ought.

25 The desire of the slouthfull l slayeth him: for his hands refuse to worke.

26 Hee coueteth euermore greedily, but the righteous giueth, and spareth not.

Chap. 15. 8. *Isa.* 1. 13. *Eccles.* 34. 21.

27 The * sacrifice of the wicked is an abomination: howe much more when hee bringeth it with a wicked minde?

Chap. 19. 5.

28 * A false witnesse shall perish: but hee that heareth, m speaketh continually.

m He may boldly testifie the trueth that he hath heard.

29 A wicked man hardeneth his face: but the iust, he will direct his way.

30 There is no wisedome, neither vnderstanding, nor counsell against the Lord.

31 The horse is prepared against the day of battell: but saluation is of the Lord.

CHAP. XXII.

Eccles. 7. 3.

A * good name is to bee chosen aboue great riches, and louing fauour is aboue siluer and aboue gold.

a Which commeth by well doing.

Chap. 29. 13.

2 * The rich and poore b meete together: the Lord is the maker of them all.

b Liue together, and haue neede the one of the other.

3 * A prudent man seeth the c plague, and hideth himselfe: but the foolish goe on still, and are punished.

Chap. 27. 12.

c That is, the punishment which is prepared for the wicked, and fleeth to God for succour.

4 The reward of humilitie, and the feare of God is riches, and glory, and life.

5 Thornes and snares are in the way of the frowarde: but hee that regardeth his soule, will depart farre from them.

6 Teache a childe d in the trade of his way, and when he is olde, hee shall not depart from it.

d Bring him vp vertuously, & hee shall so continue.

7 The rich ruleth the poore, and the borrower is seruant to the man that lendeth.

8 Hee that soweth iniquitie, shall reape affliction, and the e rod of his anger shall faile.

e His authoritie whereby he did oppresse others, shall be taken from him.

Eccles. 31. 23.

9 * He that hath a good f eye, he shall be blessed: for he giueth of his bread vnto the poore.

f He that is mercifull and liberal.

10 Cast out the scorner, and strife shall goe out: so contention and reproche shall cease.

11 Hee that loueth pureneſſe of heart for the grace of his lippes, the g king shal be his friend.

g He sheweth § princes should vse their familiaritie, whose conscience is good, and their talke wise and godly.

12 The eyes of the Lord h preserue knowledge: but he ouerthroweth the wordes of the transgressour.

h Fauour them that loue knowledge.

13 The slouthfull man sayth, i A lyon is without, I shall be slaine in the streete.

i He derideth them that inuent vaine excuses, because they would not doe their duetie.

14 The mouth of strange women is as a deepe pit: he with whome the Lorde is angrie, k shall fall therein.

k So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.

15 Foolishnesse is bound l in the heart of a child: but the rod of correction shall driue it away from him.

l He is naturally giuen vnto it.

16 Hee that oppresseth the poore to increase himselfe, and giueth vnto the rich, shall surely come to pouertie.

17 ¶ Incline thine eare, and heare the wordes of the wise, and apply thine heart vnto my knowledge.

18 For it shall bee pleasant, if thou keepe them in thy belly, and if they bee directed together in thy lips.

19 That thy confidence may be in m the Lorde, I haue shewed thee this day: thou therefore take heede.

m He sheweth what the ende of wisedome is: to wit, to direct vs to the Lorde.

20 Haue not I written vnto thee n three times in counsels and knowledge,

n That is, sundry times.

21 That I might shewe thee the assurance of the wordes of trueth to answere the wordes of trueth to them that send to thee?

22 Robbe not the poore, because hee is poore, neither oppresse the afflicted ‡ in iudgement.

‡ *Ebr. in the gate.*

23 For the Lord * will defend their cause, and spoyle the soule of those that spoyle them.

Chap. 23. 11.

24 Make o no friendship with an angry man, neither goe with the furious man,

o Haue not to doe with him that is not able to rule his affections: for he would hurt thee by his euill conuersation.

25 Lest thou learne his wayes, and receiue destruction to thy soule.

26 Bee not thou of them that p touch the hand, nor among them that are surette for debts.

p Which rashly put themselues in danger for others, as Chap. 6. 1.

27 If thou hast nothing to pay, why causeſt thou that hee shoulde take thy bedde from vnder thee?

28 Thou shalt not * remoue the ancient boundes which thy fathers haue made.

Deut. 27 17. *chap.* 23. 10.

29 Thou seest that a diligent man in his businesse standeth before kings, and standeth not before the base sort.

CHAP. XXIII.

WHen thou sittest to eate with a ruler, consider diligently what is before thee,

2 [b] And put the knife to thy throate, if thou be a man giuen to the appetite.

3 Be not desirous of his daintie meats: [c] for it is a deceiuable meate.

4 Trauaile not too much to be rich: but cease from thy [d] wisedome.

5 Wilt thou cast thine eies vpon it, which is nothing? for riches taketh her to her wings, as an eagle, & flieth into the heauen.

6 Eate thou not the bread of him that hath an [e] euill eye, neither desire his daintie meates.

7 For as though hee thought it in his heart, so will he say vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou shalt vomit thy [f] morsels that thou hast eaten, and thou shalt lose thy sweete wordes.

9 Speake not in the eares of a foole: for he will despise the wisedome of thy wordes.

10 * Remoue not the ancient boundes, and enter not into the fieldes of the fatherlesse.

11 For hee that redeemeth them, is mightie: he wil* defend their cause against thee.

12 Apply thine heart to instruction, and thine eares to the wordes of knowledge.

13 * Withholde not correction from the childe: if thou smite him with the rod, hee shall not die.

14 Thou shalt smite him with the rod, and shalt deliuer his soule from [g] hell.

15 My sonne, if thine heart bee wise, mine heart shall reioyce, and I also,

16 And my reines shall reioyce, when thy lippes speake righteous things.

17 * Let not thine heart bee enuious against sinners: but let it bee in the feare of the Lord continually.

18 For surely there is an ende, [h] and thy hope shall not be cut off.

19 Heare thou my sonne, heare and be wise, and guide thine heart in the [i] way.

20 Keepe not company with ‡ drunkards, nor with ‡ gluttons.

21 For the drunkard and the glutton shal be poore, and the sleeper shalbe clothed with ragges.

22 Obey thy father that hath begotten thee, and despise not thy mother when shee is olde.

23 Buy [k] the trueth, but sell it not: likewise wisedome, and instruction, and vnderstanding.

24 The father of the righteous shall greatly reioyce, and he that begetteth a wise childe, shall haue ioy of him.

25 Thy father and thy mother shall bee glad, and she that bare thee, shall reioyce.

26 My sonne, giue me [l] thine heart, and let thyne eyes delight in my wayes.

27 * For a whore is as a deepe ditch, and a strange woman is as a narrow pit.

28 * Also she lyeth in waite as for a pray, [m] and shee encreaseth the transgressers among men.

29 To whome is woe? to whome is sorow? to whome is strife? to whome is murmuring? to whome are woundes without cause? and to whome is the redenesse of the eyes?

30 Euen to them that tary long at the wine, to them that goe, [n] and seeke out wine.

31 Looke not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.

32 In the ende thereof it will bite like a serpent, and hurt like a cockatrise.

33 Thine [o] eyes shall looke vpō strange women, and thine heart shall speake lewde things.

34 And thou shalt bee as one that sleepeth in the middes of the [p] sea, and as hee that sleepeth in the top of the mast.

35 They haue stricken me, shalt thou say, but I was not sicke: they haue beaten mee, but I knew not, when I awoke: therefore will I seeke it yet still.

CHAP. XXIIII.

BE * not thou enuious against euill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lips speake mischiefe.

3 Through wisedome is an house builded, and with vnderstanding it is established.

4 And by knowledge shall the chambers bee filled with all precious and pleasant riches.

5 A wise man is strong: for a man of vnderstanding increaseth his strength.

6 * For with counsell thou shalt enterprise thy warre, and in the multitude of them that can giue counsell, is health.

7 Wisedome is hie to a foole: therefore he cannot open his mouth in the [a] gate.

8 Hee that imagineth to doe euill, men shall call him an authour of wickednesse.

9 The wicked thought of a foole is sinne, and the scorner is an abomination vnto men.

10 If thou bee [b] faint in the day of aduersitie, thy strength is small.

11 Deliuer them that are drawen [c] to death: and wilt thou not preserue them that are led to be slaine?

12 If thou say, Behold, we knew not of it: he that pondereth the hearts, doeth not he vnderstand it? and hee that keepeth thy soule, knoweth it it not? will not he also recompense euery man according to his workes?

13 My sonne, eate [d] honie, for it is good, and the honie combe, for it is sweete vnto thy mouth:

14 So shall the knowledge of wisedome be vnto thy soule, if thou finde it, and there shall be an ‖ ende, and thine hope shall not be cut off.

15 Lay no waite, O wicked man, against the house of the righteous, and spoyle not his resting place.

16 For a iust man [e] falleth seuen times, and riseth againe: but the wicked fall into mischiefe.

17 Be thou not glad when thine enemie falleth,

a Eate with sobrietie.
b Bridle thine appetite, as it were by force and violence.
c For oft times the rich, when they bid their inferiours to their tables, it is not for the loue they beare them, but for their owne secret purposes.
d Bestow not the gifts § God hath giuen thee, to get worldly riches.
e That is, coueteous, as contrary, a good eye is taken for liberall, as chap. 22.9.
f He will not cease, till he hath done thee some harme, and his flattering words shall come to nought.
Deut. 27.17. *chap.* 22.28. *Chap.* 22.23. *Chap.* 13.24. & 19.18. *eccl.* 30.1.
g That is, from destruction.
Psal. 37.1. *chap.* 24.1.
h The prosperity of the wicked shall not continue.
i In the obseruation of Gods commandements.
‡ *Heb. wine bibbers.*
‡ *Heb. deuourers of flesh.*
k Spare no cost for trueths sake, neither depart from it for any gaine.
l Giue thy selfe wholy to wisedome.
Chap. 22.14. *Chap.* 7.12.
m She seduceth many, & causeth them to offend God.

n Which by arte make wine stronger, and more pleasant.
o That is, drunkennesse shall bring thee to whoredome.
p In such great danger shalt thou be.
q Though drunkennesse make them more insensible then beasts, yet can they not refraine.
Psal. 37.1. *chap.* 23.17.

Chap. 20.18.

a In the place where wisedome should be shewed.

b Man hath no triall of his strength till he be in troubles.
c None can be excused, if he helpe not the innocent when he is in danger.

d As honie is sweete and pleasant to the taste, so wisedome is to the soule.
‖ *Or, reward.*

e He is subiect to many perils: but God deliuereth him.

falleth,and let not thine heart reioyce when he stumbleth,

18 Least the Lorde see it,and it displease him,and he turne his wrath f from him.

19 *Fret not thy selfe because of the malicious,neither be enuious at the wicked.

20 For there shall be none end of plagues to the euill man: * the light of the wicked shall be put out.

21 My sonne,feare the Lord,& the king, and meddle not with them that are seditious.

22 For their destruction shall rise suddenly,and who knoweth the ruine of them g both?

23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good ‡ to haue respect of any person in iudgement.

24 He that saith to the wicked, *Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall be pleasure, and vpon them shall come the blessing of goodnes.

26 They shall kisse the lipes of him that answereth vpright words.

27 Prepare thy worke without, & make ready thy things in the fielde, h and after, build thine house.

28 Be not a witnesse against thy neighbour without cause: for wilt thou deceiue with thy lippes?

29 *Say not, I will doe to him,as hee hath done to me, I i will recompense euery man according to his worke.

30 I passed by the fielde of the slouthfull,and by the vineyard of the *man destitute of vnderstanding.

31 And lo,it was all growen ouer with thornes, and nettles had couered the face thereof,and the stone wall thereof was broken downe.

32 Then I behelde, and I considered it well: I looked vpon it, and k receiued instruction.

33 Yet a little sleepe, l a little slumber,a little folding of the handes to sleepe:

34 So thy pouertie commeth as one that trauaileth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the a men of Hezekiah king of Iudah b copied out.

2 THe glory of God is to c conceale a thing secret: but the d Kings honour is to search out a thing.

3 The heauens in height, and the earth in deepenesse,and the e kings heart can no man search out.

4 Take the f drosse from the siluer, and there shall proceede a vessell for the fiuer.

5 Take g away the wicked from the king, and his throne shalbe established in righteousnesse.

6 Boast not thy selfe before the king,and stand not in the place of great men.

7 * For it is better,that it be sayde vnto thee,Come vp hither,then thou to bee put lower in the presence of the prince whome thine eyes haue seene.

8 Goe not foorth hastily to strife, lest thou knowe not what to doe in the ende thereof,when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour,and discouer not the secret to another,

10 Least hee that heare it, put thee to shame,and thine infamie doe not h cease.

11 A word spoken in his place,is like apples of gold with pictures of siluer.

12 He that reproueth the wise, and the obedient eare, is as a golden earering and an ornament of fine golde.

13 As the i colde of the snow in the time of harueste,so is a faithfull messenger to them that send him: for he refresheth the soule of his masters.

14 A man that boasteth of false liberalitie,is like k clouds and wind without raine.

15 A prince is pacified by staying of l anger,and a soft tongue breaketh the m bones.

16 If thou hast found honie, eate that is * sufficient for thee, least thou be ouer full, and vomite it.

17 Withdraw thy foote from thy neighbours house, lest he be wearie of thee, and hate thee.

18 A man that beareth false witnesse against his neighbour, is like an hammer and a sword,and a sharpe arrow.

19 Confidence in an vnfaithfull man in time of trouble, is like a broken tooth and a sliding foote.

20 He that taketh away the garment in the colde season,is like vineger powred vpon * ‖ nitre,or like him that singeth songs to an heauie heart.

21 *If he that hateth thee bee hungrie, giue him bread to eate,and if he bee thirstie, giue him water to drinke.

22 For thou shalt lay p coales vpon his head,and the Lord shall recompense thee.

23 As the Northwinde driueth away the raine, so doeth an angrie countenance the slandering tongue.

24 * It is better to dwell in a corner of the house toppe, then with a contentious woman in a wide house.

25 As are the colde waters to a wearie soule,so is good newes frō a farre countrey.

26 A righteous man falling downe before the wicked,is like a troubled well, and a corrupt spring.

27 It is not good to eate much honie: * so to search their owne glorie is not glorie.

28 A man that refraineth not his appetite,is like a citie which is q broken downe, and without walles.

CHAP. XXVI.

1 AS the snowe in the sommer,and as the raine in the harueste are not meete, so is honour vnseemely for a foole.

2 As the sparow by flying,and the swallow

f To be auenged on thee. *Pſal.37.1. chap.23.17. Chap.13.9.*

g Meaning,either of the wicked,and seditious,as verse 19. & 21,or of them that feare not God nor obey their king.

‡ *Ebr,to know the face. Chap.17.15. Iſa.5.23.*

h Be sure of the meanes how to compasse it before thou take any enterprise in hand. *Chap.20.22.*

i He sheweth what is the nature of the wicked,to reuenge wrong for wrong.

k That I might learne by another mans fault. l Reade Chap. 6.10.

a Whom Hezekiah appointed for this purpose.

b That is,gathered out of diuerse bookes of Salomon.

c God doth not reueile the cause of his iudgements to man.

d Because the king ruleth by the reuealed word of God,the cause of his doings must appeare,and therefore hee must vse diligence in trying out of causes.

e He sheweth that it is too hard for man to attaine to the reason of all the secret doings of the king:euen when he is vpright,and doeth his duetie.

f When vice is removed from a king, he is a meete vessell for the Lords vse.

g It is not enough that hee be pure himselfe,but that he put away others that be corrupted.

Luke.14.10.

h Lest whereas thou thinkest by this meanes to haue an ende of the matter, it put thee to farther trouble.

i In the time of great heate when men desired cold.

k Which haue an outward appearance, and are nothing within.

l By not ministring occasion to prouoke him farther.

m That is,the heart that is bent to anger, as Chap.15.1.

n Vse moderately the pleasures of this world.

o Which melteth it,and consumeth it. ‖ *Or,allume. Rom.12.20.*

p Thou shalt as it were by force ouercome him, insomuch that his owne conscience shall moue him to acknowledge thy benefits,and his heart shalbe inflamed. *Chap.21.9.*

Eccleſ.3.22.

q And so is in extreme danger.

low by flying escape, so the curse that is causeles, shall not come.

3 Vnto the horse belongeth a whippe, to the asse a bridle, and a rodde to the fooles backe.

4 Answere not a foole [a] according to his foolishnesse, lest thou also be like him.

5 Answere a foole [b] according to his foolishnesse, lest he be wise in his owne ‡ conceite.

6 He that sendeth a message by the hand of a foole, is as he that cutteth off [c] the feete, [d] and drinketh iniquitie.

7 As they that lift vp the legs of the lame, so is a parable in a fooles mouth.

8 As the closing vp of a precious stone in an heape of stones, so is he that giueth glorie to a foole.

9 As a thorne standing [e] vp in the hand of a drunkard, so is a parable in the mouth of fooles.

10 [f] The excellent that formed al things, both rewardeth the foole and rewardeth the transgressers.

11 *As a dog turneth againe to his owne vomite, so a foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne conceite? [g] more hope is of a foole then of him.

13 The slouthfull man sayeth, [h] A lyon is in the way: a lyon is in the streetes.

14 As the doore turneth vpon his hinges, so doeth the slouthfull man vpon his bed.

15 *The slouthfull hideth his hand in his bosome, and it grieueth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceite, then seuen men that can render a reason.

17 He that passeth by and medleth with the strife that belongeth not vnto him, is as one that taketh a dogge by the eares.

18 As he that maketh himselfe mad, casteth firebrands, arrowes, & mortal things,

19 So dealeth the deceitfull man [i] with his friend, and saith, Am not I in sport?

20 Without wood the fire is quenched, and without a talebearer strife ceaseth.

21 *As the cole maketh burning coles, and wood a fire, so the contentious man is apt to kindle strife.

22 *The wordes of a talebearer are as flatterings, and they goe downe into the bowels of the belie.

23 As siluer drosse ouerlayde vpon a potsheard, so are burning lippes, and [k] an euill heart.

24 Hee that hateth, will counterfaite with his lippes, but in his heart he layeth vp deceit.

25 Though hee speake fauourablie, beleeue him not: for there are [l] seuen abominations in his heart.

26 Hatred may bee couered by deceite: but the malice thereof shall bee discouered in the [m] congregation.

27 *Hee that diggeth a pit, shall fall therein, and hee that rolleth a stone, it shall returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

a Consent not vnto him in his doings.
b Reproue him as the matter requireth.
‡ Ebr. eyes.
c To wit, of the messenger, whom he sendeth.
d That is, receiueth domage thereby.
e Whereby he both hurteth himselfe and others.
f Meaning, God.
2. Pet. 2.22.
g For the foole will rather be counselled then he: also the foole sinneth of ignorance, and the other of malice.
h Reade Chap. 22.13.
Chap. 19.
i Which dissembleth himselfe to be that he is not.
Eccles. 28.10.
Chap. 18.8.
k They will soone breake out and vtter themselues.
l Meaning, many: he vseth the number certaine for the vncertaine.
m In the assembly of the godly. Eccles. 10.8. Eccles. 27.26.

CHAP. XXVII.

BDaste not thy selfe of to [a] morowe: for thou knowest not what a day may bring foorth.

a Delay not the time, but take occasion when it is offered.

2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lippes.

3 *A stone is heauie, and the sand weightie: but a fooles wrath is heauier then them both.

Eccles. 22.15.

4 Anger is cruell, and wrath is raging: but who can stand before [b] enuie?

b For the enuious are obstinate and cannot be reconciled.

5 Open rebuke is better then secret loue.

6 The woundes of a louer are faithfull, and the kisses of an enemie are [c] pleasant.

c They are flattering and seeme friendfull.

7 *The person that is full, despiteth an honie combe: but vnto the hungrie soule euery bitter thing is sweete.

Iob. 6.6.

8 As a birde that wandereth from her nest, so is a man that wandereth from his owne place.

9 As ointment and perfume reioyce the heart, so doeth the sweetenesse of a mans friend by hearty counsell.

10 Thine owne friende and thy fathers friend forsake thou not: neyther enter into thy brothers [d] house in the day of thy calamitie: for better is a neighbour that is neere, then a brother farre off.

d Trust not to any worldly helpe in the day of thy trouble.

11 My sonne, bee wise, and reioyce mine heart, that I may answere him that reproacheth me.

12 [e] A prudent man seeth the plague, and hideth himselfe: but the foolish go on still, and are punished.

e Reade Chap. 22.3.

13 *Take his garment that is suretie for a stranger, and a pledge of him for the stranger.

Chap. 20.16.

14 He that ‡ prayseth his friend with a loude voyce, rising [f] early in the morning, it shalbe counted to him a curse.

‡ Ebr. blesseth.
f Hastily, and without cause.

15 *A continuall dropping in the day of raine, and a contentious woman are alike.

Chap. 19.13. and 21.9.

16 He that hideth her, hideth the winde, and she is as the oyle in his right hand, that vttereth it selfe.

17 Iron sharpeneth iron, so doeth [g] man sharpen the face of his friend.

g One hastie man prouoketh another to anger.

18 He that keepeth the figge tree, shall eate the fruite thereof: so he that waiteth vpon his master, shall come to honour.

19 As in water face answereth to face, [h] so the heart of man to man.

h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.

20 The graue and destruction can neuer be full, so *the eyes of man can neuer bee satisfied.

Eccles. 14.9.

21 *As is the fining pot for siluer, and the fornace for golde, so is euery man according to his [i] dignitie.

Chap. 17.3.
i That is, he is either knowen to be ambitious, and glorious, or humble and modest.

22 Though thou shouldest bray a foole in a morter among wheate brayed with a pestell: yet will not his foolishnesse depart from him.

23 Be diligent to knowe the state of thy flocke, and take heede to thy heards.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hey discouereth it selfe, and the grasse appeareth, and the herbes of the mountaines are gathered.

k This declareth the great goodnesse of God towards man, and the diligence that he requireth of him for the preseruation of his giftes.

26 The k lambes are for thy clothing, and the goates are the price of the field.

27 And let the milke of the goates bee sufficient for thy foode, for the foode of thy familie, & for the sustenance of thy maides.

CHAP. XXVIII.

a Because their owne conscience accuseth them.

b The state of the common weale is often-times changed.

THe wicked a flee when none pursueth: but the righteous are bolde as a lyon.

2 For the transgression of the land b there are many princes thereof: but by a man of vnderstanding & knowledge a realme likewise endureth long.

3 A poore man, if he oppresse the poore, is like a raging raine, that leaueth no foode.

4 They that forsake the Law, prayse the wicked: but they that keepe the Law, set themselues against them.

5 Wicked men vnderstande not iudgement: but they that seeke the Lord, vnderstand all things.

Chap.19.1. 6 *Better is the poore that walketh in his vprightnes, then he that peruerteth his wayes, though he be rich.

7 He that keepeth the Law, is a childe of vnderstanding: but he that feedeth the gluttons, shameth his father.

c For God will take away the wicked vsurer, & giue his goods to him that shall bestowe them well.

8 He that increaseth his riches by vsurie and interest, gathereth c them for him that will be mercifull vnto the poore.

9 He that turneth away his care from hearing the Lawe, euen his prayer shall be abominable.

10 He that causeth the righteous to goe astray by an euill way, shall fall into his owne pit, & the vpright shall inherite good things.

d Because it is not of faith, which is grounded of Gods worde, or Law, which the wicked contemneth.

11 The rich man is wise in his owne conceite: but the poore that hath vnderstanding, can try him.

e And iudge that he is not wise.

Chap.29.2.

12 *When righteous men reioyce, there is great glory: but when the wicked come vp, the man f is tryed.

f He is knowen by his doings to be wicked.

13 Hee that hideth his sinnes, shall not prosper: but he that confesseth, & forsaketh them, shall haue mercie.

14 Blessed is the man that g feareth alway: but he that hardeneth his heart, shall fall into euill.

g Which standeth in awe of God and is afraide to offend him.

15 As a roaring lyon, and an hungry beare; so is h a wicked ruler ouer the poore people.

h For he can neuer be satisfied, but euer oppresseth & spoyleth.

16 A prince destitute of vnderstanding, is also a great oppressour: but hee that hateth couetousnesse, shall prolong his dayes.

i None shall be able to deliuer him.

17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not stay him.

18 He that walketh vprightly, shal be saued; but hee that is frowarde in his wayes, shall once fall.

Chap.11.11. Ecclus.20.27.

19 *He that tilleth his land, shal be satisfied with bread; but hee that followeth the idle, shalbe filled with pouertie.

Chap.13.11. and 20.21.

20 A faithfull man shall abound in blessings, and he that maketh haste to be rich, shall not be innocent.

21 To haue respect of persons is not good: for that man will transgresse for a piece of k bread.

k He will be abused for nothing.

22 A man with a wicked l eye hasteth to riches, and knoweth not, that pouertie shall come vpon him.

l Meaning him that is couetous.

23 Hee that rebuketh a man, shall finde more fauour at the length, then he that flattereth with his tongue.

24 He that robbeth his father and mother, & sayeth, It is no transgression, is the companion of a man that destroyeth.

25 He that is of a proud heart, stirreth vp strife: but he that trusteth in the Lorde, shall be m fat.

m Shall haue all things in abundance.

26 He that trusteth in his owne heart, is a foole: but hee that walketh in wisedome, shall be deliuered.

27 Hee that giueth vnto the poore, shall not lacke: but he that hideth his eyes, shall haue many curses.

28 *When the wicked rise vp, men hide themselues: but when they perish, the righteous increase.

Chap.29.2.

CHAP. XXIX.

A Man that hardeneth his necke, when he is rebuked, shall suddenly be destroyed and cannot be cured.

2 *When the righteous ‖ are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

Chap.28.12,28. ‖ Or, are increased.

3 A man that loueth wisedome, reioyceth his father: * but hee that feedeth harlots, wasteth his substance.

Luke 15.13.

4 A king by iudgement maintaineth the countrey: but a man receiuing giftes, destroyeth it.

5 A man that flattereth his neighbour, a spreadeth a net for his steps.

a He that giueth eare to the flatterer, is in danger as the bird is before the fouler.

6 In the transgression of an euill man is his b snare: but the righteous doth sing and reioyce.

b He is euer ready to fall into the snare that he layeth for others.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scornefull men bring a citie into a snare: but wise men turne away wrath.

9 If a wise man contend with a c foolish man, whether hee be angry or laugh, there is no rest.

c He can beare no admonition, in what sort soeuer it is spoken.

10 Bloody men hate him that is vpright: but the iust haue care of his soule.

11 A foole powreth out all his minde: but a wise man keepeth it in till afterwarde.

12 If a prince that hearkeneth to lyes, all his seruants are wicked.

13 * The poore and the vsurer meete together, and the Lorde lighteneth both their eyes.

Chap.22.2.

14 * A king ẏ iudgeth ẏ poore in trueth, his throne shall be established for euer.

Chap.20.28.

15 The rodde and correction giue wisedome: but a childe left at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne & he will giue thee rest, and will giue pleasures to thy soule.

d Where there are not faithfull ministers of the worde of God.

18 d Where there is no vision, the people perish: but hee that keepeth the Lawe, is blessed.

e He that is of a seruile and rebellious nature. ‖Or, regard.

19 A e seruant will not be chastised with wordes: though he vnderstand, yet he will not ‖answere.

20 Seest thou a man hastie in his matters? there is more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant from youth, at length hee will bee euen as his sonne.

22 * An angry man stirreth vp strife, and a furious man aboundeth in transgression.

Chap. 15. 18.

23 * The pride of a man shall bring him low: but the humble in spirite shall enioy glory.

Iob. 22. 29.

24 He that is partner with a theefe, hateth his owne soule: hee heareth cursing, and declareth it not.

25 The feare of man bringeth a f snare: but he that trusteth in the Lorde, shall bee exalted.

f He that feareth man more then God, falleth into a snare and is destroyed.

26 Many doe seeke the face of the ruler: but euery mans g iudgement commeth from the Lord.

g He needeth not to flatter the ruler: for what God hath appointed, that shal come to him.

27 A wicked man is abomination to the iust, and he that is vpright in his way, is abomination to the wicked.

CHAP. XXX.

2 To humble our selues in consideration of Gods workes. 5 The worde of God is perfite. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 18 Of others that are wonderfull.

THE WORDES OF a AGVR THE SONNE OF IAKEH.

a Who was an excellent man in vertue & knowledge in the time of Salomon, b Which were Agurs schollers or friendes.

THe prophecie which the man spake vnto Ithiel, euen to b Ithiel, and Ucal.

2 Surely I am more c foolish then any man, and haue not the vnderstanding of a man in me.

c Herein he declareth his great humilitie, who would not attribute any wisedome to himselfe, but all vnto God.

3 For I haue not learned wisedome, nor attemed to the knowledge of holy things.

4 Who hath ascended vp to d heauen, and descended? Who hath gathered the winde in his fist? who hath bound the waters in a garment? Who hath established all the endes of the worlde? What is his name, and what is his sonnes name, if thou canst tell?

d Meaning, to know the secrets of God, as though he would say, None. Psal. 139. 8. Deut. 4. 2. and 12. 32.

5 * Euery word of God is pure: he is a shield to those, that trust in him.

6 * Put nothing vnto his wordes, lest he reproue thee, and thou be found a lyar.

7 Two e things haue I required of thee: deny me them not before I die.

e He maketh this request to God.

8 Remoue farre from me vanitie and lies: giue me not pouertie, nor riches: feede me with foode conuenient for me,

9 Lest I be full, and denie thee, and say, f Who is the Lorde? or lest I be poore, and steale, and take the name of my God in vaine.

f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth men haue an occasion to the same.

10 Accuse not a seruant vnto his master, lest he curse thee, g when thou hast offended.

g In accusing him without cause.

11 There is a generation that curseth their father, and doeth not blesse their mother.

12 There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.

13 There is a generation, whose eyes are hautie, and their eye liddes are lifted vp.

14 There is a generation, whose teeth are as swordes, and their chawes as kniues to eate vp the afflicted out of the earth, & the poore from among men.

15 The horseleach hath two h daughters which cry, Giue, giue. There be three things that will not be satisfied: yea, foure that say not, It is inough.

h The leache hath two forkes in her tongue, which here he calleth her two daughters, whereby she sucketh blood, and is neuer satiate: euen so are the couetous extortioners infatiable.

16 The graue, & the barren wombe, the earth that cannot bee satisfied with water, and the fire that saith not, It is inough.

17 The eye that mocketh his father, and despiseth the instruction of his mother, let the rauens i of the valley picke it out, and the yong eagles eate it.

i Which haunt in the valley for carions.

18 There bee three things hid from me: yea, foure that I knowe not.

19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a ship in the middes of the sea, and the way of a man with a maide.

20 Such is the way also of an adulterous woman: she eateth and k wipeth her mouth, and sayeth, I haue not committed iniquitie.

k She hath her desires, and after counterfaiteth as though she were an honest woman.

21 For three things the earth is moued: yea, for foure it cannot sustaine it selfe:

22 For l a seruant when he reigneth, and a foole when he is filled with meate,

l These commonly abuse the state whereunto they are called.

23 For the hatefull woman, when she is married, and for a handmaide y is m heire to her mistres.

m Which is married to her master after the death of her mistres.

24 These bee foure small things in the earth, yet they are n wise and full of wisedome:

n They conteine great doctrine and wisedome.

25 The pismires a people not strong, yet prepare they their meate in sommer:

26 The conies a people not mightie, yet make they their houles in the rocke:

27 The grashopper hath no king, yet go they forth all by bands:

28 The spider taketh holde o with her hands, and is in kings palaces.

o If man be not able to compasse these common things by his wisdome, we cannot attribute wisedome to man, but follie.

29 There be three things that order wel their going: yea, foure are comely in going,

30 A lion which is strong among beasts, and turneth not at the sight of any:

31 A iustie gray hound, and a goate, and a king against whome there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand p vpon thy mouth.

p Make a stay & continue not in doing euill.

33 Whe one churneth milke, he bringeth forth butter: and hee that wringeth his nose, causeth blood to come out: so hee that forceth wrath, bringeth forth strife.

CHAP. XXXI.

2 Hee exhorteth to chastitie and iustice, 10 And sheweth the conditions of a wise and worthie woman.

THE WORDES OF KING a LEMUEL: the b prophecie which his mother taught him.

a That is, of Salomon, who was called Lemuel, that is, of God, because God had ordeined him to be King ouer Israel.

WHat my sonne! and what the sonne of c my wombe! and what, O sonne of my desires!

3 Giue not thy strength vnto women, d nor

b The doctrine, which his mother Bath-sheba taught him. c By this often repetition of one thing she declareth her motherly affection. d Meaning, that women are the destruction of Kings, if they haunt them.

thy

thy wayes, which is to destroy Kings.

4 It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for princes e strong drinke,

5 Lest he drinke, and forget the decree, and change the iudgement of all the children of affliction.

6 Giue yee strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

7 Let him drinke, that he may forget his f pouertie, and remember his miserie no more.

8 Open thy mouth for the g dumme in the cause of all the children of destruction.

9 Open thy mouth: iudge righteously, and iudge the afflicted, and the poore.

10 ¶ Who shall finde a vertuous woman? for her price is farre aboue the pearles.

11 The heart of her husband trusteth in her, and he shall haue no neede of h spoyle.

12 She will doe him good, and not euill all the dayes of her life.

13 She seeketh wooll and flaxe, and laboureth cheerefully with her hands.

14 She is like the ships of merchants: she bringeth her foode from afarre.

15 And she riseth, while it is yet night: and giueth the ‖ portion to her houshold, and the i ordinarie to her maides.

16 She considereth a field, and k getteth it: and with the fruite of her handes she planteth a vineyard.

17 She girdeth her loines with strength, and strengtheneth her armes.

18 She feeleth that her marchandise is good: her candle is not put out by night.

19 She putteth her handes to the wheele, and her hands handle the spindle.

20 She stretcheth out her hand to the poore, & putteth forth her hands to ỹ needy.

21 She feareth not the snow for her familie: for all her family is clothed w‖ skarlet.

22 She maketh her selfe carpets: fine linnen and purple is her garment.

23 Her husband is knowē in the l gates, when he sitteth with ỹ Elders of the land.

24 She maketh ‖ sheetes, & selleth them, and giueth girdles vnto the merchant.

25 m Strength & honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth w wisdome, and the n law of grace is in her tongue.

27 She ouerseeth ỹ wayes of her household, and eateth not the bread of idlenesse.

28 Her children rise vp, and o call her blessed: her husband also shall praise her, saying,

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Fauour is deceitfull, and beautie is vanity: but a woman that feareth the Lord, she shalbe praysed.

31 Giue p her of the fruite of her hands, and let her owne workes praise her in the q gates.

‖ *Or, with double.*

l In the assemblies, and places of iudgement.

‖ *Or, linnen cloth.*

m After that he had spoken of the apparell of the body, he now declareth the apparel of the spirit.

n Her tongue is as a booke whereby one might learne many good things: for she delighteth to talke of the word of God.

o That is, doe her reuerence.

p Confesse her diligent labours and commend her therefore.

q Forasmuch as the most honourable are clad in the apparell that she made.

e That is, the King must not giue himselfe to wantonnesse and neglect his office, which is to execute iudgement.

f For wine doeth comfort the heart, as Psal. 104.15.

g Defend their cause that are not able to helpe themselues.

h He shall not neede to vse any vnlawfull meanes to gaine his liuing.

‖ *Or, meate, as Psal. 111.5.*

i She prepareth their meate betime.

k She purchaseth it with the gaines of her trauaile.

Ecclesiastes, or the Preacher.

THE ARGVMENT.

SAlomon, as a Preacher and one that desireth to instruct all in the way of saluation, describeth the deceiueable vanities of this world, that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie, either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God, and shall enioy his presence: so that all other things must be reiected, saue in as much as they further vs to attaine to this heauenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

CHAP. I.

2 All things in this worlde are full of vanitie, and of none endurance. 13 All mans wisedome is but follie and griefe.

THe wordes of the a Preacher, the sonne of Dauid king in Ierusalem.

2 b Vanitie of vanities, saith the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth vnto man in all his c trauell, which he sustaineth vnder ỹ sunne?

4 One generation passeth, and another generation succeedeth: but the earth remaineth for d euer.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place, where he riseth.

6 The e wind goeth toward the South, and compasseth towarde the North: the winde goeth round about, and returneth by his circuites.

7 * All the riuers goe into the sea, yet the sea is not full: for the riuers goe vnto the place, f whence they returne, and goe.

8 All things are full of labour: man cannot vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 g What is it that hath bene? that that shalbe: and what is it that hath bene done? that which shall bee done: and there is no new thing vnder the sunne.

10 Is there any thing, wherof one may

a Salomon is heere called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.

b He condemneth the opinions of all men that set felicitie in any thing, but in God alone, seeing that in this world all things are as vanitie and nothing.

c Salomon doeth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitorie.

d One man dieth after another, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption.

e By the sunne, winde and riuers, he sheweth that the greatest labour and longest hath an ende, and therefore there can be no felicitie in this world. *Eccles. 40.11.*

f The sea which compasseth all the earth, filleth the veines thereof, the which powre out springs and riuers into the sea againe.

g He speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

say,

h He proueth that it any could haue attained to felicitie in this worlde by labour and studie, he chiefly should haue obtained it, because he had giftes and aydes of God thereunto aboue all

er.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, and to teach him to depend onely vpon God.

k Man is not able by all his diligence to cause things to goe otherwise then they doe: neither can he number the

say, Beholde this, it is newe? it hath bene already in the olde time that was before vs.

11 There is no memorie of the former, neither shall there be a remembrance of the latter that shall bee, with them that shall come after.

12 ¶ h I the Preacher haue bene king ouer Israel in Jerusalem:

13 And I haue giuen mine heart to search and finde out wisedome by all things that are done vnder the heauen: (this loe trauaile hath God giuen to the sonnes of men, to humble them thereby)

14 I haue considered all the workes that are done vnder the sunne, and beholde, all is vanitie, and veration of the spirit.

15 That which is k crooked, can none make straight: and that which faileth, can not be numbred.

16 I thought in mine heart, and sayde, Beholde, I am become great, and excell in wisedome all them that haue bene before me in Jerusalem: and mine heart hath seene much wisedome and knowledge.

17 And I gaue mine heart to knowe wisedome and knowledge, l madnesse and foolishnesse: I knew also that this is a veration of the spirit.

18 For m in the multitude of wisedome is much m griefe: and hee that increaseth knowledge, increaseth sorowe.

faults that are committed, much lesse remedie them. l That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience. m Wisedome and knowledge cannot be come by without great paine of body and mind: for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this world is no true felicitie.

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 15 The wise and the foole haue both one ende, touching the bodily death.

I Saide in mine heart, Goe to now, I will proue a thee with ioy: therefore take thou pleasure in pleasant things: and beholde, this also is vanitie.

2 I said of laughter, thou art mad: and of ioy, what is this that thou doest?

3 I sought in mine heart ‡ to giue my selfe to wine, and to leade mine heart in b wisedome, and to take holde of follie, till I might see where is that goodnesse of the children of men, which they ‡ enioy vnder the sunne, the whole number of the dayes of their life.

4 I haue made my great workes: I haue built me houses: I haue planted mee vineyardes.

5 I haue made me gardens ‡ ‡ or orchards, and planted in them trees of all fruites.

6 I haue made me cisternes of water, to water therewith the woods that growe with trees.

7 I haue gotten seruants and maydes, and had children borne in the c house: also I had great possession of beeues and sheepe aboue all that were before mee in Jerusalem.

8 I haue gathered vnto mee also siluer and golde, and the chiefe treasures of Kings and prouinces: I haue prouided mee men singers and women singers, and the d delites of the sonnes of men, as a woman e taken captiue, and women taken captiues.

9 And I was great, and increased aboue all that were before mee in Jerusalem: also my wisedome f remained with me.

10 And whatsoeuer mine eyes desired, I withheld it not from them: I withdrew not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my g portion of all my trauaile.

11 Then I looked on all my workes that mine hands had wrought, and on the trauaile that I had laboured to doe: and beholde, all is vanitie and veration of the spirite: and there is no profite vnder the sunne.

12 ¶ And I turned to behold h wisedome, and madnes and folly: (for who is the man that ‖ will come after the King in things, which men now haue done?)

13 Then I sawe that there is profite in wisedome, more then in follie: as the light is more excellent then darkenesse.

14 * For the wise mans i eyes are in his head, but the foole walketh in darkenesse: yet I knowe also that the same k condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole: Why therefore do I then labour to be more wise? And I said vnmine heart, that this also is vanitie.

16 For there shalbe no remembrance of the wise, nor of the foole l for euer: for that that now is, in the dayes to come shall all bee forgotten. And m how dieth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the sunne is grieuous vnto me: for all is vanitie, and veration of the spirit.

18 I hated also all my labour, wherein I had trauailed vnder the sunne, which I shall leaue to the man that shall bee after mee.

19 And who knoweth whether he shall bee wise or foolish? yet shall he haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue shewed my selfe wise vnder the sunne. This is also vanitie.

20 Therefore I went about to make mine heart n abhorre all the labour, wherein I had trauailed vnder the sunne.

21 For there is a man whose trauaile is in wisedome, and in knowledge and in equitie: yet to a man that hath not trauailed therein, shall he o giue his portion: this also is vanitie and a great griefe.

22 : For what hath man of all his trauaile and griefe of his heart, wherein hee hath trauailed vnder the sunne?

23 For all his dayes are sorowes, and taken no paine therefore, and whome hee knewe not whether he were a wise man or a foole.

a Salomon maketh this discourse with himselfe, as though he would trie whether there were contentation in ease and pleasures.

‡ *Hindrawe my flesh to wine.*

b Albeit I gaue my selfe to pleasures, yet I thought to keepe wisedome and the feare of God in mine heart, and gouerne my affaires by the same.

‡ ‡ *Hebrues.*

‡ *Ebr. paradisos.*

c Meaning, of the seruants or slaues, which he had bought: so the children borne in their seruitude, were the masters.

d That is, whatsoeuer men take pleasure in.

e Which were the most beautifull of them that were taken in warre, as Iudg. 5.30. Some vnderstand by these words, no women but instruments of musicke.

f For all this God did not take his gift of wisedome from me.

g This was the fruite of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

h I bethought with my selfe whether it were better to follow wisedome, or mine owne affections and pleasures which he calleth madnesse.

‖ *Or, compare with the king. Prou.* 17.24.

i He foreseeth things, which the foole cannot for lacke of wisedome.

k For both die and are forgotten, as verse 16. or they both alike haue prosperitie or aduersitie.

l Meaning, in this worlde.

m He wondereth that men forget a wise man being dead, as soone as they doe a foole.

n That I might seeke the true felicitie which is in God.

o Among other griefes this was not the least, to leaue that which he had gotten by great trauaile, to one that had

his

his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profite to man, but that he eate and drinke, and p delight his soule with the profite of his labour: I sawe also this, that it was of the hand of God.

25 For who could eate, and who coulde haste to q outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisdome, and knowledge, and ioy: but to the sinner he giueth paine, to gather, and to heape to giue him that is good before God: this is also vanitie, and vexation of the spirit.

p When man hath all laboured, he can get no more then foode and refreshing, yet he confesseth also that this commeth of Gods blessing, as Chap. 3 13.

q Meaning, to pleasures.

CHAP. III.

1 All things haue their time. 14 The workes of God are perfite, and cause vs to feare him. 17 God shall iudge both the iust and vniust.

TO all things there is an a appointed time, and a time to euery purpose vnder the heauen.

a He speaketh of this diuersitie of time for two causes, first to declare that there is nothing in the worlde perpetuall: next to teach vs not to be grieued if we haue not all things at once according to our desires, neither enioy them so long as we woul wish.

2 A time to be borne, and a time to die: a time to plant, & a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to builde.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones: a time to imbrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sewe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite hath hee that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men b to humble them thereby.

11 He hath made euery thing beautifull in his time: also he hath set the c worlde in their heart, yet can not man finde out the worke that God hath wrought from the beginning euen to the ende.

12 I knowe that there is nothing good in them, but to reioyce, and to doe good in his life.

13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour: this is the d gift of God.

14 I knowe that whatsoeuer God shall doe, it shall bee for e euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath bene? that is now; and that that shall be, hath nowe bene: for God f requireth that which is past.

16 And moreouer I haue seene vnder the sunne the place of iudgement, where was wickednesse, and the place of iustice where was iniquitie.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is s there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men that God had h purged them: yet to see to, they are in themselues as beastes.

19 For the condition of the children of men, and the condition of beastes are euen as one i condition vnto them. As the one dyeth, so dyeth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vanitie.

20 All goe to one place, and all was of the dust, and all shall returne to the dust.

21 Who k knoweth whether the spirite of man ascende vpwarde, and the spirite of the beaste descende downewarde to the earth?

22 Therefore I see that there is nothing better then that a man should l reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

b Reade Chap. 1. 13.

c God hath giuen man a desire and affection to seeke out the things of this worlde, and to labour therein.

d Reade Chap. 2. 24. and these places declare that we should do all things with sobrietie, and in the feare of God, forasmuch as he giueth not his gifts to the intent that they should be abused.

e That is, man shall neuer be able to let Gods worke, but as he hath determined, so it shall come to passe.

f God onely causeth that, which is past to returne.

g Meaning, with God, howsoeuer man neglect his duetie.

h And made the pure in their first creation.

i Man is not able by his reason and iudgement to put difference betwene man and beast, as touching those things whereunto both are subiect: for the eye cannot iudge any otherwise of a man being dead, then of a beast, which is dead, yet by the word of God and faith wee easily knowe the diuersitie, as verse 21.

k Meaning, that reason cannot comprehend that which faith beleeueth herein. l By the often repetition of this sentence, as Chap. 2. 24. and 3. 12, 22. and 5. 17. and 8. 15. hee declareth that man by reason can comprehend nothing better in this life then to vse the gifts of God soberly and comfortably: for to know further is a speciall gift of God reueiled by his Spirit.

CHAP. IIII.

1 The innocents are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A yong man poore, and wise, is to be preferred to an olde King, that is a foole.

SO a I turned, and considered all the oppressions that are wrought vnder the sunne, and behold, the teares of the oppressed, and none comforteth them: and loe, the strength is of the hand of them that oppresse them, and none comforteth them.

a He maketh here another discourse with himselfe concerning the tyranny of them that oppresse the poore.

2 Wherefore I praysed the b dead which now are dead, aboue the liuing, which are yet aliue.

b Because they are no more subiect to these oppressions.

3 And I count him c better then them both, which hath not yet bene: for he hath not seene the euil works which are wrought vnder the sunne.

c He speaketh according to the iudgement of the flesh, which can not abide to feele, or see troubles.

4 Also I beheld all trauaile, and al d perfection of workes, that this is the enuie of a man against his neighbour: this also is vanitie and vexation of spirite.

d The more perfite that the work is, the more is it enuied of the wicked.

5 The foole folded his hands, and e eateth vp his owne flesh.

e For idlenesse he is compelled to destroy himselfe.

6 Better is an handfull with quietnes, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and sawe vanitie vnder the sunne.

8 There is one alone, and there is not a seconde, which hath neither sonne nor brother, yet there is none ende of all his trauaile, neither can his eye bee satisfied with riches; neither doeth hee thinke, For whome doe I trauaile and defraude my soule

ſule of pleaſure? this alſo is vanitie, and
this is an euill trauaile.

f For aſmuch as when man is alone, he can neither helpe himſelfe nor others, he ſheweth that men ought to liue in mutuall ſocietie, to the intent they may be profitable one to another, and that their things may encreaſe.

9 f Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one wil lift vp his fellowe: but woe vnto him that is alone: for hee falleth, and there is not a ſecond to lift him vp.

11 Alſo if two ſleepe together, then ſhall they haue heate: but to one howe ſhoulde there be heate?

12 And if one ouercome him, two ſhall ſtand againſt him: and a threefolde g coard is not eaſily broken.

g by this prouerbe he declareth how neceſſarie it is, that men ſhould liue in societie.

13 Better is a poore and wiſe child, then an olde and fooliſh King, which will no more be admoniſhed.

14 For out of the h priſon he commeth forth to reigne: when as hee that is i borne in his kingdome, is made poore.

h That is, from a poore and baſe eſtate, or out of trouble, and priſon, as Ioſeph did, Gen 41.14.

i Meaning, that is borne a king.

15 I beheld all the liuing, which walke vnder the ſunne, k with the ſeconde childe, which ſhall ſtand vp in his place.

k Which follow, and flatter the kings ſonne, or him that ſhall ſucceed: to enter into credite with them in hope of gaine. l They neuer ceaſe by all meanes to creepe into fauour: but when they obteine not their greedie deſires, they thinke themſelues abuſed, as other haue bene in time paſt, and ſo care no more for him. m That is, with what affection thou commeſt to heare the word of God. n Meaning, of the wicked, which thinke to pleaſe God with ceremonies, and haue neither faith nor repentance.

16 There is none l ende of all the people, nor of all that were before them, f they that come after, ſhall not reioyce in him: ſurely this is alſo vanitie and vexation of ſpirite.

17 Take heede to thy m foote when thou entreſt into the houſe of God, and bee more neere to heare then to giue the ſacrifice of n fooles: for they knowe not that they doe euill.

CHAP. V.

1 Not to ſpeake lightly, chiefly in Gods matters. 9 The couetous can neuer haue ynough. 11 The labourers ſleepe is ſweete. 14 Man when hee dieth, taketh nothing with him. 18 To liue ioyfully, and with a contented minde is the gift of God.

BE not a raſh with thy mouth, nor let thine heart be haſtie to vtter a thing before God: for God is in the heauens, and thou art on y earth: therefore let thy words be b fewe.

a Either in vowing or in praying: meaning, y we ſhould vſe all reuerence to Godward.

b He heareth thee not for thy many wordes ſake or often repetitions, but conſidereth thy faith & feruent minde.

2 For as a dreame commeth by the multitude of buſineſſe: ſo the voyce of a foole is in the multitude of wordes.

3 *When thou haſt vowed a vowe to God, deferre not to pay it: for he delighteth not in fooles: pay therefore that thou haſt c vowed.

*Deut. 23.21.

4 It is better that thou ſhouldeſt not vowe, then that thou ſhouldeſt vowe and not pay it.

c He ſpeaketh of vowes, which are approoued by Gods worde, and ſerue to his glory.

5 Suffer not thy mouth to make thy d fleſh to ſinne: neither ſay before the c Angel that this is ignorance: wherefore ſhall God bee angrey by thy voyce, and deſtroy

d Cauſe not thy ſelfe to ſinne by vowing raſhly: as they doe which make a vowe to liue vnmaried, and ſuch like. e That is, before Gods meſſenger, when he ſhall examine thy doing: as though thy ignorance ſhould be a iuſt excuſe.

the worke of thine hands?

6 For in the multitude of dreames, and vanities, are alſo many wordes: but feare thou God.

7 If in a countrey thou ſeeſt the oppreſſion of the poore, and the defrauding of iudgement and iuſtice, bee not aſtonied at the matter: for he that is g higher then the higheſt, regardeth, and there be higher then they.

g Meaning, that God will redreſſe theſe things, and therefore wee muſt depend vpon him.

8 And the h abundance of the earth is ouer all: the King h alſo conſiſteth by the field that is tilled.

g The reuenues of the earth are to be preferred aboue all things, which appertaine to this life.

h Kings & Princes cannot maintaine their eſtate without tillage, which thing commendeth the excellencie of tillage.

9 He that loueth, ſiluer ſhall not be ſatiſfied with ſiluer, and hee that loueth riches, ſhalbe without the fruite thereof: this alſo is vanitie.

10 When goods increaſe, they are increated that eate them: i what good commeth to the owners thereof, but the beholding thereof with their eyes?

i That is, his great abundance of riches, or the ſurfeting, which commeth by his great feeding.

11 The ſleepe of him that trauaileth, is ſweete, whether he eate little or much: but the k ſatietie of the rich will not ſuffer him to ſleepe.

k When couetous men heape vp riches, which turne to their deſtruction.

12 There is an euil ſickneſſe that I haue ſeene vnder the ſunne: to wit, riches l reſerued to the owners thereof to their euill.

l He doeth not enioy his fathers riches. *Iob* 1.21. *wiſdome* 7.6. 1. *tim.* 6.7.

13 And theſe riches periſh by euill trauaile, and hee begetteth a ſonne, and in his l hand is nothing.

14 *As hee came foorth of his mothers belly, hee ſhall returne naked to goe as hee came, and ſhall beare away nothing of his labour, which he hath cauſed to paſſe by his hand.

15 And this alſo is an euill ſickneſſe, that in all poynts as he came, ſo ſhal he goe, and what profite hath hee that he hath trauailed for the m winde?

m Meaning, in vaine, and without profite.

16 Alſo all his dayes he eateth in n darkneſſe, with much griefe, and in his ſorowe and anger.

n In affliction and griefe of minde.

17 Behold then what I haue ſeene good, that it is comely o to eate, and to drinke, and to take pleaſure in all his labour, wherein hee trauaileth vnder the ſunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

o Reade Chap. 3.22.

18 Alſo to euery man to whome God hath giuen riches and treaſures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his p life, becauſe God anſwereth to the ioy of his heart.

p He wil take no great thought for the paines that he hath endured in time paſt.

CHAP. VI.

The miſerable eſtate of him to whome God hath giuen riches, and not the grace to vſe them.

THere is an euill, which I ſawe vnder the ſunne, and it is much among men:
2 A man to whom God hath giuen riches and treaſures and honour, and hee wanteth nothing for his ſoule of all that it deſireth: but *GOD giueth him not power to eate thereof, but a ſtrange man ſhall eate it vp: this is vanitie, and this

a He ſheweth that it is the plague of God when the rich man hath not a liberall heart to vſe his riches.

this is an euill sickneſſe.

3 If a man beget an hundreth children, and liue many yeeres, and the dayes of his yeeres be multiplied, and his ſoule be not [b] ſatisfied with good things, and hee be not [c] buried, I ſay that an vntimely fruite is better then he.

4 For [d] hee commeth into vanitie, and goeth into darkeneſſe: and his name ſhall be couered with darkneſſe.

5 Alſo hee hath not ſeene the ſunne, nor knowen it: therefore this hath more reſt then the other.

6 And if he had liued a thouſand yeeres twiſe tolde, and had ſeene no good, ſhall not all goe to one place?

7 All the labour of man is for his mouth: yet the [e] ſoule is not filled.

8 For what hath the wiſe man more then the foole? what hath the poore that [f] knoweth how to walke before the liuing?

9 The [g] ſight of the eye is better then to walke in the luſtes: this alſo is vanitie, and vexation of ſpirit.

10 What is that that hath bene? the name thereof is nowe named: and it is knowen that it is man: and hee cannot ſtriue with him that is [h] ſtronger then he.

b If he can neuer haue ynough.
c As we ſee oftentimes, that the couetous man either falleth into crimes that deſerue death, or is murthered, or drowned, or hangeth himſelfe, or ſuch like, and ſo lacketh the honour of buriall, which is the laſt office of humanitie.
d Meaning the vntimely fruite whoſe life did neither profite nor hurt any.
e His deſire and affection.
f That knoweth to vſe his goods well in the iudgement of men. g To bee content with that which God hath giuen, is better then to follow the deſires that neuer can be ſatiſfied. h Meaning, God who will make him to feele that he is mortall.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoyde the contrary.

a There is no ſtate, wherein man can liue to haue perfect quietneſſe in this life. *Iob* 14.2. *Pſal.* 144.4. *Prou.* 22.1.
b He ſpeaketh thus after the iudgement of the fleſh, which thinketh death to be the ende of all euils: or elſe, becauſe that this corporall death is the entring into life euerlaſting.
c Where wee may ſee the hand of God & learne to examine our liues.
d Which crackle for a while and profite nothing.
e A man that is eſteemed wiſe, when he falleth to oppreſſion, becommeth like a beaſt. f He noteth their lightnes which enterpriſe a thing, and ſuddenly leaue it off againe.

1 [a] SVrely there be many things that increaſe vanitie: and what auaileth it man?

2 For who knoweth what is [a] good for man in the life and in the number of [b] dayes of the life of his vanitie, ſeeing hee maketh them as a * ſhadowe? For who can ſhewe vnto man what ſhall be after him vnder the ſunne?

3 *A good name is better then a good ointment, and the day of [b] death, then the day that one is borne.

4 It is better to goe to the houſe of [c] mourning, then to goe to the houſe of feaſting, becauſe this is the ende of all men: and the liuing ſhall lay it to his heart.

5 Anger is better then laughter: for by a ſad looke the heart is made better.

6 The heart of the wiſe is in the houſe of mourning: but the heart of fooles is in the houſe of mirth.

7 Better it is to heare the rebuke of a wiſe man, then that a man ſhould heare the ſong of fooles.

8 For like the noyſe of the [d] thornes vnder the pot, ſo is the laughter of the foole: this alſo is vanitie.

9 Surely oppreſſion maketh a wiſe man [e] madde: and the rewarde deſtroyeth the heart.

10 The [f] end of a thing is better then the beginning thereof, and the patient in ſpirite is better then the proude in ſpirit.

11 Be not thou of an haſtie ſpirite to be angrie: for anger reſteth in the boſome of fooles.

12 Say not thou, Why is it that the former dayes were better then theſe? for thou doeſt not enquire wiſely of this thing.

13 Wiſedome is good with an [h] inheritance, and excellent to them that ſee the ſunne.

14 For man ſhall reſt in the ſhadowe of wiſedome, and in the ſhadowe of ſiluer: but the excellencie of the knowledge of wiſedome giueth life to the poſſeſſours thereof.

15 Beholde the worke of God: for who can make * ſtraight that which hee hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction [i] conſider: God alſo hath made this contrary to that, to the intent that man ſhould find [k] nothing after him.

17 I haue ſeene all things in the dayes of my vanitie: there is a iuſt man that periſheth in his [l] iuſtice, and there is a wicked man that continueth long in his malice.

18 Be not [m] thou iuſt ouermuch, neither make thy ſelfe ouerwiſe: wherefore ſhouldeſt thou be deſolate?

19 Be not thou wicked [n] ouermuch, neither be thou foo'liſh: wherefore ſhouldeſt thou periſh not in thy time?

20 It is good that thou lay holde on [o] this: but yet withdrawe not thine hand from [p] that: for he that feareth God, ſhall come foorth of them all.

21 Wiſedome ſhall ſtrengthen the wiſe man more then ten mightie princes that are in the citie.

22 *Surely there is no man iuſt in the earth, that doeth good and ſinneth not.

23 Giue not thine [q] heart alſo to all the wordes that men ſpeake, leſt thou doe heare thy ſeruant curſing thee.

24 For oftentimes alſo thine heart knoweth that thou likewiſe haſt ‖ curſed others.

25 All this haue I proued by wiſedome: I thought, I will be wiſe, but it went farre from me.

26 It is farre off, what may it be? and it is a profound deepeneſſe, who can finde it?

27 I haue compaſſed about, both I and mine heart to knowe and to enquire and to ſearch wiſedome, and reaſon, and to knowe the wickedneſſe of folly, and the fooliſhneſſe of madneſſe,

28 And I finde more bitter then death the woman whoſe heart is as nettes and ſnares, and her hands, as bands: hee that is good before God, ſhall be deliuered from her, but the ſinner ſhalbe taken by her.

29 Beholde, ſayeth the Preacher, this haue I found, ſeeking one by one to [r] finde the count:

30 And yet my ſoule ſeeketh, but I finde it not: I haue found one man of a thouſand: but a woman among them all haue I not found.

g Murmure not againſt God when he ſendeth aduerſities for mans ſinnes.
h He anſwereth to them that eſteeme not wiſedome, except riches be ioyned therewith, ſhewing that both are the gifts of God, but that wiſedome is farre more excellent, and may be without riches. *Chap.* 1.15.
i Conſider wherefore God doeth ſend it and what may comfort thee.
k That man ſhould be able to controll nothing in his workes.
l Meaning that cruell tyrants put the godly to death and let the wicked goe free.
m Boaſt not too much of thine owne iuſtice and wiſedome.
n Tarie not long when thou art admoniſhed to come out of the way of wickedneſſe.
o To wit, on theſe admonitions that goe before.
p Conſider what deſolation and deſtruction ſhall come, if thou doe not obey them. 1. *Kings* 8 46. 2. *chron.* 6.36. *Prou.* 20.9. 1. *Iohn* 1.8.
q Credite them not, neither care for them.
‖ *Or, ſpoken euill of others.*
r Meaning, wiſedome.
ſ That is, to come to a concluſion.

c And so are cause of their own destruction.

31 Onely loe, this haue I found, that God hath made man righteous: but they haue sought many [c] inventions.

CHAP. VIII.

2 To obey Princes and Magistrates. 17 The workes of God passe mans knowledge.

WHo is as the wise man? and who knoweth the interpretation of a thing? the wisedome of a man doeth make his [a] face to shine: and the [b] strength of his face shall be changed.

2 I aduertise thee to take heede to the [c] mouth of the King, and to the worde of the othe of God.

3 [d] Haste not to goe footh of his sight: stand not in an euill thing: for hee will doe whatsoeuer pleaseth him.

4 Where the worde of the King is, there is power, and who shall say vnto him, What doest thou?

5 He that keepeth the commandement, shal know none euill thing, and the heart of the wise shall knowe the [e] time and iudgement.

6 For to euery purpose there is a time and iudgement, because the [f] miserie of man is great vpon him.

7 For hee knoweth not that which shall be: for who can tell him when it shall be?

8 Man is not lorde ouer the spirite to reteine the spirite: neither hath hee power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessers thereof.

9 All this haue I seene, and haue giuen mine heart to euery woorke which is wrought vnder the sunne, and I sawe a time that man ruleth ouer man to his owne [h] hurt.

10 And likewise I sawe the wicked buried, and [i] they returned, & they that came from the holy [k] place, were yet forgotten in the citie where they had done right: this also is vanitie.

11 Because sentence against an euill woorke is not [l] executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

12 Though a sinner doe euill an hundreth times, and God prolongeth his daies, yet I know that it shall be well with them that feare the Lord, and do reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolong his dayes: hee shall be like a shadowe, because he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whome it commeth according to the [m] woorke of the wicked: and there be wicked men to whom it commeth according to the woorke of the iust: I thought also that this is vanitie.

15 And I praysed ioy: for there is no goodnesse to man vnder the sunne, saue [n] to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the sunne.

16 When I applied mine heart to know wisedome, and to beholde the businesse that is done on earth, that neither day nor night the eyes of man take sleepe,

17 Then I beheld the whole woorke of God, that man cannot finde out the woorke that is wrought vnder the sunne: for the which man laboureth to seeke it, and cannot finde it: yea, and though the wise man thinke to know it, he cannot finde it.

CHAP. IX.

1 By no outward thing can man knowe whome God loueth or hateth. 12 No man knoweth his ende. 16 Wisedome excelleth strength.

I Haue surely giuen mine heart to all this, and to declare all this, that the iust, and the wise, and their woorkes are in the hand of God: and no man knoweth either loue or [a] hatred of all that is before them.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, hee that sweareth, as hee that feareth an othe.

3 This is euill among all that is done vnder the sunne, that there is one [b] condition to all, and also the heart of the sonnes of men is full of euill, and madnesse is in their hearts whiles they liue, and after that, they goe to the dead.

4 Surely whosoeuer is ioyned to all the liuing, there is hope: for it is better to a [c] liuing dog, then to a dead lion.

5 For the liuing know that they shal die, but the dead knowe nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Also their loue, and their hatred, and their enuie is nowe perished, and they haue no more portion for euer, in all that is done vnder the sunne.

7 Go, eate thy bread with ioy, and drinke thy wine with a cheerefull heart: for God nowe [d] accepteth thy woorkes.

8 At all times let thy garments bee [e] white, and let not oyle bee lacking vpon thine head.

9 ‡ Reioyce with the wife whome thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauell wherein thou labourest vnder the sunne.

10 All that thine hand shal finde to doe, doe it with all thy power: for there is neither woorke nor inuention, nor knowledge, nor wisedome in the graue whither thou goest.

11 I returned, & I sawe vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and [f] chance commeth to them all.

a That is, doeth get him fauour and prosperitie.
b Whereas before hee was proude and arrogant, he shall become humble and meeke.
c That is, that thou obey the King, and keepe the othe that thou hast made for the same cause.
d Withdraw not thy selfe lightly from the obedience of thy prince.
e That is, when time is to obey, and how farre he should obey.
f Man of himselfe is miserable, and therefore ought to doe nothing to increase the same, but to worke all things by wisedome and counsaile.
g Man hath no power to saue his owne life, and therefore must not rashly cast himselfe into danger.
h As commeth oft times to tyrants, and wicked rulers.
i That is, others as wicked as they.
k They that feared God, and worshipped him according as he had appointed.
l Where iustice is delayed, there sinne reigneth.
m Which are punished as though they were wicked, as Chap. 7. 17.
n Reade Chap. 3. 22.

a Meaning, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is by prosperitie or aduersitie, whome God doeth fauour or hate: for hee sendeth them as well to the wicked as to the godly.
b In outward things, as riches, and pouertie, sickenesse and health, there is no difference betweene the godly and the wicked: but the difference is, that the godly are assured by faith of Gods fauor & assistance.
c He noteth the Epicures and carnall men, which made their belly their God, and had no pleasure but in this life, wishing rather to be an abiect, and vile person in this life, then a man of authoritie, and so to die, which is meant by the dog and lyon.
d They flatter themselues to be in Gods fauour, because they haue all things in abundance.
e Reioyce, be merry, and spare for no cost, thus speake the wicked belly gods. ‡ *Ebr. regard the life. Chap. 5. 18.* f Thus the worldling say to proue that all things are lawfull for them, and attribute that to chance and fortune, which is done by the prouidence of God.

12 For neither doeth man knowe his s time, but as the fishes which are taken in an euill net, and as the birdes that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisedome vnder the sunne, and it is great vnto me.

14 A little citie and fewe men in it, and a great King came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wise man, and hee deliuered the citie by his wisedome: but none remembred this poore man.

16 Then sayde I, Better is wisedome then strength: yet the wisedome of the poore is despised, and his words are not heard.

17 The wordes of the wise are more heard in quietnesse, then the crie of him that ruleth among fooles.

18 Better is wisedome then weapons of warre: but one sinner destroieth much good.

CHAP. X.

1 The difference of foolishnesse and wisedome. 11 A slanderer is like a serpent that cannot bee charmed. 16 Of foolish Kings, and drunken princes. 17 And of good Kings and princes.

DEad flies cause to stinke, and putrifie the ointment of the apothecarie: so doth a little follie him that is in estimation for wisedome, and for glory.

2 The heart of a [a] wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart taileth, and he [b] telleth vnto all that he is a foole.

4 If the [c] spirit of him that ruleth rise vp against thee, leaue not thy place: for gentlenesse pacifieth great sinnes.

5 There is an euill that I haue seene vnder the sunne, as an [d] errour that proceedeth from the face of him that ruleth.

6 Follie is set in great excellencie, and the [e] rich set in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the grounde.

8 * He that diggeth a pit, shal fal into it, and hee that breaketh the hedge, a serpent shall bite him.

9 He that remooueth stones, shall hurt himselfe thereby, and he that cutteth wood, shall be in danger thereby.

10 If the iron be blunt, and one hath not whet the edge, hee must then put to more [f] strength: but the excellencie to direct a thing is wisedome.

11 If the serpent bite, when hee is not charmed: no better is a babler.

12 The wordes of the mouth of a wise man haue grace: but the lips of a foole deuoure himselfe.

13 The beginning of the wordes of his mouth is foolishnesse; and the latter ende of his mouth is wicked madnesse.

14 For the foole multiplieth words, saying, Man knoweth not what shall bee: and who can tell him what shall be after him?

15 The labour of the foolish doth weary him: for he knoweth not to go into the [g] city.

16 Woe to thee, O land, when thy king is a [h] childe, and thy Princes [i] eate in the morning.

17 Blessed art thou, O lande, when thy king is the sonne [k] of Nobles, and thy Princes eate in time, for strength and not for drunkennesse.

18 By slouthfulnesse the roofe of the house goeth to decay, and by the idlenesse of the handes the house droppeth through.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the [l] foule of the heauen shall carie the voice, and that which hath wings, shall declare the matter.

CHAP. XI.

1 To be liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly prosperitie is but vainitie. 9 God will iudge all.

CAst thy bread vpon the [a] waters: for after many dayes thou shalt finde it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon the earth.

3 If the [b] clouds be full, they will powre forth raine vpon the earth: and if the [c] tree doe fall toward the South, or towarde the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the [d] winde, shal not sowe, and hee that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirite, nor howe the bones doe growe in the wombe of her that is with childe: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the euening let not thine hand [e] rest: for thou knowest not whether shall prosper, this, or [f] that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeeres, and in them all he reioyce, yet hee shall remember the dayes of [g] darknesse, because they are many, all that commeth is vanitie.

9 [h] Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but knowe that for all these things, God will bring thee to iudgement.

10 Therefore take away [i] griefe out of thine heart, and cause euill [k] to depart from thy flesh: for childhoode and youth are vanitie.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till age. 7 The soule returneth to God. 11 Wisedome is the gift of God, and consisteth in feeling him and keeping his commandements.

Remem-

g That is, he doth not foresee what shall come.

a So that he doth al things wel and iustly, whereas the foole doth the contrary.

b By his doings he bewrayeth himselfe.

c If thy superiour be angrie with thee, be thou discreete, and not mooued.

d Meaning, that it is an euill thing when they that are in authoritie, faile, and doe not their duetie.

e They that are rich in wisedome and vertue. *Psal.7.16, prou. 26.27. eccles. 27.26.*

f Without wisedome whatsoeuer a man taketh in hand turneth to his owne hurt.

g The ignorance and beastlinesse of the wicked is such, that they know not common things, and yet will they discusse hie matters,

h That is, without wisedome and counsel.

i Are giuen to their lusts and pleasures.

k Meaning, who he is noble for vertue and wisedome and with the gifts of God.

l Thou canst not worke euill so secretly, but it shall be knowen.

a That is, be liberall to the poore, & though it seeme to be as a thing ventured on the sea, yet it shall bring thee profite.

b As the clouds that are full, powre out raine, so the rich that haue abundance must distribute it liberally.

c He exhorteth to be liberall, while wee liue: for after, there is no power.

d He that feareth inconueniences, when necessitie requireth, shall neuer doe his duetie.

e Be not wearie of well doing.

f That is, which of thy workes are most agreeable to God.

g That is, of affliction & trouble.

h He derideth them that set their delite in worldly pleasures, as though God would not

k Meaning, car-

REmember nowe thy Creatour in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approch, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the lumne is not darke, nor the light, nor the moone, nor the starres, nor the [a] cloudes returne after the raine.

3 When the [b] keepers of the house shall tremble, and the [c] strong men shall bowe themselues, and the [d] grinders shall ceasse, because they are fewe, and they ware darke that [e] looke out by the windowes:

4 And the [f] doores shalbe shut without by the base sound of the [g] grinding, and hee shall rise vp at the voyce of the [h] bird: and all the [i] daughters of singing shalbe abased.

5 Also they shall be afraide of the [k] high thing, and feare shall be in [l] the way, and the almond tree shall [m] flourish, and the [n] grasse-hopper shall bee a burden, and concupiscence shalbe driuen away: for man goeth to the house of his age, and the mourners goe about in the streete.

6 Whiles the [o] siluer coarde is not lengthened, nor the golden [p] ewer broken, nor the [q] pitcher broken at the [r] well, nor the [s] wheele broken at the [t] cisterne:

7 And dust returne to the earth as it was, and the [u] spirite returne to God that gaue it.

8 Vanitie of vanities, sayth the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more hee taught the people knowledge, and caused them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to finde out pleasant wordes, and an vpright writing, euen the words of trueth.

11 The words of the wise are like goads, and like nayles [x] fastened by the masters of the assemblies, which are giuen by one [y] pastour.

12 And of other things besides these, my sonne, take thou heede: for there is none ende in making many [z] bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of al: Feare God and keepe his commaundements: for this is the whole duetie of man.

14 For God will bring euery worke vnto iudgement, with euery secret thing, whether he it good or euil.

a Before thou come to continuall miserie: for when the clouds remaine after the raine, mans griefe is increased.
b The hands, which keepe the body.
c The legges.
d The teeth.
e The eyes.
f The lippes, or mouth.
g When the chawes shall scarce open and not be able to chewe any more.
h He shall not be able to sleepe.
i That is, the winde pipes, or the eares shall be deafe, and not able to heare singing.
k To climbe high because of their weakenesse, or they stoupe downe, as though they were afraid lest any thing should hit them.
l They shall tremble as they goe, as though they were afraid.
m Their head shall be as white as the blossoms of an almond tree.
n They shall be able to beare nothing.
o Meaning, the marowe of the backe bone and the sinewes.
p The litle skin that couereth the braine, which is in colour like golde.
q That is, the veines.
r Meaning, the liuer.
s Which is the head.
t That is, the heart, out of the which the head draweth the powers of life.
u The soule incontinently goeth either to ioy or torment, and sleepeth not as the wicked imagine.
x Which are well applied by the ministers, whome he calleth masters.
y That is, by God.
z These things cannot be comprehended in bookes, or learned by studie, but God must instruct thy heart that thou mayest onely know that wisedome is the true felicitie, and the way thereunto is to feare God.

‡ *Ebr. a song of songs: so called, because it is the cheifest of those 1005. which Salomon made, as is mentioned, 1. King. 4. 32.*

An ‡ excellent song which was Salomons.

THE ARGVMENT.

IN this Song Salomon by most sweete and comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomon & king of peace, and the faithful soule or his Church, which he hath sanctified and appoynted to be his spouse, holy, chaste, and without reprehension. So that here is declared the singular loue of the bridgrome towarde the bride, and his great and excellent benefits wherewith he doth enrich her of his pure bountie and grace without any of her deserunings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mysticall communication of the spirituall loue betweene Iesus Christ and his Church. 5 The domesticall enemies that persecute the Church.

a This is spoken in the person of the Church, or of the faithfull soule inflamed with desire of Christ, whom she loueth.
b The feeling of thy great benefites.
c They that are pure in heart and conuersation.
d The faithfull confesse that they cannot come to Christ, except they be drawen.
e Meaning the secret ioy that is not knowen to the world.

LEt [a] him kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of the [b] sauour of thy good ointments thy name is as an ointment powred out: therefore the [c] virgins loue thee.

3 [d] Draw me: we will runne after thee: the King hath brought mee into his [e] chambers: we will reioyce and be glad in thee: wee will remember thy loue more then wine: the righteous doe loue thee.

4 I am [f] blacke, O daughters of Ierusalem, but comely, as the tents of [g] Kedar, and as the [h] curtaines of Salomon.

5 Regard ye me not because I am [i] black: for the [k] sunne hath looked vpon mee. The [l] sonnes of my mother were angry against me: they made me the keeper of the vines: but I [m] kept not mine owne vine.

6 Shewe me, [n] O thou, whome my soule loueth, where thou feedest, where thou liest at noone: for why should I be as thee that turneth aside to the flocks of [o] thy companions?

f The Church confesseth her spots and sinne, but hath confidence in the fauour of Christ.
g Kedar was Ishmaels sonne, of whom came the Arabians that dwelt in tents.
h Which within were all set with precious stones and iewels.
i Consider not the Church by the outward appearance.
k The corruption of nature through sinne, and afflictions.
l Mine owne brethren, which should haue most fauoured me.
m She confesseth her owne negligence.
n The spouse feeling her fault, fleeth to her husband onely for succour.
o Whom thou hast called to the dignitie of pastours, and they set foorth their owne dreames in stead of thy doctrine.

p Christ speaketh to his Church, bidding them that are ignorant, to goe to the pastours to learne.
q For thy spirituall beautie and excellencie, there was no worldly treasure to be compared vnto thee.
r The Church reioyceth that she is admitted to the companie of Christ.
f He shalbe most deare vnto me.
t Christ accepteth his Church, and commendeth her beautie.
u That is, the heart of the faithfull wherein Christ dwelleth by his spirite.

7 p If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feede thy kiddes by the tents of the shepheards.
8 I haue compared thee, O my loue, to the troupe of horses in the q charets of Pharaoh.
9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.
10 We will make thee borders of golde with studdes of siluer.
11 r Whiles the King was at his repast, my spikenard gaue the smell thereof.
12 My welbeloued is as a bundle of myrrhe vnto me: he shall lie betweene my f breastes.
13 My welbeloued is as a cluster of Camphire vnto me in the vines of Engedi.
14 My loue, beholde, thou art t faire: beholde, thou art faire: thine eyes are like the doues.
15 My welbeloued, behold, thou art faire and pleasant: also our u bed is greene:
16 The beames of our house are cedars, our rafters are of firre.

CHAP. II.

3 The Church desireth to rest vnder the shadow of Christ. 8 She heareth his voyce. 14 She is compared to the doue, 15 And the enemies to the foxes.

I Am the rose of the field, and the lilie of the valleis.
2 Like a lilie among the thornes, so is my a loue among the daughters.
3 b Like the apple tree among the trees of the forrest, so is my welbeloued among the sonnes of men: vnder his shadow had I desire, and sate downe: and his fruit was sweet vnto my mouth.
4 Hee brought mee into the wine seller, and loue was his banner ouer me.
5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.
6 His left hand is vnder mine head, and his right hand doth embrace me.
7 c I charge you, O daughters of Ierusalem, by the roes and by the hindes of the fielde, that yee stirre not vp, nor waken my loue, vntill she please.
8 d It is the voyce of my welbeloued: beholde, hee commeth leaping by the mountaines, and skipping by the hilles.
9 My welbeloued is like a roe, or a yong hart: loe, hee e standeth behinde our wall, looking forth of the windowes, shewing himselfe through the f grates.
10 My welbeloued spake and sayde vnto me, Arise, my loue, my faire one, and come thy way.
11 For behold, g winter is past: the raine is changed, and is gone away.
12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.
13 The figge tree hath brought forth her yong figges: and the vines with their small grapes haue cast a sauour: arise my loue, my faire one, and come away.
14 My doue, that art in the h holes of the rocke, in the secret places of the staires, shew me thy sight, let me heare thy voyce: for thy voyce is sweete, and thy sight comely.
15 Take vs the foxes, the i little foxes, which destroy the vines: for our vines haue small grapes.
16 My welbeloued is mine, and I am his: he feedeth among the lilies,
17 Vntill the day breake, and the shadowes flee away: returne, my welbeloued, and be like a k roe, or a young hart vpon the mountaines of Bether.

a Thus Christ preferreth his Church aboue all other things.
b The spouse testifieth her great desire toward her husband, but her strength faileth her, and therefore she desireth to be comforted, and felt it.
c Christ chargeth them which haue to do in the Church, as it were by a solemne othe, that they trouble not the quietnesse thereof.
d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.
e Forasmuch as his diuinitie was hid vnder the cloke of our flesh.
f So that we can not haue full knowledge of him in this life.
g That is, sinne and errour is driuen backe by the comming of Christ, which is heere described by the spring time, when all things flourish.
h Thou that are ashamed of thy sinnes, come and shewe thy selfe vnto me.
i Suppresse the heretikes whiles they are young, that is, when they beginne to shewe their malice, and destroy the vine of the Lord.
k The Church desireth Christ to bee most readie to helpe her in all dangers.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband. 6 Her deliuerance out of the wildernesse.

IN my bed by a night I sought him that my soule loued: I sought him, but I found him not.
2 I will rise therefore now, and goe about in the citie, by the streetes and by the open places, and will b seeke him that my soule loueth: I sought him, but I found him not.
3 The c watchmen that went about the citie, found me: to whome I sayde, Haue you seene him whom my soule loueth?
4 When I had past a litle from them, then I found him whom my soule loued: I tooke holde on him and left him not, till I had brought him vnto my mothers house vnto the chamber of her that conceiued me.
5 d I charge you, O daughters of Ierusalem, by the roes and by the hindes of the fielde, that yee stirre not vp, nor waken my loue vntill she please.
6 Who is shee that commeth vp out of the e wildernesse like pillars of smoke perfumed with myrrhe and incense, and with all the ‡ spices of the merchant?
7 Behold his f bed, which is Salomons: threescore strong men are round about it, of the valiant men of Israel.
8 They all handle the sword, and are expert in warre, euery one hath his sworde vpon his thigh for the feare g by night.
9 King Salomon made himselfe a ‖ palace of the trees of Lebanon.
10 He made the pillars thereof of siluer, and the pauement thereof of golde, the hangings thereof of purple, whose middes was paued with the loue of the daughters of Ierusalem.
11 Come forth, ye h daughters of Zion, and beholde the King Salomon with the i crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

a The Church by night, that is, in troubles, seeketh to Christ, but is not incontinently heard.
b Shewing, that although we be not heard at the first, yet we must still continue in prayer till wee feele comfort.
c Which declareth, that wee must seeke vnto all, of whome we hope to haue any succour.
d Reade Chap. 2.7.
e This is referred to the Church of Israel, which was led by the wildernesse fortie yeeres.
‡ *Ebr. powder.*
f By the bed is meant the Temple, which Salomon made.
g He alludeth to the watch, which kept the Temple.
‖ *Or, charet.*
h All ye that are of the number of the faithfull.
i Christ become man, was crowned by the loue of God with the glorious crowne of his diuinitie.

CHAP. IIII.

1 The praises of the Church. 7 She is without blemish in his sight. 9 The loue of Christ towards her.

BEhold, thou art a faire, my loue: behold, thou art faire: thine eyes are like the doues: among thy locks * thine haire is

a Because Christ delighteth in his Church, he commendeth all that is in her.

like the [b] flocke of goats, which looke downe from the mountaines of Gilead.

2 Thy teeth are like a flocke of sheepe in good order, which go vp from the washing: which euery one bring out twinnes, and none is barren among them.

3 Thy lips are like a threed of scarlet, and thy talke is comely: thy temples are within thy lockes, as a piece of a pomegranate.

4 Thy necke is as the towre of Dauid built for defence: a thousande shieldes hang therein, and all the targets of the strong men.

5 Thy two [c] breastes are as two young roes that are twinnes, feeding among the lilies.

6 Until the day breake, & the shadowes flee away, I will goe into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 [d] Come with mee from Lebanon, my spouse, euen with mee from Lebanon, and looke from the toppe of Amanah, from the toppe of Shenir and Hermon, from the dennes of the lyons and from the mountaines of the leopards.

9 [e] Sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine [f] eyes, and with a chaine of thy necke.

10 How sister, my spouse, how faire is thy loue? howe much better is thy loue then wine? and the sauour of thine ointments then all spices?

11 Thy [g] lippes, my spouse, drop as honie combes: honie and milke are vnder thy tongue, and the sauour of thy garments is as the sauour of Lebanon.

12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plants are as an orchard of pomegranates with sweete fruites, as camphire, spikenard,

14 Euen spikenard, and saffron, calamus, and cinamom, with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

15 [h] O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O [i] North, and come O South, and blow on my garden that the spices thereof may flow out: let my welbeloued come to his garden, and eate his pleasant fruite.

CHAP. V.

1 Christ calleth hu Church to the participation of all his treasures. 2 She heareth his voyce. 3 She confesseth her nakednesse. 10 She praiseth Christ her husband.

I Am come into my [a] garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate mine honie combe with mine honie: I dranke my wine with my milke: eate, O friends, drinke, and make you merie, O welbeloued.

2 [b] I sleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto mee, my sister, my loue, my doue, my vndefiled: for mine head is full of dewe, and my lockes with the drops of the [c] night.

3 I haue put off my [d] coate, howe shall I put it on? I haue washed my feete, howe shall I defile them?

4 My welbeloued put in his hand by the hole of the doore, and ‡ mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did droppe downe myrrhe, and my [e] fingers pure myrrhe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone and past: mine heart was gone when hee did speake: I sought him, but I could not find him: I called him, but he answered me not.

7 The [f] watchmen that went about the citie, found me: they smote me and wounded mee: the watchmen of the walles tooke away my vaile from me.

8 I charge you, [g] O daughters of Ierusalem, if yee finde my welbeloued, that you tell him that I am sicke of loue.

9 [h] O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another louer, that thou doest so charge vs?

10 My welbeloued is white and ruddie, the chiefest of ten thousand.

11 His [i] head is as fine gold, his locks curled, and blacke as a rauen.

12 His eyes are like doues vpon the riuers of waters, which are washed with milke, and remaine by the full vessels.

13 His cheekes are as a bed of spices, and as sweete flowres, and his lippes like lilies dropping downe pure myrrhe.

14 His hands as rings of golde set with the ‡ chrysolite, his belly like white yuorie couered with Saphires.

15 His legges are as pillars of marble set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as sweete things, and hee is wholly delectable: this is my welbeloued, and this is my louer, O daughters of Ierusalem.

17 [k] O the fairest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that wee may seeke him with thee?

CHAP. VI.

2 The Church assureth her selfe of the loue of Christ. 3 The praises of the Church. 8 She is but one and vndefiled.

MY welbeloued is gone downe into his [a] garden to the beds of spices, to feede in the gardens, and to gather lilies.

2 I am my welbeloueds, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as [b] Tirzah, comely as Ierusalem, terrible as an armie with banners.

4 [c] Turne away thine eyes from mee: for they ouercome me: * thine haire is like a flocke of goates, which looke downe from Gilead.

5 Thy teeth are like a flocke of sheepe, which goe vp from the washing, which euery one bring out twinnes, and none is barren among them.

b He hath respect to the multitude of the faithfull, which are many in number.

c Wherein are knowledge, and zeale, two precious iewels.

d Christ promiseth his Church to call his faithfull from all the corners of the world.

e Christ calleth his Church sister in respect that he had taken the flesh of man.

f In that he made his Church beautifull and rich, he loued his giftes in her.

g Because of thy confession and thanksgiuing.

h The Church confesseth that all her glory, and beautie commeth of Christ, who is the fountaine of all grace.

i She desireth Christ to comfort her, and to powre the graces of his Spirit vpon her, which Spirit is meant by the North and South winde.

a The garden signifieth the kingdome of Christ, where he prepareth the banket for his elect.

b The spouse saith that she is troubled with the cares of worldly things, which is meant by sleeping.

c Declaring the long patience of the Lord toward sinners.

d The spouse confesseth her nakednesse, and that of her selfe she hath nothing: or seeing that she is once made cleane, she promiseth not to defile her selfe againe.

‡ *Ebr. my bowels were mooued towards him.*

e The spouse which should be annoynted of Christ, shall not finde him if she thinke to anoynt him with her good workes.

f These are the false teachers, which wound the conscience with their traditions.

g She asketh of them which are godly (forasmuch as the Iewe and saluation should come out of Zion & Ierusalem) that they should direct hir to Christ.

h Thus say they of Ierusalem.

i She describeth Christ, to be of perfite beautie and comelinesse.

‡ *Ebr. Tarshish.*

k Hearing of the excellencie of Christ the faithfull desire to know how to finde him.

a That is, conuersant here in earth among men.

b Which was a faire and strong citie, 1. King. 14. 17.

c This declareth the exceeding loue of Christ toward his Church. *Chap.* 4. 1.

6 Thy temples are within thy locks as a piece of a pomegranate.

7 There are [d] threescore Queenes and fourescore concubines, and of the damsels without number.

8 But my doue is alone, and my vndefiled, shee is the onely daughter of her mother, and shee is deare to her that bare her: the daughters haue seene her and counted her blessed: euen the Queenes and the concubines, and they haue praised her.

9 [e] Who is she that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners?

10 I went downe to the [f] garden of nuts, to see the fruits of the valley, to see if [g] the vine budded, and if the pomegranates flourished.

11 [g] I knewe nothing, my soule set mee [h] as the charets of my noble people.

12 Returne, returne, O Shulamite, returne: returne that wee may beholde thee. What shall you see in the Shulamite, but as the company of an armie?

d Meaning, that the giftes are infinite which Christ giueth to his Church: or that his faithful are many in number.

e He sheweth that the beginning of ỹ Church was small, but that it grewe vp to a great multitude.

f He went down into the ly nagogue to see what fruits came of the Lawe and the prophets.

g I foũd nothing but rebellion.

h I ran as swift as the nobles of my people in their charets.

i O ye people of Ierusalem: for Ierusalem was called Shalem, which signifieth peace.

CHAP. VII.

1 The beautie of the Church in al her members. 10 She is assured of Christs loue toward her.

HOwe beautifull are thy [a] goings with shoes, O princes daughter! the ioyntes of thy thighes are like iewels: the worke of the hand of a cunning workeman.

2 Thy nauel is as a round cup that wanteth not licour: thy belley is as an heape of wheate compassed about with lilies.

3 [b] Thy two breastes are as two yong roes that are twinnes.

4 Thy necke is like a towre of yuorye: thine eyes are like the fish pooles in Heshbon by the gate of Bath-rabbim: thy nose is as the towre of Lebanon, that looketh toward Damascus.

5 Thine heade vpon thee is as skarlet, and the busy of thine head like purple: the king is tyed ‖in the‖ rafters.

6 How faire art thou, and howe pleasant art thou, O my loue, in pleasures!

7 This thy stature is like a palme tree, and thy breasts like clusters.

8 I said, I wil go vp into the palme tree, I will take hold of her boughs: thy breasts shall nowe bee like the clusters of the vine: and the sauour of thy nose like apples,

9 And the roofe of thy mouth like good wine, which goeth straight to my welbeloued, and causeth the lips of the ancient to speake.

10 [d] I am my welbeloueds, and his desire is toward me.

11 Come, my welbeloued, let vs go forth into the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs see if the [e] vine flourish, whether it hath budded the small grape, or whether the pomegranates flourish: there will I giue thee my loue.

13 The mandrakes haue giuen a smell, and in our gates are all sweete things, new and olde: my welbeloued, I haue kept them for thee.

a He describeth the comely beautie of the Church in euery part, which is to be vnderstood spiritually.

b Reade Chap. 4.5.

c He delighteth to come neere thee and to be in thy company. ‖Or, galeries.

d This the spouse speaketh.

e If the people that are called to Christ, bring forth any fruite

CHAP. VIII.

2 The Church will be taught by Christ. 3 She is upholden by him. 6 The vehement loue wherewith Christ loueth her. 11 Shee is the vine that bringeth foorth fruite to the spirituall Salomon, which is Iesus Christ.

OH [a] that thou werest as my brother that sucked the breastes of my mother: I would finde thee without, I would kisse thee, then they should not dispise ‖thee.

2 I will lead thee and bring thee into my mothers house: there thou shalt teach mee: and I will cause thee to drinke spiced wine, and new wine of the pomegranate.

3 [b] His left hande shall bee vnder mine head, and his right hand shall imbrace mee.

4 [c] I charge you, O daughters of Ierusalem, that you stirre not vp, nor waken my loue, vntil she please.

5 (Who is this that commeth vp out of the wildernesse, leaning vpon her welbeloued?) I rayled thee vp vnder an apple tree: there thy mother conceiued thee: there she conceiued that bare thee.

6 [d] Set me as a seale on thine heart, & as a signet vpõ thine arme: for loue is strong as death: iealousie is cruel as ỹ graue: the coles thereof are fierie coles, & a vehement flame.

7 Much water cannot quench loue, neither can the floodes drowne it: If a man should giue all the substance of his house for loue, they would greatly contemne it.

8 [e] We haue a little sister, and she hath no breastes: what shall wee doe for our sister when she shall be spoken for?

9 [f] If she be a wall, we will build vpon her a siluer palace: and if she be a doore, we will keepe her in with boardes of cedar.

10 [g] I am a wall, and my breastes are as towers: then was I in his eyes as one that findeth peace.

11 [h] Salomon had a vine in Baal-hamon: hee gaue the vineyard vnto keepers: euery one bringeth for the fruite thereof a thousand pieces of siluer.

12 But my vineyarde which is mine, is before mee: to thee, O Salomon, appertaineth a thousand pieces of siluer, and two hundreth to them that keepe the fruite thereof.

13 O thou that dwellest in the [i] gardens, the companions hearken vnto thy voyce: cause me to heare it.

14 O my welbeloued, [k] flee away, and be like vnto the roe, or to the yong heart vpon the mountaines of spices.

a The Church called of the Gentiles speaketh thus to the Church of Ierusalem. ‖Or, me.

b Read Chap. 2 6.

c Reade Chap. 3.5.

d The spouse desireth Christ to be ioyned in perpetual loue with him.

e The Iewish Church speaketh this of the church of the Gentiles.

f If she be sure and fast, she is meete for the husband to dwel in.

g The Church promiseth fidelitie and constancie.

h This is the vineyard of the Lord hired out, Matth. 21.33.

i Christ dwelleth in his Church, whose voyce the faithfull heare.

k The Church desireth Christ that if hee depart from them, yet that he would haste to helpe them in their troubles.

Isaiah.

THE ARGVMENT.

GOd according to his promise, Deut. 18.15. that hee would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not only to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interprete & declare the Lawe, and to apply particularly the doctrine contained briefly therein, to the vtilitie and

profite of thoſe, to whome they thought it chiefly to appertaine, and as the time and ſtate of things required. And principally in the declaration of the Lawe they had reſpect to three things, which were the ground of their doctrine: Firſt to the doctrine contained briefly in the two tables: ſecondly, to the promiſes and threatnings of the Law: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Ieſus Chriſt, who is the ende of the Lawe. Whereunto they neither added nor diminiſhed, but faithfully expounded the ſenſe and meaning thereof. And according as God gaue them vnderſtanding of things, they applyed the promiſes particularly for the comfort of the Church and the members thereof, and alſo denounced the menaces againſt the enemies of the ſame: not for any care or regard to the enemies, but to aſſure the Church of their ſafegarde by the deſtruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearely intreated it then Moſes, and ſet foorth more liuely Ieſus Chriſt, in whome this couenant of reconciliation was made. In all theſe things Iſaiah did excell all the Prophets, and was moſt diligent to ſet out the ſame, with moſt vehement admonitions, reprehenſions, and conſolations: euer applying the doctrine, as he ſaw that the diſeaſe of the people required. He declareth alſo many notable prophecies which he had receiued of God, as touching the promiſe of the Meſſiah, his office, and his kingdome. Alſo of the fauour of God toward his Church, the vocation of the Gentiles, & their vnion with the Iewes. Which are as moſt principal poynts contained in this booke, & a gathering of his Sermons that he preached. Which after certaine dayes that they had ſtand vpon the Temple doore (for the manner of the Prophets was to ſet vp the ſumme of their doctrine for certaine dayes, that the people might the better marke it, as Iſai. 8.1. and Habak. 2.2.) the Prieſts tooke it down and reſerued it among their regiſters: and ſo by Gods prouidence theſe bookes were preſerued as a monument to the Church for euer. As touching his perſon and time, he was of the Kings ſtocke (for Amoz his father was brother to Azariah King of Iudah, as the beſt writers agree) and prophecied more then 64. yeres, from the time of Vzziah vnto the raigne of Manaſſeh, whoſe father in lawe hee was (as the Ebrewes write) and of whome hee was put to death. And in reading of the prophets this one thing among ỹ other is to be obſerued, that they ſpeake of things to come, as though they were now paſt, becauſe of the certaintie thereof, and that they could not but come to paſſe, becauſe God had ordeined them in his ſecret counſell, and ſo reuealed them to his Prophets.

CHAP. 1.

2 Iſaiah reproueth the Iewes of their ingratitude & ſtubburnnes, that neither for benefits nor puniſhment would amend. 11 He ſheweth why their ſacrifices are reiected, and wherein Gods true ſeruice ſtandeth. 24 He prophecieth of the deſtruction of Ieruſalem, 25 And of the reſtitution thereof.

a That is, a reuelation, or prophecie, which was one of the two meanes, whereby God declared himſelfe to his ſeruants in old time, as Numb 12.6. and therefore the Prophets were called Seers, 1. Sam. 9.9.

b Iſaiah was chiefly ſent to Iudah & Ieruſalem, but not only: for in this booke are prophecies concerning other nations alſo.

a [a] Viſion of Iſaiah, the ſonne of Amoz, which he ſawe [b] concerning Iudah and Ieruſalem: in the dayes of [c] Vzziah, Iotham, Ahaz and Hezekiah, Kings of Iudah.

2 Heare, [d] heauens, and hearken, O earth: for the Lord hath ſayd, I haue nouriſhed and brought vp [e] children, but they haue rebelled againſt me.

3 The [f] Oxe knoweth his owner, and the Aſſe his maſters crib, but Iſrael hath not knowen: my people hath not vnderſtood.

4 Ah, ſinful nation, a people laden with iniquitie: a ſeede of the wicked, corrupt children: they haue forſaken the Lord: they haue prouoked the [h] holy one of Iſrael to anger: they are gone backeward.

5 Wherefore ſhould ye bee [i] ſmitten any more? for ye fall away more and more: the whole [k] head is ſicke, and the whole heart is heauie.

6 From the [l] ſole of the foote vnto the head, there is nothing whole therein, but woundes, and ſwelling, and ſores full of corruption: they haue not bene wrapped, [m] nor bound vp, nor mollified with oyle.

7 Your lande is waſte: your cities are burnt with fire: ſtrangers deuoure your land in your preſence, and it is deſolate like the ouerthrow [n] of ſtrangers.

8 And the daughter of [o] Zion ſhall remaine like a cottage in a vineyarde, like a lodge in a garden of cucumbers, and like a beſieged citie.

9 Except the Lord of hoſtes [p] had reſerued vnto vs, euen a ſmall remnant: wee ſhould haue bene [q] as Sodom, and ſhould haue bene like vnto Gomorrah.

10 Heare the word of the Lord, O [r] princes of Sodom: hearken vnto the Lawe of our God, O people of Gomorrah.

11 What haue I to doe with the multitude of your ſacrifices, ſaith the Lord? I am full of the burnt offrings of rams, and of the fat of fed beaſts: & I deſire not the bloode of bullockes, nor of lambes, nor of Goates.

12 When ye come to appeare before me, who required this of your hands to treade in my courts?

13 Bring no more oblations [s] in vaine: incenſe is an abomination vnto mee: I can not ſuffer your new moones, nor ſabbaths, nor ſolemne dayes (it is iniquitie) nor ſolemne aſſemblies.

14 Your

c Called alſo Azariah, 2. King. 15.1. of theſe Kings, reade 2 King. from chap. 14. vnto chap. 21, and 2. Cor. from chap. 25. vnto chap. 33.

d Becauſe men were obſtinate and inſenſible, hee calleth the dumme creatures, which were more prompt to obey Gods worde, as Deut. 32.1.

e Hee declareth his great mercy toward the Iewes, foraſmuch as he choſe them aboue all other nations to be his people and children, Deuter. 10.15.

f The moſt brute and dull beaſtes doe more acckowledge their duetie towarde their maſters, then my people doe toward me, of whom they haue receiued benefites without compariſon.

g They were not onely wicked, as were their fathers, but vtterly corrupt, and by their euill example infected others.

h That is, him that Sanctifieth Iſrael.

i What auayleth it to ſeeke to amende you by puniſhment, ſeeing the more I correct you, the more ye rebel?

k By naming the chiefe parts of the body he ſignifieth, that there was no part of the whole body of ỹ Iewes free frō his rods.

l Euery part of the body, as well the leaſt as the chiefeſt was plagued.

m Their plagues were ſo grieuous that they were incurable, and yet the would not repent.

n Meaning, of them that dwell farre off, which becauſe they looke not for aduantage of that, which remayneth, deſtroy all before them.

o That is, Ieruſalem.

p Becauſe that he will euer haue a Church to call vpon his Name.

q That is, all deſtroyed.

r Ye that for your vices deſerued all to bee deſtroyed as they of Sodom, ſaue that God of his mercie reſerued a little number, Lam. 3.22.

s Although God commanded theſe ſacrifices for a time, as aydes and exerciſes of their faith: yet becauſe the people had not faith nor repentance, God deteſteth them, Pſal. 50.13. Ierc. 6.20. Amos 5.21, Mic. 6.7.

t without faith and repentance.

14 My ſoule hateth your [n] new moones and your appointed feaſts: they are a burden vnto me: I am wearie to beare them.

15 And when you ſhall ſtretch out your handes, I will hide mine eyes from you: and though ye make many prayers, I will not heare: for your handes are full [t] of blood.

16 [y] Waſh you, make you cleane: take away the euill of your workes from before mine eyes: ceaſe to doe euill.

17 Learne to [z] doe wel: ſeeke iudgement, relieue the oppreſſed: iudge the fatherleſſe and defend the widow.

18 Come now, [a] & let vs reaſon together, ſaith the Lorde: though your ſinnes were as crimſin, they ſhall bee made [b] white as ſnowe: though they were redde like ſcarlet, they ſhall be as woolle.

19 If ye [c] conſent and obey, ye ſhall eate the good things of the land.

20 But if ye refuſe and be rebellious, ye ſhall bee deuoured with the ſworde: for the mouth of the Lord hath ſpoken it.

21 Howe is the [d] faithfull citie become an harlot? it was full of iudgement, and iuſtice lodged therein, but nowe [e] they are murtherers.

22 Thy [f] ſiluer is become droſſe: thy wine is mixt with water.

23 Thy princes are rebellious & companions of [g] theeues: euery one loueth gifts, and followeth after rewardes: they iudge not the fatherleſſe, neither doeth the widowes cauſe come before them.

24 Therfore ſaith the Lord God of hoſts, the [h] mightie one of Iſrael, Ah, I will [i] eaſe me of mine aduerſaries, and auenge me of mine enemies.

25 Then I will turne mine hand vpon thee, and purge out thy droſſe, till it [k] be pure, and take away all thy tinne.

26 [l] And I will reſtore thy iudges as at the firſt, and thy counſellers as at the beginning: afterwarde ſhalt thou bee called a citie of righteouſnes, and a faithfull citie.

27 Zion ſhalbe redeemed in iudgement, and they that returne in her, in [m] iuſtice.

28 And the [n] deſtruction of the tranſgreſſours and of the ſinners ſhall bee together: and they that forſake the Lord, ſhall be conſumed.

29 For they ſhall bee confounded for the [o] okes, which yee haue deſired, and ye ſhal bee aſhamed of the gardens, that yee haue choſen.

30 For ye ſhall be as an oke, whoſe leafe fadeth: & as a garden that hath no water.

31 And the ſtrong ſhall be as [p] towe, and the maker thereof, as a ſparke: and they ſhall both burne together, and none ſhall quench them.

your confidence, ſhalbe conſumed as eaſily, as a piece of towe.

CHAP. II.

2 The Church ſhalbee reſtored by Chriſt, and the Gentiles called. 6 The puniſhment of the rebellious, and obſtinate.

THe worde that Iſaiah the ſonne of Amoz ſaw vpon Iudah and Ieruſalem.

2 * It [a] ſhalbe in the laſt dayes, that the mountaine of the houſe of the Lorde ſhalbe prepared in the top of the mountaines, and [b] ſhalbe exalted aboue the hils, and all nations ſhall [c] flowe vnto it.

3 And many people ſhal go, & ſay, Come, and let vs go vp to [d] the mountaine of the Lorde, to the houſe of the God of Iaakob, and he wil teach vs his wayes, and we wil walke in his paths: * for the [e] lawe ſhall goe forth of Zion, and the worde of the Lord from [f] Ieruſalem.

4 And ſhe ſhal iudge among the nations, and [h] rebuke many people: they ſhal breake their ſwordes alſo into mattocks, and their ſpeares into ſithes: nation ſhall not lift vp a ſword againſt nation, neither ſhall they learne [k] to fight any more.

5 O houſe of Iaakob, come yee, and let vs [l] walke in the light of the Lord.

6 Surely thou [m] haſt forſaken thy people, the houſe of Iaakob, becauſe they are [n] full of the Eaſt maners, and are ſorcerers as the Philiſtims, [o] & abound with ſtrange childre.

7 Their land alſo was full of [p] ſiluer and golde, and there was none ende of their treaſures: and their land was ful of horſes, and their charets were infinite.

8 Their land alſo was ful of idoles: they worſhipped the worke of their own hands,

n The wicked ſhall not be partakers of Gods promes, Pſal. 92.9.

o That is, the trees & pleaſant places, where ye commit idolatrie, which was forbidden, Deut. 16.22.

p The falſe god, wherein ye put

Micah 4.1.

a The decree & ordinance of God, touching the reſtauration of the Church, which is chiefly meant of the time of Chriſt.

b In an euident place to be ſeene and diſcerned.

c When ✝ kingdome of Chriſt ſhall be enlarged by the preaching of the doctrine. Here alſo is declared the zeale of the children of God, when they are called,

d Alluding to mount Zion, where the viſible church then was. *Micah.4.2.*

e Meaning, the whole doctrine of Saluation.

f This was accompliſhed, when the Goſpell was firſt preached in Ieruſalem, and from thence went through all the worlde.

g The Lorde, which is Chriſt, ſhall haue all power giuen him.

h That they may acknowledge their ſinnes and turne to him.

i Hee ſheweth the fruite of the peace, which the Goſpell ſhould bring: to wit, that men ſhoulde doe good one to another, whereas before they were enemies.

k Hee ſpeaketh not againſt the vſe of weapons and lawfull warre, but ſheweth howe the hearts of the godly ſhalbe affected one toward another: which peace and loue doeth beginne and growe in this life, but ſhall be perfited, when wee are ioyned with our head Chriſt Ieſus.

l Seeing the Gentiles will bee ſo readie, make you haſte and ſhewe them the way to worſhippe God.

m The Prophet ſeeing the ſmall hope, that the Iewes would conuert, complayneth to God, as though hee had vtterly forſaken them for their ſinnes.

n Full of the corruptions that reigned chiefelie in the Eaſt partes,

o They altogether giue themſelues to the faſhions of other nations.

p The Prophet firſt condemned their ſuperſtition and idolatrie: next their couetouſneſſe, and thirdly, their vaine truſt in worldly meanes.

t Your ſacrifices offred in the new moones and feaſtes: he condemneth hereby hypocrites, which thinke to pleaſe God with ceremonies, and they themſelues are voyde of faith & mercie.

x He ſheweth that where men be giuen to auarice, deceite, crueltie and extortion, which is meant by blood, there God will ſhew his anger, and not accept them, though they ſeeme neuer ſo holy, as Chap. 59.3.

y By this outward waſhing, he meaneth the ſpirituall: exhorting the Iewes to repent and amend their liues.

z This kinde of reaſoning, by the ſecond table, the Scriptures vſe in many places againſt the hypocrites, who pretend moſt holines and religion in worde, but when their charitie & loue toward their brethren ſhould appeare, they declare that they haue neither faith nor religion.

a To know if I do accuſe you without cauſe.

b Leſt ſinners ſhouldepretend any rigour on Gods part, hee onely willeth them to be pure in heart, and he will forgiue all their ſinnes, were they neuer ſo manie or great.

c He ſheweth that whatſoeuer aduerſitie man endureth, it ought to be attributed to his owne incredulitie and diſobedience.

d That is, Ieruſalem, which had promiſed fidelitie vnto me, as a wife to her husband.

e Giuen to couetouſneſſe and extortion, which he ſignified before by blood, verſ. 15.

f Whatſoeuer was pure in thee before, is now corrupt, though thou haue an outward ſhew.

g That is, they maintaine the wicked and the extortioners, and not onely doe not puniſh them, but are themſelues ſuch.

h When God wil ſhewe himſelfe mercifull to his Church, he calleth himſelfe, The holy one of Iſrael: but when he hath to doe with his enemies, he is called Mightie, as againſt whome no power is able to reſiſt.

i I will take vengeance of mine aduerſaries the Iewes, and ſo ſatisfie my deſire by puniſhing them. Which thing yet hee doeth with a griefe, becauſe of his couenant.

k Leſt the faithfull among them ſhould bee ouercome with this threatning, hee addeth this conſolation.

l It is onely the worke of God to purifie the heart of man, which thing hee doeth becauſe of his promiſe, made concerning the ſaluation of his Church.

m By iuſtice is meant Gods faithful promiſe, which is the cauſe of the deliuerance of his Church.

which their owne fingers haue made.

9 And a man bowed himselfe, & a man humbled himselfe: therefore r spare them not.

10 Enter into the rocke, and hide thee in the dust from before the feare of the Lorde, and from the glory of his maiestie.

11 The hie looke of man shalbe humbled, and the loftinesse of men shalbe abased, and the Lord onely shalbe exalted in that day.

12 For the day of the Lorde of hostes is vpon all the proude & hautie, and vpon all that is exalted: and it shall bee made lowe.

13 Euen vpon all the cedars of Lebanon, that are hie and exalted, and vpon all the okes of Bashan,

14 And vpon all the high t mountaines, and vpon all the hilles that are lifted vp,

15 And vpon euery high tower, and vpon euery strong wall,

16 And vpon u all the ships of Tarshish, and vpon all pleasant pictures.

17 And the hautinesse of men shall bee brought lowe, and the loftinesse of men shal be abased, and the Lorde shall onely be exalted in that day.

18 And the idoles wil he vtterly destroy.

19 Then they shall goe *into the holes of the rockes, and into the caues of the earth, from before the feare of the Lord, and from the glory of his maiestie, when he shal arise to destroy the earth.

20 At that day shall man cast away his siluer idoles, and his golden idoles (which they had made themselues to worshippe them) x to the mowles, and to the backes,

21 To goe into the holes of the rockes, and into the toppes of the ragged rockes, from before the feare of the Lord, and from the glory of his maiestie, when hee shall rise to destroy the earth.

22 Cease you frō the man whose y breath is in his nostrels: for wherein is hee to bee esteemed?

q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions.

r Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement.

s Meaning, as soone as God shall beginne to execute his iudgements.

t By high trees and mountaines are meant them that are proude, and loftie, and thinke themselues most strong in this world.

u He condemneth their vaine cōfidence, which they had in strong holdes, & in their rich marchandise, which brought in vaine pleasures, wherewith mens mindes became effeminate. *Hose.* 10.8. *luke* 23.30. *reuel.* 6.16. *and* 9.6.

x They shal cast them into most vile and filthie places, when they perceiue that they are not able to helpe them.

y Cast off your vaine confidence of man, whose life is so fraile, that if his nose be stopped, he is dead, and consider that ye haue to doe with God.

CHAP. III.

1 For the sinne of the people God will take away the wise men, and giue them foolish princes. 14 The couetousnesse of the gouernours. 16 The pride of the women.

a Because they trusted in their abundance and prosperitie, he sheweth that they should be taken from them.

FOr loe, the Lord God of hostes will take awap from Jerusalem & from Judah the stap a and the strength: euen all the stap of bread, and all the stap of water,

2 The strong man, & the man of warre, b the iudge & the Prophet, the prudent and the aged,

3 The captaine of fiftie, and the honourable, and the counseller, and the cunning artificer, and c the eloquent man.

b The temporal gouernour and the minister.

4 And I wil appoint d children to be their princes, and babes shal rule ouer them.

5 The people shall be e oppressed one of another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

c By these hee meaneth that God would take away euery thing that was in any estimation, and wherein they had any occasion to vaunt themselues.

d Not onely in age, but in wit, maners, knowledge and strength.

e For lacke of good regiment and order.

6 When euery one shal f take hold of his brother of the house of his father, and say, Thou hast clothing: thou shalt bee our prince, & let this fall be vnder thine hand:

7 In that day he shall g sweare, saying, I cannot be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Jerusalem is fallen, & Judah is fallen downe, because their tongue and workes are against the Lorde, to prouoke the eies of his glory.

9 The h triall of their countenance testifieth against them, yea, they declare their sinnes, as Sodom, they hide them not. Woe be vnto their soules: for they haue rewarded euill vnto themselues.

10 i Say ye, Surely it shall be wel with the iust: for they shall eate the fruite of their workes.

11 Woe be to the wicked, it shall be euill with him: for the rewarde of his hands shal be giuen him.

12 k Children are extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lord standeth vp to pleade, yea, he standeth to iudge the people.

14 The Lord shall enter into iudgement with the l Ancients of his people and the princes thereof: for yee haue eaten vp the vineyard: the spoile of the poore is in your houses.

15 What haue yee to doe, that yee beate my people to pieces, m and grinde the faces of the poore, saith the Lord, euen the Lord of hostes?

16 The Lorde also saieth, n Because the daughters of Zion are hautie, and walke with o stretched out neckes, and with p wandering eyes, walking and q mincing as they goe, and making a r tinkeling with their feete,

17 Therfore shal s Lord make the heads of the daughters of Zion balde, and the Lord shall discouer their secret partes.

18 In that day shall the Lord take away the ornament of the slippers, and the calles, and the round tires,

19 The sweete balles, and the bracelets, and the bonnets,

20 The tyres of the head, and the slops, and the headbands, and the tablets, and the earings,

21 The rings and the mufflers,

22 The costly apparell and the vailes, and the wimples, and the crisping pinnes,

23 And the glasses, and the fine linnen,

f He sheweth that this plague shalbe so horrible, that contrarie to the common maner of men, which by nature are ambitious, none shall be found able or willing to be their gouernour.

g Feare shal rather cause him to forsweare himselfe, then to take such a dangerous charge vpon him.

h When God shall examine their deedes, whereupon they now set an impudent face, hee shall finde the marke of their impietie in their forehead.

i Be ye that are godly assured that God wil defend you in the middes of these troubles.

k Because the wicked people were more addict to their princes, then to the commandements of God, he sheweth that he would giue them such princes, by whome they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate.

l Meaning, that the rulers and gouernours had destroyed his Church, and not preserued it, according to their duetie.

m That is, yee shewe all cruelitie against them.

n Hee menaceth the people, because of the arrogancie and pride of their women, which gaue themselues to all wantonnesse and dissolution.

o Which declared their pride.

p As a signe, that they were not chaste.

q Which shewed their wantonnesse.

r They delited then in slippers that did creake, or had little plates sowed vpon them, which tinkeled as they went.

and

and the hoods, and the [f] lames.

24 And in stead of sweete sauour there shalbe stinke, and in stead of a girdle, a rent, and in stead of diessing of the haire, baldnesse, & in stead of a stomacher, a girding of sackecloth, and burning in stead of beautie.

25 Thy men [t] shal fall by the sword, and thy strength in the battell.

26 Then shal her gates mourne and lament, and she being desolate, shall sit vpon the ground.

f In rehearsing all these things particularly, he sheweth the lightnes and vanitie of such as cannot be content with comely apparell according to their degree.

t Meaning, that God will not only punish the women, but their husbands, which haue suffered this dissolutenesse, and also the common weale, which hath not remedied it.

CHAP. IIII.

1 *The small remnant of men after the destruction of Jerusalem.* 2 *The graces of God vpon them that remaine.*

[a] When God shall execute this vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly shamefastnesse, shall seeke vnto men, and offer themselues to any condition.

[b] Be thou our husband, and let vs be called thy wiues.

[c] For so they thought it, to be without an head and husband.

[d] He comforteth the Church in this desolation, which shall spring vp like a bud, signifying that Gods graces should bee as plentifull towarde the faithfull, as though they sprang out of the earth, as Chap. 45. 8. Some by the budde of the Lord meane Christ.

[e] He alludeth to the booke of life, whereof reade Exod. 32. 32: meaning Gods secrete counsell, wherein his elect are predestinate to life everlasting.

[f] That is, the crueltie, extortion, auarice, and all wickednesse.

[g] When things shall be redressed, that were amisse.

[h] He alludeth to the pillar of the cloude, Exod. 13. 21: meaning, that Gods fauour and protection should appeare in euery place.

[i] The faithfull are called the glorie of God, because his image, and tokens of his grace shine in them.

[k] God promiseth to be the defence of his Church against all troubles and dangers.

[a] The Prophet by this song doeth set before the peoples eyes their ingratitude, & Gods mercy.

[b] That is, to God. *Jerem.* 2. 21. *matth.* 21. 33.

[c] Meaning, that he had planted his Church in a place most plentifull and abundant.

[d] He spared no diligence nor cost.

[e] In the seuenth verse he declareth what they were

[f] He maketh them iudges in their owne cause, forasmuch as it was euident that they were the cause of their owne ruine.

[g] I will take no more care for it: meaning that he would take from them his worde and ministers, and all other comforts, and send them contrary plagues.

[h] Iudgement & righteousnesse are true fruits of the feare of God, and therefore in the cruell oppressers there is no religion.

[i] Of them that are oppressed.

[k] To wit, for the poore to dwell in.

[l] I haue heard the complaint, and cry of the poore.

[m] Which containeth about ten pottels: so that euery acre should but yeeld one pottell.

[n] Which containeth an hundreth pottels.

[o] An Ephah conteineth ten pottels, and is in drie things as much as Bath is in liquors.

[p] That spare no paine nor diligence to followe their lustes.

[q] Which are neuer wearie of their rioting and excessiue pleasures: but vse all meanes to prouoke to the same.

[r] They regarde not the prouident care of God ouer them, nor for what ende he hath created them.

[s] That is, shall certainely goe: for so the Prophets vse to speake, as though the things which shall come to passe, were done already.

[t] Because they would not obey the word of God.

[u] Meaning, the graue shall swallowe vp them that shall die for hunger and thirst, and yet for all this great destruction it shall neuer be satiate.

x God comforteth the poore lambes of his Church, which had bene strangers in other countreyes, promising that they should dwell in those places again, whereof they had bene depriued by the fat and cruell tyrants.

17 Then shall x the lambes feede after their maner, and the strangers shall eate the desolate places of the fat.

18 ¶ Woe vnto them, that draw iniquitie with y cordes of vanitie, and sinne, as with cart ropes:

19 Which say, z Let him make speede: let him haiten his worke, that we may see it: and let the counsell of the holy one of Israel drawe neere and come, that wee may knowe it.

20 Woe vnto them that speake good of euill, a and euill of good, which put darkenesse for light, and light for darkenesse, that put bitter for sweete, and sweete for sowre.

21 Wo vnto them that are b wise in their owne eyes, & prudent in their owne sight.

22 Woe vnto them that are c mightie to drinke wine, and to them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousnes of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame: so their d roote shal be as rottennesse, and their bud shall rise vp like dust, because they haue cast off the Law of the Lord of hostes, & contemned the worde of the holy one of Israel.

25 Therefore is the wrath of the Lorde kindled against his people, & he hath stretched out his e hand vpon them, and hath smitten them that the mountaines did tremble: and their carkeises were torne in the middes of the streetes, and for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift vp a signe f vnto the nations afarre, and will hisse vnto them from the ende of the earth: and behold, they shall come hastily with speede.

27 None shall s faint nor fall among them: none shall slumber nor sleepe, neither shall the girdle of his loynes be loosed, nor h the latchet of his shoes be broken:

28 Whose arrowes shall be sharpe, and all his bowes bent: his horse hoofes shall be thought like flint, and his wheeles like a whirlewinde.

29 His roaring shalbe like a lyon, and he shall roare like lyons whelpes: they shall i roare, and lap holde of the pray: they shall take it away, and none shall deliuer it.

30 And in that day they shal roare vpon them, as the roaring of the sea: and if k they looke vnto the earth, beholde darkenesse, and sorowe, and the light shall be darkened in their l skie.

must continue, till they begin to feele them. f He will make the Babylonians to come against them at his becke, and to sight vnder his standerd. g They shall be prompt, and lustie to execute Gods vengeance. h The enemie shall haue none impediment. i Whereby is declared the cruelties of the enemie. k The Iewes shall finde no succour. l In the land of Iudah.

CHAP. VI.

1 Isaiah sheweth his vocation by the vision of the diuine maiestie. 9 Hee sheweth the obstinacie of the people. 11 The destruction of the land. 13 The remnant reserued.

1 In the yeere of the death of king Vzziah, a I sawe also the Lorde sitting vpon an b high throne, and lifted vp, and the lower c partes thereof filled the Temple.

2 The d Seraphims stood vpon it: euery one had sixe wings: with twaine he couered his e face, and with twaine he couered his f feete, and with twaine he did e flie.

3 And one cried to another, & said, h Holy, holy, holy is the Lord of hosts: the whole i world is full of his glory.

4 And the lintels of the doore cheekes k moued at the voyce of him that cried, and the house was filled with smoke.

5 Then I said, l Woe is me: for I am vndone, because I am a man of polluted lips, and I dwell in the midst of a people of polluted lips: for mine eyes haue seene the King and Lord of hostes.

6 Then flew one of the Seraphims vnto me with an hote coale in his hand, which hee had taken from the m altar with the tongs:

7 And he touched my mouth, and said, Loe, this hath touched thy lips, and thine iniquitie shalbe taken away, & thy n sinne shalbe purged.

8 Also I heard the voyce of the Lorde, saying, Whom shall I send? and who shal goe for vs? Then I said, Here am I, send mee.

9 And hee saide, Goe, and say vnto this people, o Ye shal heare in deede, but ye shal not vnderstand: yee shall plainely see, and not perceiue.

10 Make p heart of this people fat, make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstande with their hearts, and conuert, and be heale them.

11 Then said I, Lord, p how long? And hee answered, Vntill the cities bee wasted without inhabitant, and the houses without man, and the land be vtterly desolate,

12 And the Lorde haue removed men farre away, and there be a great desolation in the middes of the land.

a God sheweth not himselfe to man in his maiestie, but according as mans capacitie is able to comprehend him: that is, by visible signes, as Iohn Baptist saw the holy Ghost in the fourme of a doue.

b As a iudge ready to giue sentence.

c Of his garment, or of his throne.

d They were Angels, so called, because they were of a fierie colour, to signifie that they burnt in the loue of God, or were light as fire to execute his will.

e Signifying, that they were not able to endure the brightnesse of Gods glorie.

f Whereby was declared that man was not able to see the brightnesse of God in them.

g Which thing declareth the prompt obedience of the Angels to execute Gods commaundement. h This oft repetition signifieth, that the holy Angels can not satisfie themselues in praysing God, to teache vs that in all our liues we should giue our selues to the continuall prayse of God. i His glory doeth not onely appeare in the heauens, but through all the worlde, and therefore all creatures are bound to prayse him. k Which things were to confirme the Prophet, that it was not the voyce of man: and by the smoke was signified the blindenesse that should come vpon the Iewes. l Hee speaketh this for two causes: the one, because hee that was a mortall creature, and therefore had more neede to glorifie God then the Angels, did it not: and the other, because the more neere that man approcheth to God, the more doeth he knowe his owne sinne and corruption. m Of the burnt offerings, where the fire neuer went out. n This declareth that man can not render true obedience to God, till hee haue purged vs. o Whereby is declared that for the malice of man God will not immediatly take away his worde, but hee will cause it to bee preached to their condemnation, when as they will not learne thereby to obey his will, and be saued: hereby he exhorteth the ministers to doe their duetie, and answereth to the wicked murmurers, that through their owne malice their heart is hardened, Matth. 13.14. Actes 28 26. Roman. 11.8. p As hee was mooued with the zeale of Gods glory, so was hee touched with a charitable affection towarde the people.

q Meaning, the tenth part: or as some write, it was reueiled to Isaiah for the confirmation of his prophecie, that tenne Kings should come before their captiuitie, as were from Vzziah to Zedekiah. r For the fewenesse they shall seeme to be eaten vp: yet they will alter flourish as a tree, which in winter looseth his leaues, and seemeth to be dead, yet in sommer is fresh and greene.

13 But yet in it shalbe q a tenth, and shal returne, and shalbe eaten vp as an elme 'or as an oke, which haue a substance in them, when they cast their leaues: so the holy seede shalbe the substance thereof.

CHAP. VII.

1 Ierusalem besieged. 4 Isaiah comforteth the King. 14 Christ is promised.

2. King. 16. 5. ‖Or, Syria.

AND in the dayes of *Ahaz, the sonne of Iotham, the sonne of Vzziah King of Iudah, Rezin the King of ‖ Aram a came vp, and Pekah the sonne of Remaliah king of Israel, to Ierusalem to fight against it, but he could not ouercome it.

a To wit, the second time: for in the first battell Ahaz was ouercome.

2 And it was told the house of b Dauid, saying, Aram is ioyned with c Ephraim: therefore his heart was d mooued, and the heart of his people, as the trees of the forest are mooued by the winde.

b Meaning, the Kings house. c That is, Israel, because that tribe was the greatest, Gene. 48. 19. d For feare.

3 ¶ Then sayde the Lorde vnto Isaiah, Goe forth now to meete Ahaz (thou and e Shear-iashub thy sonne) at the end of the conduite of the vpper poole, in the path of the fullers fielde,

e That is to say, the rest shall returne: which name Isaiah gaue his sonne, to signifie, that the rest of the people should returne out of their captiuitie.

4 And say vnto him, Take heede, and be still: feare not, neither be faint hearted for the two tailes of these smoking f firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

f Which haue but a litle smoke, and shall quickely be quenched.

5 Because Aram hath taken wicked counsel against thee, and Ephraim, and Remaliahs sonne, saying,

6 Let vs goe vp against Iudah, and let vs waken them vp, and make a breach therein for vs, and set a King in the middes thereof, euen the sonne of g Tabeal.

g Which was an Israelite, and as seemeth, enemie to the house of Dauid.

7 Thus saith the Lord God, It shal not stand, neither shall it be.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: and within fiue and h threescore yeere, Ephraim shalbe destroyed from being a people.

h Counting from the fiue and twentieth yeere of the reigne of Vzziah, at what time Amos prophecied this thing, and nowe Isaiah confirmeth that the Israelites should be led into perpetuall captiuitie, which thing came to passe within twentie yeere after that Isaiah did this message.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleeue not, surely ye shall not be established.

10 ¶ And the Lorde spake againe vnto Ahaz, saying,

11 Aske i a signe for thee of the Lord thy God: aske it, either in the depth beneath, or in the height aboue.

12 But Ahaz sayde, I will not aske, neither will I k tempt the Lord.

13 Then he sayde, Heare you nowe, O house of Dauid, Is it a small thing for you to grieue l men, that yee will also grieue my God?

i For the confirmation of this thing, that thine enemies shall bee destroyed and thou preserued. k Not to beleeue Gods word without a signe, is to tempt God: but to refuse a signe when God offereth it for the ayde and helpe of our infirmitie, is to rebell against him. l You thinke you haue to doe with men, when yee contemne Gods messengers: but it is God, against whom you bend your selues.

14 Therefore the Lorde m himselfe will giue you a signe. Beholde, the virgine shall conceiue and beare a sonne, and she shall call his name ‖ Immanu-el.

m Forasmuch as thou art vnworthie, the Lord for his owne promise sake will giue a signe, which shalbe, that Christ the Sauiour of his Church and the effect of all signes and miracles, shalbe reueiled. ‖Or, God with vs, which name can agree to none, but to him, that is both God and man.

15 n Butter and honie shal he eate, till he haue knowledge to refuse the euill, and to chuse the good.

n Meaning, that Christ is not onely God but man also, because he shall be nourished as other men, vntill the age of discretion.

16 For afore the o child shal haue knowledge to eschewe the euill, and to chuse the good, the lande, that thou abhorrest, shalbe forsaken of both her Kings.

o Not meaning Christ, but any childe: for before a child can come to the yeeres of discretion, the Kings of Samaria and Syria shalbe destroyed.

17 The Lorde shall bring vpon thee, and vpon thy people, & vpon thy fathers house (the dayes that haue not come from the day that p Ephraim departed from Iudah) euen the King of q Asshur.

p Since the time that the twelue Tribes rebelled vnder Roboam.

18 And in that day shall the Lorde hisse for the r flie that is at the vttermost part of the floods of Egypt, & for the Bee which is in the land of Asshur,

q In whome thou hast put thy trust.

19 And they shall come and shal light all in the desolate valleys, and in the holes of the rockes, and vpon all thorny places, and vpon all bushie s places.

r Meaning, the Egyptians: for by reason the countrey is hote and moyst, it is full of flies, as Assyria is full of Bees. s Signifying, that no place shall be free from them.

20 In that day shal the Lord shaue with a rasor that is hired, euen by them beyonde the riuer, by the King of Asshur, the head and the haire of the t feete, and it shall consume the beard.

t That is, that which is from the belly downeward: meaning, that he would destroy both great and small.

21 And in ꝑ same day shal a man u nourish a pong kowe, and two sheepe.

u He that before had a great number of cattell, shall bee content with one kowe and two sheepe.

22 And for the x abundance of milke that they shall giue, he shall eate butter: for butter and hony shall euery one eate, which is left within the land.

x The number of men shall be so small, that a fewe beastes shall bee able to nourish all abundantly.

23 And at the same day euery place, wherein shalbe a thousande vines, shalbe at a thousand pieces of siluer: so it shalbe for briers and for thornes.

24 With arrowes and with y bow shal one come thither: because al the land shalbe briers and thornes.

y As they that goe to seeke wilde beasts among the bushes.

25 But on z all the mountaines, which shalbe digged with the mattocke, there shal not come thither the feare of byers and thornes: but they shalbe for the sending out of bullocks, and for the treading of sheepe.

z The mountaines contrary to their wont, shalbe tilled by such as shall flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel & Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be inquired at.

MOreouer, the Lord saide vnto me, Take thee a a great role, and write in it b with a mans penne, Make speede to the spoile: haste to the prey.

a That thou mayest write in great letters, to the intent it may be more easily read. b Meaning, after the common fashion, because all men might reade it.

c Because the thing was of great importance, he tooke these two witnesses to record, Uriah the Priest, and Zechariah the sonne of Jeberechiah.

2 Then I tooke vnto me c faithfull witnesses to record, Uriah the Priest, and Zechariah the sonne of Jeberechiah.

3 After, I came vnto the d Prophetesse, which conceiued, and bare a sonne. Then said the Lord to me, Call his name, ‖ Maher-shalalhash-baz.

4 For before e the child shal haue knowledge to crie, My father and my mother, f thee shall take away the riches of Damascus, and the spoile of Samaria, before the King of Assyria.

5 ¶ And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of g Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore behold, the Lord bringeth vp vpon them the waters of h the River mightie and great, euen the King of Assyria with all his glorie, and hee shall come vp vpon all their riuers, and goe ouer all their banks,

8 And shall breake into Judah, and shall ouerflowe and passe through, and shal come vp to the i necke, and the stretching out of his wings shal fill the breadth of thy land, O k Immanu-el.

9 Gather together on heapes, O yee l people, and yee shall be broken in pieces, and hearken all ye of farre countreys: gird your selues, and you shall bee broken in pieces: gird your selues, and you shalbe broken in pieces.

10 Take counsell together, yet it shalbe brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to me in taking m of mine hand, and taught me, that I should not walke in the way of this people, saying,

12 Say yee not, All n confederacie to all them, to whom this people saith a confederacie, neither feare you o their feare, nor be afraid of them.

13 pSanctifie the Lord of hostes, and let him be your feare, & let him be your dread,

14 And he shalbe as a qSanctuarie: but as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare, and as a net to the inhabitants of Jerusalem.

15 And many among them shall stumble, and shall fall and shall be broken and shalbe snared and shalbe taken.

16 r Binde vp the testimonie: seale vp the Lawe among my disciples.

17 Therefore I wil waite vpon the Lord that hath hidde his face from the house of Jaakob, and I will looke for him.

18 Behold, I and the s children whom the Lorde hath giuen mee, are as signes and as wonders in Israel, t by the Lorde of hostes, which dwelleth in mount Zion.

19 And when they shal say vnto you, Enquire at them that haue a spirit of diuination, & at the soothsayers, which whisper and murmure, u Shoulde not a people enquire at their God? from the x liuing to the dead?

20 To the y Lawe, and to the testimonie, if they speake not according to this worde: it is because there is no z light in them.

21 Then he that is afflicted & famished, shall go to and fro in a it: and when he shall be hungry, he shall euerfreat himselfe, b and curse his king and his gods, and shall looke vpward.

22 And when he shal looke to the earth, behoulde trouble, and c darkenesse, heration and anguish, and he is driuen to darknesse.

f Meaning, them that were willing to heare & obey the word of God, whom the world hated, as though they were monsters and not worthy to liue.

t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the wil of the Lord.

u Answere the wicked thus, Should not Gods people seeke succour only at him?

x That is, Will they refuse to be taught of the Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan? y Seeke remedy in the word of God where his will is declared. z They haue no knowledge, but are blinde leaders of the blind. a That is, in Iudah, where they should haue had rest, if they had not thus grieuously offended God. b In whome afore they put their trust. c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles, 6 A prophecie of Christ, 14 The destruction of the ten tribes for their pride and contempt of God.

YEt a the darkenesse shall not bee accoyding to the affliction, b that it had when at the first hee touched lightly the lande of Zebulun and the land of Naphtali, and afterwarde when he was more grieuous by the way of the sea beyond Jorden in Galile of c the Gentiles.

a He comforteth the Church, againe after these great threatnings, promising to restore them to great glory in Messiah.

b Wherewith Israel was punished first by Tiglath-pilesar, which was a light scourge in respect of that which they suffered afterward by Shalma-neser who caried the Israelites away captiues.

2 The people that d walked in darknes, haue seene a great e light: they that dwelled in the land of the shadow of death, vpon them hath the f light shined.

3 Thou hast g multiplied the nation, and not increased their ioy: they haue reioyced before thee according to h ioy in haruest, & as men reioyce when they deuide a spoyle.

4 For h the yoke of their burden, and the staffe of their shoulder, and the rod of their oppressour hast thou broken as in the day of Midian.

5 Surely euery battel of the warriour is

c Whereas the Iewes and Gentiles dwelt together by reason of those twentie cities, which Salomon gaue to Hiram. d Which were captiue in Babylon: and the Prophet speaketh of that thing, which should come to passe threescore yeeres after, as though it were nowe done. e Meaning, the comfort of their deliuerance. f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospell, Matth. 4.15,16. g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hag. 2.10. h Thou gauest them perfite ioy, by deliuering them and by destroying the tyrantes that had kept them in cruell bondage, as thou didst deliuer them by Gideon from the Midianites, Iudg. 7.22.

be destroyed vtterly. l To wit, yee that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c. m To encourage me that I shoulde not shrinke for the infidelitie of this people, and so neglect mine office. n Consent not yee that are godly, to the league and friendshippe that this people seeke with strangers and idolaters. o Meaning, that they shoulde not feare the thing that they feared, which haue no hope in God. p In putting your trust onely in him, in calling vpon him in aduersitie, patiently looking for his helpe, and fearing to doe any thing contrary to his will. q He will defende you which are his elect, and reiect all the rest, which is meant of Christ, against whom the Iewes should stumble and fall, Luke 2.34. Rom. 9.33. 1.pet. 2.7,8. r Though all forsake mee, yet ye that are mine, keepe my word sure sealed in your hearts.

i He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but specially by the comming of Christ of whom he prophesieth in the next verse.

k The author of eternitie, and by whome the Church and euery member thereof shalbe preserued for euer, and haue immortall life.

! His singular loue and care for his elect.

m This is another prophesie against them of Samaria, which were mockers & contemners of Gods promises and menaces.

n We were but weake, when the enemie ouercame vs, but we will make our selues so strong, that we will neither care for our enemies, nor feare Gods threatnings.

o Rezin king of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistims.

p Wickednes, as a bellowes, kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

q Though there were no forreine enemie, yet they shall destroy one another.

r Their griedinesse shalbe insatiable, so that one brother shall eate vp another, as though he should eate his owne flesh.

with noyse, & with tumbling of garments in blood: but this shall bee i with burning and deuouring of fire.

6 For vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon his shoulder, and he shall call his Name Woonderfull, Counseller, The mightie God, The euerlasting k Father, The prince of peace.

7 The increase of his gouernement and peace shall haue none end: he shall sit vpon the throne of Dauid, & vpon his kingdome, to order it, and to stablish it with iudgement and with iustice, from henceforth, euen for euer: the zeale of the Lorde of hostes will perfourme this.

8 ¶ The Lord hath sent a word into Iaakob, and it hath lighted vpon m Israel.

9 And all the people shall know, euen Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The a bricks are fallen, but we will build it with hewen stones: the wilde figge trees are cut downe, but we will change them into cedars.

11 Neuertheless, the Lorde will raise vp the aduersaries of o Rezin against him, and ioyne his enemies together,

12 Aram before and the Philistims behinde, and they shall deuoure Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hostes.

14 Therfore will the Lord cut off frō Israel head & taile, branch & rush in one day.

15 The ancient and the honourable man, hee is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them, are deuoured.

17 Therefore shal the Lord haue no pleasure in their young men, neither will he haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh follie: yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse p burneth as a fire: it deuoureth the briers and the thornes, and will kindle in the thicke places of the forest: and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lorde of hostes shall the lande be darkened, and the people shalbe as the meate of the fire: no man shal q spare his brother.

20 And he shal snatch at the right hand, and be hungry: and he shall eate on the left hand, and shall not be satisfied: euery one shall eate the r flesh of his owne arme.

21 Manasseh, Ephraim: and Ephraim Manasseh, & they both shalbe against Iudah: yet for all this his wrath is not turned away, but his hand is stretched out still.

CHAP. X.

1 *Of the wicked lawmakers.* 5 *God will punish his people by the Assyrians and after destroy them.* 21 *The remnant of Israel shalbe saued.*

WO vnto the that decree wicked decrees, and a write grieuous things,

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may bee their prey, and that they may spoyle the fatherlesse.

3 What will ye do now in the day of visitation, & of destruction, which shall come from b farre? to whom will ye flee for helpe? and where will ye leaue your c glory?

4 d Without mee euery one shall fall among them that are bound, and they shall fall downe among the slaine: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 ¶ O e Asshur, the rod of my wrath: & the staffe in their hands is mine indignation.

6 I will send f him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoyle and to take the pray, and to treade them vnder feete like the mire in the streete.

7 But he thinketh not so, neither doth his heart esteeme it so: but he imagineth to destroy and to cut off not a fewe nations.

8 For hee saith, Are not my princes altogether Kings?

9 Is not Calno as g Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdomes of the idoles, seeing their idoles were aboue Ierusalem, and aboue Samaria:

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem, and to the idoles thereof?

12 ¶ But when the Lorde hath accomplished h all his worke vpon mount Zion and Ierusalem, I will visite the fruit of the proude heart i of the King of Asshur, and his glorious and proud lookes,

13 Because hee sayde, by the power of mine owne hand haue I done it, and by my wisedome, because I am wise: therefore I haue removed the borders of the people, and haue spoyled their treasures, and haue pulled downe the inhabitantes like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: & there was none to moue the wing or to open the mouth, or to whisper.

15 Shall the k axe boast it selfe against him

a Which write and pronounce a wicked sentence to oppresse the poore: meaning that the wicked magistrates, which were the chiefe cause of mischiefe, should be first punished.

b To wit, from Assyria.

c Your riches and authoritie, that they may be safe, and that ye may receiue them againe.

d Because they haue forsaken me, some shal go into captiuitie, and the rest shalbe slaine.

e God calleth for the Assyrians to be the executioners of his vengeance.

f That is, the Assyrians against the Iewes, which are but hypocrites: and in this sixt and seuenth verse is declared the difference of the worke of God, and of the wicked in one very thing and act: for Gods intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuill.

g Seeing that I haue ouercome, as well one citie as another, so that none could resist, shal Ierusalem be able to escape mine hands?

h When he hath sufficiently chastised his people (for he beginneth at his owne house) then will he burne the rods.

i Meaning of Sancherib.

k Here wee see that no creature is able to doe any thing but as God appoynteth him, and that they are al but his instruments to do his worke, though the intentions be diuers, as verse 6.

him

him that heweth therewith? or shall the sawe exalt it selfe against him that moueth it? as if the rod should lift vp it selfe against him that taketh it vp, or the staffe should exalt it selfe, as it were no wood.

16 Therefore shal the Lord God of hosts send among his fat men, leanenesse, and vnder his glorie he shall kindle a burning, like the burning of fire.

17 And the light of Israel shall bee as a [l] fire, and the holy one thereof as a flame, and it shal burne and deuoure [m] his thornes and his briers in one day:

18 And shall consume the glory of his forest, and of his fruitfull fields both soule [n] and flesh: and he shall be as the [o] fainting of a standerd bearer.

19 And the rest of the trees of his forest shalbe few, that a childe may tell them.

20 ¶ And at that day shall the remnant of Israel, & such as are escaped of the house of Iaakob, stay no more vpon him that smote them, but shall [p] stay vpon the Lord, the holy one of Israel in truetly.

21 The remnant shall returne, euen the remnant of Iaakob vnto the mightie God.

22 For though thy people, O Israel, be as the sande of the Sea, yet shall the remnant of them returne. The consumption [q] decreed shal ouerflow with righteousnes.

23 For the Lord God of hosts shal make the consumption, euen [r] determined, in the mids of all the land.

24 Therefore thus saith the Lorde God of hosts, O my people, that dwellest in Zion, be not afraide of Asshur: he shall smite thee with a rod, and shall lift vp his staffe against thee after the maner of [t] Egypt:

25 But yet a very litle time, & the wrath shall be consumed, and mine anger in their destruction.

26 And the Lord of hostes shall raise vp a scourge for him, according to the plague of [t] Midian in the rocke of Oreb: and as his staffe was vpon the [u] Sea, so he will lift it vp after the maner of Egypt.

27 And at that day shall his burden be taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shall be destroyed because of [x] the anoynting.

28 He is come [y] to Aiath: he is passed into Migron: at Michmash shall he lay vp his armour.

29 They haue gone ouer the foorde: they lodged in the lodging at Geba: Ramah is afraide: Gibeah of Saul is fled away.

30 Lift vp thy voyce, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is removed: the inhabitants of Gebim haue gathered themselues together.

32 Yet there is a time that he will stay at Nob: he shall lift vp his hand towarde the mount of the daughter Zion, the hill of Ierusalem.

33 Behold, the Lord God of hostes shall cut off the [z] bough with feare, and they of hie stature shal be cut off, and the hie shal be humbled.

34 And he shal cut away the thicke places of the forest with yron, & Lebanon shall haue a mightie fall.

CHAP. XI.

1 Christ borne of the roote of Ishai. 2 His vertues and kingdome. 6 The fruites of the Gospell. 10 The calling of the Gentiles.

BVt there shall come a [a] rod foorth of the stocke of Ishai, and a graffe shall growe out of his rootes.

2 And the Spirit of the Lorde shall rest vpon him: the Spirit of wisedome & vnderstanding, the Spirite of counsell and strength, the Spirite of knowledge, and of the feare of the Lord,

3 And shall make him prudent in the feare of the Lord: for he shal not iudge after the sight of his eyes, neither reproue by the hearing of his eares.

4 But with righteousnes shal he iudge the poore, and with equitie shall he reproue for the meeke of the earth: and hee shall [b] smite the earth with the rod of his mouth, and with the breath of his lips shal he slay the wicked.

5 And iustice shall be the girdle of his loynes, and faythfulnesse the girdle of his reines.

6 The [c] wolfe also shall dwell with the lambe, and the leopard shall lie with the kidde, and the calfe, and the lion, and the fatte beast together, and a little childe shall leade them.

7 And the cow and the beare shal feede: their yong ones shal lie together: and the lion shall eate strawe like the bullocke.

8 And the sucking childe shall play vpon the hole of the aspe, and the weaned childe shal put his hand vpon the cockatrice hole.

9 Then shal none hurt nor destroy in all the mountaine of mine holinesse: for the earth shall be full of the knowledge of the Lord, as [d] the waters that couer the sea.

10 And in that day the roote of Ishai, which shall stand vp for a signe vnto the [e] people, the nations shall seeke vnto it, and his [f] rest shall be glorious.

11 And in the same day shall the Lorde stretch out his hande [g] againe the seconde time to possesse the remnant of his people (which shall be left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

12 And he shall set vp a signe to the nations, and assemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the world.

1 Meaning that God is a light to comfort his people, and a fire to burne his enemies.
m That is, the Assyrians.
n To wit, body & soule vtterly.
o When the banerell is lost, & the standerd taken.
p This is the end of Gods plagues towards his, to bring them to him and to forsake all trust in others.
q This small nũber, which seemed to be consumed, and yet according to Gods decree is saued, shall be sufficient to fill all ỹ world with righteousnesse.
r God will destroy this land as he hath determined, and after saue a small portion.
s As the Egyptians did punish thee.
t Reade Chap. 9.4.
u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned, Exod. 14.28.
x Because of the promes made to that kingdome, whereby Christs kingdome was prefigured.
y He describeth by what way the Assyrians should come against Ierusalem, to confirme the faithfull, when it should come to passe, that as their plague was come, so should they be deliuered. z Feare and destruction shall come vpon Iudah: for the princes and the people shall all be led away captiues.

a Beeause the captiuitie of Babylon was a figure of the spirituall captiuitie vnder sinne, he sheweth that our true deliuerance must come by Christ: for as Dauid came out of Ishai a man without dignitie: so Christ should come of a poore carpenters house, as out of a dead stocke, Chap. 53.2.
b All these properties can agree to none but onely vnto Christ: for it is he that toucheth the hearts of the faithful and mortifieth their concupiscences: and to the wicked he is the sauour of death and to them that shall perish: so that all the world shall be smitten with this rod, which is his word.
c Men because of their wicked affections are named by the names of beastes, wherein the like affections reigne: but Christ by his Spirite shall reforme them, and worke in them such mutuall charitie, that they shalbe like lambes, fauouring and louing one another, and cast off all their cruell affections. Chap. 65.25.
d It shalbe in as great abundance as the waters in the Sea.
e Hee prophecieth of the calling of the Gentiles.
f That is, his Church, which hee also calleth his rest, Psalm. 132.14.
g For God first deliuered his people out of Egypt, and nowe promiseth to deliuer them out of their enemies hands, as from the Parthians, Persians, Caldeans, and them of Antiochia, among whom they are dispersed: and this is chiefly meant of Christ, who calleth his people being dispersed through all the world.

h Here he describeth the consent that shalbe in his Church, and their victorie against their enemies.

13 The hatred also of Ephraim shall depart, and the aduersaries of Iudah shall be cut off: Ephraim shall not enuie [h] Iudah, neither shall Iudah vexe Ephraim:

14 But they shall flee vpon the shoulders of the Philistims toward the West: they shall spoyle them of the East together: Edom and Moab shalbe the stretching out of their hands, and the children of Ammon in their obedience.

15 The Lord also shal vtterly destroy the [i] tongue of the Egyptians sea, and with his mightie winde shall lift vp his hand [k] ouer the riuer, and shall smite him in his seuen streames, and cause men to walke therein with shoes.

16 And there shalbe a path to the remnant of his people, which are left of Ashur, like as it was vnto Israel in the day that he came vp out of the land of Egypt.

i Meaning, a corner of the sea that entreth into the land, and hath the forme of a tongue.

k To wit, Nilus, the great riuer of Egypt, which entreth into the sea with seuen streames.

CHAP. XII.

A thankesgiuing of the faithfull for the mercies of God.

a He sheweth how the Church shall prayse God, and when they are deliuered from their captiuitie.

b Our saluation standeth onely in God, who giueth vs an assured confidence, constancie, and occasion to prayse him for the same. *Exod.*15.2. *psal.*118.14.

c The graces of God shall be so abundant, that ye may receiue them in as great plentie, as waters out of a fountaine that is full. 1.*Chron.*16.8.

AND thou [a] shalt say in that day, O Lord, I will prayse thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God is my [b] saluation: I will trust, and will not feare: for the Lord God is * my strength and song: he also is become my saluation.

3 Therefore with ioy shall yee [c] draw waters out of the welles of saluation.

4 And ye shall say in that day, * Prayse the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowen in all the world.

6 Crie out, and shoute, [d] O inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

d Ye that are of the Church.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

a That is, the great calamitie, which was prophecied to come on Babel, as a most grieuous burden, which they were not able to beare. In these twelue chapters following, he speaketh of the plagues, wherewith God would smite these strange nations (whome they knewe), to declare that God chastised the Israelites as his children, and these other as his enemies: and also that if God spare not these that are ignorant, that they must not thinke strange, if hee punished them, which haue knowledge of his Law and keepe it not.

THE [a] burden of Babel, which Isaiah the sonne of Amoz did see.

2 Lift vp a standarde vpon the high mountaine: lift vp the voyce vnto them: wagge the [b] hand, that they may goe into the gates of the nobles.

3 I haue commanded them, that I haue [c] sanctified: and I haue called the mightie to my wrath, and them that reioyce in my [d] glory.

4 The noyse of a multitude is in the mountaines like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hostes numbreth the hoste of the battell.

b To wit, to the Medes and the Persians.

c That is, prepared and appointed to execute my iudgements.

d Which willingly goe about the worke whereunto I appoint them, but how the wicked doe this, reade chap.10.6.

5 They come from a farre countrey, from the ende of the heauen: euen the Lord with the [e] weapons of his wrath to destroy the whole land.

6 Howle [f] you, for the day of the Lord is at hand: it shall come as a destroyer from the Almightie.

7 Therefore shall all handes be weakened, and all mens hearts shall melt,

8 And they shalbe afraide: anguish and sorowe shall take them, and they shall haue paine, as a woman that trauaileth: euery one shall be amazed at his neighbour, and their faces shall be like [g] flames of fire.

9 Beholde, the day of the Lord commeth, cruell, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the [h] starres of heauen and the planets thereof shall not giue their light: the sunne shall be darkened in his going foorth, and the moone shall not cause her light to shine.

11 And I wil visite the wickednesse vpon the [i] world, and their iniquitie vpon the wicked, and I will cause the arrogancie of the [k] proude to cease, and will cast downe the pride of tyrants.

12 I will make a [l] man more precious then fine gold, euen a man aboue the wedge of golde of Ophir.

13 Therefore I will shake the heauen, and the earth shall remoue out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And [m] it shalbe as a chased Doe, and as a sheepe that no man taketh vp: euery man shall turne to his owne people, and flee eche one to his owne land.

15 Euery one that is found, shalbe striken through: and whosoeuer ioyneth himselfe, shall fall by the sword.

16 * Their [n] children also shalbe broken in pieces before their eyes: their houses shall be spoyled, and their wiues rauished.

17 Beholde, I will stirre vp the Medes against them, which shall not regard siluer, nor be desirous of golde.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruite of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdomes, the beautie & pride of the Chaldeans, shall be as the destruction of God * in Sodom and Gomorah.

20 It shal not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the [o] Arabian pitch his tents there, neither shall the shepheards make their folds there.

21 But [p] Zim shal lodge there, and their houses shalbe full of Ohim: Ostriches shall dwell there, and the Satyres shall daunce there.

e The armie of the Medes and the Persians against Babylon.

f Ye Babylonians.

g The Babylonians anger and griefe shall be so much, that their faces shall burne as fire.

h They that are ouercome shall thinke that all the powers of heauen and earth are against them, Ezekiel 32.7. ioel 3.15. matt. 24.29.

i He compareth Babylon to the whole worlde, because they so esteemed themselues, by reason of their great empire.

k Hee noteth the principall vice, whereunto they were most giuen, as are all that abound in wealth.

l He noteth the great slaughter that shalbe, seeing the enemie shall neither for golde, or siluer spare a mans life, as verse 17.

m Meaning, the power of Babylon with their hired souldiers. *Psal.*137.9.

n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great. *Gene.*19.24. *Iere.*50.40.

o Who vseth to goe from countrey to countrey, to finde pasture for their beasts, but there shall they finde none.

p Which were either wilde beasts, of foules, or wicked spirits, whereby Satan deluded man, as by the fairies, goblins, and such like fantasies.

22 And I will rise against them, saith the LORD of hosts, and cut off from Babel the name and the remnant, and the sonne, and the nephewe, saith the LORD.

23 And I will make it a possession to the ‖hedgehogge, and pooles of water, and I will sweepe it with the besome of destruction, saith the LORD of hostes.

24 The LORD of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand:

25 That I will breake to pieces Asshur in my land, and vpon my mountaines will I treade him vnder foote: so that his yoke shall depart from them, and his burden shalbe taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole world, and this is the hand stretched out ouer all the nations.

27 Because the LORDE of hostes hath determined it, and who shall disanull it? and his hand is stretched out, and who shall turne it away?

28 ¶ In the yeere that King Ahaz died, was this burden.

29 Reioyce not, (thou whole Palestina) because the rod of him that did beate thee, is broken: for out of the serpents roote shall come forth a cockatrice, and the fruite thereof shalbe a fierie flying serpent.

30 For the first borne of the poore shall be fed, and the needie shal lie downe in safetie: and I will kill thy roote with famine, and it shall slay thy remnant.

31 Howle, O gate, cry, O citie: thou whole land of Palestina art dissolued, for there shall come from the North a smoke, and none shalbe alone, at his time appointed.

32 What

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32 What

22 And Iim shall crie in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XIIII.

1 The returne of the people from captiuitie. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistims.

FOr [a] the LORDE will haue compassion of Iaakob, and will yet chuse Israel, and cause them to rest in their owne land: and the stranger [b] shal ioine himselfe vnto them, and they shal cleaue to the house of Iaakob.

2 And the people shall receiue them, and bring them to their owne place, and the house of Israel shall possesse them in the land of the LORD, for [c] seruants and handmayds: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressours.

3 ¶ And in that day when the LORD shal giue thee rest from thy sorow, and from thy feare, and from the sore bondage, wherein thou diddest serue,

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, Howe hath the oppressour ceased? and the golde tribute Babel rested?

5 The LORD hath broken the rod of the wicked, and the sceptre of the rulers:

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted, hee did [d] not let.

7 The whole world is at [e] rest and is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art layde downe, no hewer came vp against vs.

9 Hell beneath is mooued for thee to [f] meete thee at thy comming, raising vp the dead for thee, euen all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

10 All they shall crie, and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, and the sounde of thy viols: the wormes is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O [h] Lucifer, sonne of the morning? and cut downe to the ground, which didst cast lots vpon the nations?

13 Yet thou saydest in thine heart, I will ascend into heauen, and exalt my throne aboue the [g] starres of God: I will sit also vpon the mount of the Congregation in the [i] sides of the North.

14 I will ascend aboue the height of the cloudes, and I will be like the most High.

15 But thou shalt be brought downe to the graue, to the sides of the pit.

16 They that see thee, shall [k] looke vpon thee and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes?

17 He made the world as a wildernesse, and destroyed the cities thereof, and opened not [l] the house of his prisoners.

18 All the Kings of the nations, euen they all sleepe in glory, euery one in his owne house.

19 But thou art [m] cast out of thy graue like an abominable branch: like the rayment of those that are slaine, and thrust through with a sword, which go downe to the stones of the pit, as a carkeise troden vnder feete.

20 Thou shalt not be ioyned with them in the graue, because thou hast destroyed thine owne land, and slaine thy people: the seed of the wicked shall not be renowned for euer.

21 [n] Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fill the face of the world with enemies.

22 ¶ For I will rise vp against them (saith the LORD of hostes) & will cut off from Babel the name and the remnant, and the sonne, and the nephewe, saith the LORD:

23 And I will make it a possession to the ‖hedgehogge, and pooles of water, and I will sweepe it with the besome of destruction, saith the LORD of hostes.

24 The LORD of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand:

25 [o] That I will breake to pieces Asshur in my land, and vpon my mountaines will I treade him vnder foote: so that his yoke shall depart from [p] them, and his burden shalbe taken from off their shoulder.

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31 Howle, O gate, cry, O citie: thou whole land of Palestina art dissolued, for there shall come from the [u] North a smoke, and none shalbe [x] alone, at his time appointed.

32 What

a He sheweth why God will haste to destroy his enemies: to wit, because hee will deliuer his Church.

b Meaning, that the Gentiles shall be ioyned with the Church and worship God.

c Signifying, that the Iewes should be superiours to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ, 2. Cor. 10.5.

d That is, hee suffered all violence and iniuries to be done.

e Meaning, that when tyrants reigne, there can be no rest nor quietnesse, and also howe detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.

f As though they feared, least thou shouldest trouble the dead, as thou diddest the liuing: and here he derideth the proude tyrannie of the wicked, which knowe not that all creatures wish their destruction that they may reioyce.

g In steade of thy costly carpets and couerings.

h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre, that goeth before the sunne is called Lucifer, to whom Nebuchad-nezzar is compared.

i Meaning, Ierusalem, whereof the Temple was on the Northside, as Psal. 48.2. whereby he meaneth that tyrants fight against God, when they persecute his Church, and would set themselues in his place.

k In marueiling at thee.

l To set them at libertie: notwithstanding his crueltie.

m Thou wast not buried in the sepulchre of thy fathers, thy tyrannie was so abhorred.

n He calleth to the Medes and Persians and all those that should execute Gods vengeance.

‖*Or, torreis.*

o As I haue begun to destroy the Assyrians in Sancherib, so will I continue, and destroy them wholy, when I shall deliuer you from Babylon.

p From the Iewes.

q Reade Chap. 13.1.

r He willeth the Philistims not to reioyce because the Iewes are diminished in their power: for their strength shall be greater then euer it was.

s The Israelites which were brought to most extreme miserie.

t To wit, my people.

u That is, from the Iewes or Assyrians: for they were both North

x But they shall be all ready, and ioyne together. from Palestina

32 What shall then one answere [y] the messengers of the Gentiles? That the Lord hath stablished [z] Zion, and the poore of his people shall trust in it.

y Which shall come to enquire of the state of the Church.

z They shall answere, that the Lord doeth defend his Church, and them that ioyne themselues thereunto.

CHAP. XV.

A prophesie against Moab.

THE [a] burden of Moab. Surely [b] Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

a Reade Chap. 13.1.

b The chiefe citie, whereby the whole countrey was meant.

2 [c] He shall goe vp to the temple, and to Dibon to the hie places to weepe: for [d] Nebo and for Medeba shall Moab howle: vpon all [e] their heads shall be baldnesse, and euery beard shauen.

c The Moabites shall flee to their idoles for succour, but it shall be too late.

d Which were cities of Moab.

e For as in the West parts the people vsed to tear their haire now long, when they mourned, so in the East parts they cut off.

3 In their streetes shall they bee girded with sackecloth: on the tops of their houses, and in their streetes euery one shall howle, and come downe with weeping.

4 And Heshbon shall crie, and Elealeh: their voyce shalbe heard vnto Jahaz: therefore the warriers of Moab shall shout: the soule of euery one shall lament in himselfe.

The Prophet speaketh this in the person of the Moabites, or as one that felt the great iudgement of God, that would come vpon them.

5 Mine [f] heart shall crie for Moab: his fugitiues shall flee vnto Zoar, [g] an heifer of three yeere olde: for they shall goe vp with weeping by the mounting vp of Luhith: and by the way of Horonaim they [h] shall raise vp a crie of destruction.

f Meaning, that was a citie that her liued in ease, and neuer felt sorow.

g He describeth the miserable dissipation and flight of the Moabites.

6 For the waters of Nimrim shall bee dried vp: therefore the grasse is withered, the herbes consumed, and there was no greene herbe.

7 Therefore what euery man hath left, and their substance shall they beare to the [i] brooke of the willowes.

h To hide themselues, and their goods there.

8 For the crie went rounde about the borders of Moab: and the howling thereof vnto Eglaim, and the skriking thereof vnto Beer Elim.

i So that by no meanes they should escape the hand of God: thus will God punish the enemies of his Church.

9 Because the waters of Dimon shalbe full [k] of blood: for I will bring more vpon Dimon, euen lions [l] vpon him that escapeth of Moab, and to the remnant of the land.

k Of them that are slaine.

l That is, offer a sacrifice: wherby he derydeth their long delay, which would not repent when the Lorde called thē, shewing them that it is now too late, seeing the vengeance of God is vpon them.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

SEnde [a] yee a lambe to the ruler of the worlde from the rocke of the wildernes, vnto the mountaine of the daughter Zion.

a There is no remedie, but you must flee.

2 For it shall bee as a birde that [b] flieth, and a nest forsaken: the daughters of Moab shalbe at the foordes of Arnon.

b He sheweth what Moab shoulde haue done, when Israel their neighbour was in affliction, to whome because they would be no shadow nor comfort they are now left comfortlesse.

3 Gather a counsell, execute iudgement: [c] make the shadow as the night in the midday: hide them that are chased out: bewray not him that is fled.

c The Tyrians shall oppresse the Israelites, but for a while.

4 Let my banished dwel with thee: Moab be thou their couert from the face of the destroyer: for the extortioner [d] shall ende: the destroyer shalbe consumed, and the oppressour shall cease out of the land.

d Meaning Christ.

5 And in mercie shall the throne bee prepared, and he shal sit vpon it in stedfastnes, in the tabernacle of Dauid, iudging, and seeking iudgement, and hasting iustice.

e Their vaine confidence and proud bragges shall deceiue them, as Iere. 48.2.

6 [e] We haue heard of the pride of Moab, (hee is very proude) euen his pride and his arrogancie, and his indignation, but his [f] lies shal not be so.

f For all your mourning, yee the citie shall bee destroyed, euen vnto the foundations.

7 Therefore shal Moab howle vnto Moab: euery one shall howle: for the foundations of Kir-hareseth shall yee mourne, yet they shall be [g] striken.

g That is, the Assyrians, and other enemies.

8 For the vineyards of Heshbon are cut downe, & the vine of Sibmah: [h] the Lords of the heathen haue broken the principall vines thereof: they are come vnto [i] Jaazer: they wandred in the wildernesse: her goodly branches stretched out themselues, and went ouer the sea.

h That is, the Assyrians, and other enemies.

i Meaning, that the countrey of Moab was now destroyed and all the precious things thereof were caried into the borders, yea into other countreys, and ouer the sea.

9 Therefore wil [k] I weepe with the weeping of Jaazer, and of the vine of Sibmah, O Heshbon and Elealeth, I wil make thee drunke with my teares, because vpon thy sommer fruites, and vpon thy harueſt [l] a shouting is fallen.

k He sheweth that their plague was so great, that it woulde haue mooued any man to lament with them, as Psal. 141.5.

10 And gladnesse is taken away, and ioy out of the plentifull fielde: and in the vineyards shall be no singing nor shouting for ioy: the treader shall not treade wine in the wineprestes: I haue caused the reioycing to cease.

l The enemies are come vpon thee, and shoute for ioy, when they cary thy commodities from thee, as Iere. 48.33.

11 Wherefore, my [m] bowels shall sound like an harpe for Moab, and mine inwarde partes for Kir-hareseh.

m For very sorow and compassion.

12 And when it shall appeare that Moab shalbe wearie of his hie places, then shall he come to his [n] temple to pray, but he shall not preuaile.

n They shall vse all meanes to seeke helpe of their idoles and all in vaine: for Chemoz their god shall not be able to helpe them.

13 This is the worde that the Lord hath spoken against Moab since that time.

14 And nowe the Lord hath spoken, saying, [o] In three yeeres, as the yeeres of an [p] hireling, and the glory of Moab shall be contemned in all the great multitude, and the remnant shalbe very small and feeble.

o He appointed a certaine time to punish the enemies in.

p Who wil obserue iustly the time, for the which he is hired, and serue no longer, but will euer long for it.

CHAP. XVII.

A prophecie of the destruction of Damascus, and Ephraim. 7 Calamitie moueth to repentance.

THE [a] burthen of [b] Damascus. Beholde, Damascus is taken away from being a citie, for it shalbe a ruinous heape.

a Reade Chap. 13.1.

b The chiefe citie of Syria.

2 The cities of [c] Aroer shall be forsaken: they shall be for the flockes: for they shall lie there, and none shall make them afraide.

c It was a countrey of Syria by the riuer Arnon.

3 The munition also shall cease from [d] Ephraim, and the Kingdome from Damascus, and the remnant of Aram shall bee as the [e] glory of the children of Israel,

d It seemeth that the Prophet would comfort the Church in declaring the destruction of these two Kings of Syria, & Israel, when as they had conspired the ouerthrow of Iudah.

e The ten tribes gloried in their multitude, and alliance with other nations: therefore he sayth that they shalbe brought downe and the Syrians also,

saith

sayth the Lord of hostes.

4 And in that day the glory of f Iaakob shalbe impouerished, and the fatnesse of his flesh shalbe made leane.

5 And it shalbe as when the haruest man gathereth the corne, and reapeth the eares with his arme, and hee shall bee as hee that gathereth the eares in the valley of h Rephaim.

6 Yet a gathering of grapes shall i be left in it, as the shaking of an olive tree, two or three berries are in the toppe of the vpmost boughes, and foure or fiue in the high branches of the fruit thereof, saith the Lord God of Israel.

7 At that day shall a man looke to his k maker, and his eyes shall looke to the holy one of Israel.

8 And he shall not looke to the altars, the works of his owne hands, neither shall hee looke to those things, which his owne fingers haue made, as groues and images.

9 In that day shall the cities of their strength be as the forsaking of boughs and branches, which l they did forsake, because of the children of Israel, and there shall be desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange m vine branches:

11 In the day shalt thou make thy plant to growe, and in the morning shalt thou make thy seede to flourish: but the haruest shall be gone in the day n of possession, and there shall be desperate sorowe.

12 o Ah, the multitude of many people, they shall make a sounde like the noyse of the sea: for the noyse of the people shall make a sounde like the noyse of mightie waters.

13 The people shall make a sound like the noise of many waters: but God shall p rebuke them, and they shall flee farre off, and shall bee chased as the chaffe of the mountaines before the winde, and as a rouing thing before the whirlewinde.

14 And lo, in the euening there is q trouble: but afore the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that robbe vs.

f Meaning, of the ten tribes, which boasted themselues of their nobilitie, prosperitie, strength and multitude.
g As the abundance of corne doth not feare the haruest men that should cut it downe: no more shall the multitude of Israel make the enemies to shrink, whom God shall appoynt to destroy them.
h Which valley was plentifull and fertile.
i Because God would haue his couenant stable, he promiseth to reserue some of this people and to bring them to repentance.
k He sheweth that Gods corrections euer bring forth some fruite, and cause his to turne from their sinnes, and to humble themselues to him.
l As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shall no more be able to defend their inhabitants, then bushes, when God shall send the enemie to plague them.
m Which are excellent, and brought out of other countries.
n As the Lord threatneth the wicked in his law, Leuit. 26. 16.
o The prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number and gathered of many nations.
p Hee addeth this for the consolation of the faithfull, which were in Israel.
q He compareth the enemies of the Assyrians, to a tempest which riseth ouer night, and in the morning is gone.

CHAP. XVIII.

1 Of the enemies of the Church, 7 And of the vocation of the Gentiles.

a He meaneth that part of Ethiopia, which lieth toward the Sea, which was so full of shippes, that the sayles (which he compareth to wings) seemed to shadowe the sea.

O, the a land shadowing with wings, which is beyond the ruers of Ethiopia,

2 Sending ambassadours by the sea, euen in vessels of b reedes vpon the waters, saying, c Goe, ye swift messengers, to a nation, that is scattered abroad, and spoyled, vnto a terrible d people from their beginning euen hitherto: a nation by little and little, euen troden vnder foote, whose land ye floods haue spoyled.

3 All ye the inhabitants of the world and dwellers in the earth, shall see when he setteth vp a signe in the mountaines, and when he bloweth the trumpe, ye shall heare.

4 For so the Lorde sayd vnto me, I will e rest and behold in my tabernacle, as f the heate drying vp the raine, and as a cloude of dewe in the heate of haruest.

5 For afore the haruest when the floure is finished, and the fruite is riping in the floure, then he shall cut downe the branches with hookes, and shall take away, and cut off the boughes.

6 They shall bee left together vnto the foules of the mountaines, and to the beasts of the earth: for the foule shall summer vpon it, and euery beast of the earth shal winter vpon it.

7 At that time shal a k present be brought vnto the Lorde of hostes, (a people that is scattered abroad, and spoyled, and of a terrible people from their beginning hitherto, a nation by little and little euen troden vnder foote, whose land the ruers haue spoyled) to the place of the Name of the Lorde of hostes, euen the mount Zion.

b Which in those countries were great: in so much as they made ships of the for swiftnesse.
c This may be taken that they sent other to comfort the Iewes, and to promise them help against their enemies, and so the Lorde did threaten to take away their strength, that the Iewes should not trust therein: or that they did solicite the Egyptians, & promised them hyde to goe against Iudah.
d To wit, the Iewes, who because of Gods plagues made all other nations afraide of the like, as God threatned, Deut. 28. 37.
e Meaning, the Assyrians, Chap. 8. 7.
f When the Lorde prepareth to fight against the Ethiopians.
g I wil stay a while from punishing the wicked.
h Which two seasons are most profitable for the riping of fruites: whereby hee meaneth, that he will seeme to fauour them, and giue them abundance for a time, but he will suddenly cut them off.
i Not onely men shall contemne them, but the brute beastes.
k Meaning, that God wil pitie his Church, and receiue that litle remnant as an offering vnto himselfe.

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 18 Of their conuersion to the Lord.

a Reade Chap. 13. 1.

THe a burden of Egypt. Beholde, the Lord b rideth vpon a swift cloude, and shall come into Egypt, and the idoles of Egypt shalbe mooued at his presence, and the heart of Egypt shall melt in the midst of her.

b Because the Egyptians trusted in the defence of their countrey, in the multitude of their idoles, and in the valiantnesse of their men, the Lorde sheweth that he will come ouer all their munitions in a swift cloude, and that their idoles shall tremble at his comming, and

2 And I wil set the Egyptians against the Egyptians: so euery one shall c fight against his brother, and euery one against his neighbour, citie against citie, and kingdome against kingdome.

3 And the d spirit of Egypt shall faile in the middes of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the sorcerers, and at them that haue spirits of diuination, and at the southsayers.

4 And I will deliuer the Egyptians into the hand of cruell Lords, and a mightie King shall rule ouer them, saith the Lorde God of hostes.

that mens hearts shall faint.
c As he caused the Ammonites, Moabites, and Idumeans to kil one another, when they came to destroy the Church of God, 2. Chro. 20. 22. and Chap. 49. 26.
d Meaning their policie, and wisedome.

5 Then

e He sheweth that the sea and Nilus their great riuer, whereby they thought themselues most sure, should not be able to defend them from his anger, but that he would send the Assyrians among them, that should keepe them vnder as slaues.

f For Nilus ran into the sea by seuen streames, as though they were so many riuers.

g The Ebrew word is mouth, whereby they meane the spring, out of the which the water gusheth as out of a mouth.

h The Scriptures vse to describe the destruction of a countrey by taking away of the commodities thereof, as by vines, flesh, fish, and such other things, whereby countreyes are enriched.

i Called also Tanes, a famous citie vpon Nilus.

k He noteth the flatterers of Pharaoh: who perswaded the King that hee was wise, and noble, and that his house was most ancient, and so hee flattered himselfe, saying, I am wise. l Or Memphis, others Alexandria, and nowe called the great Caira. m The principall vpholders thereof, are the chiefest cause of their destruction. n For the spirit of wisedome hee hath made them drunke and giddie with the spirit of errour. o Neither the great nor the small, the strong nor the weake. p Considering that through their occasion the Iewes made not God their defence, but put their trust in them, and were therefore nowe punished, they shall feare lest the like light vpon them. q Shall make one confession of faith with the people of God: by the speech of Canaan, meaning, the language, wherein God was then serued. r Shall renounce their superstitions, and protest to serue God aright. s Meaning, of sixe cities, fiue should serue God, and the sixt remaine in their wickednesse: and so of the sixt part, there should be but one left.

5 Then the waters of the sea shall e faile, and the riuer shalbe dried vp, and wasted.

6 And the f riuers shal goe farre away: the riuers of defence shall bee emptied and dried vp: the reedes and flagges shalbe cut downe.

7 The grasse in the riuer, and at the head of the riuers, and all that groweth vp the riuer, shall wither, and be driuen away, and be no more.

8 The fishers also shall h mourne, and al they that cast angle into the riuer, shall lament, and they that spread their net vpon the waters, shalbe weakened.

9 Moreouer, they that woorke in flare of diuers sorts, shalbe confounded, and they that weaue nets.

10 For their nets shall bee broken, and all they that make ponds, shall bee heauie in heart.

11 Surely the princes of i Zoan are fooles: the counsel of the wise counsellers of Pharaoh is become foolish: how say yee vnto Pharaoh, I k am the sonne of the wise? I am the sonne of the ancient kings?

12 Where are nowe the wise men, that they may tell thee, or may know what the Lorde of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of l Noph are deceiued, they haue deceiued Egypt, euen the m corners of the tribes thereof.

14 The Lord hath mingled among them the spirit n of errours: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.

15 Neither shall there be any worke in Egypt, which the head may o doe, nor the taile, the branch nor the rush.

16 In that day shall Egypt be like vnto women: for it shalbe afraide and feare because of the mouing of the hande of the Lord of hostes, which he shaketh ouer it.

17 And the land of Iudah shalbe a feare p vnto Egypt: euery one that maketh mention of it, shalbe afraide thereat, because of the counsell of the Lord of hostes, which he hath determined vpon it.

18 In that day shall fiue cities in the land of Egypt q speake the language of Canaan, and shall r sweare by the Lorde of hostes: one shalbe called the citie of s destruction.

19 In that day shal the altar of the Lord bee in the middes of the land of Egypt, and t a pillar by the border thereof vnto the Lord.

20 And it shall bee for a signe and for a witnesse vnto the Lord of hostes in the land of Egypt: for they shall crie vnto the Lord, because of the oppressors, and he shall send them u a Sauiour and a great man, and shall deliuer them.

21 And the Lord shall be knowen of the Egyptians, and the Egyptians shal know the Lord in that day, and doe x sacrifice and oblation, and shall vowe vowes vnto the Lord, and performe them.

22 So the Lord shall smite Egypt, hee shall smite and heale it: for he shall returne vnto the Lord, and he shall be intreated of them, and shall heale them.

23 In that day shal there be a path from y Egypt to Asshur, and Asshur shall come into Egypt, and Egypt into Asshur: so the Egyptians shall worship with Asshur.

24 In that day shall Israel be the third with Egypt and Asshur, euen a blessing in the middes of the land.

25 For the Lord of hostes shall blesse it, saying, Blessed bee my people Egypt and Asshur, the worke of mine hands, and Israel mine inheritance.

t There shall be euident signes and tokens, that Gods religion is there: which maner of speech is taken of the Patriarkes and ancient times, when God had not as yet appointed the place, and full maner howe he would be worshipped.

u This declareth that this prophesie should be accomplished in the time of Christ.

x By these ceremonies, he comprehendeth the spirituall service vnder Christ.

y By these two nations, which were then chiefe enemies of the Church, he sheweth that the Gentiles and the Iewes should be ioyned together in one faith and religion, and should be all one folde vnder Christ their shepheard.

CHAP. XX.

2 The three yeres captiuitie of Egypt & Ethiopia described by the three yeeres going naked of Isaiah.

IN the yeere that a Tartan came to b Ashdod, (when c Sargon king of Asshur sent him) and had fought against Ashdod, and taken it,

2 At the same time spake the Lorde by the hand of Isaiah the sonne of Amoz, saying, Goe, and loose the d sackcloth from thy loynes, & put off thy shooe from thy foote. And he did so, walking naked, & barefoote.

3 And the Lord said, Like as my seruant Isaiah hath walked naked, and barefoote three yeeres, as a signe and wonder vpon Egypt, and Ethiopia,

4 So shall the King of Asshur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both young men and old men, naked and barefoote, with their buttocks vncouered, to the shame of Egypt.

5 And they shall feare, and be ashamed of e Ethiopia their expectation, and of Egypt their f glorie.

6 Then shall the inhabitant of this ple say in that day, Beholde, such is our expectation, whither we fledde for helpe to be delinered from the King of Asshur, & how shall we be delinered?

a Who was a captaine of Sanheribs, 2. King. 18. 17.

b A citie of the Philistims.

c The Ebrewes write that Sanherib was so called.

d Which signifieth that the Prophet did lament the miserie that hee sawe prepared before the three yeeres, that hee went naked and barefooted.

e In whose ayde they trusted.

f Of whom they boasted and gloried.

g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.

CHAP. XXI.

1 Of the destruction of Babylon by the Persians & Medes. 11 The ruine of Idumea, 13 and of Arabia.

THe burden of a the desert sea. As the whirlewindes in the South vse to passe from the wildernesse, so shall it

a On the sea side betweene Iudea, and Caldea was a wil-

b That is, the ruine of Babylon by the Medes and Persians.
c The Assyrians and Caldeans, which had destroyed other nations, shall be ouercome of the Medes and Persians: and this he prophecied an hundreth yere before it came to passe.
d By Elam he meaneth the Persians.
e Because they shall finde no succour, they shall mourne no more, or, I haue caused them to cease mourning, whom Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.
g He prophecieth the death of Belshazzar, as Dan. 5. 30. who in the middes of his pleasures was destroyed.
h Whiles they are eating and drinking, they shalbe commanded to runne to their weapons.
i To wit, in a vision, by the spirit of prophecie.
k Meaning, charets of men of warre, and others that caried the baggage.
l Meaning, Darius, which ouercame Babylon.
m The watchman, whom Isaiah set vp, tolde him, who came toward Babylon, and the Angel declared that it shoulde bee destroyed: all this was done in a vision. *Iere.* 51. 8. *Reuel.* 14. 8.

b come from the horrible land.

2 A grieuous vision was shewed vnto mee, The c transgressour against a transgressour, and the destroyer against a destroyer. Goe vp d Elam, beliege Media: I haue caused all the mourning thereof to cease.

3 Therefore are my f loynes filled with sorowe: sorowes haue taken me as the sorowes of a woman that trauaileth: I was bowed downe when I heard it, and I was amased when I sawe it.

4 Mine heart failed: fearefulnesse troubled me: the g night of my pleasures hath he turned vnto feare vnto me.

5 Prepare thou the table: watch in the watch towre: eate, drinke: h arise, ye princes, anoynt the shield.

6 For thus hath the i Lord said vnto me, Goe, set a watchman, to tell what he seeth.

7 And he sawe a charet with two horsemen: k a charet of an asse, and a charet of a camel: and he hearkened and tooke diligent heede.

8 And hee cried, A l lion: my Lord, I stand continually vpon the watch towre in the day time, and I am set in my watch euery night:

9 And beholde, this mans charet commeth with two horsemen. And m he answered and said, * Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O n my threshing, and the ‡ corne of my floore. That which I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto you.

11 ¶ The burden of o Dumah. He calleth vnto mee out of p Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The q morning commeth, and also the night. If ye will aske, enquire: returne and come.

13 ¶ The burden against Arabia. In r the forest of Arabia shall ye tarie all night, euen in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring forth f water to meete the thirstie, and preuent him that fleeth with his bread.

15 For they flee from the drawen swords, euen from the drawen sword, and from the bent bowe, and from the grieuousnesse of warre.

16 For thus hath the Lorde said vnto mee, Yet a yeere t according to the yeeres of an u hireling, and all the glory of Kedar shall faile.

17 And the residue of the number of the strong archers of the sonnes of x Kedar shall be fewe: for the Lord God of Israel hath spoken it.

n Meaning, Babylon. ‡ *Ebr. sonne.* o Which was a citie of the Ishmaelites, and was so named of Dumah, Gene. 25. 14. p A mountaine of the Idumeans. q He describeth the vnquietnesse of the people of Dumah, who were night and day in feare of their enemies, and euer ranne to and fro to inquire newes. r For feare, the Arabians shall flee into the woods, and hee appoynteth what way they shall take. f Signifying that for feare they shall not tarie to eate or drinke. t He appoynteth them respite for one yeere onely, and then they should be destroyed. u Reade Chapter 16. 14.

x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 He prophecieth of the destruction of Ierusalem by Nebuchad-nezzar. 15 A threatning against Shebna. 20 To whose office Eliakim is preferred.

THe burden of the a valley of vision. What b aileth thee now that thou art wholly gone vp vnto the house tops?

2 Thou that art full of c noyse, a citie full of bruite, a ioyous citie: thy slaine men shall not be slaine d with sword, nor die in battell.

3 All thy princes shall flee together from the bowe: they shalbe e bound: all that shal be found in thee, shall be bound together, which haue fled from f farre.

4 Therefore sayd I, Turne away from me: I will weepe g bitterly: labour not to comfort mee for the destruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, and of perplexitie by the Lorde God of hostes in the valley of vision, breaking downe the citie: and a h crying vnto the mountaines.

6 ¶ And Elam i bare the quiuer in a mans charet with horsemen, and Kir vncouered the shield.

7 And thy chiefe valleys were full of charets, and the horsemen set themselues in arap against the gate.

8 And hee discouered the k couering of Judah: and thou diddest looke in that day to the armour of the house of the forest.

9 And ye haue seene l the breaches of the citie of Dauid: for they were many, and ye gathered the waters of the lower poole.

10 And ye n nombred the houses m of Ierusalem, and the houses haue yee broken downe to fortifie the wall,

11 And haue also made a ditch betweene the two walles, for the n waters of the olde poole, and haue not looked vnto the maker o thereof, neither had respect vnto him that formed it of olde.

12 And in that day did the Lord God of hostes call vnto weeping and mourning, and to baldenesse and girding with sackecloth.

13 And beholde, ioy and gladnesse, slaying oxen and killing sheepe, eating flesh, and

a Meaning, Iudea, which was compassed about with mountaines, and was called the valley of visions, because of the Prophets which were alwayes there, whom they named Seers.
b He speaketh to Ierusalem, whose inhabitants were fled vp to the house toppes for feare of their enemies.
c Which wast wont to be full of people and ioy.
d But for hunger.
e And led into captiuitie.
f Which haue fled from other places to Ierusalem for succour.
g He sheweth what is the duetie of the godly, when Gods plagues hang ouer the Church, and specially of the ministers, Iere. 9. 1.
h That is, the shoute of the enemies, whom God had appoynted to destroy the citie.
i Hee putteth them in minde howe God deliuered them once from Sancherib, who brought the Persians and Cyrenians with him, that they might by returning to God, auoyde that great plague which they shoulde els suffer by Nebuchad-nezzar. k The secrete place where the armour was: to wit, in the house of the forest, 1. King. 7. 2. l Yee fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie and the citie of Dauid, which was within the compasse of the other. m Eyther to pull downe such as might hurt, or els to knowe what men they were able to make. n To prouide if neede shoulde bee of water. o To God that made Ierusalem: that is, they trusted more in these worldly meanes then in God.

p In ſteade of repentance yee were ioyfull and made great cheere, contemning the admonitions of the Prophets, ſaying, Let vs eate and drinke: for our Prophets ſay, that we ſhall die to morowe.

q Becauſe the Ebrewe worde doeth alſo ſignifie one that doeth nouriſh and cheriſh, there are of the learned that thinke, that this wicked man did nouriſh ſecrete friendſhip with the Aſſyrians and Egyptians, to betray the Church, and to pronide for himſelfe againſt all dangers: in the meane ſeaſon he packt craftily and gate of the beſt offices into his hand vnder Hezekiah, euer aſpiring to the hieſt.

r Meaning, that he was a ſtranger and came vp of nothing.

s Where as he thought to make his name immortall by his famous ſepulchre, he died moſt miſerably among the Aſſyrians.

t Signifying that whatſoeuer dignitie the wicked attaine vnto, at length it will turne to the ſhame of thoſe Princes, by whom they are preferred.

u To be ſteward againe, out of the which office he had bene put by the craft of Shebna.

x I will commit vnto him the full charge and gouernement of the Kings houſe.

y I will eſtabliſh him and confirme him in his office: of this phraſe, reade Ezra 9.9.

z Meaning, that both ſmall and great that ſhall come of Eliakim, ſhall haue praiſe and glory by this faithfull officer.

a Hee meaneth Shebna, who in mans iudgement ſhould neuer haue fallen.

drinking wine, p eating and drinking: for to morow we ſhall die.

14 And it was declared in the eares of the Lorde of hoſtes. Surely this iniquitie ſhall not be purged from you, till yee die, ſaith the Lord God of hoſtes.

15 Thus ſaith the Lord God of hoſtes, Goe, get thee to that treaſurer, to Shebna, the Steward of the houſe, and ſay,

16 What haſt thou r here? and whom haſt thou here? that thou ſhouldeſt here hewe thee out a ſepulchre as hee that heweth out his ſepulchre in an hie place, or that graueth an habitation ſ for himſelfe in a rocke?

17 Beholde, the Lorde will carie thee away with a great captiuitie, and will ſurely couer thee.

18 He will ſurely rolle & turne thee like a ball in a large countrey: there ſhalt thou die, and there the charets of thy glorie ſhall be the t ſhame of thy Lords houſe.

19 And I will driue thee frō thy ſtation, & out of thy dwelling will he deſtroy thee.

20 And in that day will I u call my ſeruant Eliakim the ſonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I ſtrengthen him: thy power alſo will I commit into his hand, and he ſhall be a father of the inhabitants of Ieruſalem, and of the houſe of Iudah.

22 And the x key of the houſe of Dauid will I lay vpon his ſhoulder: ſo he ſhall open and no man ſhall ſhut: and he ſhal ſhut and no man ſhall open.

23 And I will faſten him as a y naple in a ſure place, and he ſhall be for the throne of glorie to his fathers houſe.

24 And they ſhall hang vpon him all the glorie of his fathers houſe, euen of the nephewes & poſteritie: all ſmall veſſels, from the veſſels of the cuppes, euen to all the inſtruments of muſicke.

25 In that day, ſaith the Lord of hoſtes, ſhall the z naile, that is faſtened in the ſure place, depart & ſhal be broken, and fall: and the burden, that was vpon it, ſhall be cut off: for the Lord hath ſpoken it.

CHAP. XXIII.

1 *A propheſie againſt Tyrus.* 17 *A promiſe that it ſhall be reſtored.*

THe a burden of Tyrus. Howle, ye ſhips of b Tarſhiſh: for c it is deſtroyed, ſo that there is none houſe: none ſhall come from the land of d Chittim: it is e reuealed vnto them.

2 Be ſtill, ye that dwell in the yles: the marchants of Zidon, and ſuch as paſſe ouer the ſea, haue f replenished thee.

3 The g ſeede of Sihor growing by the abundance of waters, and the harueſt of the riuer was her reuennes, & ſhe was a marte of the nations.

4 Be aſhamed, thou Zidon: for the h ſea hath ſpoken, euen the ſtrēgth of the ſea, ſaying, I haue not i trauailed, nor brought foorth children, neither nouriſhed yong men, nor brought vp virgins.

5 When the fame commeth to the Egyptians, they ſhall bee k ſore, concerning the rumour of Tyrus.

6 Goe you ouer to l Tarſhiſh: howle, ye that dwell in the yles.

7 Is not this that your glorious citie? her antiquitie is of ancient dayes: her owne feete ſhall leade her a farre off to bee a ſoiourner.

8 Who hath decreed this againſt Tyrus (that m crowneth men) whoſe marchants are princes? whoſe chapmen are the nobles of the world?

9 The Lord of hoſtes hath decreed this, to ſtaine the pride of all glorie, and to bring to contempt all them that be glorious in the earth.

10 Paſſe through thy land like a flood to the n daughter of Tarſhiſh: there is no more ſtrength.

11 Hee ſtretched out his hand vpon the ſea: hee ſhooke the kingdomes: the Lorde hath giuen a commaundement concerning the place of marchandiſe, to deſtroy the power thereof.

12 And he ſaid, Thou ſhalt no more reioyce when thou art oppreſſed: o O virgin p daughter of Zidon, riſe vp, goe ouer vnto Chittim: yet there thou ſhalt haue no reſt.

13 Behold the land of p Caldeans: this was no people: q Aſſhur founded it by the inhabitants of the wildernesſe: they ſet vp the towres thereof: they raſed the palaces thereof and he r brought it to ruine.

14 Howle ye ſhips of Tarſhiſh, for your ſtrength is deſtroyed.

15 And in that day ſhall Tyrus bee forgotten ſeuentie yeeres, (according to the yeeres of one King) at the ende of ſ ſeuentie yeeres ſhall Tyrus u ſing as an harlot.

16 Take an harpe, and go about the citie: (thou harlot that haſt beene forgotten) x make ſweete melodie, ſing moe ſongs that thou mayeſt be remembred.

17 And at the end of ſeuentie yeeres ſhal the Lord viſit Tyrus, and ſhe ſhall returne to her y wages, & ſhall commit fornication

f Haue haunted thee, and enriched thee.

g Meaning, the corne of Egypt which was ſed by the ouerflowing of Nilus.

h That is, Tyrus, which was the chiefe port of the ſea.

i I haue no people left in me, and am as a barren woman that neuer had childe.

k Becauſe theſe two countreyes were ioyned in league together.

l Tyrus willeth other marchants to goe to Cilicia, and to come no more there.

m Who maketh her marchants like Princes.

n Thy ſtrength will no more ſerue thee: therefore flee to other countreyes for ſuccour.

o For Tyrus was neuer touched nor afflicted before.

p Becauſe Tyrus was buylt by them of Zidon.

q The Caldeans which dwelt in tents in the wildernes, were gathered by Aſſyrians into cities.

r The people of the Caldeans deſtroyed the Aſſyrians: whereby the Prophet meaneth, that ſeeing the Caldeans were able to ouercome the Aſſyrians, which were ſo great a nation, much more ſhall theſe two nations of Caldea and Aſſyria bee able to ouerthrowe Tyrus.

ſ That is, Tyrus, by whome ye are enriched.

t Tyrus ſhall lye deſtroyed ſeuentie yeeres, which hee calleth the reigne of one King, or a mans age.

u Shall vſe all craft and ſubtiltie to entiſe men againe to her.

x Shee ſhall labour by all meanes to recouer her firſt credite as an harlot when ſhee is long forgotten, ſeeketh by all meanes to entertaine her louers.

y Though ſhee haue bene chaſtiſed of the Lorde, yet ſhe ſhall returne to her olde wicked practiſes, and for gaine ſhall giue her ſelfe to all mens luſts like an harlot.

a Reade chap. 13.1.

b Ye of Cilicia that come thither for marchandiſe.

c Tyrus is deſtroyed by Nebuchad-nezzar.

d By Chittim they meant all the yles and countreyes Weſtwarde from Paleſtina.

e All men knowe of this deſtruction.

with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages shall be z holy vnto the Lord: it shall not be laid vp nor kept in store, but her marchandise shall be for them that dwell before the Lord, to eate sufficiently, and to haue durable clothing.

z He sheweth that God yet by the preaching of the Gospell will call Tyrus to repentance, and turne her heart from auarice and filthie gaine, vnto the true worshipping of God and liberalitie toward his Saints.

CHAP. XXIIII.

A prophesie of the curse of God for the sins of the people. 13 A remnãt reserued, shall praise the Lord.

a This prophesie is as a coucluſion of ỳ, which hath bene threatned to the Iewes and other nations, from the 13. Chapter, and therefore by the earth he meaneth thoſe landes, which were before named.

BEholde, the Lord maketh ỳ a earth emptie, and he maketh it waste: hee turneth it vpside downe, and scattereth abroade the inhabitants thereof.

2 And there shall bee like people, like b priest, and like seruant, like master, like maide, like mistresse, like buyer, like seller, like lender, like borower, like giuer, like taker to vsurie.

3 The earth shall be cleane emptied, and vtterly spoyled: for the Lorde hath spoken this worde.

4 The earth lamenteth & fadeth away: the world is feebled and decayed: the proud people of the earth are weakened.

5 The earth also c deceiueth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the euerlasting couenant.

6 Therefore hath the d curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the lande are e burned vp, and fewe men are left.

7 The wine faileth, ỳ vine hath no might: all that were of merie heart, doe mourne.

8 The mirth of tabrets ceaseth: ỳ noyse of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shall not drinke wine wt mirth: strong drinke shall bee bitter to them that drinke it.

10 The city of f vanitie is broken down: euery house is shut vp, that no man may come in.

11 There is a crying for wine in the streetes: all ioy is darkened: the g mirth of the world is gone away.

12 In the cities is left desolation, and the gate is smitten with destruction.

13 ¶ Surely thus shall it be in the mids of the earth, among the people, h as the shaking of an olme tree, and as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shoute for the magnificence of ỳ Lord: they shall reioyce from i the sea.

15 Wherefore praise yee the Lord in the valleyes, euen the Name of the Lorde God of Israel, in the yles of the sea.

16 From the vttermost part of the earth wee haue heard praises, euen glory to the k Iust, & I said, l My leanenesse, my leanenesse, woe is me: the transgressours haue offended: yea, the transgressours haue grieuously offended.

17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noyse of the feare, shall fall into the pit: and he that commeth vp out of the pit, shall be taken in the snare: for the m windowes from on high are open, and the foundations of the earth doe shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is mooued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shall be remooued like a tent, and the iniquitie thereof shall be heauie vpon it: so that it shall fall, and rise no more.

21 ¶ And in that day shall the Lord n visite the hoste aboue that is on high, euen the kings of the world that are vpon the earth.

22 And they shall be gathered together, as the prisoners in the pit: and they shalbe shut vp in the prison, & after many dayes shall they be o visited.

23 p Then the moone shall bee abashed, and the sunne ashamed, when the Lorde of hostes shall reigne in mount Zion and in Ierusalem: and glory shalbe before his ancient men.

i From the vtmost coastes of the worlde, where the Gospell shall bee preached, as verse 16.

k Meaning, to God, who will publish his Gospell through all the worlde.

l I am consumed with care, considering the affliction of the Church, both by forrein enemies, and domesticall. Some reade, my secret, my secret: that is, it was reuealed to the Prophet, that the good should be preserued and the wicked destroyed.

m Meaning, that Gods wrath and vengeance should be ouer and vnder them: so that they should not escape no more then they did at Noahs flood.

n There is no power so high or mightie, but God will visite him with his roddes.

o Not with his roddes, as verse 21. but shall bee comforted.

p When God shall restore his Church, the glory thereof shall so shine, and his ministers (which are called his ancient men) that the sunne and the moone shall be darke in comparison thereof.

b Because this was a name of dignitie, it was also applied to them, which were not of Aarons familie, and so signifieth also a man of dignitie, as 2. Sam. 8. 18. and 20. 25. 1. chr. 18. 17. and by these wordes, the Prophet signifieth an horrible confusion, where there shall be neither religion, order, nor policie, Hose. 4. 9.

c That is, rendereth not her fruite for the sinne of the people, whome the earth deceiued of their nouriture, because they deceiued God of his honour.

d Written in the Law, as Leui 26. 14. deut. 28. 16. thus the Prophets vsed to apply particularly the menaces and promises, which are generall in the Lawe.

e With heate and drought, or els, that they were consumed with the fire of Gods wrath.

f Which as it was without order, so now should it be brought to desolation and confusion: and this was not onely meant of Ierusalem, but of all the other wicked cities.

g Because they did not vse Gods benefites aright, their pleasures should faile, and they fall to mourning.

h Hee comforteth the faithfull, declaring that in this great desolation the Lord will assemble his Church, which shal praise his Name, as Chap. 10. 22.

CHAP. XXV.

A thankesgiuing to God in that he sheweth him selfe iudge of the worlde, by punishing the wicked, and maintaining the godly.

O Lorde, thou a art my God: I will exalt thee, I will praise thy Name: for thou hast done wonderfull things, according to the counsels of olde, with a stable trueth.

a Thus the Prophet giueth thankes to God, because he will bring vnder subiection these nations by his corrections, and make them of his Church which before were his enemies.

2 For thou hast made of a b Citie an heape, of a strong citie, a ruine: euen the palace c of strangers of a citie, it shall neuer be built.

b Not onely of Ierusalem, but also of these other cities, which

3 Therefore shall the d mightie people giue glory vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, euen a strength to the needie in his trouble, a refuge against the tempest, a shadowe against the heate: for the blast

haue bene thine enemies.

c That is, a place whereas all vagabonds may liue without danger, and as it were, at ease, as in a palace.

d The arrogant and proude, which before would not knowe thee, shall by thy corrections feare and glorifie thee.

c The rage of the wicked is furious, till God breake the force thereof.

e of the mightie is like a stoorme against the wall.

5 Thou shalt bring downe the noyse of the strangers, f as the heate in a drie place: he will bring downe the song of the mightie, as g the heate in the shadowe of a cloude.

f Meaning, that as the heate is abated by the raine, so shall God bring downe the rage of the wicked.

6 And in this h mountaine shall the Lord of hostes make vnto all people a feast of fatte things, euen a feast of fined wines, and of fat things full of marrowe, of wines fined and purified.

g As a cloude shadoweth from the heate of the sunne, so shall God asswage the reioycing of the wicked against the godly.

7 And hee will destroy in this mountaine i the couering that coureth all people, and the vaile that is spred vpon all nations.

h To wit, in Zion, whereby he meaneth his Church, which should vnder Christ be assembled of the Iewes, and the Gentiles, and is here described vnder the figure of a costly banket, as Matt. 22.2.

8 He will destroy death for euer: and the Lorde God will k wipe away the teares from all faces, and the rebuke of his people will hee take away out of all the earth: for the Lord hath spoken it.

i Meaning that ignorance and blindnes, whereby we are kept backe from Christ.

9 And in that day shall men say, Loe, this is our God: we haue waited for him, and he will saue vs. This is the Lord, wee haue waited for him: wee will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and l Moab shall bee threshed vnder him, euen as strawe is threshed in m Madmenah.

11 And hee shall stretch out his hand in the middes of them (as he that swimmeth, stretcheth them out to swimme) and with the strength of his handes shall hee bring downe their pride.

12 The defence also of the height of thy walles shall he bring downe, and lay lowe, and cast them to the ground, euen vnto the dust.

k He will take away all occasions of sorow, and fill his with perfite ioy, Reuel. 7.17. and 21.4. l By Moab are meant all the enemies of his Church. m There were two cities of this name: one in Iudah, 1. Chron. 2.49. and another in the land of Moab, Iere. 48.2. which seemeth to haue bene a plentifull place of corne, Chap. 10.31.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and whereon they ought to trust.

a This song was made to comfort the faithfull, when their captiuitie should come, assuring them also of their deliuerance, for the which they should sing this song.

IN that day shall a this song be sung in the land of Iudah, Wee haue a strong citie: b saluation shall God set for walles and bulwarkes.

b Gods protection and defence shall be sufficient for vs.

2 c Open ye the gates, that the righteous nation, which keepeth the trueth, may enter in.

c Hee assureth the godly to returne after the captiuitie to Ierusalem.

3 By an assured d purpose wilt thou preserue perfite peace, because they trusted in thee.

d Thou hast decreed so, and thy purpose cannot bee changed.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For hee will bring downe them that dwell on hie: e the hie citie he will abase: euen vnto the ground will he cast it downe, and bring it vnto dust.

e There is no power so hie, that can let God, when he will deliuer his.

6 The foote shall treade it downe, euen the feete of the f poore, and the steppes of the needie.

f God will set the poore afflicted ouer the power of the wicked.

7 The way of the iust is righteousnesse: thou wilt make equall the righteous path of the iust.

8 Also we, O Lord, haue waited for thee in the way of thy g iudgements: the desire of our soule is to thy name, and to the remembrance of thee.

g We haue constantly abid in the aduersities wherewith thou hast afflicted vs.

9 With my soule haue I desired thee in the night, and with my spirite within mee will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne h righteousnesse.

h Meaning, that by afflictions men shall learne to feare God.

10 Let mercy i be shewed to the wicked, yet he will not learne righteousnesse: in the land of vprightnesse wil he do wickedly, and will not behold the maiestie of the Lord.

i The wicked, though God shewe them euident signes of his grace, shalbe neuer the better.

11 O Lord, they will not behold thine hie hand: but they shall see it, and be confounded with k the zeale of the people, and the fire of thine l enemies shall deuoure them.

k Through enuie and indignation against the people.

l The fire and vengeance, wherewith thou doest destroy thine enemies.

12 Lord, vnto vs thou wilt ordaine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, other m lordes beside thee haue ruled vs, but we will remember thee onely, and thy name.

m The Babylonians, which haue not gouerned according to thy word.

14 The n dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

n Meaning, that the reprobate, euen in this life shall haue the beginning of euerlasting death.

15 Thou hast increased the o nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast enlarged all the coastes of the earth.

o To wit, the companie of the faithfull by the calling of the Gentiles.

16 Lord, in trouble haue they p visited thee: they powred out a prayer when thy chastening was vpon them.

p That is, the faithfull by thy rods were moued to pray vnto thee for deliuerance.

17 Like as a woman with childe, that draweth neere to the trauaile, is in sorowe, and cryeth in her paynes, so haue wee bene in thy q sight, O Lord.

q To wit, in extreme sorowe.

18 We haue conceiued, we haue borne in paine, as though wee should haue brought foorth r winde: there was no helpe in the earth, neither did the inhabitants of f the world fall.

r Our sorowes had none ende, neither did we enioy the comfort, that we looked for.

f The wicked and men without religion were not destroyed.

19 s Thy dead men shall liue: euen with my body shall they rise. Awake, and sing, yee that dwell in dust: for thy t dewe is as the dewe of herbes, and the earth shall cast out the dead.

s He comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that they should most certainely rise to glorie. the contrary should come to the wicked, as verse 14.

t That is, the faithfull by thy

20 Come, my people: u enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

u As herbes, dead in winter, flourish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they feele the dewe of Gods grace.

21 For loe, The Lorde commeth out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the

x He exhorteth the faithfull to be patient in their afflictions, and to waite vpon Gods worke.

y The earth shall vomit and cast out the innocent blood, which it hath drunke, that it may crye for vengeance against the wicked.

earth shall disclose her y blood, and shall no more hide her slaine.

CHAP. XXVII.

A prophesie against the kingdome of Satan, 2 And of the ioy of the Church for their deliuerance.

a At the time appoynted.
b That is, by his mightie power and by his word. He prophecieth here of the destruction of Satan and his kingdome vnder the name of Liuiathan, Asshur and Egypt.
c Meaning, of the best wine, which this vineyard, that is, the Church should bring foorth as most agreeable to the Lord.
d Therefore he will destroy the kingdome of Satan, because he loueth his Church for his owne mercies sake, and cannot be angrie with it, but witheth that he may powre his anger vpon the wicked infidels, whom he meaneth by bryers and thornes.
e He marueileth that Israel will not come by gentlenesse, except God make them to feele his rods, and so bring them vnto him.
f Though I afflict and diminish my people for a time, yet shall the roote

IN that a day the Lord with his sore and great and mightie b sword shall visite Liuiathan, that pearcing serpent, euen Liuiathan, that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day sing of the vineyard c of red wine.

3 I the Lord doe keepe it: I will water it euery moment: lest any assaile it, I will keepe it night and day.

4 Anger d is not in me: who would set the bryers and the thornes against mee in battell? I would go through them, I would burne them together.

5 Or will hee e feele my strength, that he may make peace with mee, and hee at one with me?

6 f Hereafter, Iaakob shall take roote: Israel shall florish and grow, and the world shalbe filled with fruit.

7 Hath hee smitten g him as hee smote those that smote him? or is hee slaine according to the slaughter of them that were slaine by him?

8 In h measure in the branches thereof wilt thou contend with it, when hee bloweth with his rough winde in the day of the Eastwinde.

9 By this therefore shall the iniquitie of Iaakob bee purged, and this is all the i fruite, the taking away of his sinne: when hee shall make all the stones of the altars, as chalke stones broken in pieces, that the groues and images may not stand vp.

10 Yet the k defenced citie shall be desolate, and the habitation shalbe forsaken, and left like a wilderneſse. There shall the calfe feede, and there shall hee lie, and consume the branches thereof.

11 When the boughes of it are drie, they shall be broken: the l women come, and set them on fire: for it is a people of none vnderstanding: therefore he that made them, shall not haue compassion of them, and hee that formed them, shall haue no mercie on them.

12 And in that day shall the Lord thresh from the chanell of the m River, vnto the riuer of Egypt, and yee shall bee gathered one by one, O children of Israel.

13 In that day also shall the great trumpe be n blowen, and they shall come, which perished in the land of Asshur: and they that were chased into the land of Egypt, and they shall worshippe the Lord in the holy mount at Ierusalem.

spring againe and bring foorth in great abundance. g He sheweth that God punisheth his in mercie, and his enemies in iustice. h That is, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perish by the sharpe winde of affliction. i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monuments thereof destroyed. k Notwithstanding his fauour that hee will shewe them after: yet Ierusalem shall be destroyed, and grasse for cattell shall growe in it. l God shall not haue neede of mightie enemies: for the very women shall doe it, to their great shame. m Hee shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped.

n In the time of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

CHAP. XXVIII.

Against the pride and drunkennesse of Israel. 9 The vntowardnesse of them that should learne the word of God. 24 God doth all things in time and place.

a Meaning, the proude kingdome of the Israelites, which were drunken with worldly prosperitie.
b Because the Israelites for the most part dwelt in plentifull valleies, he meaneth hereby the valley of them that had abundance of worldly prosperitie, and were, as it were crowned therewith, as with garlands.
c He seemeth to meane the Assyrians, by whom the ten tribes were caried away.
d Which is not of long continuance, but is soone ripe, and first eaten.
e Signifying, that the faithfull, which put not their trust in any worldly prosperitie, but made God their glorie, shall be preserued.
f He will giue counsell to the gouernour, and strength to the captaine, to driue the enemies in at their owne gates.

WO to the a crowne of pride, the drunkards of Ephraim: for his glorious beautie shalbe a fading floure, which is vpon the head of the b valley of them that be fat, and are ouercome with wine.

2 Beholde, the Lord hath a mightie and c strong host, like a tempest of haile, and a whirlewinde that ouerthroweth, like a tempest of mightie waters that ouerflowe, which throwe to the ground mightily.

3 They shall bee troden vnder foote, euen the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beautie shall bee a fading floure, which is vpon the head of the valley of them that be fat, and as d the hastie fruite afore summer, which when hee that looketh vpon it, seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hosts be for a crowne of glorie, and for a diademe of beautie vnto the e residue of his people:

6 And for a spirite of iudgement to him that sitteth in iudgement, and for f strength vnto them that turne away the battell to the gate.

7 But g they haue erred because of wine, and are out of the way by strong drinke: the priest and the prophet haue erred by strong drinke: they are l swallowed vp with wine: they haue gone astray through strong drinke: they faile in vision: they stumble in iudgement.

8 For all their tables are full of filthie vomiting: no place is cleane.

9 h Whome shall hee teach knowledge? and whome shall hee make to vnderstand the things that hee heareth? them that are weyned from the milke and drawen from the breastes.

10 For i precept must bee vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a stammering k tongue and with a strange language shall he speake vnto this people.

12 Vnto whom l he sayde, m This is the

g Meaning, the hypocrites, which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkennesse and vomiting. h For there was none that was able to vnderstand any good doctrine: but were foolish, and as vnmeete as yong babes. i They must haue one thing oft times tolde. k Let one teach what hee can, yet they shall no more vnderstand him, then if hee spake in a strange language. l That is, the Prophet whom God shoulde send. m This is the doctrine, whereupon ye ought to stay and rest.

rest:

n Shew to them that are wearie and haue neede of rest, what is the true rest.
o Because they will not receiue the word of God when it is offered, it commeth of their owne malice, if after their hearts be so hardened, that they care not for it, as before, Chap. 6. 9.
p They thought they had shifts to auoyde Gods iudgements, and that they could escape though all other perished.
q Though the prophets condemned their idoles, and vaine trust of falsehode, and vanitie, yet the wicked thought in themselues that they woulde trust in these things.
r That is, Christ, by whome all the building must be tryed, and vpolden, Psal. 118. 22. mat. 21. 42. actes 4. 11. rom. 9. 33. 1. per. 2. 6.
s He shall be quier, and seeke none other remidies, but be content with Christ.
t In the restitution of his Church, iudgement and iustice shall reigne.
u Gods corrections & affliction.
x Affliction shall discouer their vaine confidence, which they kept secret to themselues.
y Terrour and destruction shall make you to learne that which exhortations and gentilnesse could not bring you vnto.
z Your affliction shall bee so sore that you are not able to endure it.
a When Dauid ouercame the Philstims, 2. Sam. 5. 20. 1. Chron. 14. 11.
b Where Ioshua discomfited fiue kings of the Amorites, Iosh. 10. 12.
c As the ploweman hath his appoynted time, and diuers instruments for his labour, so hath the Lorde for his vengeance: for he punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen seede is beaten, and tryed, but not broken, as are the wicked,

rest: [n] giue rest to him that is wearie: and this is the refreshing, but they woulde not heare.

13 Therefore shal the word of the [o] Lord bee vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle and there a litle, that they may goe and fall backeward, and be broken and be snared and be taken.

14 Wherfore heare the word of the Lord, yee scornfull men that rule this people, which is at Ierusalem.

15 Because ye haue sayd, We haue made a [p] couenant with death, and with hell are wee at agreement: though a scourge runne ouer, and passe through, it shall not come at vs: for wee haue made [q] falsehoode our refuge, and vnder vanitie are we hid.

16 Therefore thus saith the Lord God, Beholde, I will lay in Zion a stone, a [r] tryed stone, a precious corner stone, a sure foundation. He that beleeueth, [s] shall not make haste.

17 Iudgement also will I lay to the rule and [t] righteousnesse to the ballance, and the [u] haile shall sweepe away the vaine confidence, and the waters shall ouerflowe [x] the secret place.

18 And your couenant with death shall be disanulled, and your agreement with hel shall not stand: when a scourge shall runne ouer and passe through, then shall yee bee trode downe by it.

19 When it passeth ouer, it shal take you away: for it shall passe through euery morning in the day, and in the night, and there shall bee [y] onely feare to make you to vnderstand the hearing.

20 For the bed is [z] strait that it can not suffice, and the couering narrowe that one cannot wrap himselfe.

21 For the Lord shall stand as in mount [a] Perazim: he shall be wroth as in the valley [b] of Gibeon, that he may do his worke, his strange worke, and bring to passe his act, his strange act.

22 Now therefore bee no mockers, lest your bonds increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.

23 Hearken yee, and heare my voyce: hearken ye, and heare my speach.

24 Doeth the ploweman plowe all the day, to sowe? doeth he open, and breake the clots of his ground?

25 When he hath made it [c] plaine, will he not then sowe the fitches, and sowe cummin, and cast in wheate by measure, and the appointed barley and rie in their place?

26 For his God doeth instruct him to haue discretion, and doeth teach him.

27 For fitches shall not be threshed with a threshing instrument, neither shall a cart wheele be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread corne when it is threshed, he doeth not alway thresh it, neither doeth the wheele of his carte still make a noyse, neither will he breake it with the teethe thereof.

29 This also commeth from the Lorde of hostes, which is wonderful in counsaile, and excellent in workes.

CHAP. XXIX.

1 A prophecie against Ierusalem. 13 The vengeance of God on them that followe the traditions of men.

HO [a] altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: [b] let them kill lambes.

2 But I will bring the altar into distresse, and there shall be heauinesse and sorow, and it shall be vnto me like [c] an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou bee humbled, and shalt speake out of the [d] ground, and thy speech shall bee as out of the dust: thy voyce also shall be out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Moreouer, the multitude of thy [e] strangers shall be like small dust, and the multitude of strong men shall be as chaffe that passeth away, and it shall bee in a moment, euen suddenly.

6 Thou shalt bee visited of the Lorde of hostes with thunder, and shaking, and a great noyse, a whirle wind, and a tempest, and a flame of deuouring fire.

7 And the [f] multitude of all the nations that fight against the altar, shall bee as a dreame or vision by night: euen all they that make the warre against it, and strong holdes against it, and lay siege vnto it.

8 And it shall bee like as an hungry man dreameth, and beholde, hee eateth: and when hee awaketh, his soule is emptie: or like as a thirstie man dreameth, and loe, he is drinking, and when he awaketh, beholde, hee is faint, and his soule longeth: so shall the multitude of all nations bee that fight against mount Zion.

9 [h] Stay your selues and wonder: they are blinde, and make you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath couered you with a vaine trust, shall come at vnawares, euen as a dreame in the night. Some reade, as if there were a comfort to the Church for the destruction of their enemies.
g That is, hee thinketh that hee eateth.
h Muse hereon as long as you list, ye shall finde nothing but occasion to be astonied: for your Prophets are blinde, and therefore can not direct you.

a The Ebrewe word Ariel signifieth the Lyon of God, and signifieth the Altar, because ỹ Altar seemed to deuoure the sacrifice that was offered to God, as Ezek. 43. 16.
b Your vaine confidence in your sacrifices shal not last long.
c Your citie shall be full of blood, as an altar whereon they sacrifice.
d Thy speache shall be no more so loftie, but abased, and lowe, as the very charmers, which are in lowe places, and whisper, so that their voyce can scarce bee heard.
e Thine hired souldiers, in whome thou trustest, shall be destroyed as dust or chaffe in a whirlewinde.
f The enemies that I will bring to destroy thee, and that, which thou makest thy

spirite of slumber, and hath shut vp your eyes: the Prophets, and your chiefe Seers hath he couered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall hee say, I can i not: for it is sealed.

12 And the booke is giuen vnto him that cannot reade, saying, Reade this, I pray thee. And hee shall say, I can not reade.

13 Therefore the Lord said, Because this people k come neere vnto mee with their mouth, and honour mee with their lippes, but haue remooued their heart farre from me, & their l feare towarde mee was taught by the precept of men,

14 Therefore behold, I will againe doe a marueilous worke in this people, euen a marueilous worke, and a wonder: for the wisedome of their wise men shall m perish, and the vnderstanding of their prudent men shall be hid.

15 Woe vnto them that n seeke deepe to hide their counsell from the Lorde: for their workes are in darkenesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of deuices shall it not be esteemed o as the potters clay? for shall the worke say of him that made it, Hee made me not? or the thing formed, say of him that facioned it, Hee hath none vnderstanding?

17 Is it not yet but a litle while, and Lebanon shall bee p turned into Carmel? and Carmel shall be counted as a forrest?

18 And in that day shall the deafe heare the wordes of the booke, and the eyes of the blinde shall see out of obscuritie, and out of darkenesse.

19 The meeke in the Lorde shall receiue ioy againe, and the poore men shall reioyce in the holy one of Israel.

20 For the cruell man shall cease, & the scornefull shall bee consumed: and all that hasted to iniquitie shall be cut off:

21 Which made a man to sinne in the q word, and tooke him in a snare: which reproued them in the gate, and made the iust to fall without cause.

22 Therefore thus saith the Lorde vnto the house of Iaakob, euen hee that redeemed Abraham, Iaakob shall not nowe be confounded, neither now shall his face bee pale.

23 But when he seeth his children, the worke of mine handes, in the mids of him, they shall sanctifie my Name, and sanctifie the holy one of Iaacob, and shall feare the God of Israel.

24 Then they that erred in spirit, r shal haue vnderstanding, and they that murmured, shall learne doctrine.

i Meaning, that it is all alike, eyther to read, or not to reade, except God open the hart to vnderstand.

k Because they are hypocrites and not sincere in heart, as Mat. 15.8.

l That is, their religion was learned by mans doctrine, and not by my word.

m Meaning, that whereas God is not worshipped according to his word, both magistrates and ministers are but fooles, and without vnderstanding.

n This is spoken of them, which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

o For all your craft, sayth the Lorde, you can not be able to escape mine hands, no more then the clay, that is in the potters hands, hath power to deliuer it selfe.

p Shal there not be a change of all things? and Carmel, that is a plentifull place in respect of that it shall be then, may be taken as a forest, as Chap. 32.15, and thus he speaketh to comfort the faithfull.

q They that went about to finde fault with the Prophets wordes, and would not abide admonitions, but would intangle them and bring them into danger.

r Signifying, that except God giue vnderstanding, and knowledge, man can not but stil erre and murmure against him.

CHAP. XXX.

1 *He reproueth the Iewes which in their aduersitie vsed their owne counsels,* 2 *And sought helpe of the Egyptians,* 10 *Despising the Prophets.* 16 *Therefore hee sheweth what destruction shall come vpon them,* 18 *But offereth mercy to the repentant.*

WOe to the a rebellious children, sayth the Lorde, that take counsel, but not of me, and b couer with a couering, but not by my Spirite, that they may lay sinne vpon sinne:

2 Which walke forth to goe downe into Egypt (and haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in the shadowe of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadowe of Egypt your confusion.

4 For his c princes were at Zoan, and his Ambassadours came vnto Hanes.

5 They shall be all ashamed of the people that cannot profite them, nor helpe nor doe them good, but shall be a shame and also a reproch.

6 ¶ The d burden of the beastes of the South, in a lande of trouble and anguish, from whence shall come the yong and olde lyon, the viper, & fiery flying serpent against them that shall beare their riches vpon the shoulders of the colres, and their treasures vpon the bunches of the Camels, to a people that can not profite.

7 For the Egyptians are vanitie, and they shall helpe in vaine. Therefore haue I cryed vnto e her, Their strength f is to sit still.

8 Now goe, and write it before them in a table, and note it in a booke that it may be for the g last day for euer and euer:

9 That it is a rebellious people, lying children and children that would not h heare the Law of the Lord.

10 Which say vnto the Seers, See not: and to the Prophetes, Prophesie not vnto vs right things: but speake flattering things vnto vs: prophesie k errours.

11 Depart out of the way: goe aside out of the path: cause the holy one of Israel to cease from vs.

12 Therefore thus sayth the holy one of Israel, Because ye haue cast off this word, and trust in l violence and wickednesse, and stay thereupon,

13 Therefore this iniquitie shall be vnto you as a breach that falleth, or a swelling in an hie wall, whose breaking commeth suddenly in a moment,

14 And the breaking thereof, is like the breaking of a potters potte, which is broken without pitie, and in the breaking thereof is not founde m a sheard to take fire out of the hearth, or to take water

a Who contrary to their promes, take not me for their protector, and contrary to my commandement seeke helpe at strangers.

b They seeke shifts to cloke their doings, and not godly meanes.

c The chiefe of Israel went into Egypt in ambassie to seeke helpe, and abroade at these cities.

d That is, a heauie sentence or prophesie against the beastes that carried their treasures into Egypt, by the wildernesse, which was South from Iudah: signifying that if the beastes should not be spared, the men shoulde be punished much more grieuously.

e To wit, to Ierusalem.

f And not to come to and fro to seeke helpe.

g That is, this prophecie.

h That it may be a witnesse against them for all posteritie.

i He sheweth what was the cause of their destruction, and bringeth also all miserie to man: to wit, because they would not heare the worde of God, but delited to bee flattered, and led in errour.

k Threaten vs not by the word of God, neither be so rigorous, nor talke vnto vs in the Name of the Lord, as Iere. 11.21.

l Meaning, in their stubburnnesse against God, and the admonitions of his Prophets.

m Signifying, that the destruction of the wicked shalbe without recouerie.

ter out of the pit.

15 For thus saith the [a] Lord God, the holy one of Israel, in rest and quietnesse shall ye be saued: in quietnesse and in confidence shall be your strength, but ye would not.

16 For ye haue sayd, No, but we will flee away vpon [o] horses. Therefore shal ye flee. We will ride vpon the swiftest. Therefore shall your persecuters be swifter.

17 A thousand as one shall flee at the rebuke of one: at the rebuke of fiue shall yee flee, till ye be left as a shippe mast vpon the [p] top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lorde waite, that hee may haue [q] mercy vpon you, and therefore will hee be exalted, that hee may haue compassion vpon you: for the Lorde is the God of [r] iudgement. Blessed are all they that waite for him.

19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt weepe no more: hee will certainely haue mercy vpon thee at the voyce of thy crie: when hee heareth thee, he will answere thee.

20 And when the Lorde hath giuen [s] the bread of aduersitie, and the water of affliction, thy raine shall be no more kept backe, but thine eyes shall see thy [t] rame.

21 And thine eares shall heare a worde behinde thee, saying, This is the way, [u] walke yee in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall [x] pollute the couering of the images of siluer, and the rich ornament of thine images of golde, & cast them away as a menstruous cloth, and thou shalt say vnto it, [a] Get thee hence.

23 Then shall hee giue raine vnto thy seede, when thou shalt sowe the ground, and bread of the increase of the earth, and it shall be fatte, and as oyle: in that day shall thy cattel be fedde in large pastures.

24 The oxen also and the yong asses, that till the ground, shall eate cleane prouender, which is winowed with the shouel, and with the fanne.

25 And vpon euery hie [x] mountaine, and vpon euery hie hill shall there be ruers and streames of waters, in the day of the great slaughter, when the towres shall fall.

26 Moreouer, the light of the moone shall be as the light of the [y] sunne, and the light of the sunne shall be seuen folde, and like the light of seuen dayes in the day that the Lorde shall binde vp the breach of his people, and heale the stroke of their wound.

27 Beholde, [z] the Name of the Lorde commeth from farre, his face is burning, and the burden thereof is heauie: his lips are full of indignation, and his tongue is as a deuouring fire.

28 And his spirit is as a ruer that ouerfloweth vp to the necke: it diuideth asunder, to fanne the nations with the fanne of [a] vanitie, and there shall be a bridle to cause them to erre in the chawes of the people.

29 But there shall be a song vnto you as in the [b] night, when a solemne feast is kept: and gladnesse of heart, as he that commeth with a pipe to goe vnto the mount of the Lord, to the mightie one of Israel.

30 And the Lorde shal cause his glorious voyce to be heard, and shal declare the lighting downe of his arme with the anger of his countenance, and flame of a deuouring fire, with scattering and tempest, and haile-stones.

31 For with the voyce of the Lorde shall Asshur be destroyed, which smote with the [c] rodde.

32 And in euery place that the staffe shal passe, it shall [d] cleaue fast, which the Lorde shall lay vpon him with [e] tabrets & harpes: and with battels, and lifting vp of hands shal he fight [f] against it.

33 For [g] Tophet is prepared of olde: it is euen prepared for the [h] King: hee hath made it [i] deepe and large: the burning thereof is fire and much wood: the breath of the Lord, like a riuer of brimstone, doth kindle it.

a To driue them to nothing: and thus God consumeth the wicked by that meanes, whereby hee cleanseth his.
b Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the euening.
c Gods plague.
d It shall destroy.
e With ioy and assurance of the victorie.
f Against Babel: meaning the Assyrians and Babylonians.
g Here it is taken for hell, where the wicked are tormented, Reade 2. Kings 23. 10.
h So that their estate or degree cannot exempt the wicked.
i By these figuratiue speeches hee declareth the condition of the wicked after this life.

n Oft times by his prophets he put you in remembrance of this, that you should onely depend on him.
o We will trust to escape by our horses.
p Whereas all the trees are cut downe saue two or three to make masts.
q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.
r Not onely in punishing, but in vsing moderation in the same, as Iere. 10. 24. and 30. 11.
s Or, instruction.
t God shal direct all thy wayes, and appoint thee how to goe either hither or thither.
u Ye shall cast away your idoles which you haue made of golde, and siluer, with all that belongeth vnto them, as a most filthie thing, and polluted.
x Shewing, that there can be no true repentance, except both in heart and deede ye shewe our selues enemies to idolatrie.
a By these diuers manners of speach is sheweth that the felicitie of the Church shal be so great, that none is able sufficiently to expresse it.
b When the Church shalbe restored, the glorie thereof shall be seuen times the brightnesse of the sunne: for by the sunne and moone, which are two excellent creatures, hee sheweth what shall be the glory of the children of God in the kingdome of Christ.
c This threatning is against the Assyrians, the chiefe enemies of the people of God.

CHAP. XXXI.

1 He curseth them that forsake God, and seeke for the helpe of men.

WOe vnto them that [a] goe downe into Egypt for helpe, and stay vpon horses, and trust in charets, because they are many, and in horsemen, because they be very strong: but they looke not vnto the holy one of Israel, nor [b] seeke vnto the Lorde.

2 But he yet is [c] wiseit: therefore he will bring euill, and not turne backe his worde, but hee will arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Nowe the Egyptians are men, and not God, and their horses flesh, and not spirite: and when the Lorde shall stretch out his hand, the [d] helper shall fall, and he that is holpen shall fall, and they shal altogether faile.

4 For thus hath the Lorde spoken vnto me, As the lyon or lyons whelpe roareth vpon his praye, against whome if a multitude of shepheards be called, hee will not bee afrayde at their voyce, neither will humble himselfe at their noyse: so shall

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lord had commaunded them neuer to returne thither, Deut. 17. 16. & 28. 68. lest they should forget the benefite of their redemption: and secondly, least they should be corrupted with the superstition and idolatrie of the Egyptians and so forsake God, Iere. 2. 28.
b Meaning, that they forsake the Lord, that put their trust in worldly things: for they cannot trust in both.
c And knoweth their craftie enterprises and wil bring all to nought.
d Meaning both the Egyptians and the Israelites.

e Hee sheweth the Iewes, that if they would put their trust in him, he is so able that none can resist his power: and so carefull ouer them, as a birde ouer her yong, which euer flieth about them for their defence: which similitude the Scripture vseth in diuers places, as Deu. 32. 11. matt. 23. 37.

f He toucheth their conscience that they might earnestly feele their grieuous sinnes, and so truely repent, forasmuch as nowe they are almost drowned, and past recouerie.

g By these fruites your repentance shall be knowen, as Chap. 2. 18.

h When your repentance appeareth.

i This was accomplished soone after when Sancheribs armie was discomfited, and hee fled to his castle in Nineueh for succour.

k To destroy his enemies.

the Lord of hostes come e downe to fight for mount Zion, and for the hill thereof.

5 As birdes that flie, so shall the Lord of hostes defend Ierusalem by defending and deliuering, by passing through and preseruing it.

6 O ye children of Israel, turne againe, in as much as yee are f sunken deepe in rebellion.

7 For in that day euery man shall s cast out his idoles of siluer, and his idoles of golde, which your handes haue made you, euen a sinne.

8 h Then shall Asshur fall by the sword, not of man, neither shall the sword of man deuoure him, and hee shall flee from the sword, and his yong men shall faint.

9 And hee shall goe for feare to his i tower, and his princes shalbe afraide of the standard, sayth the Lord, whose k fire is in Zion, and his fornace in Ierusalem.

CHAP. XXXII.

1 The conditions of good rulers and officers described by the gouernement of Hezekiah, who was the figure of Christ.

a This prophesie is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.

b By iudgement and iustice is meant an vpright gouernement, both in policie and religion.

c Where men are wearie with trauelling, for lacke of water.

d He promiseth to giue the true light, which is the pure doctrine of Gods worde, and vnderstanding, and zeale of his name, contrary to the threatnings against the wicked, Chap. 6. 9. and 29. 10.

e Vice shall no more be called vertue, nor vertue esteemed by power and riches.

f He prophesieth of such calamitie to come, that they will not spare the women and children, and therefore willeth them to take heede and prouide.

BEholde, a a King shall reigne in iustice, and the Princes shall rule b in iudgement.

2 And that man shall bee as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a drie place, and as the shadow of a great rocke in c a weary land.

3 The eyes of d the seeing shall not bee shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall bee ready to speake distinctly.

5 A e niggard shall no more be called liberall, nor the churle rich.

6 But the niggard will speake of niggardnesse, and his heart will worke iniquitie, and doe wickedly, and speake falsely against the Lorde, to make emptie the hungrie soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle are wicked: hee deuiseth wicked counsels, to vndoe the poore with lying wordes, and to speake against the poore in iudgement.

8 But the liberall man will deuise of liberall things, and he will continue his liberalitie.

9 ¶ Rise vp, ye women that are at ease: heare my voyce, ye f careless daughters: hearken to my wordes.

10 Ye women, that are careless, shall be in feare s aboue a yeere in dayes: h for the vintage shall faile, and the gathering shall come no more.

11 Ye women, that are at ease, be astonied: feare, O yee careless women: put off the clothes: make bare, and girde sackcloth vpon the loynes.

12 Men shal lament for the i teates, euen for the pleasant fieldes, and for the fruitfull vine.

13 Vpon the land of my people shal grow thornes and briers: yea, vpon all the houses of ioy in the citie of reioycing,

14 Because the palace shall be forsaken, and the ‖ noyse of the citie shall be left: the tower and fortresse shall be dennes for euer, and the delite of wilde asses, and a pasture for flockes,

15 Until the k Spirit be powred vpon vs from aboue, and the wilderneste become a fruitfull fielde, and the l plenteous fielde be counted as a forest.

16 And iudgement shall dwell in the desart, and iustice shall remaine in the fruitfull fielde.

17 And the worke of iustice shalbe peace, euen the worke of iustice and quietnes, and assurance for euer.

18 And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places.

19 (When it hayleth, it shall fall on the forest, and the m citie shall be set in the low place.

20 Blessed are yee that n sowe vpon all waters, and o driue thither the feete of the oxe and the asse.

g Meaning, that the affliction should continue long, and when one yeere were past, yet they shoulde looke for newe plagues.

h God will take from you the meanes and occasions, which made you to contemne him: to wit, abundance of worldly goods.

i By the teates, hee meaneth the plentifull fieldes, whereby men are nourished, as children with the teate: or, the mothers for sorowe and leanneste, shall lacke milke.

‖ *Or, multitude.*

k That is, when the Church shall be restored: thus the Prophets after they haue denounced Gods iudgements against the wicked, vse to comfort the godly, least they should faint.

l The fielde which is nowe fruitfull, shall bee but as a barren forest in comparison of that it shall be then, as Chapter 29. 17. Which shall bee fulfilled in Christes time: for then they that were before as the barren wilderneste, being regenerate, shall be fruitfull, and they that had some beginning of godlineste, shall bring foorth fruites in such abundance, that their former life shall seeme but as a wilderneste where no fruites were.

m They shall not neede to builde it in hie places for feare of the enemie: for God will defende it, and turne away the stormes from hurting of their commodities.

n That is, vpon fatte ground and well watered, which bringeth foorth in aboundance: or in places which before were couered with waters, and nowe made drie for your vses.

o The fields shall be so ranke, that they shall sende out their cattell to eate vp the first croppe, which aboundance shall be signes of Gods fauour and loue towards them.

CHAP. XXXIII.

The destruction of them, by whome God hath punished his Church.

WOe to thee that a spoylest, and wast not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt b cease to spoyle, thou shalt be spoyled: when thou shalt make an

a Meaning, the enemies of the Church, as were the Chaldeans, and Assyrians: but chiefly of Sancherib, but not onely.

b When thine appointed time shall come that God shall take away thy power and that which thou hast wrongfully gotten, shalbe giuen to others, as Amos 5. 11.

ende

ende of doing wickedly, [e] they shall do wickedly against thee.

2 [d] O Lord, haue mercie vpon vs, we haue waited for thee: bee thou, which wast [e] their arme in the morning, our helpe also in time of trouble.

3 At the noyse of the tumult, the [f] people fled: at thine [g] exalting the nations were scattered.

4 And your spoyle shalbe gathered like the gathering of [h] caterpillers: and [i] he shall goe against him like the leaping of grashoppers.

5 The Lord is exalted: for he dwelleth on hie: he hath filled Zion with iudgement and iustice.

6 And there shall bee stabilitie of [k] thy times, strength, saluation, wisedome and knowledge: for the feare of the Lord shall be his treasure.

7 Beholde, [l] their messengers shall crie without, and the [m] ambassadours of peace shall weepe bitterly.

8 The [n] paths are waste: the wayfaring man ceaseth: hee hath broken the couenant: hee hath contemned the cities: hee regarded no man.

9 The earth mourneth and fainteth: Lebanon is ashamed, and hewen downe: [o] Sharon is like a wildernesse, and Bashan is shaken and Carmel.

10 Now will I [p] arise, saieth the Lord: nowe will I be exalted, nowe will I lift vp my selfe.

11 [q] Yee shall conceiue chaffe, and bring foorth stubble: the fire of your breath shall deuoure you.

12 And the people shall be as the burning of lime: and as the thornes cut vp, shall they be burnt in the fire.

13 Heare, ye that are [r] farre off, what I haue done, and ye that are neere, knowe my power.

14 The [s] sinners in Zion are afrayde: a feare is come vpon the hypocrites: who among vs shall dwell with the deuouring fire? who among vs shall dwell with the euerlasting burnings?

15 Hee that walketh in iustice, and speaketh righteous things, refusing gaine of oppression, shaking his hands from taking of giftes, stopping his eares from hearing of blood, and shutting his eyes from seeing euill.

16 He shall dwell on [t] high: his defence shall bee the munitions of rockes: bread shall be giuen him, and his waters shall be sure.

17 Thine eyes shall [u] see the King in his glorie: they shall beholde the lande [x] farre off.

18 Thine heart [y] shall meditate feare, Where is the scribe? Where is the receiuer? Where is hee that counted the towres?

19 Thou shalt not see a fierce people, a people of a darke speache, that thou canst not perceiue, and of a stammering tongue that thou canst not vnderstand.

20 Looke vpon Zion the citie of our solemne feastes: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that cannot bee remoued, and the stakes thereof can neuer bee taken away, neyther shall any of the coardes thereof bee broken.

21 For surely there the mightie Lorde will bee vnto vs, as a place [z] of floods and broade riuers, wherein shall passe no ship with oares neither shall great ship passe thereby.

22 For the Lord is our iudge, the Lord is our lawgiuer: the Lorde is our king, he will saue vs.

23 Thy [a] coardes are loosed: they could not wel strengthen their mast, neither could they spread the sayle: then shall the [b] praye be diuided for a great spoyle; yea, the lame shall take away the praye.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shall haue their iniquitie forgiuen.

[a] They shall see Hezekiah deliuered from his enemies and restored to honour and glory.

[x] They shall be no more shut in as they were by Sancherib, but go where it pleaseth them.

[y] Before that this libertie commeth, thou shalt thinke that thou art in great danger: for the enemie shall so sharpely assayle you, that one shall crie, Where is the clarke that writeth the names of them that are taxed? another, Where is the receiuer? another shall crie for him that valueth the rich houses, but God will deliuer you from this feare. [z] Let vs bee content with this small riuer of Shiloah, and not desire the great streames and riuers, whereby the enemies may bring in shippes and destroy vs. [a] He derideth the Assyrians and enemies of the Church, declaring their destruction, as they that perish by shipwracke. [b] Hee comforteth the Church, and sheweth that they shalbe enriched with all benefits both of body and soule.

CHAP. XXXIIII.

1 Hee sheweth that God punisheth the wicked for the loue that he beareth his Church.

COme neere, ye [a] nations and heare, and hearken, ye people: let the earth heare, and all that is therein, the world & all that proceedeth thereof.

2 For the indignation of the Lorde is vpon all nations, and his wrath vpon all their armies: hee hath [b] destroyed them and deliuered them to the slaughter.

3 And their slaine shall be cast out, and their stinke shall come vp out of their bodies, and the mountaines shall be melted with their blood.

4 And all the hoste of heauen [c] shall be dissolued, and the heauens shall bee folden like a booke: and all their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figge tree.

5 For my sword shalbe [d] drunken in the heauen:

[a] He propheseth of the destruction of the Edomites and other nations which were enemies to the Church. [b] God hath determined in his counsell, and hath giuen sentence for their destruction. [c] He speaketh this in respect of mans iudgement who in great feare and horrible troubles thinketh that heauen and earth perisheth. [d] I haue determined in my secret counsell and in the heauens to destroy them, till my sword be weary with sheading blood.

[c] The Caldeans shall doe like to the Assyrians, as the Assyrians did to Israel: and the Medes and Persians shall doe the same to the Caldeans.

[d] He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and seeke helpe of God.

[e] Which helpedst our fathers so soone as they called vpon thee.

[f] That is, the Assyrians fledde before the armie of the Caldeans, or the Caldeans for feare of the Medes and Persians.

[g] When thou, O Lord, diddest lift vp thine arme to punish thine enemies.

[h] Ye that as caterpillers destroyed with your number the whole world, shall haue no strength to resist your enemies the Caldeans, but shall be gathered on an heape and destroyed.

[i] Meaning, the Medes and Persians against the Caldeans.

[k] That is, in the dayes of Hezekiah.

[l] Sent from Sancherib. [m] Whome they of Ierusalem sent to intreate of peace. [n] These are the woordes of the Ambassadours, when they returned from Sancherib. [o] Which was a plentifull countrey, meaning, that Sancherib would destroy all. [p] To helpe and deliuer my Church. [q] This is spoken against the enemies, who thought all was their owne: but he sheweth that their enterprise shall be in vaine, and that the fire, which they had kindled for others, should consume them. [r] His vengeance shall bee so great, that all the worlde shall talke thereof. [s] Which doe not beleeue the woordes of the Prophet, and the assurance of their deliuerance [t] Meaning, that God will be a sure defence to all them that liue according to his worde.

heauen:

heauen: beholde, it shall come downe vpon Edom, euen vpon the people of [e] my curse to iudgement.

6 The sworde of the Lord is filled with blood: it is made fatte with the fatte and with the blood of the [f] Lambes and the goates, with the fatte of the kidneis of the Rammes: for the Lord hath a sacrifice in [g] Bozrah, and a great slaughter in the land of Edom.

7 And the [h] Unicornes shall come downe with them, and the Heifers with the bulles, and their land shall bee drunken with blood, and their dust made fatte with fatnesse.

8 For it is the day of the Lords vengeance, and the yeere of recompence for the iudgement of Zion.

9 And the riuers thereof shalbe turned into pitch, and the dust thereof into [i] Brimstone, and the land thereof shalbe burning pitch.

10 It shall not bee quenched night nor day: the smoke thereof shall goe vp euermore: it shall be desolate from generation to generation: none shall passe through it for euer.

11 But the Pelican [k] and the Hedgehogge shall possesse it, and the great owle, and the rauen shall dwell in it, and hee shall stretche out vpon it the line of [l] vanitie, and the stones of emptinesse.

12 [m] The nobles thereof shall call to the kingdome, and there shall bee none, and all the princes thereof shall bee as nothing.

13 And it shall bring foorth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shalbe an habitation for dragons, and a court for ostriches.

14 There shall [n] meete also Iim and Iim, and the Satyre shall crie to his fellowe, and the shichowle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There [o] shall the owle make her nest, and laye, and hatche, and gather them vnder her shadowe: there shall the vultures also be gathered, euery one with her make.

16 Seeke in the [p] booke of the Lord, and reade: none of [q] these shall faile, none shall want her make: for [r] his mouth hath commanded, and his very Spirite hath gathered them.

17 And hee hath cast the [s] lot for them, and his hande hath deuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

e They had an opinion of holinesse because they came of the Patriarke Izhak, but in effect were accursed of God, and enemies vnto his Church, as the Papists are.
f That is, both of young and olde, poore and rich of his enemies.
g That famous citie shall bee consumed as a sacrifice burnt to ashes.
h The mightie and rich shall be aswell destroyed as the inferiours.
i He alludeth to the destruction of Sodom and Gomorrah, Gen. 19.24.
k Reade Chap. 13.21. and Zephan. 2.14.
l In vaine shall any man goe about to build it againe.
m Meaning, there shall be neither order nor policie, nor state of common weale.
n Reade Chap. 13.21.
o Signifying, that Idumea should be an horrible desolation and barren wildernesse.
p That is, in the Lawe where such curses are threatned against the wicked.
q To wit, beasts and foules.
r That is, the mouth of the Lorde.
s Hee hath giuen the beastes and foules Idumea for an inheritance.

CHAP. XXXV.

1 The great ioy of them that beleeue in Christ. 3 Their office which preach the Gospell. 8 The fruits that follow thereof.

THe [a] desart and the wildernesse shall reioyce: and the waste ground shall be glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioyce also and ioy: the glory of Lebanon shall be giuen vnto it: the beautie of [b] Carmel, and Sharon, they shall [c] see the glory of the Lorde, and the excellencie of our God.

3 [d] Strengthen the weake handes, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be you strong, feare not: beholde, your God commeth with [e] vengeance: euen God with a recompense, hee will come and saue you.

5 Then shall the eyes of the [f] blinde bee lightened, and the eares of the deafe bee opened.

6 Then shall the lame man leape as an harte, and the dumme mans tongue shall sing: for in the [g] wildernesse shall waters breake out, and riuers in the desart.

7 And the drie ground shall bee as a poole, and the thirstie as springs of water: in the habitation of dragons, where they lay, shall be a place for reedes and rushes.

8 And there shalbe a path and a way, and the way shall be called [h] holy: the polluted shall not passe by it: for [i] hee shall be with them, and walke in the way, and the fooles shall not erre.

9 There shall be no [k] lyon, nor noysome beasts shall ascend by it, neither shall they be found there, that the redeemed may walke.

10 Therefore the [l] redeemed of the Lord shall returne and come to Zion with prayse: and euerlasting ioye shall bee vpon their heads: they shall obtaine ioye and gladnesse, and sorow and mourning shall flee away.

a He propheseieth of the full restauration of the Church both of the Iewes and Gentiles vnder Christ, which shall be fully accomplished at the last day: albeit as yet it is compared to a desart and wildernesse.
b The Church which was before compared to a barren wildernesse, shall by Christ be made most plentious and beautifull.
c He sheweth that the presence of God is the cause that the Church doeth bring foorth fruite and flourish.
d He willeth all to encourage one another, and specially the ministers to exhort and strengthen the weake, that they may patiently abide the comming of God, which is at hand.
e To destroy your enemies.
f When the knowledge of Christ is reueiled.
g They that were barren and destitute of the graces of God, shall haue them giuen by Christ.
h It shall be for the Saints of God and not for the wicked.
i God shall leade and guide them, alluding to the bringing forth of Egypt.
k As he threatned to the wicked to be destroyed hereby, Chap. 30.6.
l Whome the Lorde shall deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

Sanherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.

NOwe [a] in the [b] fourteenth yeere of king Hezekiah, Sanherib King of Assur came vp against all the strong cities of Iudah, and tooke them.

2 And the king of Assur sent Rabshakeh from Lachish toward Ierusalem, vnto King Hezekiah, with a great hoste, and hee stood by the conduite of the vpper poole in the path of the fullers fielde.

3 Then came forth vnto him Eliakim the

a This historie is rehearsed because it is as a seale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God woulde suffer his Church to be afflicted, but at length would sende deliuerance.
b When ... had abolished superstition and idolatrie, and restored religion, yet God would exercise his Church to trie their faith and patience.

sonne

c For he was now restored to his office, as Isaiah had prophecied, Chap. 22. 20.

d This declareth that there were fewe godly to be found in ỹ kings house, when he was driuen to send this wicked man in such a weightie matter.

e Sancheribs chiefe captaine.

f He speaketh this in the person of Hezekiah falsly charging him that he put his truste in his wit and eloquence, whereas his onely confidence was in the Lord.

g Satan laboured to pull the godly king from one vaine confidence to another, to wit, from truste in the Egyptians, whose power was weake and would deceiue them, to yeelde himselfe to the Assyrians, and so not to hope for any helpe of God.

‖ Or, turne backe.

h He reprocheth to Hezekiah his small power, which is not able to resist one of Sancheribs least captaines.

i Thus the wicked to deceiue vs, will pretend the Name of the Lord, but we must trie the spirits, whether they be of God or no.

k They were afrayde, lest by his words, he should haue stirred the people against the King, and also pretended to growe to some appoyntment with him.

‡ Ebr. the water of their feete.

l The Ebrewe word signifieth blessing: whereby this wicked captaine woulde haue perswaded the people, that their condition shoulde bee better vnder Sancherib then vnder Hezekiah.

sonne of Helkiah the c steward of the house, and Shebna d the chancellor, and Joah the sonne of Asaph the Recorder.

4 And e Rabshakeh said vnto them, Tell you Hezekiah, I pray you, Thus saith the great King, the King of Asshur, What confidence is this, wherein thou trustest?

5 I say, f Surely I haue eloquence, but counsell and strength are for the warre: on whom then doest thou trust, that thou rebellest against me?

6 Loe, thou trustest in this broken staffe of reede on Egypt, whereupon if a man leane, it will goe into his hand, and pearce it: so is g Pharaoh King of Egypt, vnto all that trust in him.

7 But if thou say to mee, Wee trust in the Lorde our GOD, Is not that hee, whose hie places and whose altars Hezekiah tooke downe, and said to Iudah and to Jerusalem, ye shall worship before this altar?

8 Now therefore giue hostages to my lord the king of Asshur, and I wil giue thee two thousand horses, if thou be able on thy part to set riders vpon them.

9 For how canst thou driue away any captaine of the least of my lordes seruants? and put thy truste on Egypt for charets and for horsemen?

10 And am I now come vp without the lord to this land to destroy it? The Lorde said vnto me, i Go vp against this land and destroy it.

11 ¶ Then said Eliakim, and Shebna, and Joah vnto Rabshakeh, k Speake, I pray thee, to thy seruants in the Aramites language, (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent mee to thy master, and to thee to speake these wordes, and not to the men that sit on the wall, that they may eate their owne doung, and drinke their owne ‡ pisse with you?

13 So Rabshakeh stood, and cried with a loude voyce in the Iewes language, and said, Heare the wordes of the great king, of the King of Asshur.

14 Thus saith the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lorde, saying, The Lorde will surely deliuer vs: this citie shall not be giuen ouer into the hand of the King of Asshur.

16 Hearken not to Hezekiah: for thus saith the King of Asshur, Make l appoyntment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well,

17 Till I come and bring you to a lande like your owne land, euen a land of wheate and wine, a land of bread and vineyardes,

18 Least Hezekiah deceiue you, saying, The Lorde will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the King of Asshur?

19 Where is the god of m Hamath, and of Arpad? where is the god of Sepharuaim? or how haue they deliuered Samaria out of mine hand?

20 Who is hee among all the gods of these lands, that hath deliuered their countrey out of mine hand, that ỹ Lord should deliuer Jerusalem out of mine hand?

21 Then they a kept silence, and answered him not a word: for the Kings commandement was, saying, Answere him not.

22 Then came Eliakim the sonne of Hilkiah the stewarde of the house, and Shebna the chancellor, and Joah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and told him the wordes of Rabshakeh.

m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see howe euery towne hath his peculiar idole, and howe the wicked make God an idole, because they doe not vnderstand that God maketh them his scourge, and punisheth cities for sinne.

n Not that they did not shewe by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knewe it was in vaine to vse long reasoning with this infidell, whose rage they shoulde haue so much more prouoked.

CHAP. XXXVII.

2 Hezekiah asketh counsel of Isaiah, who promiseth him the victorie. 10 The blasphemie of Sancherib. 16 Hezekiahs prayer. 36 The armie of Sancherib is slaine of the Angel, 38 And hee himselfe of his owne sonnes.

AND * when the King Hezekiah heard it, he a rent his clothes, and put on sackecloth, and came into the house of the Lord.

2 And he sent Eliakim the stewarde of the house, and Shebna the chancellor, with the elders of the Priestes, clothed in sackecloth, vnto b Isaiah the Prophet, the sonne of Amoz.

3 And they sayde vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the c birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath d heard the wordes of Rabshakeh, whom the King of Asshur his master hath sent to raple on the liuing God, and to reproch him with wordes which ỹ Lord thy God hath heard, then e lift thou vp thy prayer for the remnant that are left.

5 So the seruants of the King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraide of the wordes that thou hast heard, wherewith the seruants of the King of Asshur haue blasphemed me.

7 Behold, I will send a blast vpon him,

2. King. 19. 1.

a In signe of griefe and repentance.

b To haue comfort of him by the word of God, that his faith might be confirmed and so his prayer be more earnest: teaching hereby that in all dangers these two are the onely remedies, to seeke vnto God and his ministers.

c We are in as great sorowe as a woman that trauaileth of childe, and cannot bee deliuered.

d That is, will declare by effect that hee hath heard it: for when God deferreth to punish, it seemeth to the flesh, that he knoweth not the sinne, or heareth not the cause.

e Declaring that the ministers office doeth not onely stand in comforting by the word, but also in praying for the people.

and he shall heare f a noyse, and returne to his owne land, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Assyr fighting against s Libnah: for hee had heard that he was departed from Lachish.

9 Yet heard also men say of Tirhakah, King of Ethiopia, Behold, he is come out to fight against thee: and when he heard it, he sent other messengers to Hezekiah, saying,

10 Thus shall ye speake to Hezekiah king of Judah, saying, Let not thy God h deceive thee, in whom thou trustest, saying, Jerusalem shall not be given into the hand of the King of Assyr.

11 Behold thou hast heard what i kings of Assyr have done to all lands in destroying them, and shalt thou be delivered?

12 Have the gods of the nations delivered them, which my fathers have destroyed: as k Gozan, and l Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the King of Hamath, and the King of Arpad, and the King of the citie of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah received the letter of the hand of the messengers and read it, and he went vp into the house of the Lorde, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hosts, God of Israel, which m dwellest betweene the Cherubims, thou art verie God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Encline thine eare, O Lord, & heare: open thine eyes, O Lord, and see, and heare all the words of Sancherib, who hath sent to blaspheme the liuing God.

18 Trueth it is, O Lord, that the Kings of Assyr have destroyed all landes, and n their countrey,

19 And have cast their gods in the fire: for they were no gods, but the worke of mans hands, euen wood or stone: therefore they destroyed them.

20 Now therefore, O Lorde our God, saue thou vs out of his hand, that o all the kingdomes of the earth may knowe, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lorde God of Israel, Because thou hast prayed vnto mee, concerning Sancherib King of Assyr,

22 This is the word that the Lord hath spoken against him, The p virgine, the daughter of Zion, hath despised thee, and laughed thee to scorne: the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou railed on, and blasphemed? and against whome thou hast exalted thy voyce, and lifted vp thine eyes on hie? euen against the q holy one of Israel.

24 By thy seruants hast thou railed on the Lord, and hast said, By the multitude of my charets I am come vp to the toppe of the mountaines, to the sides of Lebanon, and will cut downe the hie cedards thereof, and the faire firre trees thereof, and I will goe vp to the heights of his top and to the forest of his fruitfull places.

25 I have digged and drunke the waters, and with the plant of my feete have I dried all the riuers closed in.

26 Hast thou not heard howe I have of olde time made it, and have formed it long agoe? and should I nowe bring it, that it should bee destroyed, and layde on ruinous heapes, as cities defenced,

27 Whose inhabitantes ‡ have small power, and are afraid and confounded? they are like the grasse of the fielde and greene herbe, or grasse on the house tops, or corne blasted r afore it be growen.

28 But I knowe thy dwelling, and thy s going out, and thy comming in, and thy furie against me.

29 Because thou ragest against me, and thy tumult is come vp into mine eares, therefore will I put mine t hooke in thy nostrels, and my bridle in thy lips, and will bring thee backe againe the same way thou u camest.

30 And this shalbe a y signe vnto thee, O Hezekiah, Thou shalt eate this yeere such as groweth of it selfe: and the z second yere, such things as grow without sowing: and in the third yeere, sowe yee and reape, and plant vineyards, and eate the fruit thereof.

31 And a the remnant that is escaped of the house of Judah, shall againe take roote downeward and beare fruite vpward.

32 For out of Jerusalem shal go a remnant, and they that escape out of mount Zion: the zeale of the Lorde of hostes shall doe this.

33 Therefore thus saith the Lorde, concerning the King of Assyr, he shall not enter into this citie, nor shoote an arrowe there, nor come before it with shielde, nor cast a mount against it.

34 By the same way that hee came, he shall returne, and not come into this citie, saith the Lord.

35 For I will defende this citie to saue it for mine owne sake, and for my seruant b Davids sake.

36 ¶ * Then the Angel of the Lord went out, and smote in the campe of Assyr an hundreth, fourescore, and fiue thousand: so when they arose early in the morning, behold, they were all dead corpses.

37 So

f Of the Egyptians and Ethiopians, that shall come and fight against him.

g Which was a citie toward Egypt, thinking thereby to haue scared the force of his enemies.

h Thus God would haue him to vtter a most horrible blasphemie before his destruction: as to call the author of all trueth, a deceiuer: some gather hereby that Shebna had disclosed vnto Sancherib the answere that Isaiah sent to the King.

i Which was a citie of the Medes.

k Called also Charre a citie in Mesopotamia, whence Abraham came after his fathers death.

l He groundeth his prayer on Gods promes, who promised to heare them from betweene the Cherubims.

m Meaning, of the ten tribes.

n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.

o Whom God had chosen to himselfe, as a chaste virgine, and ouer whom he had care to preserue her from the lustes of the tyrant, as a father would haue ouer his daughter.

p Declaring hereby, that they that are enemies to Gods Church, fight against him, whose quarell his Church onely maintaineth.

q He boasteth of his policie in that that he can find meanes to nourish his armie: and of his power, in that ‡ his armie is so great, that it is able to drie vp whole riuers, and to destroy the waters, which the Iewes had closed in.

r Signifying, that God made not his Church to destroy it, but to preserue it, and therefore he saith that he formed it of olde, euen in his eternall counsel, which cannot be changed.

‡ *Ebr. art short in hand.*

s He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof.

t Meaning, his counsels, and enterprises.

u Because Sancherib shewed himselfe as a deuouring fish and furious beast, he vseth these similitudes, to teach how he will take him and guide him.

x Thou shalt loose thy labour.

y God giueth signes after two sortes: some goe before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some goe after the thing, as the sacrifice, which they were commaunded to make three dayes after their departure: and these latter are to keepe the benefites of God in our remembrance, of the which sort this here is.

z Hee promiseth that for two yeeres the ground of it selfe shoulde feede them.

a They whom God had deliuered out of the hands of the Assyrians, shall prosper: and this properly belongeth to the Church.

b For my promise sake made to Dauid. 2. *King.* 19. 35. 2. *chron.* 32, 21. *tob.* 1, 18. *eccles.* 48. 22, 1. *macchabe.* 1. 7. 41. 2. *macc.* 8. 19.

c Which was the chiefeſt citie of the Aſſyrians.
d Who was alſo called Sardanapalus, in whoſe dayes tenne yeeres after Saneheribs death, the Caldeans ouercame the Aſſyrians by Merodach their King.

37 So Sancherib King of Aſſhur departed, and went away and returned and dwelt at c Nineueh.

38 And as he was in the Temple worſhipping of Niſroch his god, Adramelech and Sharezer his ſonnes * ſlewe him with the ſwoꝛde, and they eſcaped into the land of ‖ Ararat: and d Eſarhaddon his ſonne reigned in his ſtead.

CHAP. XXXVIII.

1 Hezekiah is ſicke. 5 He is reſtored to health by the Lord, and liueth fifteene yeeres after. 10 He giueth thanks for his benefite.

a. *King.20.1.*
2.chro.32.24.

a Soone after that the Aſſyrians were ſlaine: ſo that God will haue the exerciſe of his children continuall, that they may learne onely to depend vpon God, and aſpire to the heauens.

b For his heart was touched with feare of Gods iudgement, ſeeing he had appoynted him to die ſo quickely after his deliuerance from ſo great ſalamitie, as one vnworthie to remaine in that eſtate, and alſo foreſeeing the great charge, that ſhould come in the Church, foraſmuch as he left no ſonne to reigne after him: for as yet Manaſſeh was not borne: and when he reigned, we ſee what a tyrant he was.

c He doeth not onely promiſe to prolong his life, but to giue him reſt and quietneſſe from the Aſſyrians, who might haue reſtored their armie to reuenge their former diſcomfiture.

d For Hezekiah had asked for the confirmation of his faith a ſigne, as verſe 22. and 2. King. 20. 8. whereunto he was mooued by the ſingular motion of Gods ſpirite.

e Reade 2. King. 20. 10.

f Hee left this ſong of his lamentation and thankeſgiuing to all poſteritie, as a monument of his owne infirmitie and thankefull heart for Gods benefites, as Dauid did, Pſalme 51.

g At what time it was tolde mee, that I ſhould die.

h I ſhall no more praiſe the Lorde here in his Temple among the faithfull: thus God ſuffereth his deareſt children to want his conſolation for a time, that his grace afterward may the more appeare when they feele their owne weakeneſſe.

1 *Hezekiah ſicke.* 5 *He is reſtored to health by the Lord, and liueth fifteene yeeres after.* 10 *He giueth thanks for his benefite.*

IN * thoſe a dayes was Hezekiah ſicke vnto the death, and the Prophet Iſaiah ſonne of Amoz came vnto him, and ſaid vnto him, Thus ſaith the Lord, Put thine houſe in an order: for thou ſhalt die, and not liue.

2 Then Hezekiah b turned his face to the wall, and prayed to the Lord,

3 And ſaid, I beſeech thee, Lord, remember nowe howe I haue walked before thee in trueth, and with a perfit heart, and haue done that which is good in thy ſight: and Hezekiah wept ſore.

4 ¶ Then came the word of the Lord to Iſaiah, ſaying,

5 Goe, and ſay vnto Hezekiah, Thus ſaith the Lord God of Dauid thy father, I haue heard thy prayer, & ſeene thy teares: behold, I will adde vnto thy dayes fifteene yeeres.

6 And I will deliuer thee c out of the hand of the King of Aſſhur, and this citie: for I will defend this citie.

7 And d this ſigne ſhalt thou haue of the Lord, that the Lord will doe this thing, that he hath ſpoken,

8 Behoulde, I will bring againe the ſhadowe of the degrees (whereby it is gone downe in the diall of Ahaz by the e ſunne) ten degrees backward: ſo the ſunne returned by ten degrees, by the which degrees it was gone downe.

9 f The writing of Hezekiah King of Iudah, when hee had bene ſicke, and was recouered of his ſickeneſſe.

10 I ſaid in g the cutting off of my dayes, I ſhal goe to the gates of the graue: I am depriued of the reſidue of my yeeres.

11 I ſaid, h I ſhall not ſee the Lord, euen the Lorde in the lande of the liuing: I ſhall ſee man no more among the inhabitantes of the world.

12 Mine habitation is departed, and is remoued from me, like a ſhepheards tent: I i haue cut off like a weauer, my life: hee will cut me off from the height: from day k to night, thou wilt make an ende of me.

13 I reckoned l to the morning: but hee brake all my bones, like a lyon: from day to night wilt thou make an ende of me.

14 Like a crane or a ſwallowe, ſo did I m chatter: I did mourne as a doue: mine eyes were lift vp on high: O Lord, n it hath oppreſſed me, comfort me.

15 What ſhall I ſay? o for he hath ſaide it to me, and he hath done it: I ſhall walke p weakely all my yeeres in the bitterneſſe of my ſoule.

16 O Lord, q to them that ouerliue them, and to all that are in them, the life of my ſpirite ſhalbe knowen, that thou cauſedſt me to r ſleepe, and haſt giuen life to me.

17 Behoulde, for ſ felicitie I had bitter griefe, but it was thy pleaſure to deliuer my ſoule from the pit of corruption: for thou haſt caſt all my t ſinnes behinde thy backe.

18 For u the graue cannot confeſſe thee: death cannot prayſe thee: they that goe downe into the pitte, cannot hope for thy trueth.

19 But the liuing, the liuing, he ſhal confeſſe thee, as I doe this day: the father to the x children ſhall declare thy trueth.

20 The Lord was ready to ſaue me: therefore we will ſing my ſong, all the dayes of y our life in the houſe of the Lord.

21 Then ſaid Iſaiah, Take a lumpe of drye figges and z lay it vpon the boyle, and he ſhall recouer.

22 Alſo Hezekiah had ſaid, What is the ſigne, that I ſhall goe vp into the Houſe of the Lord?

i By my ſinne I haue prouoked God to take my life from me.
k That is, in one day, or ſhortly.
l Ouer night I thought that I ſhould liue till morning, but my pangs in the night perſwaded mee the contrarie: hee ſheweth the horrour, that the faithfull haue, when they apprehend Gods iudgement againſt their ſinne.
m I was ſo oppreſt with ſorowe, that I was not able to vtter my words, but onely to grone and ſigh.
n To wit, ſorowe and griefe both of body and minde.
o God hath declared by his Prophet, that I ſhall die, and therefore I will yeelde vnto him.
p I ſhall haue no releaſe, but continuall ſorowes whiles I liue.
q They that ſhall ouerliue the men that are nowe aliue, and al they that are in theſe yeeres, ſhall acknowledge his benefite.
r That after that thou haddeſt condemned mee to death, thou reſtoredſt mee to life.
ſ Whereas I thought to haue liued in reſt and eaſe, being deliuered from mine enemie, I had griefe vpon griefe.
t He eſteemeth more the remiſſion of his ſinnes, and Gods fauour, then a thouſande liues.
u For as much as God hath placed man in this worlde to glorifie him, the godly take it as a ſigne of his wrath when their dayes were ſhortened, eyther becauſe that they ſeemed vnworthie for their ſinnes to liue longer in his ſeruice, or for their zeale to Gods glorie, ſeeing that there are ſo fewe in earth, that doe regard it, as Pſalm. 6. 5. and 115. 17.
x All poſteritie ſhall acknowledge, and the fathers according to their duetie towarde their children, ſhall inſtruct them in thy graces and mercies towarde mee.
y Hee ſheweth what is the vſe of the Congregation and Church: to wit, to giue the Lord thanks for his benefites.
z Reade 2. King. 20. 7.
a As verſe 7.

CHAP. XXXIX.

Hezekiah is reproued, becauſe hee ſhewed his treaſures vnto the ambaſſadours of Babylon.

AT * the ſame time a Merodach Baladan, the ſonne of Baladan, King

2. *King.20.12.*

a This was the firſt King of Babylon, which ouercame the Aſſyrians in the tenth yeere of his reigne,

of

b Partly moued with the greatnes of the miracle, partly because he shewed himselfe enemie to his enemies, but chiefly, because he would ioyne with them whom God fauoured, and haue their helpe, if occasion serued.

of Babel, sent letters, and a present to Hezekiah: for he had heard that hee had bene sicke, and was recouered.

2 And Hezekiah was c glad of them, and shewed them the house of the treasures, the siluer, and the golde, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto king Hezekiah, and saide vnto him, What sayde these men? and from whence came they to thee? And Hezekiah said, They are come from a farre countrey vnto me, from Babel.

4 Then said he, What haue d they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

5 And Isaiah sayde to Hezekiah, Heare the worde of the Lord of hostes,

6 Beholde, the dayes come, that all that is in thine house, and which thy fathers haue layde vp in store vntill this day, shall be e carried to Babel: nothing shall be left, saith the Lord.

7 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall bee eunuches in the palace of the king of Babel.

8 g Then said Hezekiah to Isaiah, The worde of the Lord is good, which thou hast spoken: and he said, Yet let there be peace and trueth in my dayes.

c Reade 2. King. 20.13. & 2. chro. 32.25, 31.

d Hee asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being ouercome with their flatterie, and blinded with ambition could not see.

e By the grieuousnesse of the punishment is declared how greatly God detesteth ambition and vaineglory.

f That is, officers and seruants.

g Reade 2. Kings 20.19.

CHAP. XL.

2 Remission of sinnes by Christ. 3. The coming of Iohn Baptist. 18 The Prophet reproueth the idolaters, and them that trust not in the Lord.

a This is a consolation for the Church, assuring them that they shall be neuer destitute of Prophers, whereby he exhorteth the true ministers of God that then were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of bodie and soule.

COmfort a yee, comfort yee my people, will your God say.

2 Speake comfortably to Ierusalem, & cry vnto her, that her b warrefare is accomplished, that her iniquitie is pardoned: for shee hath receiued of the Lordes hand c double for all her sinnes.

3 A d voyce cryeth in the e wildernesse, f Prepare yee the way of the Lord: make straight in the desert a path for our God.

4 Euery valley shall be exalted, and euery g mountaine and hill shalbe made lowe: and the crooked shall bee straight, and the rough places plaine.

5 And the glory of the Lorde shall bee reuealed, and all h flesh shall see it together: for the mouth of the Lorde hath spoken it.

6 A i voyce said, Cry. And he said, What shall I cry? All flesh is grasse, and all the k grace thereof is as the flowre of the field.

7 The grasse withereth, the flowre fadeth, because the l Spirit of the Lord bloweth vpon it: surely the people is grasse.

8 The grasse withereth, the flowre fadeth: but the m word of our God shal stand for euer.

9 ¶ O Zion, that bringest good tidings, get thee vp into the hie n mountaine: O Ierusalem, that bringest good tidings, lift vp thy voyce with strength: lift it vp, bee not afraide: say vnto the cities of Iudah, Behold o your God.

10 Behold, the Lord God wil come with power, and p his arme shall rule for him: beholde, his reward is with him, and his worke before him.

11 Hee shall feede his flocke like a shepheard: he shal gather the lambes with his arme, and carie them in his bosome, & shal guide them with q yong.

12 Who hath measured the waters in his r fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure? and waighed the mountaines in a weight, and the hilles in a balance?

13 Who hath instructed the Spirite of the Lord? or was his s counseller, or taught him?

14 Of whome tooke hee counsell, and who instructed him and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Beholde, the nations are as a droppe of a bucket, and are counted as the dust of the balance: beholde, hee taketh away the yles as a little dust.

16 And Lebanon is not sufficient for fire, nor the beasts thereof sufficient for a burnt offring.

17 All nations before him are as t nothing, and they are counted to him lesse then nothing, and vanitie.

18 To whom then u will yee liken God? or what similitude will yee set vp vnto him?

19 The workeman melteth an image, or the goldesmith beateth it out in golde, or the goldesmith maketh siluer plates.

20 Doth not x the poore chuse out a tree

b The time of her affliction. c Meaning, sufficient, as Chap. 61.7. and full correction, or double grace, whereas she deserued double punishment. d To wit, of the Prophets. e That is, in Babylon, and other places where they were kept in captiuitie, and miserie. f Meaning, Cyrus and Darius which should deliuer Gods people out of captiuitie, and make them a readie way to Ierusalem: and this was fully accomplished, when Iohn the Baptist brought tidings of Iesus Christes comming, who was the true deliuerer of his Church from sinne and Satan, Matth. 3.3. g Whatsoeuer may let or hinder this deliuerance, shall be removed,

h This miracle shall be so great, that it shall be knowen through all the world.

i The voyce of God, which spake to the Prophet Isaiah.

k Meaning, all mans wisedome & naturall powers, Iam. 1.10, 1. pet. 1.24.

l The Spirit of God shall discouer the vanitie in all that seeme to haue any excellencie of them selues.

m Though considering the frailtie of mans nature many of the Iewes should perish and so not be partakers of this deliuerance, yet Gods promes should be fulfilled, and they that remayned, should feele the fruite thereof.

n To publish this benefite through all the world.

o He sheweth at one worde the perfection of all mans felicitie, which is to haue Gods presence.

p His power shalbe sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will to passe.

q He shall shewe his care and fauour ouer them that are weake and tender. r Declaring that as GOD onely hath all power, so doeth hee vse the same for the defence and maintenance of his Church. s Hee sheweth Gods infinite wisedome for the same ende and purpose. t Hee speaketh all this to the intent that they shoulde neyther feare man, nor put their trust in any, saue onely in GOD. u Hereby hee armeth them against the idolatrie, wherewith they shoulde bee tempted in Babylon. x Hee sheweth the rage of the idolaters, seeing that the poore that haue not to suffice their owne necessities, will defraude them selues to serue their idoles.

that will not rot, for an oblation? hee seeketh also vnto him a cunning workeman, to prepare an image, that shall not be moued.

21 Know ye nothing? haue ye not heard y it? hath it not bene tolde you from the beginning? haue ye not vnderstoode it by the z foundation of the earth?

22 He sitteth vpon the circle of the earth, and the inhabitantes thereof are as grashoppers, hee stretcheth out the heauens, as a curtaine, and spreadeth them out, as a tent to dwell in.

23 Hee bringeth the princes to nothing, and maketh the iudges of the earth, as vanitie,

24 As though they were not planted, as though they were not sowen, as though their stocke tooke no roote in the earth: for hee did euen a blowe vpon them, and they withered, and the whirlewinde will take them away as stubble.

25 To whom now will ye liken me, that I should be like him, saith the holy one?

26 Lift vp your eyes on hie, and beholde who hath created these things, and bringeth b out their armies by number, and calleth them all by names: by the greatnes of his power and mightie strength nothing faileth.

27 Why sayest thou, O Iaakob, and speakest, O Israel, c My way is hid from the Lord, and my iudgement is passed ouer of my God?

28 Knowest thou not? or hast thou not heard, that the euerlasting God, the Lord hath created the d endes of the earth? hee neither fainteth, nor is wearie: there is no searching of his e vnderstanding.

29 But he giueth strength vnto him that fainteth, & vnto him that hath no strength, he encreaseth power.

30 f Euen the yong men shall faint, and be wearie, and the yong men shall stumble and fall.

31 But they that waite vpon the Lord, shall renewe their strength: they shall lift vp the wings as the egles: they shal runne, and not bee wearie, and they shall walke and not faint.

y Haue ye not the word of God, which plainely condemneth idolatrie?

z Can you not learne by the visible creatures whom God hath made to serue your vse, that you should not serue them nor worship them?

a So that his power appeareth in euery place whersoeuer we turne our eyes.

b Who hath set in order the infinite number of the starres.

c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.

d And therefore all power is in his hand to deliuer when his time commeth.

e Shewing, that man must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.

f They that trust in their owne vertue, and doe not acknowledge that all commeth of God.

CHAP. XLI.

2 Gods mercie in chusing his people. 6 Their idolatrie. 27 Deliuerance promised to Zion.

KEepe a silence before me, O ylands, and let the people b renewe their strength: let them come neere, and let them speake: let vs come together into iudgement.

2 Who raised vp c one from the East, and called him to his foot? and gaue the nations before him, and subdued the kings? he gaue them as dust to his sworde, and as scattered stubble vnto his bowe.

3 He pursued them, & passed safely by the way that he had not gone with his feete.

a God, as though he pleaded his cause with all nations, requireth silence, that he may be heard in his right.

b That is, gather all their power and supports.

c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatrie of the Chaldeans to goe to and fro at his commandement, and placed him in the land of Canaan.

4 Who hath wrought and done it? he that calleth the d generation from the beginning. I the Lord am the e first, and with the last I am the same.

5 The yles sawe it, and did f feare, and the endes of the earth were abashed, drewe neere, and came.

6 Euery man helped his neighbour and said to his brother, h Be strong.

7 So the workeman comforted the founder, and hee that smote with the hammer, him that smote by course, saying, It is readie for the sodering, and he fastened it with nayles that it should not be moued.

8 ¶ But thou, Israel, art my i seruant, and thou Iaakob, whom I haue chosen, the seede of Abraham my friend.

9 For I haue taken thee from the endes of the earth, and called thee before the chiefe thereof, and sayde vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afrayde, for I am thy God: I will strengthen thee, & helpe thee, & will sustaine thee with the k right hand of my iustice.

11 Beholde, all they that prouoke thee, shall be ashamed, and confounded: they shall be as nothing, and they that striue with thee, shall perish.

12 Thou shalt seeke them, and shalt not l finde them: to wit, the men of thy strife, for they shall be as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lorde thy God will holde thy right hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou m worme, Iaakob, and yee men of Israel: I will helpe thee, sayeth the Lorde and thy redeemer the holy one of Israel.

15 Beholde, I will make thee a roller, and a newe threshing instrument hauing teeth: thou shalt thresh the n mountaines, and bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the wind shall carie them away, and the whirlewinde shall scatter them: and thou shalt reioyce in the Lorde, and shalt glorie in the holy one of Israel.

17 When o the poore and the needie seeke water, and there is none (their tongue fayleth for thirst: I the Lord will heare them: I the God of Israel will not forsake them)

18 I will open riuers in the tops of the hilles, and fountaines in the middes of the valleys: I will make the wildernesse as a poole of water, and the waste p land as springs of water.

19 I will set in the wildernesse the cedar, the shittah tree, and the myrrhe tree, and the pine tree, and I will set in the wildernesse the firre tree, the elme and the boxe tree together.

d Who hath created man and maintayned his succession.

e Though the world set vp neuer so many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue euer bene, and shalbe for euer.

f Considering mine excellent workes among my people.

g They assembled themselues, and conspired against me to mainteine their idolatrie.

h He noteth the obstinacie of the idolaters to maintaine their superstitions.

i And therefore ought est not to pollute thy selfe with the superstition of the Gentiles.

k That is, by the force of my promise, in the performance whereof I will shewe my selfe faithfull and iust.

l Because they shalbe destroyed.

m Thus he calleth them because they were contemned of all the world, and that they considering their owne poore estate, should seeke vnto him for helpe.

n I will make thee able to destroy all thine enemies, be they neuer so mighty: and this chiefly is referred to the kingdome of Christ.

o That is, they that shall bee afflicted in the captiuitie of Babylon.

p God will rather change the order of nature, then they shoulde want any thing, that crie to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.

20 Therefore let them see and knowe, and let them consider and understande together that the hand of the Lorde had done this, and the holy one of Israel [q] hath created it.

21 [r] Stand to your cause, saith the Lord: bring forth your strong reasons, sayeth the King of Iaakob.

22 Let them bring them forth, & let them tell vs what shall come: let them shewe the former things what they be, that wee may consider them, and know the latter ende of them: either declare vs things for to come.

23 Shewe the things that are to come hereafter, that we may know that you are gods: yea, doe good or doe euill, that we may declare it, and behold it together.

24 Behold, ye are of no value, and your making is of nought: man hath [t] chosen an abomination by them.

25 ¶ I haue raised vp [t] from the North, and he shall come: from the East sunne shall [u] hee call vpon my Name, and shall come vpon [x] princes as vpon clay, and as the potter treadeth mire vnder the foote.

26 Who hath declared from the beginning, that we may knowe? or before time, that we may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth [y] your words.

27 I am the first, that sayeth to Zion, Behold, behold [z] them: and I will giue to Ierusalem [a] one that shal bring good tidings.

28 But when [b] I beheld, there was none, and when I enquired of them, there was no counsellour, and when I demaunded of them, they answered not a word.

29 Behold, they are all vanitie: their worke is of nothing, their images are winde and confusion.

q That is, hath appoynted and determined that it shall come so to passe.

r He biddeth the idolaters to proue their religion, and to bring forth their idoles, that they may be tryed whether they know all things, and can doe all things: which if they cannot doe, he concludeth that they are no gods, but vile idoles.

t So that a man cannot make an idole, but he must doe that, which God detesteth and abhorreth: for he chuseth his owne deuices, and forsaketh the Lords.

t Meaning, the Chaldeans.

u That is, Cyrus, who shall doe all things in my Name, and by my direction: whereby he meaneth, that both their captiuitie, and deliuerance shall be ordered by Gods prouidence and appointment.

x Both of the Chaldeans and others.

y Meaning, that none of the Gentiles gods can worke any of these things.

z That is, the Israelites, which returne from the captiuitie.

a To wit, a continuall succession of Prophets and ministers.

b When I looked whether the idoles could do these things, I found that they had neither wisedome nor power to doe any thing: therefore hee concludeth that all are wicked, that trust in such vanitie.

CHAP. XLII.

1 *The obedience and humilitie of Christ.* 6 *Why he was sent into the world.* 11 *The vocation of the Gentiles.*

a That is, Christ who in respect of his manhood is called here seruant. The Prophets vse to make mention of Christ after that they haue declared any great promise, because he is the foundation whereupon all the promises are made and ratified.

BEholde, [a] my seruant: [b] I will stay vpon him: mine elect, in whome my soule [c] delighteth: I haue put my Spirit vpon him: hee shall bring foorth [d] iudgement to the Gentiles.

2 He shall not [e] crie, nor lift vp, nor cause his voyce to be heard in the streete.

b For I haue committed all my power to him, as to a most faithfull steward. Some reade, I will establish him: to wit, in his office, by giuing him the fulnesse of the Spirit.

c He onely is acceptable vnto me, and they that come vnto me by him: for there is no other meanes of reconciliation, Mat. 12. 18. ephe. 1. 4.

d He shall declare himselfe gouernour ouer the Gentiles, and call them by his word, and rule them by his Spirit.

e His comming shall not bee with pompe and noyse, as earthly princes.

3 A [f] bruised reede shall hee not breake, and the smoking [g] flaxe shall he not quench: he shall bring forth iudgement in [h] trueth.

4 He shal not faile nor be discouraged till he haue [i] set iudgement in the earth: and the [k] yles shall waite for his lawe.

5 Thus sayeth God the Lorde (hee that created the heauens & spread them abroade: hee that stretched foorth the earth, and the buds thereof: hee that giueth breath vnto the people vpon it, and spirite to them that walke therein)

6 I the Lord haue called thee in [l] righteousnesse, and will holde [m] thine hande, and I will keepe thee, and giue thee for a [n] couenant of the people, and for a light of the Gentiles,

7 That thou maiest open the eyes of the blinde, and bring out the prisoners from the prison: and them that sit in darkenesse, out of the prison house.

8 I am the Lord, this is my Name, and my [o] glory will I not giue to another, neyther my prayse to grauen images.

9 Behold, the former things are [p] come to passe, and new things doe I declare: before they come forth, I tel you of them.

10 Sing vnto the Lorde a new song, and his praise from the end of the earth: ye that goe downe to the sea, and al that is therein: the yles and the inhabitants thereof.

11 Let the wildernes & the cities thereof lift vp their voyce, the townes that [q] Kedar doeth inhabite: let the inhabitants of the rockes sing: let them shoute from the toppe of the mountaines.

12 Let them giue glorie vnto the Lorde, and declare his prayse in the yles.

13 The Lord shal goe forth as a [r] gyant: hee shall stirre vp his courage like a man of warre: he shall shoute and cry, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still and refrained my selfe: now wil I cry like a [s] trauailing woman: I will destroy and deuoure at once.

15 I will make waste mountaines, and hilles, and dry vp all their herbes, and I will make the floods yles, and I will dry vp the pooles.

16 ¶ And I will bring the [t] blinde by a way that they know not, and leade them by pathes that they haue not knowen: I will make darkenesse light before them, and crooked things streight. These things will I doe vnto them, and not forsake them.

17 They shall be turned backe: they shall bee greatly ashamed, that trust in grauen images, and say to the molten images, Yee are our gods.

18 ¶ Heare, ye deafe: and yee blinde, regard, that ye may see.

19 Who is blinde but my [u] seruant? or

f He will not hurt the weake and feeble, but support and comfort them.

g Meaning, the wicke of a lampe, or candle which is almost out, but he will cherish it and snuffe it, that it may shine brighter.

h Although he fauour the weak, yet will he not spare the wicked, but will iudge them according to trueth and equitie.

i Till hee haue set all things in good order.

k The Gentiles shalbe desirous to receiue his doctrine.

l Meaning, vnto a lawfull and iust vocation.

m To assist and guide thee.

n As him, by whom the promise made to all nations in Abraham, shall be fulfilled.

o I wil not suffer my glory to be dimnished: which I should doe, if I were not faithfull in performing the same, and the idolaters thereby would extoll their idoles aboue me.

p As in time past I haue bene true in my promises, so will I be in time to come.

q Meaning, the Arabians, vnder whom he comprehendeth all the people of the East.

r He sheweth the zeale of the Lorde, and his power in the conseruation of his Church.

f I wil haste thee to execute my vengeance, which I haue so long deferred, as a woman that desireth to be deliuered when shee is in trauaile.

t That is, my poore people, which are in perplexitie and care.

n To wit, Israel, which should haue most light, because of my Lawe.

deafe

deafe as my x messenger, that I sent? who is blinde as the y perfect, and blinde as the Lords seruant?

20 Seeing many things, but thou keepest them not? opening the eares, but hee heareth not?

21 The Lord is willing for his righteousnes sake that he may magnifie the lawe, and exalt it.

22 But this people is z robbed and spoyled, and shalbe all snared in dungeons, and they shall be hid in prison houses: they shall be for a pray, & none shall deliuer: a spoyle, and none shall say, a Restore.

23 Who among you shall hearken to this, and take heede, and heare for b afterwards?

24 Who gaue Iaakob for a spoyle, and Israel to the robbers? Did not the Lorde, because we haue sinned against him? for they would not walke in his wayes, neyther be obedient vnto his Lawe.

25 Therefore he hath powred vpon him his fierce wrath, and the strength of battel: and it set him on fire round about, and hee knewe not, & it burned him vp, yet he considered not.

x The Priest to whom my word is committed, which should not onely heare it himselfe, but cause others to heare it.

y As the Priests & prophets that should be lights to others?

z Because they will not acknowledge this benefite of the Lord, who is ready to deliuer them, he suffereth them to be spoyled of their enemies through their owne fault and incredulitie.

a There shall be none to succour them, or to will the enemie to restore that, which hee hath spoyled.

b Meaning, Gods wrath.

CHAP. XLIII.

1 The Lord comforteth his people. He promiseth deliuerance to the Iewes. 11 There is no God but one alone.

a But now thus saith the Lord, a that created thee, O Iaakob: and hee that formed thee, O Israel, b Feare not: for I haue redeemed thee: I haue called thee by thy name, Thou art mine.

2 When thou passest through the c waters, I will be with thee, and through the floods, that they doe not ouerflowe thee. When thou walkest through the very fire, thou shalt not bee burnt, neither shall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Israel, thy Sauiour: I gaue d Egypt for thy ransome, Ethiopia, & Seba for thee.

4 Because thou wast precious in my sight, and thou wast honourable, and I loued thee, therefore will I giue e man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy seede from the f East, and gather thee from the West.

6 I will say to the North, Giue: and to the South, Keepe not backe: bring my sonnes from farre, and my daughters from the endes of the earth.

7 Euery one shalbe called by my g name: for I created him for my glory, formed him and made him.

8 I will bring forth the blind people, and they shal haue eyes, and the deafe, and they shall haue eares.

a After these threatnings he promiseth deliuerance to his Church, because he hath regenerate them, adopted them, and called them.

b When thou seest dangers and conspiracies on all sides, remember this benefite and the loue of thy God, and it shall encourage thee.

c By water and fire, he meaneth all kinde of troubles and perils.

d I turned Sancheribs power against these countries, and made them to suffer that affliction which thou shouldest haue done, and so were as the payment of thy ransome, Chap.37.9.

e I will not spare any man rather thē thou shouldest perish: for God more esteemeth one of his faithfull, then all the wicked in the worlde.

f Hee prophecieth of their deliuerance from the captiuitie of Babylon, and so of the calling of the vniuersall Church, alluding to that which is written, Deut.30.3.

g Meaning, that he could not be vnmindfull of them, except he would neglect his owne Name and glory.

9 Let all the nations be gathered h together, & let the people be assembled: who among them can declare this and shewe vs former things? let them bring foorth their i witnesses, that they may be iustified: but let them k heare, and say, It is trueth.

10 You l are my witnesses, saith the Lord, and my m seruant, whome I haue chosen: therefore ye shal know and beleeue me, and ye shall vnderstand that I am: before me there was no God formed, neither shall there be after me.

11 I, euen I am the Lord, and beside me there is no Sauiour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, saith the Lorde that I am God.

13 Yea, before the day was, I am, & there is none that can deliuer out mine hand: I will doe it, and who shall let it?

14 Thus saith the Lord your redeemer, the holy one of Israel, For your sake I haue sent to Babel, and n brought it downe: they are all fugitiues, and the Chaldeans cry in o the ships.

15 I am the Lord your Holy one, the creator of Israel, your King.

16 Thus saith the Lorde which maketh a way in p the sea, and a path in the mightie q waters.

17 When hee r bringeth out the s charet and horse, the armie and the power ie together, and shall not rise: they are extinct, and quenched as towe.

18 Remember ye not the former things, neither regard the things of old.

19 Beholde, I do a new thing: now shall it come forth: shall you not know it? I will euen make a way in the t desart, and floods in the wildernesse.

20 The wilde u beasts shall honour me, the dragons and the ostriches, because I gaue water in the desart, and floods in the wilderneste to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shal shew forth my praise.

22 And thou hast not x called vpon mee, O Iaakob, but thou hast y wearied mee, O Israel.

23 Thou z hast not brought me the sheep of thy burnt offerings, neither hast thou honoured me with thy sacrifices. I haue not caused thee to serue with an offering, nor wearied thee with incense.

h Signifying, that no power can resist him in doing this miraculous worke, nor all their idols are able to doe the like, as Chap.41.22.

i To prooue that the things which are spoken of them, are true.

k Shewing, that the malice of the wicked hindreth them in the knowledge of the trueth, because they will not heare when God speaketh by his word.

l The Prophets and people to whom I haue giuen my Lawe.

m Meaning specially Christ, and by him, all the faithfull.

n By Darius and Cyrus.

o They shall crie when they would escape by water, seeing that the course of Euphrates is turned an other way by the enemie.

p When he deliuered Israel from Pharaoh, Exod.14.22.

q When the Israelites passed through Iorden, Iosh.3.17.

r When he deliuered his people out of Egypt.

s Pharaoh and his mightie armie.

t Meaning, that their deliuerance out of Babylon, should be more famous then that from Egypt was, Iere.23.7. hag.2.10.2.cor.5.17. reuelat.21.5.

u They shall haue such abundance of all things as they returne home, euen in the drie and barren places, that the very beastes shall feele my benefites, and shall acknowledge them: much more men ought to bee thankefull for the same.

x Thou hast not worshipped mee as thou oughtest to haue done.

y Because thou hast not willingly receiued that which I did commaund thee, thou diddest greene mee. Whereby hee sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deserued the contrary.

z Meaning, in true faith and obedience.

24 Thou boughtest me no sweet a sauour with money, neither hast thou made mee drunke with the fat of thy sacrifices, but thou hast made me b to serue w thy sinnes, and wearied me with thine iniquities.

25 I, euen I am he that putteth away thine iniquities for mine owne sake, & will not remember thy sinnes.

26 Put me in c remembrance: let vs bee iudged together: count thou that thou mayest be iustified.

27 Thy d first father hath sinned, & thy e teachers haue transgressed against me.

28 Therefore I haue f prophaned the rulers of the Sanctuarie, and haue made Iaakob a curse, and Israel a reproch.

a Either for the composition of the sweete ointment, Exod. 30. 34. or for the sweete incense, Exod. 30. 7.
b Thou hast made mee to beare an heauy burden by thy sinnes.
c If I forget any thing that may make for thy iustification, put mee in remembrance and speake for thy selfe. d Thine ancestors. e Thy Priestes and thy Prophets. f That is, reiected, abhorred, and destroyed them in the wildernesse, and at other times.

CHAP. XLIIII.

5 The Lord promiseth comfort, and that he will assemble his Church of diuers nations. 9 The vanitie of idols. 17 The beastlinesse of idolaters.

YEt now heare, O Iaakob my seruant, and Israel, whome I haue chosen.

2 Thus saith the Lord, that made thee, and formed a thee from the wombe: he will helpe thee. Feare not, O Iaakob, my seruant, and thou righteous, b whome I haue chosen.

3 For I will powre water vpon the c thirstie, and floods vpon the drie ground: I wil powre my Spirit vpon thy seede, and my blessing vpon thy buds,

4 And they d shall growe as among the grasse, and as the willowes by the riuers of waters.

5 One shall say, I am the Lords: another e shalbe called by the name of Iaakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus saith the Lord the king of Israel, and his redeemer, the Lord of hostes, f I am the first, and I am the last, and without me is there no God,

7 And who is like me, that shall g call, and shall declare it, & set h it in order before me, since I appointed the i ancient people? and what is at hand, and what thinges are to come? let k them shew vnto them.

8 Feare ye not, neither be afraid: haue not I told thee of olde, & haue declared it? I you are euen my witnesses, whether there bee a God beside mee, and that there is no God that I knowe not.

9 All they that make an image, are vanitie, and m their delectable things shall nothing profite: and they are their owne witnesses, n that they see not nor know; therefore they shall be confounded.

10 Who hath made o a god, or molten an image, that is p profitable for nothing?

11 Behold, all that are of the q fellowship thereof shall be confounded: for the workemen themselues are men: let them all bee gathered together, and r stand vp, yet they shall feare, and be confounded together.

12 The smith taketh an instrument, and worketh in the coles, and facioneth it with hammers, and worketh it with the strength of his armes: yea, he is an f hungred, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he facioneth it with a red threede, hee planeth it, and he purtreieth it with the compasse, and maketh it after the figure of a man, and according to the beautie of a man that it may remaine in t an house.

14 He will hewe him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: hee planteth a firre tree, and the raine doeth nourish it.

15 And man burneth thereof: for he will take thereof and u warme himselfe: he also kindleth it and baketh bread, yet he maketh a god, and worshippeth it: hee maketh an idole and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, & vpon the halfe thereof he x eateth flesh: he rosteth the roste and is satisfied: also he warmeth himselfe and sayth, Aha, I am warme, I haue bene at the fire.

17 And the residue thereof hee maketh a god, euen his idole: he boweth vnto it, and worshippeth and prayeth vnto it, and sayth, Deliuer me: for thou art my God.

18 They haue not knowen, nor vnderstood: y for God hath shut their eyes that they cannot see, and their hearts, that they cannot vnderstand.

19 And none ‡ considereth in his heart, neither is their knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coales thereof: I haue rosted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bowe to the stocke of a tree?

20 He feedeth z of ashes: a seduced heart hath deceiued him, that hee cannot deliuer his soule, nor say, Is there not a lie in my right hand?

a He created and chose the from the beginning of his owne mercie, and before thou couldest merit any thing.
b Whome God accepteth as righteous: or which haddest occasion thereunto because of the Lawe, and of thine holy vocation.
c Because man of himselfe is as the drie and barren lande, hee promiseth to moysten him with the waters of his holy Spirit, Ioel. 2. 28. Iohn 7. 38. acles 2. 17.
d That is, thy children and posteritie shall increase wonderfully after their deliuerance from Babylon. e By this diuersitie of speech hee meaneth one thing, that is, that the people shall be holy and receiue the true religion of God, as Psalm. 87. 5. f I am alwayes like my selfe, that is, mercifull toward my Church, and most able to maintaine it, as chap. 41. 4. and 48. 12. reuelat. 1. 17. and 22. 13. g And appoint them that shall deliuer the Church. h That is, declare vnto mee, how I ought to proceede herein. i God calleth the Israelites ancient, because he preferred them to all other, in his eternall election. k Meaning their idoles. l Reade Chap. 43. 10. m Whatsoeuer they bestowe vpon their idoles to make them to seeme glorious.

n That is, the idolaters seeing their idoles blinde, must needes be witnesses of their owne blindnesse, and feeling that they are not able to helpe them, must confesse that they haue no power.
o Meaning, that whatsoeuer is made by y hand of man, if it be esteemed as God, is most detestable.
p Whereby appeareth their blasphemie, which call images the bookes of the laitie, seeing that they are not onely here called vnprofitable, but chap. 41. 24. abominable: and Ieremie calleth them the worke of errors, Ierem. 10. 15. Habakkuk, a lying teacher, 2. 18.
q That is, which by any way consent eyther to the making or worshipping.
r Signifying, that the multitude shall not then saue the idolaters, when God will take vengeance, although they excuse themselues thereby among men.
f He describeth the raging affection of the idolaters, which forget their owne necessities to set foorth their deuotion towarde their idoles. t To place it in some Temple.
u Hee setteth foorth the obstinacie and malice of the idolaters, which though they see by dayly experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part, and make a God of the other, as the Papistes make their cake God, and the rest of their idoles. x That is, hee eyther maketh a table or trenchers. y The Prophet giueth heere an answere to all them that wonder howe it is possible that any should bee so blinde to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts. ‡ *Ebr. turneth.*
z Hee is abused as one that woulde eate ashes, thinking to satisfie his hunger.

21 a Remember these (O Iaakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloude, and thy sinnes as a mist: turne vnto me, for I haue redeemed thee.

23 b Reioyce yee heauens: for the Lord hath done it: shoute, ye lower partes of the earth: breast forth into prayses, yee mountaines, O forest, and euery tree therein: for the Lord hath redeemed Iaakob, and will be glorified in Israel.

24 Thus sayeth the Lord thy redeemer, and hee that formed thee from the wombe, I am the Lord, that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the c tokens of the soothsayers, and make them that coniecture, fooles, and turne the wise men backwarde, and make their knowledge foolishnesse.

26 ¶ He confirmeth the word of his d seruant, and performeth the counsell of his messengers, saying to Ierusalem, Thou shalt bee inhabited: and to the cities of Iudah, Ye shall be built vp, and I will repaire the decayed places thereof.

27 He sayeth to the e deepe, Be drie, and I will drie vp thy floods.

28 Hee sayeth to f Cyrus, Thou art my shepherd: and hee shall performe all my desire: saying also to Ierusalem, Thou shalt bee built: and to the Temple, Thy foundation shall be surely layde.

a Shewing that mans heart is most inclined to idolatrie, and therefore he warneth his people by these examples, that they should not cleaue to any but to the liuing God, when they should be among the idolaters.

b He sheweth that the worke of the Lord toward his people shalbe so great, that the insensible creatures shall be mooued therewith.

c He armeth them against the soothsayers of Babylon, which would haue borne them in hand, that they knewe by the starres that God would not deliuer them, & that Babylon should stand.

d Of Isaiah & the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance. e He sheweth that Gods worke shoulde be no lesse notable in this their deliuerance, then when hee brought them out of Egypt through the Sea. f To assure them of their deliuerance, he nameth the person, by whom it should be, more then an hundreth yeere before he was borne.

CHAP. XLV.

1 *The deliuerance of the people by Cyrus.* 9 *God is iust in all his workes.* 20 *The calling of the Gentiles.*

THus sayeth the Lord vnto a Cyrus his b annoynted, whose right hand I haue holden c to subdue nations before him: therefore will I weaken the loynes of Kings, and open the doores before him, and the gates shall not be shut.

2 I will goe before thee and make the d crooked streight: I will breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darknesse, and the things hid in secret places, that thou mayest e knowe that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iaakob my seruants f sake, and Israel mine elect, I will euen call thee by thy name, and name thee, though thou hast not knowen me.

a To assure the Iewes of their deliuerance against the great tentations that they should abide, he nameth the person and the meanes.

b Because Cyrus should execute the office of a deliuerer, God called him his anoynted for a time, but after another sort, then he called Dauid.

c To guide him in the deliuerance of my people. d I will take away all impediments and lets. e Not that Cyrus did knowe God to worship him aright, but he had a certaine particular knowledge, as prophane men may haue of his power, & so was compelled to deliuer Gods people. f Not for any thing that is in thee, or for thy worthinesse.

5 I am the Lord and there is none other: there is no God besides me: I g girded thee though thou hast not knowen me,

6 That they may knowe from the rising of the sunne and from the West, that there is none besides me. I am the Lord, and there is none other.

7 I forme the h light and create darkenesse: I make peace and create euill: I the Lord doe all these things.

8 Yee heauens, send the dewe from aboue, and let the cloudes droppe downe i righteousnesse: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: I the Lord haue k created him.

9 l Woe vnto him that striueth with his maker, the potsherd with the potsherds of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy worke, m It hath none hands?

10 Woe vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus saith the Lord, the Holy one of Israel, and his maker, Aske me n of things to come concerning my sonnes, and concerning the workes of mine handes: command you me.

12 I haue made the earth, and created man vpon it: I, whose hands haue spred out the heauens, I haue euen commaunded all their o armie.

13 I haue raised p him vp in righteousnesse, and I will direct all his waies: he shal build my citie, and hee shall let goe my captiues, not for q price nor reward, saith the Lord of hostes.

14 Thus saith the Lord, The labour r of Egypt, and the marchandise of Ethiopia, and of the Sabeans, men of stature shall come vnto thee, and they shalbe s thine: they shall followe thee, and shall goe in chaines: they shall fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verely thou, O God, t hidest thy selfe, O God, the sauiour of Israel.

16 All they shall be ashamed and also confounded: they shall goe to confusion together, that are the makers of images.

17 But Israel shall bee saued in the Lord, with an euerlasting saluation: ye shall not be ashamed nor confounded, world without ende.

18 For thus saith the Lord (that created heauen, God himselfe, that formed the earth,

g I haue giuen thee strength, power and authoritie.

h I send peace and warre, prosperitie, and aduersitie, as Amos 3.6.

i He comforteth the Iewes, as if he would say, Though when ye looke to the heauens & earth for succour, ye see nothing now but signes of Gods wrath, yet I will cause them to bring forth most certaine tokens of your deliuerance, and of the performance of my promise, which is meant by righteousnesse.

k I haue appointed Cyrus to this vse and purpose.

l Hereby he bridleth their impatience, which in aduersitie and trouble murmure against God, and will not tarie his pleasure: willing that man should match with his like, and not contend against God.

m That is, it is not perfitely made.

n In steade of murmuring, humble your selues, and aske what ye will for the consolation of my children, and you shall bee sure of it, as ye are of these things which are at your commandement. Some reade it with an interrogation, and make it the application of the similitude. o That is, the starres. p To wit, Cyrus, that I may shewe by him the faithfulnesse of my promise in deliuering my people. q Meaning, freely, and without ransome, or any grieuous condition. r These people were tributaries to the Persians, & so king Artahshashte gaue this money toward the building of the Temple, Ezra 7.21. s Whereas tofore they were thine enemies, they shall nowe honour thee, and thou shalt rule them: which was accomplished in the time of Christ. t Hereby he exhorteth the Iewes to patience, though their deliuerance be deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shall be destroyed.

u To wit, of man, but chiefly of his Church.
x As do the false gods, which giue vncertaine answeres.
y Al ye idolaters, which though you seeme to haue neuer so much worldly dignitie, yet in Gods sight you are vile & abiect.
z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.
a That is, that the thing, which I haue promised, shalbe faithfully performed.
b The knowledge of God, and the true worshipping shalbe through al the world, Rom. 14.11. Phil.2.10. whereby he signifieth that we must not onely serue God in heart, but declare the same also by outward profession.
c Meaning, the faithfull shall feele and confesse this.
d All the contemmers of God.

and made it: hee hath prepared it, he created it not in vaine: hee formed it to bee u inhabited) I am the Lord, and there is none other.

19 I haue not spoken in secrete, neither x in a place of darkenesse in the earth: I said not in vaine vnto the seed of Iaakob, Seeke you me: I the Lord doe speake righteousnesse, and declare righteous things.

20 Assemble your selues, and come: draw neere together, y yee abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell yee and bring them, and let them take counsell together, who hath declared this from the beginning? or hath told it of olde? Haue not I the Lord? and there is none other God beside mee, a iust God, and a Sauiour: there is none beside me.

22 Looke vnto me, and yee shalbe saued: all the z endes of the earth shalbe saued: for I am God, and there is none other.

23 I haue sworne by my selfe: the word is gone out of my mouth in a righteousnesse, and shall not returne, That euery b knee shall bowe vnto mee, and euery tongue shall sweare by me.

24 Surely c hee shall say, In the Lord haue I righteousnesse and strength: he shall come vnto him, and all that d prouoke him, shalbe ashamed.

25 The whole seede of Israel shall be iustified, and glory in the Lord.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 3 Hee calleth the Iewes to the consideration of his workes.

a These were the chiefe idoles of Babylon.
b Because they were of gold and siluer, the Medes and Persians caried them away.
c The beastes that caried the idoles, fell downe vnder their burden.
d He derideth the idoles, which had neither soule nor sense.
e He sheweth the difference betweene the idoles and the true God: for they must bee caried of others, but God himselfe carieth his, as Deut.32.11.

BEl is bowed downe: a Nebo is fallen: their idoles were vpon the b beastes, and vpon the cattell: they which did beare you, were laden with a wearie burden.

2 c They are bowed downe, and fallen together: for they could not ridde them of the burden, and their d soule is gone into captiuitie.

3 Heare ye mee, O house of Iaakob, and all that remaine of the house of Israel, which are c borne of mee from the wombe, and brought vp of me from the birth.

4 Therefore vnto olde age, I the same, euen I will beare you vntil the hoare haires: I haue made you: I will also beare you, and I will carie you: and I will deliuer you.

5 ¶ To whom will yee make me like, or make mee equall, or e compare mee, that I should be like him?

6 They draw golde out of the bagge, and weigh siluer in the ballance, and hire a goldsmith to make a god of it, and they bowe downe and worship it.

7 They beare it vpon the shoulders: they carry him and set him in his place: so doeth hee stand, and cannot remooue from his place. Though one crie vnto him, yet can he not answere, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe b to minde, O ye transgressers.

9 Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me,

10 Which declare the last thing from the beginning: and from of olde, the things that were not done, saying, My counsell shall stand, and I will doe whatsoeuer I will.

11 I call a i bird from the East, and the man of my k counsell from farre: as I haue spoken, so will I bring it to passe: I haue purposed it, and I will doe it.

12 Heare me, yee stubburne hearted, that are farre from l iustice.

13 I bring m neere my iustice: it shall not be farre off, and my saluation shall not tary: For I will giue saluation in Zion, and my glory vnto Israel.

f Seeing I haue begotten you, I will nourish and preserue you for euer.
g The people of God, seeing their owne calamitie, and the flourishing estate of the Babylonians, shoulde bee tempted to thinke that their God was not so mightie as the idoles of their enemies: therefore he describeth the originall of all the idoles, to make them to bee abhorred of all men: shewing that the most that can bee spoken in their commendation, is but to prooue them vile, Baruch 6.25.
h Become wise, meaning that all idolaters are without wit or sense, like mad men.
i That is, Cyrus, which shall come as swift as a bird, and fight against Babylon.
k Him by whom I haue appoynted to execute that, which I haue determined.
l Which by your incredulitie would let the performance of my promise.
m Hee sheweth that mans incredulitie cannot abolish the promise of God, Rom.3.3.

CHAP. XLVII.

The destruction of Babylon, and the causes wherfore.

a Which hast liued in wealth and wantonnesse, and hast not yet beene ouercome by any enemie.
b Thy gouernement shalbe taken from thee.
c Thou shalt be brought to most vile seruitude: for to turne the mill was the office of slaues.
d The things wherein she setteth her greatest pride, shall be made vile, euen from the head to the foote.
e I will vse no humanitie nor pitie toward thee.
f The Israelites shall confesse, that the Lord doeth this for his Churches sake.
g For very shame, and hide thy selfe.
h They abused Gods iudgements, thinking that hee punished the Israelites, because he would vtterly cast them off, and therefore in stead of pitying their miserie, thou diddest increase it.

COme downe and sitte in the dust: O a virgine, daughter Babel, sitte on the ground: there is no b throne, O daughter of the Chaldeans: for thou shalt no more be called, Tender and delicate.

2 Take the milstones, and c grinde meale: loose thy lockes: d make bare the feete: vncouer the legge, and passe through the floods.

3 Thy filthinesse shall bee discouered, and thy shame shall bee seene: I will take vengeance, and I will not meete thee as a e man.

4 f Our redeemer, the Lord of hostes is his Name, the Holy one of Israel.

5 g Sit still, and get thee into darkenesse, O daughter of the Chaldeans: for thou shalt no more bee called, The ladie of kingdomes.

6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou diddest shewe them no h mercie, but thou diddest lay thy very heauie yoke vpon the ancient.

7 And thou saydest, I shall be a lady for euer, so that thou diddest not set thy minde to these things, neither didst thou remember the latter ende thereof.

8 Therefore nowe heare, thou that art giuen to pleasures, and dwellest careleslie, She saith in her heart, I am and none else: I shall not sitte as a widowe, neither shall knowe the losse of children.

9 But these two things shall come to thee suddenly on one day, the losse of children, and widowhoode: they shall come vpon thee

i So that the punishment shall be so great as is possible to be imagined.

k Thou diddest thinke that thine owne wisedome & pollicie would haue saued thee.

l He derideth their vaine confidence, that put their trust in any thing, but in God, condemning also such vaine sciences, which serue to no vse, but to delude the people, and to bring them from depending only on God.

m They shall vtterly perish, and no part of them remaine.

n They shall flee euery one to that place, which he thought by his speculations to be most safe: but that shall deceiue them.

thee in their i perfection, for the multitude of thy diuinations, and for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednesse: thou hast sayde, None seeth mee. Thy k wisedome and thy knowledge, they haue caused thee to rebell, and thou hast sayde in thine heart, I am, and none els.

11 Therefore shal euill come vpon thee, and thou shalt not knowe the morning thereof: destruction shall fall vpon thee, which thou shalt not bee able to put away: destruction shall come vpon thee suddenly, yer thou beware.

12 Stand now among thine inchanters, & in the multitude of thy soothsayers (with whome thou hast l wearied thy selfe from thy youth) if so be thou mayest haue profite, or if so be thou mayest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the Astrologers, the starre-gazers, and Prognosticators stande vp, and saue thee from these things, that shall come vpon thee.

14 Behold, they shall be as stubble: the fire shall burne them: they shall not deliuer their owne liues from the power of the flame: there shall be no coales m to warme at, nor light to sit by.

15 Thus shal they serue thee, with whom thou hast wearied thee, euen thy merchants from thy youth: euery one shall wander to his owne n quarter: none shall saue thee.

CHAP. XLVIII.

1 The hypocrisie of the Iewes is reprooued. 11 The Lord alone will be worshipped. 20 Of their deliuerance out of Babylon.

a He detecteth their hypocrisie which vaunted themselues to be Israelites and were not so in deede.

b Meaning, the fountaine and stocke.

c They make a shew, as though they would haue none other God.

d He sheweth that they could not accuse him in any thing, forasmuch as he had performed whatsoeuer he had promised.

e I haue done for thee more then I promised, that thy stubbernes and impudencie might haue bene ouercome.

f Howe thou shouldest be deliuered out of Babylon.

g Will yee not acknowledge this my benefite, and declare it vnto others?

HEare yee this, O house of Iaakob, which are a called by the name of Israel, and are come out of b the waters of Iudah: which sweare by the Name of the Lorde, and make mention of the God of Israel, but not in trueth, nor in righteousnesse.

2 For they are called of the holy citie, and stay themselues c vpon the God of Israel, whose Name is the Lord of hostes.

3 I haue declared the former things of old, and they went out of my mouth, and I shewed d them: I did them suddenly, and they came to passe.

4 Because I knewe, that e thou art obstinate, and thy necke is an yron sinew, and thy browe braße.

5 Therefore I haue declared it to thee of old: before it came to passe, I shewed it thee, lest thou shouldest say, Mine idole hath done them, and my carued image, and my molten image hath commanded them.

6 Thou hast heard, beholde all this, and wil not ye f declare it? I haue shewed thee new things, euen nowe, and hid things, which thou knewest not.

7 They are created nowe, and not of old, and euen before this thou heardest them not, least thou shouldest say, Beholde, I h knew them.

8 Yet thou heardest them not, neither diddest knowe them, neither yet was thine eare opened of olde: for I knew that thou wouldest grieuously transgresse: therefore haue I called thee a transgressour from the i wombe.

9 For my Names sake will I deferre my wrath, and for my prayse will I refraine it from thee, k that I cut thee not off.

10 Beholde, I haue fined thee, l but not as siluer: I haue m chosen thee in the fornace of affliction.

11 For mine owne sake, for mine owne sake will I doe it: for how should my Name n be polluted? o surely I will not giue my glory vnto another.

12 Heare me, O Iaakob, and Israel, my called, p I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heauens: when I call them, q they stand vp together.

14 All you, assemble your selues, and heare: which among them hath declared these things? The Lord hath loued r him: he will doe his will in Babel, and his arme shall be against the Caldeans.

15 I, euen I haue spoken it, and I haue called him: I haue brought him, and his way shall prosper.

16 Come neere vnto me: heare ye this: I haue not spoken it in secrete from the s beginning: from the time that the thing was, I was there, and now the Lord God and spirit hath t sent me.

17 Thus sayth the Lorde thy Redeemer, the holy one of Israel, I am the Lord thy God, which teach thee u to profite, and lead thee by the way, that thou shouldest goe.

18 Oh that thou haddest hearkned to my commandements! then had thy prosperitie bene as the flood, and thy righteousnes as the waues of the Sea.

19 Thy seede also had bene as the sand, and the fruite of thy body like the graueli thereof: his x name should not haue bene cut off nor destroyed before me.

20 y Goe ye out of Babel: flee yee from the Caldeans, with a voyce of ioy: tell and declare this: shewe it foorth to the ende of the earth: say ye, The Lord hath redeemed his seruant Iaakob.

21 And they z were not thirstie: hee led them through the wildernesse: he caused the waters to flowe out of the rocke for them: for he claue the rocke, and the water gushed out.

22 There is no a peace, sayeth the Lord, vnto the wicked.

h Shewing that mans arrogancie is the cause why God doeth not declare all things at once, lest they should attribute this knowledge to their owne wisedome.

i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.

k As it was my free mercy that I did chuse thee: so is it my free mercie that must saue thee.

l For I had respect to thy weakenes and infirmitie: for in siluer there is some purenes, but in vs there is nothing but drosse.

m I tooke thee out of the fornace where thou shouldest haue bene consumed.

n God ioyneth the saluation of his with his owne honour: so that they can not perish, but his glory should be diminished, as Deut. 32. 27.

o Read Chap. 42. 8.

p Reade Chap. 41. 4.

q To obey me, and to doe whatsoeuer I command them.

r Meaning Cyrus, whom he had chosen to destroy Babylon.

s Since the time that I declared my selfe to your fathers.

t To assure them of good. x That is, the prosperous estate of Israel. y After that hee had forewarned them of their captinitie, and of the cause thereof, hee sheweth them the great ioy that shall come of their deliuerance. z Hee sheweth that it shall be as easie to deliuer them, as he did their fathers out of Egypt. a Thus he speaketh, that the wicked hypocrites shoulde not abuse Gods promise, in whome was neither faith nor repentance, as Chap. 57. 21.

t Thus the Prophet speaketh for himselfe, and these things. u What things shall doe thee good. x That is, the prosperous estate of Israel. y After that hee had forewarned them of their captinitie, and of the cause thereof, hee sheweth them the great ioy that shall come of their deliuerance. z Hee sheweth that it shall be as easie to deliuer them, as he did their fathers out of Egypt. a Thus he speaketh, that the wicked hypocrites shoulde not abuse Gods promise, in whome was neither faith nor repentance, as Chap. 57. 21.

wided the Sea, when his waues roared: the Lord of hoſtes is his Name.

16 And I haue put my woordes in thy [a] mouth, and haue defended thee in the ſhadowe of mine hand, that I may plant the [o] heauens, and lay the foundation of the earth, and ſay vnto Zion, Thou art my people.

17 Awake, awake, and ſtand vp, O Ieruſalem, which haſt dronke at the hand of the Lord the [p] cup of his wrath: thou haſt dronken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the ſonnes, whome ſhee hath brought forth: there is none that taketh her by the hand of all the ſonnes that ſhee hath brought vp.

19 Theſe two [q] things are come vnto thee: who will lament thee? deſolation and deſtruction, and famine, and the ſword: by whom ſhall I comfort thee?

20 Thy ſonnes haue fainted, and lye at the head of all the ſtreetes as a wilde bull in a net, [r] are full of the wrath of the Lorde, and rebuke of thy God.

21 Therefore heare now this, thou miſerable and dronken, but [r] not with wine.

22 Thus ſaith thy Lord God, euen God that pleadeth the cauſe of his people, Behold, I haue taken out of thine hand the cup of trembling, euen the dregs of the cup of my wrath: thou ſhalt drinke it no more.

23 But I wil put it into their hand that ſpoyle thee: which haue ſayd to thy ſoule, Bowe downe, that wee may goe ouer, and thou haſt layd thy body as the ground, and as the ſtreete to them that went ouer.

n Meaning, of Iſaiah, and of all true miniſters, who are defended by his protection.
o That all things may be reſtored in heauen and earth, Ephe 1.10.
p Thou haſt bene iuſtly puniſhed and ſufficiently, as Chap. 40.2. and this puniſhment in the elect is by meaſure, and according as God giueth grace to beare it: but in the reprobate it is the iuſt vengeance of God to driue them to an inſenſiblenes and madneſſe, as Iere 25.15,16.
q Whereof the one is outward, as of the things that come to the body: as warre and famine: and the other is in inward, and appertaineth to the minde: that is, to be without comfort: therefore he ſayth, Howe ſhalt thou be comforted?
r But with trouble and feare.

CHAP. LII.

1 A conſolation to the people of God. 7 Of the meſſengers thereof.

Aryſe, aryſe: put on thy ſtrength, O Zion: put on the garments of thy beautie, O Ieruſalem, the holy citie: for henceforth there ſhall no [a] more come into thee the vncircumciſed and the vncleane.

2 Shake thy ſelfe from the [b] duſt: ariſe, and ſit downe, O Ieruſalem: looſe the bands of thy necke, O thou captiue daughter, Zion.

3 For thus ſayth the Lord, Ye were ſolde for [c] nought: therefore ſhall ye be redeemed without money.

4 For thus ſayth the Lorde God, My people went [d] downe aforetime into Egypt to ſoiourne there, and Aſſhur [e] oppreſſed them without cauſe.

5 Nowe therefore what haue I here, ſayth the Lorde, that my people is taken away for nought, and they that rule ouer them, make them to howle, ſayth the Lord: and my Name all the day continually is [f] blaſphemed?

6 Therefore my people ſhall knowe my Name: therefore they ſhall knowe in that day, that I am he that doe ſpeake: beholde, it is I.

7 Howe [g] beautifull vpon the mountaines are the feete of him, that declareth and publiſheth peace! that declareth good tidings, and publiſheth ſaluation, ſaying vnto Zion, Thy God reigneth!

8 [h] The voyce of thy watchmen ſhall be heard: they ſhall lift vp their voyce, & ſhoute together: for they ſhall ſee eye to eye, when the Lord ſhall bring againe Zion.

9 O ye deſolate places of Ieruſalem, be glad and reioyce together: for the Lord hath comforted his people: hee hath redeemed Ieruſalem.

10 The Lord hath made [i] bare his holy arme in the ſight of all the Gentiles, and all the ends of the earth ſhall ſee the ſaluation of our God.

11 [k] Depart, depart yee: goe out from thence, and touch no vncleane thing: go out of the midſt of her: be ye cleane, that [l] beare the veſſels of the Lord.

12 For ye ſhall not goe out [m] with haſte, nor depart by fleeing away: but the Lorde will goe before you, and the God of Iſrael will gather you together.

13 Beholde, my [n] ſeruant ſhall proſper: he ſhall be exalted and extolled, and be very high.

14 As many were aſtonied at thee (his viſage was ſo [o] deformed of men, and his forme of the ſonnes of men) ſo [p] ſhall hee ſprinckle many nations: the Kings ſhall ſhut their [q] mouthes at him: for that which had not bene tolde them, ſhall they ſee, and that which they had not heard, ſhall they [r] vnderſtand.

f To wit, by wicked, which thinke that I haue no power to deliuer them.
g Signifying, that the ioy and good tidings of their deliuerance ſhould make their affliction in the meane time more eaſie: but this is chiefly meant of the ſpirituall ioy, as Nahum 1.15.
h The Prophets which are thy watchmen, ſhall publiſh this thy deliuerance: this was begun vnder Zerubbabel, Ezra and Nehemiah, but was accompliſhed vnder Chriſt.
i As ready to ſmite his enemies and to deliuer his people.
k He warneth the faithfull not to pollute themſelues with the ſuperſtitions of the Babyloni-

a No wicked tyrant, which ſhall ſubuert Gods true religion, and oppreſſe the conſciences.
b Put off the garments of ſorowe and heauineſſe, and put on the apparell of ioy and gladnes.
c The Babylonians payed nothing to me for you: therefore I wil take you againe without ranſome.
d When Iaakob went thither in time of famine.
e The Egyptians might pretende ſome cauſe to oppreſſe my people, becauſe they went thither and remained among them, but the Aſſyrians haue no title to excuſe their tyrannie by: and therefore will I puniſh them more then I did the Egyptians.

ans, as Chap. 48.20.2. Cor. 6.17.
l For the time is at hand, that the Prieſtes and Leuites chiefly (and ſo by them all the people which ſhall be as Leuites in this office) ſhall carry home the veſſels of the Temple, which Nebuchad-nezzar had taken away.
m As your fathers did out of Egypt.
n Meaning Chriſt, by whome our ſpirituall deliuerance ſhoulde bee wrought, whereof this was a figure.
o In the corrupt iudgement of man Chriſt in his perſon was not eſteemed.
p Hee ſhall ſpread his worde through many nations.
q In ſigne of reuerence, and as being aſtoniſhed at his excellencie.
r By the preaching of the Goſpel.

CHAP. LIII.

1 Of Chriſt and his kingdome, whoſe worde fewe will beleeue. 6 All men are ſinners. 11 Chriſt is our righteouſnes, 12 And is dead for our ſinnes.

Who [a] will beleeue our report? and to whome is the [b] arme of the Lorde reuealed?

2 But hee ſhall growe vp before him as a branche, and as a [c] roote out of a drie [d] ground: hee hath neither forme nor beautie: when we ſhall ſee him, there ſhall be no forme that we ſhould deſire him.

a The Prophet ſheweth that very fewe ſhall receiue this their preaching of Chriſt, and of their deliuerance by him, Iohn 12.38. rom. 10.16.
b Meaning, that none can beleeue, but whoſe hearte God touches with the vertue of his holy Spirite.
c The beginning of Chriſtes kingdome ſhall be ſmall, and contemptible in the ſight of man, but it ſhall growe wonderfully, and flouriſh before God.
d Reade Chap. 11.1.

e Which was by Gods singular prouidence for the comfort of sinners, Heb. 4.15 f That is, the punishment due to our sinnes: for the which he hath both suffered, and made satisfaction, Matth. 8.17. 1. Pet. 2.24.

g We iudged exuill, thinking that he was punished for his owne sinnes, and not for ours.

h He was chastised for our reconciliation, 1. Cor. 15.3.

i Meaning, the punishment of our iniquitie, and not the fault it selfe.

k But willingly and patiently obeyed his fathers appoyntment, Matth. 26.63. Iudges 8.32.

l From the crosse, and graue, after that he was condemned.

m Though he died for sinne, yet after his resurrection he shall liue for euer: and this his death is to restore life to his members, Rom. 6.9.

n God the Father deliuered him into the hands of the wicked, & to the powers of ỹ world to do with him what they would. o Christ by offering vp himselfe shall giue life to his Church, and so cause them to liue with him for euer. p That is, the fruite and effect of his labour, which is the saluation of his Church. q Christ shall iustifie by faith through his worde, whereas Moses could not iustifie by the Law. r Because he humbled himselfe, therefore he shall be exalted to glory, Philip. 2.7,8. s That is, of all that beleeue in him.

3 He is despised and reiected of men: he is a man full of sorowes, and hath experience of [e] infirmities: we hid as it were our faces from him: he was despised, and wee esteemed him not.

4 Surely he hath borne our infirmities, and caried [f] our sorowes: yet we did iudge him as [g] plagued, and smitten of God, and humbled.

5 But hee was wounded for our transgressions, he was broken for our iniquities: the [h] chastisement of our peace was vpon him, and with his stripes we are healed.

6 All wee like sheepe haue gone astray: wee haue turned euery one to his owne way, and the Lord hath laide vpon him the [i] iniquitie of vs all.

7 Hee was oppressed, and hee was afflicted, yet did hee not [k] open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumme, so he openeth not his mouth.

8 Hee was taken out from [l] prison, and from iudgement: [m] and who shall declare his age? for hee was cut out of the land of the liuing: for the tranigressions of my people was he plagued.

9 [n] And he made his graue with the wicked, and with the rich in his death, though he had done no wickednesse, neither was any deceit in his mouth.

10 Yet the Lord would breake him, & make him subiect to infirmities: when [o] he shall make his soule an offering for sinne, he shall see his seede and shall prolong his dayes, & the will of the Lord shall prosper in his hand.

11 Hee shall see of the [p] trauaile of his soule, and shall be satisfied: by his knowledge shall my [q] righteous seruant iustifie many: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall diuide the spoile with the strong, because hee [r] hath powred out his soule vnto death: and he was counted with the transgressors, and hee bare the sinne [s] of many, & prayed for the trespassers.

CHAP. LIIII.

1 *Moe of the Gentiles shall beleeue the Gospell then of the Iewes.* 7 *God leaueth his for a time, to whome afterward he sheweth mercie.*

h After that hee hath declared the death of Christ, he speaketh to the Church, because it should feele the fruit of the same, and calleth her barren, because that in the captiuitie thee was as a widowe without hope to haue any children. b The Church in this her affliction and captiuitie shall bring foorth moe children then when she was at libertie: or this may be spoken by admiration, considering the great number that shoulde come of him. Her deliuerance vnder Cyrus was as her childehoode, and therefore this was accomplished, when shee came to her age, which was vnder the Gospell.

REioyce, O barren that didst not beare: breake foorth into ioy and reioyce, thou that diddest not trauaile with childe: for the [b] desolate hath moe children then the married wife, sayeth the Lord.

2 [c] Enlarge the place of thy tents, and let them spread out the curtaines of thine habitations: spare not, stretch out thy cordes, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seede shall possesse the Gentiles and dwell in the desolate cities.

4 Feare not: for thou shalt not bee ashamed, neither shalt thou be confounded: for thou shalt not bee put to shame: yea, thou shalt forget the shame of thy [d] youth, and shalt not remember the reproche of thy [e] widowhood any more.

5 For hee that [f] made thee, is thine husband (Whose Name is the Lord of hostes) & thy redeemer the holy one of Israel, shalbe called the God of the whole [g] world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirite, and as a [h] yong wife when thou wast refused, sayth thy God.

7 For a litle while haue I forsaken thee, but with great compassion will I gather thee,

8 For a moment in mine anger, I hid my face from thee for a little season, but with euerlasting mercie haue I had compassion on thee, sayth thy Lord thy redeemer.

9 For this is vnto me as the [i] waters of Noah: for as I haue sworne that the waters of Noah should no more goe ouer the earth, so haue I sworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shall remoue and the hils shall fall downe: but my mercie shall not depart from thee, neither shall the couenant of my peace fall away, sayth the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, beholde, I will lay thy stones with the [k] carbuncle, and lay thy foundation with saphirs,

12 And I will make thy windowes of ‖Emeraudes, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall be [l] taught of the Lord, and much peace shall be to thy children.

14 In [m] righteousnes shalt thou be established, and be farre from oppression: for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Beholde, the enemie shall gather himselfe, but without [n] me: whosoeuer shall gather himselfe vnto thee, [o] against thee, shall fall.

16 Beholde, I haue created the [p] smith that bloweth the coales in the fire, and that bringeth foorth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and euery tongue, that shall rise against thee in iudgement, that shalt condemne. This is the heritage of the Lordes seruants,

c Signifying that for ỹ great number of children, that God should giue her, thee should seeme to lacke roome to lodge them.

d The afflictions which thou hast suffered at the beginning.

e When as thou wast refused for thy sinnes, Chap. 50.1.

f That did regenerate thee by his holy Spirit.

g His glory shall shine through ỹ whole worlde, which seemed before to be shut vp in Iudea.

h As a wife which wast forsaken in thy youth.

i As sure as the promise that I made to Noah, that the waters should no more ouerflowe the earth.

k Hereby hee declareth the excellent estate of the Church vnder Christ.

‖ *Or, Iaspar, or pearle.*

l By the hearing of his word and inward mouing of his Spirit.

m In stabilitie and sureneesse, so that it shal stand for euer.

n And therefore shall not preuaile.

o Meaning, the domesticall enemies of the Church, as are the hypocrites.

p Signifying hereby that man can doe nothing but so farre as God giueth power: for seeing that all are his creatures, hee must needes gouerne and guide them,

and

and thy righteousnesse is of mee, sayeth the Lord.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The ioy of the faithfull.

a Christ by proposing his graces and giftes to his Church, exempteth the hypocrites which are full with their imagined works, and the Epicures, which are full with their worldly lustes, and so thirst not after these waters.

b Signifying, that Gods benefites cannot be bought for money.

c By waters, wine, milke and bread, he meaneth all things necessarie to the spirituall life, as these are necessarie to this corporall life.

d He reprooueth their ingratitude, which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obteine those which are nothing profitable.

e You shall be fed abundantly.

f The same couenant, which through my mercie I ratified and confirmed to Dauid that it should be eternall, 2 Sam. 7. 13. actes. 13. 34.

g Meaning, Christ, of whome Dauid was a figure.

HO, euery one that a thirsteth, come ye to the waters, and yee that haue b no siluer, come, buy and eate: come, I say, buy c wine and milke without siluer and without money.

2 Wherefore doe ye lay out siluer and not for bread? d and your labour without being satisfied? hearken diligently vnto mee, and eate that which is good, and let your soule delite in e fatnesse.

3 Encline your eares, and come vnto me: heare, and your soule shall liue, and I will make an euerlasting couenant with you, euen the f sure mercies of Dauid.

4 Beholde, I gaue him for a witnesse to the people, for a Prince and a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not, h and a nation that knew not thee, shall runne vnto thee, because of the Lord thy God, and the holie one of Israel: for he hath glorified thee.

6 Seeke yee the Lord while he may i be found, call ye vpon him while he is neere.

7 Let the wicked k forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercie vpon him: and to our God, for he is very ready to forgiue.

8 For my l thoughtes are not your thoughtes, neither are your wayes my wayes, saith the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts aboue your thoughts.

10 Surely as the raine commeth downe and the snowe from heauen, and returneth not thither, but watereth the earth, and maketh it to bring foorth and bud, that it may giue seede to the sower, and bread vnto him that eateth:

11 So shal my m word be, that goeth out of my mouth: it shall not returne vnto mee voide, but it shall accomplish that which I will, and it shal prosper in the thing whereto I sent it.

12 Therefore yee shall goe out with ioy, and bee led forth with peace: the n mountaines and the hils shall breake forth before you into ioye, and all the trees of the fielde shall clap their handes.

13 For thornes, there shall growe firre trees: for nettles shall growe the myrthe tres, and it shall be to the Lord o for a name, and for an euerlasting p signe that shall not be taken away.

h To wit, the Gentiles, which before thou diddest not receiue to bethy people.

i Whē he offereth himselfe by the preaching of his word.

k Hereby he sheweth that repentance must be ioyned with faith, & how we cannot call vpon God aright, except the fruits of our faith appeare.

l Although you are not soone reconciled one to another, and iudge me by your selues, yet I am most easie to be reconciled, yea, I offer my mercies to you.

m If these small things haue their effect, as dayly experience sheweth, much more shall my promise which I haue made and confirmed, bring to passe the thing which I haue spoken for your deliuerance.

n Reade Chap. 44. 23. and 49. 13.

o To set forth his glory.

p Of Gods deliuerance, and that he will neuer forsake his Church.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against shepheards that deuoure their flocke.

a God sheweth what he requireth of them after that he hath deliuered them: to wit, the workes of charitie, whereby true faith is declared.

b Which I will declare toward you, and powre into your hearts by my spirit.

c Vnder the Sabbath he comprehendeth the whole seruice of God and true religion.

d Let none thinke himselfe vnmeete to receiue the graces of the Lorde: for the Lord wil take away all impediments, and wil forsake none which wil keepe his true religion and beleeue in him.

e Meaning, in his Church.

f They shall be called after my people, and be of the same religion: yea, vnder Christ the dignitie of the faithful shalbe greater then the Iewes were at that time,

g Hereby hee meaneth the spirituall seruice of God, to whome the faithfull offer continuall thankesgiuing, yea, themselues and all that they haue as a liuely and acceptable sacrifice.

h Not onely for the Iewes, but for all others, Mat. 21. 13.

i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. Thus hee speaketh to feare the hypocrites, & to assure the faithfull, that when this commeth, they may know that it was told them before.

k He sheweth that this affliction shall come through ỹ fault of the gouernours, prophets, & pastors, whose ignorance, negligence, auarice, and obstinacie prouoked Gods wrath against them.

l We are wel yet, and to morow shalbe better: therefore let vs not feare ỹ plagues, before they come: thus the wicked contemned the admonitions and exhortations, which were made them in the Name of God.

HVs sayth the Lord, a Keepe iudgement and doe iustice: for my saluation is at hand to come, and my b righteousnesse to be reuealed.

2 Blessed is the man that doeth this, and the sonne of man which layeth holde on it: he that keepeth the c Sabbath and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which d is ioyned vnto the Lord, speake and say, The Lord hath surely seperate me from his people: neither let the Eunuch say, Behold, I am a dry tree.

4 For thus sayth the Lorde vnto the Eunuches, that keep my Sabbaths, and chuse the thing that pleaseth me, and take holde of my couenant,

5 Euen vnto them will I giue in mine e House and within my walles, a place and a f name better then of the sonnes and of the daughters: I wil giue them an euerlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lorde, to serue him, and to loue the Name of the Lorde, and to be his seruants: euery one that keepeth the Sabbath, and polluteth it not, and embraceth my couenant,

7 Them will I bring also to mine holy mountaine, and make them ioyfull in mine House of prayer: their burnt g offerings and their sacrifices shall be accepted vpon mine altar: for mine House shall be called an House of prayer for h all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet wil I gather to them those that are to be gathered to them.

9 All ye i beasts of the fielde, come to deuoure, euen all ye beasts of the forest.

10 Their k watchmen are all blinde: they haue no knowledge: they are all dumme dogs: they can not barke: they lye & sleepe and delite in sleeping.

11 And these greedy dogs can neuer haue ynough: and these shepheards cannot vnderstand: for they all looke to their owne way, euery one for his aduantage, and for his owne purpose.

12 Come, I wil bring wine, and we wil fill our selues with strong drinke, and to l morowe shall be as this day, and much more abundant.

CHAP. LVII.

1 God taketh away the good, that he should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 And their vaine confidence.

THe righteous perisheth, and no man conſidereth it in heart: and mercifull men are taken away, and no man vnderſtandeth that the righteous is taken away [a] from the euill to come.

2 [b] Peace ſhall come: they ſhall reſt in their beds, euery one [p] walketh before him.

3 But you [c] witches children, come hither, the ſeede of the adulterer, and of the whore.

4 On whom haue ye ieſted? vpon whom haue yee gaped and thruſt out your tongue? are not ye rebellious children, & a falſe ſeed?

5 Inflamed with idoles vnder euery greene tree? and ſacrificing the [d] children in the valleyes vnder the tops of the rockes?

6 Thy portion is in the ſmooth ſtones [e] of the riuer: they, they are thy lot: euen to them haſt thou powred a drinke offering: thou haſt offered a ſacrifice. Should I delite in [f] theſe?

7 Thou haſt made thy [g] bed vpon a very hie mountaine: thou wenteſt vp thither, euen thither wenteſt thou to offer ſacrifice.

8 Behinde the [h] doores alſo and poſtes haſt thou ſet vp thy remembrance: for thou haſt diſcouered thy ſelfe to another then me, and wenteſt vp, and diddeſt [i] enlarge thy bedde, and make a couenant betweene thee and them, and louedſt their bedde in euery place where thou ſaweſt it.

9 Thou wenteſt [k] to the Kings with oyle, and diddeſt increaſe thine ointments and ſendſt thy meſſengers farre off, and diddſt humble thy ſelfe vnto hell.

10 Thou wearieſt thy ſelfe in thy manifolde iourneys, yet ſaydeſt thou not, [l] There is no hope: thou [m] haſt found life by thine hand, therefore thou waſt not grieued.

11 And whom diddeſt thou reuerence or feare, ſeeing thou haſt [n] lied vnto mee, and haſt not remembred mee, neither ſet thy minde thereon? is it not becauſe I holde my peace, and that of [o] long time? therefore thou feareſt not me.

12 I will declare thy [p] righteouſnes and thy workes, and they ſhall not profite thee.

13 When thou cryeſt, let them that thou haſt gathered together deliuer thee: but the winde ſhall [q] take them all away: vanitie ſhall pull them away: but hee that truſteth in mee, ſhall inherite the land, and ſhall poſſeſſe mine holy Mountaine.

14 [r] And hee ſhall ſay, Caſt vp, caſt vp: prepare the way: take vp the ſtumbling blockes out of the way of my people.

15 For thus ſayth he, that is hie and excellent, hee that inhabiteth the eternitie, whoſe Name is the Holy one, I dwell in the hie and holy place: with him alſo that is of a contrite and humble ſpirit, to reuiue the ſpirit of the humble, and to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwayes wroth, [ſ] for the ſpirit ſhould faile before me: and I haue made the breath.

17 For his wicked [t] couetouſneſſe I am angry with him, and haue ſmitten him: I hid me and was angry, yet he went away, and turned after the way of his owne heart.

18 I haue ſeene his wayes, & will [u] heale him: I will leade him alſo, and reſtore comfort vnto him, and to thoſe that lament him.

19 I create the [x] fruit of the lippes to be peace: peace vnto them that are [y] farre off, and to them that are neere, ſayth the Lord: for I will heale him.

20 But the wicked are like the raging ſea, that can [z] not reſt, whoſe waters caſt vp mire and dirt.

21 There is no peace, ſayth my God, to the wicked.

a From the plague that is at hand, and alſo becauſe God will puniſh the wicked.
b The ſoule of the righteous ſhalbe in ioy, and their body ſhall reſt in the graue vnto the time of the reſurrection, becauſe they walked before the Lord.
c He threatneth the wicked hypocrites, who vnder the pretence of the Name of Gods people, iderided Gods worde and his promiſes: boaſting openly that they were the children of Abraham, but becauſe they were not faithfull and obedient as Abraham was, he calleth them baſtards, and the children of ſorcerers, which forſooke God and fled to wicked meanes for ſuccour.
d Reade Leuit. 18.21. 2.King. 23.10.
e Meaning, euery place was polluted with their idolatrie: or euery faire ſtone that they founde, they made an idole of it.
f In the ſacrifices which you, offering before theſe idoles, thought you did ſerue God.
g To wit, thine altars, in an open place like an impudent harlot, that careth not for the ſight of her husband.
h In ſtead of ſetting vp the word of God in the open places on the poſts and doores to haue it in remembrance, Deut. 6.9. and 27.1. thou haſt ſet vp ſignes & marks of thine idolatry in euery place.
i That is, diddeſt increaſe thine idolatrie more and more.
k Thou diddeſt ſeeke the fauour of the Aſſyrians by giftes and preſents, to helpe thee againſt the Egyptians: and when they failed, thou boughteſt to the Babylonians, and more & more diddeſt torment thy ſelfe.
l Although thou ſaweſt all thy labours to bee in vaine, yet wouldeſt thou neuer acknowledge thy fault and leaue off.
m He derideth their vnprofitable diligence which thought to haue made al ſure, and yet were deceiued.
n Broken promiſe with me.
o Meaning, that the wicked abuſe Gods lenitie, and growe to further wickedneſſe.
p That is, thy naughtineſſe, idolatries, and impieties: which the wicked call Gods ſeruice: thus he derideth their obſtinacie.
q Meaning, the Aſſyrians and other, whoſe helpe they looked for.
r God ſhall ſay to Darius and Cyrus.
ſ I will not vſe my power againſt fraile man whoſe life is but a blaſt.
t That is, for the vices and faults of the people, which is meant here by couetouſneſſe.
u Though they were obſtinate, yet I did not withdrawe my mercy frō them.
x That is, I frame the ſpeach and wordes of my meſſengers which ſhall bring peace.
y As well to him that is in captiuitie, as to him that remaineth at home.
z Their euill conſcience doth euer torment them, and therefore they can neuer haue reſt, Reade Chap. 48.22.

CHAP. LVIII.

1 The office of Gods miniſters. 2 The workes of the hypocrites. 6 The faſt of the faithful. 13 Of the true Sabbath.

CRy [a] aloud, ſpare not: lift vp thy voyce like a trumpet, and ſhewe my people their tranſgreſſion, and to the houſe of Iaakob, their ſinnes.

2 Yet they [b] ſeeke mee dayly, and will knowe my wayes, euen as a nation that did righteouſly, and had not forſaken the ſtatutes of their God: they aſke of mee the ordinances of iuſtice: they will drawe neere vnto God, ſaying,

3 [c] Wherefore haue we faſted, and thou ſeeſt it not? wee haue puniſhed our ſelues, and thou regardeſt it not. Beholde, in the day of your faſt you will ſeeke [d] your will, and require all your debts.

4 Beholde, yee faſt to ſtrife and debate, and to ſmite with the fiſt of wickednеſſe: ye ſhall not faſt as ye doe to day, to make your voyce to be [e] heard aboue.

5 Is it ſuch a faſt that I haue choſen, that a man ſhould afflict his ſoule for a day, and to bow downe his head, as a bull ruſh, and to lie downe in ſackecloth, and aſhes? wilt thou call this a faſting, or an acceptable day to the Lord?

6 Is not this the faſting, that I haue choſen,

a The Lord thus ſpeaketh to the Propher, willing him to vſe all diligence and feueritie to rebuke the hypocrites.
b They wil ſeeme to worſhip me, and haue outward holineſſe.
c Hee ſetteth forth the malice and diſdaine of the hypocrites, which grudge againſt God, if their worke be not accepted.
d Thus he conuinceth the hypocrites by the ſeconde table and by their duetie towarde their neighbour, that they haue neither faith nor religion.
e So long as ye vſe contention and oppreſſion, your faſting and prayer ſhall not be heard.

chosen, to loose the bandes of wickednesse, to take off the heauy burdens, and to let the oppressed goe free, and that ye breake euery f yoke?

7 Is it not to deale thy bread to the hungry, & that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from g thine owne flesh?

8 Then shall thy h light breake foorth as the morning, and thine health shall growe speedily: thy i righteousnesse shal goe before thee, and the glory of the Lord shall embrace thee.

9 Then shalt thou call, and the Lord shal answere: thou shalt crie, and hee shall say, Heere I am: if thou take away from the middes of thee the yoke, the putting foorth of the k finger, and wicked speaking:

10 If thou l powre out thy soule to the hungry, and refresh the troubled soule: then shal thy light spring out in the m darkenesse, and thy darkenesse shalbe as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall bee of thee, that shall builde the olde n waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repayrer of the breach, and the restorer of the pathes to dwell in.

13 If thou o turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delight, to consecrate it, as glorious to the Lorde, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delite in the Lorde, and I will cause thee to mount vpon the hie places of the earth, and feede thee with the heritage of Iaakob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

1 *The wicked perish through their owne iniquities.* 12 *The confession of sinnes.* 16 *God alone wil preserue his Church, though all men faile.*

BEholde, * the Lordes hand is not shortned, that it cannot saue: neither is his eare heauie, that it cannot heare.

2 But * your iniquities haue separated betweene you and your God, and your sinnes haue hid his face from you, that hee will not heare.

3 For your handes are defiled with a blood, and your fingers with iniquitie: your lips haue spoken lies, and your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man b contendeth for trueth: they trust in vanitie, and speake vaine things: they conceiue mischiefe, and c bring forth iniquitie.

5 They hatche cockatrice d egges, and weaue the spiders e webbe: hee that eateth of their egges, dieth, and that which is trod vpon, breaketh out into a serpent.

6 Their webbes shall be no garment, neither shall they couer themselues with their labours: for their workes are workes of iniquitie, and the worke of cruelitie is in their hands.

7 Their feete runne to euil, & they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths.

8 The way of peace they know not, and there is none equitie in their goings: they haue made them crooked paths: whosoeuer goeth therein, shall not know peace.

9 Therefore is f iudgement farre from vs, neither doeth g iustice come neere vnto vs: we waite for light, but lo, it is darknesse: for brightnes, but we walke in darkenesse.

10 We grope for the wall like the h blinde, and wee grope as one without eyes: wee stumble at the noone day as in & twilight: we are in solitarie places, as dead men.

11 We roare all like i beares, & mourne like doues: we looke for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasses are many before thee, and our k sinnes testifie against vs: for our trespasses are with vs, and we know our iniquities

13 In trespassing and lying against the Lorde, and wee haue departed away from our God, and haue spoken of cruelitie and rebellion, conceiuing and vttering out of the heart false l matters.

14 Therefore m iudgement is turned backewarde, and iustice standeth farre off: for trueth is fallen in the streete, and equitie cannot enter.

15 Yea, trueth faileth, and he that refraineth from euill, maketh himselfe n a praye: and when the Lord saw it, it displeased him, that there was no iudgement.

16 And when hee saw that there was no man, hee wondered that none would offer himselfe. ° Therefore his arme did p saue it, and his righteousnes it selfe did sustaine it.

17 For hee put on righteousnesse, as an habergion, and a q helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As to make recompense, as to requite the furie of the aduerSaries with a recompense to his enemies: hee will fully repay the r Ilands.

19 So shall they feare the Name of the Lorde from the West, and his glory from the rising of the sunne: for the enemie shall s come like a flood: but the spirit of the Lord shall chase him away.

20 And t the Redeemer shall come vnto Zion, and vnto u them that turne from iniquitie in Iaakob, saith the Lord.

21 And I will make this my couenant with them, sayth the Lorde, My Spirite, that is vpon thee, and my wordes, which I haue put in thy mouth, x shall not de-

f That you leaue off all your extortions.

g For in him thou seest thy selfe as in a glasse.

h That is, the prosperous estate, wherewith God will blesse thee.

i The testimonie of thy goodnesse shall appeare before God and man.

k Whereby is meant all maner of iniurie.

l That is, haue compassion on the r miseries.

m Thine aduersitie shalbe turned into prosperitie.

n Signifying, that of the Iewes should come such as should build againe the ruines of Ierusalem and Iudea: but chiefly this is meant of the spirituall Ierusalem: whose builders were the Apostles.

o If thou refraine thy selfe from thy wicked workes.

Numb.11.23. chap.50.2.

Jere.5.25.

a Reade Chap. 1.15.

b All men winke at the iniuries and oppressions, and none goe about to remedie them.

c According to their wicked deuices, they hurt their neighbours.

d Whatsoeuer proceedeth from them, is poyson and bringeth death.

e They are profitable to no purpose.

f That is, Gods vengeance to punish our enemies.

g Gods protection to defend vs.

h We are altogether destitute of counsell, and can finde no end of our miseries.

i We expresse our sorowe by outward signes, some more, some lesse.

k This confession is generall to the Church to obtaine remission of sinnes, and the Prophets did not exempt themselues from the same.

l To wit, against our neighbours.

m There is neither iustice nor vprightnesse among men.

n The wicked wil destroy him.

o Meaning, to doe iustice, & to remedie y things that were so farre out of order.

p That is, his Church: or his arme did helpe it selfe, and did not seeke ayde of any other.

q Signifying, that God hath all meanes at hand to deliuer his Church, and to punish their enemies.

r To wit, your enemies, which dwell in diuers places, and beyond the sea.

s He sheweth that there shalbe great affliction in the Church, but God will euer deliuer his.

t Whereby he declareth that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whom he iustifieth.

u Becaufe the doctrine is made profitable by the vertue of the Spirit, hee ioyneth the one with the other, and promiseth to giue them both to his Church for euer.

part out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seede of thy seed, saith the Lorde, from henceforth even for ever.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall have abundance, though they suffer for a time.

ARise, O Ierusalem: bee bright, for thy [a] light is come, and the glory of the Lord is risen vpon thee.

2 For beholde, darkenesse shall couer the [b] earth, and grosse darkenesse the people: but the Lord shall arise vpon thee, and his glory shalbe seene vpon thee.

3 And the Gentiles shall walke in [c] thy light, and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, & beholde: all [d] these are gathered, and come to thee: thy sonnes shall come from farre, and thy daughters shall bee nourished at thy side.

5 Then thou shalt see & shine: thine heart shalbe astonied and [e] enlarged, because the multitude of the sea shall be conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The [f] multitude of camels shall couer thee: and the dromedaries of Midian and of Ephah: all they of Sheba shal come: they shall bring gold and incense, and shew forth the praises of the Lord.

7 All the sheepe of [g] Kedar shalbe gathered vnto thee: the rams of Nebaioth shall serue thee: they shall come vp to bee accepted vpon mine [h] altar: and I will beautifie the house of my glory.

8 Who are these [i] that flee like a cloude, and as the doues to their windowes?

9 Surely the yles shall wait for me, and the shippes [k] of Tarshish, as at the beginning, that they may bring thy sonne from farre, and their siluer, and their golde with them, vnto the name of the Lord thy God, and to the holy one of Israel, because hee hath glorified thee.

10 And the sonnes of strangers shall build vp thy walles, and their [l] kings shall minister vnto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shal be open continually: neyther day nor night shall they be shut, that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

12 For the nation and the [m] kingdome, that will not serue thee, shall perish: and those nations shall be vtterly destroyed.

13 The [n] glory of Lebanon shal come vnto thee: the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuarie: for I will glorifie the place of my [o] feete.

14 The sonnes also of them that afflicted thee, shall come and bowe vnto thee: and all they that despised thee, shall fall [p] downe at the soles of thy feete: and they shall call thee, The citie of the Lord, Sion of the Holy one of Israel.

15 Whereas thou hast bene forsaken and hated, so that no man went by thee, I will make thee an eternall glory, and a ioye from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the [q] breastes of Kings: and thou shalt knowe, that I the Lord am thy Sauiour, and thy Redeemer, the mightie one of Iaakob.

17 For brasse will I bring golde, and for iron will I bring siluer, & for wood brasse, and for stones iron. I will also make thy gouernement [r] peace, and thine exactours righteousnesse.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction within thy borders: but thou shalt call [s] saluation thy walles, and praise, thy gates.

19 Thou shalt haue no more sunne to shine by day, neither shall the brightnesse of the [t] moone shine vnto thee: for the Lorde shalbe thine euerlasting light, and thy God, thy glorie.

20 Thy sunne shal neuer goe downe, neither shall thy moone be hidde: for the Lorde shalbe thine euerlasting light, and the daies of thy sorow shalbe ended.

21 Thy people also shalbe all righteous: they shall possesse the lande for euer, the [u] graffe of my planting shall bee the worke of mine hands, that I may be glorified.

22 A litle one shall become as a [x] thousand, and a small one as a strong nation: I the Lord will hasten it in due time.

a The time of thy prosperitie and felicitie: whereas speaking of Babylon he commanded her to goe downe, Chap. 47.1.

b Signifying, that all men are in darkenesse till God giue them the light of his spirit, and that this light shineth to none but to those that are in his Church.

c Meaning, that Iudea should be as the morning starre, and that the Gentiles should receiue light of her.

d An infinite number from all countreys, as Chap. 49.18.

e For ioy, as the heart is drawen in for sorow.

f Meaning, that euery one shall honour the Lorde with that wherewith he is able: signifying, that it is no true seruing of God, except we offer our selues to serue his glory, and all that we haue.

g That is, the Arabians that haue great abundance of cattell.

h Because the altar was a figure of Christ, Hebr. 13.10, hee sheweth that nothing can bee acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it selfe.

i Shewing what great nomber shall come to the Church, and with what great diligence and zeale.

k The Gentiles that are nowe enemies, shall become friendes and setters foorth of the Church.

l Meaning, Cyrus and his successours: but chiefly this is accomplished in them that serue Christ, being conuerted by his Gospel.

m He sheweth that God hath giuen all power and authoritie heare in earth for the vse of his Church: and that they which will not serue and profite the same, shall be destroyed.

n There is nothing so excellent which shall not serue the necessitie of the Church.

o Signifying, that Gods maiestie is not included in the temple, which is but the place for his feete, that we may learne to rise vp to the heauens.

p To worship their head Christ by obeying his doctrine.

q Both hie and lowe shalbe ready to helpe and succour thee.

r Thy gouernours shall loue thee and seeke thy wealth and prosperitie.

s Meaning, not a temporall felicitie, but a spirituall, which is fulfilled in Christes kingdome.

t Signifying, that all worldly meanes should cease, and that Christ shalbe all in all, as Reuel. 21.22. & 22.5.

u The children of the Church.

x Meaning that the Church should be miraculously multiplied.

CHAP. LXI.

1 Hee prophecieth that Christ shall be anoynted and sent to preach. 10 The ioy of the faithfull.

THe* Spirit of the Lorde God is [a] vpon mee, therefore hath the Lorde anoynted me: he hath sent me to preach good tidings vnto the poore, to binde vp the [b] broken hearted, to preach libertie to the [c] captiues, and to them that are bound, the opening of the prison,

2 To preach the [d] acceptable yeere of the Lord, & the day of [e] vengeance of our God, to comfort all that mourne,

Luke 4.18.

a This apperteineth to all the Prophets & ministers of God, but chiefly to Christ, of whose abundant graces euery one receiueth according as it pleaseth him to distribute.

b To them that are liuely touched with the feeling of their sinnes.

c Which are in the bondage of sinne.

d The time when it pleased God to shewe his good fauour to man, which Saint Paul calleth the fulnesse of time, Gal. 4.4.

e For when God deliuereth his Church, he punisheth his enemies.

3 To

3 To appoynt vnto them that mourne in Zion, and to giue vnto them beautie for f ashes, thy oyle of ioy for mourning, the garment of gladnesse for the spirite of heauinesse, that they might be called g trees of righteousnesse, the planting of the Lorde, that he might be glorified.

4 And they shall builde the olde waste places, and rayse vp the former desolations, and they shall repayre the cities that were desolate and waste through many h generations.

5 And the strangers shall i stand & feede your sheepe, and the sonnes of the strangers shall be your plow men and dressers of your vines.

6 But ye shalbe named k the Priestes of the Lorde, and men shall say vnto you, The ministers of our God: yee shall eate the l riches of the Gentiles, and shall be exalted with their glorie.

7 For your shame you shall receiue m double, and for confusion n they shall reioyce in o their portion: for in their land they shall possesse the p double: euerlasting ioy shall be vnto them.

8 For I the Lord loue iudgement & hate q robberie for burnt offering, and I will direct their worke in trueth, and will make an euerlasting couenant with them.

9 And r their seed shalbe knowen among the Gentiles, and their buddes among the people. All that see them, shall know them, that they are the seede which the Lord hath blessed.

10 s I will greatly reioyce in the Lorde, and my soule shall bee ioyfull in my God: for he hath clothed me with the garments of saluation, and couered me with the robe of righteousnesse: he hath decked me like a bridegrome, and as a bride tyreth herselfe with her iewels.

11 For as the earth bringeth foorth her budde, and as the garden causeth to growe that which is sowen in it: so the Lord God will cause righteousnesse to grow, and prayse before all the heathen.

f Which was the signe of mourning.
g Trees that bring foorth good fruites, as Matth. 3.8.
h That is, for a long time.
i They shalbe ready to serue you in all your necessities.
k This is accomplished in the time of Christ, by whom all the faithfull are made Priests and Kings, 1. Pet. 2. 9. reuel. 1. 6 and 5. 10.
l Reade Chap. 60. 11, 16.
m Abundant recompense, as this word is vsed, Chap. 40. 2.
n That is, the Iewes.
o To wit, of the Gentiles.
p Whereas the Gentiles had dominion ouer the Iewes in times past, nowe they shal haue double authoritie ouer them, and possesse twise so much.
q I will not receiue their offring, which are extortioners, deceiuers, hypocrites, or that depriue mee of my glorie.
r That is, of the Church.
s He sheweth what shall be the affection, when they feele this their deliuerance.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christes comming. 6 The diligence of the Pastours to preach.

FOr Zions sake I will not a holde my tongue, and for Ierusalems sake I will not rest, vntill the righteousnesse thereof breake forth as the b light, & saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousnesse, and all kings thy glory: and thou shalt be called by c a newe name, which the mouth of the Lord shall name.

3 Thou shalt also be a d crowne of glory in the hand of the Lorde, and a royall diademe in the hand of thy God.

a The Prophet saith that hee will neuer cease to declare vnto the people the good tidings of their deliuerance.
b Till they haue full deliuerance: and this the Prophet speaketh to encourage all other ministers to the setting foorth of Gods mercies toward his Church.
c Thou shalt haue a more excellent fame then thou hast had hitherto.
d Hee shall esteeme thee as deare and precious as a King doth his crowne.

4 It shall no more bee saide vnto thee, t Forsaken, neither shall it be saide any more to thy land, Desolate, but thou shalt be called ‖ Hephzi-bah, and thy land ‖ Beulah: for the Lord delireth in thee, and thy land shall haue an u husband.

5 For as a yong man marrieth a virgin, so shall thy sonnes x marry thee: and as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set y watchmen vpō thy walles, O Ierusalem, which all the day and all the night continually shall not cease: z yee that are mindefull of the Lord, keepe not silence.

7 And giue him no rest, till hee repaire, and vntill he set vp Ierusalem the a prayse of the world.

8 The Lorde hath sworne by his right hand & by his strong arme, Surely I will no more giue thy corne to be meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eate it, and prayse the Lord, and the gatherers thereof shall drinke it in the courtes of my Sanctuary.

10 b Goe through, go through the gates: prepare you the way for ỳ people: cast vp, cast vp the way, and gather out the stones, and set vp a standart for the people.

11 Beholde, the Lorde hath proclaymed vnto the ends of the world: c tel the daughter Zion, Behold, thy Sauiour commeth: beholde, his wages is with him, and d his worke is before him.

12 And they shall call them, The holy people, The redeemed of the Lord, and thou shalt be named, A e citie sought out and not forsaken.

t Thou shalt no more be cōtemned as a woman forsaken of her husband.
‖ *Or, my delight in her.*
‖ *Or, married.*
u That it may be replenished with children.
x Forasmuch as they confesse one faith and religion with thee, they are in the same bond of mariage with thee: and they are called the children of the Church, in as much as Christ maketh her plentifull to bring foorth children vnto him.
y Prophets, pastors and ministers.
z He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same.
a For the restauration whereof all the world shall prayse him.
b Signifying the great number that should come to the Church, and what meanes he would prepare for the restitution of the same, as Chap. 57. 14.
c Ye Prophets and ministers shewe the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zech. 9. 9. matt. 21. 5.
d Hee shall haue all power to bring his purpose to passe, as Chap. 40. 10.
e That is, one, ouer whom God hath had a singular care to recouer her when she was lost.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefites towards his Church.

WHo is this that commeth a from Edom, with red garments from Bozrah? hee is glorious in his apparell, and walketh in his great strength. b I speake in righteousnesse, and am mightie to saue.

2 c Wherefore is thine apparell red, and thy garments like him that treadeth in the wine presse?

3 I haue troden the winepresse alone, & of all people there was none with mee: for

a This Prophecie is against the Idumeans, and enemies which persecuted the Church, on whom God will take vengeance, and is here set forth all bloody after that hee hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were their greatest enemies, and vnder the title of circumcision, and the kinred of Abraham, claymed to themselues the chiefe religion and hated the true worshippers, Psalm. 137. 7.
b God answereth them that asked this question, Who is this? &c. and sayeth, Yee see now performed in deede the vengeance which my Prophets threatned.
c Another question, to the which the Lorde answereth.

d Shewing, that when God punisheth his enemies, it is for the profite and deliuerance of his Church.
e God sheweth that he hath no needs of mans helpe for the deliuerance of his, and though men refuse to doe their duetie through negligence and ingratitude, yet hee himselfe will deliuer his Church, and punish the enemies, Reade Chap. 59. 16.
f I will so astonish them, and make them so giddie, that they shall not know, which way to goe.
g The Prophet speaketh this to moue the people to remember Gods benefites in times past, that they may be confirmed in their troubles.
h For I did chuse them to be mine, that they shoulde be holy, and not deceiue mine expectation.
i He bare their afflictions and griefes, as though they had bene his owne.
k Which was a witnesse of Gods presence: and this may be referred to Christ, to whom belongeth the office of saluation.
l That is, the people of Israel being afflicted, called to remembrance Gods benefites, which hee had bestowed vpon their fathers in times past.
m Meaning, Moses.
n That is, in Moses, that hee might well gouerne the people: some referre this giuing of the Spirite to the people.
o Peaceably and gently, as an horse is led to his pasture.
p Hauing declared Gods benefites shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them.
q Thy great affection which thou bearest toward vs.
r Meaning, from the whole body of the Church.
s Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our Father.

I will treade them in mine anger, and treade them vnder foote in my wrath, and their blood shall bee sprinckled vpon my garmentes, and I will staine all my rayment.

4 For the day of vengeance is in mine heart, & the d yere of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vphold: therefore mine owne e arme helped mee, and my wrath it selfe sustained me.

6 Therefore I wil tread downe the people in my wrath, and make them f drunken in mine indignation, and will bring downe their strength to the earth.

7 I will s remember the mercies of the Lorde and the praises of the Lord according vnto all that the Lorde hath giuen vs, and for the great goodnes towarde the house of Israel, which he hath giue them according to his tender loue, and according to his great mercies.

8 For he said, Surely they are my h people, children that will not lie: so hee was their sauiour.

9 In all their troubles hee was i troubled, and the Angell k of his presence saued them: in his loue and in his mercie hee redeemed them, and hee bare them and caryed them all wayes continually.

10 But they rebelled, and vexed his holy Spirit: therefore was he turned to be their enemie and he fought against them.

11 Then he l remembred the old time of Moses and his people, saying, Where is he that brought them vp out of the sea with the m shepheard of his sheepe? where is he that put his holy Spirit within n him?

12 He led them by the right hand of Moses with his owne glorious arme, diuiding the water before them, to make himselfe an euerlasting Name.

13 He led them through the deepe, as an o horse in the wildernesse, that they shoulde not stumble.

14 As the beast goeth downe into the valley, the spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 p Looke downe from heauen, and beholde from the dwelling place of thine holinesse, and of thy glory. Where is thy q zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from r me.

16 Doubtlesse thou art our father: though s Abraham bee ignorant of vs, and Israel knowe vs not, yet thou, O Lorde, art our Father, and our redeemer: thy Name is for euer.

17 O Lorde, why hast t thou made vs to t By taking away thy holy Spirit from vs by whome wee were gouerned, and so for our ingratitude diddest deliuer vs vp to our owne concupiscence, and didst punish sinne by sinne
erre from thy wayes? and hardened our heart from thy feare? Returne for thy u seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed it, but a little x while: for our aduersaries haue troden downe thy Sanctuarie.

19 Wee haue bene as they, ouer whome thou neuer bearest rule, and vpon whome thy Name was not called.

according to thy iust iudgement. u Meaning, for the couenantes sake made to Abraham, Izhak and Iaakob his seruants. x That is, in respect of the promise which is perpetuall: albeit they had now possessed the land of Canaan a thousand & foure hundreth yere: and thus they lament, to moue God rather to remember his couenant, then to punish their sinnes.

CHAP. LXIIII.

1 *The Prophet prayeth for the sauing of the people,* 6 *Mans righteousnesse is like a filthie cloth.*

O That thou wouldest a breake the heauens, and come downe, and that the mountaines might melt at thy presence!

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mightie power, as hee did in Mount Sinai.

2 As the melting fire burneth, as the fire causeth b the waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

b Meaning, the raine, haile, fire, thunder, and lightnings.

3 When thou diddest terrible things, which wee looked not for, y camest downe, and the mountaines melted at thy presence.

c Saint Paul vseth the same kinde of admiration, 1. Cor. 2. 9. marueiling at Gods great benefite shewed to his Church by the preaching of the Gospel.

4 For since the beginning of the worlde they haue not c heard nor vnderstood with the eare, neither hath the eye seene another God beside thee, which doeth so to him that waiteth for him.

d Thou shewedst fauour toward our fathers, when they trusted in thee, and walked after the commandements.

5 Thou diddest meete him, d that reioyced in thee, and did iustly: they remembred thee in thy e wayes: beholde, thou art angrie, for we haue sinned: yet in f them is continuance, and we g shall be saued.

e They considered thy great mercies.

6 But wee haue all bene as an vncleane thing, and all our h righteousnesse is as filthie cloutes, and we all do fade like a leafe, and our iniquities like the winde haue taken vs away.

f That is, in thy mercies, which hee calleth the wayes of the Lord.

7 And there is none that calleth vpon thy Name, neither that stirreth vp himselfe to take hold of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

8 But nowe, O Lorde, thou art our Father: we are the i clay, & thou art our potter, and we al are the worke of thine hands.

9 Be not angrie, O Lorde, k aboue measure, neither remember iniquitie for euer: loe, wee beseech thee, behold, we are all thy people.

g Thou wilt haue pitie vpon vs. h Wee are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and though wee woulde excuse our selues, yet our righteousnesse and best vertues are before thee as vile cloutes, or, (as some reade) like the menstruous clothes of a woman. i Albeit, O Lorde, by thy iust iudgement thou mayest vtterly destroy vs, as the potter may his pot, yet wee appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children. k For so the flesh iudgeth when God doth not immediatly send succour.

10 [l]Thine holy cities lie waste: Zion is a wilderneſſe, and Ieruſalem a deſert.

11 The houſe of our Sanctuarie and of our glorie, [m] where our fathers prayſed thee, is burnt vp with fire, and all our pleaſant things are waſted.

12 Wilt thou hold thy ſelfe ſtil [n] at theſe things, O Lord? wilt thou holde thy peace and afflict vs aboue meaſure?

l Which were dedicated to thy ſeruice and to call vpon thy Name.

m Wherein we reioyced and worſhipped thee.

n That is, at the contempt of thine owne glory? though our ſinnes haue deſerued this, yet thou wilt not ſuffer thy glory thus to be diminiſhed.

CHAP. LXV.

1 The vocation of the Gentiles and the reiection of the Iewes. 13 The ioy of the elect & the puniſhment of the wicked.

I Haue bene ſought of them that [a] aſked not: I was founde of them that ſought mee not: I ſayde, Beholde me, beholde me, vnto a nation that called not vpon my Name.

2 I haue ſpread [b] out mine hands all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne [c] imaginations:

3 A people that prouoked me euer vnto my face: that ſacrificeth in [d] gardens, and burneth incenſe vpon [e] bricks.

4 Which remaine among the [f] graues, & lodge in the deſerts, which eate [g] ſwines fleſh, and the broth of things polluted are in their veſſels.

5 Which ſay, [h] Stande apart, come not neere to mee: for I am holier then thou: theſe are a ſmoke in my wrath and a fire that [i] burneth all the day.

6 Beholde, it is [k] written before mee: I wil not keepe ſilence, but will render it and recompenſe into their boſome.

7 Your iniquities and the iniquities of your fathers ſhall be [l] together (ſayeth the Lorde) which haue burnt incenſe vpon the mountaines, and blaſphemed me vpon the hilles: therefore will I meaſure their olde worke into their boſome.

8 Thus ſaith the Lorde, As the wine is found in the cluſter, and one ſaith, Deſtroy it not, for a [m] bleſſing is in it, ſo will I doe for my ſeruants ſakes, that I may not deſtroy them whole.

9 But I will bring a ſeede out of Iaakob, and out of Iudah, that ſhall inherite my mountaine: & mine elect ſhall inherite it, and my ſeruants ſhall dwell there.

10 And [n] Sharon ſhalbe a ſheepefolde, & the valley of Achor ſhalbe a reſting place for the cattel of my people, that haue ſought mee.

a Meaning, the Gentiles, which knew not God, ſhould ſeeke after him when he had moued their hearts with his holy ſpirit, Rom. 10.20.

b He ſheweth the cauſe of the reiection of the Iewes, becauſe they would not obey him for any admonition of his Prophets, by whome he called them continually, and ſtretched out his hand to drawe them.

c He ſheweth that to delite in our owne fantaſies, is the declining from God and the beginning of all ſuperſtition and idolatrie.

d Which were dedicate to idoles.

e Meaning, their altars, which he thus nameth by contempt.

f To conſult with ſpirits and to coniure deuils, which was forbidden, Deut. 18.11.

g Which was contrary to Gods commandement, Leuit. 11.7. deu. 14.8.

h He ſheweth that hypocriſie is euer ioyned with pride & contempt of others.

i Their puniſhment ſhall neuer haue ende.

k So that the remembrance thereof cannot be forgotten.

l Shall bee both puniſhed together: and this declareth howe the children are puniſhed for their fathers faultes: to wit, when the ſame faultes or like are founde in them.

m That is, it is profitable: meaning, that God will not deſtroy the faithfull branches of his vineyarde, when hee deſtroyeth the rotten ſtockes, that is, the hypocrites.

n Which was a plentifull place in Iudea to feede ſheepe, as Achor was for cattell.

11 But yee are they that haue forſaken the Lorde, and forgotten mine holy Mountaine, and haue prepared a table for the [o] multitude, and furniſh the drinke offerings vnto the number.

12 Therefore will I [p] number you to the ſword, and all you ſhall bow downe to the ſlaughter, becauſe I called, and yee did not anſwere: I [q] ſpake, and yee heard not, but did euill in my ſight, and did chuſe that thing which I would not.

13 Therefore thus ſaith the Lorde God, Beholde, my ſeruants ſhall [r] eate, and yee ſhall bee hungrie: beholde, my ſeruants ſhall drinke, and ye ſhall be thirſtie: beholde, my ſeruants ſhall reioyce, and yee ſhall bee aſhamed.

14 Beholde, my ſeruants ſhall ſing for ioy of heart, and yee ſhall crie for ſorow of heart, and ſhall howle for vexation of minde.

15 And yee ſhall leaue your name as a curſe vnto my [s] choſen: for the Lorde God ſhall ſlay you, and call his ſeruants by [t] an other name.

16 He that ſhall bleſſe in the [u] earth ſhall bleſſe himſelfe in the true God, and he that ſweareth in the earth, ſhall ſweare by the true God: for the former [x] troubles are forgotten, and ſhall ſurely hide themſelues from mine eyes.

17 For loe, I will create [y] new heauens and a new earth: and the former ſhall not be remembred nor come into mind.

18 But be you glad and reioyce for euer in the things that I ſhall create: for beholde, I will create Ieruſalem as a reioycing, and her people as a ioy,

19 And I wil reioyce in Ieruſalem, and ioy in my people, and the voyce of weeping ſhall be no more heard in her, nor the voyce of crying.

20 There ſhall be no more there a childe of yeeres, nor an olde man that hath [z] not filled his dayes: for hee that ſhall bee an hundreth yeeres olde, ſhall die as a yong man: but the ſinner being [a] an hundreth yeeres olde ſhall be accurſed.

21 And they ſhall [b] build houſes and inhabite them, & they ſhall plant vineyardes, and eate the fruite of them.

22 They ſhal not build, and another inhabite: they ſhall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect ſhall enioy in olde age the worke of their handes.

23 They ſhall not labour in vaine, nor bring foorth in feare: for they are the ſeede of the bleſſed of the Lorde, and their budde

o By the multitude and number he meaneth their innumerable idoles of whome they thought they could neuer haue ynough.

p Seeing you cannot number your gods, I will number you with the ſword.

q By my prophets whome ye woulde not obey.

r By theſe words, Eate and drinke, hee meaneth the bleſſed life of the faithfull, which haue alwayes conſolation and full contentment of all things in their God, though ſometimes they lacke theſe corporall things.

s Meaning, that he would call the Gentiles, who ſhould abhorre euen the very name of the Iewes for their infidelities ſake.

t Then by the name of the Iewes.

u By bleſſing, and by ſwearing is meant the prayſing of God for his benefites, and the true worſhipping of him, which ſhall not be onely in Iudea, but through all the worlde,

x I will no more ſuffer my Church to be deſolate as in times paſt.

y I wil ſo alter and change the ſtate of my Church, that it ſhall ſeeme to dwell in a newe world.

z Meaning, in this wonderfull reſtauration of the Church, there ſhould be no weakeneſſe of youth, nor infirmities of age, but all ſhould bee freſh and flouriſhing: and that is accompliſhed in the heauenly Ieruſalem, when all ſinnes ſhall ceaſe, and the teares ſhall be wiped way.

a Whereby hee ſheweth that the infidels and vnrepentant ſinners haue no part of this benediction.

b Hee propoſeth to the faithful the bleſſings which are contained in the Lawe, and ſo vnder temporall things comprehendeth the ſpirituall promiſes.

with them.

24 Yea, before they call, I will answere, and whiles they speake, I will heare.

e Reade Chap. 11.6.

25 The e wolfe and the lambe shall feede together, and the lyon shall eate strawe like the bullocke: and to the serpent dust shall be his meate. They shall no more hurt nor destroy in all mine holy mountaine, saith the Lorde.

CHAP. LXVI.

1 God dwelleth not in temples made with hands. 3 Hee despiseth sacrifices done without mercie and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The punishment of the wicked is everlasting.

Acts 7.48.49.

THus sayth the Lorde, * The a heauen is my throne, and the earth is my footestoole: where is that house that yee will build vnto me? and where is that place of my rest?

a My maiestie is so great that it filleth both heauen and earth, and therefore can not be included in a Temple like an idole: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices.

2 For all these things hath mine hande made, b and all these things haue bene, saith the Lorde: and to him will I looke, euen to him that is poore, and of c a contrite spirite and trembleth at my wordes.

b Seeing that both the Temple and the things therein, with the sacrifices, were made and done by his appointment, he sheweth that he hath no neede thereof, and that he can be without them, Psal. 50.10.

c To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.

3 Yee that killeth a bullocke, is as if hee d slewe a man: he that sacrificeth a sheepe, as if he cut off a doggs necke: he that offereth an oblation, as if hee offered swines blood: he that remembreth incense, as if hee blessed an idole: yea, they haue chosen their owne waies, and their soule delighteth in their abominations.

d Because the Iewes thought themselues holy by offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that hee doeth no lesse detest these ceremonies, then he doeth the sacrifices of the heathen, who offered men, dogges and swine to their idoles, which things were expresly forbidden in the law.

4 Therefore will I e chuse out their delusions, and I will bring their feare vpon them, because I called, and none would answere: I spake, and they would not heare: but they did euill in my sight, and chose the things which I would not.

e I will discouer their wickednesse and hypocrisie, wherewith they thinke to blinde mine eyes, to all the world.

5 Heare the word of the Lord, all ye that tremble at his f worde, Your brethren that hated you, and cast you out for my names sake, said, Let the Lord be glorified: but he shall appeare to your ioye, and they shall be ashamed.

f He encourageth the faithfull, by promising to destroy their enemies which pretended to be as brethren, but were hypocrites, and hated them that feared God.

6 g A voyce soundeth from the citie, euen a voyce from the Temple, the voyce of the Lorde, that recompenseth his enemies fully.

g The enemies shal shortly heare a more terrible voyce, euen fire and slaughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance.

7 Before h shee trauailed, shee brought forth: and before her paine came, shee was deliuered of a man childe.

8 Who hath heard such a thing? who hath seene such things? shall the earth bee brought forth in one i day? or shall a nation be borne at once? for as soone as Sion trauailed, she brought forth her children.

h Meaning, the restauration of the Church should bee so sudden and contrary to all mens opinion, as when a woman is deliuered before she looke for it, and that without paine in trauaile.

i This shall passe the capacitie of man to see such a multitude that shall come vp at once, meaning, vnder the preaching of the gospel, whereof they that came vp out of Babylon, were a figure.

9 Shall I k cause to trauaile, and not bring forth? shall I cause to bring forth and shalbe barren, saith thy God?

k Declaring hereby, that as by his power and prouidence woman trauaileth and is deliuered: so hath he power to bring forth his Church at his time appointed.

10 Reioyce yee with Ierusalem, and bee glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her,

11 That ye may sucke l and bee satisfied with the breastes of her consolation: that yee may milke out and bee delighted with the brightnesse of her glory.

l That ye may reioyce for all the benefites that God bestoweth vpon his Church.

12 For thus saith the Lorde, Behold, I will extend m peace ouer her like a flood, and the glory of the n Gentiles like a flowing streame: then shall ye sucke, ye shal be borne vpon her sides, and bee toyfull vpon her knees.

m I will giue her felicitie and prosperitie in great abundance.

n Reade Chap. 60.16.

13 As one whome his mother comforteth, so will I comfort you, and ye shall bee comforted in Ierusalem.

14 And when ye see this, your heart shal reioyce, and your o bones shall flourish like an herbe: and the hand of the Lorde shall be knowen among his seruants, and his indignation against his enemies.

o Ye shall be cherished, as hee dearely beloued children.

15 For behold, the Lorde will come with fire, and his charets like a whirlewinde, that he may p recompense his anger with wrath, and his indignation with the flame of fire.

p Ye shall haue newe strength and new beautie.

16 For the Lord wil iudge with fire, and with his sworde all flesh, and the slaine of the Lord shall be many.

17 They that sanctifie q themselues, and purifie themselues in the gardens behinde one tree in the middes eating r swines flesh, and such abomination, euen the mouse, shall be consumed together, saieth the Lord.

q This vengeance God began to execute at the destruction of Babylon, and hath euer continued it against the enemies of his Church, and will doe till the last day, which shall bee the accomplishment thereof.

r Meaning, the hypocrites.

18 For I will visite their workes, & their imaginations: for it shall come that I will gather all nations, and tongues, and they shall come, and see my s glory.

s The Gentiles shall be partakers of that glory, which before I shewed to the Iewes.

19 And I wil set a t signe among them, and will sende those that u escape of them, vnto the nations of x Tarshish, y Pul, and z Lud, and to them that draw the a bowe, to b Tubal and c Iauan, yles afarre off, that haue not heard my fame, neither haue seene my glory, and d they shall declare my glory among the Gentiles.

t I will marke these that I chuse, that they perish not with the rest of the infidels: whereby hee alludeth to the marking of the postes of his people, whome hee preserued, Exodus 12.7.

u I will scatter the rest of the Iewes, which escape destruction, into diuers nations.

x That is, Cilicia.

y Meaning Affrica.

z Towit, Lydia, or Asia Minor.

a Signifying the Parthians.

b Italie.

c Grecia.

d Meaning, the Apostles, Disciples, and others, which hee did first chuse of the Iewes to preach vnto the Gentiles.

20 And they shall bring all your e brethren for an offring vnto the Lord out of all

e That is, the Gentiles, which by faith shall be made the children of Abraham, as you are.

nations, vpon ſ horſes, and in charets, and in horſe litters, and vpon mules, and ſwift beaſtes, to Ieruſalem mine holy mountaine, ſaith the Lorde, as the children of Iſrael offer in a cleane veſſel in the houſe of the Lord.

21 And I will take of them for h prieſts, and for Leuites, ſaith the Lord.

22 For as the new i heauens, & the newe earth which I will make, ſhall remaine before mee, ſayeth the Lord, ſo ſhall your ſeede and your name continue.

23 And from moneth to moneth, & from Sabbath to Sabbath ſhall all fleſh come to worſhip before me, ſaith the Lord.

24 And they ſhal go forth, and looke vpon the k carkales of the me that haue tranſgreſſed againſt me: for their l worme ſhall not die, neither ſhall their fire be quenched, and they ſhall bee an abhorring m vnto all fleſh.

g Whereby he meaneth that no neceſſarie meanes ſhall want when God ſhall call the Gentiles to the knowledg of the Goſpell,

h To wit, of the Gentiles, as he did Luke, Timothie, and Titus firſt, and others after, to preach his word.

i Hereby he ſignifieth the kingdome of Chriſt, wherein his Church ſhalbe renued: and where as before there were appointed ſeaſons to ſacrifice, in this there ſhall be one continuall Sabbath, ſo that all times and ſeaſons ſhall be meete.

k As he hath declared the felicitie that ſhall be within the Church for the comfort of the godly, ſo doth hee ſhewe what horrible calamitie ſhall come to the wicked, that are out of the Church.

l Meaning, a continuall torment of conſcience, which ſhall euer gnawe them and neuer ſuffer them to bee at reſt, Marke 9.44.

m This is the iuſt recompenſe for the wicked, which contemning God and his worde, ſhall be by Gods iuſt iudgement abhorred of all his creatures.

Ieremiah.

THE ARGVMENT.

THE Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the ſonne of Hilkiah, whome ſome thinke to be he that found out the booke of the Law, and gaue it to Ioſiah. This Prophet had excellent gifts of God, and moſt euident reuelations of prophecie, ſo that by the commandement of the Lorde he beganne very yong to prophecie, that is, in the thirteenth yeere of Ioſiah, and continued eighteene yeeres vnder the ſaide King: and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, & vnder Zedekiah eleuen yeres: vnto the time that they were caryed away into Babylon. So that this time amounteth to aboue fourtie yeeres, beſide the time that he prophecied after the captiuitie. In this booke he declareth with teares and lamentation the deſtruction of Ieruſalem, and the captiuitie of the people, for their idolatrie, couetouſneſſe, ſubtiltie, crueltie, exceſſe, rebellion, and contempt of Gods word, and for the conſolation of the Church, reueileth the iuſt time of their deliuerance. And here chiefly are to bee conſidered three things. Firſt the rebellion of the wicked, which waxe more ſtubborne and obſtinate, when the Prophets doe admoniſh them moſt plainely of their deſtruction. Next how the Prophets and Miniſters of God ought not to be diſcouraged in their vocation, though they be perſecuted and rigorouſly handled of the wicked for Gods cauſe: And thirdly, though God ſhewe his iuſt iudgement againſt the wicked, yet wil he euer ſhewe himſelfe a preſeruer of his Church, and when all meanes ſeeme to mans iudgement to be abolished, then will he declare himſelfe victorious in preſeruing his.

CHAP. I.

1 In what time Ieremiah prophecied. 6 He acknowledgeth his imperfection, and is ſtrengthened of the Lorde. 11 The Lorde ſheweth him the deſtruction of Ieruſalem. 17 He commaundeth him to preach his word without feare.

THe a words of Ieremiah the ſon of b Hilkiah one of ỹ Prieſts that were at c Anathoth in the lande of Beniamin,

2 To whome the d worde of the Lord came in the dayes of Ioſiah the ſonne of Amon King of Iudah in the thirteenth yeere of his reigne:

3 And alſo in the dayes of Iehoiakim the e ſonne of Ioſiah King of Iudah, vnto the ende of the eleuenth yeere of Zedekiah, the ſonne of Ioſiah King of Iudah, euen vnto the carying away of Ieruſalem captiue in the fift f moneth.

4 Then the word of the Lord came vnto me, ſaying,

5 Before I g formed thee in the wombe, I knew thee, and before thou cameſt out of the wombe, I ſanctified thee, and ordeined thee to bee a Prophet vnto the h nations.

6 Then ſaid I, i Oh, Lord God, behold, I cannot ſpeake, for I am a childe.

7 But the Lorde ſaide vnto mee, Say not, I am a childe: for thou ſhalt goe to all that I ſhall ſende thee, and what ſo euer I commaunde thee, ſhalt thou ſpeake.

8 Be not afraide of their faces: for I am with thee to deliuer thee, ſaith the Lord.

9 Then the Lord ſtretched out his hand

a That is, the ſermons and propheſies.

b Which is thought to be he that found the booke of the law vnder king Ioſiah, 2. Kings 22.8.

c This was a citie about 3. miles diſtant from Ieruſalem, & belonged to the prieſts the ſons of Aarõ, Ioſh. 21.18.

d This is ſpoken to confirme his vocation and office: foraſmuch as hee did not preſume of himſelfe to preach, and propheſie, but was called thereunto by GOD.

e Meaning, the nephewe of Ioſiah: for Iehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Ioachin that reigne no longer.

f Of the eleuenth yeere of Zedekiah, who was alſo called Mattaniah, and at this time the Iewes were carried away into Babylon by Nebuchad-nezzar.

g The Scripture vſeth this maner of ſpeach, to declare that God hath appointed his miniſters to their offices before they were borne, as Iſaiah 49. 1. galat. 1, 15.

h For Ieremiah did not onely propheſie againſt the Iewes, but alſo againſt the Egyptians, Babylonians, Moabites and other nations.

i Conſidering the great iudgements of God, which according to his threatnings ſhoulde come vpon the worlde, hee was moued with a certaine compaſſion on the one ſide to pitie them that ſhoulde thus periſh, and on the other ſide by the infirmitie of mans nature, knowing, how hard a thing it was to enterpriſe ſuch a charge, as Iſaiah 6.11. Exodus 3. 11. and 4.1.

and

k Which declareth, that God maketh them meete, and assureth them, whom he calleth to set forth his glorie: giuing them all meanes necessarie for the same, Exod.4.12. Isa.6.7.

l He sheweth, what is the authoritie of Gods true ministers, which by his word haue power to beat downe whatsoeuer lifteth it selfe vp against God: and to plant and assure the humble, and such as giue themselues to the obedience of Gods word, 2.cor.10.4.heb, 4.12.and these are the keyes which Christ hath left to loose and binde, Matth.18.18.

m He ioyneth the signe with the word for a more ample confirmation, signifying by the rod of the almond tree, which first buddeth, the hastie comming of the Babylonians against the Iewes.

n Signifying, that the Caldeans and Assyrians shoulde be as a pot to seeth the Iewes, which boyled in their pleasures and lustes. o Syria and Assyria were Nothward in respect of Ierusalem, which were the Caldeans dominion. p I will giue them charge and power to execute my vengeance against the idolaters, which haue forsaken me for their idoles. q Wh ch declareth that Gods vengeance is prepared against them, which dare not execute their duetie faithfully, eyther for feare of man, or for any other cause, 1.Cor.9.16. r Signifying on the one part, that the more that Satan & the world rage against Gods ministers, the more present will he be to helpe them, Iosh.1.5. Heb.13.5. and on the other part, that they are vtterly vnmeete to serue God, and his Church, which are afraide, and doe not resist wickednesse, whatsoeuer danger depend thereon, Isa.50.7. Ezek.3.8.

and k touched my mouth, and the Lord sayd vnto me, Beholde, I haue put my wordes in thy mouth.

10 Beholde, this day haue I set thee ouer the l nations and ouer the kingdomes to plucke vp, and to roote out, and to destroy and throwe downe, to builde, and to plant.

11 After this the word of the Lord came vnto mee, saying, Ieremiah, what seest thou? And I sayde, I see a m rodde of an almond tree.

12 Then sayd the Lorde vnto me, Thou hast seene aright: for I will hasten my word to performe it.

13 Againe the worde of the Lorde came vnto me the second time, saying, What seest thou? And I sayde, I see a seething n potte looking out of the North.

14 Then sayde the Lord vnto mee, Out of the o North shall a plague be spred vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, sayeth the Lorde, and they shall come, and euery one shall set his throne in the entring of the gates of Ierusalem, and on all the walles thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my p iudgementes touching all the wickednesse of them that haue forsaken mee, and haue burnt incense vnto their gods, and worshipped the woorkes of their owne hands.

17 Thou therefore trusse vp thy loynes, and arise and speake vnto them, all that I commaund thee: be not afraide of their faces, lest I q destroy thee before them.

18 For I, behold, I this day haue made thee a defenced citie, and an r yron pillar and walles of brasse against the whole lande, against the kings of Iudah, and against the princes thereof, against the Priestes thereof, and against the people of the land.

19 For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, sayeth the Lord.

CHAP. II.

1 God reheaseth his benefits done vnto the Iewes. 8 Against the Priests and false prophets. 12 The Iewes are destroyed, because they forsake God.

MOreouer, the word of the Lorde came vnto me, saying,

2 Goe, and crie in the eares of Ierusalem, saying, Thus saith the Lord, I remember thee, with the s kindnesse of thy youth and the loue of thy marriage, when thou wentest after mee in the wildernesse t in a land that was not sowen.

3 Israel was as a thing u halowed vnto the Lord, and his first fruites: all they x that eate it, shall offend; euill shall come vpon them, saith the Lord.

4 Heare yee the word of the Lorde, O house of Iaakob, and all the families of the house of Israel.

5 Thus sayth the Lord, What iniquitie haue your fathers found in mee, that they are gone y farre from me, and haue walked after vanitie, and are become z vaine?

6 For they sayde not, Where is the Lord that brought vs vp out of the lande of Egypt? that led vs through the wildernesse, through a desert, and waste lande, through a drie land, and a by the shadowe of death, by a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentifull countrey, to eate the fruite thereof, and the commodities of the same: but when yee entred, ye b defiled my land, and made mine heritage an abomination.

8 The Priestes sayd not, c Where is the Lorde? and they that shoulde minister the d lawe, knewe mee not: the e pastours also offended against mee, and the Prophets prophecied in f Baal, and went after things that did not profite.

9 Wherefore I will yet g pleade with you, saith the Lord, and I will pleade with your childrens children.

10 For goe yee to the yles of h Chittim, and beholde, and send vnto i Kedar, and take diligent heede, and see whether there be such things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their k glorie, for that which doth not k profite.

12 O yee l heauens, bee astonied at this: be afraid and vtterly confounded, saith the Lord.

13 For my people haue committed two euils: they haue forsaken mee m the fountaine of liuing waters, to digge them

a According to that grace and fauour, which I shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to my selfe, Ezek.16.8.

b When I had deliuered thee out of Egypt.

c Chosen aboue all other to serue the Lord only, & the first offred to the Lord of all other nations.

d Whosoeuer did chalenge this people, or els did annoy them, was punished.

e That is, fallen to most vile idolatrie.

f Altogether giuen to vanitie, and are become blind and insensible, as the idoles that they serue.

g Where for lacke of al things necessary for life, ye could looke for nothing euery houre but present death.

h By your idolatrie and wicked maners, Psal.78.58. and 106.38.

i They taught not the people to seeke after God.

k As the Scribes, which should haue expounded the Lawe to the people. l Meaning, the princes and ministers: signifying that all estates were corrupt. m That is, spake vaine things, and brought the people from the true worshippe of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles. n Signifying, that hee woulde not as he might, streightway condemne them, but sheweth them by euident example their great ingratitude, that they might bee ashamed and repent. o Meaning, the Grecians and Italians. p Vnto Arabia. q That is, God which is their glorie, and who maketh them glorious aboue all other people: reprooving the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities. r Meaning, the idoles, which were their destruction, Psal.106.36. s Hee sheweth that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements against the same. t Signifying, that when men forsake Gods word, which is the fountanie of life, they reiect God himselfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselues destruction, Ionah 2,8, Zech.10.2.

pittes, euen broken pittes, that can holde no water.

14 Is Israel a u seruant, or is hee borne in the house? why then is he spoyled?

15 The x lyons roared vpon him and yelled, and they haue made his land waste: his cities are burnt without y an inhabitant.

16 Also the children of z Noph and Tahapanes haue a broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lorde thy God, when hee b ledde thee by the way?

18 And what hast thou nowe to doe in the way of c Egypt? to drinke the water of Nilus? or what makest thou in the way of Assyria? to drinke the water of the d Riuer?

19 Thine owne wickednesse shall e correct thee, and thy turnings backe shall reproue thee: knowe therefore and beholde, that it is an euil thing, and bitter, that thou hast forsaken the Lorde thy God, and that my feare is not in thee, saith the Lord God of hostes.

20 For of olde time I haue broken thy yoke, and burst thy bonds, and thou saydest, f I will no more transgresse, but like an harlot thou runnest about vpon all hie hilles, and vnder all greene trees.

21 Yet I had planted thee, a noble vine, whole ‡ plants were all naturall: how then art thou turned vnto me vnto the plants of a strange vine?

22 Though thou wash thee with g nitre, and take thee much sope, yet thine iniquitie is marked before mee, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I h followed Baalim? beholde thy wayes in the valley, and knowe, what thou hast done: thou art like a swift i dromedarie, that runneth by his wayes:

24 And as a wilde k asse, vsed to the wildernesse, that snuffeth vp the winde by occasion at her pleasure: who can turne her backe? all they that seeke her, will not wearie themselues, but will find her in her l moneth.

25 Keepe thou thy foote from m barenesse, and thy throte from thirst: but thou saydest desperately, No, for I haue loued strangers, and them will I followe.

26 As the n thiefe is ashamed when hee is found, so is the house of Israel ashamed, they, their kings, their princes, and their Priests, and their Prophets,

27 Saying to a tree, Thou art my o father, and to a stone, Thou hast begotten me: for they haue turned their backe vnto mee, and not their face: but in the time of their trouble they will say, Arise, and helpe vs.

28 But where are thy gods, that thou hast made thee? Let them arise, if they can helpe thee in the time of thy trouble: for according p to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will q ye pleade with me? yee all haue rebelled against mee, sayeth the Lord.

30 I haue smitten your children in vaine, they receiued no correction: your r owne sworde hath deuoured your Prophets like a destroying lyon.

31 O generation, take heede to the word of the Lorde: haue I beene as a s wildernesse vnto Israel? or a land of darknesse? wherefore sayeth my people then, Wee are lordes, t wee will come no more vnto thee?

32 Can a maide forget her ornament, or a bride her attyre? yet my people haue forgotten me, dayes without number.

33 Why doest thou prepare thy way, to u seeke amitie? euen therefore will I teach thee, that thy wayes are wickednesse.

34 Also in thy x wings is founde the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from mee: beholde, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt be confounded of Egypt, y as thou art confounded of Assyria.

37 For thou shalt goe forth from thence, and thine hands vpon z thine head, because the Lorde hath reiected thy confidence, and thou shalt not prosper thereby.

u Haue I ordered them like seruants, and not like dearely beloued children? Exo 4.22. therefore it is their fault onely, if the enemie spoyle them.

x The Babylonians, Caldeans, and Assyrians.

y Not one shall be left to dwell there.

z That is, the Egyptians: for these were two great cities in Egypt.

a Haue grieuously vexed thee at sundry times.

b Shewing, that God would haue full ledde them aright, if they would haue followed him.

c To seeke helpe of man, as though God were not able ynough to defend thee, which is to drink of the puddles, and to leaue the fountaine, reade Isa. 31.1.

d To wit, Euphrates.

e Meaning, that the wicked are insensible till the punishment for their sinne waken them, as verse 26. Isa. 3.9.

f When I deliuered thee out of Egypt, Exod. 19.8. deut. 5.27. iosh. 24.16. ezra. 10.12. nehe. 8.6. ‡ Ebr. seede was all true.

g Though thou vse all the purifications and ceremonies of the Lawe, thou canst not escape punishment, except thou turne to me by faith and repentance.

h Meaning, that hypocrites denie that they worshippe the idoles, but that they honour God in them, and therefore they call their doings Gods seruice.

i Hee compareth the idolaters to these beasts, because they neuer cease running to and fro: for both valleys and hilles are full of their idolatrie.

k Hee compareth the idolaters to a wilde asse: for shee can neuer be tamed, nor yet wearied: for as she runneth, shee can take her winde at euery occasion.

l That is, when she is with foale, and therefore the hunters wayte their time: so though thou canst not be turned backe nowe from thine idolatrie, yet when thine iniquitie shall be at the full, God will meete with thee.

m Hereby hee warneth them that they should not goe into strange countreys to seeke helpe: for they shoulde but spend their labour, and hurt themselues, which is here meant by the bare foote and thirst, Isa. 57.10.

n As a thiefe will not acknowledge his fault, till he be taken with the deede, and ready to be punished: so they will not confesse their idolatrie, till the plagues due to the same light vpon them.

o Meaning, that idolaters spoyle God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this title to their idoles.

p Thou thoughtest that thy gods of blockes and stones could haue holpen thee, because they were many in number and present in euery place: but now let vs see whether either the multitude, or their presence can deliuer thee from my plague, Chap. 11.13.

q As though I did you iniurie in punishing you, seeing that your faultes are euident.

r That is, you haue killed your Prophets that exhorted you to repentance, as Zechariah, Isaiah, &c.

s Haue I not giuen them abundance of all things? t But will trust in our owne power and policie. u With strangers. x The Prophets and the faithfull are slaine in euery corner of your countrey. y For the Assyrians had taken away the ten tribes out of Israel, and destroyed Iuda, euen vnto Ierusalem: and the Egyptians slewe Iosiah, and vexed the Iewes in sundry sortes. z In signe of lamentation, as 2. Sam. 13.19.

CHAP. III.

God calleth his people vnto repentance. 14 Hee promiseth the restitution of his Church. 20 He reproueth Iudah, and Israel, comparing them to a woman disobedient to her husband.

THey a say, If a man put away his wife, and shee goe from him, and become another mans, shall hee returne againe

a According as it is written, Deut. 24.4.

b If he take such one to wife again.
c That is, with idoles, and with them, whome thou hast put thy confidence in.
d And I will not cast thee off, but receiue thee according to my mercy.
e Which dwelleth in tents, and waiteth for them that passe by to spoyle them.
f As God threatned by his lawe, Deut. 28. 24.
g Thou wouldest neuer be ashamed of thine actes & repent: & this impudencie is common to idolaters, which will not giue off, though they be neuer so manifestly conuicted.
h He sheweth that the wicked in their miseries will crie vnto God and vse outward prayer, as the godly doe, but because they turne not from their euill, they are not heard, Isa. 58. 3, 4.
i Meaning, the ten tribes.
k And gaue her vnto the handes of the Assirians.
l The Ebrewe word may either signifie lightnes and wantonnes, or noise & bruite.
m Iudah fained for a time that she did returne, as vnder Iosiah and other good Kings, but she was neuer truely touched, or wholy reformed, as appeared, when occasion

gaine vnto her? shall not this lande b bee polluted? but thou hast played the harlot with many c louers: yet d turne againe to me, saith the Lorde.

2 Lift vp thine eyes vnto the hie places, and beholde, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the e Arabian in the wildernesse: and thou hast polluted the lande with thy whoredomes, and with thy malice.

3 Therefore the showres haue bene restrained, & the f latter raine came not, and thou haddest a g whores forehead: thou wouldest not be ashamed.

4 Didst thou not stil cry h vnto me, Thou art my father, and the guide of my youth?

5 Will he keepe his anger for euer? will he reserue it to the end? thus hast thou spoken, but thou doest euill, euen more and more.

6 The Lorde saide also vnto me, in the dayes of Iosiah the King, Hast thou seene what this rebell i Israel hath done? for she hath gone vp vpon euery hie mountaine, and vnder euery greene tree, & there played the harlot.

7 And I saide, when shee had done all this, Turne thou vnto me: but shee returned not, as her rebellious sister Iudah sawe.

8 When I sawe, how that by all occasions rebellious Israel had played the harlot, I cast k her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraid, but she went also, and played the harlot.

9 So that for the l lightnesse of her whoredome shee hath euen defiled the land: for she hath committed fornication with stones and stockes.

10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto me with m her whole heart, but fainedly, saith the Lord.

11 And the Lord said vnto me, The rebellious Israel hath n iustified her selfe more then the rebellious Iudah.

12 Goe and cry these wordes towarde o the North and say, Thou disobedient Israel, returne, saith the Lord, and I will not let my wrath fall vpon you: for I am mercifull, saith the Lord, and I will not alway keepe mine anger.

13 But knowe thine iniquitie: for thou hast rebelled against the Lord thy God, and hast p scattered thy wayes to the strange gods vnder euery greene tree, but ye would not obey my voyce, saith the Lord.

14 O ye disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion,

15 And I will giue you pastors according to mine heart, which shall feede you with knowledge and vnderstanding.

16 Moreouer, when ye be increased and multiplied in the land, in those dayes, saith the Lord, they shall say no more, The q Arke of the couenant of the Lord: for it shal come no more to minde, neither shall they remember it, neither shall they visite it, for that shall be no more done.

17 At that time they shall call Ierusalem, r The throne of the Lorde, and all the nations shall be gathered vnto it, euen to the Name of the Lorde in Ierusalem: and thenceforth they shall followe no more the hardnesse of their wicked heart.

18 In those dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the land of the s North, into the land, that I haue giuen for an inheritance vnto your fathers.

19 But I saide, How did I take thee for children, and giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and saide, Thou shalt call me, saying, My father, and shalt not turne from me?

20 But as a woman rebelleth against her t husband: so haue yee rebelled against me, O house of Israel, saith the Lorde.

21 u A voyce was heard vpon the hie places, weeping and supplications of the children of Israel: for they haue peruerted their way, and forgotten the Lorde their God.

22 O yee disobedient children, returne and I will heale your rebellions. x Behold, we come vnto thee, for thou art the Lorde our God.

23 Truely the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lorde our God is the health of Israel.

24 For confusion hath deuoured our y fathers labour, from our youth, their sheepe and their bullockes, their sonnes and their daughters.

25 Wee lie downe in our confusion, and our shame couereth vs: z for we haue sinned against the Lord our God, we and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lorde our God.

was offered by any wicked prince. n Israel hath not declared her selfe so wicked as Iudah, which yet hath had more admonitions and examples to call her to repentance. o Whereas the Israelites were now kept in captiuitie by the Assyrians, to whom he promiseth mercie, if they will repent. p There was no way, which thou diddest not haunt to seeke after the idoles, and to trot a pilgrimage.

q This is to be vnderstoode of the comming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures shall cease.
r Meaning the Church, where the Lord will be present to the worldes ende, Matth. 28. 20.
s Where they are now in captiuitie.
t The Ebrewe worde signifieth a friend or companion, and here may be taken for a husband, as it is vsed also, Hos. 3. 1
u Signifying, that God whome they had forsaken, would bring their enemies vpon them, who should leade them captiue and make them to crie and lament.
x This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne vnto God.
y For their idolatrie Gods vengeance hath light vpon them and theirs.
z They iustifie not themselues, or say that they would followe their fathers, but condemne their wicked doings, and desire forgiuenesse of the same, as Ezra. 9. 7. Psal. 106. 6. Isa. 64. 6.

CHAP. IIII.

1 *True repentance.* 4 *He exhorteth to the circumcision of the heart.* 5 *The destruction of Iudah is prophecied for the malice of their hearts.* 19 *The Prophet lamenteth it.*

O Israel, if thou returne, a returne vnto me, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remoue.

2 And thou shalt b sweare, the Lord liueth, in trueth, in iudgement, and in righ-

a That is, wholy & without hypocrisie, Ioel 2. 12. not dissembling to turne & serue God as they doe which serue him by halues, as Hose. 7. 16.
b Thou shalt detest the name of idoles, Psal. 16. 4. and shalt with reuerence sweare by the liuing God, when thine othe may aduance Gods glory, and profite others: and here by swearing he meaneth the true religion of God.

treousnesse, and the nations shal be blessed in him, and shall glory in him.

3 For thus saith the Lord to the men of Iudah, and to Ierusalem,

4 Breake vp your fallow ground, and sow not among the thornes: be circumcised to the Lord, and take away the foreskinnes of your hearts, ye men of Iudah, and inhabitantes of Ierusalem, lest my wrath come forth like fire, and burne, that none can quench it, because of the wickednes of your inuentions.

5 Declare in Iudah, and shew forth in Ierusalem, and say, Blowe the trumpet in the land: crie, and gather together, and say, Assemble your selues, and let vs goe into strong cities.

6 Set vp the standart in Zion: prepare to flee, and stay not: for I will bring a plague from the North, and a great destruction.

7 The lion is come vp from his denne, and the destroyer of the Gentiles is departed, and gone forth of his place to lay thy lande waste, and thy cities shall be destroyed without an inhabitant.

8 Wherefore gird you with sackecloth: lament and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, sayth the Lorde, the heart of the king shall perish, and the heart of the Princes, and the Priests shal be astonished, and the Prophets shall wonder.

10 Then said I, Ah, Lorde God, surely thou hast deceiued this people, and Ierusalem, saying, Ye shall haue peace, and the sword pearceth vnto the heart.

11 At that time shall it be saide to this people & to Ierusalem, A drie winde in the hie places of the wildernesse commeth toward the daughter of my people, but neyther to fanne, nor to cleanse.

12 A mightie winde shall come vnto me from those places, and now will I also giue sentence vpon them.

13 Beholde, hee shall come vp as the cloudes, and his charets shall be as a tempest: his horses are lighter then eagles. Wo vnto vs, for we are destroyed.

14 O Ierusalem, wash thine heart from wickednesse, that thou mayest bee saued: how long shall thy wicked thoughtes remaine within thee?

15 For a voyce declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention of the heathen, and publish in Ierusalem, Behold, the skoutes came from a farre countrey, and crie out against the cities of Iudah.

17 They haue compassed her about as the watchmen of the field, becausse it hath prouoked me to wrath, saith the Lord.

18 Thy waies & thine inuentions haue procured thee these things, such is thy wickednes: therefore it shall be bitter, therefore it shall pearce vnto thine heart.

19 My belly, my belly, I am pained, euen at the very heart: my heart is troubled within me: I cannot be still: for my soule hath heard the sound of the trumpet, and the alarme of the battell.

20 Destruction vpon destruction is cryed, for the whole land is wasted: suddenly are my tents destroyed, and my curtaines in a moment.

21 How long shall I see the standart, and heare the sound of the trumpet?

22 For my people is foolish, they haue not knowen me: they are foolish children, and haue none vnderstanding: they are wise to doe euill, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme and voide: and to the heauens, and they had no light.

24 I beheld the mountaines, and loe, they trembled, and all the hilles shooke.

25 I beheld, and loe, there was no man, and all the birdes of the heauen were departed.

26 I beheld, and loe, the fruitfull place was a wildernes, and all the cities thereof were broken downe at the presence of the Lord, and by his fierce wrath.

27 For thus hath the Lorde saide, The whole lande shalbe desolate: yet will I not make a full ende.

28 Therefore shal the earth mourne, and the heauens aboue shall bee darkened, because I haue pronoūced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole citie shal flee, for the noyse of the horsemen and bowe men: they shall goe into thickets, and clime vp vpon the rockes: euery citie shalbe forsaken, and not a man dwell therein.

30 And when thou shalt bee destroyed, what wilt thou doe? Though thou clothest thy selfe with scarlet, though thou deckest thee with ornaments of golde, though thou paintest thy face with colours, yet shalt thou trimme thy selfe in vaine: for thy louers will abhorre thee and seeke thy life.

31 For I haue heard a noyse as of a woman trauailing, or as one labouring of her first childe, euen the voyce of the daughter Zion that sigheth and stretcheth out her handes: y woe is mee now: for my soule fainteth because of the murtherers.

deliuer thee. y As the Prophets were moued to on of their people, so they declared it to the people to repentance, Isa. 22.4. chap. 9.1.

CHAP. V.

1 *In Iudah no righteous man found neither among the people nor the rulers.* 15 *Wherefore Iudah is destroyed of the Caldeans.*

RVnne to and fro by the streetes of Ierusalem, and behold now, and knowe, and inquire in the open places thereof, if yee

c Hee willeth them to plucke vp the impietie and wicked affection & worldly respects out of their heart, that the true seede of Gods word may be sowen therein, Hose 10.12, and this is the true circumcision of the heart, Deut. 10.16. rom. 2.29. col. 2.11.

d He warneth them of the great dangers that shall come vpon them by the Caldeans, except they repent, and turne to the Lorde.

e He speaketh this to admonish them of the great danger when euery man shall prepare to saue himselfe, but it shal be too late, 2. King. 25.4.

f Meaning, Nebuchad-nezzar king of Babylon, 2. King. 24.1.

g That is, the false prophets which still prophesied peace and securitie.

h By the false prophets, which promised peace and tranquilitie: and thus thou hast punished their rebellious stubburnnesse, by causing them to hearken vnto lies which would not beleeue thy trueth, 1. King. 22.23. Ezek. 14.9. 2. Thes. 2.11.

i The North winde, whereby he meaneth Nebuchad-nezzar.

k But to cary away both corne & chaffe.

l Meaning that Nebuchad-nezzar should come as suddenly as a cloud that is caried with the winde.

m This is spoken in the person of all the people, who in their affliction should crie thus.

n Which was a citie in the vtmost border of Israel Northward towarde Babylon.

o Which was in the midway betweene Dan & Ierusalem.

p Which keepe the fruites so straightly, that nothing can come in nor out: so should the Babylonians compasse Iudah.

q He sheweth that the true ministers are lively touched with the calamities of the Church, so that all the partes of their body feele the griefs of their heart, albeit with zeale to Gods glory they pronoūce his iudgements against the people.

r Meaning the cities, which were as easily cast downe as a tent.

s Their wisedome and policie tend to their owne destruction and pulleth them from God.

t By these maner of speaches hee sheweth the horrible destruction that should come vpon the land, and also condēneth the obstinacie of the people, who repent not at the feare of these terrible tidings, seeing that the insensible creatures are moued therewith, as if the order of nature should be changed, Isa. 13.10. and 24.23. ezek. 32.7. ioel. 2.31. and 3.15.

u But for his mercies sake he will reserue him selfe a residue to be his Church, and to prayse him in earth, Isai. 2.9.

x Neyther thy ceremonies nor rich gifres shall pitie the destruction

yee can finde a man, or if there bee any that executeth iudgement, and seeketh the truth, and I will spare [a] it.

2 For though they say, The [b] Lord liueth, yet doe they sweare falsely.

3 O Lorde, are not thine eyes vpon the [c] truth? thou hast [d] stricken them, but they haue not sorowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.

4 Therefore I sayde, Surely they are poore, they are foolish, for they know not the way of the Lord, nor the iudgement of their God.

5 I will get me vnto the [e] great men, and will speake vnto them: for they haue knowen the way of the Lord, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bonds.

6 Wherefore [f] a lyon out of the forrest shall slay them, and a wolfe of the wildernesse shall destroy them: a leopard shall watch ouer their cities: euery one that goeth out thence, shalbe torne in pieces, because their trespasses are many, and their rebellions are increased.

7 How should I spare thee for this? thy children haue forsaken me, and [g] sworne by them that are no gods: though I fed them to the full, yet they committed adulterie, and assembled themselues by companies in the harlots houses.

8 They rose vp in the morning like fedde horses: for euery man *neyed after his neighbours wife.

9 Shal I not visit for these things, saith the Lord? Shall not my soule bee auenged on such a nation as this?

10 [h] Clime vp vpon their walles, and destroy them, but make not a full end, [i] take away their battlements, for they are not the Lordes.

11 For the house of Israel, and the house of Iudah haue grieuously trespassed against me, saith the Lord.

12 They haue [k] denyed the Lorde, and sayd, It is not he, neither shall the plague come vpon vs, neither shal we see sword nor famine.

13 And the prophets shall be as [l] winde, and the word is [m] not in them: thus shall it come vnto them.

14 Wherefore thus saith the Lord God of hostes, Because yee speake such wordes, beholde, I will put my wordes into [n] thy mouth, like a fire, and this people shall be as wood, and it shall deuoure them.

15 Loe, I will bring a nation vpon you [o] from farre, O house of Israel, sayth the Lorde, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, neyther vnderstandest what they say.

16 Whose quiuer is as an [p] open sepulchre: they are all very strong.

17 And they shall eate thine harueſt and thy bread: they shall deuoure thy sonnes, and thy daughters: they shall eate vp thy sheepe and thy bullockes: they shall eate thy vines and thy figge trees: they shall destroy with the sworde thy fenced cities, wherein thou triddest trust.

18 Neuertheless at those dayes, saith the Lord, I will not make a full ende of [q] you.

19 And when *ye shall say, Wherefore doeth the Lorde our God doe these things vnto vs? then shalt [r] thou answere them, Like as yee haue forsaken mee and serued strange gods in your land, so shall yee serue strangers in a land that is not yours.

20 Declare this in the house of Iaakob, and publish it in Iudah, saying,

21 Heare now this, O foolish people, and ‡without vnderstanding, which haue *eyes and see not, which haue eares & heare not.

22 Feare yee not me, saith the Lorde? or will ye not be afraide at my presence, which haue placed the sande for the *bounds of the sea by the perpetuall decree that it can not passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it?

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lorde our God, that giueth raine both early and late in due season: he reserueth vnto vs the appointed weekes of the harueſt.

25 Yet your [s] iniquities haue turned away these things, and your sinnes haue hindred good things from you.

26 For among my people are found wicked persons, that lay waite as hee that setteth snares: they haue made a pit to catch men.

27 As a cage is full of birds, so are their houses full of deceite: thereby they are become great and waxen rich.

28 They are waxen fat and shining: they doe ouerpasse the deedes of the wicked: *they execute no iudgement, no not the iudgement of the fatherlesse: yet they [t] prosper, though they execute no iudgement for the poore.

29 Shall I not visite for these things, saith the Lorde? or shall not my soule bee auenged on such a nation as this?

30 An horrible and filthie thing is committed in the land.

31 The [u] prophets prophesie lyes, and the priests ‖receiue gifts in their hands, and my people delight therein. What will yee then doe in the ende thereof?

CHAP. VI.

1 The comming of the Assyrians and Caldeans.
16 He exhorteth the Iewes to repentance.

OPe children of [a] Beniamin, prepare to flee out of the middes of Ierusalem, and blowe the trumpet in [b] Tekoa: set vp a standart vpon [c] Beth-haccerem: for a plague appeareth out of the North and great destruction.

a That is, the citie.
b Though they pretend religion and holinesse, yet all is but hypocrisie: for vnder this kinde of swearing is contained the true religion.
c Doeſt not thou loue vprightnesse and faithfull dealing?
d Thou hast oft times punished them, but all is in vaine, Isa. 9.13.
e He speaketh this to the reproch of them, which should gouerne and teach others, and yet are farther out of the way then the simple people.
f Meaning, Nebuchad-nezzar and his armie.
g He sheweth, that to sweare by any thing then by God, is to forsake him. *Exech. 22.11.*
h He commandeth the Babylonians and enemies to destroy them.
i Reade Chap. 4.27.
k Because they gaue no credite to the wordes of his Prophets, as Isa. 28.15.
l Their wordes shall be of none effect, but vaine.
m They are not sent of the Lord, and therefore that which they threaten to vs, shall come vpon them.
n Meaning Ieremiah.
o To wit, the Babylonians and Caldeans.
p Who shall kill many with their arrowes.
q Here the Lord declareth his vnspeakable fauour towarde his Church, as Chap. 4.27. *& hap. 16.10.*
r Meaning the Prophet Ieremiah.
‡ *Ebr. without heart.*
Isa. 6.9. mat. 13.14. actes 28.27. rom. 11.8. Iob 26.10.
s If there be any stay, that were ceiue not Gods blessings in abundance, we must consider that it is for our owne iniquities, Isa. 59.1,2.
t They feele not the plague of God for it.
Isa. 1.23. Zech. 7.9.
u Meaning, that there could be nothing but disorder, where the ministers were wicked persons and corrupt.
‖ *Or, beare rule.*
a He speaketh to them chiefly because they should take heede by the example of their brethren the otherwhile, 13.
b Reade Nehemiah 3.14. of their tribe, which were now caried away prisoners.
c Reade Nehemiah 3.14. was a citie in Iudah sixe miles from Beth-lehem, 2. Chron.

2 I haue compared the daughter of Zion, to [d] a beautifull and daintie woman.

3 The pastors with their flockes [e] shall come vnto her: they shall pitch their tents rounde about by her, and euery one shall feede in his place.

4 [f] Prepare warre against her: arise, and let vs goe vp toward the South: woe vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

5 Arise, and let vs goe vp by night, and destroy her palaces.

6 For thus hath the Lorde of hosts said, Hewe downe wood, and cast a mount against Ierusalem: this citie must be visited: all oppression is in the middes of it.

7 As the fountaine casteth out her waters, so she casteth out her malice: [g] crueltie and spoyle is continually heard in her before me with sorowe and strokes.

8 Be thou instructed, O [h] Ierusalem, lest my soule depart from thee, lest I make thee desolate as a land, that none inhabiteth.

9 Thus saith the Lorde of hostes, They shall gather as a vine, the residue of Israel: turne backe thine hand as the grape gatherer vnto the baskets.

10 Vnto whom shall I speake, and admonish, that they may heare? Behold, their eares are [k] vncircumcised, and they cannot hearken: beholde, the word of the Lord is vnto them as a reproche: they haue no delite in it.

11 Therefore I am full of the wrath of the Lord: I am weary with holding it: [l] I will powre it out vpon the [m] children in the streete, and likewise vpon the assembly of the yong men: for the husband shall euen bee taken with the wife, and the aged with him that is full of dayes.

12 And their houses with their landes, and wiues also shall bee turned vnto strangers: for I will stretch out mine hand vpon the inhabitants of the lande, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnesse, and from the prophet euen vnto the priest, they all deale falsly.

14 They haue healed also the hurt of the daughter of my people with sweete words, saying, [n] Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither could they haue any shame: therefore they shall fall among the [x] slaine: when I shall visite them, they shall be cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the waies and beholde, and aske for [o] the olde way which is the good way, & walke therein, and ye shal finde rest for your soules: but they said, We will not walke therein.

17 Also I set watchmen ouer you, which said, Take heed to the sound of the trumpet: but they said, We will not take heede.

18 Heare therefore, yee [q] Gentiles, and thou Congregation knowe, what is among them.

19 Heare, O earth, behold, I wil cause a plague to come vpon this people, euen the fruite of their owne imaginations: because they haue not taken heede vnto my words, nor to my lawe, but cast it off.

20 To what purpose bringest thou mee [r] incense from Sheba, and sweete calamus from a farre countrey? Your burnt offerings are not pleasant, nor your sacrifices sweete vnto me.

21 Therefore thus saith the Lorde, Behold, I will lay stumbling blockes before this people, and the fathers and the sonnes together shal fall vpon them: the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, a people commeth from the [s] North countrey, and a great nation shal arise from the sides of the earth.

23 With bowe and shielde shall they be weaponed: they are cruell, and will haue no compassion: their voyce roareth like the sea, and they ride vpon horses, well appointed, like men of warre against thee, O daughter Zion.

24 Wee haue heard their fame, and our hands [t] wax feeble: sorowe is come vpon vs, as the sorowe of a woman in trauaile.

25 Go not forth into the field, nor walke by the way: for the sworde of the enemie and feare is on euery side.

26 O daughter of my people, girde thee with sackcloth, and wallow thy selfe in the ashes: make lamentation, and bitter mourning as for thine only sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set [u] thee for a defence and fortresse among my people, that thou mayest knowe and trie their wayes.

28 They are all rebellious traytours, walking craftily: they are braste, and yron, they all are destroyers.

29 The [x] bellowes are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

30 They shal call them reprobate siluer, because the Lord hath reiected them.

CHAP. VII.

2 Ieremiah is commanded to shew vnto the people the word of God, which trusteth in the outward seruice of the Temple. 13 The euils that shall come to the Iewes for the despising of their Prophets. 21 Sacrifices doeth not the Lord chiefly require of the Iewes, but that they shoulde obey his worde.

THe wordes that came to Ieremiah from the Lord, saying,

2 Stande in the gates of the Lordes House and crie this worde there, and say, Heare the worde of the Lorde, all ye of Iudah that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hosts, the God of Israel, *Amend your wayes and your workes, and I will let you dwell in this place. *Chap. 26.13.

4 Trust

d I haue intreated her gently, and giuen her abundance of all things.

e She shall be so destroyed, that the sheepe may be fed in her.

f He speaketh this in the person of the Babylonians, which complaine that the time faileth them before they haue brought their enterprises to passe.

g He sheweth the cause why it should be destroyed, and how it commeth of themselues.

h He warneth them to amend by his corrections, and to turne to him by repentance.

i He exhorteth the Babylonians to be diligent to search out all and to leaue none.

k They delight to heare vaine things, and to shut vp their eares to true doctrine.

l As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. 5.14. so he kindleth it now when he seeth that all remedies are past.

m None shall be spared.

n When the people began to feare Gods iudgements, the false prophets comforted them by flatterings, shewing that God would send no euil: and not withstanding that which was in deede to come, they kept the people, who should be destroyed, and how it commeth of themselues.

o Which was in deede the fruites of that which God prescribeth.

p Prophets which should warne the people of the dangers that were at hand.

q God taketh all the world to witnesse and the insensible creatures, of the ingratitude of the Iewes.

r Reade Isa. 1.11. and Amos 5.21.

s From Babylon by Dan, which was North from Ierusalem.

t For feare of the enemie: he speaketh this in the person of the Iewes.

u Meaning, Ieremiah, whome God had appointed to trie out the godly from the wicked, as a founder doeth the pure mettall from the drosse.

x All the paine and labour that hath bene taken with them, is lost.

4 Trust not in lying wordes, saying, The Temple of the Lorde, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend and redresse your wayes and your workes: if you execute iudgement betweene a man and his neighbour,

9 And oppresse not the stranger, the fatherlesse and the widowe, and shed no innocent blood in this place, neyther walke after other gods to your destruction.

7 Then b will I let you dwell in this place in the land that I gaue vnto your fathers, for euer and euer.

8 Beholde, you trust in lying wordes, that cannot profite.

9 Will you steale, murder and commit adulterie, and sweare falsely, and burne incense vnto Baal, & walke after other gods whom ye know not,

10 And come and stand before mee in this house, whereupon my name is called, and say, We are delivered, though wee haue done all these abominations?

11 Is this House become c a denne of theeues, whereupon my Name is called before your eyes? Beholde, euen I see it, saith the Lord.

12 But goe yee nowe vnto my palace which was in Shilo, d where I set my Name at the beginning, and beholde what I did to it for the wickednes of my people Israel.

13 Therefore now because yee haue done all these workes, sayeth the Lorde (and I e rose vp earely and spake vnto you: but when I spake, ye would not heare me, neyther when I called, would f ye answere)

14 Therefore wil I do vnto this House, whereupon my Name is called, wherein also yee trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I wil cast g you out of my sight, as I haue cast out all your brethren, euen the whole seede of Ephraim.

16 Therefore thou shalt not h pray for this people, neither lift vp crie or prayer for them, neither intreate mee, for I will not heare thee.

17 Seest thou not what they doe in the cities of Judah and in the streetes of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, & the women knead the dough to make cakes to i the Queene of heauen and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, saith the Lord, and not themselues to the confusion of their owne faces?

20 Therefore thus saith the Lord God, Beholde, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruite of the ground, and it shall burne and not be quenched.

21 Thus saith the Lord of hosts, the God of Israel, Put your burnt offerings vnto your sacrifices, and eate the flesh.

22 For k I spake not vnto your fathers, nor commaunded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voyce, and I will be your God, and ye shall be my people: & walke ye in all the wayes which I haue commaunded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels and the stubburnnesse of their wicked heart, and went backewarde and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto this day, I haue euen sent vnto you all my seruants the Prophets, m rising vp early euery day, and sending them.

26 Yet would they not heare me nor incline their eare, but hardened their necke, and did worse then their fathers.

27 Therefore shalt thou speake all these wordes vnto them, but they n will not heare thee: thou shalt also cry vnto them, but they will not answere thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lorde their God, nor receiueth discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut off thine o haire, O Jerusalem, and cast it away, and take vp a complaint in the hie places: for the Lorde hath reiected and forsaken the generation of his p wrath.

30 For the children of Judah haue done euill in my sight, sayeth the Lorde: they haue set their abominations in the house, whereupon my Name is called, to pollute it.

31 And they haue built the hie place of q Topheth, which is in the valley of Ben-hinnom to burne their sonnes and their daughters in the fire, which I r commaunded them not, neyther came it in mine heart.

32 Therefore beholde, the dayes come, saith the Lorde, that it shall no more bee called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter: for they shal burie in Topheth till there be no place.

33 And the carkeises of this people shall be meate for the foules of the heauen and for the beasts of the earth, and none shall fray them away.

34 *Then I will cause to cease from the cities of Judah and from the streetes of Jerusalem, the voyce of mirth and the voyce of gladnesse, the voyce of the bride-grome

a Beleeue not the false prophets, which say that for the Temples sake, and the sacrifices there, the Lord will preserue you, and so nourish you in your sinne, and vaine confidence.

b God sheweth on what condition he made his promise to this Temple: that they should be an holy people vnto him, as he would be a faithfull God to them.

c As theeues hid in holes, and dennes, thinke themselues safe, so when you are in my Temple, you thinke to be couered with the holinesse thereof, and that I can not see your wickednesse, Matt.21.13.

d Because they depended so much on the Temple, which was for his promise, that he would be present, and defend them where the Arke was: he sendeth them to Gods iudgements against Shilo, where the Arke had remained about 300. yeeres, and after was taken, the Priests slaine and the people miserably discomfited, 1.Sam.4.

e That is, I neuer ceased to warne you: as Isai.65.2. Prou.1.23.

f He sheweth what is the onely remedie to redresse our faultes: to suffer God to leade vs into the way, and to obey his calling, Isai.66.4.

g I will send you into captiuitie as I haue done Ephraim, that is, the ten tribes.

h To assure them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayer of the godly can nothing auaile them, whiles they remaine in their obstinacie against God, and will not vse the meanes that he vseth to call them to repentance, Chap.11.14.&14.11.

i That is, They sacrifice to ỹ sun, moone, & starres which they called the queene of heauen, Chap.44.17.2.king.23.5.

k Shewing that it was not his chiefe purpose and intent that they should offer sacrifices: but that they should regard, wherfore they were ordeined: to wit, to be ioyned to the word, as seales & confirmations of remission of sinnes in Christ: for without the word they were vaine and vnprofitable.

l Which was about toureteene hundred yeeres.

m Reade vers.13.

n Whereby he sheweth that the Pastors ought not to leaue their flockes in their obstinacie: for the Lord wil vse the meanes of his seruants to make the wicked more faultie and to prooue his.

o In signe of mourning, as Iob 1.20. micah 1.16.

p Against whom he had iust occasion to powre out his wrath.

q Of Topheth reade 2.King.23.10.

r But commanded the contrary, as Leuit.18.21. and 20.3. deut.18.10.

Ezek.26.13.

grome and the voyce of the hyde: for the land shalbe desolate.

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lorde mooueth the people to amendment. 10 He reprehendeth the lying doctrine and the couetousnesse of the Prophets and Priests.

AT that time, saith the Lorde, they shall bring out the bones of the Kings of Iudah, and the bones of their Princes, and the bones of the priestes, and the bones of the Prophets, & the bones of the inhabitants of Ierusalem out of their [a] graues.

2 And they shall spread them before the sunne and the moone, and all the hoste of heauen, whome they haue loued, and whom they haue serued, and whome they haue followed, and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, but shall bee as dung vpon the earth.

3 And death shalbe desired [b] rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, sayth the Lord of hostes.

4 Thou shalt say vnto them also, Thus saith the Lord, Shall they [c] fall & not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetual rebellion? they gaue themselues to deceite, and woulde not returne.

6 I hearkened and heard, but none spake aright: no man repented him of his wickednesse, saying, What haue I done? euery [d] one turned to their race, as the hoste rusheth into the battell.

7 Euen the stoorke in the ayre knoweth her appointed times, and the Turtle and the crane and the swallow obserue the time of their comming, but my people knoweth not the [e] iudgement of the Lord.

8 How doe ye say, Wee are wise, and the [f] lawe of the Lord is with vs? Lo, certeinely in vaine made he it, the penne of the scribes is in vaine.

9 The [g] wise men are ashamed: they are afraide and taken. loe, they haue reiected the worde of the Lord, and what wisedome is in them?

10 Therefore will I giue their wiues vnto others, and their fields to them that shal possesse them: for euery one from the least euen vnto the greatest is giuen to couetousnesse, and from the Prophet euen vnto the Priest, euery one dealeth falsely.

11 For they haue healed the heart of the daughter of my people with sweete wordes, saying, [h] Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine: when I shall visite them, they shall be cast downe, saith the Lord.

13 I will surely consume them, saith the Lord: there shall bee no grapes on the vine, nor figges on the fig tree, and the leafe shall fade, & the things that I haue giuen them, shall depart from them.

14 Why doe we stay? [i] assemble your selues, & let vs enter into the strong cities, and let vs be quiet there: for the Lorde our God hath put vs to silence, and giuen vs water with [k] gall to drinke, because we haue sinned against the Lord.

15 [*] Wee looked for peace, but no good came, and for a time of health, and beholde troubles.

16 The neying of his horses was heard from [l] Dan, the whole land trembled at the noyse of the neying of his strong horses: for they are come, and haue deuoured the land with all that is in it, the citie and those that dwell therein.

17 For beholde, I will [m] send serpents, and cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would haue [*] comforted my selfe against sorow, but mine hart is heauy in me.

19 Beholde, the voyce of the crie of the daughter of my people for feare of them of a farre countrey, Is not the Lord in Sion? is not her King in her? Why [o] haue they prouoked mee to anger with their grauen images, and with the vanities of a strange god?

20 The [p] haruest is past, the summer is ended, and we are not holpen.

21 I am [q] sore vexed for the hurt of the daughter of my people: I am heauie, and astonishment hath taken me.

22 Is there no balme [r] at Gilead? is there no Phisicion there? Why then is not the health of the daughter of my people recouered?

a The enemie for greedinesse of gaine shall rifle your graues, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you.

b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will returne?

d They are full of hypocrisie, and euery one followeth his owne fantasie without any consideration.

e He accuseth them in that that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons, to discerne the colde and heate, as Isa. 1.3.

f The Law doth not profite you, neither needed it to haue bin written for ought that you haue learned by it.

g They y seeme wise may be ashamed of their ignorance for all wisedome consisteth in Gods worde. *Isa. 56.11. chap. 5.31. & 6.13.*

h Reade Chap. 6.14.

i He speaketh in the person of the people, who whē the enemie commeth, will runne about to hide themselues, and acknowledge that it is Gods hand.

k That is, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement, Chap. 9.15. and 23.15. *Chap. 14.19.*

l Reade cha. 4.15

m God threatneth to send the Babylonians among them, who shall vtterly destroy them in such sort as by no meanes they shall escape.

n Reade Chap. 4.19.

o Thus the Lord speaketh.

p The people wonder that they haue so long time looked for succour in vaine.

q The Prophet speaketh this. r Meaning, that no meanes could saue them: for in Gilead was precious balme, Chap. 46.11. or else deriding the vaine confidence of the people, who looked for helpe at their Priestes, who should haue bene the Phisicions of their soules, and dwelt at Gilead, Hos. 6.8.

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we only to reioyce. 26 The vncircumcision of the heart.

OH that mine head were full of [a] water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.

a The Prophet sheweth the great compassion that he had toward this people seeing that hee could neuer sufficiently lament the destruction that he sawe to hang ouer them. Which is a speciall note to discerne the true pastors from the hirelings: Reade Chap. 4.19.

2 Oh, that I had in the wildernes a [b] cottage of wayfaring men, that I might leaue my people and goe from them: for they bee all [c] adulterers and an assembly of rebels,

3 And they bend their tongues like their bowes for [d] lies: but they haue no courage for the trueth vpon the earth: for they proceede from euill to worse, and they haue not knowen me, saith the Lord.

4 Let euery one take heede of his neighbour, and trust you not in any [e] brother: for euery brother will vse deceit, and euery friend will deale deceitfully,

b He sheweth that this were more quietnesse, and greater safety for him, to dwell among the wild beasts then among this wicked people saue that God hath inioyned him this charge. c Vtterly turned from God. d To belie and slander their neighbours. e Meaning that all were corrupt, and none could finde an honest man.

5 And

f They haue so practised deceit, that they cannot forsake it.
g They had rather forsake God then leaue their wicked trade.
h With the fire of affliction. *Psal.28.3.and 120.4.*
i Signifying, that all ỹ places about Ierusalem should be destroyed.
k Meaning that they are all without sense and vnderstanding, and that God hath taken his spirite from them.
l He sheweth that the children cannot excuse themselues by their fathers: for both father and childe, if they be wicked, shall perish.
m Reade Chap. 8.14.
n Seeing you can not lament your owne sinnes, call for those foolish women, whome of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorowe.
o As though they were weary of vs, because of our iniquities, Leuit.18. 28.and 20.22.
p Hee derideth the superstition of the women, which made an art of mourning, and taught to weepe with fained teares.
q Signifying, that there is no means to deliuer the wicked from Gods iudgements: but when they thinke to be most sure, and most farre off, then are they soonest taken.

5 And euery one will deceiue his friend, and wil not speake the trueth: for they haue taught their tongues to speake lyes, and take great paines to doe wickedly.

6 Thine habitation is in the mids of deceiuers: f because of their deceite they refuse to knowe me, saith the Lord.

7 Therfore thus saith the Lord of hosts, Behold, I wil g melt them, and trie them: for what should I else doe for the daughter of my people?

8 Their tongue *is as an arrow shot out, and speaketh deceite: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth waite for him.

9 Shal not I visit them for these things, saith the Lorde? or shall not my soule bee auenged on such a nation as this?

10 Vpon the i mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wildernesse a mourning, because they are burnt vp: so ỹ none can passe through them, neither can men heare the voyce of the flocke: both the foule of the ayre, and the beast are fled away and gone.

11 And I wil make Ierusalem an heape, and a den of Dragons, & I wil make ỹ cities of Iudah waste, without an inhabitant.

12 Who is wise to k vnderstand this? and to whom the mouth of the Lorde hath spoken, euen he shall declare it. Why doeth the lande perish, and is burnt vp like a wildernesse, that none passeth through?

13 And the Lord saith, Because they haue forsaken my law, which I set before them, and haue not obeyed my voyce, neyther walked thereafter,

14 But haue walked after the stubbernesse of their owne heart, and after Baalims, which l their fathers taught them,

15 Therefore thus saith the Lord of hosts the God of Israel, Behold, I wil feede this people with wormewood, and giue them waters of gall m to drinke.

16 I will scatter them also among the heathen, whome neither they nor their fathers haue knowen, and I wil send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hostes, Take heede, and call for the n mourning women, that they may come, and send for skilfull women, that they may come.

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye lids gush out of water.

19 For a lamentable noyse is heard out of Zion, How are we destroyed, and vtterly confounded! for we haue forsaken the land, and our dwellings o haue cast vs out.

20 Therfore heare the word of the Lord, O ye women, and let your eares regard the wordes of his mouth, and p teache your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our q windowes, and is entred into our palaces, to destroy the children without, and the yong men in the streetes.

22 Speake, Thus saith the Lorde, The carkeises of men shall lie euen as the dounge vpon the fielde, and as the handfull after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the r wise man glory in his wisedome, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glory in this, that hee vnderstandeth, and knoweth me: for I am the Lord, which s shew mercy, iudgement, and righteousnesse in the earth: for in these things I delight saith the Lord.

25 Behold, the dayes come, saith ỹ Lord, that I will visite all them, which are t circumcised with the vncircumcised:

26 Egypt, and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmost corners of them that dwell in the wildernesse: for all these nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

r Forasmuch as none can saue himselfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lorde, and reioyce in him, who onely can deliuer vs, 1.Cor. 1.31. 2.Cor.10. 17.
s These three poyntes are necessarie to knowe aright: his mercie, wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked: and his iustice, whereby he defendeth and maintayneth the faithfull. t Meaning, both Iewes and Gentiles, as in the next verse hee sheweth the cause, reade Chap.4.4.

CHAP. X.

1 The constellations of the starres are not to be feared. 5 The weakenesse of idoles, and of the power of God. 21 Their pastours are become brute beasts.

HEare the worde of the Lorde that hee speaketh vnto you, O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and bee not afraide for the a signes of heauen, though the heathen be afraid of such.

3 For the b customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe,

4 And another decketh it with c siluer, and with golde: they fasten it with nayles, and hammers that it fall not.

5 The idoles stand vp as the palme tree, but speake not: they are borne because they cannot goe: feare them not, for they cannot doe euill, neither can they doe good.

6 There is none like vnto thee, O Lord: d ỹ art great: & thy name is great in power.

7 Who would not feare thee, O king of nations? for to thee appertaineth the dominion: for among al the wise men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dote, and are foolish: for the stocke is a e doctrine of vanitie.

a God forbiddeth his people to giue credite or feare the constellations and coniunctions of starres and planets, which haue no power of themselues, but are gouerned by him, and their secrete motions and influences are not knowen to man, and therefore there can be no certaine iudgement thereof, Deut.18.9.
b Meaning, not onely in the obseruation of the starres, but their Lawes and ceremonies, whereby they confirme their idolatrie, which is forbidden, Deut.12.30. c The Prophets vse thus plainely and simply to set forth the vile absurditie of the idolaters, that men might learne to be asshamed of that, whereunto their corrupt nature is most subiect, reade Isa.44.12. d He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to bee feared: and herein hee sheweth them not onely the euill that they ought to eschew, but the good which they ought to follow, Reuel. 15.4. e Because the people thought that to haue images was a meane to serue God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errours and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errors, verse 15, and Hab.2.18. calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the lay people.

f Whereas they founde the best golde: shewing, that they thought nothing too deare for their idoles: some reade Ophir, as 1. King. 9.28.

9 Siluer plates are brought from Tarshish, and golde f from Uphaz, for the worke of the workeman, and the handes of the founder: the blue silke, and the purple is their clothing: all these things are made by cunning men.

g This declareth, that all that hath bene in this Chapter spoken of idoles, was to arme the Iewes when they should be in Caldea among the idolaters, and nowe with one sentence he instructeth them both how to protest their owne religion against the idolaters, & how to answere them to their shame which should exhort them to idolatrie, & therefore he writeth this sentence in the Caldeans tongue for a memoriall, whereas all the rest of his writing is Ebrewe.

10 But the Lord is the God of trueth: he is the liuing God, and an euerlasting king: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods g that haue not made the heauens and the earth, shall perish from the earth, and from vnder these heauens)

12 Hee hath made the earth by his power, and established the worlde by his wisedome, and hath stretched out the heauen by his discretion.

13 Hee giueth by his voyce the multitude of waters in the heauen, and he causeth the clouds to ascend from the ends of the earth: hee turneth lightnings to raine, and bringeth forth the winde out of his treasures.

14 Euery man is a h beast by his owne knowledge: euery founder is confounded by his grauen image: for his melting is but falsehoode, and there is no breath therein.

h The more that man thinketh to doe any thing well by his owne wisedome, and not as God instructeth him, the more doeth he proue himselfe to be a vile beast.

15 They are vanitie, and the worke of errours: in the time of their visitation they shall perish.

16 The i portion of Iaakob is not like them: for hee is the maker of all things, and Israel is the rodde of his inheritance: the Lord of hosts is his Name.

i By these words, portion and rod, he signifieth their inheritance: meaning that God should be all sufficient for them, and that their felicitie consisted in him alone, and therefore they ought to renounce all other helpes, and succours, as of idoles, &c. Deut. 32.9. Psal. 16.5.

17 k Gather vp thy wares out of the lande, O thou that dwellest in the strong place.

k The Prophet willeth the Iewes to prepare themselues to this captiuitie, shewing that it was now at hand, that they should feele the things, whereof he had tolde them.

18 For thus saith the Lorde, Beholde, at this time I will throw as with a sling the inhabitants of the lande, and will trouble them, and they shall finde it so.

19 Woe is mee, for my destruction, and my grieuous plague: but I thought, Yet it l is my sorowe, and I will beare it.

l It is my iust plague, and therefore I will take it patiently: whereby hee teacheth the people how to behaue themselues toward God.

20 m My tabernacle is destroyed, and all my coardes are broken: my children are gone from mee, and are not: there is none to spread out my tent any more, and to set vp my curtaines.

m Hee sheweth how Ierusalem shall lament.

21 For the Pastors n are become beasts, and haue not sought the Lorde: therefore haue they none vnderstanding: and all the flockes of their pastures are scattered.

n The gouernours & ministers.

22 Beholde, the noyse of the bruite is come, and a great commotion out of the o North countrey to make the cities of Iudah desolate, and a denne of dragons.

o Reade Chap. 4.15.

23 O Lorde, I know, that p the way of man is not in himselfe, neither is it in man to walke and to direct his steppes.

p He speaketh this, because that Nebuchad-nezzar purposed to haue made warre against the Moabites and Ammonites, but hearing of Zedechias rebellion, he turned his power to goe against Ierusalem, Ezek. 21.21. therefore the Prophet saith, that this was the Lords direction.

24 O Lord, correct me, but with q iudgement, not in thine anger, lest thou bring me to nothing.

q Considering that God had reuealed vnto him the certitude of their captiuitie, Chap. 7.16. he onely prayeth, that he would punish them with mercie, which Isaiah calleth in measure, Chap. 27.8. measuring his rods by their infirmitie, 1. Cor. 10.13. for heere by iudgement is meant not onely the punishment, but also the merciful moderation of the same, as Chap. 30.11.

25 Powre out r thy wrath vpon the heathen, that knowe thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob, and deuoured him and consumed him, and made his habitation desolate.

r Forasmuch as God cannot onely bee knowen and glorified by his mercie, that he vseth toward his Church, but also by his iustice in punishing his enemies, he prayeth that his glory may fully appeare both in the one and the other, Psal. 79.6.

CHAP. XI.

3 A curse of them that obey not the word of Gods couenant. 10 The people of Iudah following the steps of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

THe worde that came to Ieremiah from the Lord, saying,

2 Heare ye the wordes of this couenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus saith the Lorde God of Israel, a Cursed bee the man that obeyeth not the wordes of this couenant,

a He calleth the Iewes to the consideration of Gods mercies, who freely chose them, made a couenant of eternal felicitie with them, and how he euer performed it on his behalfe, and how they euer shewed themselues rebellious and ingrate toward him, and brake it on their part, and so are subiect to the curse of the Law Deut. 27.26.

4 Which I commanded vnto your fathers, when I brought them out of the land of Egypt, from the yron fornace, saying, Obey my voyce, and doe according to all these things, which I commaund you: so shall ye be my people, & I will be your God,

5 That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a lande, which floweth with milke, and honie, as appeareth this day. Then answered b I and said, So be it, O Lord.

b Thus he speaketh in the person of the people, which agreed to the couenant.

6 Then the Lord said vnto me, Cry all these wordes in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare ye the wordes of this couenant, and doe them.

c Reade Chap. 7.13.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, c rising early and protesting, saying, Obey my voyce.

8 Neuertheless, they would not obey, nor incline their eare: but euery one walked in ỹ stubburnnes of his wicked d heart: therefore I will bring vpon them all the e wordes of this couenant, which I commanded them to doe, but they did it not.

d According to his owne fantasie, and not as my word appointed him.

9 And the Lord said vnto me, A f conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

e Meaning, the menaces and curses conteined in the Lawe, Leuit. 26.14. Deut. 28.16.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israel, and the house of Iudah haue broken my couenant, which I made with their fathers.

f That is, a generall consent to rebell against me

g Because they wil not pray with true faith and repentance, but for the smart and griefe which they feele, Pro. 1.28.

h Reade Chap. 2.28.

i Read Chap. 7. 16. and 14. 11.

k My people of Israel whom I haue hitherto so greatly loued.

l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, & so reioyced in their wickednes.

m Of the Babylonians and Caldeans.

n Which went about priuily to conspire my death.

o Let vs destroy the Prophet and his doctrine. Some reade, Let vs corrupt his meate with wood, meaning poyson.

p Thus he spake not for hatred, but being moued with the spirite of God, he desireth the aduancement of Gods glory and the verifying of his word which is by the destruction of his enemies.

q To wit, both the priestes and the rest of the people: for this towne was the priestes, and they dwelt in it, reade Chap. 1.1.

r Not that they ould not abide heare God named: (for herein they would shew themselues most ly) but because they could not abide to be sharpely reproued and erefore desired to be flattered, Isa. 30.10. and to be maintained in eir pleasures, Micah. 2.11. and not to heare vice condemned, Amos 12.

11 Therefore thus sayth the Lorde, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they cry vnto me, e I will not heare them.

12 Then shal the cities of Iudah, and the inhabitants of Ierusalem, goe, and cry vnto the gods vnto whome they offer incense, but they shall not be able to help them in time of their trouble.

13 h For according to the number of thy cities were thy gods, O Iudah, and according to the number of the streetes of Ierusalem haue ye set vp altars of confusion, euen altars to burne incense vnto Baal.

14 Therefore thou shalt not pray i for this people, neyther lift vp a crie, or prayer for them: for when they crie vnto mee in their trouble, I will not heare them.

15 What shoulde my k beloued carie in mine house, seeing they haue committed abomination with many? and the holy flesh l goeth away from thee: yet when thou doest euill, thou reioycest.

16 The Lord called thy name, A greene olme tree, faire, and of goodly fruite: but with m noyse and great tumult hee hath set fire vpon it, and the branches of it are broken.

17 For the Lorde of hostes that planted thee, hath pronounced a plague against thee, for the wickednesse of the house of Israel, and of the house of Iudah, which they haue done against themselues to prouoke mee to anger in offering incense vnto Baal.

18 And the Lord hath taught me, and I know it, euen then thou shewedst me n their practises.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, & I knewe not that they had deuised thus against me, saying, Let vs o destroy the tree with the fruite thereof, and cut him out of the land of the liuing, that his name may bee no more in memorie.

20 But O Lord of hostes, p iudgest righteously, and triest the reines and the heart, let me see thy p vengeance on them: for vnto thee haue I opened my cause.

21 The Lord therefore speaketh thus of the men of q Anathoth, (that seeke thy life, and say, r Prophecie not in the name of the Lord, that thou die not by our hands)

22 Thus therefore saith p Lord of hostes, Behold, I will visite them: the yong men shall die by the sword: their sons and their daughters shall die by famine,

23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, euen the yeere of their visitation.

CHAP. XII.

1 The Prophet marueileth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsaken of the Lord, 10 He speaketh against pastours and preachers, that seduce the people. 14 The Lord threatneth destruction vnto the nations that troubled Iudah.

O Lord, if I dispute with thee, thou art a righteous: yet let me talke with thee of thy iudgements: wherefore doth the way of the wicked b prosper? why are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken roote: they growe, and bring foorth fruite: thou art neere in their mouth, and farre from their c reines.

3 But thou, Lorde, knowest mee: thou hast seene mee, and tried mine heart towarde thee: pull them out like sheepe for the slaughter, and d prepare them for the day of slaughter.

4 How long shall the land mourne, and the herbes of euery field wither for the wickednes of them that dwell therein? the beasts are consumed and the birds, because they said, e He will not be our last end.

5 If thou hast run with the f footemen, and they haue wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Iorden?

6 For euen thy brethren, and the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cryed out altogether vpon thee: but beleeue them not, though they speake faire to thee.

7 I haue forsaken g mine house: I haue left mine heritage: I haue giuen the deare ly beloued of my soule into the hands of her enemies.

8 Mine heritage is vnto mee, as a h lyon in the forest: it crieth out against me, therefore haue I hated it.

9 Shall mine heritage be vnto mee as a bird i of diuers colours? are not the birds about her, saying, Come, assemble all the beasts of the field, come to eate her?

10 Many pastours haue destroyed my k vineyard, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wildernesse.

11 They haue laid it waste, and it, being waste, mourneth vnto mee: and the whole lande lyeth waste, because no man letteth

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue a reason of all his actes.

b This question hath beene alway a great tentation to the godly, to see the wicked enemies of God in prosperitie, and his deare children in aduersitie, as Iob 21.7. psalm. 37.1. and 73.3. Hab. 1.3.

c They professe God in mouth, but deny him in heart, which is here meant by the reines, Isa. 29.13. matth. 15.8.

d The Ebrewe word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whome God for a while giueth prosperitie, that afterward they should the more feele his heauie iudgement when they lacke their riches, which were a signe of his mercie.

e Abusing Gods lenitie and his promises, they flattered themselues as though God would euer be merciful, and not vtterly destroy them: therefore they hardened themselues in sinne, till at length the beastes and insensible creatures felt the punishment of their stubburne rebellion against God.

f Some thinke that God reproueth Ieremiah, in that he would reason with him, saying, that if he were not able to match with men, that hee were farre vnable to dispute with God. Others, by the foote men, meane them of Anathoth, and by the horsemen them of Ierusalem, which should trouble the Prophet worse then his owne countreymen did.

g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries labour to put him to silence.

h Euer ramping and raging against me and my Prophets.

i In steade of bearing my liuery and wearing onely my colours, they haue change and diuersitie of colours of their idols and superstitions: therefore their enemies, as thicke as the foules of the ayre, shall come about them to destroy them.

k He prophecieth of the destruction of Ierusalem by the captaines of Nebuchad-nezzar, whom he calleth pastors.

his

l Because no man regardeth my word, or the plagues that I haue sent vpon the land.

his minde on l it.

12 The destroyers are come vpon al the high places in the wildernes: for the sword of the Lord shall deuoure from the one ende of the lande, euen to the other ende of the lande: no flesh shall haue peace.

13 m They haue sowen wheate, and reaped thornes: they were n sick, & had no profite: & they were ashamed of o your fruites, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all mine euill p neighbours, that touch the inheritance, which I haue caused my people Israel to inherite, Behold, I wil plucke them out of r their land, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I q will returne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the r wayes of my people, to sweare by my Name, (s The Lord liueth, as they taught my people to sweare by Baal) then shall they bee built t in the mids of my people.

17 But if they will not obey, then will I vtterly plucke vp, and destroy that nation, saith the Lord.

m To wit, the Prophets.

n They lamented the sinnes of the people.

o For in stead of amendment, you grewe worse and worse as Gods plagues testified.

p Meaning, the wicked enemies of his Church, which blaspheme his name, and whom hee would punish after that he hath deliuered his people.

q After that I haue punished the Gentiles, I will haue mercie vpon them.

r The true doctrine and maner to serue God.

s Reade Chap. 4.2.

t They shall bee of the number of the faithfull, and haue a place in my Church.

CHAP. XIII.

1 *The destruction of the Iewes is prefigured.* 11 *Why Israel was receiued to bee the people of God, and why they were forsaken.* 15 *He exhorteth them to repentance.*

THus saith the Lord vnto me, Goe, and buy thee a linnen girdle, and put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it vpon my loynes,

3 And the worde of the Lorde came vnto me the second time, saying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, go toward a Perath, and hide it there in the cleft of the rocke.

a Because this riuer Perath or Euphrates was farre from Ierusalem, it is euident that this was a vision, whereby was signified that the Iewes shoulde passe ouer Euphrates to be captiues in Babylon, and there for length of time should seeme to be rotten, although they were ioyned to the Lord before as a girdle about a man.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes, the Lord saide vnto me, Arise, goe toward Perath, & take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and beholde, the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lorde came vnto me, saying,

9 Thus saith the Lord, After this manner will I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my worde, and walke after the stubbornesse of their owne heart, & walke after other gods to serue them, and to worship them: therefore they shall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, so haue I tied to mee the whole house of Israel, and the whole house of Iudah, saith the Lorde, that they might be my people: that they might haue a name and prayse, and glory, but they would not heare.

12 Therefore thou shalt say vnto them this word, Thus saith the Lord God of Israel, Euery b bottel shalbe filled with wine, & they shall say vnto thee, Do not we know, that euery bottell shall be filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lorde, Beholde, I will fill all the inhabitants of this lande, euen the kings that sit vpon the throne of Dauid, and the Priestes, and the Prophets and all the inhabitants of Ierusalem with drunkennes,

14 And I c will dash them one against another, euen the fathers and the sonnes together, saith the Lorde: I will not spare, I will not pitie nor haue compassion, but destroy them.

15 Heare and giue eare, be not proude: for the Lord hath spoken it.

16 Giue glory to the Lord your God before he bring d darkenesse, and or euer your feete stumble in the darke mountaines, and whiles ye looke for light, he turne it into the shadow of death and make it as darkenesse.

17 But if ye will not heare this, my soule shall f weepe in secrete for your pride, & mine eye shall weepe and droppe downe teares, because the Lordes flocke is caryed away captiue.

18 Say vnto the king & to the Queene, Humble your selues, sit downe, for the crowne of your glory shall come downe from your heads.

19 The cities of h the South shalbe shut vp, and no man shall open them: all Iudah shalbe caried away captiue: it shall be wholy caried away captiue.

20 Lift vp your eyes, and beholde them that come from the North: where is the i flocke that was giuen thee, euen thy beautifull flocke?

21 What wilt thou say, when he shal visite thee? (for thou hast k taught them to bee captaines and as chiefe ouer thee) shall not sorowe take thee as a woman in trauaile?

22 And if thou say in thine heart, Wherefore come these things vpon mee? For the multitude of thine iniquities are thy skirts l discouered and thy heeles made bare.

23 Can the blacke Moore change his skinne? or the leopard his spots? then may ye also do good, ye are accustomed to do euil.

24 Therefore wil I scatter them, as the stubble that is taken away with the South winde.

25 This is thy portion, and the part of thy measures from me, saith the Lorde, because thou hast forgotten me, and trusted in lyes.

26 Therefore I haue also discouered thy skirts vpon thy face, m that thy shame may appeare.

27 I haue seene thine adulteries, and thy neyings,

b Euery one of you shal be filled with spirituall drunkennes, and be without all knowledge to seeke howe to help your selues.

c It shal be as easie for me to destroy the greatest, & the strongest, as it is for a man to breake earthen bottels.

d That is affliction and miserie, by the Babylonians, Isa. 8.22.

e Meaning, for helpe and support of the Egyptians.

f You shall surely be led away captiue, and I, according to mine affection towarde you, shall weepe and lament for your stubburnenesse.

g For Iehoiachin and his mother rendred themselues by Ieremiahs counsell to the king of Babylon, 2. King. 24.12.

h That is, of Iudah, which lyeth Southward from Babylon.

i He asketh the King, where his people is become.

k By seeking to strangers for helpe, thou hast made them skilfull to fight against thee.

l Thy cloke of hypocrisie shal be pulled off, and thy shame seen.

m As thine iniquities haue been manifest to all the worlde: so shall thy shame and punishment

n He compareth idolaters to horſes inflamed after mares.
o There is no place ſo hie nor lowe, whereas the

neighings, the filthineſſe of thy whoredome on the hilles in o the fieldes, and thine abominations. Woe vnto thee, O Ieruſalem: wilt thou not be made cleane? when ſhall it once be?

markes and ſignes of thine idolatrie appeare not.

CHAP. XIIII.

1 Of the dearth that ſhould come. 7 The praier of the people aſking mercie of the Lord. 10 The vnfaithfull people are not heard. 12 Of prayer, faſting, and falſe prophets that ſeduce the people.

a Which came for lacke of raine, as verſe 4. ‖*Or, reſtraint.*
b The word ſignifieth to bee made blacke, and ſo is here taken for extreme ſorowe.
c To wit, with aſhes in token of ſorowe.
d Meaning, that the bruite beaſtes for drought were compelled to forſake their yong contrary to nature, and to goe ſeeke water, which they could not finde.
e Which are ſo hote of nature, that they cannot be cooled with drinking of water, but ſtill gape for the aire to refreſh them.
e
f He ſheweth th onely way to remedie Gods plagues, which is by vnfained confeſſion of our ſinnes, and returning to him by repentance.
g That taketh no care for vs.
h As one that hath ſtrenght to helpe, and yet is afraid to put to his hand.
i Reade Chap.7. 16. and 11.14.
k He pitieth the people, and accuſeth the falſe prophets, which deceiued them: but the Lord anſwere
& that both the Prophets which deceiued, and the people, which ſuffred themſelues to be ſeduced, ſhall periſh, Chap.23. 15. and 27.8,9. and 29.8. *Chap.23.21. and 27.10,15. and 29.9.*

THE woꝛd of the Lord that came vnto Ieremiah, concerning the a‖ dearth.

2 Iudah hath mourned, and the gates thereof are deſolate, they haue bin b brought to heauineſſe vnto the ground, and the crie of Ieruſalem goeth vp.

3 And their nobles haue ſent their inferiours to the water, who came to the welles, and found no water: they returned with their veſſels emptie: they were aſhamed and confounded, and c couered their heads.

4 For the ground was deſtroyed, becauſe there was no raine in the earth: the plowmen were aſhamed, and couered their heads.

5 Yea, the hinde alſo calued in the fielde, and forſook d it, becauſe there was no graſſe.

6 And the wilde aſſes did ſtand in the hie places, and drewe in their winde like e dragons: their eyes did faile, becauſe there was no graſſe.

7 f O Lord, though our iniquities teſtifie againſt vs, deale with vs according to thy Name: for our rebellions are many, wee ſinned againſt thee.

8 O the hope of Iſrael, the ſauiour thereof in the time of trouble, why art thou as a ſtranger in the land, as one that paſſeth by to tarie for a night?

9 Why art thou as a man aſtonied, and as h a ſtrong man that can not helpe? yet thou, O Lord, art in the middes of vs, and thy name is called vpon vs: forſake vs not.

10 Thus ſaith the Lord vnto this people, Thus haue they delited to wander: they haue not refrained their feete, therefore the Lord hath no delight in them: but he will nowe remember their iniquitie, and viſite their ſinnes.

11 Then ſaid the Lord vnto me, i Thou ſhalt not pray to doe this people good.

12 When they faſt, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will conſume them by the ſworde, and by the famine, and by the peſtilence.

13 Then anſwered I, Ah Lord God, behold, the k Prophets ſay vnto them, Ye ſhall not ſee the ſworde, neither ſhall famine come vpon you, but I will giue you aſſured peace in this place.

14 Then the Lord ſaid vnto me, The prophets prophecie lies in my Name: * I haue not ſent them, neither did I commaund them, neither ſpake I vnto them, but they prophecie vnto you a falſe viſion, and diuination, and vanitie, and deceitfulneſſe of their owne heart.

15 Therefore thus ſaith the Lord, Concerning the prophets that prophecie in my Name, whome I haue not ſent, yet they ſay, Sworde and famine ſhall not be in this land, by ſworde and famine ſhall thoſe prophets be conſumed.

16 And the people to whom theſe prophets doe prophecie, ſhalbe caſt out in the ſtreetes of Ieruſalem, becauſe of the famine, and the ſworde, and there ſhall bee none to burie them, both they, and their wiues, and their ſonnes, and their daughters: for I will powre their wickednеſſe vpon them.

17 Therefore thou ſhalt ſay this woꝛd vnto them, Let mine eyes droppe downe l teares night and day without ceaſing: for the virgine daughter of my people is deſtroyed with a great deſtruction, and with a ſore grieuous plague.

18 For if I goe into the fielde, beholde the ſlaine with the ſworde: and if I enter into the citie, beholde them that are ſicke for hunger alſo: moreouer the prophet alſo and the Prieſt goe a wandring m into a land that they know not.

19 Haſt thou vtterly reiected n Iudah, or hath thy ſoule abhoꝛred Zion? why haſt thou ſmitten vs, that we cannot be healed? We looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We o acknowledge, O Lord, our wickednеſſe and the iniquitie of our fathers: for we haue ſinned againſt thee.

21 Doe not abhoꝛre vs: for thy names ſake caſt not downe the throne of thy glory: remember and breake not thy couenant with vs.

22 Are there any among the p vanities of the Gentiles, that can giue raine? or can the heauens giue ſhowres? is it not thou, O Lord our God? therefore we will waite vpon thee: for thou haſt made all theſe things.

1 The falſe prophets promiſed peace and aſſurance, but Ieremiah calleth to teares and repentance for their affliction, which is at hand, as Chap. 9.1. Lamen.1.16, and 2.18.
m Both hie and lowe ſhalbe led captiues into Babylon.
n Though the Prophet knewe that God had caſt off the multitude, which were hypocrites and baſtard children, yet hee was aſſured that for his promiſe ſake hee would haue ſtill a Church, for the which he praieth.
o He teacheth the Church a forme of prayer, to humble themſelues to God by true repentance, which is the only meane to auoyde this famine, which was the beginning of Gods plagues.
p Meaning, their idoles, reade Chap.10,15.

CHAP. XV.

1 The Lord would heare no prayer for the Iewes, 3 But threatneth to deſtroy them with foure plagues.

THen ſayde the Lord vnto me, a Though Moſes and Samuel ſtoode before mee, yet mine affection could not bee towarde this people: caſt them out of my ſight, and let them depart.

2 And if they ſay vnto thee, Whither ſhall we depart? then tell them, Thus ſaith the Lord, * Such as are appoynted to death, vnto death: and ſuch as are for the ſworde, to the ſworde: and ſuch as are for the famine, to the famine: and ſuch as are for the captiuitie, to the captiuitie.

3 And I will appoynt ouer them foure kindes, ſaith the Lord, the ſworde to ſlay, and the b dogs to teare in pieces, and the foules of the heauen, and the beaſts of the earth to deuoure, and to deſtroy.

4 I wil c ſcatter them alſo in al kingdoms

a Meaning, that if there were any man liuing mooued with ſo great zeale toward the people, as were theſe two, yet that he would not graunt this requeſt, foraſmuch as he had determined the contrary, Ezek. 14.14. *Zach.11.9.*
b The dogges, birds and beaſtes ſhould deuoure them that were ſlaine.
c The word ſignifieth to runne to and fro for feare and vnquietneſſe of conſcience as did Kain.

d Not that the people was punished for the Kings sinne only, but for their own sinnes also, because they consented to his wickednesse, 2.King.21.9.

of the earth, d because of Manasseh the sonne of Hezekiah king of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pitie vpon thee, O Ierusalem? or who shall be sorie for thee? or who shall goe to pray for thy peace?

e That is, I will not call backe my plagues, or spare thee any more.

6 Thou hast forsaken me, saith the Lord, and gone backward: therefore will I stretch out mine hand against thee, and destroy thee: for I e am wearie with repenting.

f Meaning, the cities.

7 And I will scatter them with the fanne f in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their wayes.

g Because I had slaine their husbands.

8 Their widowes g are increased by mee aboue the sand of the sea: I haue brought vpon them, and against the ‖ assemblie of the yong men a destroyer at noone day: I haue caused him to fall vpon them, and the citie suddenly, and ‖ speedily.

‖ Or, mother.

‖ Or, fearefully.

9 She that hath borne h seuen, hath bene made weake: her heart hath failed: the sunne hath failed i her, whiles it was day: she hath bene confounded, and ashamed, and the residue of them will I deliuer vnto the sword before their enemies, saith the Lord.

h Shee that had many, lost all her children.

i Shee was destroyed in the middes of her prosperitie.

10 ¶ k Woe is me, my mother, that thou hast borne me, a contentious man, and a man that striueth with the whole earth: I haue neither l lent on vsurie, nor men haue lent vnto me on vsurie: yet euery one doth curse me.

k These are the Prophets words, complaining of the obstinacie of the people, and that he was reserued to so wicked a time: wherein also he sheweth what is the condition of Gods ministers: to wit, to haue all the world against them, though they giue none occasion.

l Which is an occasion of contention & hatred.

11 The Lord said, m Surely thy remnant shall haue wealth: surely I will cause thine enemie to intreate thee in the time of trouble, and in the time of affliction.

m In this perplexitie, the Lord comforted me, and said that my last dayes should be quiet: and by the enemie he meaneth here, Nebuzar-adan the captaine of Nebuchad-nezzar, who gaue Ieremiah the choise either to remaine in his countrey, or to goe whither hee would: or by the enemie he meaneth the Iewes, which should afterward knowe Ieremiahs fidelitie, and therefore fauour him.

12 Shall the n yron breake the yron, and the brasse that commeth from the North?

n As for the people though they seemed strong as yron, yet shoulde they not be able to resist the hard yron of Babylon, but shoulde bee ledde captiues.

13 Thy substance and thy treasures will I giue to be spoiled without ‖ gaine, and that for all thy sinnes euen in all thy borders.

‖ Or, ransome.

14 And I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shall burne you.

15 O Lord, thou knowest, remember me, and visite me, and reuenge me of my o persecuters: take mee not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke.

o Hee speaketh not this for desire of reuengeance, but wishing that God would deliuer his Church of them whom he knewe to be hardened and incorrigible.

16 Thy wordes were found by me, and I p did eate them, and thy word was vnto mee the ioy and reioycing of mine heart: for thy Name is called vpon mee, O Lord God of hostes.

p I receiued them with as great ioy, as hee that is affamished, eateth meate.

17 I sate not in the assemblie of the mockers, neither did I reioyce, but late alone q because of thy plague: for thou hast filled mee with indignation.

q I had nothing adoe with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should doe when they see tokens of Gods anger.

18 Why is mine heauinesse continuall? and my plague desperate and cannot be healed? why art thou vnto me r as a lyar, and as waters that faile?

r And hast not assisted me according to thy promise? wherein appeareth, that in the Saints of God is imperfection of faith, which through impatiencie is oft times assailed, as Chap.20.7.

19 Therefore thus sayeth the Lorde, If thou s returne, then wil I bring thee againe, and thou shalt stand before mee: and if thou take away the t precious from the vile, thou shalt be u according to my word: let them returne x vnto thee, but returne not thou vnto them.

s If thou forget these carnall considerations, and faithfully execute thy charge,

t That is, seeke to winne the good from the bad.

u To wit, as my mouth hath pronounced, chap.1.18. and as here followeth verse 20.

x Conforme not thy selfe to their wickednesse, but let them follow thy godly example.

20 And I will make thee vnto this people a strong brasen wall, and they shall fight against thee, but they shall not y preuaile against thee: for I am with thee to saue thee and to deliuer thee, saith the Lord.

y I will arme thee with an inuincible strength and constancie, so that all the powers of the world shall not ouercome thee.

21 And I wil deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

CHAP. XVI.

2 The Lorde forbidding Ieremiah to marrie, sheweth him what should be the afflictions vpon Iudah, 13 The captiuitie of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

1 The word of the Lord came also vnto me, saying,

2 Thou shalt not take a thee a wife, nor haue sonnes nor daughters in this place.

a Meaning, that the affliction should bee so horrible in Ierusalem, that wife and children should but increase his sorow.

3 For thus saith the Lord concerning the sonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land,

4 They shall die of deaths and diseases: they shall not be lamented, neither shall they be buried, but they shall bee as dong vpon the earth, and they shall bee consumed by the sword, and by famine, and their carkeises shall be meate for the foules of the heauen, and for the beastes of the earth.

5 For thus sayeth the Lord, b Enter not into the house of mourning, neither goe to lament, nor be mooued for them: for I haue taken my peace from this people, saith the Lord, euen mercie and compassion.

b Signifying that the affliction should be so great, that one should not haue leasure to comfort another.

6 Both the great, and the small shall die in this land: they shall not be buried, neither shall men lament for them, c nor cut themselues, nor make themselues bald for them.

c That is, should not rent their clothes, in signe of mourning.

7 They shall not stretch out the hands for them in the mourning to comfort them for the dead, neither shall they giue them the d cuppe of consolation to drinke for their father or for their mother.

d For in these great extremities all consolation and comfort shalbe in vaine.

8 Thou shalt not also goe into the house of feasting to sitte with them to eate and to drinke.

9 For thus saith the Lorde of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your dayes the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome and the voyce of the bride.

10 And when thou shalt shew this people all

all these wordes, & they shall say vnto thee, *Wherefore hath the Lorde pronounced all this great plague against vs? or what is our iniquitie? & what is our sinne that we haue cõmitted against the Lorde our God?

11 Then shalt thou say vnto them, Because your fathers haue forsaken mee, sayeth the Lorde, & haue walked after other gods, and haue serued them, and worshipped them, and haue forsaken mee, and haue not kept my Law,

12 (*And ye haue done worse then your fathers: for beholde, you walke euery one after the stubburnesse of his wicked heart, and will not heare me)

13 Therefore will I driue you out of this land into a land that yee knowe not, neither you, nor your fathers, & there shall yee serue other Gods day and night: for I will shew you no grace.

14 *Behold therefore, sayth the Lord, the dayes come that it shall no more bee sayde, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,

15 But, the Lord liueth, that brought vp the children of Israel [f] from the land of the North, and from al the lands where hee had scattered them, and I wil bring them again into their land ỹ I gaue vnto their fathers.

16 Beholde, saith the Lorde, I will sende out manye fishers, and they shall fish them, and after will I sende out many hunters, and they shall hunt them from euery mountaine and from euery hill, and out of the caues of the rockes.

17 For mine eyes are vpon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I wil recompense their iniquitie and their sinne double, because they haue defiled my land, and haue filled mine inheritance with their filthy [k] carions and their abominations.

19 D Lorde, thou art my [i] force, and my strength and my refuge in the day of affliction: the Gentiles shal come vnto thee, from the endes of the world, and shall say, Surely our fathers haue inherited [k] lies, and vanitie, wherein there was no profite.

20 Shall a man make gods vnto himselfe, and they are no gods?

21 Beholde, therefore I will this once [l] teach them: I will shew them mine hand and my power, and they shall know that my Name is the Lord.

k Our fathers were most vile idolaters: therefore it commeth onely of Gods mercy, that he performeth his promise, and hath not vtterly cast vs off. l They shall once againe feele my power, and mercie for their deliuerance, that they may learne to worship me,

CHAP. XVII.

1 The frowardnesse of the Iewes. 5 Cursedbee those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath commanded.

a The remembrance of their contempt of God cannot passe, albeit for a time he deferre the punishment, for it shal bee manifest to men and Angels.

THe sinne of Iudah is [a] written with a penne of yron, and with the poynt of a diamonde, and grauen vpon the [b] table of their heart, and vpon the hornes of your [c] altars.

2 [d] They remembred their altars as their children, with their groues by the greene trees vpon the hie hilles.

3 [e] O my mountaine in the fielde, I will giue thy substance, and all thy treasures to be spoyled, for ỹ sinne of thy hie places throughout all thy borders.

4 And thou shalt rest, & in thee, shalbe a rest from thine heritage that I gaue thee, and I wil cause thee to serue thine enemies in the land, which thou knowest not: for yee haue kindled a fire in mine anger, which shal burne for euer.

5 ¶ Thus sayth the Lord, [g] Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For he shalbe like ỹ heath in ỹ wildernes, & shall not see whē any good commeth, but shall inhabite the parched places in the wildernes, in a salt land, and not inhabited.

7 Blessed be the man, that trusteth in the Lord, and whose hope the Lord is.

8 [h] For he shall be as a tree that is planted by the water, which spreadeth out her rootes by the riuer, & shal not feele when the heate commeth, but her leafe shalbe greene, and shall not care for the yeere of drought, neither shall cease from yeelding fruit.

9 [i] The heart is deceitfull and wicked aboue all things, who can know it?

10 I the Lord search the heart, and trie the reines, euen to giue euery man according to his wayes, and according to the fruite of his workes.

11 [k] As the partrich gathereth the young, which she hath not brought forth: so he that getteth riches, and not by right, shall leaue them in the midst of his dayes, and at his ende shall be a foole.

12 As a glorious throne [l] exalted from the beginning, so is the place of our Sanctuary.

13 O Lord, the hope of [m] Israel, all that forsake thee, shal be confounded: they that depart from thee, shall be written [n] in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale me, O Lorde, and I shall bee whole: [o] saue mee, and I shall be saued: for thou are my prayse.

15 Behold, [p] they say vnto mee, Where is the word of the Lord? let it come now.

b In stead of the lawe of God, they haue written idolatrie and all abominations in their heart.

c Your sinnes appeare in all the altars that you haue erected to idoles.

d Some read, So that their children remember their altars, that is, follow their fathers wickednesse.

e Zion that was my mountaine, shal now be left as a waste fielde.

f Because thou wouldest not giue the lande rest at such times, dayes, and yeres as I appoynted, thou shalt hereafter be carried away, and it shall rest for lacke of labourers.

g The Iewes were giuen to worldly policies and thoughte to make themselues strong by the friendship of the Egyptians, Isai. 31. 3. and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God,

which is immortal, Isai. 2. 22. Chap. 48. 6, 7.

h Reade Psalme. 1. 3.

i Because the wicked haue euer some excuse to defend their doings, he sheweth that their owne lewde imaginations deceiue them, and bring them to these inconueniences: but God will examine their deeds by the malice of their heartes, 1. Sam. 16. 7. 1. Chro. 28. 9. Psal. 7. 10. Chap. 11. 20. and 20. 12. Reuela. 2. 23.

k As the partrich by calling gathereth others, which forsake her, when they see that shee is not their damme: so the couetous man is forsaken of his riches, because he commeth by them fallly.

l Shewing that the godly ought to glory in nothing, but in God: who doeth exalt his, and hath left a signe of his fauour in his Temple.

m Their names shall not bee registred in the booke of life.

n He desireth God to preserue him that he fall not into tentation, considering the great contempt of Gods worde, and the multitude that fall from God.

o The wicked say, that my prophesie shall not come to passe, because thou deferrest the time of thy vengeance.

*Chap. 5. 19.

c Because the wicked are alwayes rebellious and dissemble their own sinnes, and murmure against Gods iudgements as though he had no iust cause to punish them, he sheweth him what to answere.

*Chap. 7. 26. Chap. 23. 7.

f Signifying, the benefite of their deliuerãce out of Babylon shoulde be so great, that it should abolish the remembrance of their deliuerance from Egypt: but he hath here chiefly respect to the spirituall deliuerance vnder Christ.

g By the fishers and hunters are meant the Babylonians and Caldeans, who should destroy them in such sort, that if they escaped the one, the other shoulde take them.

h That is, their sonnes and daughters, which they offered to Molech.

i He wondereth at the great mercy of God in this deliuerance, which shall not only extend to the Iewes, but also the Gentiles.

p I am assured of my vocation, and therefore know that the thing which thou speakest by mee, shall come to passe, and that I speake not of any worldly affection.

q Howsoeuer the wicked deale rigorously with me, yet let me finde comfort in thee.

r Reade Chap. 11.20.

s Whereas thy doctrine may bee best vnderstood both of hie and lowe.

t By meaning the Sabbath day, hee comprehendeth the thing, that is thereby signified: for if they transgressed in the ceremony, they must needes be culpable of the rest, read Exod.20.8. and by the breaking of this one commandement, hee maketh them transgressors of the whole Lawe forasmuch as the first and second Table are contained herein. *Chap.*22.4.

16 But p I haue not thrust in my selfe for a pastoure after thee, neither haue I desired the day of misery, thou knowest: that which came out of my lips, was right before thee.

17 Be not q terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute mee, but let not me bee confounded: let them bee afraide, but let not me be afraide: bring vpon them the day of aduersitie, r and destroy them with double destruction.

19 Thus hath the Lorde sayd vnto mee, Goe and stande in the s gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem.

20 And say vnto them, Heare the worde of the Lorde, yee Kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus sayth the Lord, Take heede to your soules, and beare no burthen in the t Sabbath day, nor bring it in by the gates of Ierusalem,

22 Neither carrie forth burthens out of your houses in the Sabbath day: neyther doe yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe and would not heare, nor receiue correction.

24 Neuertheless if yee will heare mee, saith the Lord, and beare no burthē through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that yee doe no worke therein.

25 Then shall the Kings and the Princes enter in at the gates of this citie, & shall sit * vpon the throne of Dauid and shal ride vpon charets, and vpon horses, both they and their Princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Beniamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offerings, and sacrifices, and meate offerings, and incense, & shall bring sacrifice of prayse into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burden nor to goe through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

2 *God sheweth by the example of a potter, that it is in his power to destroy the dispisers of his word.*
18 *The conspiracie of the Iewes against Ieremiah.*
19 *His prayer against his aduersaries.*

THe worde which came to Ieremiah from the Lord, saying,

2 Arise and goe downe into the potters house, & there shall I shew thee my wordes.

3 Then I went downe to the potters house, and beholde, he wrought a worke on the wheeles.

4 And the vessell that hee made of a clay, was broken in the hand of the potter, so hee returned, and made it an other vessell, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

6 O house of Israel, cannot I doe with you as this potter, sayth the Lorde? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation or against a kingdom to plucke it vp, and to roote it out and destroy it.

8 But if this nation, against whome I haue pronounced, turne from their wickednesse, I will b repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, & concerning a kingdome to build it and to plant it.

10 But if it doe euill in my sight & heare not my voyce, I will repent of the good that I thought to do for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus sayeth the Lorde, Beholde I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they sayde c desperatly, Surely wee will walke after our owne imaginations, and do euery man after the stubbornesse of his wicked heart.

13 Therefore thus sayth the Lorde, Aske now among the heathen, who hath heard de such thinges? the virgine of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, which commeth from the rocke of the field? or shal the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, and haue burnt incense to vanitie, & their prophets haue caused thē to stumble in their wayes from the e ancient wayes, to walke in the paths and way that is not troden,

16 To make their land desolate & a perpetuall derision, so that euery one that passeth there by, shall be astonished and wagge his head,

17 I will scatter them with an Eastwinde before the enemie: I will shew them the backe, and f not the face in the day of their destruction.

18 Then sayd they, Come, & let vs imagine some deuise against Ieremiah: for the Lawe g shall not perish from the Priest, nor counsell from the wise, nor the worde from the Prophet: come, and let vs smite

a As the potter hath power ouer the clay to make what pot he will, or to breake them, when he hath made them: so haue I power ouer you to doe with you as seemeth good to me, Isa.45.9. wis.15.7.rom. 9.20,21.

b When the Scripture attributeth repentance vnto God, it is not that he doeth contrary to that which he hath ordeined in his secrete counsell: but when he threateneth, it is a calling to repentance, and when he giueth man grace to repent, the threatning (which euer containeth a condition in it) taketh no places and this the Scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that had not remorse, but were altogether bent to rebellion, and to their owne selfe will.

d As no man that hath thirst, refuseth fresh conduit waters which he hath at home, to goe and seeke waters abrode to quench his thirst: so they ought not to seeke for helpe and succour at strangers and leaue God, which was present with them.

e That is, the way of trueth, which God had taught by his Lawe, reade Chap.6.16.

f I will shewe mine anger and not my fauour toward them,

g This argument the wicked haue euer vsed against the seruants of God, The Church can not erre: we are the Church, and therefore whosoeuer speaketh against vs, they ought to die, 1 King.22.24 chap.7.4. and 20.2. malac 2.4. and thus the false Church persecuteth the Church, which standeth not in outward pompe, and in multitude, but is knowen by the graces of the holy Ghost.

him

h Let vs slander him and accuse him: for we shall be beleeued.

him with the h tongue, and let vs not giue heede to any of his wordes.

19 Hearken vnto me, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stoode before thee, to speake good for them, and to turne away thy wrath from them.

i Seeing the obstinate malice of the aduersaries, which grew daily more and more, the Prophet being moued with Gods Spirit, without any carnal affection prayeth for their destruction, because hee knew that it should tend to Gods glory, and profite of his Church.

21 Therefore, i deliuer vp their children to famine, and let them drop away by the force of the sword, and let their wiues be robbed of their children, and be widowes: and let their husbands be put to death, and let their yong men bee slaine by the sword in the battell.

22 Let the crie be heard from their houses, when thou shalt bring an host suddenly vpon them: for they haue digged a pitte to take me, and hid snares for my feete.

23 Yet Lord thou knowest all their counsell against me tendeth to death: forgiue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

CHAP. XIX.

He prophecieth the destruction of Ierusalem for the contempt and despising of the word of God.

THus sayde the Lord, Goe, and buy an earthen bottell of a potter, and take of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Benhinnom, which is by the entrie of the ‖ East gate: and thou shalt preach there the words, that I shall tell thee,

‖ Or, gate of the sunne.

3 And shalt say, Heare yee the word of the Lord, O a Kings of Iudah, and inhabitants of Ierusalem, Thus sayeth the Lord of hostes, the God of Israel, Beholde, I will bring a plague vpon this place, the which whosoeuer heareth, his eares shall b tingle.

a By kings here and in other places are meant counsellours and gouernours of the people: which he called the ancients, verse 1.

b Reade of this phrase, 1. Sam. 3.11.

4 Because they haue forsaken mee, and prophaned this place, and haue burnt incense in it vnto other gods, whom neither they, nor their fathers haue knowen, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their sonnes with fire for burnt offrings vnto Baal, which I c commanded not, nor spake it, neither came it into my minde)

c Whereby is declared, that what soeuer is not commanded by Gods word touching his seruice, is against his word.

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more bee called d Topheth, nor the valley of Benhinnom, but the valley of slaughter.

d Reade Chap. 7.31. and 2. king. 23.10. Isa. 30. 33.

7 And I will bring the counsell of Iudah and Ierusalem to naught in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeises will I giue to be meate for the foules of the heauen, and to the beasts of the field.

8 * And I will make this citie desolate and an hissing: so that euery one that passeth thereby, shall be astonished and hisse because of all the plagues thereof.

*Chap. 18. 16. and 49.13. & 50.13.

9 * And I will feede them with the flesh of their sonnes and with the flesh of their daughters, and euery one shall eate the flesh of his friende in the siege and straitnesse, wherewith their enemies that seeke their liues, shall holde them straite.

*Deut. 28.53. Iament. 4.10.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lord of hostes, euen so will I breake this people and this citie, as one breaketh a e potters vessell, that cannot be made whole againe, and they shall burie them in Topheth till there be no place to burie.

e This visible signe was to confirme them, touching the assurance of this plague which the Lord threatned by his Prophet.

12 Thus will I doe vnto this place, saith the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the kings of Iudah shall be defiled as the place of Topheth, because of all the f houses vpon whose g rooffes they haue burnt incense vnto all the host of heauen, and haue powred out drinke offerings vnto other gods.

f He noteth the great rage of the idolaters: which left no place free from their abominations, in so much as they polluted their owne houses therewith, as we see yet among the Papists.

g Read Deut. 22.8.

14 Then came Ieremiah from Topheth, where the Lord had sent him to prophecie, and he stood in the court of the Lords house, and said to all the people,

15 Thus saith the Lord of hosts, the God of Israel, Beholde, I will bring vpon this citie, and vpon al her townes, all the plagues that I haue pronounced against it, because they haue hardened their necks, and would not heare my words.

CHAP. XX.

1 Ieremiah is smitten and cast into prison for preaching of the word of God. 3 Hee prophecieth the captiuitie of Babylon. 7 He complaineth that he is a mocking stocke for the word of God. 9 He is compelled by the spirit to preach the word.

WHen Pashur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophecied these things,

2 Then Pashur smote Ieremiah the Prophet, and put him in the a stockes that were in the high gate of Beniamin which was by the house of the Lord.

a Thus we see that the thing which neither the King, nor the princes, nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 18.18. ‖ Or feare round about.

3 And on the morning, Pashur brought Ieremiah out of the stocks. Then sayd Ieremiah vnto him, The Lord hath not called thy name Pashur, but ‖ Magor-missabib.

4 For thus saith the Lord, Beholde, I will make thee to be a terror to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall beholde it, and I will giue all Iudah into the hand of the King of Babel, and he shall cary them captiue into Babel, and shall slay them with the sword.

5 Moreouer, I wil deliuer al the substance of this citie, and all the labours thereof and all the precious things thereof, and all the treasures of the Kings of Iudah wil I giue into the hande of their enemies, which shall spoyle them, and take them away and cary them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt bee buried there, thou and all thy b friendes, to whome thou hast

b Which haue suffered themselues to be abused by thy false prophecies.

prophecied lies.

7 ¶ O Lord, thou hast deceiued me, and I am e deceiued: thou art stronger then I, and hast d preuailed: I am in derision daily: euery one mocketh me.

8 For since I spake, I cried out of wrong, and proclaimed e desolation: therefore the word of the Lord was made a reproch vnto me, and in derision daily.

9 Then I said, I will not make mention of him, nor speake any more in his name. But his word was in mine heart as a burning fire shut vp in my bones, and I was wearie with forbearing, & I could not stay.

10 For I had heard the railing of many, and feare on euery side. f Declare, said they, and wee will declare it: all my familiars watched for mine halting, saying, It may be that he is deceiued: so we shall preuaile against him, and we shall execute our vengeance vpon him.

11 g But the Lord is with me like a mightie gyant: therefore my persecuters shalbe ouerthrowen, and shall not preuaile, and shalbe greatly confounded: for they haue done vnwisely, and their euerlasting shame shall neuer be forgotten.

12 * But, O Lord of hostes, that triest the righteous, and seest the reines and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for hee hath deliuered the soule of the poore from the hand of the wicked.

14 ¶ h Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed bee the man, that shewed my father, saying, A man childe is borne vnto thee, and comforted him.

16 And let that man bee as the i cities, which the Lord hath ouerthrowen and repented not: and let him heare the crie in the morning, and the shouting at noonetide,

17 Because hee hath not slaine me, euen from the wombe, or that my mother might haue beene my graue, or her wombe a perpetuall k conception.

18 Howe is it, that I came forth of the wombe, to see labour and sorowe, that my dayes should be consumed with shame?

e Herein appeareth the impatiencie which oftentimes ouercommeth the seruants of God, when they see not their labours to profit, and also feele their owne weakenesse, reade Chap. 15. 18.

d Thou diddest thrust me forth to this worke against my will.

e He sheweth that he did his office in that he reprooued the people of their vices, and threatned them with Gods iudgements: but because hee was derided and persecuted for this, he was discouraged and thought to haue ceased to preach, saue that Gods spirit did force him thereunto.

f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, reade Ier. 29. 21.

g Here he sheweth how his faith did strive against tentation, and fought to the Lord for strength.

1 Sam. 16. 7. 1. chro. 28. 9. psal. 7. 9. chap. 11. 20. and 17. 10.

h How the children of God are ouercome in this battell of the flesh and the spirite, and into what inconueniences they fall till God raise them vp againe, reade Iob. 3. 1. and chap. 15. 10.

i Alluding to the destruction of Sodome and Gomorah, Gen. 19. 25.

k Meaning, that the fruite thereof might neuer come to profite.

CHAP. XXI.

Hee propheseth that Zedekiah shall bee taken, and the citie burned.

THe word which came vnto Ieremiah from the Lord, when King Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 * Inquire, I pray thee, of the Lord for vs (for Nebuchad-nezzar King of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then sayde Ieremiah, Thus shall you say to Zedekiah,

4 Thus sayeth the Lord God of Israel, Beholde, I will b turne backe the weapons of warre that are in your hands, wherewith ye fight against the King of Babel, and against the Caldeans, which beliege you without the walles, and I will assemble them into the middes of this citie.

5 And I my selfe will fight against you with an outstretched hand, and with a mightie arme, euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

7 And after this, saieth the Lord, I will deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sworde, and from the famine into the hand of Nebuchad-nezzar King of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and he shall smite them with the edge of the sword: he shall not spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus sayeth the Lord, Beholde, I set before you the c way of life, and the way of d death.

9 * He that abideth in this citie, shal die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that beliege you, he shall liue, and his life shall be vnto him for a e pray.

10 For I haue set my face against this citie, for euill & not for good, saith the Lord: it shall be giuen into the hand of the King of Babel, and he shall burne it with fire.

11 ¶ And say vnto the house of the King of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, thus saith the Lord, * Execute iudgement i in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath goe out like fire and burne, that none can quench it, because of the wickednesse of your workes.

13 Beholde, I come against thee, s O inhabitant of the valley, and rocke of the plaine, saith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visite you according to the fruite of your workes, saieth the Lord, and I will kindle a fire h in the forest thereof, and it shall deuoure round about it.

b To wit, from your enemies to destroy your selues.

c By yeelding your selues to Nebuchad-nezzar.

d By resisting him. *Chap.* 38. 2.

e As a thing recouered from extreme danger, Chap. 37. 2. and 39. 18. and 45. 5. *Chap.* 22. 3.

f Be diligent to doe iustice.

g Meaning, Ierusalem, which was builded part on the hill, and part in the valley, and was compassed about with mountaines.

h That is, in the houses thereof, which stoode as thicke as trees in the forest.

CHAP. XXII.

2 He exhorteth the king to iudgement and righteousnesse. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is prophecied.

THus sayde the Lord, Goe downe to the house of the King of Iudah, and speake there this thing,

2 And say, Heare the word of the Lord,

O King of Iudah, that sittest vpon the throne of Dauid, thou and thy seruantes, and thy people that enter in by these gates.

3 Thus sayeth the Lorde, * Execute yee iudgement and a righteousnesse, and deliuer the oppressed from the hande of the oppressour, and vexe not the stranger, the fatherlesse, nor the widowe: doe no violence, nor sheade innocent blood in this place.

4 For if yee doe this thing, then shal the Kings sitting vpon the throne of Dauid enter in by the gates of this House, * and ride vpon charios, and vpon horses, both he and his seruants and his people.

5 But if ye will not heare these wordes, I b sweare by my selfe sayth the Lord, that this House shall be waste.

6 For thus hath the Lorde spoken vpon the Kings house of Iudah, Thou art c Gilead vnto me, and the head of Lebanon, yet surely I wil make thee a wildernesse, and as cities not inhabited,

7 And I will d prepare destroyers against thee, euery one with his weapons, and they shall cut downe the chiefe e cedar trees, and cast them into the fire.

8 f And many habitations shall passe by this citie, and they shall say euery man to his neighbour, Wherefore hath the Lorde done thus vnto this great citie?

9 Then shal they answere, Because they haue forsaken the couenant of the Lorde their God, and worshipped other gods and serued them.

10 ¶ Weepe not for the dead, and be not mooued for them, but weepe for him g that goeth out: for he shall returne no more, nor see his native countrey.

11 For thus saith the Lorde, as touching h Shallum the sonne of Iosiah king of Iudah, which reigned for Iosiah his father, which went out of this place, he shal not returne thither,

12 But he shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 ¶ Wo vnto him ỳ buildeth his house by i vnrighteousnes, & his chambers without equitie: he vseth his neighbour without wages, and giueth him not for his worke.

14 He sayth, I wil build me a wide house and large chambers: so hee will make him selfe large windowes, and sieling with cedar, and paint them with vermilion.

15 Shalt thou reigne, because thou closest thy selfe in cedar? did not thy k father eate and drinke and prosper, when hee executed iudgement and Iustice?

16 When he iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, sayth the Lorde?

17 But thine eyes and thine heart are but onely for thy couetousnesse, and for to sheade innocent blood, and for oppression, and for destruction, euen to doe this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah King of Iudah, They shall l not lament him, saying, Ah, my brother, or Ah, sister: neyther shall they mourne for him, saying, Ah, lord, or ah, his glory.

19 He shall be buried as an asse m is buried, euen drawen and cast foorth without the gates of Ierusalem.

20 ¶ Goe vp to n Lebanon, & cry: shoute in o Bashan and cry by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: but thou saydest, I will not heare: this hath bene thy maner from thy youth, ỳ thou wouldest not obey my voyce.

22 The winde shall feede all thy pastors, p and thy louers shal go into captiuitie: and then shalt thou bee ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the q cedars, how beautifull shalt thou be when sorowes come vpon thee, as the sorowe of a woman in trauaile?

24 As I liue, sayeth the Lorde, though r Coniah the sonne of Iehoiakim King of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hande of them, whose face thou fearest, euen into the hand of Nebuchad-nezzar King of Babel, and into the hand of the Caldeans.

26 And I will cause them to carie thee away, and thy mother that bare thee, into another countrey, where yee were not borne, and there shall ye die.

27 But to ỳ lande, whereunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken idole? or as a vessell, wherein is no pleasure? wherefore are they carried away, he and his seede, and cast out into a land that they know not?

29 O f earth, earth, earth, heare the worde of the Lord.

30 Thus sayth the Lord, Write this man destitute of children, a man that shall not prosper in his dayes: for there shall be no man of his seede that shall prosper and sitte vpon the throne of Dauid, or beare rule any more in Iudah.

CHAP. XXIII.

1. *Against false pastors.* 5. *A prophecie of the great Pastor Iesus Christ.*

WOe bee vnto the pastours that destroy and scatter b the sheepe of my pasture, saith the Lord.

2 Therefore thus sayth the Lorde God of Israel vnto the pastors that c feede my

a This was his ordinarie manner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fourtie yeres. *Chap.* 21.12.

b Shewing that there is none greater then he is, Hebr. 6.13. and that he will most certainely performe his oth.

c He compareth Ierusalem to Gilead, which was beyond Iorden, and the beautie of Iudea to Lebanon.

d The Ebrew word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose such as he prepareth to execute his worke, Isa. 13.3. Chap. 6.4. and 12.3.

e Thy buildings made of Cedar trees.

f As they that wonder at a thing which they thought woulde neuer haue come so to passe, Deut. 29. 24. 1. King. 9.8.

g Signifying that they shoulde lose their King: for Iehoiachin went forth to meete Nebuchad-nezzar, and yeelded himselfe and was carried into Babylon, 2. King. 24.12.

h Whome some thinke to be Iehoiachin, & that Iosiah was his grandfather: but as seemeth, this was Iehoiakim, as verse 18.

i By bribes and extortion. k Meaning, Iosiah, who was not giuen to ambition and superfluitie, but was content with mediocritie, and did onely delite in setting forth Gods glory and to do iustice to all.

l For euery one shal haue ynough to lament for himselfe.

m Not honorably among his fathers, but as carions are cast in a hole because their stinke should not infect, reade 2. Kin. 24.9. Iosephus Antiq. 10.8. writeth that the enemie slew him in the citie, & commanded him to be cast before the walles vnburied, looke chap. 36.30.

n To call to the Assyrians for helpe.

o For this was the way out of Iudea to Assyria: wherby is meant that all helpes should faile: for the Caldeans haue subdued both them and the Egyptians.

p Both thy gouernours and they that shoulde helpe thee, shall vanish away as winde.

q Thou that art built of the faire cedar trees of Lebanon.

r Who was called Iehoiachin or Ieconiah, whom he calleth here Coniah in contempt, who thought his kingdom could neuer depart from him, because he came of the stocke of Dauid, and therefore, for the promise sake, could not be taken from his house: but he abused Gods promise, and therefore was iustly depriued of the kingdome.

s He sheweth that all posteritie shall be witnesses of this iust plague, as though it were registred for perpetuall memorie.

t Not that he had no children (for after he begate Salathiel in the captiuitie, Matth. 1.12.) but that none should raigne after him as King.

d Thus the Prophets euer vse to mixe the promises with the threatnings, lest the godly should be: to much beaten downe, and therefore he sheweth how God will gather his Church after this dispersion.

e This prophecie is of the restitution of the Church in the time of Iesus Christ, who is the true branch, reade Isa. 11.1. and 45.8. chap. 33.15. dan 9.24. *Deut.* 33.28. *Chap.* 33.16.

f Reade Chap. 16.14.

g Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade Chap. 14.13.

‡ *Ebr. passed ouer or troubled.*

h They runne headlong to wickednes, and seeke vaine helpe.

‖ *Or, are hypocrites.*

i My temple is full of their idolatrie and superstitions.

k They which shoulde haue profited by my rods against Samaria, are become worse then they.

l Though to the worlde they seeme holy fathers, yet I detest them as I did these abominable cities.

m Reade Chap. 8.14.

‖ *Or, hypocrisie.*

n Which they haue inuented of their owne braine.

o Reade, Chap. 6.14. and 8.11.

people, Yee haue scattered my flocke and thrust them out, and haue not visited them: behold, I will visit you for the wickednesse of your workes, sayth the Lord.

3 And I wil gather the d remnant of my sheepe out of all countries, whither I had driuen them, and will bring them againe to their foldes, & they shall grow and increase.

4 And I will set vp shepheardes ouer them, which shall feede them: and they shal dread no more nor be afraide, neither shall any of them be lacking, sayth the Lord.

5 Beholde, the dayes come, sayth the Lord, that I wil raise vnto Dauid a righteous e branch, and a king shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.

6 In his dayes Iudah shall bee saued, and * Israel shall dwell safely, and this is the Name whereby they shal call him, *The Lorde our righteousnesse.

7 Therefore beholde, the dayes come, sayth the Lord, that they shall no more say, The f Lorde liueth, which brought vp the children of Israel out of the land of Egypt,

8 But the Lorde liueth, which brought vp and led the seede of the house of Israel out of the North countrey and from all countries where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within mee, because of the g prophets, all my bones shake: I am like a drunken man (and like a man whome wine hath ‡ ouercome) for the presence of the Lord, and for his holy words.

10 For the land is full of adulterers, and because of othes the lande mourneth, the pleasant places of the wildernes are dryed vp, and their h course is euil, and their force is not right.

11 For both the prophete and the priest ‖ doe wickedly: and their wickednes haue I found in mine i house, saith the Lord.

12 Wherefore their way shall bee vnto them as slipperie wayes in the darkenesse: they shalbe driuen forth and fall therein: for I will bring a plague vpon them, euen the yeere of their visitation, sayth the Lord.

13 And I haue seene foolishnesse in the prophetes of Samaria, that prophecied in Baal, and caused my people Israel to erre.

14 I haue seene also in the prophetes of Ierusalem k filthines: they commit adulterie and walke in lyes: they strengthen also the handes of the wicked that none can returne from his wickednesse: they are all vnto l me as Sodom, & the inhabitants thereof as Gomorrah.

15 Therefore thus sayeth the Lorde of hostes concerning the prophets, Beholde, I will feede them with m wormewood, and make them drinke the water of gall: for from the prophets of Ierusalem is ‖ wickednesse gone forth into all the land.

16 Thus saith the Lord of Hostes, Heare not the wordes of the prophets that prophecie vnto you, and teache you vanitie: they speake the vision of their owne n heart, and not out of the mouth of the Lord.

17 They say stil vnto them that despise mee, The Lorde hath saide, Ye o shall haue peace: and they say vnto euery one that walketh after the stubburnesse of his owne heart, No euill shall come vpon you.

18 For p who hath stoode in the counsell of the Lord that he hath perceiued & heard his word? Who hath marked his word and heard it?

19 Behold the tempest of the Lord goeth forth in his wrath, and a violent whirlewind shal fall down vpon the head of the wicked.

20 The anger of the Lord shal not returne vntill he haue executed, and till he haue performed the thoughtes of his heart: in the latter dayes ye shal vnderstand it plainely.

21 *I haue not sent these prophets, sayth the Lord, yet they ran: I haue not spoken to them and yet they prophecied,

22 But if they had stoode in my counsell, and q had declared my wordes to my people, then they shoulde haue turned them from their euill way, and from the wickednes of their inuentions.

23 Am I a God at hand, sayth the Lorde, and not a God r farre off?

24 Can any hide himselfe in secrete places, that I shal not see him, sayth the Lord? Do not I fill heauen and earth sayth the Lorde?

25 I haue heard what the prophets said, that prophecie lies in my Name, saying, I s haue dreamed, I haue dreamed.

26 How long? ‡ Doe the Prophets deuise to prophecie lies, euen prophecying the deceite of their owne heart?

27 Thinke they to cause t my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The prophet y hath a dreame, let him tel a dreame, and he that hath my word, let him speake my word faithfully: y what is the chaffe to the wheate, sayth the Lord?

29 Is not my word euen like a fire, saith the Lord? and like an hammer, that breaketh the stone?

30 Therefore behold I will come against the prophets, sayth the Lord, that u steale my word euery one from his neighbour.

31 Beholde, I will come against the prophets, sayeth the Lorde, which haue sweete tongues, and say, x He saith.

32 Beholde, I will come against them that prophecie false dreames, saith the Lord, and doe tell them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profite vnto this people, sayth the Lord.

33 And when this people, or the prophet, or a priest shall aske thee, saying, What is the b burden of the Lorde? thou shalt then

p Thus they did deride Ieremiah as though the word of God were not reuealed vnto him: so also spake Zedekiah to Michah, 1. King. 22.24.

q Both that God hath sent me, and that my worde shall be true, *Chap.* 14.13, 14. *and* 27.15. *and* 29.8, 9.

r He sheweth the difference betwen the true prophets and the false, betweene the hireling and the true minister.

s Doe not I see your falsehoode, howsoeuer you cloke it, and whersoeuer you commit it?

t I haue a prophecie reuiled vnto me, as Nomb. 12.6.

‡ *Ebr. It is in the heart of the prophets?*

u He sheweth that Satan rayseth vp false prophets to bring the people from God.

x Let the false prophet declare that it is his own fantasie, and not flaunder my word as though it were a cloke to couer his lies.

y Meaning, that it is not sufficient for Gods ministers to absteine from lies, and to speake the word of God: but that there be iudgement in alledging it, and that it may appeare to bee applyed to the same purpose that it was spoken, Ezekiel 3.17.1. Corin. 2.13. and 4.2.2. Timoth. 2.15.1. Pet. 4.10, 11.

z Which set fourth in my Name that which I haue not commaunded.

a To wit, the Lord.

b The Prophets called their threatnings Gods burden, which the sinners were not able to susteine: therefore the wicked in deriding the word, would aske of the Prophets, What was the burden? as though they would say, You seeke nothing else, but to lay burdens on our shoulders: and thus they reiected the worde of God, as a grieuous burden.

say

say vnto them, What burden? I will euen forsake you, sayth the Lorde.

34 And the prophet, or the priest, or the people that shall say, The [c] burden of the Lord, I will euen visite euery such one, and his house.

35 Thus shall yee say euery one to his neighbour, and euery one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lorde shall yee mention no more: for euery mans [d] worde shall be his burden: for yee haue peruerted the wordes of the liuing God, the Lorde of hostes our God.

37 Thus shalt thou say to the prophet, What hath the Lorde answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lorde, Then thus sayth the Lord, Because ye say this worde, the burden of the Lorde, and I haue sent vnto you, saying, Ye shall not say, The burden of the Lord,

39 Therefore, beholde, I, euen I will vtterly ‖forget you, and I will forsake you, and the citie that I gaue you and your fathers, and cast you out of my presence,

40 And will bring *an euerlasting reproche vpon you, and a perpetuall shame which shall neuer be forgotten.

CHAP. XXIIII.

1 The vision of the baskets of figges 5 signifieth that part of the people should be brought againe from captiuitie, 8 And that Zedekiah and the rest of the people should be caried away.

THe Lorde shewed me, and beholde, two [a] baskets of figges were set before the Temple of the Lord, after that Nebuchadnezzar king of Babel had caried away captiue Jeconiah, the sonne of Jehoiakim king of Judah, and the princes of Judah with the workemen, and cunning men of Jerusalem, and had brought them to Babel.

2 One basket had very good figges, euen like the figges that are first ripe: and the other basket had very naughtie figs, which could not be eaten, they were so euill.

3 Then sayd the Lord vnto mee, What seest thou Jeremiah? And I sayd, Figges: the good figges very good, and the naughtie very naughtie, which cannot be eaten, they are so euill.

4 Againe the worde of the Lorde came vnto me, saying,

5 Thus sayth the Lorde, the God of Israel, Like these good figges, so will I know them that are caried away captiue of Iudah to be good, whome I haue sent out of this [b] place, vnto the land of the Caldeans.

6 For I will set mine eyes vpon them for good, and I wil bring them againe to this land, and I will build them, and not destroy them, and I will plant them, and not roote them out.

7 And I will giue them [e] an heart to knowe mee, that I am the Lorde, and they shall be my *people, and I will be their God: For they shall returne vnto mee with their whole heart.

8 *And as the naughtie figges which can not bee eaten, they are so euill (surely thus sayth the Lord) so wil I giue Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remaine in this land, and them that dwell [d] in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdomes of the earth, and for a reproche, and for a Prouerbe, for a common talke, and for a curse, in all places, where I shall cast them.

10 And I wil send the sworde, the famine, and the pestilence among them, till they be consumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXV.

1 He propheseith that they shall be in captiuitie seuentie yeeres. 12 And that after the seuentie yeeres the Babylonians should be destroyed. 15 The destruction of all nations is propheseid.

THe worde that came to Jeremiah, concerning all the people of Judah in the [a] fourth yeere of Jehoiakim the sonne of Josiah King of Judah that was in the first yeere of Nebuchad-nezzar King of Babel:

2 The which Jeremiah the Prophet spake vnto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth yeere of Josiah the sonne of Amon King of Judah, euen vnto [b] this day (that is the three and twentieth yeere) the word of the Lord hath come vnto me, And I haue spoken vnto you [c] rising earely and speaking, but ye would not heare.

4 And the Lorde hath sent vnto you all his seruants the Prophets, rising earely and sending them, but yee would not heare, nor incline your eares to obey.

5 They [d] sayd, Turne againe nowe euery one from his euill way, and from the wickednesse of your inuentions, and ye shall dwell in the land that the Lorde hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke mee not to anger with the workes of your handes, and I will not punish you.

7 Neuertheless ye would not heare me, sayth the Lord, but haue prouoked me to anger with the workes of your hands to your owne hurt.

8 Therefore thus sayth the Lord of hostes, Because ye haue not heard my wordes,

9 Beholde, I will send and take to me all the [e] families of the North, sayth the Lord, and Nebuchad-nezzar the King of Babel my [f] seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations [g] round about, and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 *Moreouer, I wil ‖take from them the voyce of mirth and the voyce of gladnesse,

a Because this worde was brought to contempt and derision, hee will teach them another manner of speach, and will cause this worde burden to cease, and teach them to aske with reuerence, What sayth the Lord?

d The thing which they mocke and contemne, shal come vpon them.

‖Or, take you away.

Chap.20.11.

a The good figges signified them that were gone into captiuitie, and so saued their life, as Chap.21.8. and the naughtie figges them that remained, which were yet subiect to the sword, famine and pestilence.

b Whereby he approoueth the yeelding of Ieconiah, and his company, because they obeyed the Prophet, who exhorted them thereunto.

c Which declareth that man of himselfe can know nothing, till God giue the heart and vnderstanding.

Chap.31.33. hebr.8.10, Chap.29.17.

a That is, in the third yeere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the ende of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan.1.1.

b Which was the fift yeere and the ninth moneth of Iehoiakims reigne.

c That is, I haue spared no diligence or labour, Chap.7.13.

d Which fled thither for succour.

d Hee sheweth that the Prophets wholly with one consent did labour to pull the people from those vices, which then reigned: to wit, from idolatrie, and the vaine confidence of men: for vnder these two all other were conteined, 2.Kings 17.13. chap.18.11. and 35.15. Ionah 3.8.

e The Chaldeans, and all their power. f So the wicked and Satan himselfe are Gods seruants, because he marked them to serue him by constraint, and turneth that which they doe of malice, to his honour and glory. g As the Philistims, Ammonites, Egyptians and others.

Chap.16.9. ‖*Or, destroy.*

nesse,

great power, and by my outstretched arme, and haue giuen it vnto whom it pleased mee.

6 But nowe I haue giuen all these landes into the hande of Nebuchad-nezzar the King of Babel my c seruant, and the beasts of the fielde haue I also giuen him to serue him.

c Reade Chap. 25.9.

7 And all nations shall serue him, and his d sonne, and his sonnes sonne, vntill the very time of his land come also: then many nations and great Kings shall e serue themselues of him.

d Meaning, Euilmerodach, and his sonne Belshazzar.

e They shall bring him, and his kingdome in subiection, as Chap. 25.14.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar King of Babel, and that will not put their necke vnder the yoke of the King of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets nor your toothsayers, nor your dreamers, nor your inchanters, nor your sorcerers, which say vnto you thus, Yee shall not serue the King of Babel.

10 For they prophecie a lie vnto you to cause you to goe farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the king of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupie it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Iudah according to all these words, saying, Put your neckes vnder the yoke of the king of Babel, and serue him and his people, that ye may liue.

13 Why will yee die, thou, and thy people by the sworde, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the King of Babel?

14 Therefore heare not the words of the prophets, that speake vnto you, saying, Ye shall not serue the king of Babel: for they prophecie a lie vnto you.

Chap. 14.14. *and* 23.21. *and* 29.9.

15 For I haue not * sent them, saith the Lord, yet they prophecie a lie in my Name, that I might cast you out, & that yee might perish, both you, and the Prophetes that prophecie vnto you.

Chap. 28.3.

f Which were taken when Ieconiah was led captiue into Babel.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus sayeth the Lord, Heare not the words of your prophets that prophecie vnto you, saying, Beholde, * the vessels of the house of the Lorde shall nowe shortly bee f brought againe from Babel, for they prophecie a lie vnto you.

g For it was not onely the Prophets office to shew the word of God, but also to pray for the sinnes of the people, Gene. 20.7. Which these coulde not doe because they had no expresse worde: for God had pronounced the contrary.

17 Heare them not, but serue the king of Babel, that ye may liue: wherefore should this citie be desolate?

18 But if they bee Prophets, and if the worde of the Lorde be with them, let them g intreate the Lord of hosts, that the vessels, which are left in the house of the Lorde, and in the house of the king of Iudah, and at Ierusalem, go not to Babel.

19 For thus sayeth the Lorde of hostes, concerning the * pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

2. *King.* 25.13.

20 Which Nebuchad-nezzar King of Babel tooke not, when hee carryed * away captiue Ieconiah the sonne of Iehoiakim King of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

2. *King.* 24.12, 15.

21 For thus sayeth the Lorde of hostes the God of Israel, concerning the vessels that remaine in the House of the Lorde, and in the house of the king of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shall be vntill the day that I visite h them, saith the Lord: then will I bring them vp, and restore them vnto this place.

h That is, for the space of seuentie yeres, till I haue caused the Medes & Persians to ouercome the Caldeans.

CHAP. XXVIII.

1 *The false prophecie of Hananiah.* 12 *Ieremiah reproueth Hananiah, and prophesieth.*

AND that same yeere, in the beginning a of the b reigne of Zedekiah King of Iudah in the b fourth yeere, and in the fifth moneth, Hananiah the sonne of Azur the prophet, which was of c Gibeon, spake to me in the house of the Lord, in the presence of the priests, and of all the people, and sayd,

a When Ieremiah began to beare these bonds and yokes.

b After that the land had rested, as Leuit. 25.2.

c This was a citie in Beniamin belonging to the sonnes of Aaron, Ioth. 21.17.

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the King of Babel.

3 ‡ Within two yeeres space I wil bring into this place all the vessels of the Lordes house, that Nebuchad-nezzar King of Babel tooke away from this place, and caried them into Babel.

‡ *Ebr. two yeres of dayes.*

4 And I wil bring againe to this place Ieconiah the sonne of Iehoiakim King of Iudah, with all them that were caried away captiue of Iudah, and went into Babel, saith the Lorde: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah said vnto the d prophet Hananiah in the presence of the Priests, and in the presence of all the people that stoode in the house of the Lord,

d Hee was so esteemed, though he was a false prophet.

6 Euen the Prophet Ieremiah said, So be it: the e Lorde so doe, the Lord confirme thy wordes which thou hast prophesied to restore the vessels of the Lordes House, and all that is caried captiue, from Babel, into this place.

e That is, I would wish the same for Gods honour, and wealth of my people, but hee hath appointed the contrary.

7 But heare thou nowe this worde that I wil speake in thine eares and in the eares of all the people.

8 The Prophets that haue bene before me and before thee in time past, f prophecied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophecies. Albeit God maketh to come to passe sometime that which the false prophet speaketh, to trie the faith of his, Deu. 13.3.

9 And the Prophet which prophecieth of peace, when the worde of the Prophet shall come to passe, then shall the Prophet bee knowen that the Lord hath truely sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs necke,

g This declareth the impudencie of the wicked hirelings, which haue no zeale to the trueth, but are led with ambition to get the fauour of men, & therefore cannot abide any that might diſcredite them, but burſt forth into rages, and contrary to their owne conſcience paſſe not what lies they report, or howe wickedly they doe, ſo that they may maintaine their eſtimation.

h That is, a hard and cruell ſeruitude.

i Signifying, that all ſhould be his, as Dan. 2. 38.

k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifeſt, that miracles cannot mooue vs, neither the worde it ſelfe, except God touch the heart.

necke, and ſ brake it.

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſayth the Lord, Euen ſo wil I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the ſpace of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the worde of the Lorde came vnto Ieremiah the Prophet, (after that Hananiah the prophet had broken the yoke from the necke of the Prophet Ieremiah) ſaying,

13 Goe, and tell Hananiah, ſaying, Thus ſayth the Lord, Thou haſt broken the yokes of wood, but thou ſhalt make for them yokes of yron.

14 For thus ſayth the Lord of hoſtes, the God of Iſrael, I haue put a h yoke of yron vpon the necke of all theſe nations, that they may ſeeke Nebuchad-nezzar King of Babel: for they ſhall ſerue them, and I haue giuen him the i beaſtes of the fielde alſo.

15 Then ſaid the Prophet Ieremiah vnto the prophet Hananiah, Heare nowe Hananiah, the Lorde hath not ſent thee, but thou makeſt this people to truſt in a lie.

16 Therefore thus ſayth the Lorde, Beholde, I will caſt thee from off the earth: this yeere thou ſhalt die, becauſe thou haſt ſpoken rebelliouſly againſt the Lord.

17 So Hananiah the Prophet k died the ſame yeere in the ſeuenth moneth.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuitie in Babylon. 10 Hee propheciеth their returne after ſeuentie yeeres. 16 He propheciеth the deſtruction of the King and of the people that remaine in Ieruſalem. 21 Hee threatneth the prophets that ſeduce the people. 25 The death of Shemaiah is propheciеd.

NOwe theſe are the wordes of the ‖booke that Ieremiah the Prophet ſent from Ieruſalem vnto a the reſidue of the Elders which were caried away captiues, and to the Prieſtes, and to the Prophets, and to all the people whome Nebuchad-nezzar had caried away captiue from Ieruſalem to Babel:

2 (After that Ieconiah the King, and the b Queene, and the Eunuches, the c princes of Iudah, and of Ieruſalem, and the workemen, and cunning men were departed from Ieruſalem)

3 By the hand of Elaſah the ſonne of Shaphan, and Gemariah the ſonne of Hilkiah, (whome Zedekiah king of Iudah d ſent vnto Babel to Nebuchad-nezzar king of Babel) ſaying,

4 Thus hath the Lorde of hoſtes the God of Iſrael ſpoken vnto all that are caried away captiues, whome I haue e cauſed to be caried away captiues from Ieruſalem vnto Babel:

5 Build you houſes to dwell in, & plant you gardens, and eate the fruites of them.

6 Take you wiues, and beget ſonnes and daughters, and take wiues for your ſonnes, and giue your daughters to huſbands, that they may beare ſonnes and daughters, that yee may be increaſed there, and not diminiſhed.

7 And ſeeke the proſperitie of the citie, whither I haue cauſed you to be caried away captiues, and f pray vnto the Lorde for it: for in the peace thereof ſhall you haue peace.

8 ¶ For thus ſaith the Lord of hoſtes the God of Iſrael, Let not your prophets and your ſoothſayers that be among you, deceiue you, neither giue eare to your dreames, which you dreame.

9 For they propheſie you a lie in my Name: I haue not ſent them, ſayeth the Lorde.

10 But thus ſayth the Lord, That after ſeuentie yeeres be accompliſhed at Babel, I will viſite you, and performe my good promiſe toward you, and cauſe you to returne to this place.

11 For I knowe the thoughtes, that I haue thought towards you, ſayth the Lord, euen the thoughts of peace, and not of trouble, to giue you an ende, and your hope.

12 Then ſhall you cry vnto mee, and ye ſhall goe and pray vnto mee, and I will heare you,

13 And yee ſhall ſeeke me, and finde me, becauſe yee ſhall ſeeke mee with all g your heart.

14 And I will be found of you, ſayth the Lord, and I will turne away your captiuitie, and I wil gather you from all the nations, & from all the places, whither I haue caſt you, ſayth the Lord, and will bring you againe vnto the place, whence I cauſed you to be caried away captiue.

15 ¶ Becauſe ye haue ſayd, The Lorde hath raiſed vs vp h prophets in Babel,

16 Therefore thus ſayth the Lord of the King, that ſitteth vpon the throne of Dauid, and of all the people, that dwell in this citie, your brethren that are not gone forth with you into captiuitie:

17 Euen thus ſayth the Lorde of hoſtes, Behold, I wil ſend vpon them the i ſword, the famine, and the peſtilence, & will make them like vile i figges, that cannot be eaten, they are ſo naughtie.

18 And I will perſecute them with the ſword, with the famine, and with the peſtilence: and I will make them a terror to all kingdomes of the earth, and k a curſe, and aſtoniſhment and an hiſſing, and a reproch among all the nations whither I haue caſt them,

19 Becauſe they haue not heard my wordes, ſayth the Lorde, which I ſent vnto them by my ſeruants the Prophets, l riſing vp early, and ſending them, but yee would not heare, ſayth the Lord.

20 ¶ Heare ye therefore the worde of the Lord all ye of the captiuitie, whome I haue ſent from Ieruſalem to Babel.

e The Prophet ſpeaketh not this for the affection that he bare to the tyrant, but that they ſhoulde pray for the common reſt and quietneſſe, that their troubles might not be increaſed, and that they might with more patience and leſſe griefe waite for the time of their deliuerance, which God had appointed moſt certaine: for elſe not onely the Iſraelites, but all the world, yea, and the inſenſible creatures ſhould reioyce when theſe tyrants ſhould be deſtroyed, as Iſa. 14. 4.

f When your oppreſſion ſhall be great, and your afflictions cauſe you to repent your diſobedience, and alſo when the ſeuentie yeeres of your captiuitie ſhall be expired, 2. Chron. 36. 22. ezra 1. 1. chap. 25. 12. dan. 9. 2.

g As Ahab, Zedekiah, and Shemaiah.

h Whereby he aſſureth them, that there ſhall be no hope of returning before the time appointed.

i According to the compariſon, Chap. 24. 1, 2.

k Reade Chap. 26. 6. Chap. 7. 13. and 25. 3, and 26. 5.

l Reade

21 Thus

‖Or, letter.

a For ſome died in the way.

b Meaning, Ieconiahs mother. Chap. 24. 1.

e To entreate of ſome equall conditions.

d To wit, the Lorde, whoſe worke this was.

21 Thus sayth the Lorde of hostes, the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophesie lies vnto you in my Name, Beholde, I wil deliuer them into the hand of Nebuchad-nezzar king of Babel, and he shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and say, the Lord make thee like Zedekiah and like Ahab, whome the King of Babel burnt [m] in the fire,

23 Because they haue committed [n] villanie in Israel, and haue committed adulterie with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commanded them, euen I knowe it, and testifie it, sayth the Lord.

24 ¶ Thou shalt also speake to Shemaiah the ‖ Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for [o] Iehoiada the Priest, that ye should be officers in the House of the Lorde, for euery man that raueth and maketh himselfe a Prophet, to put him in prison and in the stockes.

27 Nowe therefore why hast not thou reproued Ieremiah of Anathoth, which prophesieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwell in, and plant gardens, and eate the fruites of them.

29 And Zephaniah the Priest read this letter in the eares of Ieremiah [p] Prophet.

30 Then came the worde of the Lorde vnto Ieremiah, saying,

31 Sende to all them of the captiuitie, saying, Thus sayth the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you, and I sent him not, and he caused you to trust in a lie,

32 Therefore thus sayth the Lorde, Beholde, I will visite Shemaiah the Nehelamite, and his seede: he shall not haue a man [p] to dwell among this people, neither shall he beholde the good, that I will doe for my people, sayth the Lord, because he hath spoken rebelliously against the Lord.

m Because they gaue the people hope of speedy returning.

n Which was adulterie, and falsifying the word of God, ‖ Or, dreamer.

o Shemaiah the false prophet flattereth Zephaniah the chiefe priest as though God had giuen him the spirit and zeale of Iehoiada to punish whosoeuer trespassed against the worde of God, of the which he would haue made Ieremiah one, calling him a rauer and a false prophet.

p Hee and his seede shalbe destroyed, so that none of them should see the benefite of this deliuerance.

CHAP. XXX.

1 The returne of the people from Babylon. 16 He menaceth the enemies, 18 And comforteth the Church.

THe worde that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lorde God of Israel, saying, Write thee all the wordes that I haue spoken vnto thee, in [a] a booke.

3 For loe, the dayes come, sayth the Lord, that I will bring againe the captiuitie of of my people Israel and Iudah, sayth the Lord: for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

a Because they should be assured and their posteritie confirmed in the hope of this deliuerance promised.

4 Againe, these are the wordes that the Lorde spake concerning Israel, and concerning Iudah.

5 For thus sayth the Lorde, Wee haue heard a [b] terrible voyce, of feare and not of peace.

6 Demaund nowe and beholde, if man trauaile with childe? Wherefore doe I beholde euery man with his handes on his loynes as a woman in trauaile, and all faces are turned into paleneſſe?

7 Alas, for this [c] day is great: none hath bene like it: it is euen the time of Iaakobs trouble, yet shall he be deliuered from it.

8 For in that [d] day, sayth the Lorde of hostes, I will breake [e] his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue themselues [f] of him.

9 But they shall serue the Lorde their God, and [g] Dauid their King, whom I will raise vp vnto them.

10 Therefore feare not, O my seruant Iaakob, sayth the Lord, neither be afraide, O Israel: for loe, I will deliuer thee from a farre countrey, and thy seede from the land of their captiuitie, and Iaakob shall turne againe, and shall be in rest and prosperitie, and none shall make him afrayd.

11 For I am with thee, sayth the Lorde, to saue thee: though I vtterly destroy all the nations where I haue scattered thee, yet will I not vtterly destroy thee, but I will correct thee by iudgement, and not [h] vtterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, and [i] thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaister: there are no medicines, nor helpe for thee.

14 All thy [k] louers haue forgotten thee: they seeke thee not: for I haue striken thee with the wound of an enemie, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why crieſt thou for thine affliction? thy sorowe is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these things vnto thee.

16 [l] Therefore all they that deuoure thee, shall be deuoured, and all thine enemies euery one shall goe into captiuitie: and they that spoyle thee, shall be spoyled, and all they that robbe thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy wounds, sayth the Lord, because they called thee, The caſt-away, saying, This is Zion, whome no man seeketh after.

18 Thus sayth the Lord, Beholde, I will bring againe the captiuitie of Iaakobs tents, and haue compassion on his dwelling places: and the citie shall be builded vpon her owne heape, [m] and the palace shall remaine after the maner thereof.

b He sheweth that before that this deliuerance shall come, the Caldeans should be extreamely afflicted by their enemies, and that they should be in such perplexitie and sorowe, as a woman in her trauaile, as Isa. 13.8.

c Meaning, that the time of their captiuitie should be grieuous.

d When I shall visite Babylon.

e Of the king of Babylon.

f To wit, of Iaakob.

g That is, Messiah, which should come of the stocke of Dauid, according to the flesh, and should be the true pastor, as Ezek. 34.23. who is set forth, and his kingdome that should be euerlasting in the person of Dauid, Hosea 3.5.

h Reade Chap. 10.24.

i Meaning, that no man is able to finde out a meane to deliuer them, but that it must be the worke of God.

k The Assyrians and Egyptians whom thou didst entertaine with giftes, who left thee in thine affliction.

l Herein is commended Gods great mercy toward his, who doeth chastise them, till they which hee did punish them, Isa. 33.1.

m Meaning, that the citie and the Temple should be restored to their former state.

He sheweth owe the people hall with praise nd thankesgiuing cknowledge his benefite.

Meaning, Zebbabel, who as the figure of hrist, in whom his was accomlished.

Signifying, hat Christ doth illingly submit imselfe to the bedience of od his Father.

Lest the wicked ypocrites should atter themselues ith these promis, the Prophet heweth what halbe their ortion.

When this Messiah and deuerer is sent.

When this oble gouernour hall come: meaing Christ, not nely Iudah and Israel, but the rest f the world hall be called.

Which were eliuered from he crueltie of Pharaoh.

To wit, God.

The people hus reason as hough he were ot so beneficiall o them nowe, s he had bene of olde.

Thus the Lord nswereth that his loue is not hangeable.

Thou shalt aue still occaion to reioyce: which is meant y tabrets and dancing, as their ustome was after notable vitories, Exodus 15.20, iudg.5.2. and chap.11.34.

19 And out of them shall proceede [n] thankesgiuing, and the voyce of them that are ioyous, and I will multiplie them, and they shall not bee fewe: I will also glorifie them, and they shall not be diminished.

20 Their children also shall bee as afore time, and their congregation shall bee established before me: and I will visit all that vexe them.

21 And their [o] noble ruler shalbe of themselues, and their gouernour shall proceede from the middes of them, and I will cause him to drawe neere, and approch vnto mee: for who is this that directeth his [p] heart to come vnto me, saith the Lord?

22 And yee shalbe my people, and I will be your God.

23 Behold, [q] the tempest of the Lord goeth forth with wrath: the whirlewinde that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shal not returne, vntill he haue done, and vntill he haue performed the intents of his heart: in the [r] latter dayes ye shall vnderstand it.

CHAP. XXXI.

1 Hee rehearseth Gods benefites after their returne from Babylon, 23 And the spirituall ioy of the faithfull in the Church.

AT the [a] same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord, The people which [b] escaped the sworde, found grace in the wildernesse: [c] hee walked before Israel to cause him to rest.

3 The Lord hath appeared vnto me [d] of olde, saying: [e] Yea, I haue loued thee with an euerlasting loue, therefore with mercie I haue drawen thee.

4 Againe I will builde thee, [f] thou shalt be builded, O virgine Israel: thou shalt still [f] be adorned with thy timbrels, and shalt goe forth in the daunce of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of [g] Samaria, and the planters that plant them, [h] shal make them common.

6 For the dayes shall come that the [i] watchmen vpon the mount of Ephraim shall cry, Arise, and let vs goe vp vnto [k] Zion to the Lord our God.

7 For thus sayth the Lord, Reioyce with gladnesse for Iaakob, and shoute for ioy among the cheefe of the [l] Gentiles: publish prayse and say, O Lorde, saue thy people, the remnant of Israel.

8 Beholde, I will bring them from the North country, and gather them from the coastes of the world, with the blind and the lame among them, with the woman with child, and her that is deliuered also: a great company shall returne hither.

9 They shall come [m] weeping, and with mercie will I bring them againe: I will leade them by the riuers of [n] water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is [o] my first borne.

10 ¶ Heare the worde of the Lord, O ye Gentiles, and declare in the yles a farre off, and say, He that scattered Israel, wil gather him and will keepe him, as a shepheard doeth his flocke.

11 For the Lord hath redeemed Iaakob, and ransomed him from the hand [p] of him, that was stronger then he.

12 Therefore they shal come and reioyce in the hight of Zion, and shall runne to the bountifulnesse of the Lorde, euen for the [q] wheate and for the wine, and for the oyle, and for the increase of sheep and bullockes: and their soule shall bee as a watered garden, and they shall haue no more sorrow.

13 Then shall the virgine reioyce in the [r] daunce, and the yong men, & the olde men together: for I will turne their mourning into ioy, and will comfort them, and giue them ioy for their sorowes.

14 And I will replenish the soule of the Priests with [s] fatnes, and my people shalbe satisfied with my goodnesse, saith the Lord.

15 Thus saith the Lord, A voice was heard on hie, a mourning & bitter weeping. [t] Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus sayth the Lorde, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shalbe rewarded, saith the Lord, and they shall come againe from the land of the enemie:

17 And there is hope in thine ende, sayth the Lord, that thy children shall come againe to their owne borders.

18 I haue heard [u] Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an [x] vntamed calfe: [y] conuert thou me, and I shalbe conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented: and after that I was instructed, I smote vpon my [z] thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.

20 Is Ephraim [a] my deare sonne or pleasant child? yet since I spake vnto him, I still [b] remembred him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, saith the Lord.

21 Set thee vp [c] signes: make thee heaps:

m That is, lamenting their sinnes, which had not giuen eare to the Prophets, and therefore it followeth that God receiued them to mercie, Chap. 50. 4. Some take it that they shoulde weepe for ioy.

n Where they found no impediments, but aboundance of all things.

o That is, my dearely beloued, as the first childe is to the father.

p That is, from the Babylonians and other enemies.

q By these temporall benefites he meaneth the spirituall graces which are in the Church, and whereof there should be euer plentie, Isa. 58. 11, 12.

r In the company of the faithfull, which euer prayse God for his benefites.

s Meaning, the spirite of wisedome, knowledge, and zeale.

t To declare the greatnesse of Gods mercie in deliuering the Iewes, he sheweth them that they were like to the Beniamites, or Israelites: that is, vtterly destroyed, and caried away, in so much that if Rahel the mother of Beniamin could haue risen againe to seeke for her children, shee should haue found none remaining.

u That is, the people that were led captiue.

x Which was wanton and could not bee subiect to the yoke.

y Hee sheweth howe the faithfull vse to pray: that is, desire God to turne them, forasmuch as they cannot turne of themselues.

z In signe of repentance, and detestation of my sinne.

a As though hee would say, No: for by his iniquitie hee did what lay in him to cast me off.

b To wit, in pitying him for my promise sake.

c Marke by what way thou diddest goe into captiuitie, and thou shalt turne againe by the same.

set

set thine heart toward the path & way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 Howe long wilt thou goe astray, O thou rebellious daughter? for the Lorde hath created [d] a newe thing in the earth: A WOMAN shall compasse a man.

23 Thus saith the Lord of hosts, the God of Israel, Yet shall they say this thing in the land of Iudah, and in the cities thereof, when I shall bring againe their captiuitie, The Lord blesse thee, O habitation of iustice and holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that goe forth with the flocke.

25 For I haue satiate the wearie soule, and I haue replenished euery sorowful soule.

26 Therefore I awaked and beheld, and my sleepe [e] was sweete vnto me.

27 Beholde, the dayes come, sayeth the Lord, that I will sowe the house of Israel, and the house of Iudah [f] with the seede of man and with the seede of beast.

28 And like as I haue watched vpon them, to plucke vp, and to roote out, and to throwe downe, and to destroy, and to plague them, so will I watch ouer them, to build and to plant them, saith the Lord.

29 In those dayes shall they say no more, The fathers [g] haue eaten a sowre grape, and the childrens teeth shall be set on edge.

30 But euery one shall die for his owne iniquitie: euery man that eateth the sowre grape, his teeth shall be set on edge.

31 ¶ Behold, the dayes come, saith the Lord, that I will make a [h] newe couenant with the house of Israel, & with the house of Iudah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my couenant they [i] brake, although I was ‖ an husband vnto them, saith the Lord.

33 But this shall be the couenant that I will make with the house of Israel, After [k] those dayes, saith the Lord, I will put my Lawe in their inward parts, and write it in their heartes, and will be their God, and they shall be my people.

34 And they shall [l] teach no more euerie man his neighbour and euery man his brother, saying, Knowe the Lord, for they shal all knowe mee from the least of them vnto the greatest of them, saith the Lorde: for I will forgiue their iniquitie, and will remember their sinnes no more.

35 Thus saieth the Lord, which giueth [m] the sunne for a light to the day, and the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hostes.

36 If these ordinances depart out of my sight, saith the Lorde, then shall the seede of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens can be measured, [n] or the foundations of the earth be searched out beneath, then will I cast off all the seede of Israel, for all that they haue done, saith the Lord.

38 Beholde, the dayes come, sayeth the Lord, that the [o] citie shalbe built to the Lord from the towre of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall goe forth in his presence vpon the hill Gareb, and shall compasse about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, & all the fieldes vnto the brooke of Kidron, and vnto the corner of the horsegate toward the East, shall be holy vnto the Lord, neither shall it be plucked vp nor destroyed any more for euer.

spirituall Ierusalem, whose beautie should be in

CHAP. XXXII.

Ieremiah is cast into prison because he propheſied that the citie should be taken of the King of Babylon. 7. Hee sheweth that the people should come againe to their owne possession. 38 The people of God are his seruants, and he is their Lord.

THe worde that came vnto Ieremiah from the Lord, in the [a] tenth yeere of Zedekiah King of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the King of Babels hoste besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the King of Iudahs house.

3 For Zedekiah king of Iudah had shut him vp, saying, Wherefore doest thou propheſie, and say, Thus saith the Lord, * Beholde, I will giue this citie into the handes of the king of Babel, and he shall take it:

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the hands of the King of Babel, and shall speake with him mouth to mouth, and his eyes shall beholde his face,

5 And he shall leade Zedekiah to Babel, and there shall hee be, vntill [b] I visite him, saith the Lorde: though ye fight with the Caldeans, ye shall not prosper.

6 ¶ And Ieremiah sayd, The worde of the Lord came vnto me, saying,

7 Behold, Hanameel, the sonne of Shallum thine vncle, shall come vnto thee and say, [c] Buy vnto thee my fielde, that is in Anathoth: for the ‖ title by kindred appertaineth vnto thee [d] to buy it.

8 So Hanameel, mine vncles sonne came,

d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth, how this should be procured, to wit, by Iesus Christ whom a woman should conceiue & beare in her wombe. Which is a strange thing in earth, because he should be borne of a virgin without man: or, hee meaneth, that Ierusalem which was like a barren woman in her captiuitie should be fruitful as she, that is ioyned in mariage, & whom God blesseth with children.

e Hauing vnderstoode this vision of the Messiah to come, in whom the two houses of Israel and Iudah should be ioyned, I reioyced.

f I will multiply, and inrich them with people and cattell.

g The wicked vsed this prouerbe, when they did murmure against Gods iudgements pronounced by the Prophets, saying, that their fathers had committed the fault, and that the children were punished, Ezek. 18.3.

h Though the couenant of redemption made to the fathers and this which was giuen after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called newe, because of the manifestation of Christ, and the aboundant graces of the holy Ghost giuen to his Church vnder the Gospel.

i And so were the occasion of their owne diuorcement through their infidelitie, Isa. 50.1.

‖ *Or, maſter.*

k In the time of Christ my Lawe shall in stead of tables of stone be written in their hearts by mine holy Spirite, Hebr. 8.8, 10.

l Vnder the kingdome of Christ there shal none be blinded w ignorance, but I will giue them faith and knowledge of God for remission of their sinnes, and dayly increase the same: so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction of my holy Spirite, Isa. 54.13. but the full accomplishing hereof is referred to the kingdome of Christ, when we shall be ioyned with our head,

m If the sunne, moone, and starres cannot but giue light according to mine ordinance, so long as this worlde lasteth, so shall my Church neuer faile, neither shal any thing hinder it: and as sure as I will haue a people, so certaine is it, that I will leaue them my word for euer to gouern thē with.

n The one and the other is impossible.

o As it was performed, Nehem. 3.1. By this description hee sheweth that the citie should be as ample and beautifull as euer it was: but hee alludeth to the

a So that Ieremiah had nowe propheſied from the thirteenth yeere of Iosiah, vnto the last yeere saue one of Zedekiahs reigne, which was almost fourtie yeeres. *Chap. 29.16, 17. and 34.2.*

b Till I take Zedekiah away by death: for he shall not die by the sworde, as Chap. 34.4.

c Whereby was meant that the people should returne againe out of captiuitie, and enioy their possessions and vineyardes, as verse 15. and 44.

‖ *Or, right to redeeme it.*

d Because he was next of the kinred, as Ruth 4.4.

to mee in the court of the prison, according to the word of the Lord, and said vnto mee, Buy my e fielde, I pray thee, that is in Anathoth, which is in the countrey of Beniamin: for the right of the possession is thine, and the purchase belongeth vnto thee: buy it for thee. Then I knewe that this was the word of the Lord.

e Of the possession of the Leuites, Reade Leuit. 25. 32.

8 And I bought the fielde of Hanameel, mine vncles sonne, that was in Anathoth, and weighed him the siluer, euen seuen f shekels, and ten pieces of siluer.

f Which mounteth to of our money about ten shillings sixe pence, if this shekell were the common shekel, read. Gen. 23. 15. for the shekell of the Temple was of double value, and ten pieces of siluer were halfe a shekell: for twentie made the shekell.

9 And I wrote it in the booke, and signed it, and tooke witnesses, and weighed him the siluer in the ballances.

10 So I tooke the booke of the possession, being sealed g according to the Lawe, and custome, with the booke that was open,

g According to the custome, the instrument or euidence was sealed vp with the cõmon seale, and a copie thereof remained, which conteined the same in effect, but was not so authenticall as the other but wasleft open to be seene, if any thing should be called into doubt.

11 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine vncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

12 And I charged Baruch before them, saying,

13 Thus sayeth the Lorde of hostes the God of Israel, Take the writings, euen this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen h vessell, that they may continue a long time.

h And so to hide them in the ground, that they might be preserued as a token of their deliuerance, ‖Or bid. Exod. 34. 7. Deut. 5. 9.

14 For the Lord of hosts, the God of Israel sayeth thus, Houses and fieldes & vineyards shalbe possessed againe in this land.

15 Now when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying,

16 Ah Lorde God, beholde, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing ‖hard vnto thee.

17 * Thou shewest mercie vnto thousands, and recompensest the iniquitie of the fathers into the bosome of their i children after them: O God the great and mightie, whose Name is the Lord of hostes,

i Because the wicked are subiect to the curse of God, he sheweth, that their posteritie, which by nature are vnder this malediction, shalbe punished both for their owne wickednesse, and that the iniquitie of their fathers, which is likewise in them, shall be also reuenged on their head.

18 Great in counsell, & mightie in worke, (for thine eyes are open vpon all the wayes of the sonnes of men, to giue to euery one according to his wayes, and according to the fruite of his workes)

19 Which hast set signes and wonders in the land of Egypt vnto this k day, and in Israel, and among all men, and hast made thee a Name, as appeareth this day,

k Meaning, that his miracles in deliuering his people, should neuer be forgotten.

20 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with great terrour,

21 And hast giuen them this lande, which thou diddest sweare to their fathers to giue them, euen a land, that floweth with milke and honie,

22 And they came in, and possessed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedst them to doe, they haue not done: therefore thou hast caused this whole plague to come vpon them.

23 Beholde, the l mountes, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it by meanes of the sworde, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and beholde, thou seest it.

l The word signifieth any thing that is cast vp, as a mount or rampart. and is also vsed for engins of warre, which were laid on an hie place to shoote into a citie, before that gunnes were in vse.

24 And thou hast sayd vnto me, O Lord God, Buy vnto thee the field for siluer, and take witnesses: for the citie shall bee giuen into the hand of the Caldeans.

25 Then came the word of the Lorde vnto Ieremiah, saying,

26 Beholde, I am the LORD GOD of all m flesh: is there any thing too hard for me?

m That is, of euery creature: who as they are his worke, so doth he gouerne and guide them as pleaseth him, whereby he sheweth that as he is the author of this their captiuitie for their sinnes, so will he for his mercies be their redeemer to restore them againe to liberty.

27 Therefore thus saith the Lorde, Beholde, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-nezzar king of Babel, & he shal take it.

28 And the Caldeans shall come and fight against this citie, and set fire on this citie, and burne it, with the houses, vpon whose rookes they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke me vnto anger.

29 For the children of Israel, and the children of Iudah haue surely done euill before mee from their n youth: for the children of Israel haue surely prouoked mee to anger with the workes of their hands, sayeth the Lord.

n From the time that I brought them out of Egypt, and made them my people, and called them my first borne.

30 Therefore this citie hath bene vnto me as a prouocation of mine anger, and of my wrath, from the day, that they built it, euen vnto this day, that I shoulde remoue it out of my sight,

31 Because of all the euil of the children of Israel, & of the children of Iudah, which they haue done to prouoke mee to anger, euen they, their Kings, their Princes, their Priestes, and their Prophets, and the men of Iudah, and the inhabitantes of Ierusalem.

32 And they haue turned vnto mee the back & not the face: though I taught them, o rising vp earely, and instructing them, yet they were not obedient to receiue doctrine,

o Reade Pro. 1. 24. isa. 65. 2.

33 But they set their abominations in the house (whereupon my Name was called) to defile it,

34 And they built the hie p places of Baal, which are in the valley of q Ben-hinnom, to cause their sonnes & their daughters to r passe through the fire vnto Molech, which I commaunded them not, neyther came it into my minde, that they shoulde doe such abomination to cause Iudah to sinne.

p That is, the altars, which were made to offer sacrifice vpon to their idoles.

q Read Chap. 7. 31. 2. King. 23. 4. 6.

r Reade 2. King. 16. 3.

35 And they built the hie p places of Baal, which are in the valley of q Ben-hinnom, to cause their sonnes & their daughters to r passe through the fire vnto Molech, which I commaunded them not, neyther came it into my minde, that they shoulde doe such abomination to cause Iudah to sinne.

36 And now therefore, thus hath the Lord God of Israel spoken, concerning this city, whereof ye say, It shalbe deliuered into the hand of the king of Babel by the sworde, and by the famine, and by the pestilence.

37 Beholde, I will gather them out of all countreys, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.

s Reade Chap. 30. 16. Deut. 30. 3.

Chap.30.22.

e One consent and one religion, as Ezek.11.19. and 36.27.

u Reade Chap. 31.32,33.

38 And they shall be * my people, and I will be their God.

39 And I will giue them e one heart and one way, that they may feare mee for euer for the wealth of them, and of their children after them.

40 And I wil make an u euerlasting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delite in them to doe them good, and I will plant them in this lande assuredly with my whole heart, and with all my soule.

42 For thus sayeth the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fieldes shall bee possessed in this land, whereof yee say, It is desolate without man or beast, and shall bee giuen into the hand of the Caldeans.

x This is the declaration of that which was spoken, verse 8.

44 Men shall buy x fieldes for siluer, and make writtings, and seale them, & take witnesses in the land of Beniamin, and rounde about Ierusalem, & in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

1 The Prophet admonished of the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgiueth sinnes, for his owne glory. 15 Of the birth of Christ. 20 The kingdome of Christ in the Church shall neuer be ended.

a Which was in the kings house at Ierusalem, as chap.32.1,2.

MOreouer, the worde of the Lord came vnto Ieremiah the second time (while hee was yet shut vp in the a court of the prison) saying,

b To wit, of Ierusalem, who as he made it, so wil he preserue it, reade Isa.37.26.

2 Thus saith the Lord, the maker b thereof, the Lord that formed it, and established it, the Lord is his Name.

c Reade Chap. 32.24.

3 Call vnto me, and I wil answere thee, and shewe thee great and mightie things, which thou knowest not.

d The Iewes thinke to ouercome the Caldeans, but they seeke their owne destruction.

4 For thus sayeth the Lord God of Israel, concerning the houses of this city, and concerning the houses of the Kings of Iudah, which are destroyed by the c mounts, and by the sword,

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

5 They come to d fight with the Caldeans, but it is to fill themselues with the dead bodies of men, whome I haue slaine in mine anger and in my wrath: for I haue hid my e face from this citie, because of all their wickednesse.

f In the mids of his threatnings, God remembreth his, and comforteth them.

6 ¶ Beholde, f I will giue it health and amendment: for I will cure them, and will reueile vnto them the abundance of peace, and trueth.

g Declaring that there is no deliuerance nor ioy, but whereas we feele remission of sinnes.

7 And I will cause the captiuitie of Iudah, and the captiuitie of Israel to returne, and will build them as at the first.

8 And I wil g clense them from all their iniquitie, whereby they haue sinned against mee: yea, I will pardon all their iniquities, whereby they haue sinned against mee, and whereby they haue rebelled against me.

9 And it shall be to me a name, a h ioy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare, and tremble for all the goodnesse, and for all the wealth, that I shew vnto this citie.

h Whereby he sheweth that the Church, wherein is remission of sinnes, is Gods honour & glorie, so that whosoeuer is enemie to it, laboureth to dishonour God.

10 Thus sayeth the Lord, Againe there shall be heard in this place (which yee say shall be desolate, without man, & without beast, euen in the cities of Iudah, and in the streetes of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

i Which was a song appoynted for the Leuites to praise God by, 1.Chro.16.8. psal.105.1.isa.12 4.psal.106.1.and 107.1.& 118.1, and 136.1.

11 The voyce of ioy and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that shall say, i Praise the Lord of hostes, because the Lord is good: for his mercy endureth for euer, and of them that offer the sacrifice of praise in the house of the Lord, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

k Meaning, that all the countrey of Iudah shalbe inhabited againe.

12 Thus sayeth the Lorde of hostes, Againe in this place, which is desolate without man, and without beast, and in all the cities thereof there shall bee dwelling for shepheards to rest their flocks.

13 In the cities of the k mountaines, in the cities in the plaine, & in the cities of the South, and in the land of Beniamin, and about Ierusalem, and in the cities of Iudah shal the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

l That is, I will send the Messiah which shall come of the house of Dauid, of whom this prophesie is meant, as testifie all the Iewes, and that which is written, Chap. 23.5.

14 Beholde, the dayes come, sayeth the Lord, that I wil performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

m To wit, Christ that shall call his Church.

15 In those dayes and at that time wil I cause l the branch of righteousnesse to growe vp vnto Dauid, and he shall execute iudgement, and righteousnesse in the land.

n That is, Christ is our Lord God, righteousnesse, sanctification, and redemption, 1.Cor.1.30.

16 In those dayes shall Iudah bee saued, & Ierusalem shal dwel safely, & he that shall call m her, n the Lord our righteousnesse.

o This is chiefly meant of the spirituall sacrifice of thankesgiuing, which is left to the Church in the time of Christ, who was the euerlasting Priest and the euerlasting sacrifice figured by the sacrifices of the Lawe.

17 For thus sayeth the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neyther shall the Priestes and Leuites want a man before me to offer o burnt offerings, and to offer meate offerings, and to doe sacrifice continually.

p Reade Chap. 31.35.

19 ¶ And the word of the Lord came vnto Ieremiah, saying,

20 Thus sayeth the Lorde, If you can breake my couenant of the p day, and my couenant of the night, that there should not be day, and night in their season,

21 Then may my couenant be broken with Dauid my seruant, that he should not haue a sonne to reigne vpon his throne, and with the Leuites, and Priestes my ministers.

q Meaning, the Caldeans and other infidels, which thought God had vtterly cast off Iudah and Israel or Beniamin, because he did correct them for a time for their amendment.

22 As the armie of heauen can not be numbred, neyther the sand of the sea measured: so will I multiply the seede of Dauid my seruant, and the Leuites, that minister vnto me.

23 ¶ Moreouer, the word of the Lorde came to Ieremiah, saying,

24 Considerest thou not what q this people haue spoken, saying, The two families,

lies, which the Lord hath chosen, hee hath euen cast them off: thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my couenant be not with day and night, & if I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iaakob & Dauid my seruant, and not take of his seede to bee rulers ouer the seede of Abraham, Izhak, and Iaakob: for I will cause their captiuitie to returne, and haue to mpassion on them.

CHAP. XXXIIII.

1 Hee threatneth that the citie, and the King Zedekiah shalbe giuen into the handes of the King of Babylon. 11 Hee rebuketh their crueltie towardes their seruants.

THe worde which came vnto Ieremiah from the Lord (when a Nebuchad-nezzar King of Babell, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

a Who commonly of Ieremiah was called Nebuchad-rezzar, and of others Nebuchad-nezzar.

2 Thus saith the Lorde God of Israel, Goe, and speake to Zedekiah King of Iudah, and tell him, Thus saith the Lord, Behold, * I will giue this citie into the hand of the King of Babel, and he shall burne it with fire.

2. *Chro.* 36. 19. *chap.* 29. 16, 17. *and* 32. 3.

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, and thine eyes shall beholde the face of the King of Babel, and he shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the worde of the Lord, O Zedekiah, King of Iudah: thus saith the Lord of thee, thou shalt not die by the sword,

b Not of any violent death.

5 But thou shalt die in b peace: and according to the burning for thy fathers the former Kings which were before thee, so shall they burne odours for thee, and they shall lament thee, saying, Oh Lord! for I haue pronounced the word, saith the Lord.

c The Iewes shall lament for thee their Lorde and King.

6 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah King of Iuhah in Ierusalem,

7 (When the king of Babels hoste fought against Ierusalem, and against all the cities of Iudah that were left, euen against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This is the word that came vnto Ieremiah from the Lord, after that the King Zedekiah had made a couenant with all the people, which were at Ierusalem, d to proclaime libertie vnto them,

d When the enemie was at hand, and they saw themselues in danger, they would seeme holy and so began some kinde of reformation: but soone after they vttered their hypocrisie.

9 That euery man should let his e seruant goe free, & euery man his handmaid, which was an Ebrue or an Ebruesse, and that none should serue himselfe of them, to wit, of a Iewe his brother.

e According to the Lawe, Exod. 21. 2. Deu. 15. 12.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruant goe free, and euery one his handmaide, and that none should serue themselues of them any more, they obeyed and let them goe.

11 But afterward they ‡ repented, and caused the seruants and the handmaides, whom they had let goe free, to returne, and held them in subiection as seruantes and handmaides.

‡ Ebr. returned.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant with your fathers, whe I brought them out of the land of Egypt, out of the house of ‖ seruants, saying,

‖ Or, bondage.

14 * At the terme of seuen yeeres let yee goe, euery man his brother an Ebrewe which hath bene solde vnto thee: and when hee hath serued thee sixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed me not, neither inclined their eares.

Deut. 15. 1, 12.

15 And yee were now turned, and had done right in my sight in proclayming libertie, euery man to his neighbour, and ye had made a couenant before me in f the House, whereupon my Name is called.

f Meaning, in the Temple, to declare that it was a most solemne and straite couenant, made in the Name of the Lorde.

16 But yee repented, and polluted my Name: for yee haue caused euery man his seruant, and euery man his handmaide, whome yee had set at libertie at their pleasure, to returne, and holde them in subiection to bee vnto you as seruants and as handmaides.

17 Therefore thus saith the Lorde, Ye haue not obeyed me, in proclayming freedome euery man to his brother, and euery man to his neighbour: behold, I proclaime a libertie for you, saith the Lord, to g the sworde, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

g That is, I giue the sword libertie to destroy you.

18 And I will giue those men that haue broken my couenant, and haue not kept the wordes of the couenant, which they had made before me, when they h cut the calfe in twaine, and passed betweene the partes thereof:

h As touching this maner of solemne couenant which the ancient vsed by passing betweene the two partes of a beast, to signifie that the transgressor of the same couenant should be so deuided in pieces, reade Gene. 15. 10.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priestes, and all the people of ỹ land, which passed betweene the partes of the calfe,

20 I will euen giue them into the hand of their enemies, and into the handes of them that seeke their life: and their dead bodies shall be for meate vnto the foules of the heauen, & to the beastes of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the King of Babels hoste, which i are gone vp from you.

i To fight against the Egyptians, as Chap. 37. 11.

22 Beholde, I will commaund, sayth the Lord, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He proposeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

THe worde which came vnto Ieremiah from the Lord, in the dayes a of Iehoiakim the sonne of Iosiah King of Iudah, saying,

a For the disposition and order of these prophecies reade chap. 27. 3.

2 Goe vnto the house of the [b]Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iaazaniah, the sonne of Ieremiah the sonne of Habazziniah, & his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought them into the House of the Lord, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a man [c] of God, which was by the chamber of the princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keeper of the ‖ treasure.

5 And I set before the sonnes of ỹ house of the Rechabites, pots full of wine, and cups, and [d] said vnto them, Drinke wine.

6 But they said, We wil drinke no wine: For [e] Ionadab the sonne of Rechab our father commanded vs, saying, [f] Yee shall drinke no wine, neither you nor your sonnes for euer.

7 Neither shall ye build house, nor sowe seede, nor plant vineyarde, nor haue any, but all your daies ye shall dwell in tentes, that yee may liue a long time in the lande where ye be strangers.

8 Thus haue wee obeyed the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, & we drinke no wine all our daies, neither we, our wiues, our sonnes, nor our daughters.

9 Neither builde wee houses for vs to dwell in, neither haue we vineyarde nor field, nor seede,

10 But we haue remained in tents, and haue obeyed, & done according to [g] all that Ionadab our father commanded vs.

11 But when Nebuchad-nezzar king of Babel came vp into ỹ land, we said, Come, and let vs goe to Ierusalem, from the hoste of the Caldeans, and from the hoste of Aram: so we [h] dwell at Ierusalem.

12 Then came the word of the Lord vnto Ieremiah, saying,

13 Thus sayth the Lorde of hostes, the God of Israel, Go, and tell the men of Iudah, and the inhabitants of Ierusalem, Will [i] ye not receiue doctrine to obey my words, saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that he commaunded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commaundement: notwithstanding I haue spoken vnto you, [k] rising early, and speaking, but ye would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, & sending thē, saying, *Returne now euery man from his euill way, & amend your workes, and goe not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, & to your fathers, but yee would not incline your eare, nor obey me.

16 Surely, the sonnes of Ionadab the sonne of Rechab, haue kept the commaundement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lorde of hostes, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue [l] spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

18 And Ieremiah said vnto the house of the Rechabites, Thus sayth the Lorde of hostes the God of Israel, Because ye haue obeyed the commaundement of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus sayth the Lorde of hostes, the God of Israel, Ionadab the sonne of Rechab shall [m] not want a man, to stand before me for euer.

CHAP. XXXVI.

1 Baruch writeth, as Ieremiah inditeth, the booke of the curses against Iudah & Israel. 9 He is sent with the booke vnto the people and readeth it before them all. 14 He is called before the rulers and readeth it before them also. 23 The King casteth it in the fire. 28 There is another written at the commandement of the Lord.

AND in the fourth [a] yeere of Iehoiakim the sonne of Iosiah King of Iudah, came this worde vnto Ieremiah from the Lord, saying,

2 Take thee a roule or booke, and write therein all the words that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, euen [b] from the daies of Iosiah vnto this day.

3 It may bee that the house of Iudah will heare of all the euill, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgiue their iniquitie, and their sinnes.

4 Then Ieremiah called Baruch the sonne of Neriah, and Baruch wrote [c] at the mouth of Ieremiah all the wordes of the Lorde, which he had spoken vnto him, vpon a roule, or booke.

5 And Ieremiah commaunded Baruch, saying, I am [d] shut vp, and cannot goe into the house of the Lord.

6 Therefore goe thou, & reade the roule, wherein thou hast written at my mouth the wordes of the Lorde, in the audience of the people in the Lordes House vpon the [e] fasting day: also thou shalt reade them in the hearing of all Iudah, that come out of their cities.

7 It may bee that they will [f] pray before the Lorde, and euery one returne from his euill way, for great is the anger, and the wrath, that the Lord hath declared against this people.

8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commaunded him, reading in the booke the wordes of the Lorde in the Lordes

b They came of Hobab Moses father in lawe, who was no Israelite, but after ioyned with them in the seruice of God.

c That is, a Prophet.

‖ *Or, doore.*

d The Prophet sayth not, The Lord sayth thus: for then they ought to haue obeyed: but he tendeth to another end: that is, to declare their obedience to man, seeing ỹ Iewes would not obey God himselfe.

e Whom Iehu the king of Israel fauoured for his zeale, 2. king. 10. 15.

f Teaching them hereby to flee all occasion of intemperancie, ambition and auarice, and that they might know that they were strangers in the earth, and be readie to depart at all occasions.

g Which was now for the space of three hundreth yeeres from Iehu to Iehoiakim.

h Which declareth that they were not so bound to their vow, that it could not be broken for any necessitie: for where they were commanded to dwell in tents, they dwell now at Ierusalem for feare of the warres.

i Whom I haue chosen to be my children, seeing these which were the children of an heathen man, obeyed the commandement of their father.

k I haue most diligently exhorted and warned you both by my selfe and my Prophets. *Chap. 18, 11, and 25. 5.*

l That is, by his Prophets and ministers: which sheweth that it is as much as though he should speake to vs himselfe, when he sendeth his ministers to speake in his Name.

m His posteritie shal continue and be in my fauour for euer.

a Read Chap. 25. 1.

b Which were twentie & three yeres, as Cha. 25. 3. counting from the thirteenth yeere of Iosiahs reigne.

c As he did indite.

d Meaning, in prison, through the malice of the Priests.

e Which was proclaimed for feare of the Babylonians, as their custome was when they feared warre or any great plague of God.

f He sheweth that fasting without prayer & repentance auayleth nothing, but is meere hypocrisie.

Lords house.

g The fast was then proclaimed, and Baruch read this roule, which was a little before that Ierusalem was first taken, and then Iehoiakim and Daniel and his companions were led away captiues.

9 ¶ And in the fift g yeere of Iehoiakim the sonne of Iosiah King of Iudah, in the ninth moneth, they proclaymed a fast before the Lorde to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the wordes of Ieremiah in the House of the Lorde, in the chamber of Gemariah the sonne of Shaphan the secretarie, in the hier court at the entrie of the h newe gate of the Lordes house, in the hearing of all the people.

h Which is the East gate of the Temple.

11 ¶ When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the wordes of the Lord,

12 Then hee went downe to the kings house into the Chauncellors chamber, and loe, all the Princes sate there, euen Elishama the Chancellour, & Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the wordes that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemia, the sonne of Chushi, vnto Baruch, saying, Take in thine hand y roule, wherein thou hast read in the audience of the people, & come. So Baruch the sonne of Neriah, tooke the roule in his hand, and came vnto them.

15 And they sayd vnto him, Sit downe nowe, and reade it, that we may heare. So Baruch read it in their audience.

16 Nowe when they had heard all the wordes, they were i afraide both one and other, and said vnto Baruch, We will certifie the king of all these words.

i The godly were afraide, seeing God so offended, and the wicked were astonied for the horror of the punishment.

17 And they examined Baruch, saying, Tell vs nowe, howe diddest thou write all these wordes at his mouth?

18 Then Baruch answered them, Hee pronounced all these wordes vnto mee with his mouth, and I wrote them with yncke in the booke.

19 Then said the Princes vnto Baruch, Goe, k hide thee, thou and Ieremiah, and let no man knowe where ye be.

k They that were godly among the princes, gaue this counsell, by whose meanes it is like that Ieremiah was deliuered: for they knew the rage of the King and of the wicked to bee such, that they could not escape without danger of their liues.

20 ¶ And they went in to the king to the court, but they layde vp the roule in the chamber of Elishama the Chancellour, and tolde the king all the wordes, that he might heare.

21 So the king sent Iehudi to fet the roule, and hee tooke it out of Elishama the Chancellours chamber, and Iehudi read it in the audience of the King, and in the audience of all the princes, which stood beside the king.

22 Nowe the King sate in the winter house, in the l ninth moneth, and there was a fire burning before him.

l Which conteined part of November and part of December.

23 And when Iehudi had read three, or foure lines, he cut it with the penknife and cast it into the fire, that was on the hearth, vntill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afrayde, nor rent m their garments, neyther the king, nor any of his seruants, that heard all these wordes.

m Shewing that the wicked in stead of repenting when they heare Gods iudgements, growe into further malice against him and his worde.

25 Neuertheless, Elnathan, and Delaiah, and Gemariah had besought the king, that he would not burne the roule: but hee would not heare them.

n Thus we see the continuall care that God hath euer ouer his to preserue them from the rage of the wicked.

26 But the king commaunded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet, but the Lorde n hid them.

27 ¶ Then the worde of the Lord came to Ieremiah (after that the king had burnt the roule and the wordes which Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe o another roule and write in it all the former wordes that were in the first roule which Iehoiakim the king of Iudah hath burnt.

o Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke thereof: yet this declareth that God wil not only raise it vp againe, but also increase it in greater abūdance to their condemnation, as verse 32.

29 And thou shalt say to Iehoiakim king of Iudah, Thus sayeth the Lorde, Thou hast burnt this roule, saying, p Why hast thou written therein, saying, that the king of Babel shall come and certainely destroy this lande, and shall take thence both man and beast?

p These are Iehoiakims words.

30 Therefore thus saith the Lord of Iehoiakim king of Iudah, He shal haue q none to sit vpon the throne of Dauid, and his r dead body shall bee cast out in the day to the heate, and in the night to the frost.

q Though Iehoiakin his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne.

r Reade Chap. 22.19.

31 And I will visite him and his seede, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the wordes of the booke which Iehoiakim the king of Iudah had burnt in the fire, and there were added besides them many like wordes.

CHAP. XXXVII.

Zedekiah succeeded Iechoniah. 3 He sendeth vnto Ieremiah to pray for him. 12 Ieremiah going into the land of Beniamin, is taken, 15 He is beaten and put in prison.

AND s King Zedekiah the sonne of Iosiah reigned for t Konah the sonne of Iehoiakim, whome Nebuchad-nezzar King of Babel u made king in the lande of Iudah.

s 2. *King.* 24. 17. 2 *chron.* 36. 10. *chap.* 52. 1.

t Who was called Iehoiachin, or Iechoniah.

u And called him Zedekiah, whereas before his name was Mattaniah, 2. King. 24. 17.

2 But neyther he, nor his seruants, nor the people of the land would obey x wordes of the Lorde, which hee spake by the ‡ ministerie of the Prophet Ieremiah.

‡ *Ebr. hand.*

3 And Zedekiah the king y sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of z Maaseiah the Priest to the Prophet Ieremiah, saying, Pray nowe vnto the Lord our God for vs.

x Because he was afraide of the Caldeans that came against him.

y That is, was out of prison, and at liberties.

4 (Now Ieremiah a went in and out among the people: for they had not put him into the prison.

a That is, he was not yet shut vp in prison.

5 Then Pharaohs hoste was e come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they ‡ departed from Ierusalem)

6 Then came the word of the Lord vnto the Prophet Ieremiah, saying,

7 Thus saith the Lorde God of Israel, Thus shall ye say to the king of Iudah, that sent you vnto me to inquire of me, Behold, Pharaohs hoste, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this citie, and take it and burne it with fire.

9 Thus sayeth the Lorde, ‖ Deceiue not your selues, saying, The Caldeans shal surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole hoste of ỹ Caldeans that fight against you, and there remained but wounded men among them, yet shoulde euery man rise vp in his tent, and burne this citie with fire.

11 ¶ When the host of the Caldeans was broken vp frō Ierusalem, because of Pharaohs armie,

12 Then Ieremiah went out of Ierusalem to goe into the f lande of Beniamin, separating himselfe thence from among the people.

13 And when hee was in the g gate of Beniamin, there was a chiefe officer, whose name was Iriah, the sonne of Shelemiah, the sonne of Hananiah, and hee tooke Ieremiah the Prophet, saying, Thou ‡ fleest to the Caldeans.

14 Then said Ieremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Iriah tooke Ieremiah, and brought him to the princes.

15 Wherefore the princes were angrie with Ieremiah, and smote him, and layde him in prison in the house of Ionathan the scribe: for they had made that ỹ h prison.

16 When Ieremiah was entred into the dungeon, and into the prisons, and had remained there a long time,

17 Then Zedekiah the king sent, and tooke him out, and the king asked him secretly in his house, and sayde, Is there any word from the Lord? And Ieremiah said, Yea: for, said he, thou shalt be deliuered into the hand of the king of Babel.

18 Moreouer Ieremiah sayde vnto king Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

19 * Where are nowe your prophetes, which prophecied vnto you, saying, The king of Babel shall not come against you, nor against this land?

20 Therefore heare nowe, I pray thee, O my Lord the king: let my prayer ‡ be accepted before thee, that thou cause mee not to returne to the house of Ionathan the scribe, lest I die there.

21 Then Zedekiah the king commaunded that they should put Ieremiah in the court of the prison, & that they shoulde giue him dayly a piece of bread out of the bakers streete vntill all the bread in the citie were eaten vp. Thus Ieremiah remained in the court of the prison.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the request of Ebed-melech the king commandeth Ieremiah to be brought foorth of the dungeon. 17 Ieremiah sheweth the king how he might escape death.

Then Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Iucal the sonne of Shelemiah, and Pashhur the sonne of a Malchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

2 Thus saith the Lorde, He that remaineth in this citie, shall die by the ‖sworde, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shal liue: for he shall haue his life for b a pray, and shall liue.

3 Thus sayth the Lord, This citie shall surely be giuen into the hand of the king of Babels armie, which shall take it.

4 Therefore the princes sayde vnto the King, We beseech you, let this man bee put to death: for thus he ‖ weakeneth the hands of the men of warre c that remaine in this citie, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your hands, for the king can denie d you nothing.

6 Then tooke they Ieremiah, and cast him into the dungeon of Malchiah ỹ sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with cordes: and in the dungeon there was no water but myre: so Ieremiah stacke fast in the myre.

7 Now when Ebed-melech the ‡ blacke Moze, one of the Eunuches, which was in the kings house, heard that they had put Ieremiah in the dungeon (then the king sate in the e gate of Beniamin)

8 And Ebed-melech went out of the kings house, and spake to the king, saying,

9 My lord the king, these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon, and hee dieth for hunger in the place where hee is: for there is no more bread in the citie.

10 Then the king commaunded Ebed-melech the black Moze, saying, Take from hence thirtie men ‡ with thee, and take Ieremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him, and went to the house of the king vnder the treasurie, and tooke there old rotten ragges, and olde worne cloutes, and let them downe by cordes into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moze sayd vnto Ieremiah, Put nowe these olde rotten ragges and worne vnder thine armeholes, betweene the cordes. And Ieremiah did so.

13 So they drewe vp Ieremiah with cordes, and tooke him vp out of the dungeon,

e To helpe the Iewes.

‡ *Ebr. went vp.*

‖ *Or, lift not vp your mindes.*

f As some thinke to goe to Anathoth his owne towne.

g By the which men went into the country of Beniamin.

‡ *Ebr. fallest.*

h Because it was a vile and streit prison.

Chap. 28. 4.

‡ *Ebr. fall.*

i That is, so long as there was any bread in the citie: thus God prouideth for his, that he will cause their enemies to preserue them to that ende, where vnto he hath appointed them.

a For Zedekiah had sent these to Ieremiah to inquire at the Lord for the state of the countrey nowe when Nebuchad-nezzar came, as Chap. 21. 1.

b Reade Chap. 21. 9 and 45. 5.

‖ *Or, discourageth.*

c Thus we see how the wicked when they can not abide to heare the trueth of Gods word, seeke to put the ministers to death as transgressours of policies.

d Wherein he grieuously offended in that that not onely hee would not heare the trueth spokē by the Prophet, but also gaue him to the lusts of the wicked to be cruelly intreated.

‡ *Ebr. Cushite, or Ethiopian.*

e To heare matters and giue sentence.

f Hereby is declared, that the Prophet found more fauour at this strangers hands, then he did by all them of his countrey, which was to their great condemnation.

‡ *Eb. Vnder thine hand.*

dungeon, and Jeremiah remained in the Court of the prison.

14 ¶ Then Zedekiah the king sent, and tooke Jeremiah the Prophet vnto him, into the third entrie that is in the house of the Lord, and the king saide vnto Jeremiah, I will aske thee a thing: hide nothing from me.

15 Then Jeremiah saide to Zedekiah, If I declare it vnto thee, wilt not thou slaye me? and if I giue thee counsell, thou wilt not heare me.

16 So the king sware secretly vnto Jeremiah, saying, As the Lorde liueth, that made vs these soules, I will not slay thee, nor giue thee into the handes of those men that seeke thy life.

17 Then said Jeremiah vnto Zedekiah, Thus saieth the Lorde God of hostes, the God of Israel, If thou wilt goe foorth vnto the king of Babels [b] princes, then thy soule shall liue, and this citie shall not bee burnt vp with fire, and thou shalt liue, and thine house.

18 But if thou wilt not goe foorth to the king of Babels princes, then shall this citie be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their handes.

19 And Zedekiah the king saide vnto Jeremiah, I am carefull for the Jewes that are fled vnto the Caldeans, least they deliuer me into their hands, & they [i] mocke me.

20 But Jeremiah saide, They shall not deliuer thee: hearken vnto the voyce of the Lorde, I beseech thee, which I speake vnto thee: so shall it be well vnto thee, and thy soule shal liue.

21 But if thou wilt refuse to goe foorth, this is the word that the Lord hath shewed me.

22 And beholde, all the women that are [k] left in the king of Judahs house, shall bee brought foorth to the king of Babels princes: and those women shall say, Thy friends haue perswaded thee, and haue preuailed against thee: thy feete are fastened in the mire, and they are turned backe.

23 So they shall bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their handes, but shalt bee taken by the hande of the king of Babel: and this citie shalt thou cause to bee burnt with fire.

24 Then saide Zedekiah vnto Jeremiah, Let no man knowe of these wordes, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, and say vnto thee, Declare vnto vs nowe, what thou hast saide vnto the King, hide it not from vs, and we will not slay thee: also what the king saide vnto thee,

26 Then shalt thou say vnto them, I humbly [l] besought the king that hee would not cause me to returne to Jehonathans house to die there.

27 Then came all the Princes vnto Jeremiah and asked him. And he tolde them according to all these wordes that the king had commanded: so they left off speaking with him, for the matter was not perceiued.

28 So Jeremiah abode still in the court of the prison, vntill the day that Jerusalem was taken: and he was there, when Jerusalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Jerusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Jeremiah is prouided for. 15 Ebed-melech is deliuered from captiuitie.

IN * the ninth yeere of Zedekiah king of Judah, in the tenth moneth, came Nebuchad-nezzar King of Babel and all his host against Jerusalem, and they besieged it. 2. *King.* 25. 1. *chap.* 52. 4.

2 And in the eleuenth yeere of Zedekiah, in the fourth moneth, the ninth day of the moneth, the citie was broken [a] vp.

3 And all the princes of the king of Babel came in, and sate in the middle gate, euen Nergal, Sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal, Sharezer, Rab-mag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Judah sawe them, and all the men of warre, then they fled, and went out of the citie by night, thorowe the kings garden, and by the [b] gate betweene the two walles, and he went toward the wildernesse.

5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desert of Jericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto [c] Riblah in the lande of Hamath, where he gaue iudgement vpon him.

6 Then the king of Babel slew the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slewe all the Nobles of Judah.

7 Moreouer he put out Zedekiahs eyes, and bound him in chaines, to carie him to Babel.

8 And the Caldeans burnt the Kings house, and the houses of the people with fire, and brake downe the walles of Jerusalem.

9 Then Nebuzar-adan the ‖ chiefe steward caried away captiue into Babel the remnant of the people, that remained in the citie, and those that were fled and fallen vnto him with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the [d] poore that had nothing, in the lande of Judah, and gaue them vineyardes and fieldes at the same time.

11 Now Nebuchad-nezzar king of Babel gaue charge concerning Jeremiah ‡ vnto Nebuzar-adan the chiefe steward, saying,

12 Take him, and ‡ looke well to him and doe him no harme, but doe vnto him * euen as he shall say vnto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebushazban, Rab-saris, and Nergal, Sharezer, Rab-mag, and all the king of Babels princes:

g Where the king had set him before to be at more libertie, as Chap. 37. 21.

h And yeelde thy selfe vnto them.

i Which declareth that hee more feared the reproch of men, then the threatnings of God.

k When Ieconiah and his mother with others were caried away, these women of the kings house were left: which shal be taken, saith the Prophet, and tell the king of Babel howe Zedekiah hath bene seduced by his familiar friendes and false Prophets, which haue left him in the mire.

l Herein appeareth the infirmitie of the Prophet, who did dissemble to saue his life, albeit it was not to the deniall of his doctrine, or to the hurt of any.

a The gates and walles were broken downe.

b Which was a posterne doore, reade 2. King. 25. 4.

c Which is called Antiochia in Syria.

‖ *Or, captaine of the garde.*

d For the riche and the mightie which put their trust in their shifts & meanes, were by Gods iust iudgements most rigorously handled.

‡ *Ebr. by the hand of.*

‡ *Ebr. set thine eyes vpon him.*

e Thus God preserued his Prophet by his meanes, whome he made the scourge to punish the king, and them that were his enemies.

14 Euen they sent, and tooke Jeremiah out of the court of the prison, and committed him vnto f Gedaliah the sonne of Ahikam the sonne of Shaphan, that he shoulde carie him home: so hee dwelt among the people.

15 Now the word of the Lord came vnto Jeremiah, while hee was shut vp in the court of the prison, saying,

16 Goe and speake to Ebed-melech the blacke More, saying, Thus saith the Lorde of hostes the God of Israel, Behold, I will bring my wordes vpon this citie for euill, and not for good, and they shall be accomplished in that day before thee.

17 But I will deliuer thee in that day, saith the Lorde, and thou shalt not be giuen into the hand of the men whome thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sworde, but thy life shall be for a praye vnto thee, because thou hast put thy trust in me, saith the Lorde.

CHAP. XL.

4 Ieremiah hath licence to goe whither he will. 6 He dwelleth with the people that remaine with Gedaliah.

THe worde which came to Jeremiah from the Lord after that Nebuzar-adan the chiefe steward had let him goe from Ramath, when hee had taken him being bound in chaines among all that were caryed away captiue of Ierusalem and Judah, which were caried away captiue vnto Babel.

2 [a] And the chiefe steward tooke Jeremiah, and saide vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Nowe the Lorde hath brought it, and done according as he hath said: because yee haue [b] sinned against the Lorde, and haue not obeyed his voyce, therefore this thing is come vpon you.

4 And nowe beholde, I loose thee this day from the chaines which were on thine hands: if it please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with me into Babel, [‡] tarie still: behold, all the land is ‖before thee: whither it seemeth good, and conuenient for thee to goe, thither goe.

5 For yet he was not returned: therefore he saide, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whome the king of Babel hath made gouernour ouer all the cities of Judah, and dwell with him among the people, or goe whereesoeuer it pleaseth thee to goe. So the chiefe Steward gaue him vitailes and a rewarde and let him goe.

6 Then went Jeremiah vnto Gedaliah the sonne of Ahikam, to [c] Mizpah, and dwelt there with him among the people that were left in the land.

7 Nowe when all the Captaines of the hoste, [d] which were in the fieldes, euen they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him, men, and women, and children, and of the poore of the lande, that were not caryed away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen [e] Ishmael the sonne of Nethaniah, and Johanan, and Jonathan the sonnes of Kareah, and Seraiah the sonne of Tanehumeth, and the sonnes of Ephai, the Netophathite, and Jezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan * sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the lande, and serue the king of Babel, and it shall be well with you.

10 As for mee, beholde, I will dwell at Mizpah to ‖serue the Caldeans, which will come vnto vs: but you, gather you wine, and sommer fruites, and oyle, and put them in your vessels, and dwell in your cities, that ye haue ‖taken.

11 Likewise when all the Iewes that were in [f] Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babel had left a remnant of Judah, and that hee had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuen, & came to the lande of Judah to Gedaliah vnto Mizpah, and gathered wine and sommer fruites, very much.

13 Moreouer Johanan the sonne of Kareah, and all the captaines of the hoste, that were in the fieldes, came to Gedaliah to Mizpah,

14 And said vnto him, knowest thou not that [g] Baalis the king of the Ammonites, hath sent Ishmael the sonne of Nethaniah to slay thee? but Gedaliah the sonne of Ahikam beleeued them not.

15 Then Johanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me goe, I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall know it. Wherefore should hee kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Judah perish?

16 But Gedaliah the sonne of Ahikam saide vnto Johanan the sonne of Kareah, Thou shalt [h] not doe this thing: for thou speakest falsly of Ishmael.

CHAP. XLI.

2 Ishmael killeth Gedaliah guilefully, & many other with him. 11 Iohanan followeth after Ishmael.

BVt in the [a] seuenth moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seede royal, and the princes of the [b] king, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did [c] eate bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these tenne men that were

f Whome the king of Babel had now appointed gouernour ouer the rest of the Iewes that he left behinde.

g Thus God recompenseth his zeale and fauour, which he shewed to his Prophet in his troubles.

a From this second verse, vnto chap. 42.7. it seemeth to be as a parentheſis, and separated matter: and there this storie beginneth againe, and this vision is declared what it was.

b God mooued this infidell to speake this, to declare the great blindnes and obstinacie of the Iewes, which could not feele that which this heathen man confessed.

‡ Ebr. cease.

‖ Or, at thy commandement.

c Which was a citie of Iudah.

d Which were scattered abroad for feare of the Caldeans.

e Who was of the kings blood, and after slewe him, Chap. 41.2.

2. King. 25.24.

‖ Or, to receiue them, or to intreate them for you.

‖ Or, chosen to dwell in.

f Which were fled also for feare of the Caldeans.

g For vnder the colour of entertaining of Ishmael he sought onely to make them to destroy one another.

h Thus the godly, which thinke no harme to others, are soonest deceiued, and neuer lacke such as conspire their destruction.

a The citie was destroyed in the fourth moneth: and in the seuenth moneth which contained part of September, and part of October, was the gouernour Gedaliah slaine. b Meaning, Zedekiah. c They did eate together as familiar friendes.

with

with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sworde, and slewe him, whom the King of Babel had made gouernour ouer the land.

3 Ishmael also slewe all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knewe it,

5 There came men from Shechem, from Shiloh, and from Samaria, euen fourescore men, hauing their beards shauen, and their clothes rent and cut, with [d] offrings and incense in their handes to offer in the house of the Lorde.

d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorowe.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meete them, weeping as he went: [e] when he met them, he sayd vnto them, Come to [e] Gedaliah the sonne of Ahikam.

e For his death was kept secret, and hee fained that he lamented for the destruction of Ierusalem, and the Temple: but after slewe them when they seemed to fauour Gedaliah.

7 And when they came into the middes of the citie, Ishmael the sonne of Nethaniah slewe them, and cast them into the middest of the pit, hee and the men that were with him.

8 But tenne men were found among them, that sayde vnto Ishmael, Slay vs not: for wee haue treasures in the fielde, of wheate, and of barley, and of oyle, and of hony: so hee stayed, and slewe them not among their brethren.

9 Nowe the pit wherein Ishmael had cast the dead bodies of the men (whom hee had slaine because of Gedaliah) is it, which Asa the king had [f] made because of Baasha King of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine.

f Asa fortified Mizpah for feare of the enemie, and cast ditches and trenches, 1.King.15.22.

10 Then Ishmael caried away captiue all the residue of the people that were in Mizpah, euen the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and al the [g] captaines of the hoste that were with him, heard of all the euill that Ishmael the sonne of Nethaniah had done,

g Which had bene captaines vnder Zedekiah.

12 Then they al tooke their men, [f] went to fight with Ishmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Nowe when all the people whome Ishmael caried away captiue, sawe Iohanan the sonne of Kareah, and all the captaines of the hoste, that were with him, they were glad.

14 So all the people, that Ishmael had caried away captiue from Mizpah, returned, and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah escaped from Iohanan with eight men, and went to the [h] Ammonites.

h For Baalis the king of the Ammonites was the cause of this murther.

16 Then tooke Iohanan the sonne of Kareah, [f] all the captaines of the hoste that were with him, all the remnant of the people, whom Ishmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that hee had slaine Gedaliah the sonne of Ahikam) euen the strong men of warre, and the women, and the children, and the eunuches, whome hee had brought againe from Gibeon:

17 And they departed and dwelt in Geruth [i] Chimham, which is by Beth-lehem, to goe and to enter into Egypt,

i Which place Dauid of old had giuen to Chimham the sonne of Barzillai the Gileadite, 2.Sam. 19.38.

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made gouernour in the land.

CHAP. XLII.

1 The captaines aske counsell of Ieremiah what they ought to doe. 7 He admonisheth the remnants of the people not to goe into Egypt.

THen all the captaines of the hoste, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaiah, and all the people from the least vnto the most came,

2 And said vnto Ieremiah the Prophet, [‡] Heare our prayer, wee beseech thee, and pray for vs vnto the Lorde thy God, euen for all this remnant (for wee are left, but a fewe of many, as thine eyes doe beholde)

‡ Ebr. let our prayer fall before thee, as chap.36.7

3 That the Lord thy God may shewe vs the way wherein wee may walke, and the thing that we may [a] doe.

a This declareth the nature of hypocrites, which would know of Gods word what they should doe, but will not follow it, but in as much as it agreeeth with that thing which they haue purposed to doe.

4 Then Ieremiah the Prophet said vnto them, I haue heard you: beholde, I will pray vnto the Lorde your God, according to your words, and whatsoeuer thing the Lord shall answere you, I will declare it vnto you: I will keepe nothing backe from you.

b There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their falshood vse it without all reuerence, and make it a meanes for them to deceiue the simple and the godly.

5 Then they saide to Ieremiah, [b] The Lorde be a witnesse of trueth, and faith betweene vs, if wee doe not, euen according to all things for the which the Lord thy God shall send thee to vs.

6 Whether it be good or euill, we will obey the voyce of the Lord God, to whom we send thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 ¶ [c] And so after ten dayes came the worde of the Lord vnto Ieremiah.

c Here is declared the vision & the occasion thereof, whereof mention was made, chap.40.1.

8 Then called hee Iohanan the sonne of Kareah, and all the captaines of the hoste, which were with him, and all the people from the least to the most,

d Reade Chap. 18.8.

9 And saide vnto them, Thus saith the Lord God of Israel, vnto whom ye sent me to present your prayers before him,

10 If ye will dwell in this land, then I will build you, and not destroy you, and I will plant you, and not roote you out: for I [d] repent me of the euil that I haue done vnto you.

e Because all kings hearts and wayes are in his hands, hee can turne them and dispose them as it pleaseth him, and therefore they neede not to feare man, but onely obey God, Proue b.21.1.

11 Feare not for the King of Babel, of whom ye are afrayd: be not afrayd of him, saith the Lorde: for I am with you to saue you, and to deliuer you [e] from his hand,

12 And I will graunt you mercy that he may haue compassion vpon you, and he shal cause you to [f] dwell in your owne land.

f Or, returne.

13 But if ye say, Wee will not dwell in this lande, neither heare the voyce of the Lorde

Lorde your God.

14 Saying, Nay, but we will goe into the lande of Egypt, where wee shall see no warre, nor heare the sound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the worde of the Lorde, yee remnant of Iudah, thus saith the Lord of hostes, the God of Israel, If yee set your faces to enter into Egypt, and goe to dwell there)

16 Then the sword that ye feared, f shall take you there in the land of Egypt, and the famine, for the which yee care, shall there hang vpon you in Egypt, and there shall yee die.

17 And all the men that set their faces to enter into Egypt to dwell there, shall die by the sworde, by the famine and by the pestilence, and none of them shall remaine nor escape from the plague, that I will bring vpon them.

18 For thus saith the Lord of hostes the God of Israel, As mine anger and my wrath hath bene powred foorth vpon the inhabitantes of Ierusalem: so shall my wrath bee powred foorth vpon you, when yee shall enter into Egypt, and ye shall bee a detestation, and an astonishment, and a g curse, and a reproch, and yee shall see this place no more.

19 O yee remnant of Iudah, the Lord hath sayde concerning you, Goe not into Egypt: knowe certainely that I haue admonished you this day.

20 Surely ye h dissembled in your hearts when yee sent me vnto the Lord your God, saying, Pray for vs vnto the Lorde our God, and declare vnto vs euen according vnto all that the Lorde our God shall say, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therfore, know certainely that ye shall die by the sword, by the famine, and by the pestilence, i in the place whither yee desire to goe and dwell.

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselues sure in Egypt, and there Nebuchadnezzar destroyed them and the Egyptians, Chap. 46.25.

g Reade Chap. 26.6. & 44.12. shewing that this should come vpon them for their infidelitie and stubburnnesse.

h For you were fully minded to goe into Egypt, whatsoeuer God spake to the contrary.

i To wit, in Egypt.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt contrary to the minde of Ieremiah. 8 Ieremiah prophecieth the destruction of Egypt.

a Who was also called Iezaniah, Chap. 42.1.

b This declareth that pride is the cause of rebellion, and contempt of Gods ministers.

c When the hypocrisie of the wicked is discouered, they burst foorth into open rage: for they can abide nothing but flatteries, reade Isa. 30.10.

NOw when Ieremiah had made an end of speaking vnto the whole people all the wordes of the Lorde their God, for the which the Lorde their God had sent him to them, euen all these wordes,

2 Then spake a Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah, and all the b proud men, saying vnto Ieremiah, c Thou speakest falsly: the Lord our God hath d not sent thee to say, Go not into Egypt to dwell there,

3 But Baruch the sonne of Neriah e prouoketh thee against vs, for to deliuer vs into the hande of the Caldeans, that they might slay vs, and cary vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaines of the hoste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaines of the hoste, tooke all the remnant of Iudah, that were returned from all f nations, whither they had bene driuen, to dwell in the land of Iudah:

6 Euen men and women, and children, and the Kings daughters, and euery person that Nebuzar-adan the chiefe steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, and Ieremiah the Prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lorde: thus came they to h Tahpanhes.

8 ¶ Then came the worde of the Lorde vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and i hide them in the clay in the bricke kil, which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto them, Thus sayeth the Lord of hostes the God of Israel, Behold, I will sende and bring Nebuchad-nezzar the king of Babel k my seruant, and will set his throne vpon these stones that I haue hidde, and he shall spread his pauilion ouer them.

11 And when he shall come, he shal smite the land of Egypt: l such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burne them and cary them away captiues, and he shall arap himselfe with the lande of Egypt, as a m shepheard putteth on his garment, and shal depart from thence in peace.

13 Hee shall breake also the images of ‖ Beth-shemeth, that is in the lande of Egypt, and the houses of the gods of the Egyptians shall he burne with fire.

d He sheweth what is the nature of the hypocrites: to wit, to faine that they would obey God and embrace his worde, if they were assured that his messengers spake trueth: though in deed they be most farre from all obedience.

e Thus the wicked doe not only contemne and hurt the messengers of God, but slander & speake wickedly of all them that support or fauour the godly.

f As from the Moabites, Ammonites, and Edomites, Chap. 40.11.

g Whom these wicked led away by force.

h A citie in Egypt neere to Nilus.

i Which signified that Nebuchad-nezzar should come euen to the gates of Pharaoh, where were his bricke kilnes for his buildings.

k Reade Chap. 25.9.

l Euery one shall be slaine by that meanes that God hath appointed, Chap. 15.2.

m Meaning, most easily, and suddenly shall he cary the Egyptians away.

‖ Or, *the house of the sunne.*

CHAP. XLIIII.

Hee reproueth the people for their idolatrie. 15 They that set light by the threatning of the Lorde, are chastened. 26 The destruction of Egypt and of the Iewes therein, is prophecied.

THe worde that came to Ieremiah concerning all the Iewes, which dwell in the lande of Egypt, and remained at Migdol and at a Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

2 Thus saith the Lord of hostes the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and beholde, this day they are desolate, and no man dwelleth therein,

a These were all famous & strong cities in Egypt, where the Iewes that were fled, dwelt for their safetie: but the Prophet declareth that there is no holde so strong, that can preserue them from Gods vengeance.

3 Because

3 Because of their wickednesse which they haue committed, to prouoke me to anger, in that they went to burne incense, and to serue other gods, whom they knew not, neither they nor you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets [b] rising early, and sending them, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednesse, and to burne no more incense vnto other gods.

6 Wherefore [c] my wrath, and mine anger was powred forth and was kindled in the cities of Iudah, and in the streetes of Ierusalem, and they are desolate, and wasted, as appeareth this day.

7 Therefore now thus saith the Lorde of hostes the God of Israel, Wherefore commit ye this great euill against your soules, to cut off from you man and woman, childe and suckling out of Iudah, and leaue you none to remaine?

8 In that yee prouoke mee vnto wrath with the workes of your handes, burning incense vnto other gods in the lande of Egypt whither ye be gone to dwell: that ye might bring destruction vnto your selues, and that ye might bee a curse and a reproch among all nations of the earth.

9 Haue yee forgotten the wickednesse of your Fathers, and the wickednesse of the [d] kings of Iudah, and the wickednesse of their wiues, and your owne wickednesse, and the wickednesse of your wiues, which they haue committed in the land of Iudah and in the streetes of Ierusalem?

10 They are not ‖ humbled vnto this day, neither haue they feared nor walked in my Lawe nor in my statutes, that I set before you, and before your fathers.

11 Therefore thus saieth the Lorde of hostes the God of Israel, Behold, I will set my face against you * to euil, and to destroy all Iudah,

12 And I will take the remnant of Iudah, that [e] haue set their faces to goe into the land of Egypt there to dwell, and they shall all be consumed and fall in the lande of Egypt: they shall euen be consumed by the sworde, and by the famine: they shall die from the least vnto the most, by the sworde, and by the famine, and they shall be a detestation and an astonishment and a [f] curse and a reproch.

13 For I will visite them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sworde, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they ‡ haue a desire to returne to dwell there: for none shall returne, but [g] such as shall escape.

15 Then all the men which knewe that their wiues had burnt incense vnto other gods, and all the women that stoode by, a great multitude, euen all the people y dwelt in the lande of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the name of the Lorde, wee will [h] not heare it of thee,

17 But wee will doe whatsoeuer thing goeth out of our owne mouth, as to burne incense vnto [i] the Queene of heauen, and to powre out drinke offerings vnto her, as wee haue done, both wee and our fathers, our Kings and our princes in the cities of Iudah, and in the streetes of Ierusalem: for then ‡ had we [k] plentie of vitailes and were well and ‖ felt none euil.

18 But since we left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had ‖ scarcenesse of all things, and haue bene consumed by the sworde and by the famine.

19 And when wee burnt incense to the Queene of heauen, and powred out drinke offerings vnto her, did wee make her cakes to ‖ make her glad, & powre out drinke offerings vnto her without [l] our husbands?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answere, saying,

21 Did not the Lorde remember the incense, that yee burnt in the cities of Iudah, and in the streetes of Ierusalem, both you, and your fathers, your Kings, and your princes, and the people of the lande, and ‡ hath he not considered it?

22 So that the Lord could no longer forbeare, because of the wickednesse of your inuentions, and because of the abominations, which yee haue committed: therefore is your land desolate and an astonishment, and a curse and without inhabitant, as appeareth this day.

23 Because ye haue burnt incense, and because ye haue sinned against the Lord, and haue not obeyed the voyce of the Lorde, nor walked in his Lawe, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Moreouer Ieremiah sayde vnto all the people and to all the women, Heare the word of the Lord, all Iudah that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hostes, the God of Israel, saying, Yee and your wiues haue both spoken w your mouthes, and fulfilled with your [m] hande, saying, Wee will performe our vowes that wee haue vowed to burne incense to the Queene of heauen, and to powre out drinke offerings to her: yee will performe your vowes, and doe the things that yee haue vowed.

26 Therefore heare the word of the Lord, all Iudah that dwell in the land of Egypt. Beholde, I haue sworne by my great Name, saieth the Lorde, that my Name

b Reade Chap. 7.25. and 25.3. and 26.5. and 29. 19. and 32.33

c He setteth before their eyes Gods iudgments against Iudah & Ierusalem for their idolatrie, that they might beware by their example, and not with the like wickednes prouoke the Lord: for then they should be double punished.

d He sheweth that we ought to keepe in memorie Gods plagues from the beginning, that considering the, we might liue in his feare, and know if he haue not spared our fathers, yea, kings, princes and rulers, and also whole countries, and nations for their sinnes, that we vile wormes cannot looke to escape punishment for ours.

‖ Or, beaten downe.

Amos 9.4.

e Which haue fully set their mindes, and are gone thither on purpose. Where by he excepteth the innocents as Ieremiah and Baruch that were forced: therefore the Lord sheweth, that he will set his face against them: that is, purposely destroy them.

f Reade Chap. 26.6. & 42.18.

‡ Ebr. lift vp their soules.

g Meaning, but a fewe.

h This declareth how dangerous a thing it is to decline once from God, and to followe our owne fantasies: for Satan euer soliciteth such, and doth not leaue them till he haue brought them to extreme impudencie and madnes, euen to iustifie their wickednes against God and his Prophets.

i Reade Chap. 7.18. It seemeth that the Papistes gathered of this place, their *Salue Regina, & Regina cœli lætare*, calling the virgin Mary Queene of heauen, and so of the blessed virgine, and mother of our Sauiour Christ made an idole: for here the Prophet condemneth their idolatrie.

‡ Ebr. We were satiate with bread.

k This is still the argument of Idolaters, which esteeme religion by the belly, and in stead of acknowledging Gods workes, who sendeth both plentie and dearth, health and sickenesse, they attribute it to their idoles, and so dishonour God.

‖ Or saue.

‖ Or, want.

‖ Or, to appease her.

l This teacheth vs how great danger it is for the husbandes to permit their wiues any thing whereof they bee not assured by Gods worde: for thereby they take an occasion to iustifie their doings, and their husbands shall giue an accompt thereof before God, reade Ila.3.25.

‡ Ebr. Is it not come vp into hu heart?

m You haue committed double euil in making wicked vowes, and in performing the same.

s shall

n This declareth an horrible plague toward idolaters, seeing that God wil not vouchsafe to haue his Name mentioned by such as haue polluted it.

o We see therefore, that God hath a perpetuall care ouer his, whersoeuer they are scattered: for though they be but two or three, yet he will deliuer them when he destroyeth his enemies.

p He sheweth the meanes wherby they should be destroyed, to assure them of the certaintie of the plague, and yet they remaine still in their obstinacie till they perish: for Iosephus lib. 10. de Antiq. cap. 11. writeth, that fiue yeere after the taking of Ierusalem, Nebuchadnezzar the yonger, hauing ouercome the Moabites and the Ammonites, went against Egypt, and slewe the king, and so brought these Iewes, and other into Babylon.

n shall no more bee called vpon by ỹ mouth of any man of Iudah, in all the land of Egypt, saying, The Lord God liueth.

27 Behold, I will watch ouer them for euil and not for good, and all men of Iudah that are in the land of Egypt, shall bee consumed by the sword, and by the famine, vntill they be vtterly destroyed.

28 Yet a small number that escape the sword, o shall returne out of the land of Egypt into the lande of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, shall knowe whose words shall stand, mine or theirs.

29 And this shall bee a signe vnto you, sayeth the Lorde, when I visite you in this place, that yee may knowe that my wordes shall surely stand against you for euill.

30 Thus saith the Lord, Behold, I will p giue Pharaoh Hophra king of Egypt into the hande of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah king of Iudah into the hand of Nebuchad-nezzar king of Babel his enemie, who also sought his life.

CHAP. XLV.

Ieremiah comforteth Baruch, assuring him that he should not perish in the destruction of Ierusalem.

THe worde that Ieremiah the Prophet spake vnto a Baruch the sonne of Neriah, when hee had written these b wordes in a booke at the mouth of Ieremiah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, saying,

2 Thus saith the Lord God of Israel vnto thee, O Baruch,

3 Thou diddest say, Woe is mee nowe: for the Lord hath laide sorowe vnto my sorowe: I c fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lorde saith thus, Beholde, that which I haue built, will I d destroy, & that which I haue planted, will I plucke vp, euen this whole land.

5 And seekest e thou great things for thy selfe? seeke them not: for beholde, I will bring a plague vpon all flesh, sayeth the Lorde: but thy life will I giue thee for f a praye in all places, whither thou goest.

a Which was Ieremiahs disciple, and wrote his prophesies vnder him.

b Whereof reade Chap. 36. 10.

c Baruch mooued with an inconsiderate zeale of Ieremiahs imprisonment but chiefly for the destruction of the people and the Temple maketh this lamentation, as psalme 6. 6.

d Meaning, that God might destroy this people because he had planted them.

e Thinkest thou to haue honour and credit? wherein he sheweth his infirmitie.

f Reade Chap. 21. 9.

CHAP. XLVI.

1 He prophecieth the destruction of Egypt. 27 Deliuerance is promised to Israel.

THe wordes of the Lord, which came to Ieremiah the Prophet against the a Gentiles,

2 As against Egypt, against the armie of b Pharaoh Necho king of Egypt, which was by the riuer Perath in Carchemish, which Nebuchad-nezzar King of Babel smote in the fourth yeere of Iehoiakim the sonne of Iosiah King of Iudah.

3 c Make ready buckler and shielde, and goe forth to battell.

4 Make ready the horses, and let the horsemen get vp, and stand vp with your casters, furbish the speares, and put on the brigandines.

5 d Wherefore haue I seene them afraid, and driuen backe? for their mightie men are smitten, & are fled away, & looke not backe: for feare was round about, saith the Lord.

6 The swift shall not flee away, nor the strong man escape: they shall stumble, and fal toward the e North by the riuer Perath.

7 Who is this, that commeth vp as f a flood, whose waters are mooued like the riuers?

8 Egypt riseth vp like the flood, and his waters are mooued like the riuers, and hee saith, I will go vp, and will couer the earth: I wil destroy the citie with them that dwel therein.

9 Come vp, yee horses, and rage ye charets, and let the valiant men come forth, s the blacke Mores, and the Libyans that beare the shield, and the Lydians that handle and bend the bowe.

10 For this is the day of the Lorde God of hostes, and a day of vengeance, that hee may auenge him of his enemies: for the sworde shall deuoure, and it shalbe satiate, and made drunke with their blood: for the Lord God of hostes hath h a sacrifice in the North countrey by the riuer Perath.

11 Goe vp vnto Gilead, & take balme, O i virgin, the daughter of Egypt: in vaine shalt thou vse many k medicines: for thou shalt haue no health.

12 The nations haue heard of thy shame, and thy crye hath filled the lande: for the strong hath stumbled against the strong, and they are fallen both together.

13 ¶ The worde that the Lorde spake to Ieremiah the Prophet, howe Nebuchadnezzar King of Babel shoulde come and smite the land of Egypt.

14 Publish in Egypt, and declare in Migdol, and proclayme in Noph, and in Tahpanhes, and say, Stand still, and prepare thee: for the sword shal deuoure round about thee.

15 Why are thy valiant men put backe? they could not stand, because the Lorde did driue them.

16 He made many to fall, & one fell vpon another: and they saide, Arise, let vs goe againe to our l owne people, & to the land of our nativitie from the sword of the violent.

17 They did cry there, Pharaoh king of Egypt, and of a great multitude m hath passed the time appointed.

18 As I liue, saith the king, whose Name is the Lorde of hostes, Surely as Tabor is in the mountaines, and as Carmel is in the sea: so shall n it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph shalbe waste and desolate, without an inhabitant.

a That is, nine nations, which are round about Iland of Egypt. b Reade 2. King. 23. 29. & 24. 7. and 2. Chron. 35. 20.

c He warneth the Egyptians to prepare themselues to warre.

d The Prophet had this vision of the Egyptians which should be put to flight by the Babylonians at Carchemish.

e The Babylonians shall discomfite them at the riuer Euphrates.

f He describeth the boastings of the Egyptians, who thought by their riches and power to haue ouercome all the worlde, alluding to the riuer Nilus, which at certaine times ouerfloweth ỹ countrey of Egypt.

g For these nations tooke part with ỹ Egyptians.

h He calleth the slaughter of Gods enemies a sacrifice, because it is a thing that doeth please him, Isa. 34. 6.

i That is, at Carchemish.

k For at Gilead did growe most soueraigne balme for wounds.

l So called, because Egypt had not yet bene ouercome by the enemie.

m He sheweth that no salue or medicine can preuaile whereas God giueth the wound.

n As they that should repent that they helped the Egyptians.

o He derideth them which shall impute their ouerthrowe to lacke of counsell and policie, or to fortune, and not obseruing of time: not considering that it is Gods iust iudgement.

p To wit, that the Egyptians shalbe destroied.

q They haue abundance of all things, and therefore are disobedient and proud.
r As verse 9.
s They shall be scarce able to speake for feare of the Caldeans.
t Meaning Egypt.
u That is, they shall slay the great and mighty men of power.
x To wit, Nebuchad-nezzars armie.
y Some take the Ebrewe worde Amon for the kings name of No, that is, of Alexandria.
z Meaning, that after the space of fourtie yeeres, Egypt should be restored, Isa. 19. 23. ezek. 29. 13.
a God comforteth all his that were in captiuitie, but especially the small Church of the Iewes, whereof were Ieremiah and Baruch, which remayned among the Egyptians: for the Lord neuer forsaketh his, Isa. 44. 2. chap. 30. 10.
b Reade Chap. 10. 24.

20 Egypt is like a q faire calfe, but destruction commeth: out of the North it commeth.
21 Also her hired men r are in the mids of her like fatte calues: they are also turned backe and fled away together: they couldne not stand, because the day of their destruction was come vpon them, and the time of their visitation.
22 The voyce thereof shall go forth like a s serpent: for they shall march with an armie, and come against t her with axes, as hewers of wood.
23 They shal cut downe u her forest, saith the Lorde: for they cannot bee counted, because they are more then the x grashoppers, and are innumerable.
24 The daughter of Egypt shalbe confounded: she shalbe deliuered into the hands of the people of the North.
25 ¶ Thus saith the Lorde of hostes, the God of Israel, Beholde, I will visite the y common people of No, and Pharaoh, and Egypt, with their gods and their Kings, euen Pharaoh, and all them that trust in him,
26 And I will deliuer them into the handes of thole that seeke their liues, and into the hand of Nebuchad-nezzar King of Babel, and into the hands of his seruants, and afterward thee shall dwell as z in the olde time, saith the Lord.
27 ¶ a But feare not thou, O my seruant Iaakob, and bee not thou afraid, O Israel: for beholde, I will deliuer thee from a farre countrey, and thy seed from the land of their captiuitie, and Iaakob shall returne and be in rest, and prosperitie, and none shall make him afraid.
28 Feare thou not, O Iaakob my seruant, saith the Lorde: for I am with thee, and I will vtterly destroy all the nations, whither I haue driuen thee: but I will not vtterly destroy thee, but correct b thee by iudgement, and not vtterly cut thee off.

CHAP. XLVII.

The worde of the Lord against the Philistims.

THe wordes of the Lorde that came to Ieremiah the Prophet, against the Philistims, before that Pharaoh smote a Azzah.
2 Thus saith the Lord, Behold, waters rise vp out of the b North, and shall bee as a swelling flood, and shall ouerflowe the land, and all that is therein, and the cities with them that dwell therein: then the men shal crie, and all the inhabitants of the land shall howle,
3 At the noise and stamping of the hooues of his strong horses, at the noyse of his charets, and at the rumbling of his wheeles: the fathers shall not looke c backe to their children, for feeblenesse of d hands,
4 Because of the day that commeth to destroy all the Philistims, and to destroy Tyrus, and Zidon, and all the rest that take their part: for the Lord wil destroy e Philistims, the remnant of the yle of f Caphtor.

a Which was also called Gaza, a citie of the Philistims.
b He meaneth the armie of the Caldeans, Isa. 8. 7. 8.
c The great feare shall take away their naturall affection.
d Their heart shall so faile them.
e For the Caphtorims, which are also called Cappadocians, had destroyed in olde time the Philistims and dwelt in their lande, euen to Gaza, Deut. 2. 23.

5 f Baldnesse is come vpon Azzah: Ashkelon is cut vp with the rest of their vallets. How long wilt thou cut thy selfe?
6 O thou sworde of the Lord, how long will it bee or thou cease? turne againe into thy scabbard, rest and be still.
7 How can it b cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath he appointed it.

f They haue pulled off their haire for sorowe and heauinesse.
g As the heathen vsed in their mourning, which the Lord forbad his people to do, Deut. 14. 1.
h Meaning, that it is not possible that the wicked shoulde by any meanes escape or stay the Lord, when he will take vengeance.

CHAP. XLVIII.

The worde of the Lorde against the Moabites, 26 Because of their pride and crueltie.

COncerning Moab, thus saith the Lord of hostes, the God of Israel, Woe vnto a Nebo: for it is wasted: Kiriathaim is confounded and taken: Misgab is confounded and afraid.
2 Moab shall boast no more of Heshbon: for they haue deuised euill against it. b Come, and let vs destroy it, that it bee no more a nation: also thou shalt bee destroyed, c O Madmen, and the sword shall pursue thee.
3 A voyce of crying shall be from Horonaim with desolation and great destruction.
4 Moab is destroyed: her litle ones haue caused their cry to be heard.
5 For at the going vp of d Luhith, the mourner shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction,
6 Flee, and saue your liues, and bee like vnto the e heath in the wildernesse.
7 For because thou hast trusted in thy f workes and in thy treasures, thou shalt also be taken, and g Chemosh shall goe forth into captiuitie with his priests & his princes together.
8 And the destroyer shall come vpon all cities, and no citie shall escape: the valley also shall perish, and the plaine shall bee destroyed as the Lord hath spoken.
9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shall bee desolate, without any to dwell therein.
10 h Cursed be hee that doeth the worke of the Lord ‖ negligently, and cursed be hee that keepeth backe his sword from blood.
11 Moab hath beene at rest from his youth, and hee hath setled on his lees, and hath not bene i powred from vessell to vessell, neyther hath hee gone into captiuitie: therefore his taste remayned in him and his sent is not changed.
12 ¶ Therefore behold, the dayes come, saith the Lorde, that I will sende vnto him such as shall carie him away, and shall empty his vessels, and breake their bottles.

a These were cities of the Moabites which Nebuchad-nezzar tooke before he went to fight against Necho king of Egypt.
b Thus shall the Babylonians incourage one another.
c Reade Isa. 25. 10.
d Horonaim and Luhith were two places, whereby the Moabites should flee, Isa. 15. 5.
e Hide your selues in barren places, where the enemie will not pursue after you, Chap. 17. 6.
f That is, the idoles which are the workes of thine handes. Some reade, in thy possessions, for so the word may signifie, as 1. Sam. 25. 2.
g Both thy great idole, and his maintenours shall be ledde away captiues, so that they shall then know that it is in vaine to looke for helpe at idoles, Isa. 15. 2.
h Hee sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and calleth this executing of his vengeance against his enemies, his worke: though the Caldeans sought another ende, Isa. 10. 12. ‖ *Or, deceitfully.*
i Hath not bene remoued as the Iewes haue, but haue liued at ease, and as a wine that feedeth it selfe on his lees.

13 And

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of k Beth el their confidence.

14 How thinke you thus, We are mightie and strong men of warre?

15 Moab is destroyed, ‡ his cities burnt vp, & his chosen yong men are gone downe to slaughter, saith the King, whose name is, The Lord of hostes.

16 The destruction of Moab is ready to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all yee that knowe his Name, say, l How is the strong staffe broken, and the beautifull rod!

18 Thou daughter that doest inhabite Dibon, come downe from thy glorie, and sit in thirst: for the destroyer of Moab shall come vp vpon thee, and he shall destroy thy strong holdes.

19 Thou that dwellest in Aroer, stand by the way, and beholde: aske him that fleeth and that escapeth, and say, What is done?

20 m Moab is confounded: for it is destroyed: howle, and crie, tell ye it in Arnon, that Moab is made waste,

21 And iudgement is come vpon the plaine countrey, vpon Holon and vpon Iahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriathaim, and vpon Beth-gamul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the lande of Moab farre or neere.

25 The n horne of Moab is cut off, and his arme is broken, saith the Lord.

26 Make ye him o drunken: for he magnified himselfe against the Lord: Moab shal ‖ wallowe in his vomite, and he also shall be in derision.

27 For diddest not thou deride Israel, as though he had bin found amog theeues? for when thou speakest of him, thou art p mooued.

28 O yee that dwell in Moab, leaue the cities, and dwell in the rockes, and bee like the doue, that maketh her nest in the sides of the holes mouth.

29 * We haue heard the pride of Moab (hee is exceeding proude) his stoutnesse, and his arrogancie, and his pride, and the hautinesse of his heart.

30 I knowe his wrath, sayth the Lorde, but it shall not bee so; and his dissimulations, for they doe not right.

31 r Therefore will I howle for Moab, and I will cry out for all Moab: mine heart shall mourne for the men of Kir-heres.

32 O vine of Sibnah, I will weepe for thee, as I wept for Iazer: thy p'lants are gone ouer the sea, they are come to the sea f of Iazer: the destroyer is fallen vpon thy sommer fruites, and vpon thy vintage,

33 And ioy, and gladnesse is taken from the plentifull field & from the lande of Moab: and I haue caused wine to fayle from the wine presse: none shal tread with showting: their showting shalbe no showting.

34 From the cry of Heshbon vnto Elaleh, and vnto Iahaz haue they made their noyse: from Zoar vnto Horonaim, the t heifer of three yeere olde shall go lowing: for the waters also of Nimrim shalbe wasted.

35 Moreouer, I will cause to cease in Moab, saith the Lorde, him that offered in the hie places, & him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a u shaume, and mine heart shall sound like a shaume for the men of Kir-heres, because the riches that hee hath gotten, is perished.

37 * For euery head shalbe ‖ balde, and euery beard plucked: vpon all the handes shalbe cuttings, and vpon the loynes sackecloth.

38 And mourning shall bee vpon all the house toppes of Moab & in all the streetes thereof: for I haue broken Moab like a vessell wherein is no pleasure, sayeth the Lord.

39 They shall howle, saying, How is hee destroyed? Howe hath Moab turned the backe with shame? so shall Moab be a derision, and a feare to all them about him.

40 For thus saith the Lord, Behold, x he shall flie as an eagle, and shall spread his wings ouer Moab.

41 The cities are taken, and the strong holdes are wonne, and the mightie mens hearts in Moab at that day shall bee as the heart of a woman in trauell.

42 And Moab shall bee destroyed from being a people, because hee hath set vp himselfe against the Lord.

43 y Feare, and pit and snare shalbe vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shall fall in the pit, and hee that getteth vp out of the pit, shalbe taken in the snare: for I will bring vpon it, euen vpon Moab, the yeere of their visitation, saith the Lord.

45 They that fled stoode vnder the shadowe z of Heshbon, because of the force: for a the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the toppe of the seditious children.

46 Wo be vnto thee, O Moab: the people of b Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the c latter dayes, sayth the Lorde. Thus farre of the iudgement of Moab.

CHAP. XLIX.

1 *The worde of the Lorde against the Ammonites,* 7 *Idumea,* 23 *Damascus,* 28 *Kedar,* 34 *and Elam.*

VNto the children of a Ammon thus saith the Lorde, Hath Israel no sonnes? or hath hee none heire? Why then hath their b king possessed Gad? and his people dwelt in c his cities?

2 Therefore beholde, the dayes come, saith the Lorde, that I will cause a noyse of warre

k As the calfe of Beth-el was not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites.

‡ *Ebr. gone vp, or destroyed.*

l How are they destroyed that put their trust in their strength and riches.

m Thus they that flee, shall answere.

n That is, his power and strength.

o He willed the Caldeans to lay afflictions vpon them, till they bee like drunken men that fall downe to their shame and are derided of all.

‖ *Or, shalbe full, or clap his hands.*

p Thou reioycest to heare of his miserie.

Isa.16.6.

q He shall not execute his malice against his neighbours.

r Reade Isa.16.7.

f Which citie was in the vtmost border of Moab: and hereby he signifieth that the whole land should be destroyed, and the people caried away.

t Reade Isa.15.5.

u Their custome was to play on flutes or instruments, heauie and graue tunes at burials and in the time of mourning, as Matth. 9.23. *Isa* 15.2,3. *ezek.*7.18.

‖ *Or, shauen.*

x That is, Nebuchad-nezzar, as Chap.49.22.

y He that escapeth one danger, shalbe taken of another, Isa.24.17.

z They fled thither, thinking to haue succour of the Amorites.

a The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.

b Which vaunted themselues of their idole, as though he could haue defended them.

c That is, they shalbe restored by the Messiah.

a They were separated from the Moabites by the riuer Arnon, and after that the tenne tribes were caried away into captiuitie, they inuaded the countrey of Gad.

b To wit, of the Ammonites.

c Meaning, of the Israelites.

warre

warre to be heard in d Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shalbe burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, O Heshbon, for Ai is wasted: crie ye daughters of Rabbah: girde you with sackecloth: mourne and runne to and fro by the hedges: for their king shall goe into captuitie, and his Priestes, and his Princes likewise.

4 Wherefore gloriest thou in the e valleys? thy valley floweth away, O rebellious daughter: thee trusted in her treasures, saying, Who shall come vnto me?

5 Beholde, I will bring f a feare vpon thee, sayeth the Lorde God of hostes, of all those that be about thee, and ye shalbe scattered euery man g right foorth, and none shall gather him that fleeth.

6 And h afterward I will bring againe the captuitie of the children of Ammon.

7 ¶ To Edom thus saith the Lorde of hostes, Is wisedome no more in i Teman? Is counsell perished from their children? Is their wisedome vanished?

8 Flee, ye inhabitants of Dedan (k they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, and the time of his visitation,

9 If the l grape gatherers come to thee, would not they not leaue some grapes? if theeues come by night, they will destroy till they haue ynough.

10 For I haue discouered Esau: I haue vncouered his secrets, and he shall not be able to hide himselfe: his seede is wasted, and his brethren and his neighbours, and there shall be none to say,

11 Leaue thy m fatherlesse children, and I will preserue them alive, and let thy widowes trust in mee.

12 For thus saith the Lorde, n Behold, they whose iudgement was not to drinke of the cup, haue assuredly drunken, and art thou he that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, saith the Lord, that o Bozrah shall be waste, and for a reproch, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumour from the Lord, and an ambassadour is sent vnto the heathen, saying, Gather you together, and come against p her, and rise vp to the battel.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy ‖ feare, & the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepest y height of the hill: though thou shouldest make thy nest as high as the egle, I will bring thee downe from thence, saith the Lord.

17 ¶ Also Edom shall be desolate: euery one that goeth by it, shall be astonished, & shall hisse at all the plagues thereof,

18 As in the ouerthrow of Sodome, & of Gomorah, and the places thereof neere about, saith the Lorde: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Behold, q he shall come vp like a lyon from the swelling of Iorden vnto the strong dwelling place: for I will make Israel to rest, euen I will make r him to haste away from her, and who is a chosen man that I may appoint against her? for who is like me? and who will appoint me the time? and who is the s shepheard that will stand before me?

20 Therefore heare the counsell of the Lord that he hath deuised against Edom, and his purpose that hee hath conceiued against the inhabitants of Teman: surely the least t of the flocke shall draw them out: surely u he shall make their habitations desolate with them.

21 The earth is mooued at the noyse of their fall: the cry of their voyce is heard in the red sea.

22 Behold, he shall come vp, and flie as the egle, x and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom bee as the heart of a woman in trauell.

23 ¶ Vnto y Damascus he saith, Hamath is confounded and Arpad, for they haue heard euill tidings, & they are faint hearted as one on the fearefull sea that cannot rest.

24 Damascus is discouraged, and turneth herselfe to flight, z and feare hath seased her: anguish and sorowes haue taken her as a woman in trauell.

25 How is the glorious a citie not reserued, the citie of my ioy?

26 Therefore her yong men shall fall in her streetes, and al her men of warre shalbe cut off in that day, saith the Lord of hosts.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of b Ben-hadad.

28 ¶ Vnto c Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar King of Babel shall smite, thus sayeth the Lord, Arise, and goe vp vnto Kedar, and destroy the men of the East.

29 Their tentes and their flockes shall they take away: yea, they shall take to them selues their d curtaines, and all their vessels, and their camels, and they shall cry vnto them, Feare is on euery side.

30 Flee, get you farre off (e they haue consulted to dwell) O yee inhabitants of Hazor, sayth the Lorde: for Nebuchad-nezzar king of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 f Arise, and get you vp vnto the wealthie nation, that dwelleth without care, sayth the Lorde, which haue neyther gates nor barres, but dwell alone.

32 And their camels shalbe a bootie, and the multitude of their cattell a spoyle, and I will scatter them into all windes, and to the vtmost corners, and I will bring their destruction from all the sides thereof, sayth the Lord.

33 And

d Which was one of the chiefe cities of the Ammonites, as were Heshbon and Ai: there was also a citie called Heshbon among the Moabites.

e In thy plentifull countrey.

f Signifying that power and riches cannot preuaile when as God wil execute his iudgements.

g That is, without looking backe, & as euery one can finde a way to escape.

h In the time of Christ, when the Gentiles shall be called.

i Which was a citie of Edom called by the name of Teman Eliphaz sonne, who came of Esau.

k The enemies that shall dissemble as though they fled away, shal turne backe, and inuade your land, & possesse it.

l Meaning, that God would vtterly destroy them, and not spare one, though y grape gatherers leaue some grapes, and theeues seeke but till they haue inough, Oba. 1.5.

m The destruction shall be so great, that there shall be none left to take care ouer the widowes and fatherlesse.

n I haue not spared mine owne people, and how should I pitie thee?

o Which was a chiefe citie of Edom.

p That is, Bozrah.

‖ Or, idole.

q To wit, Nebuchad-nezzar, after he hath ouercome Iudah which is meant by the swelling of Iorden, shal come against mount Seir and Edom.

r That is, the Israelites, whome the Edomites kept as prisoners to haste away from thence.

s The captaine and gouernour of the armie, meaning, Nebuchad-nezzar.

t They shall not be able to resist his petit captaines.

u To wit, the enemie.

x As Chap. 48. 40. was said of Moab.

y Which was the chiefe citie of Syria, whereby he meaneth the whole countrey.

z When shee heard the sudden comming of the enemie.

a He speaketh this in the person of the King and of them of the countrey, who shall wonder to see Damascus the chiefe citie destroyed.

b Who was king of Syria, 1. King. 20. 26. and had built these palaces, which were still called the palaces of Ben-hadad.

c Meaning, the Arabians, and their borderers.

d Because they vsed to dwell in tents, he nameth the things that pertaine thereunto.

e The enemies will dwell in your places.

f Hee sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auaile them.

33 And Yazor shall bee a dwelling for dragons, and desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The words of the LORD that came to Ieremiah the Prophet, concerning g Elam, in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus sayth the Lorde of hostes, Behold, I wil breake the h bow of Elam, euen the chiefe of their strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, & wil scatter them towards al these winds, and there shalbe no nation, whither the fugitiues of Elam shall not come.

37 For I will cause Elam to be afraid before their enemies, and before them that seeke their liues, and will bring vpon them a plague, euen the indignation of my wrath, saith the Lorde, and I will send the sword after them till I haue consumed them.

38 And I will set my i throne in Elam, and I will destroy both the king and the princes from thence, sayeth the LORD: but k in the latter dayes I wil bring againe the captiuitie of Elam, saith the LORD.

g That is Persia, so called of Elam the sonne of Shem.

h Because the Persians were good archers, hee sheweth that the thing wherein they put their trust, should not profite them.

i I will place Nebuchadnezzar there. And in these prophesies Ieremiah speaketh of those countreys, which should be subdued vnder the first of those foure monarchies whereof Daniel maketh mention.

k This may be referred to the empire of the Persians and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

CHAP. L.

He prophecieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

THe word that the LORDE spake concerning Babel, and concerning the land of the Caldeans by the ‡ ministerie of Ieremiah the Prophet.

2 Declare among the nations, and publish it, & set vp a standart, proclaime it and conceale it not: say, a Babel is taken, Bel is confounded, b Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

3 For out of the North there c commeth vp a nation against her, which shall make her land waste, and none shal dwel therein: they shall flee, and depart, both man & beast.

4 In those dayes, and at that time, saith the LORD, the children of Israel shal d come, they, and the children of Iudah together, going, and e weeping shall they goe, and seeke the LORD their God.

5 They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the LORDE in a perpetuall couenant that shall not be forgotten.

6 ¶ My people hath bene as lost sheepe: their f shepheards haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from a mountaine to hill, and forgotten their resting place.

7 All that founde them, haue deuoured them, and their enemies saide, We offend not, because they haue sinned against the LORDE, h the habitation of iustice, euen the LORD the hope of their fathers.

8 i Flee from the middes of Babel, and depart out of the land of the Caldeans, and be ye as the hee goates k before the flocke.

9 For lo, I will raise, & cause to come vp against Babel a multitude of mightie nations from the North countrey, and they shall set themselues in aray against her, whereby she shall be taken: their arrowes shall be as of a strong man, which is expert, for none shall returne in vaine.

10 And Caldea shall be a spoyle: all that spoyle her, ! shall bee satisfied, sayeth the LORDE.

11 Because ye were glad and reioyced in destroying mine heritage, and because yee are growen fat, as the calues in the grasse, m and neyed like strong horses.

12 Therefore your mother shall bee sore confounded, and shee that bare you, shall be ashamed: beholde, the vttermost of the nations shalbe a desart, a drie land, and a wildernesse.

13 Because of the wrath of the LORDE it shall not be inhabited, but shall be wholy desolate: euer one that goeth by Babel, shall be astonished, and n hisse at all her plagues.

14 ¶ Put your selues in aray against Babel round about: all yee that bende the bowe, shoote at her, spare no arrowes: for she hath p sinned against the LORD.

15 Crie against her round about: shee hath ‖ giuen her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the LORD: take vengeance vpon her: as shee hath done, doe vnto her.

16 Destroy the q sower from Babel, and him, that handleth the sickle in the time of harueste: because of the sworde of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

17 Israel is like scattered sheepe: the lyons haue dispersed them: first the King r of Assur hath deuoured him, and last this Nebuchad-nezzar King of Babel hath broken s his bones.

18 Therefore thus sayeth the Lorde of hostes the GOD of Israel, Beholde, I will visite the King of Babel, and his lande, as I haue visited the king of Assur.

19 And I wil bring Israel againe to his habitation: hee shall feede on Carmel and Bashan, and his soule shall be satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the LORDE, the iniquitie of Israel shall bee sought for, and there shall bee none: and the sinnes of Iudah, & they shall not bee found: for I will be mercifull vnto them, whome I reserue.

21 Goe vp against the lande of the t rebels, euen against it, and against the inhabitants * of ‖ Pekod: destroy, and lay it waste after them, sayeth the LORDE, and doe according to all that I haue commaunded thee.

22 A crie of battell is in the lande, and of great destruction.

23 How is the u hammer of the whole worlde destroyed and broken! how is Babel become desolate among the nations!

‡ *Ebr. hand.*

a After that God hath vsed the Babylonians seruice to punish other nations, he sheweth that their turne shall come to be punished.

b These were two of their chiefe idoles.

c To wit, the Medes and the Persians.

d When Cyrus shall take Babel

e Reade Chap. 31. 9.

f Their gouernours & ministers by their examples haue prouoked them to idolatrie.

g They haue committed idolatrie in euery place.

h For the Lord dwelt among them in his Temple, and would haue maintained them by his iustice against their enemies.

i When God shall deliuer you by Cyrus.

k That is, most forward & without feare.

l Shall be made rich thereby.

m For ioy of the victorie, that yee had against my people.

n In signe of contempt and disdaine.

o He speaketh to the enemies the Medes and Persians.

p Though the Lord called the Babylonians his seruants, & their worke, his worke, in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profite themselues, it is here called sinne.

‖ *Or, yeelded, or, made peace.*

q Destroy her so that none bee left to labour the ground, or to take the fruite thereof.

r Meaning, Tiglath-pelezar, who caried away the ten tribes.

s He caried away the rest, to wit, Iudah, and Beniamin.

t That is, Babylon: thus the Lord rayseth vp Cyrus.

Ezek. 23. 23.

‖ *Or, of them that should be visited.*

u Nebuchadnezzar, who had smitten downe all the princes, and the people of the world.

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art founde, and also caught, because thou hast striuen against the Lord.

25 The Lorde hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lorde God of hostes in the land of the Caldeans.

26 Come against her ‡ from the vtmost border: open her store houses: treade on her as on sheaues, and destroy her vtterly: let nothing of her be left.

‡ *Ebr. from the ende.*

27 Destroy all her x bullocks: let them go downe to the slaughter. Wo vnto them, for their day is come, and the time of their visitation.

x Her princes and mightie men.

28 The voyce of them that y flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his Temple.

y Of the Iewes which should be deliuered by Cyrus.

29 Call vp the archers against Babel: all ye that bend the bowe, besiege it round about: let none thereof escape: *recompence her according to her worke, and according to all that she hath done, doe vnto her: for she hath bene proude against the Lord, euen against the holy one of Israel.

Reuel. 18. 6.

30 Therefore shall her yong men fall in the streetes, and all her men of warre shalbe destroyed in that day, saith the Lord.

31 Beholde, I come vnto thee, O proude man, saith the Lorde God of hostes: for thy day is come, euen the time that I will visite thee.

z He sheweth that when God executeth his iudgements against his enemies, that his Church shal then haue rest.

32 And the proude shall stumble and fal, and none shall raise him vp: and I will kindle a fire in his cities, & it shal deuoure all round about him.

‡ *Ebr. lyers.*

33 Thus sayth the Lorde of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, and would not let them goe.

a For Cyrus did cut the riuer Euphrates and deuided the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing he did by the counsel of two of Belshazzars captaines, who conspired against their king, because he had gelded the one of them in despite, and slaine the sonne of the other.

34 But their strong Redeemer, whose Name is the Lorde of hostes, he shall maintene their cause, that hee may giue rest to the lande, z and disquiet the inhabitants of Babel.

35 A swoorde is vpon the Caldeans, saith the Lorde, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A swoord is vpon the ‡ soothsapers, and they shall dote: a swoorde is vpon her strong men, and they shal be afraid.

37 A swoord is vpon their horses, and vpon their charets, and vpon all the multitude that are in the middes of her, and they shall be like women: a swoorde is vpon her treasures, and they shal be spoyled.

b Reade Isa. 13. 21.

38 A a drought is vpon her waters, and they shall be dried vp: for it is the land of grauen images, and they dote vpon their idoles.

‡ *Ebr. sonnes of the ostriches, or yong.*

39 Therefore the b Zims with the Iims shall dwell there, and the ‡ ostriches shall dwell therein: for it shal be no more inhabited, neither shall it be inhabited from generation vnto generation.

Gen. 19. 24. Isa. 13. 19.

40 As God destroied * Sodom and Gomorah with the places thereof neere about, saith the Lord: so shall no man dwell there, neyther shall the sonne of man remayne therein.

41 ¶ Beholde, a people shall come from the North, and a great nation, and many kings shall be raysed vp from the coasts of the earth.

c Meaning, that the Persians should gather their armie of many nations.

42 They shall holde the bowe and the buckler: they are cruell and vnmercifull: their voyce shall roare like the sea, and they shall ride vpon horses, and be put in arraye like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands d waxed feeble: sorow came vpon him, euen sorow as of a woman in trauaile.

d Which is meant of Belshazzar, Dan. 5. 6.

44 Beholde, he * shal come vp like a lyon fro the swelling of Iorden vnto the strong habitation: for I wil make Israel to rest, and I will make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like me, and who will appoint me the time? and who is the e shepheard that will stand before me?

Chap. 49. 19.

e Reade Chap. 49. 19.

45 Therefore heare the counsell of the Lorde that he hath deuised against Babel, and his purpose that he hath conceiued against the land of the Caldeans: surely the least of the flocke shal draw them out: surely hee shall make their habitation desolate with them.

46 At the noyse of the winning of Babel the earth is moued, & the crie is heard among the nations.

CHAP. LI.

6 Why Babylon is destroied. 41 The vaine confidence of the Babylonians. 43 The vanity of idolaters. 59 Jeremiah giueth his booke to Sheraiah.

THus saith the Lord, Behold, I wil raise vp against Babel, and against the inhabitants ‖ that lift vp their heart against me, a destroying a wind.

‖ *Or, of the lande that riseth vp.*

a The Medes and Persians, that shal destroy them as the winde doth the chaffe.

2 And wil send vnto Babel fanners that shall fanne her, and shall empty her lande: for in b day of trouble they shall be against her on euery side.

b Though they were forsaken for a time, yet they were not vtterly cast off as though their husband were dead.

3 Also to the bender that bendeth his bowe, and to him that lifteth himselfe vp in his brigandine, will I say, Spare not her yong men, but destroy all her hoste.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust through in her streetes.

c He sheweth y there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17. 6. & 48. 6.

5 For Israel hath bene no c widow, nor Iudah from his God, from the Lorde of hostes, though their land was filled with sinne against the holy one of Israel.

d By whom the Lord powred out the drinke of his vengeance to whom it pleased him.

6 ¶ d Flee out of the midst of Babel, and deliuer euery man his soule: be not destroyed in her iniquitie: for this is the time of the Lordes vengeance: he wil render vnto her a recompence.

7 Babel hath bene as a golden cup in the e Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations e rage.

e For the great afflictions y they haue felt by the Babylonians. *Isai. 21. 9.*

8 * Babel is suddenly fallen, & destroyed: howle for her, bring balme for her sore, if she may be healed.

reuel. 14. 8.

9 We would haue cured Babel, but she

f Thus people of God exhort one another to go to Zion and praiſe God,

g In approuing our cauſe and puniſhing our enemies.

‖ Or, fill, or, multiplie.

h For the wrong done to his people, & to his Temple, chap. 50, 28.

could not be healed: forſake her, and let vs goe euery one vnto his owne countrey: for her iudgement is come vp vnto heauen, and is lifted vp to the cloudes.

10 The Lorde hath brought forth our g righteouſneſſe: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arowes: ‖ gather the ſhields: the Lord hath raiſed vp the ſpirit of the king of the Medes: for his purpoſe is againſt Babel to deſtroy it, becauſe it is the h vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the ſtandart vpon the walles of Babel, make the watch ſtrong: ſet vp the watchmen: prepare the ſhoutes: for the Lorde hath both deuiſed, and done that which hee ſpake againſt the inhabitants of Babel.

i For the land of Caldea was full of riuers which ranne into Euphrates.

13 O thou i dwelleſt vpon many waters, abundant in treaſures, thine ende is come, euen the ſcantle of thy couetouſneſſe.

14 The Lorde of hoſtes hath ſworne by ‡him * ſelfe, ſaying, Surely I will fill thee with men, as with caterpillers, and they ſhall crie and ſhoute againſt thee.

‖ Or, meaſure.

‡ Ebr. his ſoule.

* Chap. 10.12.

15 *He hath made the earth by his power, and eſtabliſhed the worlde by his wiſedome, and hath ſtretched out the heauen by his diſcretion.

16 He giueth by his voyce the multitude of waters in the heauen, and he cauſeth the clouds to aſcende from the endes of the earth: he turneth lightnings to rayne, and bringeth forth the winde out of his treaſures.

k Read Chap. 10.14.

17 Euery man is a beaſt by his owne k knowledge: euery founder is confounded by the grauen image: for his melting is but falſhoode, and there is no breath therein.

l When God ſhall execute his vengeance.

18 They are vanitie, and the worke of errours: in the time of their viſitation they ſhall periſh.

m That is, the true God of Iſrael is not like to theſe idoles: for he can helpe when all things are deſperate.

19 The m portion of Iaakob is not like them: for he is the maker of all things, and Iſrael is the rod of his inheritance: the Lord of hoſtes is his Name.

n He meaneth the Medes and Perſians, as he did before call the Babylonians his hammer, Chap. 50, 23.

20 Thou art mine n hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I deſtroy kingdomes.

21 And by thee will I breake horſe and horſeman, and by thee wil I breake the charet and him that rideth therein.

22 By thee alſo will I breake man and woman, and by thee will I breake olde and yong, and by thee will I breake the yong man and the maide.

23 I will alſo breake by thee the ſheepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

o Not that Babylon ſtoode on a mountaine, but becauſe it was ſtrong, and ſeemed inuincible.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, euen in your ſight, ſaith the Lord.

25 Behold, I come vnto thee, O deſtroying o mountaine, ſaith the Lorde, which deſtroyeſt all the earth: and I will ſtretch out mine hand vpon thee, and roſſe thee downe from the rocks, and will make thee a burnt mountaine.

26 They ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt be deſtroyed for euer, ſaieth the Lord.

p From thy ſtrong holdes and fortreſſes.

27 Set vp a ſtandart in the lande: blow the trumpets among the nations: prepare the nations againſt her: call vp the kingdomes of q Ararat, Minni, and Aſchenaz againſt her: appoint the prince againſt her: cauſe horſes to come vp as the rough caterpillers.

q By theſe three nations he meaneth Armenia the hier, & Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nations.

28 Prepare againſt her p nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land ſhal tremble and ſorow: for the deuice of the Lord ſhalbe performed againſt Babel, to make the land of Babel waſte without an inhabitant.

30 The ſtrong men of Babel haue ceaſed to fight: they haue remained in their holdes: their ſtrength hath fayled, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A poſte ſhal runne to meete the poſte, and a meſſenger to meete the meſſenger, to ſhew the king of Babel, that his citie is taken on a r ſide thereof,

r By turning the courſe of the riuer, one ſide was made open, and the reedes that did grow in the water, were deſtroyed, which Cyrus did by the counſell of Gobria & Gabatha Belſhazzars captaines.

32 And that the paſſages are ſtopped, & the reedes burnt with fire, and the men of warre troubled.

33 For thus ſaith the Lord of hoſtes the God of Iſrael, The daughter of Babel is like a threſhing flooze: the time of her threſhing is come: yet a litle while, and the time of her harueſt ſ ſhall come.

ſ When ſhe ſhall be cut vp and threſhed.

34 Nebuchad-nezzar the king of Babel hath t deuoured me, and deſtroyed me: he hath made me an emptie veſſel: he ſwallowed me vp like a dragon, and filled his belie with my delicates, and hath caſt me out.

t This is ſpoken in the perſon of the Iewes, bewayling their ſtate and the crueltie of the Babylonians.

35 The ſpoile of me, and that which was left of mee, is brought vnto Babel, ſhall the inhabitant of Zion ſay: and my blood vnto the inhabitants of Caldea, ſhal Ieruſalem ſay.

u Thus the Lord eſteemeth the iniurie done to his Church as done to himſelfe, becauſe their cauſe is his.

36 Therefore thus ſayth the Lorde, Behold, I will maintaine thy u cauſe, and take vengeance for thee, and I will drie vp the ſea, and drie vp her ſpringes.

37 And Babel ſhalbe as heapes, a dwelling place for Dragons, an aſtoniſhment, and an hiſſing, without an inhabitant.

38 They ſhal roare together like lyons, and yell as the lyons whelpes.

x When they are inflamed with furfetting and drinking, I will feaſt with them, alluding to Belſhazzars banket, Dan. 5.2.

39 In their x heate I will make them feaſtes, and I wil make them drunken, that they may reioyce, and ſleepe a perpetual ſleepe, and not wake, ſaith the Lorde.

40 I will bring them downe like lambs to the ſlaughter, and like rammes and goates.

y Meaning, Babel, as chap. 25. 26.

41 How is y Sheſhach taken? and how is the glorie of the whole earth taken? how is Babel become an aſtoniſhment among the nations?

z The great armie of the Medes and Perſians.

42 The z ſea is come vp vpon Babel: ſhe is couered with the multitude of the waues thereof.

43 Her cities are desolate: the lande is dry and a wildernesse, a lande wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visite Bel in Babel, and I will bring out of his mouth, that which he hath swallowed vp, and the nations shall runne no more vnto him, and þ wall of Babel shall fall.

45 My people, go out of the midst of her, and deliuer yee euery man his soule from the fierce wrath of the Lord,

46 Least your heart faint, and yee feare the rumour, that shalbe heard in the land: the rumour shall come this yeere, and after that in the other b yeere shall come a rumour, and crueltie in the land, and ruler against ruler.

47 Therefore beholde, the dayes come, that I will visite the images of Babel, and the whole land shalbe confounded, and all her slaine shall fall in the midst of her.

48 Then the heauen and the c earth, and all that is therein, shall reioyce for Babel: for the destroyers shal come vnto her from the North, saith the Lord.

49 As Babel caused the d slayne of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that e haue escaped the sword, goe away, stand not still: remember the Lorde a farre off, and let Ierusalem come into your minde.

51 We are f confounded because we haue heard reproche: shame hath couered our faces, for strangers are come into þ Sanctuaries of the Lords house.

52 Wherefore beholde, the dayes come, saith the Lord, that I will visite her grauen images, & through all her land the wounded shall grone.

53 Though Babel should mount vp to heauen, and though she should defend her strength on high, yet from me shall her destroyers come, saith the Lord.

54 A sound of a crie commeth from Babel, and great destruction from the land of the Caldeans,

55 Because the Lorde hath layd Babel waste, & destroied from her the great voice, and her waues shall roare like great waters, & a sound was made by their noyse:

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenseth, shall surely recompense.

57 And I will g make drunke her princes, and her wise men, her dukes, & her nobles, and her strong men: and they shal sleepe a perpetuall sleepe, and not wake, saith the King, whose Name is the Lord of hosts.

58 Thus saith the Lord of hostes, The h thicke wall of Babel shall be broken, and her hie gates shal be burnt with fire, & the people shal labour in vaine, and the folke in the fire, for they shall be wearie.

59 The worde which Ieremiah þ Prophet commaunded Sheraiah the sonne of Nerriah, the sonne of Maaseiah, when hee went with Zedekiah the king of Iudah into Babel, in the k fourth yere of his reigne: & this Sheraiah was a peaceable prince.

60 So Ieremiah wrote in a booke all the euil that should come vpon Babel: euen all these things, þ are written against Babel.

61 And Ieremiah sayde to Sheraiah, When thou commest vnto Babel, & shalt see, and shalt reade all these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an end of reading this booke, thou shalt bind a l stone to it, and cast it in the midst of Euphrates,

64 And shalt say, Thus shall Babel be drowned, and shall not rise from the euil, that I will bring vpon her: and they shall m be wearie. Thus farre are the wordes of Ieremiah.

CHAP. LII.

4 Ierusalem is taken, 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned, 31 Iehoiachin is brought forth of prison, and fed like a king.

ZEdekiah * was one and twentie yeere olde when he began to reigne, & he reigned eleuen yeere in Ierusalem, & his mothers name was Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euil in the eyes of the Lord, according to all that Iehoiakim had done.

3 a Doubtlesse because the wrath of the Lord was against Ierusalem and Iudah, till he had cast them out from his presence, therefore Zedekiah rebelled against þ King of Babel.

4 *But in the ninth yeere of his reigne, in the tenth moneth, the tenth day of the moneth came Nebuchad-nezzar King of Babel, he and all his hoste against Ierusalem, and pitched against it, and built fortes against it round about.

5 So the citie was besieged vnto the eleuenth yeere of the King Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more breade for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the b way of the gate betweene the two walles, which was by the Kings garden: (now the Caldeans were by the citie round about) and they went by the way of the wildernesse.

8 But the army of the Caldeans pursued after the King, and tooke Zedekiah in the desert of Iericho, and all his hoste was scattered from him.

9 Then they tooke the King and caried him vp vnto the King of Babel to Riblah in the land of Hamath, c where hee gaue iudgement vpon him.

10 And þ king of Babel slew the sonnes of Zedekiah, before his eyes: he slewe also all the princes of Iudah in Riblah.

11 Then he put out þ eyes of Zedekiah,

a That is, his gifts & presents which he had receiued as part of the spoyle of other nations, & which the idolaters brought vnto him from all countreys.

b Meaning, that Babylon should not be destroyed all at once, but by litle and litle should be brought to nothing: for the first yeere came the tidings, the next yeere the siege, and in the third yeere it was taken: yet this is not that horrible destructiō which the Prophets threatned in many places: for that was after this, when they rebelled, and Darius ouercame them by the policie of Zopyrus, and hanged three thousand gentlemen besides the common people.

c Al creatures in heauen & earth shall reioyce and praise God for the destruction of Babylon the great enemie of his Church.

d Babylon did not onely destroy Israel, but many other nations.

e Ye that are nowe captiues in Babylon.

f He sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof.

g For the walles were two hundreth foote hie.

h I will so astonish them by afflictions, that they shall not knowe which way to turne them.

i The thicknesse of the wall was fiftie foote thicke,

k This was not in the time of his captiuitie, but seuen yeres before, when he went either to gratulate Nebuchad-nezzar, or to intreate of some matters. I. S. Iohn in his reuelation alludeth to this place when he sayeth that the Angel tooke a stone and cast it into the sea, signifying thereby the destruction of Babylon, Re 18.21.

l They shall not be able to resist, but shall labour in vaine.

m They shall not be able to resist, but shall labour in vaine.

* 2. King. 24.18, 2. chron. 36.11.

a So the Lorde punished sinne by sinne, & gaue him vp to his rebellious heart, till he had brought the enemie vpon him to leade him away and his people. 2. King. 25.1. and chap. 39.1.

b Reade Chap. 39.4.

c Read 2. King. 25.6. and Chap. 39.5.

and ꝑ king of Babel bound him in chaines and caried him to Babel, and put him in prison till the day of his death.

12 Now in the fifth moneth in the d tenth day of the moneth (which was the nine-tenth yeere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward which e stoode before the king of Babel in Jerusalem,

13 And burnt the house of the Lord, and the kings house, & all the houses of Jerusalem, & all ꝑ great houses burnt he w fire.

14 And all the armie of the Caldeans ꝑ were with the chiefe steward, brake downe all the walles of Jerusalem round about.

15 Then Nebuzar-adan the chiefe steward carred away captiue certaine of the poore of the people, and the residue of the people that remained in the citie, and those that were fled, & fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan ꝑ chiefe steward left certaine of the poore of the land, to dresse the vines, and to till the land.

17 Also the f pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea, that was in the House of the Lord, the Caldeans brake, & carried all the brasse of them to Babel.

18 The pots also & the g besoms, and the instruments of musicke, & the bassins, & the incense dishes, and all the vessels of brasse wherwith they ministred, tooke they away.

19 And the bowles, & the Althans, and the bassins, & the pots, & the candlesticks, and the incense dishes, and the cups, and all that was of golde, and that was of siluer, tooke the chiefe steward away.

20 With the two pillars, one Sea, and twelue brasen bulles, that were vnder the bases, which king Salomon had made in the House of the Lord: the brasse of all these vessels was without h weight.

21 And concerning the pillars, ꝑ height of one pillar was eightene cubites, and a thredde of twelue cubites did compasse it, and the thicknesse thereof was foure fingers: it was holowe.

22 And a chapiter of brasse was vpon it, and the height of one chapiter was fiue cubites with networke, and pomegranates vpon the chapiters round about, all of brasse: the second pillar also, and the pomegranates were like vnto these.

23 And there were ninetie & sixe pomegranates on a side: and all the pomegranates vpon the networke were an hundreth round about.

24 And ꝑ chiefe steward tooke Sheraiah the chiefe Priest, & Zephaniah k the second Priest, and the three kepers of the dooze.

25 He tooke also out of the citie an Eunuch, which had the ouersight of the men of warre, and l seuen men that were in the kings presence, which were founde in the citie, & Sopher captaine of the hoste who mustred the people of the land, and three-score men of the people of the land, ꝑ were found in the mids of the citie.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

27 And the king of Babel smote them, and slewe them in Riblah, in the lande of Hamath: thus Judah was caried away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar caried away captiue, in the m seuenth yere, euen three thousand Iewes, and three and twentie.

29 In the eighteenth yere of Nebuchad-nezzar he caried away captiue frō Jerusalem, eight hundreth, thirtie & two persons.

30 In the three & twentieth yere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captiue of the Iewes seuen hundreth fourtie and fiue persons: all the persons were foure thousande and sixe hundreth.

31 And in the seuen & thirtieth yere of the captiuitie of Jehoiachin king of Judah, in ꝑ twelft moneth, in the fiue & twentieth day of ꝑ moneth, Euil-merodach king of Babel, in the first yere of his reigne, o lifted vp the head of Jehoiachin king of Judah, and brought him out of prison,

32 And spake kindly vnto him, & set his throne aboue the throne of the kings, that were with him in Babel,

33 And changed his prison p garments, and hee did continually eate breade before him all the dayes of his life.

34 His portion was a q continuall portion giuen him of the king of Babel, euery day a certaine, all the dayes of his life vntil he died.

d In the 2. kin. 25.8. it is called the seuenth day, because the fire began then, and so continued to the tenth.

e That is, which was his seruant, as 2. King. 25.8.

f Of these pillars, reade 1. King. 7.15.

g Which were also made of brasse, as 1. king. 7.45.

h It was so much in quantitie.

i But because of the roundnes no more could bee seene but ninetie and sixe.

k Which serued in the hie Priests stead, if hee had any necessary impediment.

l In the 2. king. 25.19. is read but of fiue: those were the most excellent, & the other two, which were not so noble, are not there mentioned with them.

m Which was the latter ende of the seuenth yeere of his reigne, and the beginning of the eight.

n In the latter ende also of that yeere, & the beginning of the nineteenth.

‡ *Ebr. smiles.*

o That is, restored him to liberty and honour.

p And gaue him princely apparell.

q That is, he had allowance in the court, and thus at length hee had rest and quietnes because he obeyed Ieremiah the Prophet, where as the other were cruelly ordered, that would not obey him.

Lamentations.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalē, 5 And sheweth that they are plagued because of their sinnes. The first and second chapter begin euery verse according to the letters of the Ebrew Alphabet. The third hath three verses for euery letter, and the fourth is as the first.

a The Prophet wondereth at the great iudgement of God, seeing Ierusalem, which was so strong and so full of people, to bee nowe destroyed and desolate.

HOwe doeth a the citie remaine solitarie that was full of people? how is as a Widower shee that was great among the nations, and b princesse among the prouinces, is made tributarie.

b Which had chiefe rule ouer many prouinces & countries.

2 She weepeth continually in c ꝑ night, and her teares runne downe by her cheekes: among all her d louers, shee hath none to comfort her: all her friendes haue dealt vnfaithfully with her, and are her enemies.

c So that she taketh no rest.

d Meaning, the Egyptians and Assyrians, which promised helpe.

3 Judah is caried away captiue, because e of affliction, and because of great seruitude: she dwelleth among the heathen, and findeth no rest: all her persecuters tooke her in the straites.

e For her cruelty toward the poore, & oppression of seruants, Iere. 34.11.

4 The wayes of Zion lament, because no

f As they vsed to come vp with mirth and ioy, Psal. 42. 4.
‡ *Ebr. bitternesse.*
g That is, haue rule ouer her, Deut. 28. 44.
h As men pined away with sorow and that haue no courage.
i In her misery she considered the great benefits and commodities that she had lost.
k At her religion and seruing of God, which was the greatest grief to the godly.
‖ *Or, driuen away.*
l She is not ashamed of her sinne, although it be manifest.
‡ *Ebr. hath magnified himselfe.*
m God forbiddeth that the Ammonites and Moabites should enter into the congregation of the Lord, and vnder them he comprehendeth all enemies, Deut. 23. 3.
n Thus Ierusalem lamenteth, mouing others to pitie her and to learne by her example.
o This declareth that we should acknowledge God to be the authour of all our afflictions, to the intent that we might seeke vnto him for remedie.
p Mine heauie sinnes are continually before his eyes, as he that tieth a thing to his hand for a remembrance.
q He hath troden them vnder foote, as they that tread grapes in the winepresse. *Ierc.* 14. 17. *chap.* 2. 18.

no man commeth f to the solemne feastes: all her gates are desolate: her Priests sigh: her virgines are discomfited, and shee is in ‡ heauinesse.

5 Her aduersaries g are the chiefe, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beautie is departed: her princes are become h like hartes that finde no pasture, and they are gone without strength before the purluer.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, and al her pleasant things, that shee had in times past, when her people i fell into the hand of the enemie, and none did helpe her: the aduersaries saw her, and did mocke at her k Sabbaths.

8 Ierusalem hath grieuously sinned, therefore shee is ‖ in derision: all that haue honoured her, despise her, because they haue seene her filthinesse: yea, she sigheth and turneth backeward.

9 l Her filthinesse is in her skirts: she remembred not her last ende, therefore shee came downe wonderfully: shee had no comforter: O Lord, beholde mine affliction: for the enemie ‡ is proud.

10 The enemie hath stretched out his hand vpon all her pleasant thinges: for shee hath seene the Heathen enter into her Sanctuarie, whome m thou diddest commaund, that they should not enter into thy Church.

11 All her people sigh and seeke their bread: they haue giuen their pleasant things for meate to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by this way? beholde, and see, if there be any n sorowe like vnto my sorowe, which is done vnto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.

13 From aboue hath o hee sent fire into my bones, which preuaile against them: he hath spred a net for my feete, and turned me backe: he hath made me desolate, and daily in heauinesse.

14 The p yoke of my transgressions is bounde vpon his hand: they are wrapped, and come vp vpon my necke: he hath made my strength to fall: the Lord hath deliuered mee into their handes, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the middes of mee: hee hath called an assemblie against mee to destroy my yong men: the Lord hath troden q the winepresse vpon the virgin the daughter of Iudah.

16 *For these things I weepe: mine eye, euen mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemie preuailed.

17 Zion stretched out her handes, and there is none to comfort her: the Lord hath appointed the enemies of Iaakob round about him: Ierusalem is r as a menstruous woman in the middes of them.

18 The Lorde is righteous: for I haue rebelled against his ‡ commaundement: heare, I pray you, all people, and behold my sorowe: my virgines and my yong men are gone into captiuitie.

19 I called for my louers, but they deceiued me: my Priests and mine elders perished in the citie while they f sought their meate to refresh their soules.

20 Behold, O Lorde, howe I am troubled: my bowels swell: mine heart is turned within mee, for I am full of heauinesse: the sword spoyleth abroade, as death doeth at home.

21 They haue heard that I mourne, but there is none to comfort mee: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall be like vnto me.

22 s Let all their wickednesse come before thee: ‖ doe vnto them, as thou hast done vnto me, for al my transgressions: for my sighs are many, and mine heart is heauie.

r Which because of her pollution was separated from her husband, Leuit. 15. 19. and was abhorred for the time.
‡ *Ebr. mouth.*
f That is, they died for hunger.
s Of desiring vengeance against the enemie, reade Ier. 18. 20. and 18. 21.
‖ *Or, gather them like grapes.*

CHAP. II.

HOwe hath the Lorde a darkened the daughter of Zion in his wrath! and hath cast downe from b heauen vnto the earth the beautie of Israel, and remembred not his c footestoole in the day of his wrath!

2 The Lorde hath destroyed all the habitations of Iaakob, and not spared: hee hath throwne downe in his wrath the strong holdes of the daughter of Iudah: he hath cast them downe to the ground: hee hath polluted the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the d horne of Israel: he hath drawen backe his e right hand from before the enemie, and there was kindled in Iaakob like a flame of fire, which deuoured round about.

4 Hee f hath bent his bowe like an enemie: his right hand was stretched vp as an aduersarie, and slewe all that was pleasant to the eye in the Tabernacle of the daughter of Zion: he powred out his wrath like fire.

5 The Lord was as an enemie: he hath deuoured Israel, and consumed all his palaces: he hath destroyed his strong holdes, and hath increased in the daughter of Iudah lamentation and mourning.

6 For hee hath destroyed his tabernacle, as a garden, hee hath destroyed his congregation: the Lord hath caused the feasts and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: he hath abhorred his Sanctuarie: he hath giuen into the hand of the enemie the walles of her palaces: they haue made a g noyse in the house of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: hee hath not withdrawen

a That is, brought her from prosperitie to aduersitie.
b Hath giuen her a most sore fall.
c Alluding to the Temple, or to the Arke of the couenant, which was called the footestoole of the Lord, because they should not set their mindes so lowe, but lift vp their hearts toward the heauens.
d Meaning, the glory & strength, as 1. Sam. 2. 1.
e That is, his succour which he was wont to send vs, when our enemies oppressed vs.
f Shewing that there is no remedie but destruction, where God is the enemie.
g As the people were accustomed to praise God in the solemne feasts with a loude voyce: so nowe the enemies blaspheme him with shouting and crying.

his hand from destroying: therefore hee made the rampart [h] and the wall to lament: they were destroyed together.

9 Her gates are sunke to the grounde: hee hath destroyed and broken her barres: her King and her Princes are among the Gentiles: the lawe is no more, neither can her Prophets ‖ receiue any vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heads: they haue girded themselues with sackecloth: the virgins of Jerusalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liuer is powred vpon the earth, for the destruction of the daughter of my people, because the children and sucklings ‖ swoone in the streetes of the citie.

12 They haue sayde to their mothers, Where is ‡ bread and drinke? when they swooned, as the wounded in the streetes of the citie, and when they ‡ gaue vp the ghost in their mothers bosome.

13 [i] What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter Jerusalem? what shall I liken to thee, that I may comfort thee, O virgine daughter Zion? for thy breach is great like the sea: who can heale thee?

14 Thy prophets haue [k] looked out vaine and foolish things for thee, and they haue not discouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false ‖ prophesies, and causes of banishment.

15 All that passe by the way, clap their handes at thee: they hisse and wagge their head vpon the daughter Jerusalem, saying, Is this the citie that men call, The perfection of beautie, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainely this is the day that wee looked for: we haue found and seene it.

17 * The Lord hath done that which he had purposed: hee hath fulfilled his word that he had determined of old time: he hath throwen done, and not spared: hee hath caused thine enemie to reioyce ouer thee, and set vp the horne of thine aduersaries.

18 Their heart * cryed vnto the Lord, O wall of the daughter Zion, let teares runne downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, crie in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine handes toward him for the life of the yong children, that faint for hunger in the corners of all the streetes.

20 Behold, O Lord, & consider to whom thou hast done thus: shall the women eate their fruite, and children of a ‖ spanne long? shall the Priest and the Prophet bee slaine in the Sanctuarie of the Lord?

21 The yong & the olde lie on the ground in the streetes: my virgins and my yong men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my ‖ terrors round about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished and brought vp, hath mine enemie consumed.

h This is a figuratiue speech, as that was, when he said the wayes did lament, Chap. 1.4. meaning, that his sorowe was so great, that the insensible things had their part therof.

‖ Or, finde.

‖ Or, faint.

‡ Ebr. wheate and wine.

‡ Ebr. powred out the soule.

i Meaning, that her calamitie was so euident, that it needs no witnesses.

k Because the false prophets called themselues Seers, as the other were called, therefore hee sheweth, that they saw amisse, because they did not reproue the peoples faultes, but flattered them in their sinnes, which was the cause of their destruction.

‖ Or, burdens.

Leu. 26.15, 25. deut. 28.15, 25.

Iere. 14.17. chap. 1.16.

‖ Or, brought vp in their owne hands.

‖ Or, enemies whom I feared.

CHAP. III.

I Am the man that hath seene [a] affliction in the rod of his indignation.

2 Hee hath led me, and brought mee into darkenesse, but not to light.

3 Surely hee is turned against mee: hee turneth his hand against me all the day.

4 My flesh and my skin hath he caused to waxe olde, and he hath broken my bones.

5 He hath [b] builded against me, and compassed me with gall, and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 He hath hedged about mee, that I can not get out: hee hath made my chaines heauie.

8 Also when I crie and shoute, he shutteth out my [c] prayer.

9 He hath [d] stopped vp my wayes with hewen stone, and turned away my paths.

10 [e] Hee was vnto mee as a beare lying in waite, and as a lyon in secret places.

11 Hee hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bowe and made mee a marke for the arrowe.

13 He caused ‡ the arrowes of his quiuer to enter into my reines.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitternesse, and made me drunken with [f] wormewood.

16 Hee hath also broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgate prosperitie,

18 And I saide, My strength and mine hope [g] is perished from the Lord,

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled [h] in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords [i] mercies that wee are not consumed, because his compassions faile not.

23 They are renued [k] euery morning: great is thy faithfulnesse.

24 The Lord is my [l] portion, saith my soule: therefore will I hope in him.

25 The Lord is good vnto them, that trust

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when he declared the destruction of Jerusalem, as Ier. 20.2.

b Hee speaketh this as one that felt Gods heauie iudgements, which hee greatly feared, and therefore setteth them out with this diuersitie of words.

c This is a great tentation to the godly, when they see not the fruite of their prayers, and causeth them to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly and the ofter.

d And keepeth me in holde, as a prisoner.

e He hath no pitie on me.

‡ Ebr. sonnes.

f With great anguish and sorowe he hath made me to lose my sense.

g Thus with paine he was driuen to and fro betweene hope and despaire, as the godly oft times are, yet in the end the Spirit getteth vseth to exercise

the victorie. h Hee sheweth that God thus his, to the intent, that hereby they may know themselues and feele his mercies. i Considering the wickednesse of man, it is maruaile that any remaineth aliue: but onely that God for his owne mercies sake, and for his promise, will euer haue his Church to remaine, though they be neuer so fewe in number, Isa. 1.9. k We feele thy benefites dayly. l The godly put their whole confidence in God, and therefore looke for none other inheritance, as Psal. 16.5.

in him, and to the soule that seeketh him.
26 It is good both to trust and to waite for the saluation of the Lord.
27 It is good for a man that hee beare the yoke in his m youth.
28 He sitteth alone, and keepeth silence, because he hath borne it vpon him.
29 He putteth his o mouth in the dust, if there may be hope.
30 He giueth his cheeke to him that smiteth him: he is filled full with reproches.
31 For the Lord wil not forsake for euer.
32 But though he send affliction, yet wil he haue compassion according to the multitude of his mercies.
33 For he doth not p punish ‡ willingly, nor afflict the children of men,
34 In stamping vnder his feete all the prisoners of the earth,
35 In ouerthrowing the right of a man before the face of the most Hie,
36 In subuerting a man in his cause: the Lord q seeth it not.
37 Who is hee then that sayth, and it commeth to passe, and the Lord r commandeth it not?
38 Out of the mouth of the most High proceedeth not euill and good?
39 Wherefore then is the liuing s man sorowfull? man suffereth for his sinne.
40 Let vs search and try our wayes, and turne againe vnto the Lord.
41 Let vs lift vp u our hearts with our hands vnto God in the heauens.
42 We haue sinned, and haue rebelled, therefore thou hast not spared.
43 Thou hast couered vs with wrath, and persecuted vs: thou hast slaine and not spared.
44 Thou hast couered thy selfe with a cloude, that our prayer should not passe through.
45 Thou hast made vs as the * offscouring and refuse in the mids of the people.
46 All our enemies haue opened their mouth against vs.
47 Feare, and a snare is come vpon vs with desolation and destruction.
48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.
49 Mine eye droppeth without stay and ceaseth not,
50 Till the Lord looke downe, and behold from heauen.
51 Mine eye x breaketh mine heart because of all the daughters of my citie.
52 Mine enemies chased mee sore like a bird, without cause.
53 They haue shut vp my life y in the dungeon, and cast a stone vpon me.
54 Waters flowed ouer mine head, then thought I, I am destroyed.
55 I called vpon thy Name, O Lorde, out of the lowe dungeon.
56 Thou hast heard my voyce: stop not thine eare from my sigh, and from my cry.
57 Thou drewest neere in the day that I called vpon thee: thou saydst, Feare not.
58 O Lorde, thou hast maintained the cause of my soule, & hast redeemed my life.
59 O Lorde, thou hast seene my wrong, iudge thou my cause.
60 Thou hast seene all their vengeance, and all their deuises against me.
61 Thou hast heard their reproch, O Lord, & all their imaginations against me:
62 The lips also of those that rose against me, and their whispering against mee continually.
63 Beholde, their sitting downe and their rising vp, how I am their song.
64 * Giue them a recompense, O Lord, according to the worke of their handes. *Psalm.28.4*
65 Giue them ‖ sorow of heart, euen thy curse to them. ‖ *Or, an obstinate heart.*
66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

CHAP. IIII.

HOwe is the a golde become so ‖ dimme? the most fine golde is changed, and the stones of the Sanctuarie are scattered in the corner of euery streete.
2 The noble ‖ men of Zion comparable to fine golde, how are they esteemed as earthen b pitchers, euen the worke of the hands of the potter!
3 Euen the Dragons c drawe out the breasts, and giue sucke to their yong, but the daughter of my people is become cruell like the d ostriches in the wildernes.
4 The tongue of the sucking childe cleaueth to the roofe of his mouth for thirst: the yong children aske bread, but no man breaketh it vnto them.
5 They that did feede delicately, perish in the streetes: they that were brought vp in scarlet, embrace the dung.
6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodom, that was * destroyed as in a moment, and ‖ none pitched campes against her.
7 Her * Nazarites were purer then the snowe, and whiter then the milke: they were more ruddy in body, then the red precious stones: they were like polished saphir.
8 Nowe their e visage is blacker then a cole: they cannot know them in the streetes: their skinne cleaueth to their bones: it is withered, like a stocke.
9 They that be slaine with the sword are better, then they that are killed with hunger: for they fade away as they were stricken through for the f fruites of the field.
10 The handes of the pitifull women haue sodden their owne children, which were their meat in the destruction of the daughter of my people.
11 The Lord hath accomplished his indignation: hee hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundations thereof.
12 The Kings of the earth, and all the inhabitants of the world would not haue beleeued that the aduersary and the enemie should haue entred into the gates of Ierusalem:
13 For the sinnes of her prophets, and the iniquities of her priests, that haue shedde the blood of the iust in the middes of g her.
14 They

m He sheweth that we can neuer beginne too timely to be exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience may be stronger.
n He murmureth not against God, but is patient.
o He humbleth himself, as they that fall downe with their face to the ground, and so with patience wayteth for succour.
p He taketh no pleasure in it, but doeth it of necessitie for our amendement, when he suffereth the wicked to oppresse the poore.
‡ *Ebr. with his heart.*
q He doeth not delite therein.
r He sheweth that nothing is done without Gods prouidence.
s That is, aduersitie, and prosperitie, Amos 3.6
t When God afflicteth him.
u That is, both hearts and hands: for els to lift vp the hands is but hypocrisie. 1.*Cor.*4.13.
x I am ouercome with sore weeping for all my people.
y Reade Ierem. 37.16. how he was in the myrie dungeon.
z Meaning, the cause wherefore his life was in danger.

a By the golde he meaneth the Princes, as by the stones he vnderstandeth the Priests. ‖ *Or, hid.* ‖ *Or, sonnes.*
b Which are of small estimation, and haue none honour.
c Though the dragons be cruell, yet they pitie their yong and nourish them, which thing Ierusalem doth not.
d The women forsake their children as the Ostrich doth her egges, Iob. 39.17 *Genes.*19.25. ‖ *Or, no strength was against her.* *Numb.*6.2.
e They that were before most in Gods fauour are now in g. cat-est abomination vnto him.
f For lacke of foode they pine away and consume.
g He meaneth that these things are come to passe therefore, contrary to all mens expectation.

h Some referre this to the blind men, which as they went, stumbled on the blood, whereof the citie was full.

i Meaning, the heathen which came to destroy them, could not abide them.

‖ Or, face.

k That is, the enemies.

l He sheweth two principall causes of their destruction: their cruelty and their vaine confidence in man: for they trusted in the helpe of the Egyptians.

m Our king Iosiah, in whome stoode our hope of Gods fauour, and on whome depended our state and life, was slaine, whom he calleth anointed, because he was a figure of Christ.

n This is spoken by derision. ‖ Or, shew thy nakednes. o He comforteth the Church by that after seuentie yeeres their sorowes shall haue an end, whereas the wicked should bee tormented for euer.

14 They haue wandred as blinde men [h] in the streetes, and they were polluted with blood, so that [i] they woulde not touch their garments.

15 But they cryed vnto them, Depart ye polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue sayd among the heathen, They shal no more dwell there.

16 The [l] anger of the Lord hath scattered them, hee will no more regard them: [k] they reuerenced not the face of the Priestes, nor had compassion of the Elders,

17 Whiles wee wayted for our vaine helpe, our eyes failed: for in our watting we looked for [l] a nation that could not saue vs.

18 They hunt our steps that wee cannot goe in our streetes: our ende is neere, our dayes are fulfilled, for our ende is come.

19 Our persecuters are swifter then the egles of the heauen: they pursued vs vpon the mountaines, and layde waite for vs in the wildernesse.

20 The [m] breath of our nostrels, the Anointed of the Lord was taken in their nets, of whome we sayde, Vnder his shadowe we shall be preserued alue among the heathen.

21 Reioyce and bee glad, [n] O daughter Edom, that dwellest in the land of Vz, the cup also shall passe through vnto thee: thou shalt be dronken ‖ and vomit.

22 The punishment is accomplished, O daughter Zion: he [o] will no more cary thee away vnto captiuitie, but he wil visite thine iniquitie, O daughter Edom, he will discouer thy sinnes.

CHAP. V.

The prayer of Ieremiah.

a This prayer as is thought, was made when some of the people were caried away captiue, others, as the poorest, remained, and some went into Egypt and other places for succour, albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.

REmember, O Lord, what is come vpon vs: [a] consider, and beholde our reproch.

2 Our inheritance is turned to the strangers, our houses to the aliants.

3 Wee are fatherlesse, euen without father, and our mothers are as widowes.

4 We haue dronken our [b] waters for money, and our wood is solde vnto vs.

5 Our neckes are vnder persecution: we are wearie, and haue no rest.

6 We haue giuen our [c] hands to the Egyptians, and to Ashur, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their [d] iniquities.

8 Seruants haue ruled ouer vs, and none woulde deliuer vs out of their handes.

9 Wee gate our bread with the perill of our liues, because of the [e] sworde of the wildernes.

10 Our skin was blacke like as an ouen, because of the terrible famine.

11 They defiled the women in Zion, and the maides in the cities of Iudah.

12 The princes are hanged vp by [f] their hand: the faces of the Elders were not had in honour.

13 They tooke the yong men to grinde, and the children fell vnder [g] the wood.

14 The Elders haue ceased from the [h] gate, and the yong men from their songs.

15 The ioy of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: wo now vnto vs, that we haue sinned.

17 Therefore our heart was heauie for these thinges, our [i] eyes are dimme,

18 Because of the mountaine of Zion which is desolate: the foxes runne vpon it.

19 But thou, O Lorde, remainest for [k] euer: thy throne is from generation to generation.

20 Wherefore doest thou forget vs for euer, and forsake vs so long time?

21 [l] Turne thou vs vnto thee, O Lorde, and we shal be turned: renue our dayes as of olde.

22 But thou hast vtterly reiected vs: thou art exceeding angrie against vs.

b Meaning, their extreme seruitude and bondage.

c We are ioyned in league and amitie with them, or haue submitted our selues vnto them.

d As our fathers haue bene punished for their sinnes, so we that are culpable of the same sinnes, are punished.

e Because of the enemie that came from the wildernesse, and would not suffer vs to go and seeke our necessarie foode.

f That is, by the enemies hand.

g Their slauerie was so great, that they were not able to abide it.

h There were no more lawes nor forme of common wealth.

i With weeping.

k And therefore thy couenant and mercies can neuer faile. l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs, before we can turne to him, Ierem 31,18.

Ezekiel.

THE ARGVMENT.

AFter that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his Princes and of the people, certaine beganne to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, and therefore their estate should bee still miserable vnder the Caldeans. By reason whereof hee confirmeth his former prophesies, declaring by newe visions and reuelations shewed vnto him, that the citie shoulde most certainely bee destroyed, and the people greeuously tormented by Gods plagues, in so much that they that remained, should bee brought into cruell bondage. And lest the godly shoulde despaire in these great troubles, hee assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whome in this Booke are many notable promises, and in whom the glory of the newe Temple shoulde perfectly bee restored. Hee prophecied these things in Caldea at the same time that Ieremiah prophecied in Iudea, and there began in the fift yere of Iehoiachins captiuitie.

CHAP.

CHAP. I.

1 The time wherein Ezekiel prophesied and in what place. 3 His kindred. 5 The vision of the foure beastes. 26 The vision of the throne.

IT came to passe in the a thirtieth yeere in the fourth moneth, and in the fift day of the moneth (as I was among the captiues by the riuer b Chebar) that the heauens were opened, and I sawe visions of c God.

2 In the fift day of the moneth (which was the fift yeere of King Ioiachins captiuitie)

3 The worde of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the d hand of the Lorde was vpon him.

4 And I looked, and behold, e a whirlewinde came out of the North, a great cloud and a fire wrapped about it, and a brightnesse was about it, and in the midst thereof, to wit, in the midst of the fire came out as the likenesse of ‖ amber.

5 Also out of the midst thereof came the likenesse of foure f beastes, and this was their forme: they had the appearance of a man.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were streight feete, and the sole of their feete was like the sole of a calues foote, and they sparkled like the appearance of bright brasse.

8 And the handes of a man came out from vnder their wings in the foure partes of them, and they foure had their faces, and their wings.

9 They were g ioyned by their wings one to another, and when they went foorth, they returned not, but euery one went straight forward.

10 And the similitude of their faces was as h the face of a man: and they foure had the face of a lion on the right side, & they foure had the face of a bullocke on the left side: they foure also had the face of an eagle.

11 Thus were their faces: but their wings were spread out aboue: two wings of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went straight forwarde: they went whither their ‡ spirit led them, and they returned not when they went foorth.

13 The similitude also of the beastes and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire ranne among the beasts, and the fire gaue a glister, and out of the fire there went lightning.

14 And the beasts ranne, and i returned like vnto lightning.

15 ¶ Nowe as I beheld the beasts, beholde, a wheele appeared vpon the earth by the beastes, hauing foure faces.

16 The facion of the wheeles and their worke was like vnto a k chrysolite: and they foure had one forme, and their facion, and their worke was as one wheele in another wheele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also ‖ rings, and height, and were fearefull to beholde, and their rings were full of eyes, round about them foure.

19 And when the beastes went, the wheeles went with them: and when the beastes were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirit led them, they went, & thither did the spirit of the wheeles leade them, and the wheeles were lifted vp besides them: for the spirite of the beastes was in the wheeles.

21 When the beasts went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted vp besides them: for the spirit of the beasts was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beasts was wonderful, like vnto christall, spread ouer their heads aboue.

23 And vnder the firmament were their wings streight, the one towarde the other: euery one had two, which couered them, and euery one had two, which couered their bodies.

24 And when they went forth, I heard the noyse of their l wings, like the noyse of great waters, and as the voyce of the Almightie, euen the voyce of speech, as the noyse of an hoste: and when they stood, they m let downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they stood, and had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the facion of a throne like vnto a saphire stone, and vpon the similitude of the throne was by appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of Amber, and as the similitude of fire n round about within it to looke to, euen from his loynes vpwarde: and to looke to, euen from his loynes downewarde, I sawe as a likenesse of fire, and brightnesse round about it.

28 As the likenesse of the bowe, that is in the cloude in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lord: and when I sawe it, I fell o vpon my face, and I heard a voyce of one that spake.

a After that the booke of the lawe was found, which was the eighteenth yeere of the reigne of Iosiah, so that fiue and twentie yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel (and many of the people) who the first yeere after saw these visions.

b Which was a part of Euphrates, so called.

c That is, notable and excellent visions, so that it might be knowen, it was no naturall dreame, but came of God.

d That is, the Spirite of prophecie, as Chap. 3.22. and 37.1.

e By this diuersitie of wordes he signifieth the fearefull iudgement of God, and the great afflictions that should come vpon Ierusalem.

‖ Or, *pale yellow.*

f Which were the foure Cherubims that represented the glory of God, as Chap. 3.23.

g The wing of the one touched the wing of the other.

h Euery Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullocke, and of an eagle on the left side.

‡ *Ebr. whither their spirit, or will was to goe.*

i That is, when they had executed Gods will: for afore they returned not, till God had changed the state of things.

k The Ebrewe word is, tarshishi meaning, that the colour was like the Cilician sea, or a precious stone so called.

‖ Or, *the trone.*

l Which declared the swiftnes, and the fearefulnesse of Gods iudgements.

m Which signified that they had no power of themselues, but onely waited to execute Gods commandement.

n Whereby was signified a terrible iudgement toward the earth.

o Considering the maiestie of God, and the weakeneſſe of flesh.

CHAP. II.

The Prophet is sent to call the people from their errour.

AND a he sayd vnto me, b Sonne of man, stand vp vpon thy feete, and I will speake vnto thee.

a That is, the Lord.

b Meaning man, which is but earth and ashes, which was to humble him, and cause him to consider his owne state, and Gods grace.

2 [c] And the Spirit entred into me, when he had spoken vnto mee, and set me vpon my feete, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are ‡ impudent children, and stiffe hearted: I doe send thee vnto them, and thou shalt say vnto them, Thus sayth the Lord God.

5 But surely they will not heare, neither in deede will they cease: for they are a rebellious house: yet shall they know that [d] there hath bene a Prophet among them.

6 And thou sonne of man, feare them not, neither be afraide of their wordes, although rebels, and thornes bee with thee, and thou remainest with scorpions: feare not their wordes, nor be afraide at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them: but surely they will not heare, neither will they in deede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and [f] eate that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto me, and lo, a roule of a booke was therein.

10 And he spred it before me, and it was written within and without, and there was written therein, [g] Lamentations, & mourning, and woe.

c So that hee could not abide Gods presence till Gods Spirit did enter into him.

‡ *Ebr. hard of face.*

d This declareth on the one part Gods great affection towarde his people, that notwithstanding their rebellion, yet he will send his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their duetie, though the people be neuer so obstinate: for the worde of God shall bee either to their saluation or greater condemnation.

e Reade Iere. 1. 17: he sheweth that for none afflictions they should cease to doe their duties.

f He doeth not onely exhort him to his duetie, but also giueth him [y] meanes wherewith he may be able to execute it.

g Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

CHAP. III.

1 *The Prophet being fedde with the worde of God, and with the constant boldnesse of the Spirit, is sent vnto the people that were in captiuitie,* 17 *The office of true ministers.*

MOreouer hee sayd vnto mee, Sonne of man, eate that thou findest: [a] eate this roule, and goe, and speake vnto the house of Israel.

2 So I opened my mouth, and hee gaue me this roule to eate.

3 And he said vnto mee, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as [‡] sweet as honie.

4 And he sayd vnto me, Sonne of man, goe, and enter into the house of Israel, and declare them my wordes.

5 For thou art not sent to a people of an vnknowen tongue, or of an hard language, but to the house of Israel,

6 Not to many people of vnknowen tongue, or of an hard language, whose words thou canst not vnderstand: yet if I should send thee to them they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey mee: yea, all the house of Israel are impudent and stiffe hearted.

8 Behold, I haue made thy face [b] strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither be afraide at their lookes: for they are a rebellious house.

10 He sayd moreouer vnto me, Sonne of man, [c] receiue in thine heart all my wordes that I speake vnto thee, and heare them with thine eares,

11 And go and enter to them that are led away captiues vnto the children of my people, and speake vnto them, and tell them, Thus sayth the Lord God: but surely they will not heare, neither will they in deede cease.

12 Then the Spirit tooke me vp, and I heard behinde mee a noyse of a great rushing, saying, [d] Blessed be the glory of the Lord out of his place.

13 I heard also the noyse of the wings of the beastes, that toucheth one another, and the rattling of the wheeles that were by them, euen a noyse of great rushing.

14 So the Spirite lift me vp, and tooke me away, and I [e] went in bitternesse, and indignation of my spirite, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to [f] Tel-abib, that dwelt by the riuer Chebar, and I sate where they sate, and remained there astonished among them [g] seuen dayes.

16 And at the ende of seuen dayes, the worde of the Lorde came againe vnto mee, saying,

17 Sonne of man, I haue made thee a [h] watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest him not warning, nor speakest to admonish the wicked of his wicked way, that hee may liue, the same wicked man shall die in his iniquitie: but his bloode will I require at thine hand.

19 Yet if thou warne the wicked, and he turne not from his wickednesse, nor from his wicked way, he shall die in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a [i] righteous man turne from his righteousnesse and commit iniquitie, I will lay a [k] stumbling blocke before him, and he shall die, because thou hast not giuen him warning: hee shall die in his sinne, and his [l] righteous deedes, which he hath done, shall not be remembred: but his blood will I require at thine hand.

21 Neuertheless, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shall liue because he is admonished: also thou hast deliuered thy soule.

22 And the [m] hand of the Lord was there vpon me, and he sayd vnto me, Arise, and

b God promiseth his assistance to his ministers, and that he will giue them boldnesse and constancie in their vocation, Isa. 50. 7. Iere. 1. 18. micah 3. 8.

c Hee sheweth what is meant by the eating of the booke, which is, that the ministers of God may speake nothing as of themselues, but that onely which they haue receiued of the Lord,

d Whereby he signifieth, that Gods glorie should not bee diminished, although he departed out of his Temple: for this declared, that the citie and Temple should be destroyed.

e This sheweth that there is euer an infirmitie of the flesh which can neuer be ready to render full obedience to God, and also Gods grace, who euer assisteth his, and ouercometh their rebellious affections.

f Which was a place by Euphrates, where the Iewes were prisoners.

g Declaring hereby, that Gods ministers must with aduisement and deliberation vtter his iudgements.

h Of this, reade Chap. 33. 2.

i If he that hath bene instructed in the right way turne backe.

k I will giue him vp into a reprobate minde,

a Whereby is ment, that none is meete to be Gods messenger before he haue receiued the word of God in his heart, as verse 10. and haue a zeale thereunto, and delite therein,

‡ *Ebr. deepe lips.*

m Iere. 15. 16. reuel. 10. 10.

Rom. 1. 28. l Which seemed to haue bene done in faith, and were not. m That is, the Spirit of prophesie.

goe into the ‖ fielde, and I will there talke with thee.

23 So when I had risen vp, and gone foorth into the fielde, beholde, the [n] glorie of the Lord stood there, as the glorie which I sawe by the riuer Chebar, and I fell downe vpon my face.

24 Then the spirit intred into me, which [o] set me vp vpon my feete, and spake vnto me, and said to me, Come, and [p] shut thy selfe within thine house.

25 But thou, O sonne of man, beholde, they shall put bandes vpon thee, and shall binde thee with them, and thou shalt not goe out among them.

26 And I will make thy tongue [q] cleaue to the rooke of thy mouth, that thou shalt bee dumme, and shalt not bee to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and hee that leaueth off, [r] let him leaue: for they are a rebellious house.

‖ Or, valley.

n Meaning, the vision of the Cherubims, and the wheeles.
o Read Cha. 2.2.
p Signifying, that not onely he should not profite, but they should grieuously trouble and afflict him.
q Which declareth the terrible plague of the Lord, when God stoppeth the mouthes of his ministers, and that all such are the rods of his vengeance that doe it. Reuel. 22.11.

CHAP. IIII.

1 The besieging of the citie of Ierusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hunger is prophecied to come.

THou also sonne of man, take thee a bricke, and lay it before thee, and portray vpon it the citie, euen Ierusalem,

2 And lay siege against it, and builde a fort against it, and cast a mount against it: set the campe also against it, and lay engins of warre against it round about.

3 Moreouer, take an [s] yron panne, and set it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it shall bee besieged, and thou shalt lay siege against it: this shalbe a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the [t] house of Israel vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue layd vpon thee the yeeres of their iniquitie, according to the number of the dayes, euen three hundreth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy [u] right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine [x] arme shall bee vncouered, and thou shalt prophesie against it.

8 And behold, I will lay [y] bands vpon thee, and thou shalt not turne thee from one side to an other, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheat, and barley, and beanes, and lentiles, [z] millet, and [a] fitches, and put them in one vessel, and make thee breade thereof according to the number of the dayes, that thou shalt sleepe vpon thy side: euen [b] three hundreth and ninetie dayes shalt thou eate thereof.

10 And the meate whereof thou shalt eate, shall be by weight, euen [c] twentie shekels a day: and from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, euen the first part of an [d] Hin: from time to time shalt thou drinke.

12 And thou shalt eate it as barly cakes, and thou shalt bake it [e] in the doung that commeth out of man in their sight.

13 And the Lord sayd, So shall the children of Israel eate their defiled bread among the Gentiles, whither I will cast them.

14 Then sayd I, Ah Lord God, behold, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in peeces, neither came there any [f] vncleane flesh in my mouth.

15 Then hee sayd vnto mee, Loe, I haue giuen thee bullocks [g] doung for mans doung, and thou shalt prepare thy bread therewith.

16 Moreouer, hee sayd vnto me, Sonne of man, beholde, I will breake [h] the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shalbe astonied one with another, and shall consume away for their iniquitie.

s Which signfied the stubburnesse and hardnesse of their heart.
b Hereby he represented the idolatry and sinne of the ten tribes ‖ (for Samaria was on his left hand from Babylon) and howe they had remained therein three hundred and ninetie yeeres.
c Which declared Iudah, who had now from the time of Iosiah slept in their sinnes fourtie yeeres.
d In token of a speedy vengeance.
e The people should so straitly be besieged, that they shoulde not beable to turne them.
f Meaning, that the famine should be so great, that they should be glad to eate whatsoeuer they could get.
g Which were fourteene moneths that the citie was beliefged, and this was as many dayes as Israel sinned yeeres.
h Which make a pound.
i Reade Exod. 29.40.
k Signifying hereby the great scarcitie of fuel, and matter to burne,
l Much lesse such vile corruption.
m To be as fire to bake thy bread with.
n That is, the force & strength wherewith it should nourish, Isa. 3.1. Chap. 5.17. & 14.13.

CHAP. V.

The signe of the haires, whereby is signified the destruction of the people.

AND thou sonne of man, take thee a sharpe knife, or take thee a barbours rasor and cause it to [a] passe vpon thine head, and vpon thy beard: then take thee balances to weigh, and diuide the haire.

2 Thou shalt burne with fire the third part in the middes of [b] the citie, when the dayes of the siege are fulfilled, & thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will draw out a sword after them.

3 Thou shalt also take thereof a fewe in number, and binde them in thy [c] lappe.

4 Then take of them againe and cast them into the middes of the fire, and burne them in the fire: [d] for thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the middes of the nations and countreys, that are round about her.

6 And she hath changed my [e] iudgements

a To shaue thine head and thy beard.
b To wit, of that citie which hee had pourtrayed vpon the bricke, Chap. 4.1. By the fire and pestilence he meaneth the famine, wherewith one part perished, during the siege of Nebuchad-nezzar. By the sword those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the winde, those that fledde into Egypt and into other partes after the citie was taken.
c Meaning, that a very few shoulde bee left, which the Lorde would preserue among all these stormes, but not without troubles, and trialls.
d Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel,
e My worde and lawe into idolatrie and superstitions.

into

into wickednesse more then the nations, and my statutes more then the countries that are round about her: for they haue refused my iudgements and my statutes, and they haue not walked in them.

7 Therefore thus saieth the Lord God, Because your [f] multitude is greater then the nations that are rounde about you, and yee haue not walked in my statutes, neither haue yee kept my iudgements: no, yee haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus saith the Lord God, Beholde, I, euen I come against thee, and will execute iudgement in the mids of thee, euen in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will do any more the like, because of all thine abominations.

10 For in the middes of thee, the fathers *shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore, as I liue, saith the Lord God, Surely, because thou hast defiled my Sanctuarie with al thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare thee, neither will I haue any pitie.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fall by the [g] swoorde rounde about thee; and I will scatter the last third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to cease in them, and I will be [g] comforted: and they shall knowe, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreouer, I will make thee waste, and abhorred among the nations, that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproch and shame, a chastisment and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall sende vpon them the [h] euill arrowes of famine, which shall bee for their destruction, and which I will sende to destroy you: and I will encrease the famine vpon you, and will breake your staffe of bread.

17 *So will I send vpon you famine, and euill beastes, and they shall spoile thee, and pestilence, and blood shall passe thorowe thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

f Because your idoles are in great number, and your superstitions moe then among the professed idolaters, read Isa. 65. 11: or he condemneth their ingratitude in respect of his benefites.

*Leuit. 26. 29. deut. 28. 53. 2. king. 6. 29. lamen. 4. 10. baruch 2. 3.

g That is, I will not be pacified, till I be reuenged, Isa. 1. 24.

[h] Or, dangerous. h Which were the grashoppers, mildew, and whatsoeuer were occasions of famine. *Chap.* 14. 13.

CHAP. VI.

1 He sheweth that Ierusalem shalbe destroyed for their idolatrie. 8 He propheseth the repentance of the remnant of the people, and their deliuerance.

AGaine the word of the Lorde came vnto me, saying,

2 Sonne of man, Set thy face towards the *mountaines of Israel, and propheste against them,

3 And say, Yee mountaines of Israel, heare the word of the Lord God: thus sayth the Lord God to the [a] mountaines and to the hilles, to the riuers and to the valleys, Beholde, I, euen I will bring a sword vpon you, and I will destroy your hie places:

4 And your altars shall be desolate, and your images of the [b] sunne shall bee broken: and I will cast downe your slaine men before your idoles.

5 And I wil lay the dead carkeises of the children Israel before their [c] idoles, and I will scatter your bones rounde about your altars.

6 In all your dwelling places the cities shall be desolate, and the hie places shall be layde waste, so that your altars shall bee made waste and desolate, and your idoles shall be broken, and cease, and your images of the sunne shall be cut in peeces, and your workes shalbe abolished.

7 And the slaine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, [d] that you may haue some that shall escape the swoorde among the nations, when you shalbe scattered through the countreys.

9 And they that escape of you shall remember mee among the nations, where they shalbe in captiuitie, because I am grieued for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they [e] shall be displeased in themselues for the euils, which they haue committed in all their abominations.

10 And they shall knowe that I am the Lord, and that I haue not said in vaine, that I would doe this euill vnto them.

11 Thus sayth the Lorde God, [f] Smite with thine hand, and stretch forth with thy foote, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the swoorde, by the famine, and by the pestilence.

12 He that is farre off shall die of the pestilence, and he that is neere, shall fall by the swoord, and hee that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then ye shall knowe, that I am the Lord, when their slaine men shalbe among their idoles round about their altars, vpon euery hie hill in all the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke oake, which is the place where they did offer sweete sauour to all their idoles.

14 So will I *stretch mine hand vpon them, and make the land waste, and desolate [h] from the wildernesse vnto Diblath in all their habitations, and they shall knowe, that I am the Lord.

Chap. 36. 1.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatning them destruction.

b Reade 2. King. 23. 11.

c In contempt of their power and force, which shall neither be able to deliuer you nor themselues, 2. King. 23. 20.

d He sheweth that in al dangers God wil preserue a few, which shal be as the seede of his Church, and call vpon his Name.

e They shalbe ashamed to see that their hope in idols was but vaine, and so shall repent.

f By these signes he would that the Prophet should signifie the great destruction to come.

g That is, all nations, when you shall see my iudgements. *Chap.* 5. 14.

h Some reade, more desolate then the wildernesse of Diblath, which was in Syria, and bordered vpon Israel, or from the wildernesse, which was South vnto Diblath, which was North, meaning the whole countrey.

CHAP. VII.

The ende of all the land of Israel shall suddenly come.

MOreouer the worde of the Lorde came vnto me, saying,

2 Also

a I will punish thee as thou hast deserued for thine idolatrie.

[Or, behold, euill commeth after euill.

b He sheweth that the iudgement of God euer watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.

c The beginning of his punishments is already come.

d Which was a voyce of ioy and mirth.

e The scourge is in a readinesse.

f That is, the proude tyrant Nebuchad-nezzar hath gathered his force and is readie.

g This cruel enemie shall be a sharpe scourge for their wickednesse.

h Their owne affliction shalbe so great, that they shall haue no regard to lament for others.

i For the present profite.

k For he shall loose nothing.

l In the yeere of the Iubile, meaning that none should enioy the priuiledge of the law, Leuit 25.13. for they should all be caried away captiues.

m This vision signified, that all should be caried away, and none should returne for the Iubile.

n No man for all this endeuoureth himselfe, or taketh heart to repent for his euill life. Some reade, for none shalbe strengthened in his iniquitie of his life: meaning, that they should gaine nothing by flattering themselues in euill. o The Israelites made a brag, but their hearts failed them. *Isa.13.7.iere.6.24.Isa.13.7.ezec.48.17.*

2 Also thou sonne of man, thus saith the Lord God, An end is come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Now is the ende come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shalbe in the middes of thee, and ye shall knowe that I am the Lord.

5 Thus saith the Lorde God, [a] Behold, one euill, euen one euill is come.

6 An ende is come, the ende is come, it [b] watcheth for thee: behold, it is come.

7 The [c] morning is come vnto thee, that dwellest in the lande: the time is come, the day of trouble is neere, and not the [d] sounding againe of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and fulfil mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pitie, but I will lay vpon thee according to thy wayes, and thine abominations shalbe in the middes of thee, and ye shall know that I am the Lord that smiteth.

10 Beholde, the day, behold, it is come: the morning is gone forth, the [e] rod flourisheth: [f] pride hath budded.

11 [g] Crueltie is risen vp into a rodde of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be [h] lamentation for them.

12 The time is come, the day draweth neere: let not the buyer reioyce, nor let him that selleth, [k] mourne: for the wrath is vpon all the multitude thereof.

13 For he that selleth, shall not [l] returne to that which is solde, although they were yet aliue: for the [m] vision was vnto all the multitude thereof, and they returned not, [n] neither doeth any encourage him selfe in the punishment of his life.

14 [o] They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The swoorde is without, and the pestilence and the famine within: he that is in the fielde, shall die with the swoorde, and he that is in the citie, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shalbe in the mountaines, like the doues of the valleys: all they shall mourne, euery one for his iniquitie.

17 *All handes shalbe weake, and all knees shall fall away as water.

18 *They shall also girde them selues with sackecloth, and feare shall couer them, and shame shalbe vpon all faces, and baldnesse vpon their heads.

19 They shall cast their siluer in the streetes, and their gold shalbe cast farre off: their [*] siluer and their gold cannot deliuer them in the day of the wrath of the Lorde: they shall not satisfie their soules, neither fill their bowels, for this ruine is for their iniquitie.

20 He had also set the beautie of his [p] ornament in maiestie: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the hands of the [q] strangers to be spoiled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my [r] secrete place: for the destroyers shall enter into it, and defile it.

23 ¶ Make a [s] chaine: for the land is full of the [t] iudgement of blood, and the citie is full of crueltie.

24 Wherfore I will bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mightie to cease, and their [u] holy places shall be defiled.

25 When destruction commeth, they shall seeke peace, and shall not haue it.

26 Calamitie shall come vpon calamitie, and rumour shalbe vpon rumour: then shall they seeke a vision of the Prophet: but the Lawe shall perish from the Priest, and counsell from the Ancient.

27 The king shall mourne, & the prince shall bee clothed with desolation, and the handes of the people in the lande shall bee troubled: I will doe vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall knowe that I am the Lord.

CHAP. VIII.

1 An appearance of the similitude of God. 3 Ezekiel is brought to Ierusalem in the Spirit. 6 The Lord sheweth the Prophet the idolatries of the house of Israel.

AND in the [a] first yere, in the [b] first moneth, and in the fifth day of the moneth, as I sate in mine house, and the Elders of Iudah sate before mee, the hande of the Lord God fell there vpon me.

2 Then I beheld, and loe, there was a likenesse, as the appearance of fire to looke to, from his loynes downeward, and from his loynes vpward, as the appearance of brightnesse, and like vnto amber.

3 And hee stretched out the likenesse of an hande, & tooke me by an hairie locke of mine head, and the Spirite lift mee vp betweene the earth, & the heauen, & brought mee [‡] by a Diuine [d] vision to Ierusalem, into the entrie of the inner [e] gate that lieth towarde the North, where remained the idole of [f] indignation, which prouoked indignation.

4 And beholde, the glorie of the God of Israel was there according to the vision, that I sawe in the fielde.

p Meaning, the sanctuarie.

q That is, of the Babylonians.

r Which signifieth the most holy place, wherinto none might enter but the hie Priest.

s Signifying, that they shoulde be bound and led away captiues.

t That is, of sinnes that deserue death.

u Which was the Temple, that was deuided into three partes, Psal.68.35.

a Of the captiuitie of Ieconiah.

b Which conteined part of August, and part of September.

c As Chap.1.27.

‡ Or, in the visions of God.

d Meaning, that he was thus caried, in spirit, and not in bodie.

e Which was the porch of ỹ court where the people assembled.

f So called because it prouoked Gods indignatiõ, which was the idole Baal.

g Read Cha.11.2

5 Then said he vnto me, Sonne of man, lift vp thine eyes nowe toward the North. So I lift vp mine eyes toward the North, and beholde, Northward, at the gate of the h altar, this idole of indignation was in the entrie.

6 He said furthermore vnto me, Sonne of man, seest thou not what they doe? euen the great abominations that the house of Israel committeth here to cause mee to depart from i my Sanctuarie? but yet turne thee and thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court: and when I looked, beholde, an hole was in the wall.

8 Then said he vnto me, Sonne of man, digge nowe in the wall. And when I had digged in the wall, beholde, there was a doore.

9 And he sayde vnto me, Goe in, and beholde the wicked abominations that they doe here.

10 So I went in, and sawe, and behold, there was euery similitude of creeping things and k abominable beastes and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stood before them seuentie men of the Ancients of l house of Israel, and in the middes of them stood Iaazaniah, the sonne of Shaphan, with euery man his censour in his hand, and the vapour of the incense went vp like m a cloude.

12 Then said he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel n do in the darke, euery one in the chamber of his imagerie? for they say, The Lorde seeth vs not, the Lord hath forsaken the earth.

13 Againe he saide also vnto me, Turne thee againe, and thou shalt see greater abominations that they doe.

14 And hee caused me to enter into the entrie of the gate of the Lordes house, which was toward the North: and behold there sate women mourning for o Tammuz.

15 Then said he vnto me, Hast thou seene this, O sonne of man? Turne thee againe, and thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Lordes house, and beholde, at the doore of the Temple of the Lord, betweene the porch and the altar were about fiue and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou seene this, O sonne of man? Is it a small thing to the house of Judah to commit these abominations which they doe here? for they haue filled the land with crueltie, and haue returned to prouoke me: and loe, they haue cast out p stinke before their noses.

18 Therefore will I also execute my wrath: mine eye shal not spare them, neither will I haue pitie, and *though they cry in mine eares with a loude voyce, yet will I not heare them.

h That is, in the court, where the people had made an altar to Baal.

i For God will not be where idoles are.

k Which were forbidden in the Law, Leuit. 11.4.

l Thus they that should haue kept all the rest in the feare & true seruice of God, were the ringleaders to all abomination, and by their example pulled others from God.

m It was in such abundance.

n For besides their common idolatry, they had particular seruice, which they had in secret chambers.

o The Iewes write that this was a prophet of the idoles, who after his death was once a yeere mourned for in the night.

p Declaring that the censings, and seruice of the idolaters are but infection and vilanie before God. *Pro.1.28. Isa.46. Ierem.11.11. Micah.3.4.*

CHAP. IX.

1 The destruction of the citie. 4 They that shal be saued, are marked. 8 A complaint of the Prophet for the destruction of the people.

HE cried also with a loud voyce in mine eares, saying, The visitations of a the citie drawe neere, and euery man hath a weapon in his hand to destroy it.

2 And beholde, sixe b men came by the way of the hie gate, which lieth toward the North, and euery man a weapon in his hande to destroy it: and one man among them was clothed with linen, with a writers c pinkehorne by his side, and they went in and stoode beside the brasen altar.

3 And the glory of the God of Israel was d gone vp from the Cherub, whereupon hee was, and stoode on the ‖ doore of the house, and hee called to the man clothed with linen, which had the writers pinkehorne by his side.

4 And the Lorde sayde vnto him, Goe through the midst of the citie, euen through the middes of Ierusalem, and ‖ set a marke vpon the foreheads of them that e mourne, and cry for all the abominations that bee done in the middes thereof.

5 And to the other he sayd, that I might heare, Goe yee after him through the citie, and smite: let your eye spare none, neither haue pitie.

6 Destroy vtterly the olde, and the yong, and the maydes, and the children, and the women, but touch no man, vpon whom is the f marke, and beginne at my Sanctuarie. Then they began at the h Ancient men, which were before the house.

7 And hee sayde vnto them, Defile the house, and fill the courtes with the slaine, then go forth: and they went out, and slewe them in the citie.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cried, saying, Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then sayde he vnto me, The iniquity of the house of Israel, and Iudah is exceeding great, so that the land is full of blood, and the citie full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth vs not.

10 As touching me also, mine eye shall not spare them, neither will I haue pitie, but will recompense their wayes vpon their heads.

11 And beholde, the man clothed with linen which had the pinkehorne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

a The citie to take vengeance.

b Which were Angels in the similitude of men.

c Signifying, that the Babylonians shoulde come from the North to destroy the citie and the Temple.

d To make them that should be saued.

e Which declared, that he was not bound thereunto, neyther would remaine any longer, then there was hope that they would returne from their wickednesse, and worthippe him aright.

‖ *Or, threshold.*

‖ *Or, marke with Thau.*

f He sheweth what is the manner of Gods children, whom he marketh to saluation: to wit, to mourne and crie out against the wickednesse, which they see committed against Gods glorie.

g Thus in all his plagues the Lord preserueth his small nomber, which he marketh, as Exod. 12.22. Reue. 7.3. but the chiefe marke is the Spirite of adoption, wherewith

the heart is sealed vp to life euerlasting. h Which were the chief occasion of all these euils, as Chap. 8.11. i This declareth, that the seruants of God haue a compassion, when they see his iudgements executed. k That is, with all kinde of wickednesse, reade Isa. 1.15.

CHAP. X.

1 Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims. 8 A rehearsall of the vision of the wheeles, of the beasts, and of the Cherubims.

And

Chap. 1. 22.

AND as I looked, behold, in the * firmament that was aboue the heade of the [a] Cherubims, there appeared vpon them like vnto the similitude of a throne, as it were a saphir stone.

a Which in the first chap. vers. 5. he called the foure beasts.

2 And hee spake vnto the man clothed with linnen, and saide, Go in betweene the wheeles, euen vnder the Cherub, & fil thine handes with coales of fire from betweene the Cherubims, and scatter them ouer [b] the citie. And he went in my sight.

b This signified that the citie should be burnt.

3 Nowe the Cherubims stood vpon the right side of the house when the man went in, and the cloude filled the inner court.

4 Then the glorie of the Lord [c] went vp from the Cherub, and stoode ouer the doore of the house, and the house was filled with the cloude, and the court was filled with the brightnesse of the Lords glorie.

c Meaning, that the glorie of God should depart from the Temple.

5 And ẏ [d] sound of ẏ Cherubims wings was heard into ẏ vtter court, as the voyce of the Almighty God, when he speaketh.

d Reade Chap. 1. 24.

6 And when hee had commaunded the man clothed with linnen, saying, Take fire from betweene the wheeles, and from betweene the Cherubims, then he went in & stoode beside the wheele.

7 And one Cherub stretched foorth his hand from betweene the Cherubims vnto the fire, that was betwene the Cherubims, and tooke thereof, and put it into the hands of him that was clothed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims, the likenesse of a mans hande vnder their wings.

9 And when I looked vp, behold, foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a [e] Chrysolite stone.

e Reade Chap. 1. 16.

10 And their appearance (for they were all foure of one fashiō) was as if one wheele had bene in another wheele.

11 When they went foorth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they [f] turned not as they went.

f Vntill they had executed Gods iudgements.

12 And their whole bodie, and their ‖ rings, and their hands, and their wings, and the wheeles were full of eyes rounde about, euen in the same foure wheeles.

‖ Or, trents.

13 And the cherub cryed to these wheeles in mine hearing, saying, O wheele.

14 And euery beast had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third the face of a lyon, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp: [g] this is the beast that I sawe at the riuer Chebar.

Chap. 1. 5.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their winges to mount vp from the earth, the same wheeles also turned from beside them.

17 When the Cherubims stood, they stood: and when they were lifted vp, they lifted themselues vp also: for the [g] spirite of the beast was in them.

g There was one consent betwene the Cherubims and the wheeles

18 [h] Then the glory of the Lord departed from aboue the doore of the house, & stoode vpon the Cherubims.

h Reade Chap. 9. 3.

19 And the Cherubims lift vp their wings, and mounted vp from the earth in my sight: when they went out, the wheeles also were beside them: and euery one stoode at the entrie of the gate of the Lords house at the East side, and the glorie of the God of Israel was vpon them on high.

20 * This is the [i] beast that I sawe vnder the God of Israel by the riuer Chebar, and I knewe that they were the Cherubims.

Chap. 1. 15.

i That is, the whole body of the foure beasts, or Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenesse of their faces was the selfe same faces, which I saw by the riuer Chebar, and the appearance of the Cherubims was the selfe same, and they went euery one straight forward.

CHAP. XI.

1 Who they were that seduced the people of Israel. 5 Against these he prophecieth, shewing them how they shalbe dispersed abroad. 19 The renuing of the heart commeth of God. 21 Hee threatneth them that leane vnto their owne counsels.

MOreouer, the Spirite lift mee vp, and brought mee vnto the East gate of the Lordes house, which lyeth Eastward, and beholde, at the entrie of the gate were fiue and twentie men: among whome I sawe Jaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsell in this citie.

3 For they say, [a] It is not neere, let vs build houses: this citie is the [b] caldron, and we be the flesh.

a Thus the wicked derided the Prophets, as though they preached but errors, and therfore gaue themselues still to their pleasures.

4 Therfore prophecie against them, sonne of man, prophecie.

5 And the Spirit of the Lorde fell vpon me, and said vnto me, Speake, Thus saith the Lord, O ye house of Israel, this haue ye sayde, and I know that which riseth vp of your mindes.

b We shal not be pulled out of Ierusalem, till the houre of our death come, as the flesh is not taken out of the caldron till it bee sod.

6 Many haue yee murthered in this citie, and yee haue filled the streetes thereof with the slaine.

7 Therefore thus sayeth the Lorde God, They that ye haue slaine, and haue layd in the middes of it, they are [c] the flesh, and this citie is the caldrō, but I wil bring you forth of the middes of it.

c Contrary to their vaine confidence he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue beene murthered therein, and so lie as flesh in the caldron.

8 Ye haue feared the sword, and I wil bring a sword vpon you, saith ẏ Lord God.

9 And I wil bring you out of the mids thereof, and deliuer you into the [d] handes of strangers, and will execute iudgements among you.

10 Ye shal fal by the sworde, and I will iudge you in the border of [e] Israel, and yee shall knowe that I am the Lord.

d That is, of the Caldeans.

11 This citie shall not bee your caldron, neither shal ye be the flesh in ẏ mids therof, but I wil iudge you in the border of Israel.

e That is, in Riblah, Reade 2. King. 25. 6.

12 And

12 And ye shal know that I am þ Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen that are round about you.

13 ¶ And when I prophecied, Pelatiah the sonne of e Benaiah dyed: then fell I downe vpon my face, and cryed with a loude voyce, and sayde, Ah Lord God, wilt thou then vtterly destroy al the remnant of Israel?

14 Againe the word of the Lorde came vnto me, saying,

15 Sonne of man, thy brethren, euen thy brethren, the men of thy kinred, and all the house of Israel, whom are they vnto whom the inhabitants of Ierusalem haue sayde, Depart ye far from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus sayeth the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countries, yet wil I be to them as a little h Sanctuarie in the countreyes where they shall come.

17 Therefore say, Thus sayeth the Lord God, I will gather you againe from the people, and assemble you out of the countreis where ye haue bene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shal take away all the idoles thereof, and al the abominations thereof from thence.

19 *And I wil giue them one heart, and I will put a newe spirit within their bowels: and I will take the i stonie heart out of their bodies, and wil giue them an heart of flesh,

20 That they may walke in my statutes, and kepe my iudgements, and execute them: and they shal be my people, and I wil be their God.

21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will laye their way vpon their owne heades, sayeth the Lord God.

22 ¶ Then did þ Cherubims lift vp their wings, and the wheeles beside them, and the glory of the God of Israel was vpon them on hie.

23 And the glory of the Lorde went vp from the middes of the citie, & stoode vpon the mountaine which is toward the East side of the citie.

24 Afterward the Spirit tooke me vp, and brought me in a vision by þ Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were k led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

1 The parable of the captiuitie. 18 Another parable wherby the distresse of hunger & thirst is signified

THe worde of the Lorde also came vnto me, saying,

2 Sonne of man, thou dwellest in the middes of a rebellious house, which haue eyes to see, and see not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, ‡ prepare thy stuffe to go into captiuitie, and go forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight as the stuffe of him that goeth into captiuitie: and thou shalt go forth at euen in their sight, as they that goe forth vnto captiuitie.

5 Digge thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, & carry it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a b signe vnto the house of Israel.

7 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hande, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, saide vnto thee, What c doest thou?

10 But say thou vnto them, Thus sayeth the Lord God, This ‖ burden concerneth the chiefe in Ierusalem, and al the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shal it be done vnto them: they shal goe into bondage and captiuitie.

12 And the chiefest that is among them, shall beare vpon his shoulder in the darke, and shall goe forth: they shall digge through the wall, to carry out thereby: he shal couer his face, that he see not the ground with his eyes.

13 My net also wil I spread vpon d him, and he shalbe taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall die there.

14 And I will scatter towarde euerie winde all that are about him to helpe him, and all his garisons, and I will draw out the sword after them.

15 And they shall knowe that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries.

16 But I wil leaue a e litle nomber of them from the sword, from the famine, and from the pestilence, that they may declare al these abominations among the heathen, where they come, and they shall know, that I am the Lord.

17 ¶ Moreouer, the worde of the Lorde came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble and with carefulnesse,

19 And say vnto the people of the land, Thus sayeth the Lorde God of the inhabitants of Ierusalem, and of the lande of Israel, They shall eate their bread with care-

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feare i some strange iudgement of God towarde the rest of the people.

g They that remained still at Ierusalem, thus reproched them that were gone into captiuitie, as though they were cast off and forsaken of God.

h They shall bee yet a little church, shewing that the Lorde wil euer haue some to call vpon his Name, whom hee will preserue and restore, though they be for a time afflicted. *Iere. 32. 39. chap. 36. 26.*

i Meaning, the heart, whereunto nothing can enter, and regenerate them anewe, so that their heart may be soft, and ready to receiue my graces.

k When Ieconiah was led away captiue.

a That is, they receiue not the fruite of that which they see and heare.

‡ *Ebr. make thee vessels to goe into captiuitie.*

b That as thou doest, so shall they doe, and therfore in thee they shall see their owne plague and punishment.

c Do not they deride thy doings?

‖ *Or, prophecie.*

d When the King shal thinke to escape by fleeing, I will take him in my net, as Chap. 17. 20. and 32. 3.

e Which should beare his name, and should be his Church, reade Chap. 11. 16.

carefulnes, and drinke their water with desolation: for the land shall be desolate from her abundance because of the cruelitie of them that dwell therein.

20 And the cities that are inhabited, shal be left voyde, and the land shall be desolate, and ye shall know that I am the Lord.

21 ¶ And the woyde of the Lorde came vnto me, saying,

22 Sonne of man, what is that prouerbe that yon haue in the land of Israel, saying, The dayes ‖ are prolonged and all visions ‖ faile?

23 Tell them therefore, Thus sayth the Lorde God, I will make this prouerbe to cease, and they shal no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand & the effect of euery visiō.

24 For no vision shall bee any more in vaine, neither shal there be any flattering diuination within the house of Israel.

25 For I am the Lorde: I will speake, & that thing that I shall speake, shal come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Againe the woyde of the Lorde came vnto me, saying,

27 Sonne of man, beholde, they of the house of Israel say, The vision that he seeth, is for g many dayes to come, and he prophecieth of the times that are farre off.

28 Therefore say vnto them, Thus saith the Lord God, All my woyds shall no longer be delaied, but that thing which I haue spoken, shalbe done, saith the Lord God.

CHAP. XIII.

2 *The woyde of the Lorde against false prophets, which teach the people the counsels of their owne hearts.*

AND the woyde of the Lorde came vnto me, saying,

2 Sonne of man, prophecie against the prophets of Israel, that prophecie, and say thou vnto them, that prophecie out of their a owne hearts, Heare the woyd of the Lord.

3 Thus saith the Lorde God, Woe vnto the foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy prophets are like b foxes in the waste places.

5 c Ye haue not risen vp in the gappes, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanitie, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: and they haue made others to hope that they would confirme the woyd of their prophecie.

7 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? d ye say, The Lorde saith it, albeit I haue not spoken.

8 Therefore thus saith the Lorde God, Because ye haue spoken vanitie, and haue seene lyes, therefore beholde, I am against you, saith the Lord God,

9 And mine hand shall be vpon the prophets that see vanitie, and diuine lyes: they shall not be in e assembly of my people, neither shal they be written in the f writing of the house of Israel, neither shal they enter into the land of Israel: and ye shall knowe that I am the Lord God.

10 And therefore, because they haue deceiued my people, saying, g Peace, and there was no peace: and one built vp a wall, and beholde, the others daubed it with vntempered morter,

11 Say vnto them which daube it with vntempered morter, that it shall fall: for there shall come a great showre, and I will send hailestones, which shall cause it to fall, and a stormie winde shall breake it.

12 Loe, when the wall is fallen, shall it not be sayde vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus sayth the Lord God, I will cause a stormie winde to breake forth in my wrath, and a great showre shall bee in mine anger, and hailestones in mine indignation to consume it.

14 So I will destroy the wall that ye haue daubed with vntempered morter, and bring it downe to the ground, so that the foundation thereof shall be discouered, and it shall fall, and ye shall be consumed in the middes thereof, and ye shall knowe, that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with h vntempered morter, and will say vnto you, The wall is no more, neither the daubers thereof,

16 To wit, the Prophets of Israel, which prophecie vpon Jerusalem, and see visions of peace for it, and there is no peace, sayth the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophecie out of their owne heart: and prophecie thou against them, and say,

18 Thus saith the Lord God, Woe vnto the women that sowe i pillowes vnder all armeholes, and make vailes vpon the head of euery one that standeth vp, to hunt soules: will ye hunt the soules of my people, and will ye saue life to the soules that come vnto you?

19 And will yee pollute me among my people for handfuls of barly, and for pieces of bread to slay the soules of them that should not dye, and k to saue life to the soules that should not liue, in lying to my people, that heare your lyes?

20 Wherefore thus saith the Lord God, Behold, I will haue to do with your pillowes, wherewith yee hunt the m soules to make them to flie, and I will teare them from your armes, and will let the soules goe, euen the soules, that ye hunt to make them to flie.

21 Your vailes also will I teare, & deliuer my people out of your hand, & they shall be no more in your handes to bee hunted, and ye shall know that I am the Lord.

22 Because with your lies ye haue made the heart of the n righteous sad, whome I one according as they prophecied. m That is, to perish, and that they should depart from the body. them that were godly, and vpholding the wicked.

e That is, in the booke of life, wherein the true Israelites are written.

f Reade Iere. 6.14.

g Whereas the true Prophets prophecied the destruction of the citie to bring the people to repentance, the false prophets spake the contrary and flattered them in their vanities, so that what one false prophet sayde, (which is here called the building of the wall) another false prophet would affirme, though he had neither occasion nor good ground to beare him.

h Whereby is meant whatsoeuer man of himselfe setteth forth vnder the authoritie of Gods worde.

i These superstitious women for lucre would prophecie and tell euery man his fortune, giuing them pillowes to leane vpon, and kerchiefes to couer their heads, to the intent they might the more allure them and bewitch them.

k Will ye make my worde to serue your bellies?

l These sorcerers made the people beleeue that they could preserue life or destroy it, and that it should come to euery one as they deserued.

m That is, to cause them to perish.

n By threatning

§ Because they did not immediatly see the prophecies accomplished, they contemned them as though they should neuer be fulfilled. *Or, take none effect.*

‖ That is, it shall not come to passe in our dayes, and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

Chap. 14.9.

a After their owne fantasie, and not as hauing the reuelation of the Lord, Ierem. 23.16.

b Watching to destroy the vineyard.

c He speaketh to the gouernours and true ministers that should haue resisted them.

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest that ye are false prophets.

haue not made sad, and strengthened the handes of the wicked, that he should not returne from his wicked way, by promising him life,

23 Therefore yee shall see no more vanitie, nor diuine diuinations: for I will deliuer my people out of your hand, and ye shal know that I am the Lord.

CHAP. XIIII.

4 The Lord sendeth false prophets for the ingratitude of the people. 22 He reserueth a small portion for his Church.

THen came certaine of the Elders of Israel vnto me, and [a] sate before me.

2 And the worde of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their [b] heart, & put the stumbling blocke of their iniquitie before their face: should I, being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus sayth the Lorde God, Euery man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the [c] Prophet, I the Lord will answere him that commeth, according to the multitude [d] of his idoles:

5 That [e] I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus sayth the Lord God, Returne, and withdrawe your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from mee, and setteth vp his idoles in his heart, & putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for mee, I the Lorde will answere him [f] for my selfe,

8 And I wil set my face against [g] man, and will make him an example and prouerbe, and I will cut him off from the middes of my people, and yee shall knowe that I am the Lord.

9 And if the prophet be [f] deceiued, when he hath spoken a thing, I the Lord haue deceiued that prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people of Israel.

10 And they shall beare their punishment: the punishment of the prophet shalbe euen as the punishment of him that asketh,

11 That the house of [g] Israel may goe no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the lande sinneth against me by committing a trespasse, then will I stretch out mine hand vpon it, [h] and will breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast fourth of it.

14 Though these three men [i] Noah, Daniel, & Iob were among them, they should deliuer but their own soules by their [k] righteousnesse, saith the Lord God.

15 If I bring noysome beastes into the lande, and they spoyle it, so that it be desolate, that no man may passe through, because of beasts,

16 Though these three men were in the mids therof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shall be deliuered, but the land shalbe waste.

17 Or if I bring a sword vpon this land, & say, Sword, goe through the land, so that I destroy man and beast out of it,

18 Though these three men were in the middes thereof, As I liue, sayth the Lorde God, they shall deliuer neither sonnes nor daughters, but they onely shal be deliuered themselues.

19 Or if I sende a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast,

20 And though Noah, Daniel and Iob were in the middes of it, As I liue, sayth the Lorde God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousnesse.

21 For thus sayth the Lord God, How much more when I sende my * foure sore iudgements vpon Ierusalem, euen [l] sword, and famine, and the noysome beast & pestilence, to destroy man and beast out of it?

22 Yet behold, therin shalbe left a [l] remnant of them that shalbe caried away both sonnes and daughters: beholde, they shall come forth vnto you, and yee shall see their way, and their enterprises: and ye shall be comforted, concerning the euill that I haue brought vpon Ierusalem, euen concerning all that I haue brought vpon it.

23 And they shall comfort you, when ye see their way and their enterprises: and ye shall knowe, that I haue not done without cause all that I haue done in it, saieth the Lord God.

CHAP. XV.

As the vnprofitable wood of the vine tree is cast into the fire, so Ierusalem shall be burnt.

AND the worde of the Lorde came vnto me, saying,

2 Sonne of man, what commeth of the vine tree aboue all other trees? and of the vine branch, which is among [a] the trees of the forest?

3 Shall wood be taken thereof to doe any worke? or will men take a pinne of it to hang any vessell thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the ends of it, and the middes of it is burnt. Is it meete for any worke?

5 Behold, when it was whole, it was meete

a He sheweth the hypocrisie of the idolaters, who will dissemble to heare the Prophets of God, though in their heart they follow nothing lesse then their admonitions, and also how by one meanes or other, God doth discouer them.

b They are not onely idolaters in heart, but also worship their filthie idoles openly, which leade them in blindnesse, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, reade Ier. 10.15.

c To inquire of things which the Lord hath appointed to come to passe.

d As his abomination hath deserued: that is, he shall be led with lyes, according as he delired therein, 2. Thes. 2.10.

e That is, conuince them by their owne conscience *Or, by my selfe.*

f The Prophet declareth that God for mans ingratitude rayseth vp false prophets to seduce them that delite in lies rather then in the trueth of God, and thus he punisheth sinne by sinne, 1. kin. 22.20, 22. and destroyeth alwel those prophets as that people. g Thus Gods iudgements against the wicked are admonitions to the godly to cleaue vnto the Lord, and not to defile themselues with like abominations.

h Reade Chap. 4.16. & 5.17. Isai. 3.1.

i Though Noah and Iob were now aliue, which in their time were most godly men, (for at this time Daniel was in captiuitie with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare them, reade Ier. 15.1.

k Meaning, that a very fewe (which he calleth the remnant, verse 22.) should escape these plagues, whome God hath sanctified and made righteous, so that this righteousnesse is a signe that they are the Church of God, whom he would preserue for his owne sake. *Chap. 5.17.*

l Reade Chap. 5.3.

a Which bringeth fourth no fruite, no more then the other trees of the forest doe: meaning, that if Ierusalem, which bare the name of his Church, did not bring forth fruite, it should be vtterly destroyed.

meete for no worke: how much lesse shal it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lorde God, As the vine tree, that is among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

b Though they escape one danger, yet another shall take them.

7 And I will set my face against them: they shall goe out from one b fire, and another fire shall consume them: and yee shall know, that I am the Lorde, when I set my face against them,

8 And when I make the land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefites of God toward Ierusalem. 15 Their vnkindnesse. 46 He iustifieth the wickednesse of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations, into which the Sodomites fell. 60 Mercie is promised to the repentant.

a Thou boastest to be of the seede of Abraham, but thou art degenerate and followest the abominations of y wicked Canaanites, as children do the maners of their fathers, Isa.1.4. and 57.3.

AGaine, the word of the Lord came vnto me, saying,

2 Sonne of man, cause Ierusalem to knowe her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation & thy kinred is of the land a of Canaan: thy father was an Amorite, & thy mother an Hittite.

4 And in thy nativitie when thou wast b borne, thy navel was not cut: thou wast not washed in water to soften thee: thou was not salted with salt, nor swadled in cloutes.

b When I first brought thee out of Egypt, and planted thee in this land to bee my Church.

5 None eye pitied thee to doe any of these vnto thee, for to haue compassion vpō thee, but thou wast cast out in the open fielde to the contempt of thy person in thy day that thou wast borne.

c Being thus in thy filthinesse & forsaken of all men, I tooke thee and gaue thee life: whereby is meant that before God wash his Church, and giue life, there is nothing but filthinesse and death.

6 And when I passed by thee, I sawe thee polluted in thine c owne blood, and I said vnto thee, whē thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiplie, as ꝑ budde of the fielde, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy breastes are facioned, thine haire is growen, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, beholde, thy time was as the time of loue, and I spread my skirtes ouer thee, and couered d thy filthinesse: yea, I sware vnto thee, & entred into a couenant with e thee, saith the Lord God, and thou becamest mine.

d These wordes, as blood, pollution, nakednesse, and filthinesse, are oftentimes repeated, to beate downe their pride, and to cause them to consider what they were before God receiued them to mercie, fauoured them, and couered their shame.

9 Then washed I thee with f water: yea, I washed away thy blood from thee, & I g anoynted thee with oyle.

e That thou shouldest bee a chaste wife vnto mee, and that I should maintaine thee & endue thee with all graces.

f I washed away thy sinnes.

10 I clothed thee also with broydred worke, and shod thee with badgers skinne: and I girded thee about with fine linnen, and I couered thee with silke.

g I sanctified thee with mine holy spirite.

11 I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, & a beautifull b crowne vpon thine head.

h Hereby he sheweth how he saued his church, enriched it, and gaue it power & dominion to reigne.

13 Thus wast thou decked with gold and siluer, and thy rayment was of fine linen, and silke, and broidred worke: thou diddest eate fine floure, and hony and oyle, & thou wast very beautiful, and thou diddest grow vp into a kingdome,

i He declareth wherein the dignitie of Ierusalem stoode: to wit, in that that the Lorde gaue them of his beautie and excellencie.

14 And thy name was spread among the heathen for thy beautie: for it was perfect through my i beautie which I had set vpon thee, saith the Lord God.

15 Mowe thou diddest k trust in thine owne beautie, and playedst the harlot, because of thy renowne, and hast powred out l thy fornications on euery one that passed by, thy desire was to him.

k In abusing my gifts, and in putting thy confidence in thine owne wisedome and dignitie, which were the occasions of thine idolatrie.

16 And thou diddest take thy garments, and deckedst thine hie places with diuers colours, m and playedst the harlot thereupon: the like things shall not come, neither hath any done so.

l There was none idolatrie so vile, wherewith thou diddest not pollute thy selfe.

17 Thou hast also taken thy faire iewels made of my gold and of my siluer, which I had giuen thee, and n madest to thy selfe images of men, and diddest commit whoredome with them,

m This declareth howe the idolaters put their chiefe delite in those things, which please the eyes and outward senses.

18 And tookest thy broidred garments, and coueredst them: and thou hast set mine oyle and my perfume before them.

19 My meate also, which I gaue thee, as fine floure, oyle and hony, wherewith I fedde thee, thou hast euen set it before them for a sweet sauour: thus it was, saith ꝑ Lord god.

n Thou hast conuerted my vessels & instruments, which I gaue thee to serue mee with, to the vse of thine idoles.

20 Moreouer thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto me, and these hast thou sacrificed vnto them, to o be deuoured: is this thy whoredome a small matter?

o Meaning, by fire, reade Leuit. 18.21.2.King. 23.10.

21 That thou hast slaine my children, & deliuered thē to cause them to passe through fire for them?

22 And in all thine abominations and whoredomes thou hast not remembred the dayes of thy youth, when thou wast naked, and bare, & wast polluted in thy blood.

23 And beside all thy wickednesse, (Wo, wo vnto thee, saith the Lord God.)

24 Thou hast also built vnto thee an hie place, and hast made thee an hie place in euery streete.

25 Thou hast built thine hie place at euery ‖ corner of the way, and hast made thy beautie to be abhorred: thou hast opened thy feete to euery one that passed by, and multiplied thy whoredome.

p He noteth the great impietie of this people, who first falling from God to seeke helpe at strange nations, did also at length imbrace their idolatrie, thinking thereby to make their amitie more strong.

‖ Or, *cuius.*

26 Thou hast also committed fornication with the p Egyptians thy neighbours, which haue great members, and hast encreased thy whoredome, to prouoke me.

27 Beholde, therefore I did stretch out mine hand ouer thee, & will diminish thine ordinarie, and deliuer thee vnto the will of them that hate thee, euen to the ‖ daughters of the Philistims, which are ashamed of thy wicked way.

28 Thou hast played ꝑ whore also with

the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreouer multiplied thy fornication from the lande of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How weake is thine heart, saith the Lord God, seeing thou doest all these things, euen the worke of a ‖ presumptuous whorish woman?

‖ Or, *that will beare rule.*

31 In that thou buildest thine hie place in the corner of euery way, & makest thine hie place in euerie streete, and hast not bene as an harlot q that despiseth a rewarde,

q Meaning, that some harlots contemne small rewardes, but no louers gaue a reward to Israel, but they gaue to al others: signifying, that the idolaters bestowe all their substance, which they receiue of God for his glorie, to serue their vile abominations.

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They giue gifts to all other whores, but thou giuest gifres vnto all thy louers, and rewardest them, that they may come vnto thee on euery side for thy fornication.

34 And the contrarie is in thee from other women in thy fornications, neither the like fornication shall bee after thee: for in that thou giuest a rewarde, and no reward is giuen vnto thee, therefore thou art contrarie.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus saith the Lord God, Because thy ‖ shame was powred out, and thy filthinesse discouered through thy fornications with thy louers, and with all the idoles of thine abominations, and by the blood of thy children, which thou biddest offer vnto them,

‖ Or, *nether parts.*

37 Beholde, therefore I will gather all r thy louers, with whome thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I will euen gather them rounde about against thee, and will discouer thy filthinesse vnto them, that they may see all thy filthinesse.

r Egyptians, Assyrians and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee. Chap. 23.9.

38 And I will iudge thee after the maner of them that are f harlots, and of them that shead bloud, and I will giue thee the blood of wrath and iealousie.

f I will iudge thee to death, as the adulteres and murtherers.

39 I will also giue thee into their hands, and they shall destroy thine hie place, and shal breake downe thine hie places: they shall strip thee also out of thy clothes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring vp a companie against thee, and they shal stone thee with stones, and thrust thee through with their swordes.

41 And they* shall burne vp thine houses with fire, & execute iudgements vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

2. *King.* 25.9.

42 So will I make my wrath towarde thee to rest, and my t iealousie shall depart from thee, and I will cease and be no more angrie.

t I will vtterly destroy thee, and so my iealousie shall cease.

43 Because thou hast not remembred the dayes of thy youth, but hast prouoked mee with all these thinges, beholde, therefore I also haue u brought thy way vpon thine head, saith the Lord God: yet hast not thou had consideration of al thine abominations.

u I haue punished thy faultes, but thou wouldest not repent,

44 Beholde, all that vse prouerbes, shall vse this prouerbe against thee, saying, As is the mother, x so is her daughter.

x As were the Canaanites, and the Hittites and others your predecessours, so are you their successours.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy y sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

y That is, of Samaria and Sodom.

46 And thine elder sister is Samaria, & her z daughters, that dwell at thy left hand, & ‡ thy yong sister, that dwelleth at thy right hand, is Sodom, and her daughters.

z That is, her cities.

‡ *Ebr. thy sister yonger then thou.*

47 Yet hast thou a not walked after their wayes, nor done after their abominations: but as it had bene a verie little thing, thou wast corrupted more then they in all thy wayes.

a But done farre worse.

48 As I liue, saith the Lorde God, Sodom thy sister hath not done, neither she nor her daughters, as thou hast done and thy daughters.

b He alledgeth these foure vices, pride, excesse, idlenesse, and contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gen. 19.24.

49 Behold, this was the iniquitie of thy sister Sodom, b Pride, fulnes of bread, and abundance of idlenes was in her, and in her daughters: neither did she strengthen the hand of the poore and needie.

50 But they were hautie, and committed abomination before mee: therefore I tooke them away, as pleased me.

c Which worshipped the calues in Bethel and Dan.

51 Neither c hath Samaria committed halfe of thy sinnes, but thou hast exceeded them in thine abominations, and hast d iustified thy sisters in al thine abominations, which thou hast done.

d Thou art so wicked, that in respect of thee, Sodom and Samaria were iust.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy sinnes, that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

e This he speaketh in comparison, saying, that he would restore Ierusalem when Sodome should be restored, that is, neuer: and this is meant of the greatest part of the Iewes.

53 Therefore I will bring againe e their captiuitie with the captiuitie of Sodome, & her daughters, and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the mids of them,

54 That thou maiest beare thine owne shame, and mayest be confounded in al that thou hast done, in that thou hast f comforted them.

f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

55 And thy sister Sodome & her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, g when thou and thy daughters shall returne to your former state.

g Meaning, that it shoulde neuer come to passe.

56 For thy sister Sodom was not heard of h by thy report in the day of thy pride,

‡ *Eb. was not a rumour in thy mouth.*

57 Before thy wickednes was i discouered, as in that same time of the reproche of the daughters of Aram, and of al k daughters of the Philistims round about k her which despise thee on all sides.

h Thou wouldest not call her punishment to minde when thou wast aloft, to learne by her example to feare my iudgements. i That is, till thou wast brought vnder by the Syrians and Philistims, 2. Chron. 28.19. k Which ioyned with the Syrians, or compassed about Ierusalem.

l When thou brakest the couenant, which was made betweene thee and me, as verse 8.

m That is, of mercie and loue I will pitie thee, and so stand to my couenant, though thou hast deserued the contrary.

n Whereby he sheweth that among the most wicked he had euer some seede of his Church which he would cause to fructifie in due time: and here he declareth howe hee will call the Gentiles.

o But of my free mercie.

p This declareth what fruites Gods mercies worke in his, to wit, sorowe, and repentance for their former life.

58 Thou hast borne therefore thy wickednesse, & thine abommination, saith the Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when thou didst despise the l othe, in breaking the couenant.

60 Neuertheles, I will m remember my couenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerlasting couenant.

61 Then thou shalt remember thy waies, and be ashamed, when thou shalt receiue n thy sisters, both thy elder and thy ponger, and I will giue them vnto thee for daughters, but not o by thy couenant.

62 And I will establish my couenaunt with thee, and thou shalt know that I am the Lord,

63 That thou mayest remember, and be p ashamed, and neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

CHAP. XVII.

The parable of the two Egles.

2 That is, Nebuchad-nezzar, who hath great power, riches, and many countries vnder him, shal come to Ierusalem, and take away Ieconiah the king, as verse 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the kings blood, and was left at Ierusalem, and made king in steade of Ieconiah, 2. King. 24. 17. iere. 37. 1.

d This was Zedekiahs kingdome.

e That it might not haue power to rebell against Babylon, as verse 14.

f Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchad-nezzar.

g They thought to be moystened by the waters of Nilus.

h Shall not Nebuchad-nezzar destroy it?

AND the word of the Lorde came vnto me, saying,

2 Sonne of man, put forth a parable and speake a prouerbe vnto the house of Israel,

3 And say, Thus saith the Lorde God, The great a egle with great wings, & long wings, and full of feathers, which had diuers colours, came vnto Lebanon, and tooke the hiest branch of the cedar,

4 And brake off the toppe of his twigge, and caried it into the land b of marchants, and set it in a citie of marchants.

5 He tooke also of the seede c of the land, and planted it in a fruitfull ground: he placed it by great waters, and set it as a willow tree.

6 And it budded vp, & was d like a spreading vine of e lowe stature, whose branches turned toward it, and the rootes thereof were vnder it: so it became a vine, and it bringht forth branches, & shot forth buds.

7 There was also f another great egle with great wings and many feathers, and beholde, this vine did turne her rootes toward it, and spread foorth her branches toward it, that shee might water it by the trenches of her plantation.

8 It was planted in a good soyle by great g waters, that it should bring foorth branches, and beare fruite, and be an excellent vine.

9 Say thou, Thus saith the Lorde God, Shall it prosper? shall h he not pul vp the rootes thereof, and destroy the fruite thereof, and cause them to die? all the leaues of her bud shal wither without great power, or many people, to pluck it vp by the roots thereof.

10 Beholde, it was planted: but shall it prosper? shall it not be dried vp, and wither? when the East winde shall touch it, it shall wither in the trenches, where it grewe.

i By this drie winde, he meaneth the Babylonians.

11 Moreouer, the word of the Lord came vnto me, saying,

12 Say nowe to this rebellious house, Know ye not, what these things meane? tell them, Behold, the King of Babel is come to Ierusalem, and hath taken k the King thereof, and the princes thereof, and led them with him to Babel,

k That is, Ieconiah, 2. King. 24. 15.

13 And hath taken one of the kings seed, and made a couenant with him, and hath taken an l othe of him: her hath also taken the princes of the land,

l For his subiection & obedience.

14 That the kingdome might be in subiection, and not lift it selfe vp, but keepe their couenant, and stand to it.

15 But he rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shall hee prosper? shall he escape, that doeth such things? or shal he breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, he shal die in the middes of Babel, in the place of the King, that had made him King, whose othe he despised, and whose couenant made with him, he brake.

17 Neither shall Pharaoh with his mightie hoste, and great multitude of people, maintaine him in the warre, when they haue cast vp mounts, and builded ramparts to destroy many persons.

m Because he tooke the Name of God in vaine, and brake his oth which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not suffer such periurie and infidelitie to escape punishment. *Chap. 12. 13. and 32. 3.*

18 For he hath despised the othe, & broken the couenant (yet loe, he had giuen m his hand) because he hath done all these things, he shall not escape.

19 Therefore thus saith the Lord God, As I liue, I will surely bring mine othe that he hath despised, and my couenant that he hath broken, vpon his owne head.

20 * And I will spread my nette vpon him, and he shalbe taken in my nette, and I wil bring him to Babel, and wil enter into iudgement with him there for his trespasse that he hath committed against me.

21 And all that flee from him with all his hoste, shall fall by the swoorde, and they that remaine, shall be scattered toward all the windes: and ye shall knowe that I the Lord haue spoken it.

n This promes is made to the Church which shall be as a small remnant, and as the top of a tree.

22 Thus saith the Lord God, I wil also take off the toppe n of this hie cedar, and wil set it, and cut off the o toppe of the tender plant thereof, and I will plant it vpon an hie mountaine and great.

o I will trimme it and dresse it.

23 Euen in the hie mountaine of Israel wil I plant it: & it shal bring forth boughs and beare fruite, and be an excellent cedar, and vnder it shall remaine all byrds, and euery p fowle shall dwel in the shadow of the branches thereof.

p Both the Iewes and Gentiles shal be gathered into it.

24 And all the q trees of the fielde shall know that I the Lord haue brought downe the hie tree, and exalted the lowe tree: that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

q All the worlde shall knowe that I haue pluckt downe the proud enemies, and set vp my Church which was low and contemned.

CHAP. XVIII.

He sheweth that euery man shal beare his owne sinne.

sinne. 21 To him that amendeth, is salvation promised. 24 Death is prophecied to the righteous, which turneth backe from the right way.

THe worde of the Lorde came vnto me againe, saying,

2 What meane yee that yee speake this prouerb, concerning the land of Israel, saying, a The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lord God, ye shall vse this prouerbe no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shal die.

5 But if a man bee iust, and doe that which is lawful, and right,

6 And hath not eaten b vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath * defiled his neighbours wife, neither hath ‡ spoken with a * menstruous woman,

7 Neither hath oppressed any, but hath restored the pledge to his dettour: hee that hath spoyled none by violence, * but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

8 And hath not giuen forth vpon * vsurie, neither hath taken any increase, but hath withdrawen his hand from iniquitie, and hath executed true iudgement betweene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, he is iust, he shal surely liue, saith the Lorde God.

10 ¶ If hee beget a sonne, that is ‖ a thiefe, or a sheader of blood, if he doe any one of these things,

11 Though he do not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoyled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen forth vpon vsurie, or hath taken increase, shall hee liue? hee shal not liue: seeing he hath done all these abominations, c hee shall die the death, and his blood shalbe vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which he hath done, and feareth, neither doeth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoyled by violence, but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

17 Neither hath withdrawen his hande from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, hee shall not die in the iniquitie of his father, but he shall surely liue.

18 His father, because he cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, loe, euen he dieth in his iniquitie.

19 Yet say yee, wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surely liue.

20 * The same soule that sinneth, shal die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousnesse of the righteous shalbe vpon him, and the wickednesse of the wicked shalbe vpon himselfe.

21 But if the wicked will returne from all his sinnes that hee hath committed, and keepe all my d statutes, and doe that which is lawfull and right, he shal surely liue, and shall not die.

22 All his transgressions that hee hath committed, they shall not bee ‖ mentioned vnto him, but in his e righteousnesse that he hath done, he shal liue.

23 f Haue I any desire that the wicked should die, saith the Lord God? ‖ or shall he not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousnesse, and commit iniquitie, and doe according to all the abominations, that the wicked man doeth, shall he liue? all his ‖ righteousnesse that hee hath done, shall not bee mentioned: but in his transgression that hee hath committed, and in his sinne that hee hath sinned, in them shal he die.

25 Yet ye say, The way of the Lord is not g equall: heare nowe, O house of Israel. Is not my way equall? or are not your wayes vnequall?

26 For when a righteous man turneth away from his righteousnesse, and committeth iniquitie, hee shall euen die for the same, he shall euen die for his iniquitie, that he hath done.

27 Againe, when the wicked turneth away from his wickednesse that hee hath committed, and doeth that which is lawfull and right, he shal saue his soule alive.

28 Because he considereth, and turneth away from all his transgressions that hee hath committed, he shal surely liue and shal not die.

29 Yet saith h house of Israel, The way of the Lord is not equal. O house of Israel, are not my wayes equall? or are not your wayes vnequall?

30 Therefore I will iudge you, O house of Israel, euery one according to his waies saith the Lord God: returne therfore & cause others to turne away frō all your transgressiōs: so iniquitie shal not be your destructiō.

31 Cast away from you all your transgressions, whereby yee haue transgressed, and make i you a newe heart & a newe spirit: for why will yee die, O house of Israel?

32 For I desire not h death of him that dieth, saith the Lorde God: cause therefore one another to returne, and liue ye.

CHAP. XIX.

1 The captiuitie of the Kings of Iudah signified by the

a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning that their fathers had sinned and their children were punished for their transgressions, reade Iere. 31. 29.

b If hee hath not eaten of the flesh that hath bene offered vp to idols, to honour them thereby. *Leuit. 17. 10. ‡ Ebr. Come neere. Leuit. 20. 18. Isa. 58. 7. mat. 25. 35. Exod. 22. 25. leuit. 25. 37. deut. 23. 19. psal. 15. 5.*

‖ *Or, a cruell man.*

c He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked as his father was, & doth not repent, he shalbe punished as his father was, or els not.

Deut. 24. 16. 2. king. 14. 6. 2. chro. 25. 4.

d He ioyneth the obseruation of the commandements with repentance: for none can repent indeede except he labour to keepe the lawe.

‖ *Or, not layde to his charge.*

e That is, in the fruites of his faith, which declare that God doth accept him.

f He speaketh this to commend Gods mercie to poore sinners, who rather is ready to pardon then to punish, as his long suffering declareth, Chap. 33. 11. Albeit God in his eternall counsell appointed the death and damnation of the reprobate, yet the ende of his counsell was not their death onely, but chiefly his owne glorie. And also because he doeth not approue sinne, therefore it is here said that he would haue them to turne away from it, that they might liue.

‖ *Or, rather that he may returne from his wayes and liue.*

g That is, the false opinion that the hypocrites haue of their righteousnesse.

h In punishing the father with the children.

i He sheweth that man cannot forsake his wickednesse till his heart be changed which is only the worke of God.

the lyons whelps, and by the lyon. 10 The prosperitie of the citie of Ierusalem that is past, and the miserie thereof that is present.

THou also, take vp a lamentation for the [a] princes of Israel,

2 And say, Wherefore lay thy [b] mother as a lionesse among the lions? she nourished her yong ones among the lions whelpes,

3 And she brought vp one of her whelps and it became a lyon, and it learned to catch the pray, and it deuoured men.

4 The [c] nations also heard of him, & he was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when she saw, that she had waited and her hope was lost, she tooke an other of her [d] whelps, and made him a lion.

6 Which went among the lions, and became a lion, and learned to catch the pray, and he deuoured [e] men.

7 And he knewe their widowes, and he destroyed their cities, and the lande was wasted, and all that was therein by the noyse of his roaring.

8 Then the [f] nations set against him on euery side of the countries, and laide their nets for him: so he was taken in their pit.

9 And they put him in prison and in chaines and brought him to the king of Babel, and they put him in holdes, that his voyce should no more be heard vpon the mountaines of Israel.

10 Thy [g] mother is like a vine in thy blood, planted by the waters: she brought forth fruit and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare rule, & her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

12 But shee was plucked vp in wrath: she was cast downe to the ground, and the [h] Eastwinde dried vp her fruite: her branches were broken, and withered: as for the rod of her strength, the fire consumed it.

13 And now shee is planted in the wildernes in a drie and thirstie ground.

14 And fire is gone out [i] of a rod of her branches, which hath deuoured her fruite, so that she hath no strong rod to be a scepter to rule: this is a lamentation and shal bee for a lamentation.

CHAP. XX.

3 The Lord denieth that hee will answere them when they pray, because of their vnkindnes. 33 He promiseth that his people shall returne from captiuitie. 46 By the forest that should be burnt, is signified the burning of Ierusalem.

AND in the [a] seuenth yere, in the fift moneth, the tenth day of the moneth came certaine of the Elders of Israel to enquire of the Lord, and sate before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus saith the [b] Lorde God, Are ye come to enquire of me? As I liue, saith the Lord God, when I was asked of you, I will not answere you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge them? cause [c] the to vnderstand the abominations of their fathers,

5 And say vnto them, Thus saieth the Lord God, In the day when I chose Israel, and [d] lift vp mine hand vnto the seede of the house of Iaakob, & made my selfe knowen vnto them in the land of Egypt, when I lift vp mine hand vnto them, and sayde, I am the Lord your God,

6 In the day that I lift vp mine hande vnto them to bring them forth of the land of Egypt, into a land that I had prouided for them, flowing with milke and honie, which is pleasant among all lands,

7 Then said I vnto them, Let euery man cast away the abominations of his eyes, [e] and defile not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, & would not heare me: for none cast away the abominations of [f] their eyes, neither did they forsake the idoles of Egypt: the I thought to powre out mine indignation vpon the, and to accomplish my wrath against them in the middes of the land of Egypt.

9 But I had respect to my [g] Name, that it should not bee polluted before the heathen, among whom they were, and in whose sight I made my selfe knowen vnto them in bringing them forth of the land of Egypt.

10 Now I caried them out of the land of Egypt, & brought the into the wilderneſſe.

11 And I gaue them my statutes, & declared my iudgements vnto them, * which if a man doe, he shall liue in them.

12 Moreouer I gaue the also my *Sabbaths to be a signe betweene me and them, that they might knowe that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderneſſe: they walked not in my statutes, and they cast away my iudgements, which if a man do, he shall liue in them, & my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them * in the wilderneſſe to consume them,

14 But I had respect to my Name, that it should not be polluted before the [g] heathen, in whose sight I brought them out.

15 Yet neuertheleſſe, I lift vp mine hand vnto them in the wilderneſſe that I would not bring them into the land, which I had giuen them, flowing with milke and honie, which was pleasant aboue all lands,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my [h] Sabbaths: for their heart went after their idoles.

17 Neuertheles mine eie spared the, that I would not destroy them, neither would I consume them in the wilderneſſe.

18 But I said vnto their children in the wildernes, Walke ye not in the ordinances

a That is, Iehoahaz, and Iehoiakim Iosiahs sonnes, who for their pride and crueltie are compared vnto lions.

b To wit, Iehoahaz mother, or Ierusalem.

c By Pharaoh Necho king of Egypt, 2 King. 23 33.

d Which was Iehoiakim.

e He slew of the Prophets, and them that feared God, & rauished their wiues.

f Nebuchadnezzar with his great army which was gathered of diuers nations.

g He speaketh this in y reproch of this wicked king, in whose blood, that is, in the race of his predecessours Ierusalem should haue bin blessed, according to Gods promise, and flourished as a fruitfull vine.

h Meaning, that the Caldeans should destroy them as the East winde doeth the fruite of the vine.

i Destruction is come by Zedekiah, who was the occasion of this rebellion.

a Of the captiuitie of Ieconiah.

b This declareth the great lenitie and patience of God, which calleth sinners to repentance before he condemne them.

c I sware that I would be their God, which maner of othe was obserued from antiquitie, where they vsed to lift vp their hands toward the heauen, acknowledging God to bee the author of trueth, and the defender thereof, and also the iudge of y heart, withing that he should take vengeance, if they concealed any thing which they knew to be trueth.

d God had forbidden them to make mention of the idoles, Exod. 23 13. psal. 16 4.

e Which thing declareth y wickednes of mans heart which iudge Gods seruice by their eyes and outward senses.

f God had euer this respect to his glorie, that he would not haue his name euill spoken of among the Gentiles for the punishment that his people deserued, in confidence whereof the godly euer prayed, as Exod. 32 12. Nomb. 14. 13.

g Who might thereby take an occasion to blaspheme my Name & to accuse me of lacke of abilitie, or els y I had sought a meanes to destroy them more commodiously.

h That is, my true religion, which I had commanded them, and gaue themselues to serue me according to their owne fantasies.

nere it seem mans eye that it should vtterly perish.

m That is, incourage the sworde.

i Whereby the holy Ghost confuteth them that say that they will followe the religion & example of their fathers, and not measure their doings by Gods word, whether they be approueable, thereby or no.

of your i fathers, neither obserue their maners, nor defile your selues w their idoles.

19 I am the Lorde your God: walke in my statutes, and keepe my iudgementes and doe them,

20 And sanctifie my Sabbaths, & they shalbe a signe betwene me and you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to do them, which if a man doe, he shall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the wildernesse.

22 Neuertheles I withdrewe mine hand, and had respect to my Name, that it shoulde not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wildernesse, that I would scatter them among the heathen, and disperse them through the countries,

24 Because they had not executed my iudgements, but had cast away my statutes and had polluted my Sabbaths, and their eyes were after k their fathers idoles.

25 Wherefore I l gaue them also statutes that were not good, and iudgments, wherein they should not liue.

26 And I polluted them in their owne m giftes, in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the ende that they might knowe that I am the Lord.

27 Therefore, sonne of man, speake vnto the house of Israel, & say vnto them, Thus sayth the Lorde God, Yet in this your fathers haue blasphemed mee, though they had before grieuously transgressed against me.

28 n For when I had brought them into the lande, for the which I lifted vp mine hand to giue it to them, then they saw euery hie hill, and all the thicke trees, and they offered there their sacrifices, and there they presented their offering of prouocation: there also they made their sweete sauour, & powred out there their drinke offerings.

29 Then I said vnto them, What is the hie place whereunto ye go? And the name thereof was called o Bamah vnto this day.

30 Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are ye not polluted after the maner of your fathers? and commit ye not whoredome after their abommanions?

31 For when you offer your giftes, and make your sonnes to passe through the fire, you pollute your selues with all your idoles vnto this day: shall I answere you when I am asked, O house of Israel? As I liue, saith the Lorde God, p I will not answere you when I am asked.

32 Neither shall that be done that commeth into your minde: for ye say, We will be as the heathen, and as the families of the countries, and serue wood, and q stone.

33 As I liue, saith the Lord God, I will surely rule you with a mightie hand, and with a stretched out arme, and in my wrath powred out,

34 And will bring you from the people, and will gather you out of the countreys, wherein yee are scattered, with a mightie hand, and with a stretched out arme and in my wrath powred out.

35 And I will bring you into the r wildernesse of the people, & there will I pleade with you face to face.

36 Like as I pleaded with your fathers in the wildernesse of the lande of Egypt, so will I pleade with you, saith ꝑ Lord God.

37 And I wil cause you to passe vnder the rod, and will bring you into the bond of the couenant.

38 And I will ſ chuse out from among you the rebels, and them that transgresse against mee: I will bring them out of the lande where they dwell, and they shall not enter into the lande of Israel, and you shall know that I am the Lord.

39 As for you, O house of Israel, Thus saith the Lord God, t Goe you, and serue euery one his idole, seeing that ye will not obey me, and pollute mine holy Name no more with your giftes & with your idoles.

40 For in mine holy mountaine, euen in the hie mountaine of Israel, saith the Lord God, there shall all the house of Israel, and all in the land, serue me: there will I accept them, and there will I require your offrings, and the first fruits of your oblations, with all your holy things.

41 I will accept your sweete sauour, when I bring you from the people, and gather you out of the countries, wherein ye haue bin scattered, that I may be sanctified in you before the heathen.

42 And ye shall knowe that I am the Lord, when I shall bring you into the land of Israel, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there shall yee remember your waies, and all your workes, wherein ye haue bene defiled, and ye u shal iudge your selues worthie to be cut off, for all your euils, that ye haue committed.

44 And ye shal know, that I am ꝑ Lord, when I haue respect vnto you for my names sake, & not after your wicked waies, nor according to your corrupt workes, O ye house of Israel, saith the Lord God.

45 ¶ Moreouer, the worde of the Lorde came vnto me, saying,

46 Sonne of man set thy face towarde the way of Teman, and droppe thy worde toward x the South, and prophecie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the worde of the Lord: thus saith the Lorde God, Beholde, I will kindle a fire in thee, and it shall deuoure all the wood in thee, and all the dry trees: the *signified by* continuall flame shall not *the*

q He declareth that man of nature is wholy enemie vnto God and to his owne saluation, and therefore God calleth him to ꝑ right way, partly by chastising, but chiefly by his mercie in forgiuing his rebellion, & wickednes.

r I wil bring you among strange nations, as into a wildernesse, and there wil visite you, and so call you to repentance, and then bring the godly home againe, Isa 65.9.

ſ Signifying, that he wil not burne the corne with the chaffe, but chuse out the wicked to punish them when he wil spare his.

t This is spoken to the hypocrits.

u Your owne consciences shall conuict you after that you haue felt my mercies.

x For Iudah stoode South, which is only the worke of God.

k Meaning, that they set their delite vpon them.

l Because they would not obey my lawes, I gaue them vp to themselues that they should obey their owne fantasies, as verse 39. Rom. 1. 21, 24.

m I condemned those things, and counted them as abominable which they thought had bene excellent, and to haue declared most zeale, Luke 16. 15 for that which God required as most excellent, that gaue they to their idoles.

n Not onely in the wildernesse, when I brought them out of Egypt, but since I placed them in this land: which declareth howe prompt mans heart is to idolatrie, seeing that by no admonitions he can be drawen backe.

o Which signifieth an hie place, declaring that they vaunted themselues of their idolatrie, and were not ashamed thereof, though God had commanded them expresly, that they should haue no altar lifted vp on hie by stayres, Exod. 20. 26. ✠ *Ebr. in the way.* p He sheweth, that the ingratitude of the people deserueth that God should cut them off, and that they should not haue the comfort of his worde.

z The people ſaid that the Prophet ſpake darkely: therefore he deſireth the Lord to giue them a plaine declaration hereof,

a Speake ſenſibly, that all may vnderſtand.

b That is, ſuch which ſeeme to haue an outward ſhewe of righteouſneſſe, by obſeruation of the ceremonies of the Lawe.

c Meaning, through all the land.

d As though thou were in extreme anguiſh.

e Becauſe of the great noiſe of the armie of the Caldeans.

f And ſo cauſe a feare,

g Meaning, the ſcepter: ſhewing, that it will not ſpare the King who ſhould beas the ſonne of God, and in his place.

h That is, the reſt of the people

i To wit, vnto the armie of the Caldeans.

k Reade Iere. 31.19.

l Ezekiel mooued with compaſſiõ, thus complaineth, feating the deſtruction of the kingdome, which God had confirmed to Dauid and his poſteritie by promiſe: which promiſe God perfourmed, although here it ſeemed to mans eye that it ſhould vtterly periſh.

m That is, incourage the ſworde.

ched, and euery face from the South to the North ſhalbe burnt therein.

48 And all fleſh ſhal ſee, that I the Lord haue kindled it, and it ſhal not be quenched.

Then ſaid I, Ah Lord God, they ſay of me, Doeth not he ſpeake z parables?

CHAP. XXI.

3 He threatneth the ſworde, and deſtruction to Ieruſalem. 25 He ſheweth the fall of King Zedekiah. 28 He is commanded to prophecie the deſtruction of the children of Ammon. 30 The Lord threatneth to deſtroy Nebuchad-nezzar.

THe worde of the Lorde came to me againe, ſaying,

2 Sonne of man, ſet thy face towarde Ieruſalem, a and droppe thy worde toward the holy places, and prophecie againſt the land of Iſrael,

3 And ſay to the land of Iſrael, Thus ſaith the Lord, Behold, I come againſt thee, and will draw my ſworde out of his sheath, and cut off from thee both the b righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous & wicked, therefore ſhall my ſworde go out of his ſheath againſt all fleſh from the South to the c North,

5 That all fleſh may knowe that I the Lorde haue drawen my ſworde out of his ſheath, and it ſhall not returne any more.

6 Mourne therefore, thou ſonne of man, as in the paine of thy d reines, and mourne bitterly before them.

7 And if they ſay vnto thee, Wherefore mourneſt thou? then anſwere, Becauſe e of the bruite: for it commeth, and euery heart ſhall melt, and all hands ſhalbe weake, and all mindes ſhall faint, and all knees ſhall fall away as water: behold, it commeth, and ſhalbe done, ſaith the Lord God.

8 ¶ Againe, the word of the Lorde came vnto me, ſaying,

9 Sonne of man, prophecie, & ſay, Thus ſayeth the Lord God, ſay, A ſword, a ſword both ſharpe, and fourbiſhed.

10 It is ſharpned to make a ſore ſlaughter, and it is fourbiſhed that it may f glitter: how ſhall we reioyce? for it contemneth the g rodde of my ſonne, as h all other trees.

11 And he hath giuen it to be fourbiſhed, that he may handle it: this ſword is ſharpe, and is fourbiſhed, that he may giue it into the hand of the i ſlayer.

12 Cry, and howle, ſonne of man: for this ſhall come to my people, and it ſhall come vnto all the Princes of Iſrael: the terrours of the ſword ſhalbe vpon my people: k ſmite therefore vpon thy thigh.

13 For it is a triall, l and what ſhall this be, if the ſword contemne euen the rodde? It ſhalbe no more, ſayth the Lord God.

14 Thou therefore, ſonne of man, prophecie, and ſmite m hand to hand, and let the ſworde be doubled: let the ſworde that hath killed, returne the third time: it is the ſworde of the great ſlaughter entring into their priuie chambers.

15 I haue brought the feare of the ſword vnto all their gates, to make their heart to faint, and to multiplie their ruines. Ah it is made bright, and it is dreſſed for the ſlaughter.

16 Get thee n alone: go to the right hand, or get thy ſelfe to the left hand, whitherſoeuer thy face turneth.

17 I will alſo ſmite mine handes together, and will cauſe my wrath to ceaſe. I the Lord haue ſaid it.

18 ¶ The worde of the Lord came vnto me againe, ſaying,

19 Alſo thou ſonne of man, appoint thee o two wayes, that the ſword of the King of Babel may come: both twaine ſhall come out of one land, and chuſe a place, and chuſe it in the corner of the way of the citie.

20 Appoint a way, that the ſword may come to Rabbath of the Ammonites, and p to Iudah in Ieruſalem the ſtrong citie.

21 And the King of Babel ſtoode at the parting of the way, at the head of the two wayes, conſulting by diuination, and made his arrowes bright: hee conſulted with idoles, and looked in the liuer.

22 At his right hand was the diuination for Ieruſalem to appoint captaines, to open their mouth in the ſlaughter, and to lift vp their voyce with ſhouting, to lay engins of warre againſt the gates, to caſt a mount, and to build a fortreſſe.

23 And it ſhall be vnto them q as a falſe diuination in their ſight for the othes made vnto them: but hee will call to remembrance their iniquitie, to the intent they ſhould be taken.

24 Therefore thus ſaith the Lord God, Becauſe ye haue made your iniquitie to be remembred, in diſcouering your rebellion, that in all your workes your ſinnes might appeare: becauſe, I ſay, that ye are come to remembrance, ye ſhalbe taken with r hand.

25 And thou s prince of Iſrael polluted, and wicked, whoſe day is come, when iniquitie ſhall haue an ende,

26 Thus ſayeth the Lorde God, I will take away the t diademe, and take off the crowne: this ſhall be no more the ſame: I will exalt the humble, and will abaſe him that is hie.

27 I will ouerturne, ouerturne, ouerturne it, & it ſhalbe no more vntil he u come, whoſe right it is, and I will giue it him.

28 ¶ And thou, ſonne of man, prophecie, and ſay, Thus ſayth the Lorde God to the x children of Ammon, and to their blaſphemie: ſay thou, I ſay, The ſworde, the ſworde is drawen forth, and fourbiſhed to the ſlaughter, to conſume, becauſe of the glittering:

29 Whiles they ſee z vanitie vnto thee, hie, and able to reſiſt the Babyſonians.

n Prouide for thy ſelfe: for thou ſhalt ſee Gods plague of all parts on this countrey.

o This was ſpoken becauſe that when Nebuchad-nezzar came againſt Iudah, his purpoſe was alſo to goe againſt the Ammonites: but doubting in the way, which enterpriſe to vndertake firſt, he conſulted with his ſoothſayers, and ſo went againſt Iudah.

p That is, to the tribe of Iudah, that kept them ſelues in Ieruſalem.

q To knowe whether hee ſhoulde goe againſt the Ammonites or them of Ieruſalem.

r He vſed coniuring & ſorcerie.

s Becauſe there was a league betweene the Iewes, and the Babylonians, they of Ieruſalem ſhall thinke nothing leſſe then that this thing ſhould come to paſſe.

t That is, Nebuchad-nezzar will remember the rebellion of Zedekiah, and ſo come vpõ them.

u Meaning, Zedekiah, who practiſed with the Egyptians to make himſelfe

x Speake of the ſame.

y That is, vnto the comming of the Meſſiah: for though the Iewes had ſome ſigne of gouernment afterward vnder the Perſians, Greekes and Romanes, yet this reſtitution was not till Chriſtes comming, and at length ſhould bee accompliſhed, as was promiſed, Geneſ. 49.10.

z Though the Iewes and Ammonites woulde not beleeue, that thou, to wit, the ſworde, ſhouldeſt come vpon them, and ſaid that the Prophets, which threatned, ſpake lyes, yet thou ſhalt as ſurely come, as though thou wereſt already vpon their neckes.

and prophecied a lie vnto thee to bring thee vpon the neckes of the wicked that are slaine, whose day is come when their iniquitie shall haue an ende.

30 Shall I cause it to returne into his sheathe? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blowe against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and skilfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shalbe in the middes of the land, and thou shalt be no more remembred: for I the Lord haue spoken it.

CHAP. XXII.

1 Ierusalem is reproued for cruelties. 25 Of the wicked doctrine of the false prophets & priests, and of their vnsatisfiable couetousnesse. 27 The tyrannie of rulers. 29 The wickednesse of the people.

MOreouer, the worde of the Lorde came vnto me, saying,

2 Nowe thou sonne of man, wilt thou [a] iudge, wilt thou iudge this bloodie citie? wilt thou shewe her al her abominations?

3 Then say, Thus saith the Lord God, The citie sheadeth blood in the midst of it, that her [b] time may come, & maketh idoles [c] against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idoles, which thou hast made, & thou hast caused thy dayes to drawe neere, and art come vnto thy terme: therefore haue I made thee a reproche to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, which are vile in [d] name and sore in affliction.

6 Beholde, the princes of Israel euery one in thee was ready to his power, to shead blood.

7 In thee haue they despised father and mother: in the midst of thee [e] haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widowe.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carrie tales to shead blood: in thee are they that eate vpon the mountaines: in the middes of thee they commit abomination.

10 *In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one *hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in lawe, and in thee hath euery man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken gifts to shead blood: thou hast taken vsurie and the encrease, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Beholde, therefore I haue [f] smitten mine handes vpon thy couetousnesse, that thou hast vsed, and vpon the blood, which hath bene in the middes of thee.

14 Can thine heart endure, or can thine handes [g] be strong, in the dayes that I shall haue to do with thee: I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy [h] filthinesse to cease from thee.

16 And thou shalt take thine [i] inheritance in thy selfe in the sight of the heathen, and thou shalt know, that I am the Lord.

17 ¶ And the worde of the Lorde came vnto me, saying,

18 Sonne of man, The house of Israel is vnto me as [k] drosse: all they are brasse, and tinne, and yron, and lead in the middes of the fornace: they are euen the drosse of siluer.

19 Therefore, thus saith the Lord God, Because ye are all as drosse, beholde, therefore I will gather you in the middes of Ierusalem.

20 As they gather siluer and brasse, and yron, and lead, and tinne into the middes of the fornace, to blowe the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there and melt you.

21 I will gather you, I say, and blowe the fire of my wrath vpon you, & you shall be melted in the middes thereof.

22 As siluer is melted in the middes of the fornace, so shal ye be melted in the middes thereof, and ye shall know, that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the lande, that is vncleane, [m] and not rained vpon in the day of wrath.

25 There is a conspiracie [n] of her prophets in the middes thereof like a roaring lyon, rauening the praye: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the middes thereof.

26 Her priests haue broken my lawe, and haue defiled mine holy things: they haue put no difference betweene the holy and prophane, neyther discerned betweene the vncleane, and the cleane, and haue hid their [o] eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in the *middes thereof are like wolues, rauening the pray to shead blood, and to destroy soules for their owne couetous lucre.

28 And her [p] prophets haue dawbed them with vntempered morter, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lorde had not spoken.

29 The people of the land haue violently oppressed by spoyling and robbing, and haue vexed the poore and the needie: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them, that should [q] make vp the hedge, and stand

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that murthereth the Prophets, and them that are godly?

b That is, the time of her destruction.

c To her owne vndoing.

d Whose very name all men hate.

e He meaneth hereby that there was no kinde of wickednesse, which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her. *Leuit.20.11,18, Iere.5.8.*

f In token of my wrath and vengeance.

g That is, able to defend thy selfe?

h I wil thus take away the occasion of thy wickednesse.

i Thou shalt be no more the inheritance of the Lorde, but forsaken.

k Which before was most precious.

l Meaning hereby, that the godly should be tryed and the wicked destroyed.

m Thou art like a barren lande which the Lord plagueth with drought.

n The false prophets haue conspired together to make their doctrine more probable.

o They haue neglected my seruice. *Mich.3.11. Zeph.3.3.*

p They which should haue reproued them, flattered them in their vices, and couered their doings with lies, Chap.13.10.

q Which would shewe himselfe zealous in my cause by resisting vice, Isa.59.16. and 63.5. and also pray vnto me to withholde my plagues, Psal. 106.23.

in the gap before mee for the lande, that I ſhould not deſtroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, & conſumed them with the fire of my wrath: their owne wayes haue I rendred vpon their heads, ſaith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ieruſalem, vnder the names of Aholah and Aholibah.

THe word of the Lord came againe vnto me, ſaying,

2 Sonne of man, there were two women, the daughters of one [a] mother.

3 And they committed fornication [b] in Egypt, they committed fornication in their youth: there were their breaſtes preſſed, and there they bruiſed the teates of their virginitie.

4 And the names of [c] them were Aholah, the elder, and Aholibah her ſiſter: and they were mine, and they bare ſonnes & daughters: thus were their names. Samaria is Aholah, and Ieruſalem Aholibah.

5 And Aholah played the harlot ‡ when [d] ſhee was mine, and ſhee was ſet on fire with her louers, to wit, with the Aſſyrians her neighbours,

6 Which were clothed with blewe ſilke, both captaines and princes: they were all pleaſant young men, and horſemen riding vpon horſes.

7 Thus ſhe committed her whoredome with them, euen with all them that were the choſen men of Aſſhur, and with all on whome ſhee doted, and defiled her ſelfe with all their idoles.

8 Neither left ſhee her fornications, learned of the Egyptians: for in her youth they [e] lay with her, and they bruiſed the breaſts of her virginitie, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, euen into the hands of the Aſſyrians, vpon whom ſhe doted.

10 Theſe diſcouered her ſhame: they tooke away her ſonnes and her daughters, and ſlewe her with the ſword, and ſhe had an euill name among women: for [f] they had executed iudgement vpon her.

11 And when her ſiſter Aholibah ſawe this, ſhee marred her ſelfe with inordinate loue, more then ſhe, & with her fornications more then her ſiſter with her fornications.

12 Shee doted vpon the Aſſyrians her neighbours, both captains and princes cloathed with diuers ſuites, horſemen riding vpon horſes: they were all pleaſant young men.

13 Then I ſawe that ſhe was defiled, & that they were both after one ſort,

14 And that ſhe encreaſed her fornications: for when ſhe ſaw men [g] painted vpon the wall, the images of the Caldeans painted with vermilion,

15 And girded with girdles vpon their loynes, & with died attire vpon their heads (looking all like princes after the maner of the Babylonians in Caldea, the lande of their natiuitie,) after whom they luſt.

16 Aſſoone, I ſay, as ſhe ſawe them, ſhe doted vpon them, and ſent meſſengers vnto them in to Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and ſhe was polluted with them, and her luſt departed from them.

18 So ſhee diſcouered her fornication, and diſcloſed her ſhame: then mine heart forſooke her, like as mine heart had forſaken her ſiſter.

19 Yet ſhee encreaſed her whoredome more, and called to remembrance the daies of her youth, wherein ſhee had played the harlot in the land of Egypt.

20 For ſhe doted vpon their ſeruaunts, whoſe members are as the members of aſſes, & whoſe iſſue is like the iſſue of horſes.

21 Thou calledſt to remembrance the wickednes of thy youth, when thy teates were bruiſed by the Egyptians: therefore the pappes of thy youth are thus.

22 Therefore, O Aholibah, thus ſaith the Lord God, Behold, I will rayſe vp thy louers againſt thee, from whom thine heart is departed, and I will bring them againſt thee on euery ſide,

23 To wit, the Babylonians, and all the Caldeans, [h] Peked, and Shoah, and Koa, and all the Aſſyrians with them: they were all pleaſant yong men, captaines and princes: all they were valiant and renowned, riding vpon horſes.

24 Euen theſe ſhall come againſt thee, with charets, wagons, and wheeles, and with a multitude of people, which ſhal ſet againſt thee, buckler and ſhield, and helmet round about: and ‡ I will leaue the punishment vnto them, and they ſhal iudge thee according to their iudgements.

25 And I will lay mine indignation vpon thee: and they ſhal deale cruelly with thee: they ſhal cut off thy [i] noſe and thine eares, and thy remnant ſhall fall by the ſwoorde: they ſhall carie away thy ſonnes and thy daughters, and thy reſidue ſhalbe deuoured by the fire.

26 They ſhal alſo ſtrippe thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednes to ceaſe from thee, and thy fornication out of the land of Egypt: ſo that thou ſhalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus ſaith ℣ Lord God, Behold, I will deliuer thee into the hande of them, whom thou hateſt: euen into the handes of them from whom thine heart is departed.

29 And they ſhal handle thee deſpitefully, & ſhal take away all thy [k] labour, & ſhall leaue thee naked & bare, and the ſhame of thy fornications [l] ſhall be diſcouered, both thy wickednes, and thy whoredome.

30 I will doe theſe things vnto thee, becauſe thou haſt gone a whoring after the heathen, and becauſe thou art polluted with their idoles.

31 Thou haſt walked in the way of thy ſiſter: therefore will I giue her [m] cup into thine hand.

32 Thus

a Meaning Iſrael and Iudah, which came both out of one familie.

b They became idolaters after the maner of the Egyptians.

c Aholah ſignifieth a manſion or dwelling in her ſelf, meaning Samaria, which was the royall citie of Iſrael: And Aholibah ſignifieth my manſion in her, whereby is meant Ieruſalem where Gods Temple was.

‡ *Ebr. vnder me.*

d When the Iſraelites were named the people of God, they became idolaters, and forſooke God, and put their truſt in the Aſſyrians.

e The holy Ghoſt vſeth theſe termes which ſeeme ſtrange to chaſte eares, to cauſe this wicked vice of idolatry ſo to be abhorred, that vneth any ſhould abide to heare the name thereof mentioned.

f Meaning, the Aſſyrians.

g This declareth that no words are able ſufficiently to expreſſe the rage of idolaters, and therefore the holy Ghoſt heere compareth them to thoſe which in their raging loue and filthie luſtes dote vpon the images and paintings of them

h Theſe were the names of certaine Princes and captaines vnder Nebuchad-nezzar.

‡ *Ebr. I will giue iudgement before them.*

‖ *Or, lawes.*

i They ſhall deſtroy thy princes and prieſts with the reſt of thy people.

k All thy treaſures and riches which thou haſt gotten by labour.

l All the world ſhall ſee thy ſhamefull forſaking of God to ſerue idoles.

m I wil execute the ſame iudgementes & vengeance againſt thee, and that with greater ſeueritie,

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt bee laughed to scorne and had in derision, because it containeth much.

n Meaning, that the afflictions thoulde be so great, that they thould cause them to loose their fences & reason.

33 Thou shalt be filled with n drunkennesse and sorowe, euen with the cup of destruction, and desolation, with the cuppe of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out to the dregges, and thou shalt breake the sheards thereof, and teare thine owne breastes: for I haue spoken it, saieth the Lord God.

35 Therefore thus saieth the Lord God, Because thou hast forgotten mee, and cast me behinde thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lorde said moreouer vnto me, Sonne of man, wilt thou iudge Aholah, & Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their handes, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whome they bare vnto me, to passe by the fire to be their o meate.

o That is, to be sacrifices to their idoles, Reade Chap. 16. 20.

38 Moreouer thus haue they done vnto mee: they haue defiled my sanctuarie in the same day, and haue prophaned my Sabbaths.

39 For whē they had slaine their children to their idoles, they came the same day into my Sanctuarie to defile it: and loe, thus haue they done in p middes of mine house.

p They sent into other countreies, to haue such as should teach the seruice of their idoles.

40 And howe much more is it that they sent for men to come from p farre, vnto whom a messenger was sent, and loe, they came? for whome thou diddest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

q He meaneth the altar, that was prepared for the idoles.

41 And satest q vpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

r Which should teach the maner of worshipping their gods.

42 And a voyce of a multitude being at ease, was with her: and with the men to make p company great were brought men of r Saba from the wildernes, which put bracelets vpon their hands, and beautifull crownes vpon their heads.

43 Then I said vnto her that was olde in adulteries, Now shall she and her fornications come to an ende.

44 And they went in vnto her as they go to a common harlot: so went they to Aholah and Aholibah the wicked women.

f That is, worthy death, reade Chap. 16. 38.

45 And the righteous men they shall iudge them, after the manner of harlots, and after the manner of murtherers: for they are harlots, & blood is in their handes.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, & will giue them vnto the tumult, & to the spoile,

47 And the multitude shal stone the with stones, and cut them with their swordes: they shal slay their sonnes, and their daughters, and burne vp their houses with fire.

s Meaning, all other cities, and countries.

48 Thus will I cause wickednes to cease out of the land, that all t women may bee taught, not to doe after your wickednesse.

49 And they shall lay your wickednesse vpon you, and ye shall beare the sinnes of your idoles, and ye shall know that I am the Lord God.

CHAP. XXIIII.

1 He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

AGaine in the a ninth yeere, in the tenth monneth, in the tenth day of the b moneth came the worde of the Lorde vnto me, saying,

a Of Iechoniahs captiuitie, and of the reigne of Zedekiah, 2. King. 25. 1.

b Called Tebeth, which conteineth part of December and part of Ianuarie: in the which moneth and day Nebuchad-nezzar beseiged Ierusalem.

2 Sonne of man, write thee the name of the day, euen of this same day: for the King of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lorde God, Prepare a c pot, prepare it, and also powre water into it.

c Whereby was meant Ierusalē.

4 Gather the d pieces thereof into it, euen euery good piece, as the thigh and the shoulder, and fill it with the chiefe bones.

d That is, the citizens, and the chiefe men thereof.

5 Take one of the best sheepe, and ‖ burne also the e bones vnder it, and make it boyle well, and seethe the bones of it therein,

‖ *Or, heape.*

e Meaning, of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.

6 Because the Lord God saith thus, Woe to the bloodie citie, euen to the pot, f whose skomme is therein, and whose skomme is not gone out of it: bring it out g piece by piece: let no h lot fall vpon it.

f Whose iniquities, and wicked citizens there yet remaine.

g Signifying, that they should not be destroyed all at once, but by litle and litle.

h Spare none estate or condition.

7 For her blood is in the middes of her: shee set it vpon an high i rocke, and powred it not vpon p ground to couer it with dust,

i The citie shewed her cruelties to all the worlde, and was not ashamed thereof, neyther yet hid it.

8 That it might cause wrath to arise, and take vengeance: euen I haue set her blood vpon an high rocke that it should not bee couered.

9 Therefore thus saith the Lorde God, * Woe to the bloodie citie, for I will make ‖ the burning great.

Nahum. 3. 1. habak. 2. 12.

‖ *Or, an heape of wood.*

10 Heape on much wood: k kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

k Meaning, that the citie shoulde bee vtterly destroyed, and that hee woulde giue the enemies an appetite thereunto.

11 Then set it emptie vpon the coales thereof, that ‖ the brasse of it may be hotte, and may burne, & that the filthinesse of it may be molten in it, and that the skomme of it may be consumed.

‖ *Or, bottome.*

12 l Shee hath wearied her selfe with lyes, and her great skomme went not out of her: therefore her skomme shalbe consumed with fire.

l The citie hath flattered her selfe in vayne.

13 Thou remainest in thy filthinesse & wickednesse: because I would m haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

m I laboured by sending my Prophetes to call thee to repentance, but thou wouldest not.

14 I the Lorde haue spoken it: it shall come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent: according to thy wayes, and according to thy workes shall n they iudge thee, saith the Lord God.

n That is, the Babylonians.

15 ¶ Also the word of the Lord came vnto me, saying,

16 Sonne of man, behold, I take away from thee the o pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shall thy teares runne downe.

o Meaning, his wife in whom he delited, as verse 18.

17 Cease from sighing: make no mourning for the dead, and binde the tyre of thine head vpon thee, p and put on thy shooes vpon thy feete, and couer not thy lips, and eate q not the bread of men.

p For in mourning, they went bare headed and barefooted, and also couered their lips.

q That is, which the neighbours sent to them that mourned.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in r the morning, as I was commanded.

r Meaning, the morning following.

19 And the people sayde vnto me, Wilt thou not tell vs what these things meane toward vs, that thou doest so?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Behold, I will f pollute my Sanctuarie, euen the s pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whome ye haue left, shall fall by the sword.

f By sending the Caldeans to destroy it, as Chap. 7.22.

s Wherein you boast and delite.

22 And ye shall doe as I haue done: ye shall not couer your lippes, neither shall ye eate the bread of men.

23 And your tire shalbe vpon your heads, and your shooes vpon your feete: ye shall not mourne nor weepe, but ye shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that hee hath done, ye shall doe: and when this commeth, ye shal know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, the ioy of their honour, the pleasure of their eyes, and the ‡ desire of their heart, their sonnes and their daughters,

‡ Ebr. lifting vp of their soules.

26 That hee that escapeth in that day, shall come vnto thee to tell thee that which he hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, and be no more dumme, and thou shalt be a signe vnto them, and they shall knowe that I am the Lord.

CHAP. XXV.

1 *The word of the Lord against Ammon, which reioyced at the fall of Ierusalem.* 8 *Against Moab and Seir, Idumea and the Philistims.*

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophecie against them,

3 And say vnto the Ammonites, Heare the word of the Lorde God, Thus saith the Lord God, Because thou saidest, a Ha, ha, against my Sanctuarie, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

a Because ye reioyced when the enemie destroyed my citie and Temple.

4 Behold, therefore I will deliuer thee to the b men of the East for a possession, and they shall set their c palaces in thee, & make their dwellings in thee: they shall eate thy fruite, and they shall drinke thy milke.

b That is, to the Babylonians.

c They shall chase thee away and take thy gorgeous houses to dwell in.

5 And I will make d Rabbah a dwelling place for camels, and the Ammonites a sheepecote, and ye shall knowe that I am the Lord.

d Called also Philadelphia, which was the chiefe citie of the Ammonites and full of conduites, 2. Sam. 12, 27.

6 For thus saieth the Lorde God, Because thou hast clapped thy handes, and stamped with the feete, and reioyced in heart with all thy despite against the lande of Israel,

7 Beholde, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoyled of the heathen, and I will root thee out from the people, and I will cause thee to be destroyed out of the countreys and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saieth the Lorde God, Because that Moab and Seir doe say, Beholde, the house of Iudah is like vnto all the heathen,

9 Therefore, behold, I will open the side of Moab, euen of the cities e of his cities, I say, in his frontiers with the pleasant countrey, Beth-iehimoth, Baal-meon, and Kiriathaim,

e So that no power or strength should be able to resist the Babylonians.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shal no more be remembred among the nations,

11 And I will execute iudgements vpon Moab, and they shall knowe that I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done euill by taking vengeance vpon the house of Iudah, and hath committed great offence, & reuenged himselfe vpon them,

13 Therefore thus saith the Lorde God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sworde.

14 And I will execute my vengeance vpon Edom by the hande of my people Israel, and they shall doe in Edom according to mine anger, and according to mine indignation, and they shall knowe my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged themselues with a despitefull heart, to destroy it for the olde hatred,

16 Therefore thus saith the Lorde God, Behold, I will stretch out mine hand vpon the Philistims, and I will cut off the f Cherethims, and destroy the remnant of the sea coast.

f Which were certaine garisons of the Philistims, whereby they oft times molested the Iewes. Of the Cherethims Dauid also had a gard, 2. Sam. 8. 18.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall knowe that I am the Lorde, when I shall lay my vengeance vpon them.

CHAP. XXVI.

1 *He prophecieth that Tyrus shalbe ouerthrowen because it reioyced at the destruction of Ierusalem.* 15 *The wondring and astonishment of the marchants for the destruction of Tyrus.*

AND in the [a] eleuenth yere, in the first day of the moneth, the worde of the Lorde came vnto me, saying,

2 Sonne of man, because that Tyrus hath said against Jerusalem, Aha, the [b] gate of the people is broken: it is turned vnto me: for seeing she is desolate, I shall be [b] replenished,

3 Therefore thus saith the Lorde God, Beholde, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus and breake downe her towres: I will also scrape her dust from her, and make her like the toppe of a rocke.

5 Thou shalt be for the spreading of nets in the middes of the sea: for I haue spoken it, saith the Lord God, and it shalbe a spoyle to the nations.

6 And her [d] daughters which are in the field, shall bee slaine by the sword, and they shall knowe that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebuchad nezzar King of Babel, a King of Kings, from the North, with horses and with charets, and with horsemen, with a multitude and much people.

8 He shal slay with the sword thy daughters in the fielde, and he shall make a forte against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 Hee shall set engins of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his horses shall couer thee, for their multitude: thy walles shall shake at the noyse of the horsemen, and of the wheeles, and of the charets, when hee shall enter into thy gates, as into the entrie of a citie that is broken downe.

11 With the hoones of his horses shall he treade downe all thy streets: he shall slay thy people by the sword, and the [e] pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoyle thy marchandize, & they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the middes of the water.

13 * Thus will I cause the sound of thy songs to cease, & the sound of thine harpes shall be no more heard.

14 I will lay thee like the top of a rocke: [f] thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shall not the yles tremble at the sounde of thy fall? and at the crie of the wounded, when they shall be slaine and murthered in the middes of thee?

16 Then all the princes of the [g] sea shall come downe from their thrones: they shall lay alway their robes, and put off their broydred garments, and shall clothe themselues with astonishment: they shall sit vpon the grounde and bee astonished at euery moment, and be amased at thee.

17 And they shall take vp a lamentation for thee, and say to thee, Howe art thou destroyed, that wast inhabited [h] of the sea men, the renowmed citie which was strong in the sea, both she and her inhabitants, which cause their feare to bee on all that haunt therein!

18 Nowe shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shalbe troubled at thy departure.

19 For thus saith the Lorde God, when I shall make thee a desolate citie, like the cities that are not inhabited, and when I shal bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people [i] of olde time, and shall set thee in the lowe parts of the earth, like the old ruines, with them, I say, which goe downe to the pit, so that thou shalt not bee inhabited, and I shall shewe my glorie in the lande of the [k] liuing,

21 I will || bring thee to nothing, & thou shalt be no more: though thou be sought for, yet shalt thou neuer be founde againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewayleth the desolation of Tyrus, shewing what were the riches, power and authoritie thereof in time past.

THE worde of the Lord came againe vnto me, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situate at the entrie of the sea, which is the mart [a] of the people for many yles, Thus saieth the Lord God, O Tyrus, thou hast said, I am of perfite beautie.

4 Thy borders are in the ‡ middes of the sea, and thy builders haue made thee of perfite beautie.

5 They haue made all thy ship boards of firre trees of [b] Shenir: they haue brought cedars from Lebanon, to make maists for thee.

6 Of the Okes of Bashan haue they made thine oyes: the company of the Assyrians haue made thy bankes of yuorie, brought out of the yles of [c] Chittim.

7 Fine linnen with broydered worke, brought from Egypt, was spread ouer thee to be thy saile, blew silke and purple, brought from the yles of Elishah, was thy couering.

8 The inhabitants of Zidon and Arnad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy || pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy [d] calkers, all the shippes of the sea with their mariners were in thee to occupie thy marchandise.

10 They of Persia, & of Lud & of Phut

a Either of the captiuitie of Ieconiah, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, whereunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profite or aduantage.

d The townes that belonged vnto her.

e For Tyrus was much built by arte, and by labor of men was won out of the sea. Some referre this vnto the images of the noble men, which they had erected vp for their glorie and renoume. *Jerem.7.34.*

f I wil make thee so bare that thou shalt haue nothing to couer thee.

g The gouernors and rulers of other countreys that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all the world should heare thereof and be afraide.

h Meaning, marchants, which by their traffique did enrich her wondertully and increase her power.

i Which were dead long agoe.

k Meaning in Iudea, when it shall be restored.

‖ *Or, make thee a terrour.*

a Which serueth all the world with thy marchandise.

‡ *Ebr, heart.*

b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3.9.

c Which is taken for Grecia and Italie.

‖ *Or, shipmasters.*

d Meaning, that they built the walles of the citie, which is here meant by the Temple, 1. Kin. 5. 18.

were

were in thine armie: thy men of warre they hanged the shield and helmet in thee: they set forth thy beautie.

11 The men of Aruad with thine armie were vpon thy walles rounde about, and the e Gammadims were in thy towres: they hanged their shields vpon thy walles round about: they haue made thy beautie perfite.

12 They of Tarshish were thy marchants for the multitude of all riches, for siluer, yron, tinne, and lead, which they brought to thy faires.

13 They of f Iauan, Tubal and Meshech were thy marchants, & concerning the liues of men, and they brought vessels of brasse for thy marchandise.

14 They of the house of h Togarmah brought to thy faires horses, and horsemen, and mules.

15 The men of Dedan were thy marchants: and the marchandise of many ples were in thine hands: they brought thee for a present i hornes, teeth, and peacocks.

16 They of Aram were thy marchants for the multitude of thy ‖ wares: they occupied in thy faires with ‖ emeraudes, purple, and broydred worke, and ‖ fine linnen, and corall, and pearle.

17 They of Iudah and of the land of Israel were thy marchants: they brought for thy marchandise wheate of k Minnith, and Pannag, and honie and oyle, and ‖ balme.

18 They of Damascus were thy marchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wooll.

19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy marchandise.

20 They of Dedan were thy marchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Kedar ‖ occupied with thee, in lambes, and rammes and goates: in these were they thy marchants.

22 The marchants of Sheba, and Raamah were thy marchants: they occupied in thy faires with the chiefe of all spices, and with all pretious stones and gold.

23 They of Haran and Canneh and Eden, the marchants of Sheba, Ashur and Chilmad were thy marchants.

24 These were thy marchants in all sortes of thinges, in rayment of blewe silke, and of broydred worke, and in coffers for the rich apparell, which were bound with cordes: chames also were among thy marchandise.

25 The shippes of Tarshish ‖ were thy chiefe in thy marchandise, and thou wast replenished, and made very glorious in the middes of the sea.

26 Thy ‖ robbers haue brought thee into great waters: the l East wind hath broken thee in the middes of the sea.

27 Thy riches and thy faires, thy marchandise, thy mariners and pilots, thy calkers, and the occupiers of thy marchandise, and all thy men of warre that are in thee, and all thy multitude which is in the middes of thee, shall fall in the middes of the sea, in the day of thy ruine.

28 The m suburbes shall shake at the sound of the cry of thy pilots.

29 And all that handle the oze, the mariners and all the pilots of the sea shall come downe from their shippes, and shall stand vpon the land,

30 And shall cause their voyce to bee heard against thee, and shall cry bitterly, and shall cast dust vpon their heades, and wallowe themselues in the ashes.

31 They shall plucke off their haire for thee and girde them with a sackecloth, and they shall weepe for thee, with sorowe of heart and bitter mourning.

32 And in their mourning they shall take vp a lamentation for thee, saying, What citie is like Tyrus, so destroyed in the middes of the sea?

33 When thy wares went forth of the seas, thou filledst many people and thou diddest enrich the kings of the earth with the multitude of thy riches and of thy marchandise.

34 When thou shalt bee broken by the seas in the depths of the waters, thy marchandise and all thy multitude, which was in the middes of thee, shall fall.

35 All the inhabitants of the ples shall n be astonished at thee, and al their kings shal be sore afraide and troubled in their countenance.

36 The marchants among the people shall hisse at thee: thou shalt be a terrour, and neuer shalt be o any more.

e That is, they of Cappadocia, or Pigmaies and dwarfes, which were so called, because that out of the hie towres they seemed little.

f Of Grecia, Italie, and Cappadocia.

g By selling slaues.

h Which are taken for a people of Asia minor.

i Meaning, Vnicornes hornes, and Elephants teeth.

‖ Or, workes.

‖ Or, carbuncle.

‖ Or, silke.

k Where the best wheate growed.

‖ Or, turpentine, or, Styracle.

‖ Or, were marchants whose marchandise passed through thine hands.

‖ Or, came in companie toward thee.

‖ Or, rowers.

l That is, Nebuchad-nezzar.

m That is, the cities neere about thee, as was Zidon, Aruad and others.

n Whereby is meant a long time: for it was prophecied to be destroyed but seuentie yeeres, as Isay. 23. 15.

o Ezek. 27. 36.

CHAP. XXVIII.

2 The word of God against the King of Tyrus for his pride. 21 The worde of the Lorde against Zidon. 25 The Lorde promiseth that he will gather together the children of Israel.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, Say vnto the Prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, and thou hast sayde, a I am a god, I sit in the seate of God in the middes of the sea, yet thou art but a man and not God, and ‡ though thou diddest thinke in thine heart, that thou wast equall with God,

3 Beholde, thou art wiser then b Daniel: there is no secrete, that they can hide from thee.

4 With thy wisedome and thine vnderstanding thou hast gotten thee riches, and hast gotten golde and siluer into thy treasures.

5 By thy great wisedome and by thine occupying hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saieth the Lord God, Because thou diddest thinke in thine heart, that thou wast equall with God,

7 Beholde, therefore I will bring strangers vpon thee, euen the terrible nations: and they shall drawe their swords against

a I am safe that none can come to hurt me, as God is in the heauen.

‡ Eb. Though thou set thine heart as the heart of God.

b Thus he speaketh by derision for Daniel had declared notable signes of his wisedome in Babylon, when Ezekiel wrote this.

against the beautie of thy wisedome, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the middes of the sea.

9 Wilt thou say then before him, that slayeth thee, I am a god? but thou shalt be a man, and no God, in the handes of him that slayeth thee.

10 Thou shalt die the death of the [c] vncircumcised by the handes of strangers: for I haue spoken it, saith the Lord God.

11 ¶ Moreouer the worde of the Lorde came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the King of Tyrus, and say vnto him, Thus sayth the Lord God, Thou sealest vp the summe, and art full of [d] wisedome and perfect in beautie.

13 Thou hast bene in Eden the garden of God: euery precious stone was in thy garment, the rubie, the topaze and the ‖ diamond, the chrysolite, the onix, and the iasper, the saphir, Iemerald, and the carbuncle and golde: the workemanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art [e] the anointed Cherub, that couereth, and I haue set thee [f] in honour: thou wast vpon the holy mountaine of God: thou hast walked in the middes of the [g] stones of fire.

15 Thou wast perfect in thy wayes from the day that thou wast [h] created, til iniquitie was found in thee.

16 By the multitude of thy marchandise, they haue filled the midst of thee with crueltie, and thou hast sinned: therefore I will cast thee as prophane out of the [i] mountaine of God: and I will destroy thee, O couering Cherub, from the middes of the stones of fire.

17 Thine heart was lifted vp because of thy beautie, and thou hast corrupted thy wisedome by reason of thy brightnesse: I will cast thee to the ground: I will lay thee before kings that they may behold thee.

18 Thou hast defiled thy [k] sanctification by the multitude of thine iniquities, & by the iniquitie of thy marchandise: therefore will I bring fooith a fire from the mids of thee, which shall deuoure thee: and I wil bring thee to ashes vpon the earth, in the sight of all them that behold thee.

19 All they that know thee among the people, shalbe astonished at thee: thou shalt be ‖ a terrour, and neuer shalt thou be any more.

20 ¶ Againe, the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophecie against it,

22 And say, thus saith the Lorde God, Behold, I come against thee, O Zidon, & I will be [l] glorified in the mids of thee: & they shall know that I am the Lord, when I shal haue executed iudgements in her, and shall be sanctified in her.

23 For I will send into her pestilence, & blood into her streetes, & the slaine shall fal in the mids of her: [m] the enemie shall come against her with the sworde on euery side, and they shall know that I am the Lorde,

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any grieuous thorne of al that are round about them, and despised them, and they shall knowe that I am the Lorde God.

25 Thus saith the Lorde God, when I shall haue gathered the house of Israel from the people where they are scattered, and shalbe [n] sanctified in them in the sight of the heathen, then shall they dwell in the lande, that I haue giuen to thy seruaunt Iaakob.

26 And they shall dwell safely therein, & shall build houses, and plant vineyardes: yea, they shall dwell safely, when I haue executed iudgements vpon all round about them that despise them, and they shal know that I am the Lord their God.

CHAP. XXIX.

He prophecieth against Pharaoh and Egypt. 13 *The Lord promiseth that he wil restore Egypt after fourtie yeeres.* 18 *Egypt is the rewarde of King Nebuchad-nezzar for the labour which hee tooke against Tyrus.*

IN the [a] tenth peere, and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophecie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh kung of Egypt, the great [b] dragon, that lieth in the mids of his riuers, which hath sayde, The riuer is mine, and I haue made it for my selfe.

4 But I will put [c] hookes in thy chawes, and I will cause the fish of thy riuers to sticke vnto thy scales, and I will drawe thee out of the middes of the riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wildernes, both thee and all the fish of thy riuers: thou shalt fall vpon the open fielde: thou shalt not be brought together, nor gathered: for I haue giuen thee for meate to the beastes of the fielde, and to the foules of the heauen.

6 And al the inhabitants of Egypt shall knowe that I am the Lorde, because they haue bene a staffe of [d] reede to the house of Israel.

7 When they tooke holde of thee with their hand, thou diddest breake, and rent all their shoulder: and when they leaned vpon thee, thou brakest and madest all their lopnes to ‖ stand [e] vpright.

8 Therefore thus saieth the Lord God, Behold, I will bring a sworde vpon thee, and destroy man and beast out of thee,

9 And the land of Egypt shall be desolate, and waste, and they shall know that I am the Lorde: because hee hath sayd, [f] The riuer is mine, and I haue made it,

10 Behold, therefore I come vpon thee, and vpon thy riuers, and I will make the land of Egypt vtterly waste and desolate from

c Like the rest of the heathen and infidels, which are Gods enemies.

d He derideth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasures.

‖ *Or, iasper.*

‖ *Or, carbuncle.*

e He meaneth the royall state of Tyrus, which for the excellencie and glorie thereof he compareth to the Cherubims which couered the Arke: and by this worde *Anoynted* he signifieth the same.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessarie for the worke.

g To wit, among my people Israel, which shined as pretious stones.

h Which was when I first called thee to this dignitie.

i Thou shalt haue no part among my people.

k That is, the honour, whereunto I called them.

‖ *Or, brought to nothing.*

l By executing my iudgements against thy wickednesse.

m That is, Nebuchad-nezzar.

n He sheweth for what cause God will assemble his Church, and preserue it still though he destroy his enemies: to wit, that they should praise him, and giue thankes for his great mercies

a To wit, of the captiuitie of Ieconiah or of the reigne of Zedekiah. Of the order of these prophecies, and how the former sometime standeth after the later, reade Ierem. 27. 1.

b He compareth Pharaoh to a dragon, which hideth himselfe in the riuer Nilus, as Isa. 51. 9.

c I will send enemies against thee, which shal plucke thee, and thy people, which trust in thee, out of thy sure places d Reade. 2. King. 18. 21. Isa. 36. 6.

‖ *Or, shake.*

e When they felt their hurt, they woulde stay no more vpon thee, but stoode vpon their feet and put their trust in others.

f Thus God can not suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone.

from the towre of Seueneh, euen vnto the borders of the ‡ blacke Moores.

‡ Ebr. Cush, or, Ethiopia.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fourtie yeeres.

12 And I will make the land of Egypt desolate in the mids of the countreis that are desolate, and her cities shall be desolate among the cities that are desolate, for fortie yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

Iere.46.26.

13 Yet thus sayeth the Lorde God, * At the end of fourtie yeeres will I gather the Egyptians from the people, where they were scattered,

14 And I will bring againe the captiuitie of Egypt, & will cause them to returne into the land of Pathros, into the lande of their habitation, and they shall be there a § small kingdome.

§ Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians, & Romanes, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God.

15 It shalbe the smallest of ‖ kingdoms, neither shall it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shalbe no more the confidence of the house of Israel, to bring their h iniquitie to remembrance by looking after them, so shall they knowe, that I am the Lord God.

h Left I should by this meanes punish their sinnes.

17 ¶ In the i seuen and twentieth yeere also in the first moneth, and in the first day of the moneth came the worde of the Lorde vnto me, saying,

i Counting from the captiuitie of Ieconiah.

18 Sonne of man, Nebuchad-nezzar king of Babel caused his armie to serue a great k seruice against Tyrus: euery head was made balde, and euery shoulder was made bare: yet had he no wages, l nor his armie for Tyrus, for the seruice that he serued against it.

k He tooke great paines at the siege of Tyrus, & his armie was sore handled.

l Signifying, that Nebuchad-nezzar had more paines then profite, by the taking of Tyrus.

19 Therefore thus saieth the Lorde God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the king of Babel, and hee shall take her multitude, and spoile her spoile, and take her pray, and it shall be the wages for his armie.

20 I haue giuen him the land of Egypt for his labor, ‖ he serued against it, because they wrought ‖ for me, saith the Lord God.

‖ Or, in it.

‖ Or, euil against me.

21 In that day will I cause the horne of the house of Israel to growe, & I will giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt, and the Cities thereof.

THe worde of the Lorde came againe vnto me, saying,

2 Sonne of man, prophecie, & say, Thus saith the Lorde God, Howle and crie, Woe be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudie day, & it shal be the time of the heathen.

4 And the sword shal come vpon Egypt, and feare shall bee in Ethiopia, when the slaine shall fall in Egypt, when they shall take away her multitude, & when her foundations shalbe broken downe.

5 a Ethiopia, and Phut, and Lud, and al the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

a By Phut and Lud are meant Aphrica and Lybia.

6 Thus saith the Lorde, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the towre of b Seueneh shall they fall by the sword, saith the Lord God.

b Which was a strong citie of Egypt, chap.29.10.

7 And they shall be desolate in the mids of the countries that are desolate, and her cities shall be in the mids of the cities that are wasted.

8 And they shall knowe that I am the Lord, when I haue set a fire in Egypt, and when all her helpers shalbe destroyed.

9 In that day shall there messengers go foorth from mee in shippes, to make the careleſſe Moores afraid, and feare shal come vpon them as in the day of Egypt: for loe, it commeth.

10 Thus saieth the Lorde God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar King of Babel.

11 For he and his people with him, euen the terrible nations shall be brought to destroy the land: and they shall drawe their swordes against Egypt, and fill the lande with the slaine.

12 And I will make the riuers drie, and sell the land into the handes of the wicked, and I will make the lande waste, and all that therein is, by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of ‖ Noph, and there shal be no more a prince of the land of Egypt, and I will send a feare in the land of Egypt.

‖ Or, Memphis, or Alkaira.

14 And I will make Pathros desolate, and will set fire in ‖ Zoan, and I will execute iudgement in No.

‖ Or, Tanis.

15 And I will powre my wrath vpon ‖ Sin, which is the strength of Egypt: and I will destroy the multitude of ‖ No.

‖ Or, Pelusium.

16 And I will set fire in Egypt: Sin shal haue great sorowe, & No shalbe destroyed, and Noph shall haue sorowes daily.

‖ Or, Alexandria.

17 The yong men of ‖ Auen, & of ‖ Phibeseth shall fall by the sworde: and these cities shall goe into captiuitie.

‖ Or, Heliopolis.

‖ Or, Pubastum.

18 At Tehaphnehes the day c shall restreine his light, when I shall breake there the d barres of Egypt: and when the pompe of her power shall cease in her, the cloude shall couer her, and her daughters shall goe into captiuitie.

c Meaning, that there shall be great sorow and affliction.

d That is, the strength and force.

19 Thus will I execute iudgements in Egypt, and they shall knowe, that I am the Lord.

20 ¶ And in the e eleuenth yeere, in the first moneth, and in the seuenth day of the moneth, the worde of the Lorde came vnto me, saying,

e Of the captiuitie of Ieconiah, or of Zedekiahs reigne.

21 Sonne of man, f I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not be bound vp to be healed, neyther shall they put a roule to binde it, and so make it strong, to holde the sword.

f For Nebuchad-nezzar destroyed Pharaoh Necho at Carchemish, Iere.46.26.

22 Therefore thus saith the Lord God, Behold, I come against Pharaoh king of Egypt, and will breake his g arme, that

g His force and power.

was strong, but is broken, and I will cause the swoord to fall out of his hand.

23 And I wil scatter the Egyptians among the nations, and will disperse them throughe the countreis.

24 And I will strengthen the arme of the king of Babel, & put my swoorde in his hand, but I will breake Pharaohs armes, and he shall cast out syghings, as the sighings of him, that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shal knowe, that I am the Lord, h when I shal put my swoorde into the hand of the king of Babel, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, & disperse them among the countreis, and they shall know, that I am the Lord.

h Whereby we see that tyrants have no power of themselues, neither can doe any more harme then God appointeth, and when he will, they must cease.

CHAP. XXXI.

2 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He prophecieth a like destruction to them both.

a Of Zedekiahs reigne, or of Ieconiahs captivitie.

AND in the a eleuenth yeere, in the third moneth, and in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, & to his multitude, Whom art thou b like in thy greatnesse?

b Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame.

3 Behold, Asshur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp very hie, & his top was among the thicke boughes.

4 The waters nourished him, and the deepe exalted him on hie with her riuers running round about his plantes, and sent out her c litle riuers vnto all the trees of the ‖ fielde.

c Many other nations were vnder their dominion. ‖Or, countrey.

5 Therefore his height was exalted aboue all the trees of the field, & his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heauen made their nestes in his boughs, and vnder his branches did all the beastes of the fielde bring forth their young, and vnder his shadowe dwelt all mightie nations.

7 Thus was he faire in his greatnesse, and in the length of his branches: for his roote was neere great waters.

8 The cedars in the garden d of God could not hide him: no fir tree was like his branches, and the chesnut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

d Signifying, that there was no greater power in the world then his was.

9 I made him fayre by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

‖Or, thou wast lift vp.

10 Therefore thus saith the Lord God, Because ‖ he is lift vp on high, & hath shot vp his top among the thicke boughs, and his heart is lift vp in his height,

e That is, of Nebuchad nezzar, who afterward was the monarch and onely ruler of the world.

11 I haue therefore deliuered him into the handes of the e mightiest among the heathen: he shal handle him, for I haue cast him away for his wickednesse.

12 And ſ strangers haue destroied him, euen the terrible nations, and they haue left him vpon the mountaines, and in all the valleyes his branches are fallen, and his boughs are f broken by all the riuers of the land: and all the people of the earth are departed from his shadowe, and haue forsaken him.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

13 Vpon his ruine shall all the foules of the heauen remaine, and all the beastes of the field shalbe vpon his branches,

14 So that none of all the trees by the waters shalbe exalted by their height, neyther shall shoote vp their toppe among the thicke boughes, neyther shall their leaues stand vp in their height, which drinke so much water: for they are al deliuered vnto death in the nether partes of the earth in the middes of the children of men among them that goe downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hel, I caused them to mourne, & I g couered the deep for him, and I did restraine the floods thereof, & the great waters were staied: I caused Lebano to mourne for him, and all the trees of the field fainted.

g The deepe waters* caused him to mount to hie (meaning his great abundance & pompe) shall now lament as though they were couered with sackcloth.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shal h be comforted in the nether partes of the earth.

h To cause this destruction of the king of Assyria, to seeme more horrible, he setteth forth other kings and princes which are dead, as though they reioyced at the fall of such a tyrant.

17 They also went downe to hell with him vnto them that be slaine ‖ by the swoord, and his arme, and they that dwelt vnder his shadow in the midst of the heathen.

18 To whom i art thou thus like in glorie and in greatnes among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in the midst of the k vncircumcised, with them that be slayne by the swoord: this is Pharaoh and all his multitude, saith the Lord God.

i Meaning, that Pharaohs power was nothing so great as his.

k Reade Chap. 28.10.

CHAP. XXXII.

2 The Prophet is commaunded to bewaile Pharaoh king of Egypt. 12 He prophecieth that destruction shall come vnto Egypt through the king of Babylon.

AND in the a twelfth yere in the twelfth moneth, and in the first day of the moneth, the word of the Lord came vnto me, saying,

a Which was the first yeere of the generall captiuitie vnder Zedekiah.

2 Sonne of man, take vp a lamentation for Pharaoh king of Egypt, and say vnto him, Thou art like a b lyon of the nations, and art as a ‖ dragon in the sea: thou castedst out thy riuers, c and troubledst the waters with thy feete, and stampedst in their riuers.

b Thus the scriptures compare tyrants to cruell and huge beasts which deuoure all that be weaker then they, & such as they may ouercome. ‖Or, whale.

3 Thus saieth the Lord God, * I will therefore spread my nette ouer thee with a great multitude of people, and they shall make thee come vp into my net.

c Thou prepareddst great armies.

4 Then will I leaue thee vpon the land, and I will cast thee vpon the open fielde, and I will cause all the foules of the heauen to remaine vpon thee, and I will fill all

Chap. 12.13 and 17.20.

all the beastes of the field with thee.

5 And I will lay thy flesh vpon ꝑ mountaines, & fill the valleys d with thine height.

6 I will also water with thy blood the land wherein thou e swimmest, euen to the mountaines, and the riuers shall be full of thee.

7 And when I shall f put thee out, I will couer the heauen, and make the starres thereof darke: I will couer the sunne with a cloude, and the moone shall not giue her light.

8 All the lights of heauen will I make darke for thee, and bring g darkenesse vpon thy land, saith the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countries which thou hast not knowen.

10 Yea, I will make many people amazed at thee, & their kings shalbe astonished with feare for thee, when I shall make my sword to glitter against their faces, & they shall be afraide at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saieth the Lord God, The sword of the king of Babel shal come vpon thee.

12 By the swordes of the mightie will I cause thy multitude to fall: they all shall be terrible nations, and they shall destroy the h pompe of Egypt, & all the multitude thereof shall be consumed.

13 I wil destroy also all the beastes therof from the great water sides, neither shall the foote of man trouble them any more, nor the hooues of beast trouble them.

14 Then will I make i their waters deepe, and cause their riuers to runne like oyle, saith the Lord God.

15 When I shal make the land of Egypt desolate, and the countrey with all that is therein, shall be laide waste: when I shall smite all them, which dwell therein, then shall they knowe, that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 ¶ In the twelfth yeere, also in the fifteenth day of the moneth, came the worde of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt, and k cast them downe, euen them and the daughters of the mightie nations vnto the nether partes of the earth, with them that go downe into the pit.

19 Whom doest thou passe l in beautie? go downe & sleepe with the vncircumcised.

20 They shal fall in the middes of them that are slaine by the sword: m she is deliuered to the sword: drawe her downe, and all her multitude.

21 The most mightie and strong shall speake to n him out of the midst of hel with them that helpe her: they are gone downe and sleepe with the vncircumcised that bee slaine by the sword.

22 Asshur is there and all his companie: their graues are about him: all they are slaine and fallen by the sworde.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine and fallen by the sword, which caused feare to be in the land of the liuing.

24 There is o Elam & all his multitude round about his graue: all they are slaine and fallen by the sworde, which are gone downe with the vncircumcised into the nether partes of ꝑ earth, which caused themselues to bee feared in the lande of the p liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the midst of the slaine with all his multitude: their graues are round about him: all these vncircumcised are slaine by the sword: though they haue caused their feare in the lande of the liuing, yet haue they borne their shame with them that go downe to the pit: they are laid in the middes of them that be slaine.

26 There is q Meshech, Tubal, and all their multitude: their graues are round about them: all these vncircumcised were slaine by the sworde, though they caused their feare to be in the land of the liuing.

27 And they shall not lie with ꝑ valiant of the vncircumcised, that are fallen, which are gone downe to the graue, with their weapons of warre, and haue layed their swordes vnder their heades, but their wickednesse shall be vpon their bones: because they were the feare of the mightie in the land of the liuing.

28 Yea, thou shalt be broken in the midst of the vncircumcised, & lie with them that are slaine by the sword.

29 There is Edom, his kings, & all his princes, which with their strength are laide by them that were slaine by the sworde: they shall sleep with the vncircumcised, and with them that goe downe to the pit.

30 There be all ꝑ princes of the r North, with all the Zidonians, which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that bee slaine by the sword, and beare their shame with them that go downe to the pit.

31 Pharaoh shall see them, and he shalbe s comforted ouer all his multitude: Pharaoh, and all his armie shall be slaine by the sword, saith the Lord God.

32 For I haue caused my t feare to bee in the land of the liuing: and he shalbe laid in the middes of the vncircumcised with them, that are slaine by the sworde, euen Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXIII.

2 The office of the gouernours and ministers. 14 He strengtheneth them that despaire, and boldeneth the with the promise of mercie. 30 The word of the Lord against the mockers of the Prophet.

AGaine the word of the Lorde came vnto me, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When

d With heapes of the carkeises of thine armie.

e As Nilus ouerfloweth Egypt, so will I make the blood of thine hoste to ouerflowe it.

f The word signifieth to be put out as a candle is put out. *Isa.* 13.10. *ioel* 2. 31. & 3.15. *mat.* 24.29.

g By this maner of speech is meant the great sorow that shall be for the slaughter of the king and his people.

h This came to passe in lesse then foure yeres after this prophecie.

i To wit, of the Caldeans thine enemies, which shall quietly enioy all thy commodities.

k That is, prophecie that they shall be cast downe: thus the Lord giueth his Prophets power both to plant & to destroy by his word, reade Iere. 1.10.

l Haue not other kingdomes more beautifull then thou, perished?

m That is, Egypt.

n To make the matter more sensible, hee bringeth in Pharaoh, whome the dead shall meete and marualle at him, reade Isa. 14.9.

o Meaning, the Persians.

p Whome in this life all the world feared.

q That is, the Cappadocians & Italians, or Spaniards, as Iosephus writeth.

r Which died not by cruell death, but by the course of nature, and are honourably buried with their coate armour and signes of honour.

s The kings of Babylon.

t As the wicked reioyce when they see others partakers of their miseries.

u I will make the Egyptians afraide of me, as they caused others to feare them.

I bring the sword vpon a land, if the people of the land take a man ‖from among them, and make them their a watchman,

3 If when he seeth the sword come vpon the land, he blow the trumpet, & warne the people,

4 Then he that heareth the sound of the trumpet, and will not be warned, if the sword come, and take him away, his blood shalbe vpon his owne head.

5 For he heard the sound of þ trumpet, and would not bee admonished: therefore his blood shalbe vpon him: but he that receiueth warning, shal saue his life.

6 But if the watchman see the sworde come, and blowe not the trumpet, and the people be not warned: if the sworde come, and take any person from among them, he is taken away for his b iniquitie, but his blood will I require at the watchmans hande.

7 * So thou, O sonne of man, I haue made thee a watchmã vnto þ house of Israel: therefore thou shalt heare the word at my c mouth, and admonish them from me.

8 When I shal say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shall die for his iniquitie, but his blood will I d require at thine hand.

9 Neuertheless, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, he shal die for his iniquitie, but thou hast deliuered thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus yee speake and say, If our transgressions & our sinnes be vpon vs, & we are consumed because of them, e how should we then liue?

11 Say vnto them, As I liue, saith the Lord God, f I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euil wayes, for why will ye die, O ye house of Israel?

12 Therefore thou sonne of man, say vnto the children of thy people, The g righteousnesse of the righteous shall not deliuer him in the day of his transgression, nor the wickednesse of the wicked shall cause him to fall therein, in the day that hee returneth from his wickednes, neither shall the righteous liue for his righteousnesse in the day that he sinneth.

13 When I shall say vnto the righteous, that he shall surely liue, if hee trust to his owne righteousnes, and commit iniquitie, all his righteousnes shal be no more remembred, but for his iniquitie that hee hath committed, he shall die for the same.

14 Againe when I shall say vnto the wicked, Thou shalt die the death, if hee turne from his sinne, and do that which is lawfull and h right,

15 To wit, if the wicked restore the pledge, & giue againe that he had robbed, & walke in the statutes of life, without committing iniquitie, he shall surely liue, and not die.

16 None of his sins that he hath committed, shall be mentioned vnto him: because he hath done that, which is lawfull and right, he shall surely liue.

17 Yet the children of thy people say, *The way of the Lord is not equall: but their owne way is vnequall.

18 When the righteous turneth from his righteousnesse, and committeth iniquitie, he shall euen die therefore.

19 But if the wicked returne from his wickednesse, and do that which is lawfull, and right, he shall liue therefore.

20 Yet ye say, the way of the Lord is not equall. O ye house of Israel, I wil iudge you euery one after his wayes.

21 Also in the twelfth yeere of i our captiuitie, in the tenth moneth, and in the fift day of the moneth, one that had escaped out of Jerusalem, came vnto me, and saide, The citie is smitten.

22 Now the k hande of the Lord had bene vpon me in the euening afore he that had escaped, came, and had opened my mouth, vntil he came to me in þ morning: and when he had opened my l mouth, I was no more dumme.

23 Againe the worde of the Lord came vnto me, and said,

24 Sonne of man, these that dwell in þ desolate places of the land of Israel, talke and say, m Abraham was but one, and hee possessed the land: but we are many, therefore the land shall be giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Yee eate with the n blood, and lift vp your eyes toward your idoles, and shed blood: shoulde yee then possesse the land?

26 Ye leane vpon your n swordes: yee worke abomination, & ye defile euery one his neighbours wife: shoulde ye then possesse the land?

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open fielde, will I giue vnto the beasts to be deuoured: and they that bee in the fortes and in the caues, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the* pompe of her strength shall cease: and the mountaines of Israel shall be desolate, and none shall passe through.

29 Then shal they know that I am the Lord, when I haue laide the lande desolate and waste, because of all their abominations, that they haue committed.

30 Also thou sonne of man, the children of thy people that p talke of thee by the walles and in the doores of houses, and speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is þ word þ commeth from the Lord.

31 For they come vnto thee, as the people vseth to come: and my people sit before thee, and heare thy wordes, but they will not do them: for with their mouthes they make q iestes, and their heart goeth after their couetousnes.

32 And loe, thou art vnto them, as a ‖iesting song of one þ hath a pleasant voice, & can sing well: for they heare thy wordes, but

Or, of their coasts.

a He theweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, and to warne them euer of the dangers which are at hand.

b Signifying, that the wicked shall not escape punishment though y watchman be negligent: but if the watchman blow the trumpet, and then he will not obey, he shall deserue double punishment. *Chap.3.17.*

c Which teacheth that hee that receiueth not his charge at the Lordes mouth, as a spie, and not a true watchman.

d The watchman must answere for the blood of all that perish through his negligence.

e Thus the wicked when they heare Gods iudgements for their sinnes, despaire of his mercies and murmure.

f Reade Chap. 18.23.

g Reade of this righteousnesse, Chap.18.22,24.

h Hereby he condemneth al them of hypocrisie, which pretend to forsake wickednesse, and yet declare not themselues such by their fruites, that is, in obeying Gods commandements and by godly life.

Chap.18.25.

i When the Prophet was led away captiue with Ieconiah.

k I was indued with the spirite of prophecie, Chap.8.2.

l Whereby is signified that the ministers of God cannot speake till God giue them courage and open their mouthes, Chap.24.27. and 29.21. Eph.6.19.

m Thus the wicked thinke themselues more worthy to enioy Gods promise then the Saints of God, to whome they were made: and woulde binde God to be subiect to them, though they would not be bound to him.

n Contrarie to the Law, Leuit. 17.14.

o As they that are ready still to shed blood. *Cha.7.24. & 24.21.& 30.6,7.*

p In derision.

q This declareth that wee ought to heare Gods word with such zeale and affection that we should in all poynts obey it, else we abuse the worde to our owne condemnation, and make of his ministers as though they were iestes to serue mens foolish fantasies.

‖Or, pleasant, and louesong.

but they doe them not.

33 And when this commeth to passe(for lo,it will come) then shall they knowe,that a Prophet hath bene among them.

CHAP. XXXIIII.

2 Against the shepheards that despised the flocke of Christ,and seeke their owne gaine. 7 The Lorde saith that he will visite his dispersed flocke, and gather them together. 23 He promiseth the true shepheard Christ,and with him peace.

AND the worde of the Lorde came vnto me,saying,

2 Sonne of man, prophecie against the shepheards of Israel, prophecie & say vnto them, Thus saith the Lorde God vnto the shepheards,* Woe be vnto the [a] shepheards of Israel, that feede themselues: shoulde not the shepheards feede the flockes?

3 Ye eate the [b] fatte, and yee clothe you with the woollie:ye kil them that are fed,but ye feede not the sheepe.

4 The [c] weake haue ye not strengthened: the sicke haue yee not healed, neyther haue yee bound vp the broken, nor brought againe that which was driuen awap, neyther haue yee sought that which was lost, but with crueltie, and with rigour haue ye ruled them.

5 And they were scattered bpon a shepheard: and when they were dispersed, they were [d] deuoured of all the beasts of the field.

6 My sheepe wandred thzough all the mountaines, and vpon euery hie hill: yea, my flocke was scattered thzough all the earth, & none did seeke or search after them.

7 Therefore ye shepheards, heare the worde of the Lord.

8 As I liue, saith the Lorde God, surely because my flocke was spoyled, and my sheepe were deuoured of all the beastes of the field,hauing no shepheard, neither did my shepheards seeke my sheepe, but the shepheards fed themselues,and fed not my sheepe,

9 Therefore, heare ye the worde of the Lord,O ye shepheards.

10 Thus saith the Lorde God, Behold, I come against the shepheards,and will require my sheepe at their handes, and cause them to cease from feeding the sheepe: neither shall the shepheardes feede themselues any more: for I will deliuer my sheepe from [e] their mouthes, and they shall no more deuoure them.

11 For thus saith the Lord God,Behold, I will search my sheepe,& seeke them out.

12 As a shepheard searcheth out his flocke, when he hath bin among his sheepe that are scattered, so will I seeke out my sheepe and will deliuer them out of all places,where they haue bene scattered in [f] the cloudie and darke day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their owne land,and feede them vpon the mountaines of Israel, by the riuers,and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, & vpon the hie mountaines of Israel shall their folde be; there shall they lie in a good folde,and in fat pasture shall they feede vpon the mountaines of Israel.

15 I will feed my sheepe,and bring them to their rest,saith the Lord God.

16 I will seeke that which was lost,and bring againe that which was driuen awap, and will binde vp that which was broken, and will strengthen the weake, but I will destroy the fatte and the strong,and I will feede them with [h] iudgement.

17 Also you my sheepe, Thus saith the Lorde God, Beholde, I iudge betweene sheepe, and sheepe, betweene the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the good [i] pasture, but yee must treade downe with your feete the residue of your pasture? and to haue drunk of the deepe waters, but yee must trouble the residue with your feete?

19 And my sheepe eate that which yee haue troden with your feet,and drinke that which ye haue troubled with your feete.

20 Therefore thus saith the Lorde God vnto them,Behold, I,euen I will iudge betweene the fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and pusht all the weake with your hornes,till ye haue scattered the abroade,

22 Therefore will I helpe my sheepe,and they shal no more be spoyled, & I will iudge betweene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shall feede them,euen my seruant [k] Dauid, he shall feede them, and hee shall be their shepheard.

24 And I the Lorde will be their God, and my seruant Dauid shall be the prince among them. I the Lord haue spoken it.

25 And I will make with them a couenant of peace,and will cause the euil beasts to cease out of the lande: and they shall dwell safely in the wildernesse, and sleepe in the woods.

26 And I wil set them,as a blessing,euen round about my mountaine: and I will cause raine to come downe in due season, and there shall be raine of blessing.

27 And the [m] tree of the field shall yeeld her fruit,and the earth shall giue her fruite, and they shalbe safe in their land, and shall knowe that I am the Lorde, when I haue broken the cordes of their yoke, & deliuered them out of the hands of those that serued themselues of them.

28 And they shall no more be spoyled of the heathen, neither shall the beastes of the lande deuoure them, but they shall dwell safely and none shall make them afraide.

29 And I will raise vp for them a [n] plant of renowme,& they shall be no more consumed with hunger in the land,neither beare the reproch of the heathen any more.

30 Thus shall they vnderstande,that I the Lord their God am with them,and that they, euen the house of Israel, are my people,saith the Lord God.

31 And ye my sheepe, the sheepe of my pasture are men, and I am your God,saith the Lord God.

CHAP.

Ier.23.1.

a By the shepheards he meaneth the king, the magistrates, Priests, and Prophets.

b Ye seeke to enriche your selues by their commodities, & so spoyle their riches and substance.

c He describeth the office and duetie of a good pastor, who ought to loue and succour his flocke and not to be cruel toward them.

d For lacke of good gouernement and doctrine they perished.

e By destroying the couetous hirelings, and restoring true shepheards: whereof we haue a signe so oft as God sendeth true preachers,who both by doctrine & life,labour to feede his sheepe in the pleasant pastures of his worde.

f In the day of their affliction & miserie: and this promise is to comfort the Church in all dangers.

g Meaning, such as lift vp themselues aboue their brethren, and thinke they haue no neede to be gouerned by me.

h That is, by making difference betweene the good & the bad,and so giue to eyther as they deserue.

i By good pasture and deepe waters,is meant the pure worde of God,and the administration of iustice,which they did not distribute to the poore till they had corrupt it.

k Meaning, Christ,of whom Dauid was a figure,Iere.30.9. hose.3.5.

l This declareth y vnder Christ the flocke should be truely deliuered from sinne,& hel,and so be safely preserued in the Church where they should neuer perish.

m The fruits of Gods graces shall appeare in great abundance in his Church.

n That is,the rod that shall come out of the roote of Iesai. Isa.11.1.

CHAP. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of the Lord.

MOreouer the worde of the Lorde came vnto me, saying,

2 Sonne of man, set thy face against mount [a] Seir, and prophecie against it,

3 And say vnto it, Thus saith the Lord God, Beholde, O mount Seir, I come against thee, & I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when their [b] iniquitie had an ende,

6 Therefore as I liue, saith the Lorde God, I will prepare thee vnto blood, and blood shall pursue thee: except thou [c] hate blood, euen blood shall pursue thee.

7 Thus will I make mount Seir desolate and waste, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hilles and in thy valleis and in all thy riuers shall they fall, that are slaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not [d] returne, and ye shall know that I am the Lord.

10 Because thou hast sayde, [e] These two nations, and these two countreis shall be mine, and we will possesse them (seeing the Lord was [f] there)

11 Therefore as I liue, saieth the Lorde God, I will euē do according to thy wrath, and according to thine indignation which thou hast vsed in thine hatred against thē: and I will make my selfe knowen among [h] them when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all the blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted against mee, and haue multiplied your woordes against me: I haue heard them.

14 Thus saith the Lord God, So shall all the world reioyce, when I shal make thee desolate.

15 As thou diddest reioyce at the inheritance of the house of Israel, because it was desolate, so wil I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholy, and they shall knowe, that I am the Lord.

CHAP. XXXVI.

8 He promiseth to deliuer Israel from the Gentiles. 22 The benefites done vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their deseruings. 26 God renueth our hearts, that we may walke in his commandements.

ALso thou sonne of man, prophecie vnto the *mountaines of Israel, and say, Ye mountaines of Israel, heare the worde of the Lorde.

2 Thus saith the Lorde God, Because the [a] enemie hath sayde against you, Aha, euen the [b] hie places of the world are ours in possession,

3 Therefore prophecie, & say, Thus saith the Lord God, Because that they haue made you desolate, & swalowed you vp on euery side, that ye might be a possession vnto the residue of the heathen, and ye are come vnto the lippes and [c] tongues of men, and vnto the reproch of the people,

4 Therefore yee mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hilles, to the riuers, and to the valleis, and to the waste, and desolate places, and to the cities that are forsaken: which are spoyled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saieth the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which [d] haue taken my lande for their possession, with the ioy of all their heart, and with despiteful mindes to cast it out for a pray.

6 Prophecie therefore vpon the land of Israel, and say vnto the mountaines, and to the hilles, to the riuers, and to the valleys, Thus saith the Lord God, Behold, I haue spoken in mine indignation, and in my wrath, because ye haue suffered the [e] shame of the heathen,

7 Therefore thus saith the Lorde God, I haue [f] lifted vp mine hande, surely the heathen that are about you, shall beare their shame.

8 But you, O mountaines of Israel, ye shall [g] shoote forth your branches, & bring forth your fruite to my people of Israel: for they are readie to come.

9 For behold, I come vnto you, and I will turne vnto you, and ye shall be tilled and sowen.

10 And I will multiplie the men vpon you, euen all the house of Israel wholy, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I wil multiplie vpon you man and beast, and they shall increase and bring fruite, and I will cause you to dwell after your olde estate, and I wil bestow benefits vpon you more then [h] at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke vpon [i] you, euen my people Israel, and they shall possesse [j] you, and ye shall be their inheritance, and ye shal no more hencefoorth deprine them of men.

13 Thus saith the Lord God, Because they say vnto you, Thou [k] lande deuourest vp men, and hast bene a waster of thy people,

14 Therefore thou shalt deuoure men no more, neither waste thy people hencefoorth, saith the Lord God,

15 Neither wil I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 Moreo-

a Where the Idumeans dwelt.

b Whē by their punishment I called them from their iniquitie.

c Except thou repent thy former crueltie.

d To wit, to their former estate.

e Meaning, Israel and Iudah.

f And so by fighting against Gods people, they should goe about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them and so praise his Name: and also that the wicked rage as though there were no God, till they feele his hand to their destruction.

Chap. 6.2.

a That is, the Idumean.

b That is, Ierusalem, which for Gods promises was the chiefest of all the world.

c Ye are made a matter of talke and derision to all the world.

d They appointed with themselues to haue it, and therefore came with Nebuchad-nezzar against Ierusalem for this purpose.

e Because you haue bene a laughing stocke vnto them.

f By making a solemne othe, reade Chap. 20.5.

g God declareth his mercies and goodnesse towarde his Church, who still preserueth his, euen when he destroyeth his enemies.

h Which was accomplished vnder Christ, to whom all these temporall deliuerances did direct them.

i That is, vpon the mountaines of Ierusalem.

*Or, thee.

k This the enemies imputed as the reproche of the land, which God did for the sinnes of the people according to his iust iudgements.

16 ¶ Moreouer the worde of the Lorde came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, & by their deedes: their way was before me as the filthinesse of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles, wherewith they had polluted it.

19 And I scattered them among the heathen, and they were dispersed through the countreis: for according to their wayes, and according to their deedes, I iudged them.

20 *And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lorde, and are gone out of his land.

21 But I fauoured mine holy ‖ Name which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saith ℣ Lord God, I do not this for your sakes, O house of Israel, but for mine m holy Names sake, which ye polluted among the heathen whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whome you haue polluted it, and the heathen shal know that I am the Lord, saith the Lord God, when I shall be sanctified in you before‖ their eyes.

24 For I will take you from among the heathen, & gather you out of all countryes, and will bring you into your owne land.

25 Then wil I powre cleane n water vpon you, and ye shalbe cleane: yea, from all your filthinesse, and from all your idoles will I cleense you.

26 *A new heart also will I giue you, and a new spirit wil I put within you, & I will take away the stony heart out of your body, and I will giue you an heart of flesh.

27 And I will put my Spirit within you, & cause you to walke in my statutes, and ye shall keepe my iudgements and doe them.

28 And ye shal dwel in the land, that I gaue to your fathers, & ye shalbe my people, and I will be your God.

29 I will also deliuer you from all your filthines, & I will call for o corne, and will increase it, and lay no famine vpon you.

30 For I will multiplie the fruite of the trees, and the increase of the fielde, that ye shall beare no more the reproche of famine among the heathen.

31 Then shall ye remember your owne wicked wayes, and your deedes that were not good, and shall iudge your selues worthie to haue bene p destroyed for your iniquities, and for your abominations.

32 Be it knowen vnto you that I doe not this for your sakes, saith ℣ Lord God: therefore, O ye house of Israel, be ashamed, and confounded for your owne wayes.

33 Thus saith the Lorde God, What time as I shal haue cleansed you frō al your iniquities, I will cause you to dwell in the cities, & the desolate places shalbe builded,

34 And the desolate lande shall be tilled, whereas it lay waste in the sight of all that passed by.

35 For they said, This waste land was like the garden of Eden, & these waste and desolate & ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen that are left round about you, shall q know that I the Lord build the ruinous places, and plant the desolate places: I the Lord haue spoken it, and will doe it.

37 Thus saith the Lord God, I will yet for this be sought of the house of Israel, to perfourme it vnto them: I wil increase them with men like a flocke.

38 As the holy flocke, as ℣ flocke of Ierusalem in their solemne feastes, so shal the desolate cities be filled with flockes of men, and they shall know, that I am the Lord.

CHAP. XXXVII.

1 He prophecieth the bringing againe of the people being in captiuitie. 16 He sheweth the vnion of the ten tribes with the two.

THe hand of the Lord was vpon me, and caried me out in the Spirit of the Lord, and set me downe in the mids of the ‖ fielde, which was full of a bones.

2 And he led me round about by them, and beholde, there were very many in the open fielde, and lo, they were verie drie.

3 And he said vnto me, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Againe he sayde vnto me, Prophecie vpon these bones and say vnto them, O ye dry bones, heare the word of the Lord.

5 Thus saith the Lorde God vnto these bones, Beholde, I will cause breath to enter into you, and ye shall liue.

6 And I will lay sinewes vpon you, and make flesh grow vpon you, and couer you with skin, & put breath in you, that ye may liue, and ye shall know that I am the Lord.

7 So I prophecied, as I was commanded: & as I prophecied, there was a noyse, and beholde, there was a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinewes, and the flesh grewe vpon them, and aboue, the skin couered them, but there was no breath in them.

9 Then said he vnto me, Prophecie vnto the winde: prophecie, sonne of man, and say to the winde, Thus saith the Lorde God, Come from the foure b windes, O breath, and breathe vpon these slaine, that they may liue.

10 So I prophecied as he had commanded me: and the breath came into them, and they liued, and stoode vp vpon their feete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Beholde, they say, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore prophecie, & say vnto them, Thus saith the Lord God, Beholde, my people, I will open your graues, and cause

Isa.52.5, rom.2. 24.

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me, if I had suffred my Church to perish.

m This excludeth from man all dignitie, and meane to deserue any thing by, seeing that God referreth the whole to himselfe, and that onely for the glory of his holy Name.

‖ *Or, your.*

n That is, his Spirit whereby he reformeth the heart and regenerateth his. Isa. 44.3. *Iere.32.39. ehap. 11,19.*

o Vnder the abundance of temporall benefites he concludeth the spirituall graces.

p Ye shal come to true repentance, & thinke your selues vnworthie to be of the nomber of Gods creatures for your ingratitude against him.

q He declareth that it ought not to be referred to the soyle or plentifulnes of the earth that any countrey is rich, and abundant, but onely to Gods mercies, as his plagues and curses declare when he maketh it barren,

‖ *Or, valley.*

a He sheweth by a greater miracle, that God hath power, and also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodies, and raise them vp againe.

b Signifying, all partes whereas the Israelites were scattered: that is, the faithfull shall bee brought to the same vnitie of spirit, and doctrine, whersoeuer they are scattered thorow the world.

pon to come vp out of your sepulchres, and bring you into the land of Israel,

13 And ye shall know that I am the Lord, c when I haue opened your graues, O my people, and brought you vp out of your sepulchres,

14 And shall put my Spirit in you, and ye shall liue, and I shall place you in your owne land: then ye shall knowe that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Moreouer, thou sonne of man, take thee a piece of wood, & write vpon it, Vnto Judah, and to the children of Israel his companions: then take d another piece of wood, and write vpon it, Vnto Joseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt ioyne them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shal speake vnto thee, saying, Wilt thou not shewe vs what thou meanest by these?

19 Thou shalt answere them, Thus saith the Lord God, Behold, I will take the tree e of Joseph, which is in the hand of Ephraim, & the tribes of Israel his fellowes, and will put them with him, euen with the tree of Judah, and make them one tree, and they shall be one in mine hand.

20 And the pieces of wood whereon thou writest, shall be in thine hand, in their sight.

21 And say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the land, vpon the mountaines of Israel, * and one king shalbe king to them all: and they shalbe no more two peoples, neither be deuided any more henceforth into two kingdomes.

23 Neither shall they be polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shal they be my people, and I will be their God.

24 And Dauid my * seruant shalbe king ouer them, and they all shal haue one shepheard: they shall also walke in my iudgements, and obserue my statutes, and doe them.

25 And they shall dwell in the f land, that I haue giuen vnto Jaakob my seruant, where your fathers haue dwelt, and they shall dwel therein, euen they, & their sonnes, and their sonnes sonnes for euer, and my seruant Dauid shalbe their prince for euer.

26 Moreouer, I will make * a couenant of peace with them: it shall be an euerlasting couenant with them, and I wil place them, and multiplie them, and will set my Sanctuarie among them for euermore.

27 My Tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 Thus the heathen shall know, that I the Lorde doe sanctifie Israel, when my Sanctuarie shall be among them for euermore.

c That is, when I haue brought you out of those places, and townes where you are captiues.

d Which signifieth the ioyning together of the two houses of Israel, & Iudah.

e That is, the house of Israel.

Iohn 10.16.

Isa.40 11.Iere. 23.5.chap.34.23. dan.9.24.

f Meaning, that ye elect by Christ shall dwell in the heauenly Jerusalem, which is meant by the land of Canaan. *Psal.109.4.and 116.2.*

CHAP. XXXVIII.

2 He prophecieth that Gog and Magog shal fight with great power against the people of God. 21 Their destruction.

AND the worde of the Lorde came vnto me, saying,

2 Sonne of man, set thy face against a Gog and against the land of Magog, the chiefe prince of Meshech and Tubal, and prophecie against him,

3 And say, Thus saith the Lorde God, Behold, I come against thee, O Gog the chiefe prince of Meshech and Tubal.

4 And I wil destroy thee, & put hookes in thy chawes, and I will bring thee forth, and all thine hoste both horses, and horsemen, all clothed with all sortes of armour, euen a great multitude with bucklers, and shieldes, all b handling swords.

5 Paras, of Cush, and Phut with them, euen all they that beare shielde and helmet.

6 d Gomer and all his bands, and the house of Togarmah of the North quarters, and all his bands, and much people with thee.

7 Prepare thy selfe, and e make thee readie, both thou, & all thy multitude, that are assembled vnto thee, and be thou their safegard.

8 After many dayes thou shalt be visited: for in the latter yeeres thou shalt come into the land, that hath bin destroyed with the sworde, and is gathered out of many people vpon the mountaines of Israel, which haue long lyen waste: yet ‖ they haue bene brought out of the people, and they shall dwell all safe.

9 Thou shalt ascende and come vp like a tempest, and shalt be like a cloude to couer the land, both thou, and all thy bands, and many people with thee.

10 Thus saith the Lorde God, Euen at the same time shall many thinges come into thy minde, and thou shalt thinke f euill thoughts.

11 And thou shalt say, I wil go vp to the land that hath no walled townes: g I will go to them that are at rest, & dwell in safetie, which dwell all without walles, & haue neither barres nor gates.

12 Thinking to spoyle the praye, and to take a bootie, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people that are gathered out of the nations which haue gotten cattell and goods, and dwell in the mids of the land.

13 Sheba and Dedan, & the marchants of Tarshish with all the lyons thereof shall say vnto thee, h Art thou come to

a Which was a people that came of Magog the sonne of Iaphet, Gen.10.2. Magog also here signifieth a certaine countrey, so that by these two countreys, which had the gouernement of Grecia and Italie, he meaneth the principall enemies of the Church, Reuel. 20.8.

b He sheweth that the enemies shoulde bende themselues against ỹ Church, but it should be to their owne destruction.

c The Persians, Ethiopians, and men of Aphrica.

d Gomer was Iaphets sonne, and Togarmah the sonne of Gomer, and are thought to be they that inhabite Asia minor.

e Signifying, that all the people of the world should assemble themselues against ỹ Church and Christ their head.

‖ *Or, it: meaning, the land of Israel.*

f That is, to molest and destroy the Church.

g Meaning, Israel, which had now bene destroyed, and was not yet built againe: declaring hereby the simplicitie of the godly, who seeke not so much to fortifie themselues by outward force, as to depend, on the prouidence and goodnes of God. h One enemie shall enuie another, because euery one shall thinke to haue the spoyle of the Church.

spople the prap? hast thou gathered thy multitude to take a boote? to carie awap siluer and golde, to take awap cattell and goods, and to spople a great prap?

14 Therefore sonne of man, prophecie, and sap vnto Gog, Thus sapth the Lord God, In that dap when my people of Israel dwelleth safe, shalt thou not know it?

15 And come from thy place out of the North parts, thou and much people with thee? all shall ride vpon horses, euen a great multitude and a mightie armie.

16 And thou shalt come vp against my people of Israel, as a cloude to couer the land: thou shalt be in the [k]latter dapes, and I will bring thee vpon my lande that the heathen map knowe mee, when I [l] shall be sanctified in thee, O Gog, before their eyes.

17 Thus sayth the Lorde God, Art not thou hee, of whome I haue spoken in olde time, [m] by the hande of my seruants the Prophets of Israel which prophecied in those dapes and yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shal come against the land of Israel, sayth the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation and in the fire of my wrath haue I spoken it: surely at that time there shall be a great shaking in the land of Israel,

20 So that the fishes of the sea, and the foules of the heauen, and the beasts of the fielde and all that moone and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, and the mountaines shalbe ouerthrowen, and the [n] staires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sworde against him [o] throughout all my mountaines, sayth the Lord God: euery mans sworde shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bandes, and vpon the great people, that are with him, a sore raine, and haile stones, fire, and brimstone.

23 Thus will I be [*] magnified, and sanctified, and knowen in the eyes of many nations, and they shall knowe, that I am the Lord.

CHAP. XXXIX.

1 *He sheweth the destruction of Gog and Magog.* 11 *The graues of Gog and his hoste.* 17 *They shall be deuoured of birds and beastes.* 23 *Wherefore the house of Israel is captiue.* 24 *Their bringing againe from captiuitie is promised.*

THerefore, thou sonne of man, prophecie against Gog, and sap, Thus sapeth the Lord God, beholde, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee [a] and leane but the [p] sixt part of thee, and will cause thee to come vp from the North parts, and will bring thee vpon the mountaines of Israel:

3 And I will smite thy bowe out of thy left hande, and I will cause thine arrowes to fall out of thy right hand.

4 Thou [b] shalt fal vpon the mountaines of Israel, and all thy bandes, and the people, that is with thee: for I will giue thee vnto the birds and to euery feathered foule and beast of the fielde to be deuoured.

5 Thou shalt fall vpon the open fielde: for I haue spoken it, sayth the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the [c] yles, and they shall knowe that I am the Lorde.

7 So will I make mine holy Name knowen in the mids of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shal knowe that I am the Lord, the holy one of Israel.

8 Beholde, [d] it is come, and it is done, sayth the Lord God: this is the day whereof I haue spoken.

9 And they that dwel in the cities of Israel, shall [e] goe forth, and shall burne and set fire vpon the weapons, and on the shieldes, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staues in their hands, and vpon the speares, and they shal burne them with fire seuen yeeres.

10 So that they shall bring no wood out of the fielde, neither cut downe any out of the forests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spople those that spopled them, sayth the Lord God.

11 And at the same time will I giue vnto Gog [f] a place there for buriall in Israel, euen the valley whereby men goe towarde the East part of the Sea: and it shall cause them that passe by, to stoppe their [g] noses, and there shall they burie Gog with all his multitude: and they shall call it the valley of ‖ Hamon-gog.

12 [h] And seuen moneths long shall the house of Israel bee burying of them, that they map cleanse the land.

13 Yea, all the people of the lande shall burp them, & they shall haue a name when I shalbe glorified, sayth the Lord God.

14 And they shall chuse out men to goe continually through the [i] lande with them that trauaile, to burie those that remaine vpon the grounde, and cleanse it: they shall search to the ende of seuen moneths.

15 And the trauailers that passe through the land, if any see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie shall be ‖ Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus sayeth the Lorde God, Speake vnto euery feathered foule, and to all the beastes of the fielde, Assemble your selues, and come: [k] gather your selues on euery side to my sacrifice: for I do sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eate flesh and drinke blood.

18 Yee shall eate the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambs, and of the goates, and of bullockes, euen of all fat beastes of Bashan.

19 And ye shall eate fat till you bee full, and

i Shalt not thou spie thine occasions to come against my Church, when they suspect nothing?

k Meaning, in the last age, and from the comming of Christ vnto the ende of the world.

l Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies, as chap. 36. 23. and 37. 28.

m Hereby he declareth that none affliction can come to the Church, whereof they haue not bene aduertised aforetime, to teach them to indure all things with more patience when they know that God hath so ordeined.

n All meanes whereby man should thinke to saue himselfe, shall faile, the affliction in those dayes shall be so great, & the enemies destruction shalbe so terrible.

o Against the people of Gog and Magog. *Chap. 36. 23. and 37. 28.*

a Or, destroy thee with sixe plagues, as Chap. 38. 22.

b Meaning, that by the vertue of Gods word the enemie shalbe destroyed where-soeuer he assaileth his Church.

c That is, among all nations where the enemies of my people dwell, seeme they neuer so farre separate.

d That is, this plague is fully determined in my counsell, and cannot be changed.

e After this destruction the Church shal haue great peace and tranquillitie, and burne all their weapons because they shall no more feare the enemie: and this is chiefly meant of the accomplishment of Christes kingdome, when by their head Christ all enemies shall be ouercome.

f Which declareth that the enemies shall haue an horrible fall.

g For the stinke of the carkeises.

‖ *Or, of the multitude of Gog.*

h Meaning, a long time.

i Partly that the holy land should not be polluted, and partly for the compassion that the children of God haue, euen on their enemies.

‖ *Or, multitude.*

k Whereby he signifieth the horrible destruction that should come vpon the enemies of his Church.

and drinke blood, till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and chariots, with valiant men, and with all men of warre, sayeth the Lord God.

21 And I will set my glorie among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue layde vpon them.

22 So the house of Israel shall knowe, that I am the Lorde their God from that day and so forth.

23 And the heathen shall know, that the house of Israel went into captiuitie for their iniquitie, because they trespalled against mee: therefore hid I my face from them, and gaue them into the hand of their enemies: so fell they all by the sword.

24 According to their vncleanesse, and according to their transgressions haue I done vnto them, & hid my face from them.

25 Therefore thus saith the Lorde God, Nowe will I bring againe the captiuitie of Iaakob, and haue compassion vpon the whole house of Israel, and will be iealous for mine holy Name,

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against mee, when they dwelt safely in their land, and without feare of any,

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am * sanctified in them in the sight of many nations,

28 Then shall they know, that I am the Lord their God, which caused them to bee ledde into captiuitie among the heathen: but I haue gathered them vnto their owne lande, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

1 The heathen shall knowe that they ouercame not my people by their strength, neither yet by the weakenesse of mine arme, but that this was for my peoples sinnes.

* Chap. 36. 23.

CHAP. XL.

The restoring of the citie and the Temple.

IN the fiue and twentieth yeere of our being in captiuitie in the [a] beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hande of the Lorde was vpon mee, and brought mee thither.

2 Into the land of Israel brought he me by ‖ a diuine vision, and set me vpon a very hie mountaine, whereupon was as the building of a citie, toward the South.

3 And hee brought me thither, and beholde, there was a [b] man, whose similitude was to looke to, like brasse, with a linen thread in his hand, and a reede to measure with: and he stoode at the gate.

4 And the man sayd vnto me, Sonne of man, behold with thine eyes, and heare with thine eares, and set thine heart vpon all that I shall shewe thee: for to the intent that they might bee shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

a The Iewes counted the beginning of the yeere after two sortes: for their feastes they began to count in March, and for their other affaires in September: so that this is to be vnderstand of September.

‖ Or, visions of God.

b Which was an Angel in forme of a man, that came to measure out this building.

5 And behold, I sawe a wall on the outside of the house roumbe about: and in the mans hand was a reede to measure with, of sixe cubites long, by the cubite, and an hand breadth: so he measured the breadth of the building with one reed, and the height with one reede.

6 Then came he vnto the gate, which looketh toward the East, and went by the staires thereof, and measured the ‖ poste of the gate, which was one reede broade, and ‖ the other poste of the gate, which was one reede broad.

7 And euery chamber was one reede long, and one reede broad, and betweene the chambers were fiue cubites: and the poste of the gate by the porch of the gate within was one reede.

8 He measured also the porch of the gate within with one reede,

9 Then measured hee the porche of the gate of eight cubites, and the ‖ postes thereof, of two cubites, and the porch of the gate was inward.

10 And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the posts had one measure on this side, and one on that side.

11 And hee measured the breadth of the entrie of the gate ten cubites, and the height of the gate thirteene cubites.

12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, and the chambers were sixe cubites on this side, & sixe cubites on that side.

13 Hee measured then the gate from the roofe of a chamber to the toppe of the gate: the breadth was fiue and twentie cubites, doore against doore.

14 He made also postes of threescore cubites, and the postes of the court, and of the gate had one measure round about.

15 And vpon the forefront of the entrie of the gate vnto the forefront of the porch of the gate within were fiftie cubites.

16 And there were narrowe windowes in the chambers, and in their postes within the gate round about, and likewise to the arches: and the windowes went round about within: & vpon the posts were palme trees.

17 ¶ Then brought he me into the outward court, and loe, there were chambers, and a pauement made for the court roumde about, and thirtie chambers were vpon the pauement.

18 And the pauement was by the side of the gates ouer against the length of the gates, and the pauement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundreth cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured he after the length and breadth thereof.

21 And the chambers thereof were three on this side, and three on that side, and the postes thereof and the arches there-

‖ Or, threshold.

‖ Or, vpper poste.

‖ Or, pentises.

of

of were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth fiue and twentie cubites.

22 And their windowes, & their arches & their palme trees, were after the measure of the gate that looketh toward þ East, and the going vp vnto it had seuen steppes, and the arches thereof were before them.

23 And the gate of the inner court stoode ouer against the gate towarde the North, and towarde the East, and he measured from gate to gate an hundreth cubites.

24 After that, he brought me toward the South, and loe, there was a gate toward the South, and he measured the postes thereof, and the arches therof according to these measures.

25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fiftie cubites, and the breadth fiue and twentie cubites.

26 And there were seuen steps to goe vp to it, & the arches thereof were before them: and it had palme trees, one on this side, and another on that side vpon the post thereof.

27 ¶ And there was a gate in the inner court toward the South, and he measured from gate to gate towarde the South an hundreth cubites.

28 And he brought me into þ inner court by the South gate, and hee measured the South gate according to these measures,

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about, it was fiftie cubites long and fiue and twentie cubites broade.

30 And the arches rounde about were fiue and twentie cubites long, and fiue cubites broade.

31 And the arches thereof were towarde the vtter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steppes.

32 ¶ Againe he brought me into the inner court toward the East, and he measured the gate according to these measures.

33 And the chabers thereof, & the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about, it was fiftie cubites long, and fiue and twentie cubites broad.

34 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After, he brought me to the North gate, and measured it, according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth fiue and twentie cubites.

37 And the postes thereof were towarde the vtter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And euery chamber, and the entrie thereof was vnder the postes of the gates: there they washed the burnt offring.

39 And in the porche of the gate stoode two tables on this side, and two tables on that side, vpon the which they slewe the burnt offering, and the sinne offering, and the trespasse offering.

40 And at the side beyond the steps, at the entrie of the North gate stoode two tables, and on the other side, which was at the porch of the gate were two tables.

41 Foure tables were on this side, and foure tables on that side by the side of the gate, euen eight tables whereupon they slewe their sacrifice.

42 And the foure tables were of hewen stone for the burnt offering of a cubite and an halfe long, and a cubite and a halfe broad, and one cubite hie: whereupon also they layd the instruments wherewith they slewe the burnt offering and the sacrifice.

43 And within were borders an hande broad, fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate, were the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect was towarde the South, and one was at the side of the East gate, hauing the prospect toward the North.

45 And he said vnto me, This chamber whose prospect is toward the South, is for the priestes that haue charge to keepe the house.

46 And the chamber whose prospect is towarde the North, is for the Priestes that haue the charge to keepe the altar: these are the sonnes of Zadok among the sonnes of Leui which may come neere to the Lord to minister vnto him.

47 So hee measured the court, an hundreth cubites long, and an hundreth cubites broade euen foure square: likewise the altar that was before the house.

48 And hee brought me to the porch of the house, and measured the postes of the porch, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubites, and the breadth eleuen cubites, and he brought me by the steppes whereby they went vp to it, and there were pillars by the postes, one on this side, and an another on that side.

CHAP. XLI.

The disposition and order of the building of the Temple and the other things thereto belonging.

AFterward, he brought me to the Temple, and measured the postes, sixe cubites broad on the one side, and sixe cubites broad on þ other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was tenne cubites, and the sides of the entrie were fiue cubites on the one side, and fiue cubites on the other side, and hee measured the length thereof fourtie cubites, and the breadth twentie cubites.

3 Then went he in, and measured the postes

postes of the entrie two cubites, and the entrie fyre cubites, and the breadth of the entrie seuen cubites.

4 So hee measured the length thereof twentie cubites, and the bredth twentie cubites before the Temple. And he sayd vnto me, This is the most holy place.

5 After, he measured þ wall of the house, sixe cubites, and the breadth of euery chamber foure cubites round about the house on euery side.

6 And the chambers were chamber vpõ chamber, three and thirtie foote high, & they entred into the wall made for the chambers which was round about the house, that the postes might be fastened therein, and not be fastened in the wall of the house.

7 And it was large, & went round mounting vpward to the chambers: for the staire of þ house was mounting vpward, round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the highest by the middes.

8 I saw also the house hie round about: the foundations of the chambers were a full reede of sixe great cubites.

9 The thicknesse of the wall which was for the chamber without, was fiue cubites, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the wideneſſe of twentie cubites round about the house on euery side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was fiue cubites round about.

12 Now þ building that was before the separate place toward the West corner, was seuentie cubites broade, and the wall of the building was fiue cubites thicke, round about, and the length ninetie cubites.

13 So he measured þ house an hundreth cubites long, and the separate place and the building with the walles thereof were an hundreth cubites long.

14 Also þ breadth of the forefront of the house and of the separate place toward the East, was an hundreth cubites.

15 And he measured the length of þ building, ouer against the separate place, which was behinde it, and the chambers on the one side and on the other side an hundreth cubites with the Temple within, and the arches of the court.

16 The postes and the narrowe windowes, and the chambers round about, on three sides ouer against the postes, sieled with cedar wood round about, and from the ground vp to the windowes, and the windowes were sieled.

17 And from aboue the doore vnto the inner house & without, and by all the wall round about within and without it was sieled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was betweene a Cherub and a Cherub: and euery Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and the face of a lyon towarde the palme tree on the other side: thus was it made through all the house round about.

20 From the ground vnto aboue the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, and thus to looke vnto was the similitude and forme of the Sanctuarie.

22 The altar of wood was three cubites hie, and the length thereof two cubites, and the corners thereof and the length thereof and the sides thereof were of wood. And he sayd vnto mee, This is the table that shall be before the Lord.

23 And the temple and the Sanctuarie had two doores.

24 And the doores had two wickets, euen two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and there were thicke plankes vpon the forefront of the porch without.

26 And there were narrowe windowes and palme trees on the one side, and on the other side, by the sides of the porch, and vpon the sides of the house, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

THen brought he me into the vtter court by the way towarde the North, and he brought mee into the chamber that was ouer against the separate place, and which was before the building towarde the North.

2 Before the length of an hundreth cubites, was the North doore, and it was fiftie cubites broade.

3 Ouer against the twentie cubites which were for the inner court, and ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chambers was a gallerie of tenne cubites wide, and within was a way of one cubite, and their doores toward the North.

5 Nowe the chambers aboue were narrower: for those chambers seemed to eate vp these, to wit, the lower, and those that were in the middes of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, euen from the ground.

7 And the wall that was without ouer against the chambers, towarde the vtter court on the forefront of the chambers, was fiftie cubites long.

8 For the length of the chambers that were in the vtter court, was fiftie cubites: and loe, before the Temple were an hundreth cubites.

9 And

9 And vnder these chambers was the entrie, on the East side, as one goeth into them from the outward court.

10 The chambers were in the thicknesse of the wall of the court towarde the East, ouer against the separate place, and ouer against the building.

11 And the way before them was after the maner of the chambers, which were toward the North, as long as they, and as broade as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers that were towarde the South, was a doore in the corner of the way, euen the way directly before the wall towarde the East, as one entreth.

13 Then sayde he vnto mee, The North chambers and the South chambers which are before the separate place, they bee holy chambers, wherein the Priestes that approch vnto the Lord, shal eate the most holy things: there shall they lay the most holy things, and the meate offering, and the sinne offering, and the trespasse offring: for the place is holy.

14 When the Priests enter therein, they shall not goe out of the holy place into the vtter court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approch to those things, which are for the people.

15 Nowe when he had made an ende of measuring the inner house, he brought mee forth toward the gate whose prospect is toward the East, & measured it round about.

16 He measured the East side with the measuring rod, fiue hundreth reedes, euen with the measuring reede round about.

17 He measured also the North side, fiue hundreth reedes, euen with the measuring reede round about.

18 And he measured the South ‖ side fiue hundreth reedes with the measuring reede.

‖ Or, winde.

19 He turned about also to the West side, and measured fiue hundreth reedes with the measuring reede.

20 He measured it by the foure sides: it had a wall rounde about, fiue hundreth reedes long, & fiue hundreth broade to make a separation betweene the Sanctuarie, and the prophane place.

CHAP. XLIII.

2 Hee seeth the glorie of God going into the Temple, from whence it had before departed. 7. He mentioneth the idolatrie of the children of Israel for the which they were consumed and brought to nought. 9 Hee is commanded to call them againe to repentance.

AFterward hee brought me to the gate, euen the gate that turneth towarde the East.

2 And beholde, the glorie of the God of Israel came from out of the East, whose voice was like a noyse of great waters, and the earth was made light with his glorie.

3 And the vision which I saw was * like the vision, euen as the vision that I sawe [a] when I came to destroy the citie: and the visions were like the vision that I sawe by the riuer Chebar: and I fell vpon my face.

Chap.9.3. a When I prophecied the destruction of the citie by the Caldeans.

4 And the [b] glorie of the Lord came into the house by the way of the gate, whose prospect is toward the East.

b Which was departed afore, Chap.10.4. and 11.21.

5 So the Spirite tooke me vp & brought mee into the inner court, and beholde, the glorie of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stoode a man by me,

7 Which said vnto me, Sonne of man, this place is my throne, and the place of the soles of my feete, whereas I will dwell among the children of Israel for euer, and the house of Israel shall no more [c] defile mine holy Name, neither they, nor their Kings by their fornication, nor by the carkeises of [d] their Kings in their hie places.

c By their idolatries.

d He alludeth to Ammon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp mountaines to their idoles.

8 Albeit they set their thresholds by my thresholds, and their postes by my postes (for there was but a wall betweene mee and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Nowe therefore let them put away their fornication, and the carkeises of their Kings farre from me, and I will dwell among them for euer.

10 ¶ Thou sonne of man, shewe this House to the house of Israel, that they may be ashamed of their wickednesse, and let them measure the paterne.

11 And if they bee ashamed of all that they haue done, shew them the forme of the house, and the paterne thereof, and the going out thereof, and the comming in thereof, and the whole facion thereof, and all the ordinances therof, and al the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole facion thereof, and al the ordinances thereof, and doe them.

12 This is the ‡ description of the house, It shall be vpon the toppe of the mount: all the limites thereof rounde about shall bee most holy. Beholde, this is the description of the house.

‡ Ebr, lawe.

13 And these are the measures of the Altar, after the cubites, the cubite is a cubite, and an hand breadth, euen the bottome shal be a cubite, and the breadth a cubite, and the border thereof by the edge therof, round about shall be a spanne: and this shall be the height of the altar.

14 And from the bottome which toucheth the grounde to the lower piece shall be two cubites, and the breadth one cubite, and from the litle piece to the great piece shall be foure cubites, and the breadth one cubite.

15 So the altar shalbe foure cubites, and from the altar vpward shalbe foure hornes.

16 And the altar shall bee twelue cubites long, and twelue broade, and foure square in the foure corners thereof.

17 And the frame shall be fourteene cubites long, and fourteene broade in the foure square corners therof, and the border about it shall bee halfe a cubite, and the bottome thereof shall be a cubite about, and the steps thereof shall be turned toward the East.

18 ¶ And

18 ¶ And hee sayde vnto mee, Sonne of man, thus sayth the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offring thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priestes, and to the Leuites, that be of the seed of Zadok, which approch vnto mee, to minister vnto mee, saith the Lord God, a young bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, and burne it in the appointed place of the house without the Sanctuarie.

22 But the second day thou shalt offer an hee goate without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a young bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lorde, and the Priestes shall cast salt vpon them, and they shal offer them for a burnt offering vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee goat for a sinne offering: they shall also prepare a young bullocke and a ramme out of the flocke, without blemish.

26 Thus shall they seuen dayes purifie the altar, and cleanse it, and ‡ consecrate it. ‡Ebr. fill his hand.

27 And when these dayes are expired, vpon the eyght day & so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, saith the Lord God.

CHAP. XLIIII.

He reproueth the people for their offence. 7 The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

THen he brought me toward the gate of the outwarde Sanctuarie, which turneth toward the East, and it was shut.

2 Then saide the Lorde vnto mee, This gate shall be a shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall be shut. a Meaning, from the common people, but not from the Priests, nor the Prince, reade Chap. 46.8,9.

3 It appertaineth to the prince: the prince himselfe shall sit in it to eate bread before the Lorde: he shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 ¶ Then brought he me toward the North gate before the House: and when I looked, beholde, the glory of the Lord filled the house of the Lord, & I fell vpon my face.

5 And the Lord said vnto mee, Sonne of man, ‡ marke well, and beholde with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the House of the Lorde, and all the lawes thereof, and marke well the entring in of the house with euery going forth of the Sanctuarie. ‡Ebr. set thine heart.

6 And thou shalt say to the rebellious, euen to the house of Israel, Thus saieth the Lorde God, O house of Israel, yee haue ynough of all your abominations,

7 Seeing, that ye haue brought into my Sanctuarie b strangers, vncircumcised in heart, and vncircumcised in flesh, to bee in my Sanctuarie, to pollute mine House, when yee offer my bread, euen fat, & blood: and they haue broken my couenant, because of all your abominations. b For they had brought idolaters, which were of other countries, to teach them their idolatrie, Chap. 23.40.

8 For ye haue not kept the c ordinances of mine holy things: but you your selues haue set other to take the charge of my Sanctuarie. c Ye haue not offred vnto me according to my Lawe.

9 Thus saith the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuarie, of any stranger that is among the children of Israel,

10 Neyther yet the d Leuites that are gone backe from mee, when Israel went astray, which went astray from mee after their idoles, but they shall beare their iniquitie. d The Leuites which had committed idolatrie, were put from their dignitie, and couldo not be receiued into the Priests office, although they had beene of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe the doores, reade 2. King. 23.9.

11 And they shal serue in my Sanctuarie, and keepe the gates of the house, and minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stande before them to serue them.

12 Because they serued before their idoles, and caused the house of Israel to fall into iniquitie, therefore haue I lift vp mine hand against them, saith the Lord God, and they shall beare their iniquitie,

13 And they shall not come neere vnto me to doe the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice there of, for all that shall be done therein.

15 But the Priestes of the Leuites, the sonnes of Zadok, that e kept the charge of my Sanctuarie, when the children of Israel went astray from mee, they shall come neere to me to serue me, and they shall stand before me to offer me the fat and the blood, saith the Lord God. e Which obserued the Lawe of God, and fell not to idolatrie.

16 They shall enter into my Sanctuarie, and shall come neere to my table, to serue me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shalbe clothed with linnen garments, and no wool shall come vpon them while they serue in the gates of the inner court, and within.

18 They shall haue linnen bonets vpon their heads, and shall haue linnen breeches vpon their loines: they shal not gird themselues in the sweating places.

19 But when they go forth into the vtter court, euen to the vtter court to the people, they shall put off their garments, wherein they ministred, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanc-

tifie

tifie the people with their garments.

20 They shall not also f shaue their heads, nor suffer their lockes to grow long, but roiund their heads.

f As did the infidels and heathen. *Leuit.*10.9.

21 * Neither shal any Priest drink wine when they enter into the inner court.

22 Neyther shall they take for their wiues a widowe, or her that is diuorced: but they shall take maidens of the seede of the house of Israel, or a widowe that hath bene the widowe of a Priest. *Leuit.*21.13,14.

23 And they shall teach my people the difference betweene the holy and prophane, and cause them to discerne betweene the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shal keepe my lawes and my statutes in all mine assemblies, and they shal sanctifie my Sabbaths.

25 *And they shal come at no dead person to defile themselues, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: in these may they g be defiled. *Leuit.*21.1,2,11

26 And when he is cleansed, they shal reckon vnto him seuen dayes.

g They may be at their buriall, which was a defiling.

27 And whe he goeth into the Sanctuarie vnto the inner court to minister in the Sanctuarie, he shal offer his sinne offring, saith the Lord God.

28 * And the Priesthood shall be their inheritance, yea, I am their inheritance: therfore shall ye giue them no possession in Israel, for I am their possession. *Deut.*18.1. *nom.*18,20,

29 They shall eate the meate offering, and the sinne offering, and the trespasse offering, and euery dedicate thing in Israel shalbe theirs.

30 *And all the first of all the first borne, and euery oblation, euen all ofeuery sort of your oblations shalbe the Priests. Ye shall also giue vnto the Priest the first of your dough, that hee may cause the blessing to rest in thine house. *Exod.*13.2.& 22.29.& 34.19. *nom.*3.13.

31 The Priestes shall not eate of any thing that is * dead, or torne, whether it be foule or beast. *Exod.*22.31. *Leuit.*22.8.

CHAP. XLV.

1 Out of the land of promise are there separate foure portiõs, of which the first is giuē to the Priests and to the Temple, the second to the Leuites, the third to the citie, the fourth to the prince. 9 An exhortation vnto the heads of Israel. 10 Of iust weights and measures. 13 Of the first fruits, &c.

MOreouer when ye shall deuide the land for inheritance, ye shall offer an oblation vnto the Lord an a holy portion of the land, fiue & twentie thousand reedes long, and ten thousand broade: this shall be holy in all the borders thereof round about.

a Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priests, for the citie and for the Prince,

2 Of this there shall be for the Sanctuarie fiue hundreth in length with fiue hundreth in breadth, all square round about, and fiftie cubites round about for the suburbes thereof.

3 And of this measure shalt thou measure the length of fiue and twentie thousand and the breadth of ten thousand: and in it shal be the Sanctuarie, & the most holy place.

4 The holy portion of the land shall bee the priestes, which minister in the Sanctuarie, which came neere to serue the Lorde: and it shall be a place for their houses, and an holy place for the Sanctuarie.

5 And in the fiue and twentie thousand of length, & ten thousand of breadth shall the Leuites that minister in the house, haue their possession for twentie chambers.

6 Also ye shall appoint the possession of the citie, fiue thousand broad, and fiue and twentie thousand long ouer against the oblation of the holy portion: it shal be for the whole house of Israel.

7 And a portion shall be for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, euen before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastwarde, and the length shal be by one of the portions from the West border vnto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppresse my people, and the rest of the lande shall they giue to the house of Israel, according to their tribes.

9 Thus saith the Lord God, Let it b suffice you, O princes of Israel: leaue off crueltie and oppression, and execute iudgement and iustice: take away your exactions from my people, saith the Lord God. b The Prophet sheweth that the heads must be first reformed, afore any good order can be established among the people.

10 Ye shall haue iust ballances, and a true c Ephah, and a true Bath.

11 The Ephah and the Bath shall bee equall: a Bath shal conteine the tenth part of an Homer, & an Ephah the tenth part of an Homer: the equalitie thereof shall bee after the Homer.

c Ephah and Bath were both of one quantitie, saue that Ephah conteined in dry things, that which Bath did in liquor, Leuit. 5.11.1. King.5.11. *Exod.*30.13. *leuit.*27.25. *nom.*3.47.

12 *And the shekel shall bee twentie gerahs, and twentie shekels, and d fiue and twentie shekels and fifteene shekels shalbe your Maneh.

d That is, threescore shekels make a weight called Mina: for he ioyneth these three partes to a Mina.

13 ¶ This is the oblation that ye shall offer, the first part of an Ephah of an Homer of wheat, and ye shal giue the first part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oile, euen of the Bath of oyle, yee shall offer the tenth part of a Bath out of the Coz (tenne Baths are an Homer: for tenne Baths fill an Homer)

15 And one Lambe of two hundreth sheepe out of the fatte pastures of Israel for a meate offring, and for a burnt offring and for peace offrings, to make reconciliation for them, saieth the Lord God.

16 All the people of the land shall giue this oblation for the prince in Israel.

17 And it shalbe the princes part to giue burnt offerings, and meate offerings, and drinke offerings in the solemne feastes and in the newe moones, and in the Sabbaths, and in all the iye feastes of the house of Israel: he shal prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

e Which was Nisan, conteyning part of March and part of Aprill,

18 ¶ Thus saith the Lord God, In the first moneth, in the first day of e the moneth, thou shalt

shalt take a yong bullocke without blemish and cleanse the Sanctuarie.

19 And the Priest shall take of the blood of the sinne offering, and put it vpon the postes of the house, and vpō the foure ‖ corners of the frame of the altar, and vpon the postes of the gate of the inner court.

‖ Or, *court.*

20 And so shalt thou doe the seuenth day of the moneth, for euery one that hath erred, and for him that is deceiued: so shall you reconcile the house.

Exod.12.18. Ieuit.23.5.

21 *In the first moneth in the fourteenth day of the moneth, ye shal haue the Passeouer, a feast of seuen dayes, and ye shall eate vnleauened bread.

22 And vpon that day, shall the Prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offring.

23 And in the seuen daies of the feast, he shall make a burnt offring to the Lord, euen of seuen bullocks, & seuen rammes without blemish daily for seuen dayes, and an hee goate daily for a sinne offering.

24 And he shall prepare a meat offring of an Ephah for a bullocke, an Ephah for a ramme, & an [f] Hin of oyle for an Ephah.

[f] Reade Exod. 29.40.

25 In the seuenth moneth, in the fifteenth day of the moneth, shal he do the like in the feast for seuen dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, & according to the oyle.

CHAP. XLVI.

1 *The sacrifices of the Sabbath and of the newe moones.* 8 *Thorow which doores they must goe in, or come out of the Temple. &c.*

THus saith the Lorde God, The gate of the inner court, that turneth towarde the East, shall bee shut the sixe woorking dayes: but on the Sabbath it shall be opened, and in the day of the newe moone it shall be opened.

2 And the prince shal enter by the way of the porch of that gate without, and shall stande by the poste of the gate, and the Priests shall make his burnt offering, and his peace offrings, and hee shall worship at the threshold of the gate: after, he shall goe foorth, but the gate shall not be shut till the euening.

3 Likewise the people of the lande shall worship at the entrie of this gate before the Lord on the Sabbaths, and in the newe moones.

4 And the burnt offring that the prince shall offer vnto the Lorde on the Sabbath day, shall be sixe lambes without blemish, and a ramme without blemish.

5 And the meate offring shall be an Ephah for a ramme: and the meate offering for the lambes [a] a gift of his hand, and an Hin of oyle to an Ephah.

a That is, as much as he will.

6 And in the day of the newe moone it shall be a yong bullocke without blemish, and sixe lambes and a ramme: they shalbe without blemish.

7 And he shal prepare a meate offering, euen an Ephah for a bullocke, and an Ephah for a ramme, and for the lambes [b] according as his hand shal bring, and an Hin of oyle to an Ephah.

b Meaning, as hee shall thinke good.

8 And when the prince shal enter, he shal go in by the way of the porch of that gate, and he shal go forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feasts, he that entreth in by the way of the North gate to worship, shall goe out by the way of the South gate: & he that entreth by the way of the South gate, shal go forth by the way of the North gate: hee shall not returne by the way of the gate wherby hee came in, but they shall goe foorth ouer against it.

10 And the prince shal be in the mids of them: he shal go in when they goe in, and when they goe forth, they shall goe foorth together.

11 And in the feastes, and in the solemnities the meate offering shalbe an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Nowe when the prince shall make a free burnt offring or peace offrings freely vnto the Lord, one shall then open him the gate that turneth towarde the East, and hee shall make his burnt offering and his peace offerings as hee did on the Sabbath day: after, he shall goe foorth, and when he is gone foorth, one shall shut the gate.

13 Thou shalt daily make a burnt offering vnto the Lorde of a lambe of one peere without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offering for it euery morning, the first part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine floure: this meate offering shalbe continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering and the oyle euery morning, for a continuall burnt offering.

16 ¶ Thus saith the Lorde God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shalbe his sonnes, and it shall be their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shall be his to the [c] peere of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for them.

c Which was at the Iubile, Leuit. 25.9.

18 Moreouer the prince shall not [d] take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherite of his owne possession, that my people be not scattered euery man from his possession.

d But be content with that portion that God hath assigned him, as Chap. 45.8.

19 ¶ After, hee brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which stood toward the North: and behold, there was a place at the west side of them.

20 Then saide he vnto me, This is the place where the Priestes shall seethe the trespasse offering, and the sinne offering, where they shall bake the meate offering, that they shoulde not beare them into the vtter court, [e] to sanctifie the people.

e That the people should not haue to doe with those things which appertaine to the Lord, and thinke it lawfull for them to eate them.

21 Then he brought me forth into the vtter court, and caused me to goe by the foure

corners

corners of the court: and beholde, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courtes ioyned of fourty cubites long, and thirtie broade: these foure corners were of one measure.

23 And there went a wall about them, euen about those foure, and kitchins were made vnder the walles round about.

24 Then sayde he vnto mee, This is the kitchen where the ministers of the house shall seethe the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters, that came out of the Temple. 13 The coostes of the land of promesse, & the diuision thereof by tribes.

AFterwarde hee brought mee vnto the doore of the house: and beholde, a waters issued out from vnder the threshold of the house Eastwarde: for the forefront of the house stoode towarde the East, and the waters came downe from vnder the right side of the house, at the South side of the altar.

2 Then brought he me out towarde the Northgate, and led mee about by the way without vnto the vtter gate, by the way that turneth Eastward: and beholde, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and hee brought me through the waters: the waters were to the ancles.

4 Againe he measured a thousande, and brought me through the waters: the waters were to the knees: againe hee measured a thousand, and brought mee through: the waters were to the lopnes.

5 Afterward he measured a thousand, & it was a b riuer that I could not passe ouer: for the waters were risen, and the waters did flowe, as a riuer that could not be passed ouer.

6 And he saide vnto me, Sonne of man, hast thou seene this? Then he brought me, and caused mee to returne to the bancke of the riuer.

7 Now when I returned, behold, at the bancke of the riuer were very many c trees on the one side, and on the other.

8 Then saide he vnto me, These waters issue out towarde the East countrey, and runne downe into the plaine, & shall go into one d sea: they shall runne into another sea, and the e waters shall be wholesome.

9 And euery thing that liueth, which moueth, whereseoeuer the riuers shal come, shall liue, and there shalbe a very great multitude of fish, because these waters shall come thither: for they shall bee wholesome, and euery thing shall liue whither the riuer commeth.

10 And then the f fishers shall stand vpon it, & from En-gedi euen vnto g En-eglaim, they shall spread out their nettes: for their fish shalbe according to their kindes, as the fish of h the maine sea, exceeding many.

11 But i the myrie places thereof, and the marises thereof shall not bee wholesome: they shalbe made salt pits.

12 And by this riuer vpon the bancke thereof, on this side, and on that side shall grow all ‖ fruitfull trees, whose leafe shall not fade, neither shall the fruit thereof faile: it shall bring foorth newe fruite according to his monethes, because their waters run out of the Sanctuarie: and the fruit thereof shall be meate, and the leafe thereof shall be for ‖ medicine.

‖ Or, tree for meate.

‖ Or, for bruises and sores.

13 ¶ Thus saith the Lord God, This shal be the border, whereby ye shall inherite the land according to the twelue tribes *of Israel: Ioseph shall haue two portions.

*Gen. 48, 22.

14 And ye shal inherite it, one as wel as an other: *concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shal fall vnto you for inheritance.

*Gen. 12, 7. & 13, 15. & 15, 18. & 26, 4. deut. 34, 4.

15 And this shall bee the border k of the land toward the Northside, from the maine sea toward Hethlo as men go to Zedadah:

k By the land of promes he signifieth the spirituall land whereof this was a figure.

16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar, Enan, and the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shall be the North part.

18 But the East side shall yee measure from Hauran, and from Damascus, and from Gilead, and from the lande of Israel by Iorden, and from the border vnto the East sea: and so shall be the East part.

19 And the Southside shall be towarde Teman from Tamar to the waters of ‖ Meriboth in Kadesh, and the riuer to the maine sea: so shalbe the South part toward Teman.

‖ Or, strife.

20 The West part also shall be the great sea from the border, til a man come ouer against Hamath: this shalbe the West part.

21 So shall yee deuide this lande vnto you, according to the tribes of Israel.

22 And you shall deuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shalbe vnto you, as borne in the countrey among the children of Israel, l they shall part inheritance with you in the midst of the tribes of Israel.

l Meaning, that in this spirituall kingdome there should be no difference betweene Iew nor Gentile, but y all should be partakers of this inheritance in their head Christ.

23 And in what tribe the stranger dwelleth, there shal ye giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

2 The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Leuites, of the citie and of the Prince are rehearsed.

NOw these are the names of the a tribes. From the Northside, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northwarde the coast of Hamath, euen from the East side to the West shalbe a portion for Dan.

a The tribes after y they entred into the land vnder Iosua, diuided the land somewhat otherwise then is here set forth by this vision.

2 And by the border of Dan from the East side vnto the West side, a portion for Asher.

3 And by the border of Asher from the East part euen vnto the West part a portion for Naphtali.

a Whereby are meant the spirituall graces that should be giuen to the Church vnder the kingdome of Christ.

b Signifying, that the graces of God should neuer decrease, but euer abound in his Church.

c Meaning, the multitude of the that should be refreshed by the spirituall waters.

d Shewing that the abundance of these graces shoulde be so great, that all the world should be full thereof, which is here meant by y Persian sea or Genezareth, & the sea called Mediterraneum, zec. 14. 8

e The waters which of nature are salt & vnholsome, shall be made sweete and comfortable.

f Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.

g Which were cities at the corners of the salt or dead sea.

h They shall be here of all sorts, and in as great abundance as in the great Ocean where they are bred.

i That is, the wicked & reprobate.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah, from the East part vnto the West part [b] shall be the offering which they shall offer of fiue and twentie thousande reedes broade, and of length as one of the other partes, from the East side, vnto the West side, and the Sanctuarie shall be in the middes of it.

b That is, the portion of the ground, which they shall separate and appoint to the Lorde, which shall be deuided into three parts, for the Priests, for the prince, and for the citie.

9 The oblation that yee shall offer vnto the Lorde, shall be of fiue and twentie thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priestes shalbe this holy oblation, towardes North fiue and twentie thousand long, and toward the West ten thousand broad, and towarde the East ten thousand broad, and towarde the South fiue and twentie thousand long, and the Sanctuarie of the Lorde shall be in the middes thereof.

11 It shal be for the Priests that are sanctified of the sonnes of * Zadok, which haue kept my charge, which went not astray when the children of Israel went astray, as the Leuites went astray.

*Chap. 44. 15.

12 Therefore this oblation of the lande that is offered, shall bee theirs, as a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests, the Leuites shal haue fiue and twentie thousand long, and ten thousand broad: all the length shall be fiue and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neyther change it, nor alienate the first fruites of the land: for it is holy vnto the Lord.

15 And the fiue thousand that are left in the breadth ouer against the fiue and twentie thousand, shall be a prophane place for the citie, for housing, and for suburbes, and the citie shall be in the middes thereof.

16 And these shalbe the measures thereof, the North part fiue hundreth and foure thousand, and the South part [c] fiue hundreth and foure thousande, and the East part fiue hundreth and foure thousande, and the West part fiue hundreth and foure thousand.

c Meaning, that it should bee square.

17 And the suburbes of the citie shall be towarde the North two hundreth and fiftie, and toward the South two hundreth and fiftie, & toward the East two hundreth and fiftie, and towarde the West two hundreth and fiftie.

18 And the residue in length ouer against the oblation of the holy portion shall bee ten thousand Eastward, & ten thousand Westward: and it shall be ouer against the oblation of the holy portion; and the increase thereof shall bee for foode vnto them that serue in the citie.

19 And they that serue in the citie, shall be of all the tribes of Israel that shall serue therein.

20 All the oblation shalbe fiue and twentie thousand with [d] fiue and twentie thousande: you shall offer this oblation foure square for the Sanctuarie, and for the possession of the citie.

d Euery way it shall be fiue and twentie thousand.

21 And the residue shall be for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the fiue and twentie thousande of the oblation towarde the East border, and Westwarde ouer against the fiue and twentie thousande toward the West border, ouer against shalbe for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuarie shall be in the middes thereof.

22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the midst shall be the princes: betweene the border [e] of Iudah, and betweene the border of Beniamin shall bee the princes.

e So that Iudah was on the North side of the princes and Leuites portions, and Beniamin on the South side.

23 And the rest of the tribes shall be thus: from the East part vnto the West part, Beniamin shall be a portion.

24 And by the border of Beniamin, frō the East side vnto the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

26 And by the border of Issachar from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part vnto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward [f] Temath, the border shalbe euen from [g] Tamar vnto the waters of Meribath in Kadesh, and to the [h] riuer, that runneth into the maine sea.

f Which is here taken for Idumea.

g Which was Iericho the citie of Palme trees.

29 This is the lande, which yee shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saieth the Lord God.

h Meaning, Nilus, that runneth into the sea called Mediterraneum.

30 And these are the boundes of the citie, on the North side fiue hundreth, and foure thousand measures.

31 And the gates of the citie shall be after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Leui.

32 And at the East side fiue hundreth & foure thousande, and three gates, and one gate of Ioseph, one gate of Beniamin, and one gate of Dan.

33 And at the South side, fiue hundreth and foure thousande measures, and three portes, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side fiue hundreth & foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was rounde about eighteene thousand measures, and the name of the citie from that day shall be, ‡ The Lord is there.

‡ Ebr. Iehouah Shammah.

Daniel.

THE ARGVMENT.

THe great prouidence of God, and his singular mercie toward his Church are most liuely heere set forth, who neuer leaueth his destitute, but nowe in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whome he adorned with such graces of his holy Spirit, that Daniel aboue all other had most speciall reuelations of such thinges as should come to the Church, euen from the time that they were in captiuitie, to the last ende of the worlde, and to the generall resurrection, as of the foure Monarchies and empires of al the world, to wit, of the Babylonians, Persians, Grecians and Romans. Also of the certaine nomber of the times euen vnto Christ, when all ceremonies and sacrifices shauld cease, because he should be the accomplishment thereof: moreouer he sheweth Christes office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so hee teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim King of Iudah. 4 The king chuseth certaine yong men of the Iewes to learne his lawe. 5 They haue the kings ordinary appointed. 8 But they abstaine from it.

a Reade 2. King. 24. 1. and iere. 25. 1.

b Which was a plaine by Babylon, where was the Temple of their great God, and is here taken for Babylon.

c Who was as master of the wardes.

d He calleth them Eunuches whome the king nourished and brought vp to be rulers of other countreys afterward.

e His purpose was to keepe them as hostages, and that he might shewe himselfe victorious, and also by their good intreatie and learning of his religion, they might fauour rather him then the Iewes, and so to be able to serue him as gouernours in their lande: moreouer by this meanes the Iewes might bee better kept in subiection, fearing otherwise to procure hurt to these noble men. f The King required three thinges, that they shoulde be of noble birth, that they shoulde be wittie and learned, and that they shoulde be of a strong and comely nature, that they might doe him better seruice: this hee did for his owne commoditie, therefore it is not to praise his liberalitie: yet in this hee is worthie prayse, that hee esteemed learning, and knew that it was a necessarie meane to gouerne by. g That they might forget their owne religion and countrey facions, to serue him the better to his purpose: yet is it not to be thought that Daniel did learne any knowledge that was not godly: in all pointes hee refused the abuse of thinges and superstition, in so much that he would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall thinges. h That by their good entertainement they might learne to forget the mediocritie of their owne people.

IN the a third yere of the reigne of Iehoiakim King of Iudah, came Nebuchad-nezzar King of Babel vnto Ierusalem, and b besieged it.

2 And the Lorde gaue Iehoiakim King of Iudah into his hande, with part of the vessels of the House of God, which hee caried into the lande of b Shinar, to the house of his God, and he brought the vessels into his gods treasurie.

3 And the King spake vnto c Ashpenaz the master of his d Eunuches, that hee should bring certaine of the children of Israel, of the e Kings seede, and of the princes:

4 Children in whome was no blemish, but well fauoured, and instruct in all wisedome, and well seene in knowledge, & able to vtter knowledge, and such as were able to stand in the kings palace, and whome they might teache the e learning, and the tongue of the Caldeans.

5 And p King appointed them prouision euery day of a h portio of the kings meate, and of the wine which hee dranke, so nourishing them i three yeere, that at the ende thereof, they might stand k before the king.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael, and Azariah.

7 Vnto whome the chiefe of the Eunuches gaue other names: for he called Daniel, Belteshazzar, and Hananiah, Shadrach, and Mishael, Mesach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that he woulde not m defile himselfe with the portion of the kings meate, nor with the wine which he dranke: therefore he required p chiefe of the Eunuches that he might not defile himselfe.

9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches said vnto Daniel, n I feare my Lorde the king, who hath appointed your meate and your drinke: therefore if he see your faces worse liking then the other children, which are of your sort, then shall you make me lose mine head vnto the king.

11 Then said Daniel to Melzar, whome the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mishael and Azariah,

12 Proue thy seruants, I beseech thee, o ten dayes, and let them giue vs p pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of

i To the intent that in this time they might both learne the maners of the Caldeans, and also their tongue.

k As well to serue at the table, as in other offices.

l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion: therefore this was a great tentation and a signe of seruitude which they were not able to resist.

m Not that he thought any religion to be in the meate or drinke (for afterwarde he did eate) but because the King shoulde not entise him by this sweete poyson, to forget his religion and accustomed sobrietie, and that in his meate and drinke hee might dayly remember of what people he was: and Daniel bringeth this in to shewe how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet. n Hee supposed they did this for their religion, which was contrarie to the Babylonians, and therefore herein he representeth them which are of no religion: for neyther he would condemne theirs nor maintaine his owne. o Meaning, that within this space hee might haue the triall, and that no man should be able to discerne it: and thus he spake, being moued by the Spirite of God. p Not that it was a thing abominable to eate deintie meates and to drinke wine, as both before and after they did, but if they shoulde haue hereby beene wonne to the King and haue refused their owne religion, that meate and drinke had bene accursed.

the kings meate: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and proued them ten dayes.

15 And at the ende of tenne dayes, their q countenances appeared fairer, & in t better liking then all the children, which did eate the portion of the kings meate.

16 Thus Melzar tooke away the portion of their meate, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning: and wisedome: also hee gaue Daniel vnderstanding of all u visions and dreames.

18 Now when the time was x expired, that the king had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisedome, and vnderstanding that the king enquired of them, he found them ten times better then all the inchanters and astrologians, that were in all his realme.

21 And Daniel was vnto y the first yere of King Cyrus.

q This bare feeding and that also of Moses, when he fledde from the court of Egypt, declareth that wee must liue in such sobrietie as God doeth call vs vnto, seeing he will make it more profitable vnto vs, then all deinties: for his blessing onely sufficeth.

t *Ebr. fatter in flesh.*

r Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall artes which are forbidden, Deut. 18. 11.

u So that hee onely was a prophet and none of the other: for by dreames and visions God appeared to his Prophets, Nom 12.6. x Of the three yeeres aboue mentioned, verse 5. y That is, hee was esteemed in Babylon as a Prophet, so long as that common wealth stoode.

CHAP. II.

The dreame of Nebuchad-nezzar. 13 The king commandeth all the wise men of Babylon to bee slaine, because they could not interpret his dreame. 16 Daniel requireth time to solute the question. 24 Daniel is brought vnto the king, and sheweth him his dreame and the interpretation thereof. 44. Of the everlasting kingdome of Christ.

AND the a second yeere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed b dreames wherewith his spirite was c troubled, and his d sleepe was vpon him.

2 Then the king commanded to call the inchanters, and the astrologians and the sorcerers, and the e Caldeans for to shewe the king his dreames: so they came and stoode before the king.

3 And the king sayd vnto them, I haue dreamed a dreame, & my spirite was troubled to knowe the dreame.

4 Then spake the Caldeans to the king in the f Aramites language, O king, liue for euer: shewe thy seruants thy dreame, and we shall shewe the interpretation.

5 And the king answered and saide to the Caldeans, The thing is gone from me. If ye will not make me vnderstand p dreame with the interpretation thereof, yee g shalbe drawen in pieces, and your houses shall be made a takes.

6 But if yee declare the dreame and the interpretation thereof, yee shall receiue of me giftes and rewardes, and great honour: therefore shewe me the dreame and the interpretation of it.

7 They answered againe, and saide, Let the king shew h his seruantes the dreame, and wee will declare the interpretation thereof.

8 Then the king answered, and saide, I knowe certainely that yee t woulde gaine the time, because yee see the thing is gone from me.

9 But if yee will not declare mee the dreame, there is but one iudgement for you: for yee haue prepared lying and corrupt wordes, to speake before me till the time be changed: therefore tell me the dreame, that I may knowe, if yee can declare me the interpretation thereof.

10 Then the Caldeans answered before the king, and sayde, There is no man vpon earth that can declare the kinges matter: yea, there is neither king, nor prince, nor lord that asked such things at an inchanter or astrologian or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the king was angry & in great furie, and commanded to destroy all the wise men of Babel.

13 ¶ And when sentence was giuen, the wise men were slaine: & they i sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsel and wisedome to Arioch the kings || chiefe stewarde, which was gone foorth to put to death the wise men of Babel.

15 Yea, he answered and saide vnto Arioch the kings captaine, Why is k sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that he would giue him leasure, and that he would shewe the king the interpretation thereof.

17 ¶ Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heauen for grace in this secret, that Daniel and his fellowes should not perish with the rest of the wise men of Babel.

19 Then was the secrete reuciled vnto Daniel in a vision by night: therefore Daniel praysed the God of heauen.

20 And Daniel answered and said, *The Name of God be praysed for euer & euer: for wisedome and strength are his,

21 And he changeth the times and seasons: he taketh away kings: he setteth vp kings: he giueth wisedome vnto the wise, and

a The father and the sonne were both called by this name: so that this is meant of the sonne, when hee reigned alone: for he reigned also after a sort with his father.

b Not that he had many dreames, but because many matters were conteined in this dreame.

c Because it was so rare and strange a dreame that hee had not had the like.

d He was so heauie with sleepe that hee began to sleepe againe. Some reade, & his sleepe was broken from him.

e For all these astrologers and sorcerers called themselues by this name of honour, as though all the wisedome and knowledge of the countrey depended vpon them, & that all other countreys were void of the same.

f That is, in the Syrian tongue which differed not much from the Caldeans, saue it seemed to be more eloquent, and therefore the learned vsed to speake it: as the Iewish writers do to this day.

g This is a iust reward of their arrogancie (which vaunted of themselues that they had the knowledge of all things) that they should be proued fooles, and that to their perpetuall shame and confusion.

h Herein appeared their ignorance, that notwithstanding their brags, yet were they not able to tell the dreame, except he entred them into the matter, and therefore they would pretende knowledge where was but meere ignorance, and so as deluders of the people, they were worthie to die.

‡ *Ebr. redeeme the time.*

i Which declareth, that God would not haue his seruant ioyned in the company of these sorcerers and astrologers, whose artes were wicked, and therefore iustly ought to die, though the king did it vpon a rage, and no zeale.

|| *Or, the captaine of the garde.*

*Psalme 113.2. and 115.18.

and vnderstanding to those that vnderstād.
22 He discouereth the deepe and secrete things: he knoweth what is in the darkenes, and the k light dwelleth with him.
23 I thanke thee and praise thee, O thou God of my l fathers, that thou hast giuen me wisedome and m strength, and hast shewed me now the thing that wee desired of thee: for thou hast declared vnto vs the kings matter.
24 ¶ Therefore Daniel went vnto Arioch, whome the king had ordayned to destroy the wise men of Babel: he went and sayd thus vnto him, Destroy not n the wise men of Babel, but bring mee before the king, and I will declare vnto the king the interpretation.
25 Then Arioch brought Daniel before the king in al haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.
26 Then answered the King and saide vnto Daniel, whose name was Belteshazzar, Art thou able to shew me the dreame, which I haue seene, and the interpretation thereof?
27 Daniel answered in the presence of the King, and sayde, The secrete which the king hath demaunded, can neither the wise, the astrologians, the inchanters, nor the soothsayers declare vnto the King.
28 But there is a God in o heauen that reuealeth secrets, and sheweth the king Nebuchad-nezzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.
29 O King, when thou wast in thy bed, thoughts came into thy mind, what should come to passe hereafter, and he that reuealeth secrets, telleth thee, what shall come.
30 As p for me, this secret is not shewed me for any wisdome that I haue, more then any other liuing, but onely to shewe the King the interpretation, and that thou mightest know the thoughts of thine heart.
31 O King, thou sawest, and beholdest, there was a great image: this great image whose glory was excellent, stoode before thee, and the fourme thereof was terrible.
32 This images head was of fine q gold, his breast and his armes of siluer, his belly and his thighs of brasse,
33 His legges of yron, and his feete were part of yron, and part of clay.
34 Thou beheldest it till a stone was cut without handes, which smote the image vpon his feete, that were of yron and clay, and brake them to pieces.
35 Then was p yron, the clay, the brasse, the siluer and the golde broken all together, and became like the chaffe of the summer flowers, and the wind caried them away, that no place was founde for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.
36 This is the dreame, and wee will declare before the King the interpretation thereof.
37 ¶ O King, thou art a king of kings: for the God of heauen hath giuen thee a kingdome, power, and strength, and glory.
38 And in all places where the children of men dwell, the beastes of the field, and the foules of the heauen hath hee giuen into thine hande, and hath made thee ruler ouer them all: thou art this head of golde.
39 And after thee shal rise another kingdome, r inferiour to thee, of siluer, and another s third kingdome shall bee of brasse, which shall beare rule ouer all the earth.
40 And the fourth kingdome shall bee strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruseth all these things, so shall it breake in t pieces, and bruse all.
41 Whereas thou sawest the feete and toes, part of potters clay, and part of yron: the kingdome shall be x deuided, but there shall bee in it of the strength of the yron, as thou sawest yron mixt with the clay, and earth.
42 And as the toes of the feete were part of yron, and part of clay, so shall the kingdome be partly strong, and partly broken.
43 And whereas thou sawest yron mixt with clay and earth, they shal mingle themselues with y the seede of men: but they shal not ioyne one with another, as yron can not be mixed with clay.
44 And in the dayes of these kings, shal the God of heauen set vp a kingdome, which z shall neuer be destroyed: and this kingdome shal not be giuen to another people, but it shall breake, and destroy all these kingdoms, and it shall stand for euer.
45 Whereas thou sawest, that the stone was cutte of the mountaine without handes, and that it brake in pieces the yron, the brasse, the clay, the siluer and the golde:

k He sheweth that man hath neither wisdome nor knowledge, but very darke blindnes, and ignorance of himselfe: for it commeth onely of God, that man vnderstandeth any thing.
l To whom thou madest thy promise, and who liued in thy feare: whereby he excludeth all other gods.
m Meaning, power to interprete it.
n Whereby appeareth that many were slaine, as verse 13. and the rest at Daniels offer were preserued on condition: not that Daniel fauoured their wicked profession, but that he had respect to equitie, because the king proceeded according to his wicked affection, and not considering, if their science were lawfull or no.
o He affirmeth that man by reason & arte is not able to attaine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he smiteth the King with a certaine feare and reuerence of God, that he might be the more apt to receiue his mysteries, if should be reueiled.
p Because hee had sayde that God onely must reueile the signification of this dreame, the King might haue asked, why Daniel did enterprise to interprete it, and therefore he sheweth, that hee was but Gods minister, and had no gifts, but such as God had giuen him to set forth his glory.
q By golde, siluer, brasse and yron, are meant the Caldean, Persian, Macedonian and Romane kingdome, which should successiuely rule all the world till Christ (which is here called the stone) come himselfe, and destroy the last: & this was to assure the Iewes, that their affliction should not ende with the empire of the Caldeans, but that they should patiently abide the comming of Messiah, which should be at the ende of this fourth Monarchie.
r Daniel leaueth out the kingdome of the Assyrians, which was before the Babylonian, both because it was not a Monarchie and generall empire, & also because he would declare the things that were to come, to the comming of Christ, for the comfort of the elect amōg these wonderfull alterations: and he calleth the Babylonian kingdome the golden head, because in respect of the other three, it was the best, and yet was of it selfe wicked & cruell.
s Meaning, the Persians, which were not inferiour in dignitie, power, and riches, but were worse touching ambition, cruelties, & all kind of vice: shewing, that the world should growe worse and worse, till it was restored by Christ.
t That is, of the Macedonians shall bee of brasse, not alluding to the hardnes thereof, but to the vilenesse in respect of siluer.
u That is, the Romane empire shall subdue all these other aforenamed, which after Alexander were deuided into the Macedonians, Grecians, Syrians and Egyptians.
x They shall haue ciuil warres, & continual discords among themselues.
y They shall by mariages, and affinities thinke to make themselues strong: yet shal they neuer be ioyned in hearts.
z His purpose is to shew, that all the kingdomes of the world are transitorie, and that the kingdome of Christ shall onely remaine for euer.
a Meaning, Christ, who was sent of God, and not set vp by man, whose kingdome at the beginning should bee small and without beautie to mans iudgement, but should at length growe and fill the whole earth, which he calleth a great mountaine, as verse 35. And this kingdome which is not onely referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof, shall be eternall: for the spirite that is in them, is life eternall, Rom. 8. 10.

b Though this humbling of the king seemed to deserue commendation, yet because he ioyned Gods honour with the Prophets, it is to be reproued, and Daniel herein erred: he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9.27, 28. but his heart was not

golde: so the great God hath shewed the king, what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the King Nebuchad-nezzar fell vpon his face, and bowed himselfe vnto Daniel, and commanded that they should offer meate offerings, and sweete odours vnto him.

47 Also the king answered vnto Daniel, and sayde, I knowe of a truetly that your [c] God is a God of gods, and the Lorde of kings, and the reuealer of secrets, seing thou couldest open this secret.

48 So [b] king made Daniel a great man, and gaue him many and great [d] giftes. He made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, and aboue all the wise men of Babel.

49 Then Daniel [e] made request to the King, and he set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: But Daniel sate in the [f] gate of the king.

touched, as appeared soone afterward. d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren which were grieuously oppressed in this their captiuitie, and also he receyued them, least hee shoulde offende this cruell king, which willingly gaue them. e He did not this for their priuate profite, but that the whole Church which was then there in affliction, might haue some release and ease, by this benefite. f Meaning, that eyther he was a iudge, or that hee had the whole authoritie, so that none could be admitted to the k. gs presence, but by him.

CHAP. III.

1 The king setteth vp a golden image. 8 Certaine are accused because they despised the Kings commaundment, and are put into a burning ouen. 25 By beliefe in God they are deliuered from the fire. 26 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

[g] Vnder pretence of religion and holines, in making an image to his idoll Bel, he sought his owne ambition and vaine glory: and this declareth, that he was not touched with the true feare of God before, but that he confessed him on a sudden motion, as the wicked, when they are ouercome with the greatnesse of his workes. The Greeke interpreters write, that this was done eighteene yeeres after the dreame, and as may appeare, the King feared least the Iewes by their religion should haue altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion, and so rather sought his owne quietnesse, then Gods glory. b Shewing that the idole is not knowen for an idole so long as hee is with the workeman: but when the ceremonies and customes are recited and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god. c This was sufficient with the wicked at all times to approue their religion, if the Kings authoritie were alledged for the establishment thereof, not considering in the meane season what Gods worde did permit.

NEbuchad-nezzar the King made [a] an image of golde, whose height was three score cubites, and the breadth thereof six cubites: he set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the receyuers, the counsellers, the officers, and all the gouernours of the prouinces, that they should come to the [b] dedication of the image, which Nebuchad-nezzar the [c] King had set vp.

3 So the nobles, princes and dukes, the iudges, the receyuers, the counsellers, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the king had set vp: and they stoode before the image, which Nebuchad-nezzar had set vp.

4 Then an heralde cried aloude, See it knowen to you, O people, [d] nations, and languages,

5 That when yee heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, dulcimer, and all instruments of musicke, ye fall downe and worship the golden image, that Nebuchad-nezzar the King hath set vp.

6 And whosoeuer falleth not downe and worshipperh, shall the same houre bee cast into the middes of an hote fierie fornace.

7 Therefore assoone as all the people heard the sounde of the cornet, trumpet, harpe, sackebut, psalterie, and all instruments of musike, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ By reason whereof at that same time came men of the Caldeans, and grieuously accused the Iewes.

9 For they spake and sayde to the king Nebuchad-nezzar, O king, liue for euer.

10 Thou, O king, hast made a decree, that euery man that shall heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musicke, shall fall downe and worship the golden image,

11 And whosoeuer falleth not downe, and worshipperh, that he should be cast into the middes of an hote fierie fornace.

12 There are certaine Iewes whome thou hast set ouer the charge of the prouince of Babel, [e] Shadrach, Meshach, and Abednego: these men, O King, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image, that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger & wrath commanded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the king.

14 And Nebuchad-nezzar spake, and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worshippe the golden image, that I haue set vp?

15 [f] Now therefore are yee readie when ye heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musicke, to fall downe, & worship the image, which I haue made? for if yee worship it not, ye shall be cast immediatly into the midst of an hote fierie fornace: for who is that God, that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered and say de to the King, O Nebuchad-nezzar, wee [g] are not carefull to answere thee in this matter.

17 Behold, our God whom we serue, is

d These are the two dangerous weapons wherewith Satan vseth to fight against the Children of God, the consent of the multitude, and the crueltie of [h] punishment: for though some feared God, yet the multitude, which consented to the wickednes, astonied them: and here the king required not an inward consent, but an outward gesture, that the Iewes might, by little and little learne to forget their true religion.

e It seemeth that they named not Daniel, because he was greatly in the kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this pollicie of ereeting this image, was inuented by the malicious flatterers, which sought nothing but the destruction of the Iewes, whome they accused of rebellion and ingratitude.

f Signifying, that he would receiue them to grace, if they would nowe at the length obey his decree.

g For they should haue done iniurie to God, if they should haue doubted in this holy cause, and therefore they say, that they are resolued to die for Gods cause.

h able

h They ground on two points, first on ỹ power and prouidence of God ouer them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, & so make open confession, that they will not so much as outwardly consent to idolatrie.

i This declareth that the more ỹ tyrants rage, and the more wittie they shew themselues in inuenting strange and cruell punishments, the more is God glorified by his seruants to whom he giueth patience and constancie to abide the crueltie of their punishment: for either hee deliuereth them from death, or els for this life giueth them a better.

k For the Angels were called the sonnes of God because of their excellencie: therefore the king called this Angel, whome God sent to comfort his in these great torments, the sonne of God.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this fornace, till the time appointed, as Noah remained in the Arke till the Lord called him forth.

m He was moued by the greatnesse of the miracle to prayse God, but his heart was not troubled. And here we see that miracles are not sufficient to conuert men to God, but this doctrine must chiefly be adioyned, without the which there can be no faith-

h able to deliuer vs from the hote fierie fornace, and hee will deliuer vs out of thine hand, O king.

18 But if not, be it knowen to thee, O king, that we will not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar ful of rage, and the fourme of his visage was changed against Shadrach, Meshach, and Abednego: therefore he charged and commanded that they should heate the fornace at once seuen i times more then it was wont to be heat.

20 And he charged ỹ most valiant men of warre that were in his armie, to binde Shadrach, Meshach, and Abednego, and to cast them into the hote fierie fornace.

21 So these men were bound in their coates, their hosen, and their clokes, with their other garments, and cast into the middes of the hote fierie fornace.

22 Therefore, because the kings commandement was straite, that the fornace should be exceeding hote, the flame of the fire slewe those men that brought forth Shadrach, Meshach and Abednego.

23 And these three men, Shadrach, Meshach and Abednego fell downe bound into the middes of the hote fierie fornace.

24 ¶ Then Nebuchadnezzar the king was astonied & rose vp in haste, and spake, & sayde vnto his counsellers, Did not we cast three men bound into the middes of the fire? Who answered, and saide vnto the king, It is true, O king.

25 And he answered, and saide, Loe, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the fourme of the fourth is like the k sonne of God.

26 Then the king Nebuchad-nezzar came neere to the mouth of the hote fierie fornace, & spake and sayd, Shadrach, Meshach, and Abednego, the seruants of the high God, goe forth and come hither: so Shadrach, Meshach, and Abednego l came forth of the middes of the fire.

27 Then the nobles, princes and dukes, and the kings counsellers came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 Wherefore Nebuchad-nezzar spake & sayde, m Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angell, and deliuered his seruants, that put their trust in him, & haue changed the kings commaundement, and yeelded their bodies rather then they would serue or worship any God, saue their owne God.

29 Therefore I make a decree, that euery people, nation, and language, which speake

n blasphemie against the God of Shadrach, Meshach and Abednego, shall bee drawen in pieces, and their houses shal be made a takes, because there is no God that can deliuer after this sort.

30 Then the king promoted Shadrach, Meshach and Abednego in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nations and languages, that dwell in all the o worlde, Peace be multiplied vnto you:

32 I thought it good to declare ỹ signes and wonders, that the High God hath wrought toward me.

33 How great are his signes, and how mightie are his wonders! p his kingdome is an euerlasting kingdome, and his dominion is from generation to generation.

o Meaning, so farre as his dominion extended. p Reade Chap.2.44.

CHAP. IIII.

2 Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proude King hee should become as a beast. 31 After, he confesseth the power of God, and is restored to his former dignitie.

1 Nebuchad-nezzar being at a rest in mine house, and flourishing in my palace,

2 Sawe a b dreame, which made me afraide, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before me, that they might declare vnto mee the interpretation of the dreame.

4 So came the inchanters, ỹ astrologians, the Caldeans and the soothsayers, to whom I tolde the dreame, but c they could not shewe me the interpretation thereof,

5 Till at the last Daniel came before me, (whose name was d Beltheshazzar, according to the name of my God, which hath the spirit of the holy gods in him) and before him I tolde the dreame, saying,

6 O Beltheshazzar, e chiefe of the inchanters, because I knowe, that the spirite of the holy gods is in thee, and no secrete troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And beholde, I sawe a f tree in the middes of the earth, and the height thereof was great:

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof were faire and the fruite thereof much, and in it was meate for all: it made a shadowe vnder it for the beastes of the fielde, and the

a There was no trouble that might cause me to dreame, and therefore it came only of God.

b This was another dreame besides that which he sawe of the foure empires: for Daniel both declared what that dreame was, and what it meant: and here he only expounded the dreame.

c In that that he sent abroade to others whose ignorance in times past he had experimented, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessitie, and then they spare no flatterings.

d This no doubt was a great griefe to Daniel not onely to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did, to make him forget the true religion of God. e Which also was a great griefe to the Prophet to be nourished among the sorcerers, and men whose practises were wicke and contrarie to Gods worde. f By the tree, is signified the dignitie of a King, whome God ordeineth to be a defence for all kinde of men and whose state is profitable for mankinde.

foules of the heauen dwelt in the boughes thereof, and all fleshly feede of it.

10 I sawe the visions of mine head, vpon my bed, and behold, a watchman, & an holy one came downe from heauen,

11 And cryed aloude, & said thus, Hewe downe the tree, and breake all his branches: shake off his leaues, and scatter his fruite, that the beasts may flee from vnder it, and the foules from his branches.

12 Nevertheless leaue the stumpe of his roote in the earth, and with a band of yron and brasse binde it among the grasse of the fielde, and let it be wet with the dewe of heauen, and let his portion be with the beastes among the grasse of the field.

13 [h] Let his heart be changed from mans nature, and let a beastes heart be giuen vnto him, & let seuen times be passed ouer him.

14 [i] The sentence is according to the decree of the watchmen, and according to the worde of the holy ones: the demaund was answered, to the intent that liuing men may knowe, that the most High hath power ouer the kingdome of men, and giueth it to whomsoeuer he will, and appointeth ouer it the most abiect among men.

15 This is the dreame, that I king Nebuchad-nezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wisemen of my kingdome are not able to shewe me the interpretation: but thou art able, for the spirite of the holy gods is in thee.

16 ¶ Then Daniel (whose name was Belteshazzar) helde his [k] peace by the space of one houre, & his thoughts troubled him, and the king spake and sayde, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof throughout all the world,

18 Whose leaues were faire and the fruit thereof much, and in it was meate for all, vnder the which the beastes of the fielde dwelt, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O king, that art great and mightie: for thy greatnes is growen, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Whereas the king saw a watchman, and an holy one, that came downe from heauen, and saide, Hewe downe the tree, and destroy it, yet leaue the stumpe of the rootes thereof in the earth, & with a bande of yron & brasse binde it among the grasse of the fielde, and let it be wet with the dewe of heauen, and let his portion be with the beasts of the fielde, [l] till seuen times passe ouer him,

21 This is the interpretation, O king, & it is the decree of the most High, which is come vpon my Lord the king,

22 That they shall driue thee from men, and thy dwelling shal be with the beasts of the field: they shal make thee to eate grasse as the [m] oxen, & they shall wette thee with the dewe of heauen: and seuen times shall passe ouer thee, till thou knowe, that [n] the most High beareth rule ouer the kingdome of men, & giueth it to whomsoeuer he will.

23 Whereas they saide, that one should leaue the stumpe of the tree rootes, thy kingdome shall remaine vnto thee: after that, thou shalt knowe that the heauens haue the rule,

24 Wherefore, O king, let my counsel bee acceptable vnto thee, & [o] breake off thy sinnes by righteousnesse, and thine iniquities by mercie towarde the poore: loe, let there be an [p] healing of thine errour.

25 All these things shall come vpon the king Nebuchad-nezzar.

26 ¶ At the end of twelue [q] moneths, he walked in the royall pallace of Babel.

27 And the king spake and saide, Is not this great Babel, that I haue built for the house of the kingdome by the might of my power, and for the honour of my maiestie?

28 While the worde was in the kings mouth, a voyce came downe from heauen, saying, O king Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shall driue thee from men, and thy dwelling shall be with the beastes of the fielde: they shall make thee to eate grasse, as the oxen, and seuen times shall passe ouer thee, vntill thou knowest, that the most High beareth rule ouer the kingdome of men, and giueth it vnto whomsoeuer he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and he was driuen from men, and did eate grasse as the oxen, and his body was wet with the dewe of heauen, till his haires were growen as egles feathers, & his nayles like birdes clawes.

31 And at the end of these [r] dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, & I gaue thankes vnto the most High, and I praised and honoured him that liueth for euer, * whose power is an euerlasting power, & his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: & according to his [s] will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto me, and I returned to the honour of my kingdome: my glorie and my beautie was restored vnto mee, and my counsellers [t] & my princes sought vnto me, and I was established in my kingdome, and my glory was augmented toward me.

34 Now therefore, I Nebuchad-nezzar

g Meaning, the Angel of God, which neither eateth nor sleepeth, but is euer readie to doe Gods will, and is not infect with mans corruption, but is euer holy: & in that that he commandeth to cut downe this tree, he knew y it should not be cut downe by man, but by God.

h Hereby hee meaneth y Nebuchad-nezzar should not onely for a time lose his kingdome, but be like a beast.

i God hath decreed his iudgement, & y whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselues against God.

k He was troubled for y great iudgement of God which he sawe ordeined against the king: and so the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue cōpassion vpon mā, and also to consider that they should be subiect to Gods iudgements, if he did not regarde them with pitie.

l Whereby he meaneth a long space, as seuen yeeres. Some interpret seuen moneths, and others seuen weekes: but it seemeth hee meant of yeeres.

m Not that his shape or forme was changed into a beast, but y he was either striken mad, and so auoyded mans company, or was cast out for his tyrannie, and so wandred among the beastes, and ate herbes and grasse.

n Daniel sheweth the cause why God thus punished him.

o Cease from prouoking God to anger any longer by thy sinnes, that he may mitigate his punishment, if thou shew by thine vpright life that thou hast true faith and repentance.

p Suffer the errours of thy former life to be redressed.

q After that Daniel had declared this visions & this his pride declareth that it is not in man to conuert to God except his Spirite moue him, seeing that these terrible threatnings could not moue him to repent.

r When y terme of these seuen yeeres was accomplished. *Chap.7.14. micah.4.7. luke 1.33.*

s He confesseth Gods will to be the rule of all iustice, and a most perfit law whereby he gouerneth both man & Angels and deuils, so that none ought to murmure, or aske a reason of his doings, but onely to stand content therewith and giue him the glory.

t By whome it seemeth that he had bene put from his kingdome before.

u He doeth not onely praise God for his deliuerance, but also confesseth his fault, that God may onely haue the glorie and man the shame, and that he may be exalted and man cast downe.

u praise, and extoll and magnifie the King of heauen, whose workes are all trueth, and his wayes iudgement, and those that walke in pride, he is able to abase.

CHAP. V.

5 Belshazzar King of Babylon seeth an hand writing on the wall. 8 The soothsayers called of the king, cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The King is slaine. 31 Darius enioyeth the kingdome.

a Daniel reciteth this historie of king Belshazzar Euilmerodachs sonne, to shewe Gods iudgements against the wicked for the deliuerance of his Church, and how the prophecie of Ieremiah was true, that they should be deliuered after seuentie yeeres.

b The kings of the East parts then vsed to sit alone commonly, and disdayned that any should sit in their company: and now to shew his power, and how little he set by his enemie, which then besieged Babylon, he made a solemne banket, and vsed excesse in their company, which is meant here by drinking wine: thus the wicked are most dissolute and negligent when their destruction is at hand.

‖*Or, ouercome with wine.*

c Meaning, his grandfather.

d In contempt of the true God they praised their idoles, not that they thought that the gold or siluer were gods, but that there was a certaine vertue and power in them to doe them good, which is also the opinion of all idolaters. e That it might the better be seene. f So he that before contemned God, was mooued by this sight to tremble for feare of Gods iudgements. g Thus the wicked in their troubles seeke many meanes, who drawe them from God, because they seeke not to him who is the onely comfort in all afflictions. h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.

KIng a Belshazzar made a great feast to a thousand of his princes, and dranke wine b before the thousand.

2 And Belshazzar ‖ whiles he tasted the wine, commanded to bring him the golden and siluer vessels, which his c father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the King and his princes, his wiues, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lordes house at Ierusalem, and the King and his princes, his wiues, and his concubines dranke in them.

4 They dranke wine and praysed the d gods of golde, and of siluer, of brasse, of yron, of wood and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote ouer e against the candlesticke vpon the plaister of the wall of the kings palace, and the king sawe the palme of the hand that wrote.

6 Then the kings countenance was changed, & his thoughts troubled him, so that the ioyntes of his loynes were loosed, and his f knees smote one against the other.

7 Wherefore the King cryed loude, that they shoulde bring g the Astrologians, the Caldeans & the soothsayers. And the king spake, and sayde to the wise men of Babel, Whosoeuer can reade this writing, and declare me the interpretation thereof, shall be clothed with purple, and shall haue a chaine of golde about his necke, and shall be the third ruler in the kingdome.

8 Then came all the Kings wise men, but they coulde neither reade the writing, nor shewe the King the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

10 Nowe the h Queene by reason of the talke of the King and his Princes, came into the banket house, and the Queene spake, and sayd, O King, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light & vnderstanding and wisdome like the wisedome of the gods, was found in him: whome the king Nebuchad-nezzar thy father, the king, I say, thy father, made chiefe of the i enchanters, astrologians, Caldeans, and soothsayers,

12 Because a more excellent spirite, and knowledge, and vnderstanding (for he did expound dreames, and declare hard sentences, and dissolued doubtes) were found in him, euen in Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the King, and the King spake, and said vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whome my father the King brought out of Iewrie?

14 Now I haue heard of thee, that k the spirite of the holy gods is in thee, and that light and vnderstanding and excellent wisdome is found in thee.

15 Nowe therefore, wise men, and astrologians haue bene brought before mee, that they shoulde reade this writing, and shewe mee the interpretation thereof: but they coulde not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shewe interpretations, and dissolue doubts: nowe if thou canst reade the writing, and shew me the interpretation therof, thou shalt be clothed with purple, and shalt haue a chaine of golde about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and sayd before the King, Keepe thy rewardes to thy selfe, and giue thy giftes to another: yet I will reade the writing vnto the King, and shewe him the interpretation.

18 O King, heare thou, The most High God gaue vnto l Nebuchad-nezzar thy father a kingdome, and maiestie and honour and glorie.

19 And for the maiestie that he gaue him, all people, nations & languages trembled, and feared before him: hee put to death whome hee would: hee smote whome hee would: whome hee would hee set vp, and whome he would he put downe.

20 But when his heart was puft vp, and his minde hardened in pride, hee was deposed from his kingly throne, and they tooke his honour from him.

21 And he was driuen from the sonnes of men, and his heart was made like the beastes, and his dwelling was with the wilde asses: they fedde him with grasse like oxen, and his body was wet with the dew of the heauen, till hee knewe that the most High God bare rule ouer the kingdome of men, and that hee appointeth ouer it, whomsoeuer he pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these thinges,

i Read Chap 4. 6. and this declareth that both this name was odious vnto him, and also that he did not vse these vile practises, because hee was not among them when all were called.

k For the idolaters thought, that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirite of prophecie, and vnderstanding came of them.

l Before he read the writing, he declareth to the king his great ingratitude toward God, who coulde not be mooued to giue him the glory, considering his wonderful worke toward his grandfather, and so sheweth, that he doeth not sinne of ignorance, but of malice.

23 But

23 But hast lift thy selfe vp against the Lord of heauen, and they haue brought the vessels of his house before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praised the gods of siluer and golde, of brasse, yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

m After that God had, so long time deferred his anger, and patiently waited for thine amendement.

24 m Then was the parte of the hande sent from him, & hath written this writing.

25 And this is the writing that he hath written, MENE, MENE, TEKEL VPHARSIN.

n This word is twise written for the certaintie of the thing: shewing that God had most surely counted: signifying also that God hath appointed a terme for all kingdomes, and that a miserable ende shall come on all that raise themselues against him.

26 This is the interpretation of the thing, MENE, God hath nombred thy kingdome, and hath finished it.

27 TEKEL, thou art waged in the balance, and art found ‖ too light.

28 PERES, thy kingdome is deuided, and giuen to the Medes and Persians.

29 Then at the commaundement of Belthazzar, they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him that he shoulde be the third ruler in the kingdome.

30 The same night was Belthazzar the king of the Caldeans slaine.

31 And Darius o of the Medes tooke the kingdome, being threescore and two yeere olde.

‖ Or, wanting.

o Cyrus his sonne in lawe gaue him this title of honour although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An act against Daniel. 16 He is put into a den of lyons by the commandement of the King. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lyons. 25 Darius by a decree magnifieth the God of Daniel.

a Reade Esther Chap. 1. 1.

IT pleased Darius to set ouer the kingdome a an hundreth and twentie gouernours, which shoulde bee ouer the whole kingdome.

2 And ouer these, three rulers (of whom Daniel was one) that the gouernors might giue accompts vnto them, and the king should ‖ haue no domage.

‖ Or, not be troubled.

b This heathen King preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

3 Now this Daniel b was preferred aboue the rulers and gouernours, because the spirite was excellent in him, and the king thought to set him ouer the whole realme.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such as rules there is no better remedy then to walke vprightly in the feare of God, and to haue a good conscience.

4 ¶ Wherefore the rulers and gouernours c sought an occasion against Daniel concerning the kingdome: but they coulde finde none occasion nor fault: for hee was so faithfull that there was no blame nor fault found in him.

5 Then sayde these men, Wee shall not finde an occasion against this Daniel, except we finde it against him concerning the Lawe of his God.

6 Therefore the rulers and these gouernours went together to the King, and sayde thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers & gouernours, the counsellers, and dukes haue consulted together to make a decree for the King, & to establish a statute, that whosoeuer shall aske a petition of any god or man for thirtie dayes saue of thee, O King, he shalbe cast into the denne of lyons.

8 Now, O king, confirme the decree, and seale the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius d sealed the writing and the decree.

d Herein is condemned the wickednesse of the king, who would be set vp as a god, and passed not what wicked lawes he approoued for the maintenance of the same.

10 ¶ Nowe when Daniel vnderstoode that he had sealed the writing, hee went into the house, and his e windowe being open in his chamber toward Jerusalem, hee kneeled vpon his knees three times a day, and prayed, and praised his God, as he did afore time.

e Because he would not by his silence shew that he consented to this wicked decree, hee set open his windowes toward Ierusalem, when he prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people when they should pray toward that Temple, and also that others might see, that he woulde neither consent in heart nor deed for those fewe dayes to any thing that was contrary to Gods glory.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the King concerning the Kings decree, Hast thou not sealed the decree, that euery man that shall make request to any god or man within thirtie dayes, saue to thee, O King, shall be cast into the denne of lyons? The King answered, and said, The thing is true, according to the lawe of the Medes and Persians, which altereth not.

13 Then answered they, and sayde vnto the King, This Daniel which is of the children of the captiuitie of Judah, regardeth not thee, O King, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the King heard these wordes, hee was sore displeased with him selfe, and set his heart on Daniel, to deliuer him: and hee laboured till the sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and said vnto the King, Vnderstand, O King, that the lawe of the Medes and Persians is, that no decree nor statute which the King confirmeth, may be altered.

f Thus the wicked maintaine euill lawes by constancie and authoritie, which is oft times either lightnesse, or stubburnnesse, when as the innocents thereby perish: and therefore gouernours neither ought to feare nor be ashamed to breake such.

16 ¶ Then the King commaunded, and they brought Daniel, and cast him into the denne of lyons: nowe the King spake, and sayde vnto Daniel, Thy God, whome thou alway seruest, euen he will deliuer thee.

17 And a stone was brought, and layde vpon the mouth of the denne, and the King sealed it with his owne signet, and with the signet of his princes, that the purpose might not bee changed, concerning Daniel.

18 Then the king went vnto his palace, and remained fasting, neither were the instruments of musicke brought before him, and his sleepe went from him.

19 ¶ Then the King arose early in the morning, and went in all haste vnto the denne of lyons.

20 And when hee came to the denne, he cried with a lamentable voice vnto Daniel:

and

and the king spake, and sayde to Daniel, O Daniel, the seruant of the liuing God, is not thy God (whome thou allway seruest) g able to deliuer thee from the lyons?

21 Then saide Daniel vnto the King, O King, liue for euer.

22 My God hath sent his Angel & hath shut the lyons mouthes, that they haue not hurt me: for h my iustice was founde out before him: and vnto thee, O King, I haue done i no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel out of the denne: so Daniel was brought out of the denne, and no maner of hurt was found vpon him, because he k beleeued in his God.

24 And by the commaundement of the king these men which had accused Daniel, were brought, and were cast into the denne of lyons, euen they, their children, and their wiues: and the lyons had the masterie of them, and brake all their bones a pieces, or euer they came at the grounde of the denne.

25 ¶ Afterwarde King Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdome, men tremble and feare m before the God of Daniel: for he is the n liuing God, & remaineth for euer: and his kingdome shall not perish, and his dominion shall be euerlasting.

27 He rescueth and deliuereth, and hee worketh signes and wonders in heauē and in earth: who hath deliuered Daniel from the power of the lyons.

28 So this Daniel prospered in the reigne of Darius and in the reigne of Cyrus of Persia.

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.

h My iust cause and vprightnesse in this thing, wherein I was charged, is approued of God.

i For he did disobey the kings wicked commandement to obey God, and so did no iniurie to the king, who ought to command nothing, whereby God should be dishonoured.

k Because he cōmitted himselfe wholy vnto God whose cause he did defend, he was assured, that nothing but good coulde come vnto him: wherein we see the power of faith, as Heb. 11.33.

l This is a terrible example against all § wicked, which doe against their conscience make cruell lawes to destroy the children of God, and also admonisheth Princes howe to punish such, when their wickednesse is come to light: though not in euery poynt, or with like circumstances, yet to execute true iustice vpon them.

m This proueth not that Darius did worship God aright, or else was conuerted: for then he would haue destroyed all superstition & idolatrie, and not onely giuen God the chiefe place, but also haue set him vp, & caused him to be honoured according to his worde: but this was a certaine confession of Gods power, whereunto he was compelled by this wonderfull miracle.

n Which hath not onely life in him selfe, but is the onely fountaine of life, and quickeneth all thinges, so that without him there is no life.

CHAP. VII.

3 A vision of foure beastes is shewed vnto Daniel. 8 The tenne hornes of the fourth beast. 27 Of the euerlasting kingdome of Christ.

a Whereas the people of Israel looked for a cōtinuall quietnes after these seuenthe yeeres, as Ieremiah had declared, he sheweth that this rest shal not be a deliuerance from all troubles, but a beginning, and therefore encouraged them to looke for a continuall affliction till the Messiah be vttered and reuealed, by whom they should haue a spirituall deliuerance, and all the promises fulfilled: whereof they shoulde haue a certaine token in the destruction of the Babylonicall kingdome, the summe of the matter.

IN the first yeere of Belshazzar King of Babel, Daniel sawe a dreame, and there were visions in his head, vpon his bedde: a then hee wrote the dreame, and declared

2 Daniel spake and saide, I sawe in my b vision by night, and beholde, the foure windes of the heauen stroue vpon b the great sea:

3 And foure great beasts came vp from the sea one diuers from another.

4 The first was as a c lyon, & had eagles wings: I beheld, till the wings thereof were pluckt off, and it was lifted vp from the earth, & set vpon his feete as a man, and a mans heart was giuen him.

5 And beholde, another beast which was the seconde, was like a d beare and stoode vpon the e one side: and he had three ribs in his f mouth betweene his teeth, & and they sayde thus vnto him, Arise and deuoure much flesh.

6 After this, I beheld, and loe, there was an other like a h leopard, which had vpon his backe i foure wings of a foule: the beast had also foure heads, and k dominion was giuen him.

7 After this I saw in p visions by night, and beholde, the l fourth beast was fearefull, and terrible, and verp strong. It had great m yron teeth: it deuoured, & brake in pieces and stamped n the residue vnder his feete: and it was vnlike to the beastes that were before it: for it had o tenne homes.

8 As I considered the homes, beholde, there came vp among them another litle p horne, before whome there were 9 three of the first homes pluckt away: and beholde,

b Which signified that there should be horrible troubles, and afflictions in the worlde in all corners of the world and at sundrie times.

c Meaning the Assirian and Caldean Empire, which was most strong and fierce in power, and most soone come to their authoritie as though they had had wings to flie: yet their wings were pulled by the Persians, and they went on their feete, and were made like other men which is here meant by mans heart.

d Meaning the Persians, which were barbarous and cruell.

e They were small in the beginning, and were shutte vp in the mountaines and had no bruite.

f That is, destroyed many kingdomes, and was insatiable.

g To wit, the Angels by Gods commandement, who by this meanes punished the ingratitude of the worlde.

h Meaning, Alexander the King of Macedonie.

i That is, his foure chiefe captaines, which had the Empire among them after his death. Seleucus had Asia the great, Antigonus the lesse, Cassander and after him Antipater was King of Macedonie, and Ptolemeus had Egypt.

k It was not of himselfe nor of his owne power that hee gate all these countreys: for his armie contained but thirtie thousand men, and hee ouercame in one battell Darius, which had tenne hundred thousand, when he was so heauie with sleepe that his eyes were scarce open, as the stories report: therefore this power was giuen him of God.

l That is, the Romane Empire which was as a monster and coulde not be compared to any beast, because the nature of none was able to expresse it.

m Signifying the tyrannie and greedinesse of the Romanes.

n That which the Romanes coulde not quietly enioy in other countreys, they would giue it to other Kings and Rulers, that at al times when they would, they might take it againe: which liberalitie is here called the stamping of the rest vnder the feete.

o That is, sundrie and diuers prouinces which were gouerned by the deputies and proconsuls, whereof euery one might bee compared to a king.

p Which is meant of Iulius Cæsar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as kings in effect, but because they coulde not rule, but by the consent of the Senate, their power is compared to a litle horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernement: therefore this cannot be applyed vnto them. And also in this prophecie the Prophets purpose is chiefely to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist.

q Meaning, a certaine portion of the tenne hornes: that is, a part from the whole estate was pluckt away. For Augustus tooke from the Senate the libertie of chusing the deputies to sende into the prouinces, and tooke the gouernement of certaine countreys to himselfe.

in this horne were r eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the thrones were set vp, and the s Ancient of dayes did sit, whose garment was white as snowe, and the haire of his head like the pure wooll: his throne was like the fiery flame, & his wheeles as burning fire.

10 A fierie streame issued, and came fourth from before him: thousande thousands ministred vnto him, and tenne thousande t thousands stoode before him: the iudgement was set, and the u bookes opened.

11 Then I beheld, v because of the voyce of the presumptuous wordes, which the horne spake: I beheld, euen till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As x concerning the other beastes, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 ¶ As I beheld in visions by night, beholde, y one like the sonne of man came in the clouds of heauen, and z approched vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him a dominion, and honour, and a kingdome, that all people, nations, and languages should serue him: his dominion is an euerlasting dominion, which shall neuer be taken away: and his kingdome shall neuer be destroyed.

15 ¶ I Daniel was b troubled in my spirite, in the middes of my bodie, and the visions of mine heade made mee afraide.

16 Therefore I came vnto c one of them that stoode by, and asked him the trueth of all this: so hee tolde mee, and shewed mee the interpretation of these things.

17 These great beastes which are fourre, are foure Kings, which shall arise out of the earth,

18 And they shall take the d kingdome of the Saints of the most High, & possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this, I would know e the trueth of the fourth beast, which was so vnlike to all the others, verie fearefull, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the f residue vnder his feete.

20 Also to knowe of the ten hornes that were in his head, and of the other which came vp, before whom three fel, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose g looke was more stout then his fellowes.

21 I beheld, and the same h horne made battell against the Saints, yea, and preuailed against them,

22 Vntill i the Ancient of dayes came, and iudgement was giuen to the Saints of the most High: and the time approched, that the Saintes possessed the kingdome.

23 Then he said, The fourth beast shalbe the fourth kingdome in the earth, which shalbe vnlike to all the kingdomes, and shall deuoure the whole earth, and shall treade it downe and breake it in pieces.

24 And the ten hornes out of this kingdome are ten Kings that shal rise: & another shall rise after them, and he shalbe vnlike to the first, and he shall subdue k three Kings,

25 And shall speake words against l the most High, and shall consume the Saintes of the most High, and thinke that hee may m change times and lawes, and they shall be giuen into his hand, vntill a n time, and times, and the deuiding of time.

26 But the iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the ende.

27 And the o kingdome, and dominion,

r These Romane Emperours at the first vsed a certaine humanitie and gentlenesse, and were content that others, as the Consuls and Senate should beare the name of dignitie, so that they might haue the profite, & therefore in elections and counsels would behaue themselues according as did other Senators: yet against their enemies & those that would resist them, they were fierce and cruel, which is here meant by the proude mouth.

s Meaning, the places where God and his Angels should come to iudge these Monarchies, which iudgement should begin at the first comming of Christ.

t That is, God which was before all times, and is here described as mans nature is able to comprehend some portion of his glory.

u That is, an infinite nomber of Angels, which were ready to execute his commandement.

x This is meant of the first comming of Christ, when as the will of of God was plainely reueiled by his Gospell.

y Meaning, that he was astonied, when hee sawe these Emperours in such dignitie, and pride, and so suddenly destroyed at the comming of Christ, when this fourth Monarchie was subiect to men at other nations.

z As the three former Monarchies had an ende of the time that GOD appointed, although they flourished for a time, so shall this fourth haue, and they that patiently abide Gods appointment, shall enioy the promises.

a Which is meant of Christ, who had not yet taken vpon him mans nature, neyther was the sonne of Dauid according to the flesh, as hee was afterwarde: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sorte of men by manifest signes of his diuinitie.

b To wit, when hee ascended into the heauens, and his diuine maiestie appeared, and all power was giuen vnto him in respect of that that hee was our Mediatour.

c This is meant of the beginning of Christes kingdome when GOD the Father gaue vnto him all dominion, as to the Mediatour, to the intent that hee shoulde gouerne here his Church in earth continually till the time that he brought them to eternall life.

d Through the strangenesse of the vision.

e Meaning, of the Angels, as verse 10.

f Because Abraham was appointed heire of all the world, Rom. 4.13. and in him all the faithful, therefore the kingdome theres of is theirs by right, which these foure beasts or tyrants should inuade, and vsurpe vntill the worlde were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an ende at length.

g That is, of the most hie things, because God hath chosen them out of this world that they should looke vp to the heauens, whereon all their hope dependeth.

h For the other three Monarchies were gouerned by a king, and the Romane Empire by consuls: the Romanes changed their gouernours yeerely, and the other Monarchies retained them for terme of life: also the Romanes were the strongest of all the other, and were neuer quiet among themselues.

i Reade verse 7.

k This is meant of the fourth beast, which was more terrible then the other.

l Meaning, the Romane Emperours, who were most cruell against the Church of God both of the Iewes & of the Gentiles.

m Till God shewed his power in the person of Christ, and by the preaching of the Gospel gaue vnto his some rest, and so obtained a famous name in the world, and were called the Church of God, or the kingdome of God.

n Reade the exposition hereof, verse 8.

o That is, shall make wicked decrees and proclamations, against Gods worde, and send throughout all their dominion, to destroy all that did professe it.

p These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans: and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c.

q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time and times, but at length hee will asswage these troubles and shorten the times for his electes sake, Matth. 24.22. which is here meant by the deuiding of time.

r God by his power shall restore things that were out of order, and so destroy this litle horne, that it shall neuer rise vp againe.

s Hee sheweth wherefore the beast shoulde be destroyed, to wit, that his Church might haue rest and quietnesse, which though they doe not fully enioy here, yet they haue it in hope, and by the preaching of the Gospell enioy the beginning thereof, which is meant by these words, *vnder the heauen*, and therefore he here speaketh of the beginning of Christes kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Christ their head.

and

t That is, some of euery sort that beare rule.
u Though he had many motions in his heart which mooued him to and fro to seeke out this matter curiously: yet he was content with that which God reueiled, and kept it in memorie, and wrote it for the vse of the Church.

and the greatnesse of the kingdome vnder the whole heauen shall be giuen to the holy people of the most High, whose kingdome is an euerlasting kingdome, and all t powers shall serue and obey him.

28 Euen this is the end of the matter, I Daniel had many u cogitations which troubled mee, and my countenance changed in me: but I kept the matter in mine heart.

CHAP. VIII.

A vision of a battell betweene a ramme and a goate. 20 *The vnderstanding of the vision.*

a After the generall vision he commeth to certaine particular visions: as touching the destruction of the Monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.
b That is, of Persia.
c Which represented the kingdome of the Persians and Medes, which were ioyned together.
d Meaning, Cyrus, which after grew greater in power then Darius his vncle and father in lawe.
e That is, no kings or nations.
f Meaning, Alexander that came from Grecia, with great speede and expedition.
g Though he came in the name of all Grecia, yet he bare the title and dignitie of the generall captaine, so that the strength was ascribed to him, which is meant by this horne.

IN the third yeere of the reigne of King Belshazzar, a vision appeared vnto mee, euen vnto me Daniel, a after that which appeared vnto me at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the prouince b of Elam, and in a vision me thought I was by the riuer of Vlai.

3 Then I looked vp and saw, and behold, there stoode before the riuer a c ramme, which had two homes: and these two homes were hie: but one was d hier then another, and the hiest came vp last.

4 I sawe the ramme pushing against the West, and against the North, and against the South: so that no e beasts might stand before him, nor coulde deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, f a goate came from the West ouer the whole earth, and touched not the ground: and this goate had an g horne that appeared betweene his eyes.

6 And he came vnto the ramme that had the two homes, whome I had seene standing by the riuer, and ranne vnto him in his fierce rage.

7 And I saw him come vnto the ramme, and being mooued against him, he h smote the ramme, and brake his two homes: and there was no power in the ramme to stand against him, but hee cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when hee was at the strongest, his great i horne was broken: and for it came vp foure that k appeared toward the foure windes of the heauen.

9 And out of one of the came forth a l litle horne, which waxed very great toward the m South, and toward the n East, & toward the o pleasant land.

10 Yea, it grewe vp vnto the p hoste of heauen, and it cast downe some of the hoste, and of the starres to the ground, and troad vpon them,

11 And exalted him selfe against the q prince of the hoste from whome the daily sacrifice was taken away, and the place of his sanctuarie was cast downe.

12 And r a time shall bee giuen him ouer the daily sacrifice for the iniquitie: and it shall t cast downe the trueth to the ground, and thus shall it doe, and prosper.

13 Then I heard one of the u Saintes speaking, and one of the Saints spake vnto a certaine one, saying, How long shall endure the vision of the daily sacrifice, and the iniquitie of the x desolation to treade both the Sanctuarie and the y armie vnder foote?

14 And hee z answered mee, Vnto the a euening, and the morning, two thousande and three hundreth: then shall the Sanctuarie be cleansed.

15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, beholde, there stoode before mee b like the similitude of a man.

16 And I heard a mans voice betweene the bankes of Vlai, which called and sayde, Gabriel, c make this man to vnderstand the vision.

17 So he came where I stood: and when he came, I was afraid, & fell vpon my face: but he sayd vnto me, Vnderstand, O sonne of man: for d in the last time shalbe the vision.

18 Now as he was speaking vnto me, I being a sleepe fell on my face to the ground: but he touched me, & set me vp in my place.

19 And he said, Behold, I will shew thee what shall be in the last e wrath: for in the ende of the time appointed it shall come.

20 The ramme which thou sawest hauing two homes, are the kings of the Medes and Persians.

21 And the goate is the King of Grecia, and the great horne that is betweene his eyes, is the first King.

22 And that that is broken, and foure stoode vp for it, are foure kingdomes, which shall stand vp f of that nation, but not g in his strength.

23 And in the ende of their kingdome, when the rebellious shalbe consumed, a king of h fierce countenance, and vnderstanding

h Alexander ouercame Darius in two sundry battels, and so had the two kingdomes of the Medes & Persians.
i Alexanders great power was broken: for when he had ouercome al the East, he thought to returne toward Grecia to subdue them that there had rebelled, and so died by the way.
k That is, which were famous: for almost in the space of fifteene yere there were fifteene diuers successors before this monarchie was deuided to these foure, wherof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, and Ptolemeus Egypt.
l Which was Antiochus Epiphanes, who was of a seruile and flattering nature, and also there were others betwene him & the kingdome, & therfore is here called the litle horne, because neither princely conditions, nor any other thing was in him, why he should obteine this kingdome.
m That is, toward Egypt.
n Whereby he meaneth Ptolemais.
o That is, Iudea.
p Antiochus raged against the elect of God, and trode his precious starres vnder feete, which are so called, because they are separated from the world.
q That is, God, who gouerneth and maintaineth his Church.
r He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a litle corner from all the rest of the world to haue his name there truely called vpon.
s He sheweth that their sinnes are the cause of these horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whom he woulde not suffer vtterly to abolish his religion.
t This horne shal abolish for a time the true doctrine, and so corrupt Gods seruice.
u Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth a certaine one, or a secrete one, or a marueilous one.
x That is, the Iewes sinnes, which were cause of this destruction.
y That is, which suppresseth Gods religion, and his people.
z Christ answered me for the comfort of the Church.
a That is, vntill so many naturall dayes be past, which make sixe yeeres, three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned.
b Which was Christ, who in this maner declared himselfe to the old fathers how he would be God manifested in flesh.
c This power to command the Angel, declared that he was God.
d The effect of this vision shall not yet appeare, but a long time after.
e Meaning that great rage which Antiochus shoulde shewe against the Church.
f That is, out of Grecia.
g They shall not haue like power as had Alexander.
h Noting that this Antiochus was impudent, and cruell, and also craftie that he could not be deceiued.

darke

darke sentences, shall stand vp.

24 And his power shall be mightie, but not in his strength: and hee shall destroy wonderfully, and shall prosper, and practise, and shall destroy the k mightie, and the holy people.

25 And through his l policie also, hee shall cause craft to prosper in his hand, and he shall extoll himselfe in his heart, and by m peace shall destroy many: hee shall also stand vp against the n Prince of princes, but he shall be broken downe o without hand.

26 And the vision of the p euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shall be after many dayes.

27 And I Daniel was striken and sicke q certaine dayes: but when I rose vp, I did the kings businesse, and I was astonished at the vision, but none vnderstoode it.

k That is, not like Alexanders strength.

l Whatsoeuer he goeth about by his craft, he shall bring it to passe.

m That is, vnder pretence of peace, or as it were in sport.

n Meaning, against God.

o For God would destroy him with a notable plague, and so comfort his Church, 2. Mac. 9. 9.

p Reade verse 14.

q For feare and astonishment.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angell expoundeth vnto him the vision of the seuentie weekes. 24 The anoynting of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

IN the first peere of Darius the sonne of a Ahasshueroth, of the seede of the Medes, which was made king ouer the b realme of the Caldeans,

2 Euen in the first peere of his reigne, I Daniel vnderstood by c bookes the number of the peeres whereof the Lord had spoken vnto Jeremiah the Prophet, that he would accomplish seuentie peeres in the desolation of Jerusalem.

3 And I turned my face vnto the Lord God, and d sought by prayer and supplications with fasting and sackcloth & ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, Oh Lord God, which art e great and fearefull, and keepest couenant and mercie towarde them which loue ‡ thee, and towarde them that keepe thy commandements,

5 We haue sinned, and haue committed iniquitie and haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For we would not obey thy seruants the Prophets, which spake in thy Name to our kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, f righteousnesse belongeth vnto thee, and vnto vs ‡ open shame, as appeareth this day vnto euery man of Judah, and to the inhabitants of Jerusalem: yea, vnto all Israel, both neere and farre off, through all the countreys, whither thou hast driuen them, because of their offences, that they haue committed against thee.

8 O Lord, vnto vs appertaineth open shame, to our g kings, to our princes, and to our fathers, because we haue sinned against thee.

9 Yet compassion and forgiuenesse is in the Lord our God, albeit wee haue rebelled against him.

10 For we haue not obeyed the h voyce of the Lord our God, to walke in his lawes, which he had layde before vs by the ministerie of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy Lawe, and are turned backe, and haue not heard thy voyce: therefore the i curse is powred vpon vs, and the othe that is written in the Lawe of Moses the seruant of God, because we haue sinned against him.

12 And hee hath confirmed his woordes, which he spake against vs, and against our iudges that ‖iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Jerusalem.

13 All this plague is come vpon vs, as it is written in the Lawe of Moses: yet made wee not our prayer before the Lorde our God, that we might turne from our iniquities and vnderstand thy trueth.

14 Therefore hath the Lord ‡ made ready the plague, and brought it vpon vs: for the Lorde our God is righteous in all his workes which he doeth: for we would not heare his voyce.

15 * And nowe, O Lorde our God, that hast brought thy people out of the lande of Egypt with a mightie hand, and hast gotten thee renowne, as appeareth this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy k righteousnesse, I beseech thee, let thine anger and thy wrath bee turned away from thy citie Jerusalem thine holy mountaine: for because of our sinnes, and for the iniquities of our fathers, Jerusalem and thy people are a reproch to all that are about vs.

17 Nowe therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to l shine vpon thy Sanctuarie, that lieth waste for the m Lords sake.

18 O my God, encline thine eare, and heare: open thine eyes, and beholde our desolations, and the citie whereupon thy Name is called: for wee doe not present our supplications before thee for our owne n righteousnesse, but for thy great tender mercies.

19 O Lord, heare, O Lord forgiue, O Lord o consider, and doe it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, & did present my supplication before the Lord my God, for the

a Who was also called Astyages.

b For Cyrus leadde with ambition, went about warres in other countreys, and therefore Darius had the title of the kingdome, though Cyrus was king in effect.

c For though he was an excellent Prophet, yet he daily increased in knowledge by the reading of the Scriptures.

d He speaketh not of that ordinarie prayer, which he vsed in his house thrise a day, but of a rare and vehement prayer, least their sinnes should cause God to delay the time of their deliuerance prophecied by Ieremiah.

e That is, hast all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art rich in mercie to comfort them which obey thy word and loue thee. ‡ Ebr. him.

f He sheweth that whensoeuer God punisheth, hee doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselues there is iust cause why he should so intreate them. ‡ Ebr. confusion of face.

g Hee doeth not excuse the Kings because of their authoritie, but prayeth chiefly for them as the chiefe occasions of these great plagues.

h He sheweth that they rebell against God, which serue him not according to his commandement and word.

i As Deut. 27. 15. or the curse confirmed by an othe.

‖ Or, gouerned vs.

‡ Ebr. watched vpon the euill. Exod. 14. 28. baruc. 2. 11.

k That is, according to all thy mercifull promises and the performance thereof.

l Shew thy selfe fauourable.

m That is, for thy Christes sake, in whome thou wilt accept all our prayers.

n Declaring, that the godly flee onely vnto Gods mercies, and renounce their owne workes when they seeke for remission of their sinnes.

o Thus he could not content himselfe with any vehemencie of woordes: for he was so leadde with a feruent zeale, considering Gods promes made to the city in respect of his Church, and for the aduancement of Gods glorie,

(Chap.8.16.
p He alludeth to Ieremiahs prophecie, who propheeied hat their captiuitie should be seuentie yeeres: but now Gods mercy should seuen folde exceede his iudgement, which should be foure hundred & ninetie yeeres, euen to the coming of Christ, and so then it should continue for euer.
q Meaning, Daniels nation, ouer whom hee was carefull.
r To shew mercie and to put sinne out of remembrance.
s That is, from the time that Cyrus gaue them leaue to depart.
t These weekes make 49. yeere, whereof 46. are referred to the time of the building of the Temple, and 3. to the laying of the foundation.
u Counting from the sixt yeere of Darius who gaue the second commaundement for the building of the Temple, are 62. weekes, which make 434. yeeres, which comprehende the time from the building of the Temple, vnto the Baptisme of Christ. x *Ebr. In streightes of time.* x In this last weeke of the seuentie shall Christ come and preach and suffer death. y He shall seeme to haue no beautie, not to be of any estimntion, as Isa 53.2. z Meaning, Titus, Vespasians sonne, who should come and destroy both the Temple and the people without all hope of recouerie. a By the preaching of the Gospell he confirmed his promise, first to the Iewes, and after to the Gentilies. b Christ accomplished this by his death and resurrection. c Meaning that Ierusalem and the sanctuarie should be vtterly destroyed for their rebellion against God & their idolatrie: or as some reade, that the plagues shall be so great, that they shall all be astonied at them.

the holy Mountaine of my God,
21 Yea, while I was speaking in prayer, euen the man * Gabriel, whom I had seene before in the vision, came flying, and touched me about the time of the euenning oblation.
22 And hee informed mee, and talked with mee, and sayde, O Daniel, I am now come forth to giue thee knowledge and vnderstanding.
23 At the beginning of thy supplications the commandement came forth, and I am come to shew thee, for thou art greatly beloued: therefore vnderstand the matter and consider the vision.
24 Seuentie p weekes are determined vpon q thy people, and vpon thine holy citie, to finish the wickednesse, and to seale vp the r sinnes, & to reconcile the iniquitie, and to bring in euerlasting righteousnesse, and to seale vp the vision and prophecie, and to anoynt the most Holy.
25 Know therefore and vnderstand, that from s the going forth of the commandement to bring againe the people, and to build Ierusalem, vnto Messiah the prince, shall be seuen t weekes, and u threescore and two weekes, and the streete shall be built againe, and the wall euen in a ‡ troublous time.
26 And after threescore & two x weekes, shall Messiah be slaine, and shall y haue nothing, and the people of z the prince that shall come, shall destroy the citie and the Sanctuarie, and the ende thereof shall be with a flood: and vnto the ende of the battell it shall be destroyed by desolations.
27 And he shall a confirme the couenant with many for one weeke: and in the midst of the weeke he shall cause the sacrifice & the oblation to b cease, c and for the ouerspreading of the abominations, hee shall make it desolate, euen vntill the consummation determined shalbe powred vpon the desolate.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen. 11 *Which sheweth him wherfore he is sent.*

a He noteth this third yeere, because at this time the building of the Temple began to be hindred by Cambyses Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly, and a great feare to Daniel. b Which is to declare that the godly shoulde not hasten too much, but patiently to abide the issue of Gods promise.

IN the third peere of Cyrus king of Persia, a thing was reuciled vnto Daniel (whose name was called Beltehazzar) and the word was true, but the time appointed was b long, and he vnderstood the thing, and had vnderstanding of the vision.
2 At the same time, I Daniel was in heauinesse for three weekes of dayes.
3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoynt my selfe at all, till three weekes of dayes were fulfilled.
4 And in the foure and twentie day of the c first moneth, as I d was by the side of that great riuer, euen Hiddikel,
5 And I lift vp mine eyes, and looked, and beholde, there was a man e clothed in linnen, whose loynes were girded with fine golde of * Uphaz.
6 His body also was lyke the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete were like in colour to polished brasse, and the voyce of his woordes was like the voyce of a multitude.
7 And I Daniel alone sawe the vision: for the men that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselues.
8 Therefore I was left alone, & saw this great vision, and there remained no strength in me: for my f strength was turned in mee into corruption, and I retained no power.
9 Yet heard I the voyce of his woordes: and when I heard the voyce of his woords, I slept on my face: and my face was toward the ground.
10 And behold, an hand g touched mee, which set me vp vpon my knees and vpon the palmes of mine hands,
11 And he said vnto me, O Daniel, a man greatly beloued, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when he had said this woorde vnto me, I stood trembling.
12 Then said he vnto me, Feare not, Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy woordes were heard, and I am come for thy words.
13 But the h prince of the kingdome of Persia withstoode mee one and twentie dayes: but loe, i Michael one of the chiefe princes, came to helpe me, and I remained there by the kings of Persia.
14 Now I am come to shew thee what shall come to thy people in the latter dayes: for yet the k vision is for many dayes.
15 And when he spake these woordes vnto me, I set my face towarde the grounde, and held my tongue.
16 And behold, l one like the similitude of the sonnes of man touched my lippes: then I opened my mouth, and spake, and sayd vnto him that stood before me, O my Lord, m by the vision my sorowes are returned vpon me, and I haue retained no strength.
17 For how can the seruant of this my Lorde talke with my Lorde being such one? for as for mee, streightway there remained no strength in mee, neither is there breath left in me.

c Called Abib, which conteineth part of March, & part of April.
d Being called by the spirit of prophecie to haue the sight of this riuer Tygris.
e This was the Angel of God, which was sent to assure Daniel in this prophecie that foloweth. *Iere.10.9.*
f The word also signifieth comelines, or beauty, so that for feare he was like a dead man for deformitie.
g Which declareth that when we are striken downe with the maiestie of God, we cannot rise, except hee also lift vs vp with his hand, which is his power.
h Meaning, Cambyses, who reigned in his fathers absence, and did not onely for this space hinder the building of the Temple, but would haue farther raged, if God had not sent me to resist him, and therefore haue I stayed for the profite of the Church.
i Though God could by one Angel destroy al the world: yet to assure his children of his loue, he sendeth foorth double power, euen Michael, that is, Christ Iesus the head of Angels.
k For though the Prophet Daniel should ende and cease, yet his doctrine should continue till the comming of Christ for the comfort of his Church. l This was the same Angell that spake with him before in the similitude of a man.
m I was ouercome with feare and sorowe, when I sawe the vision.

n He declareth hereby that God would be mercifull vnto the people of Israel.

o Which declareth that when God smiteth downe his children, he doeth not immediatly lift them vp at once (for now the Angel had touched him twise) but by little and little.

p Meaning, that he would not onely himselfe bridle the rage of Cambyses, but also the other Kings of Persia by Alexander the king of Macedonia. q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

18 Then there came againe, and touched me one like the appearance of a man, and he strengthened me,

19 And sayde, O man, greatly beloued, feare not: n peace be vnto thee: be strong & of good courage. And when hee had spoken vnto me, o I was strengthened, and sayde, Let my Lorde speake: for thou hast strengthened me.

20 Then sayd he, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Persia: and when I am gone forth, loe, the p prince of Grecia shall come.

21 But I will shewe thee that which is decreed in the Scripture of trueth: q & there is none that holdeth with mee in these things, but Michael your prince.

CHAP. XI.

A prophecie of the kingdoms, which should be enemies to the church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romanes.

a The Angell assureth Daniel that God hath giuen him power to perfourme these things, seeing he appointed him to assist Darius, when hee ouercame the Caldeans.

b Whereof Cambyses that now reigned, was the first, the second, Smerdes, the third Darius the sonne of Hystaspis, and the fourth Xerxes, which all were enemies to the people of God, and stoode against them.

c For he raised vp all the East countreyes to fight against the Grecians: and albeit he had in his armie nine hundred thousand men, yet in foure battels he was discomfited and fled away with shame. d That is, Alexander the great. e For when his estate was most flourishing, he ouercame himselfe with drinke, & so fell into a disease: or as some write, was poysoned by Cassander. f For his twelue chiefe princes first deuided his kingdom among themselues. g After this his Monarchie was deuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemeus Egypt. h Thus God reuenged Alexanders ambition and crueltie in causing his posteritie to be murthered, partly of the fathers chiefe friends, and partly one of another. i None of these foure shall be able to bee compared to the power of Alexander. k That is, his posteritie hauing no part thereof. l To wit, Ptolemeus king of Egypt. m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall bee more mightie: for he shoulde haue both Asia and Syria. n That is, Berenice the daughter of Ptolemeus Philadelphus shall bee giuen in mariage to Antiochus Theos, thinking by this affinitie that Syria and Egypt should haue a continuall peace together.

Also I, in the first yeere of Darius of the Medes, euen I a stood to incourage and to strengthen him.

2 And now will I shew thee the trueth. Beholde, there shall stande vp yet b three kings in Persia, and the fourth shall bee farre richer then they all: & by his strength, and by his riches hee shall stirre vp c all against the realme of Grecia.

3 But a d mightie king shall stand vp, that shal rule with great dominion, and doe according to his pleasure.

4 And when hee shall stande vp, e his kingdome shall be broken, f and shall be diuided towarde the g foure windes of heauen: & not to his h posteritie, nor according to i his dominion, which he ruled: for his kingdome shall be pluckt vp, euen to be for others beside k those.

5 And the l king of the South shall bee mightie, & one of m his princes, and shal preuaile against him, and beare rule: his dominion shalbe a great dominion.

6 And in the ende of yeeres they shall be ioyned together: for the kings n daughter of the South shall come to the king of the North to make an agreement, but thee shall not retaine the power of the o arme, neither shall p he continue, nor his q arme: but shee shall be deliuered to death, and they that brought her, and he r that begate her, and he that comforted her in these times.

7 But out of the budde of her s rootes shall one stande vp in his steade, t which shall come with an armie, and shall enter into the fortresse of the king of the North, and doe with them as he list, and shall preuaile,

8 And shall also carie captiues into Egypt their gods with their molten images, and with their precious vessels of siluer and of golde, and he shall continue u more yeres then the king of the North.

9 So the king of the South shall come into his kingdome, and shall returne into his owne land.

10 Wherefore his x sonnes shalbe stirred vp, and shall assemble a mightie great armie: and one y shall come, and ouerflowe, and passe through: then shall z he returne, and be stirred vp at his fortresse.

11 And the king of the South shall bee angrie, and shall come forth, and fight with him, euen with the king of the North: for hee shall set forth a great a multitude, and the multitude shall bee giuen into his hande.

12 Then the multitude shall be proude, and their heart shall bee lifted vp: for hee shall cast downe thousands: but hee shal not still preuaile.

13 For the king of the North b shall returne, and shall set forth a greater multitude then afore, and shall come foorth (after certaine yeeres) with a mightie armie, and great riches.

14 And at the same time there shal c many stand vp against the king of the South: also the rebellious children of thy d people shall exalt themselues to establish the vision, but they shall fall.

15 So the king of the North shall come, and cast vp a mount, and take the strong citie: and the armies of the South shall e not resist, neither his chosen people, neither shall there bee any strength to withstand.

16 But he that shal come, shall doe vnto him as hee list, and none shall stande a-

o That force and strength shall not continue: for soone after Berenice and her yong sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake.

p Neither Ptolemeus, nor Antiochus.

q Some reade, seed, meaning the childe begotten of Berenice.

r Some reade, she that begate her, and thereby vnderstand her nurce, which brought her vp so that all they that were occasion of this mariage, were destroyed.

s Meaning, that Ptolemeus Euergetes, after the death of his father Philadelphus, shoulde succeede in the kingdome, being of the same stocke that Berenice was.

t To reuenge his sisters death against Antiochus Calinicus king of Syria.

u For this Ptolemeus reigned

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15 So the king of the North shall come, and cast vp a mount, and take the strong citie: and the armies of the South shall e not resist, neither his chosen people, neither shall there bee any strength to withstand.

16 But he that shal come, shall doe vnto him as hee list, and none shall stande a-

fiue and fourtie yeeres. x Meaning, Seleucus and Antiochus the great, the sonnes of Calinicus shall make warre against Ptolemeus Philopater the sonne of Philadelphus. y For his elder brother Seleucus died, or was slaine while the warres were preparing. z That is, Philopater when he shall see Antiochus to take great dominions from him in Syria, and also ready to inuade Egypt. a For Antiochus had sixe thousande horsemen and threescore thousande footemen. b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire. c For not onely Antiochus came against him, but also Philippe King of Macedonia, and these two brought great power with them. d For vnder Onias which falsly alledged that place of Isa. 19. 19. certaine of the Iewes retired with him into Egypt to fulfill this propheeie: also the Angell sheweth that all these troubles which are in the Church, are by the prouidence and counsell of God. e The Egyptians were not able to resist Scopas Antiochus captaine,

gainst

f He sheweth ỳ he shall not only afflict the Egyptians, but also the Iewes, and shall enter into their countrey, whereof he admonisheth them before, that they may know that all these things come by Gods prouidence.

g This was the second battell that Antiochus fought against Ptolomeus Epiphanes.

h To wit, a beautifull woman, which was Cleopatra Antiochus daughter.

i For he regarded not the life of his daughter in respect of the kingdome of Egypt.

k Shee shall not agree to his wicked counsell, but shall loue her husband, as her duetie requireth, and not seeke his destruction.

l That is, toward Asia, Grecia, and those yles which are in the sea called Mediterraneum: for the Iewes called al countreyes yles which were deuided from them by sea.

m For whereas Antiochus was woont to contemne the Romanes, and put their ambassadours to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight and caused his shame to turne on his owne head.

n By his wicked life and obeying of foolish counsell.

o For feare of the Romanes hee shall flee to his holdes.

p For when as vnder the pretence of pouertie he would haue robbed the Temple of Iupiter Dodoneus, the countrey men slewe him.

q That is, Seleucus shall succeede his father Antiochus.

r Not by foraine enemies, or battell, but by treason.

s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruell and flattering nature, and defrauded his brothers sonne of the kingdome, and vsurped the kingdome without the consent of the people.

t He sheweth that great forraine powers shall come to helpe the young sonne of Seleucus against his vncle Antiochus, and yet shall bee ouerthrowen.

u Meaning, Ptolomeus Philometor Philopaters sonne, who was this childs cousin germane, and is here called the prince of the couenant, because he was the chiefe, and all other followed his conduct.

x For after the battell Philometor and his vncle Antiochus made a league.

y For he came vpon him at vnwares, and when he suspected his vncle Antiochus nothing.

z Meaning, in Egypt.

a Hee will content himselfe with the small holdes for a time, but euer labour by craft to attaine to the chiefest.

b Hee shall be ouercome with treason.

gainst him: & he shall stand in the f pleasant land, which by his hand shalbe consumed.

17 Againe he shall s set his face to enter with the power of his whole kingdome, & his confederates with him: thus shall hee doe, and he shall giue him the h daughter of women, to destroy i her: but k shee shal not stand on his side, neither be for him.

18 After this shall he turne his face vnto the l yles, & shal take many, but a prince m shall cause his shame to light vpon him, beside that he shal cause his owne shame to turne vpon n himselfe.

19 For he shal turne his face toward the fortes of his o owne lande: but he shalbe ouerthrowen & fall, and be no more p found.

20 q Then shall stand vp in his place in ṗ glory of the kingdome, one that shal raise taxes: but after fewe dayes he shall be destroyed, neither in r wrath, nor in battel.

21 And in his place shall stand vp a s vile person, to whom they shal not giue the honour of the kingdome: but he shall come in peaceably, and obtayne the kingdome by flatteries.

22 And the t armes shalbe ouerthrowen with a flood before him, and shalbe broken: and also the prince of the u couenant.

23 And after x ṗ league made with him, he shall worke deceitfully: for hee shall come vp, and ouercome with a y small people.

24 He shal enter into the quiet & plentifull prouince, and he shal do that which his fathers z haue not done, nor his fathers fathers: he shal deuide among them the pray and the spoile, and the substance, yea, and he shall forecast his deuices against the strong holdes, euen for a a time.

25 Also he shall stirre vp his power and his courage against the king of the South with a great armie, and the king of the South shall bee stirred vp to battel with a verie great and mightie armie: but he shall not b stand: for they shal forecast and practise against him.

26 Yea, they that feede of the portion of his meate, shal destroy him: and his armie d shall ouerflowe: and many shal fal, and be slaine.

27 And both these kings hearts shall bee to do e mischiefe, and they shall talke of deceite at one table: but it shall not auaile: for ẏ end shal be at the time appointed.

28 Then shall hee returne into his land with great g substance: for his heart shalbe against the holy couenant: so shall he doe and returne to his owne land.

29 At the time appointed hee shall returne, and come toward the South: but the last shall not be as the first.

30 For the ships h of Chittim shal come against him: therefore he shall be sorie and returne, and treat against the holy couenant: so shall he doe, he shall euen returne i and haue intelligence with them that forsake the holy couenant.

31 And armes k shal stand on his part, and they shall pollute the Sanctuarie l of strength, and shall take away the daily sacrifice, and they shall set vp the abominable desolation.

32 And such as wickedly m hee take the couenant, shall hee cause to sinne by flatterie: but the people that doe knowe their God, shall preuaile and prosper.

33 And they that vnderstand among the people, shall instruct many: o yet they shal fall by sworde, and by flame, by captiuity and by spoyle many dayes.

34 Nowe when they shall fall, they shal be holpen with a litle helpe: but many shal cleaue vnto them q fainedly.

35 And some of them r of vnderstanding shall fall to trie them, and to purge, and to make them white, till the time be out: for there is a time appointed.

c Signifying his princes and the chiefe about him.

d Declaring that his souldiers shall brast out and venture their life to slay and to be slaine for the safegard of their prince.

e The vncle and the nephewe shall take truce, and banket together, yet in their heartes they shall imagine mischiefe one against another.

f Signifying, that it standeth not in the counsell of men to bring things to passe, but in the prouidence of God who ruleth the kings by a secret bridle, that they can not doe what they list themselues.

g Which he shall take of the Iewes in spoyling Ierusalem and the Temple, and this is told them before, to moue them to patience, knowing that all thinges are done by Gods prouidence.

h That is, the Romane power shal come against him: for P. Popilius the ambassadour appoynted him to depart in the Romanes name, to which thing hee obeyed, although with griefe, and to reuenge his rage hee came against the people of God the second time.

i With the Iewes which shall forsake the couenant of the Lorde: for first hee was called against the Iewes by Iason the high Priest, and this seconde time by Menelaus.

k A great faction of the wicked Iewes shall holde with Antiochus.

l So called, because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so beganne to corrupt the pure seruice of God.

m Meaning, such as bare the name of Iewes, but in deede were nothing lesse: for they solde their soules, and betrayed their brethren for gaine.

n They that remaine constant among the people, shall teach others by their example, and edifie manie in the true religion.

o Whereby he exhorteth the godly to constancie, although they should perish a thousande times, and though their miseries endure neuer so long.

p As God will not leaue his Church destitute, yet will hee not deliuer it all at once, but so helpe as they may still seeme to fight vnder the crosse, as he did in the time of the Maccabees, whereof he here prophecieth.

q That is, there shall be euen of this small number many hypocrites.

r To witte, of them that feare God and will lose their life for the defence of true religion, signifying also, that the Church must continually be tried and purged, and ought to looke for one persecution after another: for God hath appointed the time: therefore wee must obey.

Because the Angels purpose is to shew the whole course of the persecutions of the Iewes vnto the comming of Christ, he now speaketh of the monarchie of the Romanes, which he noteth by the name of a King, who were without all religion and contemned the true God. t So long the tyrants shall prevaile as God hath appointed to punish his people: but he sheweth that it is but for a time. u The Romanes shall obseue no certaine forme of religion as other nations, but shall change their gods at their pleasures, yea, contemne them, and preferre themselues to their gods. x Signifying, that they should be without all humanitie: for the loue of women is taken for singular or great loue, as 2. Sam. 1. 26. y That is, the god of power and riches: they shall esteeme their own power aboue all their gods, and worship it. z Vnder pretence of worshipping the gods, they shall enrich their citie with the most precious iewels of all the worlde, because that hereby all men should haue them in admiration for their power and riches. a Although in their hearts they had no religion, yet they did acknowledge the gods & worshipped them in their temples, least they should haue bene despised as Atheists: but this was to increase their fame & riches: and when they gate any countrey, they so made others the rulers thereof, that the profit euer came to the Romanes. b That is, both the Egyptians and Syrians shall at length fight against the Romanes, but they shalbe ouercome. c The Angel forewarneth the Iewes, that when they should see the Romanes inuade them, & that the wicked should escape their hands, that then they should not thinke but that all this was done by Gods prouidence, for as much as he warned them of it so long afore, and therefore he would still preserue them. d Hearing that Crassus was slaine and Antonius discomfited. e For Augustus ouercame the Parthians, and recouered that which Antonius had lost. f The Romanes after this reigned quietly through all countreyes, and from sea to sea, and in Iudea: but at length for their cruelties God shal destroy them.

36 And the king shal do what him list: he shal exalt himselfe, and magnifie himselfe against al, that is God, and shal speake marueylous things against the God of gods, & shall prosper till þ wrath be accomplished: for the determination is made.

37 Neither shall he regard the u God of his fathers, nor the desires x of women, nor care for any god: for he shall magnifie himselfe aboue all.

38 But in his place shall he honour the y god Mauzzim, and the god whome his fathers knewe not, shall hee honour with z golde and with siluer, and with precious stones, and with pleasant things.

39 Thus shall he doe in the a holdes of Mauzzim with a straunge god whome he shall acknowledge: he shall encrease his glorie, and shall cause them to rule ouer many, and shall deuide the land for gaine.

40 And at the end of time shal the king of the b South push at him, and the king of the North shall come against him like a whirlewinde with charets, and with horsemen, and with many shippes, and he shall enter into the countries, and shal ouerflowe and passe through.

41 He shall enter also into the c pleasant lande, and many countreys shall bee ouerthrowen: but these shall escape out of his hand, euen Edom and Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his hands also vpon the countries, and the land of Egypt shall not escape.

43 But hee shall haue power ouer the treasures of golde and siluer, and ouer all the precious thinges of Egypt, and of the Lybians, and of the blacke Moores where he shall passe.

44 But the tydings out of the East and the North shall d trouble him: therefore he shal goe forth e with great wrath to destroy and roote out many.

45 And he shall plant the tabernacles of his palace betweene the seas in the glorious and holie mountaine, yet he shall come to his ende, and none shall helpe him.

CHAP. XII.

1 Of the deliuerance of the Church by Christ.

AND at that a time shall Michael stande vp, the great prince, which standeth for the children of thy people, and there shalbe a time of trouble, such as neuer was since there began to bee a nation vnto that same time: and at that time the people shalbe deliuered, euery one that shall be found written in the booke.

2 And many b of them þ sleepe in the dust of the earth, shal awake, some to euerlasting life, & some to shame & perpetual contempt.

3 And they that be c wise, shal shine, as the brightnesse of the firmament: and they that d turne many to righteousnesse, shall shine as the starres, for euer and euer.

4 But thou, O Daniel, e shut vp the words, and seale the booke f til þ end of the time: many shall runne to and fro, & knowledge shalbe encreased.

5 ¶ Then I Daniel looked, and beholde, there stoode other two, the one on this side of the bynke of the g ruer, and the other on that side of the bynke of the ruer.

6 And one said vnto the man clothed in linen, which was vpō the waters of the ruer, When shalbe the end of these wonders?

7 And I heard the man clothed in linen, which was vpon the waters of the ruer, when he held vp his h right hand, & his left hand vnto heauen, and sware by him that liueth for euer, þ it shal tary for a i time, two times & an halfe: and when he shal haue accomplished k to scatter the power of the holy people, all these things shalbe finished.

8 Then I heard it, but I vnderstoode it not: then saide I, O my Lord, what shalbe the end of these things?

9 And he said, Goe thy way, Daniel: for the wordes are closed vp, and sealed, till the end of the time.

10 Many shall be purified, made white, and tried: but the wicked shal doe wickedly, and none of the wicked shal haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the l daily sacrifice shalbe taken away, & the abominable desolation set vp, there m shalbe a thousand, two hundreth and ninetie dayes.

12 Blessed is he that waiteth and commeth to the thousand, three hundreth and n fiue and thirtie dayes.

13 But goe o thou thy way till the ende bee: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

a The Angell here noteth two things: first that the Church shall be in great affliction and trouble at Christes comming, and next ỳ God will send his Angell to deliuer it, whom here he calleth Michael, meaning Christ, which is published by the preaching of the Gospel. b Meaning, all shall rise at the generall resurrection, which thing he here nameth, because the faithfull should haue euer their respect to that: for in the earth there shalbe no sure comfort. c Who haue kept the true feare of God and his religion. d Hee chiefly meaneth the ministers of Gods word, and next, all the faithful which instruct the ignorant, and bring them to the true knowledge of God. e Though ỳ most part despise this prophecie, yet keepe thou it sure & esteeme it as a treasure. f Till the time that God hath appointed for the full reuelation of these things: & then many shal runne to and fro to search the knowledge of these mysteries, which things they obtaine now by the light of the Gospel. g Which was Tygris. h Which was as it were a double oth, & did the more confirme the thing. i Meaning, a long time, a longer time, and at length a short time: signifying that their troubles should haue an end. k When the Church shalbe scattered and diminished in such sort as it shal seeme to haue no power. l From the time that Christ by his sacrifice shal take away the sacrifice & ceremonies of the Law. m Signifying that the time shal be long of Christs second comming, & yet the children of God ought not to be discouraged, though it be deferred. n In this number he addeth a moneth & a halfe to ỳ former nomber, signifying ỳ it is not in mā to appoint ỳ time of Christs cōming, but ỳ they are blessed that patiently abide his appearing. o The Angel warneth the Prophet patiently to abide, til ỳ time appointed come, signifying ỳ he shoulde depart this life, & rise againe with Christ, when God had sufficiently humbled and purged his Church.

Hosea.

THE ARGVMENT.

After that the tenne tribes had fallen away from God by the wicked and subtil counsel of Ieroboam the sonne of Nebat, and in stead of his true seruice commaunded by his word, worshipped him according to their owne fantasies and traditions of men, giuing themselues to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew euer worse and worse, & still abused Gods benefites. Therefore nowe when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastardes and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, & giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeeres, though they remayned still in their vices and wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselues by the sweetnesse of Gods promises, he setteth before them the two principal partes of the Lawe, which are the promise of saluation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whome onely they should haue true deliuerance: and for the second, he vseth threatnings & menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophetes, eyther by Gods promises to allure them to be godly, or els by threatnings of his iudgements to feare them from vice: and albeit that the whole Law conteine these two poynts, yet the Prophets moreouer note peculiarly both the time of Gods iudgements, and the maner.

CHAP. I.

1 The time wherein Hosea prophecied. 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.

THe worde of the Lorde that came vnto Hosea the sonne of Beeri, in the daies of [a] Vzziah, Iotham, Ahaz, and Hezekiah [b] Kings of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lorde spake by Hosea, and the Lord said vnto Hosea, Goe, take vnto thee a wife [c] of fornications, and children of fornications: for the land hath committed great whoredome, departing frō the Lorde.

3 So he went, and tooke [d] Gomer, the daughter of Diblaim, which conceiued and bare him a sonne.

4 And the Lord said vnto him, Call his name [e] Izreel: for yet a litle, and I will visite the blood of Izreel vpon the house [f] of Iehu, and will cause to cease the kingdome of the house of Israel.

5 And at that [g] day will I alsa breake the bowe of Israel in the valley of Izreel.

6 Shee conceiued yet againe, and bare a daughter, and God said vnto him, Call her name [h] Lo-ruhamah: for I will no more haue pitie vpon the house of Israel: but I will vtterly [i] take them away.

7 Yet I will haue mercie vpon the house of Iudah, and will [k] saue them by the Lord their God, and will not saue them by bowe, nor by sworde nor by battell, by horses, nor by horsemen.

8 Now when she had weined Lo-ruhamah, she conceiued, and bare a sonne.

9 Then said God, Call his name [l] Lo-ammi: for ye are not my people: therefore will I not be yours.

10 Yet the number of the [m] children of Israel shall be as the sand of the sea, which cannot be measured nor tolde: and in the place where it was said vnto them, Ye are not my people, it shalbe said vnto them, Ye are the sonnes of the liuing God.

11 Then shall the children of Iudah, & the children of Israel bee [n] gathered together, and appoint themselues one head, and they shal come vp out of the land: for great is the [o] day of Izreel.

a Called also Azariah, who being a leper, was deposed from his kingdome.
b So that it may be gathered by the reigne of these foure Kings, that he preached aboue threescore yeere.
c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or else was commaunded by God to set forth vnder this parable or figure the idolatrie of the Synagogue, and of the people her children. d Gomer signifieth a consumption or corruption, and Diblaim clusters of figges, declaring, that they were all corrupt like rotten figges.
e Meaning, that they shoulde be no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastardes, and therefore shoulde be called Izreelites, that is, scattered people, alluding to Izreel, which was the chiefe citie of tenne tribes vnder Ahab, where Iehu shead so much blood, 2. king. 10. 8, 11.
f I will bee reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambition, and not for the glory of God, as the ende declared: for he built vp that idolatrie, which he [illegible]g. When the measure of their iniquitie is full, and [illegible] take vengeance and destroy all their policie and force.
h That is, not obteining mercy: whereby he signifieth, that Gods fauour was departed frō them.
i For the Israelites neuer returned, after that they were taken captiues by the Assyrians.
k For after their captiuitie he restored them miraculously by the meanes of Cyrus, Ezra. 1. 1.
l That is, not my people.
m Because they thought that God could not haue bene true in his promise except he had preserued them, he declareth that though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should be without number, which stand both of the Iewes and the Gentiles, Rom 9. [illegible]n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should bee the head both of the Iewes and Gentiles.
o The calamitie and destruction of Izreel shall be so great, that to restore them shalbe as a miracle.

CHAP. II.

1 The people is called to repentance. 5 He sheweth their idolatrie & threatneth thē except they repēt.

SAy vnto your [a] brethren, Ammi, and to your sisters, Ruhamah.

2 Pleade with your [b] mother: pleade

a Seeing that I haue promised you deliuerance, it remaineth that you encourage one another to embrace the same, considering that ye are my people on whome I will haue mercie
b God sheweth that the fault was not in him but in their Synagogue, and their idolaries, that he forsooke them, Isa. 50. 1.

with her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, and her adulteries c from betweene her breasts,

3 d Least I strip her naked, and set her as in the day that she was c borne, & make her as a wildernes, and leaue her like a dry land, and slay her for thirst.

4 And I wil haue no pitie vpon her children: for they be þ f children of fornications.

5 For their mother hath played þ harlot: she that conceiued them, hath done shamefully: for she said, I will goe after my g louers þ giue me my bread & my water, my wool & my flaxe, mine oyle & my drinke.

6 Therefore beholde, I will stoppe h thy way with thornes, & make an hedge, that she shall not find her paths.

7 Though she followe after her louers, yet shall she not come at them: though she seeke them, yet shall she not finde them: then shall she say, i I will goe and returne to my first husband: for at that time was I better then nowe.

8 Nowe she did not know that I k gaue her corne, and wine, and oyle, and multiplied her siluer and golde, which they bestowed vpon Baal.

9 Therefore will I returne, and take away l my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe lent, to couer her shame.

10 And now will I discouer her m lewdnes in the sight of her louers, and no man shall deliuer her out of mine hand.

11 I will also cause all her mirth to cease, her feast dayes, her newe moones, and her Sabbaths, and all her solemne feastes.

12 And I wil destroy her vines and her fig trees, whereof she hath saide, These are my rewardes that my louers haue giuen me: and I will make them as a forrest, and the wilde beastes shall eate them.

13 And I will visite vpon her the dayes n of Baalim, wherein she burnt incense to them: & she decked her selfe with her earings and her iewels, and she followed her louers, and forgate me, saith the Lord.

14 Therefore beholde, I wil p allure her, and bring her into the wilderneſſe, & speake friendly vnto her.

15 And I will giue her her vineyardes from thence, & the valley q of Achor for the doore of hope, and she shal r sing there as in the dayes of her youth, and as in the day when she came vp out of þ land of Egypt.

16 And at that day, saith the Lord, thou shalt call me s Ishi, and shalt call mee no more t Baali.

17 For I will take away the names of Baalim out of her mouth, and they shalbe no more remembred by their u names.

18 And in that day wil I make a couenant for them, with the x wild beastes, and with the foules of the heauen, & with that that creepeth vpon the earth: and I will breake the bowe, and the sworde and the battel out of the earth, and will make them to sleepe safely.

19 And I will marrie thee vnto me for euer: yea, I will marrie thee vnto mee in righteousnesse, and in iudgement, and in mercie and in compassion.

20 I will euen marrie thee vnto mee in y faithfulnesse, & thou shalt know the Lord.

21 And in that day I will heare, saieth the Lord, I will euen heare z the heauens, and they shall heare the earth,

22 And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Izreel.

23 And I will sowe her vnto me in the earth, & I will haue mercie vpon her, that was not pitied, & I wil say vnto them which were not my people, * Thou art my people. And they shall say, Thou art my God.

CHAP. III.

1 The Iewes shall be cast off for their idolatrie.
5 Afterward they shall returne to the Lord.

THen said the Lord to me, a Go yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and b loued the wine bottels.

2 So c I bought her to me for fifteene pieces of siluer, & for an homer of barley and an halfe homer of barley.

3 And I said vnto her, Thou shalt abide with d me many dayes: thou shalt not play the harlot, and thou shalt bee to none other man, and I will be so vnto thee.

4 For the children of Israel shall e remaine many dayes without a King, and without a f prince, & without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel conuert, and seeke the Lord their God, and g Dauid their King, & shall feare the Lord, and his goodnesse in the latter dayes.

c Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek. 16.25.
d For though this people were as an harlot for their idolatries, yet he had left them with their apparell and downe and certaine signes of his fauour, but if they continued still, he would vtterly destroy them.
c When I brought her out of Egypt, Ezek. 16.4.
f That is, bastards and begotten in adulterie.
g Meaning, the idoles which they serued and by whome they thought they had wealth and abundance.
h I will punish thee that then thou mayest trie whether thine idoles can helpe thee, and bring thee into such streightnes, that thou shalt haue no lust to play the wanton.
i This he speaketh of the faithfull which are truely conuerted, and also sheweth the vse and profite of Gods rods.
k This declareth that idolaters defraud God of his honour, when they attribute his benefits to their idoles. l Signifying that God will take away his benefits when man by his ingratitude doth abuse them. m That is, all her seruice, ceremonies, and inuentions whereby she worshipped her idoles. n I will punish her for her idolatrie. o By shewing howe harlots trimme themselues to please others, he declareth howe the superstitious idolaters set a great part of their religion in decking themselues on their holy dayes. p By my benefites in offering her grace and mercie, euen in that place where she shall thinke her selfe destitute of all helpe and comfort. q Which was a plentifull valley, and wherein they had great comfort when they came out of the wilderneſſe, as Iosh. 7.26. and is called the doore of hope, because it was a departing from death, and an entrie into life. r Shee shall then praise God as she did when shee was delinered out of Egypt.
s That is, mine husband, knowsing that I am ioyned to thee by an inuiolable couenant.
t This is, my master: which name was applyed to their idoles.
u No idolatrie shall once come into their mouth, but they shall serue mee purely according to my worde.
x Meaning, that hee will so blesse them, that all creatures shall fauour them.
y With a couenant that neuer shall be broken.
z Then shall the heauen desire raine for the earth which shall bring forth for the vse of man. *Rom. 9.25. 1. pet. 2.10.*

a Herein the Prophet representeth the person of God, which loued his Church before he called her, and did not withdrawe the same when she gaue her selfe to idoles.
b That is, gaue themselues wholy to pleasures, and could not take vp, as they that are giuen to drunkennesse.
c Yet I loued her, and payde a small portion for her, least she perceiuing the greatnesse of my loue, should haue abused mee and not beene vnder duetie: for fifteene pieces of siluer were but halfe the price of a slaue, Exod. 21.32. d I will trie thee along time as in thy widowhoode whether thou wilt bee mine or no. e Meaning, not onely all the time of their captiuitie, but also vnto Christ. f That is, they should neither haue pollicie nor religion, and their idoles also where in they put their confidence, should bee destroyed. g This is meant of Christes kingdome, which was promised vnto Dauid to bee eternall, Psal. 72.17.

CHAP. IIII.

A complaint against the people, and the Priests of Israel.

Yeare

HEare the worde of the Lord, ye children of Israel: for the Lorde a hath a controuersie with the inhabitantes of the lande, because there is no trueth, nor mercie nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring, they breake out and b blood toucheth blood.

3 Therefore shall the land mourne, and euery one that dwelleth therein, shall be cut off, with the beastes of the fielde, and with the fowles of the heauen, & also the fishes of the sea shalbe taken away.

4 Yet c let none rebuke, nor reproue another: for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the d day, and the Prophet shall fall with thee in the night, and I will destroy thy e mother.

6 My people are destroyed for lacke of knowledge: because f thou hast refused knowledge, I wil also refuse thee, that thou shalt be no Priest to me: and seeing g thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were h increased, so they sinned against mee: therefore will I change their glory into shame.

8 i They eate vp the sinnes of my people, and lift vp their mindes in their iniquitie.

9 And there shall bee like people, like k priest: for I wil visite their wayes vpon them, and reward them their deedes.

10 For they shal eate, & not haue inough: they shall l commit adulterie, and shall not increase, because they haue left off to take heede to the Lord.

11 m Whoredome, and wine, and newe wine take away their heart.

12 My n people aske counsell at their stockes, and their staffe teacheth them: for the o spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the toppes of the mountaines, & burne incense vpon p hilles vnder the okes, and the poplar tree, and the elme, because the shadow thereof is good: therefore your daughters shalbe p harlots, and your spouses shall be whores.

14 I will not q visite your daughters when they are harlots, nor your spouses when they are whores: for they themselues are separate with harlots, & sacrifice with whores: therefore the people that doeth not vnderstand shall fall.

15 Though thou, Israel, play the harlot, yet r let not Iudah sinne: come not ye vnto s Gilgal, neither goe ye vp to t Beth-auen, nor sweare, The Lord liueth.

16 For Israel is rebellious as an vnruly heifer. Now the Lord will feede them as a u lambe in a large place.

17 Ephraim is ioyned to idoles: let him alone.

18 Their drunkennes stinketh: they haue committed whoredome: their rulers loue to say, with shame, x Bring ye.

19 The winde hath y bound them vp in her wings, and they shall bee ashamed of their sacrifices.

a Because the people would not obey the admonitions of the Prophet, he citeth them before the iudgement seate of God, against whom they chiefly offended, Isa.7.13. Mica.6.1,2. Zech.12.10.

b In euery place appeareth a libertie to most heinous vices, so y one followeth in the necke of another.

c As though he would say, that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the Prophets and Priests whose office it is chiefly to rebuke them.

d Ye shal perish all together: the one, because he would not obey, & the other, because he would not admonish.

e That is, the Synagogue wherein thou boastest.

f That is, the Priests shall be cast off, because that for lacke of knowledge, they are not able to execute their charge, and instruct others, Deut.33.3. Mala.2.7.

g Meaning, the whole body of y people, which were weary with hearing the worde of God.

h The more I was beneficiall vnto them.

i To wit, the Priests seeke to eate the peoples offerings, and flatter them in their sinues.

k Signifying, that as they haue sinned together, so shall they be punished together.

l Shewing, that their wickednes shall be punished on all sortes: for though they thinke by the multitude of wiues to haue many children, yet they shall be deceyued of their hope.

m In giuing themselues to pleasures, they become like bruite beastes.

n Thus he speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of stockes and stickes.

o They are caried away with a rage.

p Because they take away Gods honour, and giue it to idoles, therefore hee will giue them vp to their lustes, that they shall dishonour their owne bodies, Rom.1 28.

q I wil not correct your shame to bring you to amendment, but let you run headlong to your owne damnation.

r God complaineth y Iudah is infected, and willeth them to learne by their example to returne in time.

s For albeit the Lorde had honoured this place in time past by his presence, yet because it was abused by their idolatrie, he would not y his people should resort thither.

t He calleth Beth-el, that is, the house of God, Beth-auen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holy, where God is not purely worshipped.

u God will so disperse them that they shall not remaine in any certaine place.

x They are so impudent in receiuing bribes, that they will commaund men to bring them vnto them.

y To cary them suddenly away.

CHAP. V.

1 Against the Priests and rulers of Israel. 13 The helpe of man is in vaine.

OYee Priestes, heare this, and hearken ye, O house of Israel, and giue eare, O house of the King: for iudgement is toward you, because ye haue bene a z snare on Mizpah, and a net spred vpon Tabor.

2 Yet they were profound, to decline to a slaughter, though I haue bene a b rebuker of them all.

3 I know c Ephraim, & Israel is not hid from mee: for now, O Ephraim, thou art become an harlot, and Israel is defiled.

4 They will not giue their mindes to turne vnto their God: for the spirite of fornication is in the middes of them, and they haue not knowen the Lord.

5 And the d pride of Israel doeth testifie to his face: therefore shall Israel & Ephraim fall in their iniquitie: Iudah also shall fall with them.

6 They shal go with their sheepe, & with their bullockes to seeke the Lorde: but they shall not find him: for he hath withdrawen himselfe from them.

7 They haue transgressed against the Lorde: for they haue begotten e strange children: now shal a moneth deuoure them with their portions.

8 Blow ye the trumpet in Gibeah, and the shawme in Ramah: crie out at Beth-auen, after thee, O f Beniamin.

9 Ephraim shalbe desolate in the day of rebuke: among the tribes of Israel haue I caused to g know the trueth.

10 The princes of Iudah were like them that h remoue the bound: therefore will I powre out my wrath vpon them like water.

11 Ephraim is oppressed, and broken in iudgement,

z The Priestes and princes catched the poore people in their snares as y fowlers did y birds, in these two high mountaines

b Notwithstanding they seemed to be giuen altogether to holines, and to sacrifices, which here he calleth slaughter in contempt.

c Though I had admonished them continually by my Prophets.

d They boasted themselues not onely to be Israelites, but also Ephraimites, because their king Ieroboam came of y tribe.

e Meaning, their contenning of all admonitions.

f That is, their children are degenerate, so that there is no hope in them.

g Their destruction is not farre off.

h That is, all Israel comprehended vnder this part, signifying that the Lords plagues should pursue them from place to place, till they were destroyed.

i By the succesle they shall knowe that I haue surely determined this.

k They haue turned vpside downe all politicall order, and all maner of religion.

iudgement, because hee willingly walked after the [l] commandement.

12 Therfore will I be vnto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim sawe his sickenesse, and Iudah his wound, then went Ephraim vnto [m] Ashur, and sent vnto king [n] Jareb: yet could hee not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a lyon, and as a lyons whelpe to the house of Iudah: I, euen I will spoile, and goe away: I will take away, and none shall rescue it.

15 I will go, and returne to my place, till they acknowledge their fault, and seeke mee: in their affliction they will seeke mee diligently.

l To wit, after king Ieroboams commandement, and did not rather followe God.

m In steade of seeking for remedie at Gods hand.

n Who was king of the Assyrians.

CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednesse of the Priests.

COme, and let vs [a] returne to the Lorde: for hee hath spoyled, and hee will heale vs: he hath wounded vs, and he will binde vs vp.

2 After two dayes will [b] hee reuiue vs, and in the third day he will raise vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, & indeuour our selues to knowe the Lorde: his going forth is prepared as the morning, and he shall come vnto vs as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shal I do vnto thee? O Iudah, how shall I entreate thee? for [c] your goodnesse is as a morning cloude, and as the morning dewe it goeth away.

5 Therefore haue I [d] cut downe by the Prophets: I haue slayne them by the wordes of my mouth, & thy [e] iudgements were as the light that goeth forth.

6 For I desired [f] mercie, and not sacrifice, and the knowledge of God more then burnt offrings.

7 But they like [g] men haue transgressed the couenant: there haue they trespassed against me.

8 [h] Gilead is a citie of them that worke iniquitie, and is polluted with blood.

9 And as theeues waite for a man, so the company of Priestes murder in the way by consent: for they worke mischiefe.

10 I haue seene villenie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.

11 Yea, Iudah hath set a [i] plant for thee, whiles I would returne the captiuitie of my people.

a He sheweth the people how they ought to turne to ỹ Lord, that he might call backe his plagues.

b Though he correct vs from time to time, yet his helpe will not be farre off, if we returne to him.

c You seeme to haue a certaine holines & repentance, but it is vpon the sudden, & as a morning cloude.

d I haue stil laboured by my Prophets, and as it were, framed you to bring you to amendment, but all was in vaine: for my worde was not meete to feede them but a sword to slay them.

e My doctrine which I taught thee, was most euident.

f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the loue of their neighbour with outwarde sacrifice.

a theefe commeth in, and the robber spoyleth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inuentions haue beset them about: they are in my sight.

3 They make the [b] king glad with their wickednes, and the princes with their lies.

4 They are all adulterers, and as a [c] ouen heated by the baker, which ceaseth from raising vp, & from kneading the dough vntill it be leauened.

5 This is the [d] day of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hād to scorners.

6 For they haue made ready their heart like an ouen whiles they lie in waite: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue [e] deuoured their iudges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath [f] hurt himselfe among the people. Ephraim is as a cake on the hearth not turned.

9 Strangers haue deuoured his strength, & he knoweth it not: yea, [g] gray haires are here & there vpon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceiued, without [h] heart: they call to Egypt: they goe to Ashur.

12 But when they shall goe, I will spread my net vpon them, and drawe them downe as the fowles of the heauen: I will chastice them as their [i] congregation hath heard.

13 Woe vnto them: for they haue fled away from me: destruction shalbe vnto thē, because they haue transgressed against me: though I haue [k] redeemed them, yet they haue spoken lies against me.

14 And they haue not cryed vnto mee [l] with their hearts, [l] when they howled vpon their beds: [m] they assemble themselues for corne and wine, and they rebell against me.

15 Though I haue bound, & strengthened their arme, yet doe they imagine mischiefe against me.

16 They returne, but not to [n] most high: they are like a deceitfull bowe: their princes shall fall by the sworde, for the rage [o] of their tongues: this shall bee their derision in the land of Egypt.

a Meaning, that there was no one kinde of vice among them, but that they were subiect to all wickednesse, both secret and open.

b They esteeme their wicked King Ieroboam aboue God, and seeke but how to flatter and please him.

c He compareth the rage of the people to a burning ouen which the baker heateth still till his dough be leauened and raysed.

d They vsed all riot and excesse in their feasts and solemnities, whereby their king was ouercome with surfet, and brought into diseases, and delited in flatteries.

e By their occasion God hath depriued them of all good rulers.

f That is, he counterfaiteth the religion of the Gentiles, yet is but as a cake baked on the one side, and rawe on the other: that is, neyther through hot nor through cold, but partly a Iewe, & partly a Gentile.

g Which are a token of his manifold afflictions.

h That is, without all iudgement, as they that cannot tell whether it is better to cleaue onely to God, or to seeke the helpe of man.

i According to my curses made to the whole congregation of Israel.

k That is, diuers times redeemed them, and deliuered them from death.

l When they were in affliction and cried out for paine, they sought not vnto me for helpe.

m They onely seeke their owne commoditie and wealth, and passe not for me their God.

n Because they boast of their owne strength, and passe not what they speake against me and my seruants, Psal. 73. 9.

CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatrie.

Set

SEt the trumpet to thy a mouth: he shall come as an egle against the house of the Lorde, because they haue transgressed my couenant, and trespassed against my Law.

2 Israel shall b cry vnto mee, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemie shall pursue him.

4 They haue set vp a c King, but not by me: they haue made princes, and I knewe it not: of their siluer and their golde haue they made them idoles: therefore shal they be destroyed.

5 Thy calfe, O Samaria: hath cast thee off: mine anger is kindled against them: how long will they be without d innocencie!

6 e For it came euen from Israel: the workeman made it, therfore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue f sowen the winde, and they shall reape the whirlewinde: it hath no stalke: the bud shall bring forth no meale: if so be it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessell wherein is no pleasure.

9 For they are gone vp to Asshur: they are as a g wilde asse alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now will I gather them, and they shall sorowe a litle, for the h burden of the King, and the princes.

11 Because Ephraim hath made many altars to sinne, his altars shalbe to sinne.

12 I haue written to them the great thinges of my Lawe: but they were counted as a i strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eate it: but the k Lord accepteth them not: now will he remember their iniquitie, and visite their sinnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker, and buildeth Temples, & Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces therof.

a God encourageth the Prophet to signifie the speedie coming of the enemie against Israel, which was once the people of God.

b They shall cry like hypocrites, but not from the heart, as their deedes declare.

c That is, Ieroboam by whome they sought their owne libertie, and not to obey my wil.

d That is, vpright iudgement and godly life.

e Meaning, the calfe was inuented by them selues, & of their fathers in the wildernesse.

f Shewing that their religion hath but a shew, and in it selfe is but vanitie.

g They neuer cease but runne to and fro to seeke helpe.

h That is, for the tribute which the King and the princes shall lay vpon them: which meanes y Lord vseth to bring them to repentance.

i Thus the idolaters count the worde of God as strange in effect of their owne inuentions.

k Saying that they offer it to the Lord, but hee accepteth no seruice, which he himselfe hath not appointed.

CHAP. IX.

Of the hunger and captiuitie of Israel.

REioyce not, O Israel for ioy, a as other people: for thou hast gone a whoring from thy God: thou hast loued b a reward vpon euery corne floore.

2 c The floore, & the wineyeresse shall not feede them, & the new wine shal faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane thinges in Asshur.

4 They shal not offer d wine to the Lord, neither shall their sacrifices be pleasant vnto him: but they shall be vnto them as the bread of mourners: all that eate thereof, shall be polluted: for their bread e for their soules shall not come into the house of the Lorde.

5 What wil ye doe f then in the solemne day, and in the day of the feast of the Lord?

6 For lo, they are gone from g destruction: but Egypt shall gather them vp, and Memphis shall burie them: the nettle shal possesse the pleasant places of their siluer, and the thorne shall be in their tabernacles.

7 The dayes of visitation are come: the dayes of recompense are come: Israel shall knowe it: h the prophet is a foole: the spirituall man is madde, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim i shoulde be with my God: but p prophet is the snare of a fouler in all his wayes, and hatred in the house of his God.

9 They k are deepely set: they are corrupt as in the dayes of Gibeah: therefore he will remember their iniquitie, he wil visite their sinnes.

10 I found Israel like l grapes in the wildernesse: I saw your fathers as the first ripe in the fig tree at her first time: but they went to Baal-Peor, and separated themselues vnto that shame, and their abominations were according to m their louers.

11 Ephraim, their glory shall flee away like a bird: from the birth n and from the woombe, and from the conception.

12 Though they bring vp their children, yet I will depriue them from being men: yea, woe to them, when I depart frō them.

13 Ephraim as I sawe, is as a tree o in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murtherer.

14 O Lorde, giue them: what wilt thou giue them? giue them a p barren woombe and drie breastes.

15 All their wickednesse is in q Gilgal: for there doe I hate them: for the wickednesse of their inuentions, I will cast them out of mine House: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp: they can bring no fruite: yea, though they bring forth, yet will I slay euen the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

a For although all other people should escape, yet thou shalt be punished.

b Thou hast committed idolatrie in hope of rewarde, and to haue thy barnes filled, Ier. 44.17. as an harlot that had rather liue by playing the whore then to be intertained of her owne husband.

c These outward thinges that thou seekest, shalbe taken from thee.

d All these doings both touching policie and religion, shall be reiected as things polluted.

e The meate offering which they offered for themselues.

f When the Lord shall take away all the occasions of seruing him, which shalbe the most grieuous point of your captiuitie, when you shall see your selues cut off from God.

g Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.

h Then they shall know that they were deluded by them who chalenged to themselues to be their Prophets & spirituall men.

i The Prophets duetie is to bring men to God, and not to be a snare to pull them from God.

k This people is so rooted in their wickednes, that Gibeah which was like to Sodome, was neuer more corrupt, Iud. 19.22.

l Meaning, that he so esteemed them and delited in them.

m They were as abominable vnto me, as their louers the idoles.

n Signifying, that God would destroy their children by these sundry meanes, and so consume them by litle and litle.

o As they kept tender plants in their houses in Tyrus to preserue them from the cold ayre of the sea, so was Ephraim at the first vnto me, but now I will giue him to the slaughter.

p The Prophet seeing the great plagues of God towarde Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come vpon their children.

q The chiefe cause of their destruction is that they commit idolatrie, and corrupt my religion in Gilgal.

CHAP. X.

1 *Against Israel and his idoles.* 14 *His destruction for the same.*

ISrael is an [a] emptie vine, yet hath it brought forth fruite vnto it selfe, and according to the multitude of the fruit thereof he hath increased the altars: according to the [b] goodnes of their land they haue made faire images.

2 Their heart is [c] deuided: now shal they be found faultie: he shal breake down their altars: he shall destroy their images.

3 For now they shall say, We haue no [d] King because we feared not the Lord: and what should a King doe to vs?

4 They haue spoken woordes, sweating falsly in making a [e] couenant: thus iudgement groweth as wormewood in the furrowes of the fielde.

5 The inhabitants of Samaria shall feare because of the calfe of Beth-auen: for the people thereof shal mourne ouer it, and the [h] Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.

6 It shal be also brought to Asshur, for a present vnto king Iareb: Ephraim shall receiue shame, and Israel shall be ashamed of his owne counsell.

7 As Samaria, the King thereof is destroyed, as the fome vpon the water.

8 The hie places also of [i] Auen shall be destroyed, euen the sinne of Israel: the thorne and the thistle shall growe vpon their altars, and they shal say to the mountaines, *Couer vs, and to the hilles, Fall vpon vs.

9 O Israel, thou hast [k] sinned from the dayes of Gibeah: there they [l] stoode: the battel in Gibeah against the children of iniquitie did not [m] ouertake them.

10 It is my desire [n] that I should chastice them, and the people shall be gathered against them, when they shall gather them selues in their two [o] furrowes.

11 And Ephraim is as an heiffer vsed to delite [p] in threshing: but I will passe by her [q] faire necke: I wil make Ephraim to ride: Iudah shall plowe, and Iaakob shal breake his cloddes.

12 Sow to your selues in righteousnes: reape after the measure of mercie: [r] breake vp your fallowe grounde: for it is time to seeke the Lorde, till he come and raine righteousnesse vpon you.

13 But you haue plowed wickednesse: ye haue reaped iniquitie: you haue eaten the fruite of lyes: because thou diddest trust in thine owne wayes, and in the multitude of thy strong men,

14 Therefore shal a tumult rise among thy people, and all thy munitions shall be destroyed, as [s] Shalman destroyed Beth-arbel in the day of battel: the mother with the children was dashed in pieces.

15 So shal Beth el do vnto you, because of your malicious wickednesse: in a morning shall the King of Israel be destroyed.

CHAP. XI.

1 *The benefites of the Lorde towarde Israel.* 5. *Their ingratitude against him.*

WHen Israel [a] was a childe, then I loued him, and called my sonne out of Egypt.

2 They called them, but they [b] went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I ledde Ephraim also, as one shoulde beare them in his armes: but they knewe not that I healed them.

4 I led them with cordes [c] of a man, euen with bands of loue, and I was to them, as he that taketh off [d] yoke from their iawes, and I layde the meate vnto them.

5 He shall no more returne into the land of Egypt: but Asshur shalbe his [d] King, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsels.

7 And my people are bent to rebellion against me: though [e] they called them to the most high, yet none at all would exalt him.

8 [f] How shall I giue thee vp, Ephraim? how shall I deliuer thee, Israel? how shal I make thee, as [g] Admah? how shall I set thee, as Zeboim? mine heart is turned vpon me: [h] my repentings are rouled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the middes of thee, and I will not [i] enter into the citie.

10 They shall walke after the Lorde: he shall roare like a lyon: when he shal roare, then the children of the West shall feare.

11 [k] They shall feare as a sparrowe out of Egypt, and as a doue out of the land of Asshur, and I wil place them in their houses, saith the Lord.

12 Ephraim compasseth me about with lies, and the house of Israel with deceite: but Iudah yet ruleth [l] with God, and is faithfull with the Saints.

a Whereof though ỹ grapes were gathered, yet euer as it gathered newe strength, it increased new wickednesse, so that the correction which should haue brought them to obedience, did but vtter their stubburnnesse.

b As they were rich and had abundance.

c To wit, from God.

d The day shall come that God shall take away their King, and then they shall feele the fruite of their sinnes, and how they trusted in him in vaine, 2. King. 17. 6, 7.

e In promising to be faithfull towarde God.

f Thus their integritie and fidelitie which they pretended, was nothing but bitternesse and griefe.

g When the calfe shalbe caried away.

h Chemarims were certaine idolatrous priests, which did weare blacke apparell in their sacrifices, and cryed with a loude voyce: which superstition Eliah derided. 1. King 18. 27. reade 2. King. 23. 5.

i This he speaketh in cõtempt of Beth-el, reade Chap. 4. 15. *Isa.* 2. 19. *luk.* 23. 30. *reuel* 6. 16. & 9. 6.

k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deeds were as wicked as theirs.

l To wit, to fight, or the Israelites remained in that stubburnnesse from that time.

m The Israelites were not mooued by their example to cease from their sinnes.

n Because they are so desperate, I will delite to destroy them.

o That is, when they haue gathered all their strength together.

p Wherein is pleasure, as in plowing is labour and paine.

q I will lay my yoke vpon her fat necke.

r Reade Iere. 4. 4.

s That is, Shalmanazzar in the destruction of that citie spared neither kinde nor age.

a Whiles the Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude.

b They rebelled and went a contrary way when the Prophets called them to rapentance.

c That is, friendly & not as beasts or slaues.

d Seeing they cõtemne all this kindnesse, they shalbe led captiue into Assyria.

e To wit, the Prophets.

f God considereth with himselfe, and that with a certaine griefe, how to punish them.

g Which were two of the cities that were destroyed with Sodom, Deut. 29. 23.

h Meaning, that his loue wherewith he first loued them, made him betweene doubt and assurance what to doe: and herein appeareth his fatherly affection, that his mercie towarde his iudgements, as he declareth in the next verse.

i To consume thee, but will cause thee to yeelde and so receiue thee to mercie: and this is meant of the small nomber who shall walke after ỹ Lord.

k The Egyptians and Assyrians shall be afraide when the Lorde maintaineth his people.

l Gouerneth their state according to Gods worde, and doeth not degenerate.

CHAP. XII.

He admonisheth by Iaakobs example to trust in God and not in man.

EPhraim is fed [a] with the winde, and followeth after the East winde: [b] he increaseth daily lyes and destruction, & they doe make a couenant with Asshur, and [b] oyle is carried into Egypt.

2 The Lorde hath also a controuersie with [c] Iudah, and will visite Iaakob according to his wayes: according to his workes, will he recompense him,

a That is, flattereth himself with vaine confidence.

b Meaning, presents to getre friendship.

c Which in these points was like to Ephraim, but not in idolatries.

3 He

3 He tooke his brother by the heele in the wombe, and by his strength hee had [d] power with God.

4 And had [e] power ouer the Angel, and preuailed: hee wept and prayed vnto him: [f] hee founde him in Beth-el, and there he spake with vs.

5 Yea, the Lord God of hostes, the Lorde is himselfe his memoriall.

6 Therefore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.

7 He is [g] Canaan: the balances of deceite are in his hand: he loueth to oppresse.

8 And Ephraim said, Notwithstanding I am riche, I haue found me out riches in all my labours: they shall finde none iniquitie in me, [h] that were wickednesse.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in [i] the dayes of the solemne feast.

10 I haue also spoken by the Prophets, & I haue multiplied visions, & vsed similitudes by the ministery of the Prophets.

11 Is there [k] iniquitie in Gilead? surely they are vanitie: they sacrifice bullockes in Gilgal, and their altars are as heapes in the furrowes of the fielde.

12 [l] And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept sheepe.

13 And by a[m] Prophet the Lord brought Israel out of Egypt, and by a Prophet was he reserued.

14 But Ephraim prouoked him with bie places: therefore shall his blood be powred vpon him, and his reproche shall his Lorde reward him.

d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.

e Reade Gen. 32.31.

f God founde Iaakob as hee lay sleeping in Beth-el, Gene. 28.12. and so spake with him there, that the fruite of that speech appertey-ned to the whole body of the people, whereof we are.

g As for Ephraim, he is more like the wicked Canaanites then Godly Abraham or Iaakob.

h Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites cannot abide that any shoulde reproue their doings.

i Seeing thou wilt not acknowledge my benefits, I wil bring thee againe to dwel in tents as in the feast of the Tabernacles, which thou doest now contemne. k The people thought that no man durst haue spoken against Gilead that holy place, and yet the Prophet sayeth, that all their religion was but vanitie. l If you boast of your riches and nobility, ye seeme to reproch your father who was a poore fugitiue and seruant. m Meaning, Moses, whereby appeareth, that whatsoeuer they haue, it commeth of Gods free goodnesse.

CHAP. XIII.

1 The abhomination of Israel, 9 And cause of their destruction.

WHen Ephraim spake, there was [a] trembling: he [b] exalted himselfe in Israel, but he hath sinned in Baal, [c] and is dead.

2 And nowe they sinne more and more, and haue made them molten images of their siluer, and idoles according to their owne vnderstanding: they were all the worke of the craftesmen: they say one to another whiles they sacrifice a [d] man, Let them kisse the calues.

3 Therefore they shalbe as the morning cloude, and as the morning dewe that passeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the smoke that goeth out of the chimney.

a He sheweth the excellencie, and authoritie that this tribe had aboue all the rest.

b Hee made a king of his tribe.

c The Ephraimites are not farre from destruction and haue lost their authoritie.

d The false prophets perswaded the idolaters to offer their children after the example of Abraham, and he sheweth howe they would exhort one another to the same, and to kisse and to worship these calues which were their idoles.

4 Yet I am the Lorde thy God [e] from the lande of Egypt, and thou shalt knowe no God but mee: for there is no Sauiour beside me.

5 I did knowe thee in the wildernesse, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will bee vnto them as a bere vpon, & as a leopard in the way of Asshur.

8 I will meete them, as a beare that is robbed of her whelps, and I wil breake the kall of their heart, and there will I deuoure them like a lyon: the wilde beast shall teare them.

9 O Israel, one [f] hath destroyed thee, but in me is thine helpe.

10 [g] I am: where is thy King, that should helpe thee in all thy cities? and thy iudges, of whome thou saydest, Giue mee a King, and princes?

11 I gaue thee a king in mine anger, and I tooke him away in my wrath.

12 The iniquitie of Ephraim is [h] bound vp: his sinne is hidde.

13 The sorowes of a trauailing woman shal come vpon him: he is an vnwise sonne, else would he not stand still at the time, euen at the [i] breaking forth of the children.

14 I will redeeme them from the power of the graue: I wil deliuer them frō death: O [k] death, I will be thy death: O graue, I will be thy destruction: [l] repentance is hid from mine eyes.

15 Though he grewe vp among his brethren, an Eastwinde shall come, euen the winde of the Lorde shall come vp from the wildernesse, and drie vp his veine, and his fountaine shalbe dried vp: hee shall spoyle the treasure of all pleasant vessels.

e He calleth them to repentance and reproueth their ingratitude.

f Thy destruction is certaine, and my benefites toward thee declare that it commeth not of me: therefore thine owne malice, idolatrie and vaine confidence in men must needes be the cause therof.

g I am all one, Iames 1.17.

h It is surely laid vp to bee punished, as Iere. 17.1.

i But woulde come out of the wombe, that is, out of this danger, wherein he is, and not tarrie to be stifled.

k Meaning, that no power shal resist God when he wil deliuer his, but euen in death wil he giue them life. l Because they wil not turne to me, I wil not change my purpose.

CHAP. XIIII.

1 The destruction of Samaria. 2 He exhorteth Israel to turne to God, who requireth prayse and thankes.

SAmaria shalbe desolate: for she hath rebelled against her God: they shall fall by the sword: their infants shalbe dashed in pieces, & their women with child shalbe ript.

2 O Israel, [a] returne vnto the Lorde thy God: for thou hast fallen by thine iniquitie.

3 Take vnto you wordes, and turne to the Lord, and say vnto him, [b] Take away all iniquitie, and receiue vs graciously: so will we render the calues of our [c] lyppes.

4 Asshur shall [d] not saue vs, neither will wee ride vpon horses, neither will we say any more to the worke of our handes, Yee are our Gods: for in thee the fatherlesse findeth mercy.

5 [e] I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will bee as the dewe vnto Israel: hee shall growe as the lilie and fasten his

a He exhorteth them to repentance, to auoid all these plagues, willing them to declare by wordes their obedience and repentance.

b He sheweth them howe they ought to confesse their sinnes.

c Declaring that this is the true sacrifice of Iehoshaphat, euen to praise, Heb. 13.15.

d We wil leaue off all vaine confidence

e He declareth how ready God is to receiue them that doo-

rootes, as the trees of Lebanon.

7 His branches shall spread, and his beautie shall be as the olive tree, and his smell as Lebanon.

f Whosoeuer ioyne themselues to this people, shalbe blessed.

8 They that dwell vnder his f shadowe, shall returne: they shall reuiue as the corne, and flourish as the vine: the sent thereof shalbe as the wine of Lebanon.

9 Ephraim shall say, What haue I to do any more with idoles? I haue hearde him, and looked vpon him: I am like a greene firre tree: vpon mee is thy fruite found.

g God sheweth how prompt he is to heare his, when they repent, and to offer himselfe, as a protection and sauegard vnto them, as a most sufficient fruite and profite.

10 Who is h wise, and he shal vnderstand these thinges? and prudent, and he shall knowe them? for the wayes of the Lorde are righteous, and the iust shall walke in them: but the wicked shall fall therein.

h Signifying, that the true wisdome and knowledge consisteth in this, euen to rest vpon God.

Ioel.

THE ARGVMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being nowe punished with a great plague of famine, remaine still obstinate. Secondly he threatneth greater plagues, because they grewe daily to a more hardnesse of heart, and rebellion against God notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart because they had grieuously offended God. And so doing, hee promiseth that God will be mercifull, and not forget his couenant that he made with their fathers: but will send his Christ, who shall gather the scattered sheepe, and restore them to life, and libertie, though they seemed to be dead.

CHAP. I.

1 A Prophecie against the Iewes. 2 Hee exhorteth the people to prayer and fasting, for the miserie that was at hand.

THe worde of the Lorde that came to Ioel the sonne of Pethuel.

2 Heare ye this, O a Elders, and hearken yee all inhabitants of the lande, whether b such a thing hath bene in your dayes, or yet in the dayes of your fathers.

a Signifying, the princes, the Priestes, and the gouernours.

b He calleth the Iewes to the consideration of Gods iudgements, who had nowe plagued the fruites of the ground foy the space of foure yeare, which was for their sinnes, and to call them to repentance.

3 Tell your children of it, and let your children shewe to their children, and their children to another generation.

4 That which is left of the palmer worme, hath the grashopper eaten, and the residue of the grashopper hath the canker worme eaten, and the residue of the canker worme hath the caterpiller eaten.

c Meaning, that the occasion of their excesse and drunkennesse, was taken away.

5 Awake ye c drunkards, and weepe, and howle all ye drinkers of wine, because of the newe wine: for it shall be pulled from your mouth.

d This was another plague wherewith God had punished them, when he stirred vp the Assyrians against them.

6 For, d a nation commeth vpon my land, mightie, and without number, whose teeth are like the teeth of a lyon, and he hath the iawes of a great lyon.

e Mourne grieuously as a woman, which hath lost her husband to whome she hath bene married.

7 He maketh my vine waste, and pilleth off the barke of my figge tree: he maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourne like a virgine girded with sackecloth for the e husband of her youth.

9 The meate offering, and the drinke offring is f cut off from the house of the Lord: the Priests the Lords ministers mourne.

f Whole seasonable to cease, I will delite to of all their strength did is labour and as

10 The fielde is wasted: the land mourneth: for the corne is destroyed: g the newe wine is dryed vp, and the ople is decaped.

r Reade Iere. so much as Gods seruice was left off.

11 Bee yee ashamed, O husbandmen: howle, O yee vine dressers for the wheate, and for the barlie, because the harnest of the fielde is perished.

12 The vine is dried vp, and the fig tree is decaped: the pomegranate tree, and the

g All comfort and that citie spared punishment is taken away,

paline tree, and the apple tree, euen all the trees of the field are withered: surely the ioy is withered away from the sonnes of men.

13 h Girde your selues and lament, yee Priestes: howle ye ministers of the altar: come, and lye all night in sackecloth, ye ministers of my God: for the meate offering, and the drinke offring is taken away from the house of your God.

h He sheweth that the onely meanes to auoyd Gods wrath, and to haue all things restored is vnfained repentance.

14 Sanctifie you a fast: call a solemne assembly: gather the Elders, and all the inhabitants of the land into the House of the Lord your God, and cry vnto the Lord,

15 Alas: for the day, for the i day of the Lord is at hand, and it commeth as a destruction from the Almightie.

i We see by these great plagues that vtter destruction is at hand.

16 Is not the meate cut off before our eyes? and ioy, and gladnesse from the House of our God?

17 The seede is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 Howe did the beastes mourne? the heardes of cattell pine away, because they haue no pasture, and the flockes of sheepe are destroyed.

19 O Lord, to thee will I cry: for the fire hath deuoured the pastures of the wildernesse, and the flame hath burnt vp all the trees of the fielde.

20 The beasts of the field crie also vnto thee: for the riuers of waters are dried vp, and the k fire hath deuoured the pastures of the wildernesse.

k That is, drought.

CHAP. II.

Hee prophecieth of the comming and cruel tie of their enemies. 13 An exhortation to moone them to conuert. 18 The loue of God toward his people.

BLowe a the trumpet in Zion, and shoute in mine holy mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

a He sheweth the great iudgements of God which are at hand, except they repent.

2 A b day of darkenesse, and of blacknesse, a day of cloudes, and obscuritie, as the morning spred vpon the mountaines, so is there a c great people, and a mightie: there was none like it from the beginning, neither shall bee any more after it, vnto the yeeres of many generations.

b Of affliction and trouble.

c Meaning, the Assyrians.

3 A fire

3 A fire deuoureth before him, and behinde him a flame burneth vp: the lande is as the garden of d Eden before him, and behinde him a desolate wildernesse, so that nothing shall escape him.

d The enemie destroyeth our plentifull countrey, whersoeuer he commeth.

4 The beholding of him is like ꝑ sight of horses, & like the horsemen, so shal they run.

5 Like the noyse of charets in the toppes of the mountaines shall they leape, like the noyse of a flame of fire that deuoureth the stubble, and as a mightie people prepared to the battell.

6 Before his face shall the people tremble: all faces e shall gather blackenesse.

e They shalbe pale and blacke for feare, as Nahum 2.10.

7 They shall runne like strong men, and goe vp to the wall like men of warre, and euery man shall goe forward in his wayes, and they shall not stay in their paths.

f For none shall be able to resist them.

8 Neither shall one f thrust another, but euery one shall walke in his path: and when they fall vpon the sworde, they shall not be wounded.

g Reade verses 2.31. and Isa. 13.10. ezek. 32. 7. chap. 3.15. matth. 24, 29.

9 They shal runne to and fro in the citie: they shall runne vpon the wall: they shall clime vp vpon the houses, and enter in at the windowes like the thiefe.

10 The earth shal tremble before him, the heauens shall shake, the g sunne and the moone shall be darke, and the starres shall withdraw their shining,

h The Lorde shall stirre vp the Assyrians to execute his iudgements. *Iere.* 30.7. *amos* 5 18. *Zeph.* 1.15.

11 And the Lorde shall h vtter his voyce before his host: for his host is very great: for he is strong that doeth his worde: * for the day of the Lorde is great and very terrible, and who can abide it?

i Mortifie your affections and serue God with pureneſse of heart, & not with ceremonies.

12 Therefore also now the Lorde saieth, Turne you vnto mee with all your heart, and with fasting, and with weeping, and with mourning,

13 And i rent your heart, and not your clothes: and turne vnto the Lorde your God, for he is gratious, and mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill.

k He speaketh this to stirre vp their slouthfulnesse, and not that he doubted of Gods mercies, if they did repent. How God repenteth, reade Iere. 18.8.

14 Who knoweth, if he will k returne and repent and leaue a blessing behind him, euen a meate offering, and a drinke offering vnto the Lorde your God?

l That as all haue sinned, so all may shewe forth signes of their repẽtance, that men seeing the children, which are not free from Gods wrath, might be the more liuely touched with the consideration of their own sinnes. *Psal.* 79.10.

15 Blowe the trumpet in Zion, sanctifie a fast, call a solemne assemblie.

m If they repent, he sheweth that God will preserue and defende them with a most ardent affection.

16 Gather the people: sanctifie the congregation, gather the elders: assemble the l children, and those that sucke the breasts: let the bridegrome go forth of his chamber, and the bride out of her bride chamber.

17 Let the Priestes, the ministers of the Lorde weepe betweene the porch & the altar, and let them say, Spare thy people, O Lorde, and giue not thine heritage into reproche that the heathen should rule ouer them. * Wherefore should they say among the people, Where is their God?

18 Then will the Lorde be m ielous ouer his land and spare his people.

19 Yea, the Lord will answere & say vnto his people, Beholde, I will send you corne, and wine, and oyle, and you shalbe satisfied therewith: and I will no more make you a reproch among the heathen,

20 But I will remoue farre off from you the n Northren army, & I will drive him into a lande, barren and desolate with his face towarde the o East sea, and his ende to the vtmost sea, and his stinke shal come vp, and his corruption shall ascend, because he hath exalted himselfe to doe this.

n That is, such as should come by iust measure, and as was wont to be sent when God was reconciled with them. *Leuit.* 26.4. *deut.* 11.14.

21 Feare not, O land, but be glad, and reioyce: for the Lord will doe great thinges.

22 Be not afraid, ye beastes of the fielde: for the pastures of ꝑ wildernes are greene: for the tree beareth her fruite: the figtree and the vine doe giue their force.

23 Be glad then, ye children of Zion, and reioyce in the Lord your God: for hee hath giuen you the raine of p righteousnesse, * and he will cause to come downe for you the raine, euen the first raine, and the latter raine in the first moneth.

24 And the barnes shalbe ful of wheate, & the presses shal abound with wine & oyle.

25 And I will render you ꝑ yeres that ꝑ grashopper hath eaten, the canker worme, and the catterpiller & the palmer worme, my great hoste which I sent among you.

q That is, in greater abundance and more generally then in time past: and this was fulfilled vnder Christ, when as Gods graces, and his Spirite vnder the Gospel was abundantly giuen to the Church, Isa. 44.3. act. 2.17 Iohn 7.38, 39.

26 So you shal eate and be satisfied, and praise the Name of the Lorde your God, that hath dealt marueilously with you: and my people shall neuer be ashamed.

27 Ye shall also knowe, that I am in the middes of Israel, and that I am the Lorde your God and none other, and my people shall neuer be ashamed.

28 And afterward will I powre q out my Spirit vpon all flesh: and your sonnes and your daughters shall prophecie: your olde men shall dreame r dreames, and your yong men shall see visions,

r As they had visions, and dreames in olde time, so shall they now haue clearer reuelations.

29 And also vpon the seruants, and vpon the maides in those dayes will I powre my Spirit.

30 And I will shewe s wonders in the heauens and in the earth: blood and fire and pillars of smoke.

s Ye warneth the faithfull what terrible things should come, to the intent that they should not looke for continuall quietnesse in this world, and yet in all these troubles he would preserue them.

31 The t sunne shalbe turned into darkenesse, and the moone into blood, before the great and terrible day of the Lorde come.

t The order of nature shall seeme to bee changed for the horrible afflictions that shalbe in the world, Isa. 13.10. ezek. 32 7. chap. 3.15. matt. 24.29.

32 But whosoeuer shall call u on the Name of the Lorde, shall be saued: for in mount Zion, and in Jerusalem shall be deliuerance, as the Lord hath said, and in the x remnant, whom the Lord shall call.

u Gods iudgements are for the destruction of the infidels, and to moue the godly to call vpon the Name of God, who will giue them saluation. x Meaning hereby the Gentiles, Rom. 10, 13.

CHAP. III.

Of the iudgement of God against the enemies of his people.

FOr behold, in a those dayes and in that time, when I shall bring againe the captiuitie of Iudah and Jerusalem,

a When I shall deliuer my Church, which standeth of the Iewes and of the Gentiles.

2 I will also gather all nations, and will bring them downe into the b valley of

b It appeareth that he alludeth to that great victorie of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2. Chron. 20.26. also he hath respect to this word Iehoshaphat, which signifieth pleading, or iudgement, because God would iudge the enemies of his Church as he did there.

Jehoſhaphat, and will pleade with them there for my people, and for mine heritage Iſrael, whome they haue ſcattered among the nations, and parted my land.

3 And they haue caſt lots for my people, & haue giuen the childe [c] for the harlot, and ſold the girle for wine, ꝑ they might drinke.

4 Yea, and [d] what haue you to doe with me, O Tyrus and Zidon and all the coaſts of Paleſtina? will ye render me [e] a recompence? and if yee recompence mee, ſwiftly and ſpeedily will I render your recompence vpon your head:

5 For yee haue taken my ſiluer and my gold, and haue caried into your temples my goodly and pleaſant things.

6 The children alſo of Iudah and the children of Ieruſalem haue you ſolde vnto the Grecians, that yee might ſende them farre from their border.

7 Beholde, I will raiſe them out of the place where yee haue ſolde them, and will render your reward vpō your owne head,

8 And I will ſell your ſonnes and your daughters into the hande of the children of Iudah, and they [f] ſhall ſell them to the Sabeans, to a people farre off: for the Lorde hath ſpoken it.

9 Publiſh this among the Gentiles: prepare warre, wake vp ꝑ mightie men: let all ꝑ men of warre draw neere & come vp.

10 [g] Breake your plowſhares into ſwordes, and your ſithes into ſpeares: let the weake ſay, I am ſtrong.

11 Aſſemble your ſelues, and come all ye heathen and gather your ſelues together round about: there ſhall ꝑ Lord caſt downe thy mightie men.

12 Let the heathen be weakened, & come vp to the valley of Jehoſhaphat: for there will I ſit to iudge all the heathen rounde about.

13 Put in your [h] ſithes, for the harueſt is ripe: come, get you downe, for the wine-preſſe is full: yea, the wineprefſes runne ouer, for their wickedneſſe is great.

14 O multitude, O multitude, come into the valley of threſhing: for the day of the Lord is neere in the valley of threſhing.

15 The ſunne & moone ſhall be darkened, and the ſtarres ſhall withdraw their light.

16 The Lord alſo ſhal roare out of Zion, and vtter his voyce from Ieruſalem, & the heauens and the earth ſhal ſhake, but the Lord will be the hope [i] of his people, and the ſtrength of the children of Iſrael.

17 So ſhal ye know that I am the Lord your God dwelling in Zion, mine holy Mountaine: then ſhall Ieruſalem be holy, and there ſhall no ſtrangers go [k] through her any more.

18 And in that day ſhall the mountaines [l] drop downe new wine, and the hils ſhall flowe with milke, and all the riuers of Iudah ſhall runne with waters, & a fountaine ſhall come forth of the houſe of the Lorde, and ſhall water the valley of Shittim.

19 [m] Egypt ſhall be waſte, and Edom ſhal be a deſolate wildernes, for the iniuries of the children of Iudah, becauſe they haue ſhed innocent blood in their land.

20 But Iudah ſhal dwel for euer, & Ieruſalem from generation to generation.

21 For I will [n] cleanſe their blood, that I haue not cleanſed, and the Lord will dwell in Zion.

c That which the enemie gate for the ſale of my people, he beſtowed vpon harlots and drinke.

d He taketh the cauſe of his Church in hand againſt the enemie, as though the iniurie were done to himſelfe.

e Haue I done you wrong, that ye will render me the like?

f For a reward God ſold them by Nebuchadnezzar, and Alexander the great for the loue he bare to his people, and thereby they were comforted as though the price had bene theirs.

g When I ſhall execute my iudgements againſt mine enemies, I will cauſe euery one to be readie, and to prepare their weapons to deſtroy one another for my Churches ſake.

h Thus he ſhal incourage the enemies when their wickednes is full ripe, to deſtroy one another, which he calleth the valley of Gods iudgement.

i God aſſureth his againſt all troubles, that when he deſtroyeth his enemies, his children ſhall be deliuered.

k The ſtrangers ſhall no more deſtroy his Church: which if they doe, it is the people which by their ſinnes make the breache for the enemie.

l He promiſeth to his Church abundance of graces, reade Ezek. 47.1. which ſhoulde water and comfort the moſt barren places, Amos 9.13.

m The malicious enemies ſhall haue no part of this grace.

n Hee had ſuffered his Church hitherto to lie in their filthineſſe, but now he promiſeth to cleanſe them and to make them pure vnto him.

Amos.

THE ARGVMENT.

AMong many other Prophets that God raiſed vp to admoniſh the Iſraelites of his plagues for their wickedneſſe and idolatrie, hee ſtirred vp Amos, who was an heardman or ſhepheard of a poore towne, and gaue him both knowledge and conſtancie to reproue all eſtates and degrees, and to denounce Gods horrible iudgements againſt them, except they did in time repent: ſhewing them, that if God ſpare not ꝟ other nations about them, who had liued as it were in ignorance of God in reſpect of them, but for their ſinnes will puniſh them, that they coulde looke for nothing, but an horrible deſtruction, except they turned to the Lord by vnfained repentance. And finally, he comforteth the godly with hope of the comming of the Meſſiah, by whome they ſhoulde haue perfite deliuerance and ſaluation.

CHAP. I.

1 *The time of the Prophecie of Amos.* 3 *The word of the Lord againſt Damaſcus,* 6 *The Philiſtims, Tyrus, Idumea and Ammon.*

THe words of Amos, who was [a] among the heardmen at Tecoa, which he ſawe vpon Iſrael, in the dayes of Vzziah king of Iudah, and in the dayes of [b] Jeroboam the ſonne of Joaſh king of Iſrael, two yeere before the [c] earthquake.

2 And he ſaid, The Lord ſhal roare from Zion, and vtter his voyce from Ieruſalem, and the dwelling places of the ſhepheards ſhall periſh, and the toppe of [d] Carmel ſhal wither.

3 ¶ Thus ſaith the Lorde, For [e] three tranſgreſſions of Damaſcus, and for foure, I will not turne to it, becauſe they haue [f] threſhed Gilead with threſhing inſtruments of yron.

4 Therefore will I ſende a fire into the houſe of Hazael, and it ſhall deuoure the [g] palaces of Ben-hadad.

a Which was a towne ſixe miles from Ieruſalē in Iudea, but he prophecied in Iſrael.

b In his dayes the kingdome of Iſrael did moſt flouriſh.

c Which, as Ioſephus writeth, was when Vzziah would haue vſurped the Prieſtes office, and therefore was ſmitten with the Leproſie.

d Whatſoeuer is fruitful and pleaſant in Iſrael ſhal ſhortly periſh.

e He ſheweth firſt that all the people rounde about ſhould be deſtroyed for their manifolde ſinnes: which are meant by three and foure which make ſeuen, becauſe the Iſraelites ſhonld the more deeply conſider Gods iudgements toward them.

f If the Syrians ſhal not be ſpared for committing this crueltie againſt one citie, it is not poſſible that Iſrael ſhould eſcape puniſhment, which hath committed ſo many and grieuous ſinnes againſt God and man.

g The antiquitie of their buildings ſhal not auoid my iudgements, reade Ierc. 49.27.

5 I will breake also the barres of Damascus, & cut off the inhabitant of Bikeath-auen: and him that holdeth the scepter out of Beth-eden, and the people of Aram shal goe into captiuitie vnto h Kir, saith the Lorde.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they i caried away prisoners the whole captiuitie to shut them vp in Edom.

7 Therefore will I send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hande to Ekron, and the remnant of the Philistims shall perish, saith the Lord God.

9 ¶ Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it, because they shut the whole captiuitie in Edom, and haue not remembred the k brotherly couenant.

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three trãsgressions of Edom, and for foure, I will not turne to it, because hee did pursue his brother with the sword, and did ‡ cast off all pitie, and his anger spoiled him euermore, and his wrath watched him l alwap.

12 Therefore will I sende a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 ¶ Thus saieth the Lorde, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they m haue ript vp the women with child of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlewinde.

15 And their King shall goe into captiuitie, he and his princes together, saith the Lorde.

CHAP. II.

Against Moab, Iudah, and Israel.

THus saieth the Lorde, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the a bones of the king of Edom into lime.

2 Therefore wil I send a fire vpõ Moab, and it shal deuoure the palaces of Kerioth, & Moab shal die with tumult, with shouting, and with a sound of a trumpet.

3 And I will cut off the iudge out of the middes thereof, and wil slap all the princes therof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, b I will not turne to it, because they haue cast away the Lawe of the Lorde, and haue not kept his commaundements, and their lies caused them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of c Israel, and for foure, I wil not turne to it, because they sold the righteous for siluer, and the poore for d shoes.

7 They gape ouer the head of the poore in the e dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a mayde to dishonour mine holy Name.

8 And they lye downe vpon clothes layde to pledge f by euery altar: and they ‡ drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the h Amorite before them, whose height was like the height of the cedars, and he was strong as the okes: notwithstanding, I destroyed his fruite from aboue, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you fourtie yeeres throwe the wildernesse, to possesse the land of the Amorite.

11 And I raised vp of your sonnes for Prophets, and of your young men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But ye gaue the Nazarites wine to drinke, & commanded the Prophets, saying, Prophecie not.

13 Behold, I am k pressed vnder you as a cart is pressed that is full of sheaues.

14 Therefore the flight shal perish from the l swift, & the strong shal not strengthen his force, neither shall the mightie saue his life.

15 Nor he that handleth the bow, shall stand, and he that is swift of foote, shal not escape, neither shall he that rideth the horse, saue his life.

16 And he that is of mightie courage among the strong men, shal flee away naked in that day, saith the Lord.

a For the Moabites were so cruell against the King of Edom, that they burnt his bones after that he was dead: which declared their barbarous rage, seeing they woulde reuenge themselues of the dead.

b Seeing the Gentiles that had not so farre knowledge were thus punished, Iudah which was so fully instructed of the Lords will, might not thinke to escape.

h Tiglath Pileser led the Syrians captiue, and brought them to Cyrene, which he calleth here Kir.

i They ioyned themselues with the Edomites their enemies, which caried them away captiues.

k For Esau (of whom came the Edomites) and Iaakob were brethren: therefore they ought to haue admonished them of their brotherly friendship, and not to haue prouoked them to hatred.

‡ *Ebr. corrupit misericordias suas.*

l He was a continuall enemie vnto him.

m He noteth the great crueltie of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the houshold of Abraham.

e If he spare not Iudah vnto whom his promises were made, much more he will not spare this degenerate kingdome.

d They esteemed most vile bribes more then mens liues.

e When they haue spoyled him and thrown him to the ground, they gape for his life.

f Thinking by these ceremonies, that is, by sacrificing, and being neere mine altar, they may excuse all their other wickednesse.

g They spoyle others and offer therof vnto God, thinking that hee will dispense with them, when he is made partaker of their iniquitie.

h The destruction of their enemies, and his mercie toward them, should haue caused their hearts to melt for loue toward him.

i Yee contemned my benefites, and abused my graces. and craftily went about to stop the mouthes of my Prophets. k You haue wearied me with your sinnes, Isa. 1.14. l None shal be deliuered by any meanes.

CHAP. III.

He reproueth the house of Israel, of ingratitude. 11 for the which God will punish them.

HEare this word that the Lord pronoũceth against you, O children of Israel, euen against the whole familie which I brought vp frõ the land of Egypt, saying,

2 You a onely haue I knowen of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they be b agreed?

4 Will a c lion roare in the forest, when he hath no pray? or will a lions whelpe cry out of his denne, if he haue taken nothing?

a I haue onely chosen you to be mine among all other people, and yet you haue forsaken me.

b Hereby the Prophet signifieth that he speaketh not of himselfe, but as God guideth and moueth him, which is called the agreement betweene God and his Prophets.

c Will God threaten by his prophets, except there be some great occasion?

5 d Can

5 [d] Can a birde fall in a snare vpon the earth, where no fouler is? or will hee take vp thee [e] snare from the earth, and haue taken nothing at all?

6 Or shall a trumpet be blowen in the citie, and the people be not afraide? or shal there [f] be euill in a citie, and the Lorde hath not done it?

7 Surely the Lord God wil do nothing, but hee [h] reuealeth his secrete vnto his seruants the Prophets.

8 The lion hath roared: who will not be afraide? the Lord God hath spoken: who can but [i] prophecie?

9 Proclaime in the palaces at [k] Ashdod, and in the palaces in the lande of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so beholde the great tumults in the middes thereof, and the oppressed in the middes thereof.

10 For they know not to do right, saith the Lord: they store vp violence, and robberie [l] in their palaces.

11 Therefore thus saith the Lorde God, An aduersarie shall come euen round about the countrey, and shall bring downe thy strength from thee, and thy palaces shall be spoyled.

12 Thus saith the Lorde, As the shepheard taketh [m] out of the mouth of the lion two legges, or a piece of an eare: so shall the children of Israel bee taken out that dwell in Samaria in the corner of a bedde, and in [n] Damascus, as in a couche.

13 Heare, and testifie in the house of Iaakob, saith the Lord God, the God of hosts.

14 Surely in the day that I shall visite the transgressions of Israel vpon him, I wil also visite the altars of Beth-el, and the homes of the altar shall bee broken off, and fall to the ground.

15 And I wil smite the winter house with the summer house, and the houses of yuorie shall perish, and the great houses shall bee consumed, saith the Lord.

d Can any thing come without Gods prouidence?
e Shall his threatnings bein vaine?
f Shall the Prophets threaten Gods iudgements and the people not be afrayde?
g Doeth any aduersitie come without Gods appoyntment? Isa. 45.7.
h God dealeth not with the Israelites as he doeth with other people: for he euer warneth them before of his plagues by his Prophets.
i Because the people euer murmured against the Prophets, he sheweth that Gods Spirite mooued them so to speake as they did.
k He calleth the strangers, as the Philistims and Egyptians to be witnesses of Gods iudgements against the Israelites for their cruelties and oppression.
l The fruit of their cruelty and theft appeareth by their great riches, which they haue in their houses.
m When the Lion hath saciate his hunger, the shepheard findeth a legge or a tippe of an eare, to shew that the sheepe hath bene woried.
n Where they thought to haue a sure hold, and to haue bene in safetie.

CHAP. IIII.

Against the gouernours of Samaria.

HEare this worde, ye [a] kine of Bashan that are in the mountaine of Samaria, which oppresse the poore, and destroy the needie, & then say to their maisters, Bring, and let vs drinke.

2 The Lord God hath sworne by his holinesse, that loe, the dayes shall come vpon you, that hee will take you away with [c] thornes, and your posteritie with fishhookes.

3 And ye shal goe out at the breaches euery kowe forward: and yee shall cast your selues out of the palace, saith the Lord.

4 Come to [d] Beth-el, and transgresse: to Gilgal, and multiplie transgression, & bring your sacrifices in the morning, and your tithes after three [e] yeeres.

5 And offer a thankesgiuing [f] of leauen, publish and proclaime the free offerings: for this [g] liketh you, O yee children of Israel, saith the Lord God.

6 And therefore haue I giuen you [h] cleannesse of teeth in all your cities, and scarcenesse of bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there were yet three [i] moneths to the harueste, & I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or three cities wandred vnto one citie to drinke water, but they were [k] not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting, and mildewe: your great gardens & your vineyards, and your figge trees, and your oliue trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the maner of [l] Egypt: your yong men haue I slaine with the sword, and haue taken away your horses: and I haue made the stinke of your tentes to come vp euen into your nostrels: yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrowen you, as God ouerthrewe Sodome and Gomorah: and ye were as a [m] fire brand pluckt out of the burning: yet haue ye not returned vnto mee, saith the Lord.

12 Therefore, thus will I do vnto thee, O Israel: and because I wil do this vnto thee, prepare to [n] meete thy God, O Israel.

13 For loe, he that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darkenesse, and walketh vpon the hie places of the earth, the Lord God of hostes is his Name.

a Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefites, forgate God, and therefore calleth them by the name of beasts and not of men.
b They incourage such as haue authoritie ouer the people, to powle them so that they may haue profit by it.
c He alludeth to fishers which catch fish by hookes and thornes.
d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion & good intention had bin sufficient to haue bound God vnto them.
e Reade Deut. 14.28.
f As Leuit. 7.13.
g You onely delite in these outward ceremonies, and haue none other respect.
h That is, lacke of bread and meate.
i I staied the raine till the fruites of the earth were destroyed with drought, and yet you would not consider it to returne to me by repentance.
k They could not finde water ynough, where they had heard say it had rained.
l As I plagued the Egyptians, Exod. 9.10.
m You were almost all consumed and a few of you wonderfully preserued, 2. Kin. 14.26.
n Turne to him by repentance.

CHAP. V.

A lamentation for the captiuitie of Israel.

HEare ye this word, which I lift vp vpon you, euen a lamentation of the house of Israel.

2 The [a] virgine Israel is fallen, and shall no more rise: she is left vpon her lande, and there is none to raise her vp.

3 For thus saieth the Lorde God, The citie which went out by a thousande, shall leaue an [b] hundreth: and that which went foorth by an hundreth, shall leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into [c] Gilgal, and go not to Beer-sheba: for Gilgal shal go into captiuitie, and Beth-el shal come to nought.

6 Seeke the Lord, and ye shal liue, least he

a He so calleth them because they so boasted of themselues, or bicause they were giuen to wantonnesse and deintinesse.
b Meaning, that the tenth part should scarcely be saued.
c In these places they worshipped newidoles, which aforetime serued for the true honour of God: therefore he saith that these shal not saue them,

breake

breake out like fire in the house of Ioseph, & deuoure it, and there be none to quench it in Beth-el.

d In stead of iudgement and equity they execute cruelties and oppression.

7 They turne iudgemẽt to wormwood, and leaue off righteousnesse in the earth.

e He describeth the power of God, Iob.9.9.

8 He maketh Pleiades, and Orion, and hee turneth the shadowe of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

9 He strengtheneth the destroyer against the mightie: and the destroyer shall come against the fortresse.

f They hate the Prophets, which reproue them in the open assemblies.

10 They haue hated him, f that rebuked in the gate: and they abhorred him that speaketh vprightly.

g Ye take both his money and also his foode wherewith he should liue.

11 Forasmuch then as your treading is vpon the poore, & ye take from him burdens of wheate, yee haue built houses of hewen stone, but ye shall not dwel in them: yee haue planted pleasant vineyardes, but ye shall not drinke wine of them.

h God will so plague them, that they shall not suffer the godly ones to open their mouthes to admonish them of their faults.

12 For I know your manifolde transgressions, and your mightie sinnes: they afflict the iust, they take rewards, and they oppresse the poore in the gate.

i So that all degrees shall haue matter of lamentation for the great plagues.

13 Therefore h the prudent shal keepe silence in that time, for it is an euill time.

14 Seeke good and not euil, that ye may liue: and the Lorde God of hostes shall bee with you, as you haue spoken.

k Thus hee speaketh because the wicked & hypocrites said they were content to abide Gods iudgements, whereas the godly tremble and feare, Ier. 30.7. ioel.2.2, 11. zeph.1.15.

15 Hate the euill and loue the good, and establish iudgement in the gate: it may be that the Lord God of hostes will be merciful vnto the remnant of Ioseph.

16 Therefore the Lord God of hostes, the Lorde saieth thus, Mourning shal be in all streetes: and they shall say in all the high waies, Alas, alas: and they shall call the i husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines shalbe lamentation: for I will passe through thee, saieth the Lord.

l Because ye haue corrupt my true seruice and remayne obstinate in your vices, Isa.1.11. iere.6.10.

18 Wo vnto you, that k desire the day of the Lord: what haue you to do with it? the day of the Lord is darkenesse and not light.

19 As if a man did flee from a lyon, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

m Do your duetie to God & to your neighbour, & so ye shal feele his grace plentifully, if you shew your abundant affections according to Gods worde.

20 Shal not the day of the Lord be darkenes, and not light? euen darkenes and no light in it?

n That idole which you esteemed as your King, and caried about as you did Chiun, in the which images you thought that there was a certaine diuinitie,

21 I hate & abhorre your feast dayes, & I will not smel in your solemne assemblies.

22 Though ye offer me burnt offerings and meate offerings, l I will not accept them: neither will I regard the peace offerings of your fat beastes.

23 Take thou away from me the multitude of thy songs (for I will not heare the melodie of thy viols)

24 And let iudgement runne downe as m waters, & righteousnes as a mighty riuer.

25 Haue ye offered vnto me sacrifices & offerings in the wildernesse fourtie yeeres, O house of Israel?

26 But you haue borne n Siccuth your king, & Chiun your images, & the starre of your gods, which ye made to your selues.

27 Therefore wil I cause you to go into captiuitie beyonde Damascus, saieth the Lord, whose Name is the God of hostes.

CHAP. VI.

Against the princes of Israel liuing in pleasures.

VVO to a them that are at ease in Zion and trust in the mountaine of Samaria, b which were famous at the beginning of the nations: and the house of Israel came to them.

a The Prophet threatneth the wealthie, which regarded not Gods plagues nor menaces by his Prophets.

2 Goe you vnto Calneh, and see: and from thence goe you to Hamath the great: then go downe to Gath of the Philistims: be c they better then these kingdomes? or the border of their land greater then your border,

b These two cities were famous by their first inhabitants the Canaanites & seeing before time they did nothing auaile them that were there borne, why should you looke that they should saue you which were brought in to dwell in other mens possessions?

3 Ye that put farre away the d euill day, and approche to the seate of iniquitie?

4 They lye vpon beds of yuorie, & stretch themselues vpon their beds, and eate the lambes of the flocke, and the calues out of the stall.

c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their wide borders into a greater straitenesse, then yours yet are, thinke you to be better or to escape?

5 They sing to the sounde of the viole: they inuent to themselues instruments of musicke like e Dauid.

6 They drinke wine in bowles, & anoint themselues with the chiefe ointments, but no man is f sory for the affliction of Ioseph.

d Ye that continue still in your wickednesse and thinke that Gods plagues are not at hande, but

7 Therefore now shall they goe captiue with the first that goe captiue, and g the sorowe of them that stretched themselues, is at hand.

8 h The Lorde God hath sworne by him selfe, saieth the Lorde God of hostes, I abhorre i the excellencie of Iaakob, and hate his palaces: therefore will I deliuer vp the citie with all that is therein.

9 And if there remaine teene men in one house, they shall die.

10 And his vncle k shal take him vp and burne him to carie out the bones out of the house, and shall say vnto him that is by the l sides of the house, Is there yet any with thee? And he shall say, None. Then shall he say, m Hold thy tongue: for we may not remember the name of the Lord.

11 For behold, the Lord commandeth, & he wil smite the great house with breaches, and the litle house with clefts.

12 Shal horses n runne vpon the rocke? or will one plowe there with oxen? for yee haue turned iudgement into gall, and the

e As hee caused diuers kindes of instruments to be made to serue Gods glorie, so these did contend to inuent as many to serue their wanton affections and lustes.

f They pitied not their brethren, whereof, nowe many were slaine and caried away captiue.

g Some reade, the ioy of them that stretch themselues, shall depart.

h Reade Ierem.51.14.

i That is, the riches and pompe.

k The destruction shall be so great, that none shall almost be left to burie the dead: and therefore they shall burne them at home, to carie out the burnt ashes with more ease.

l That is, to some neighbour, that dwelleth round about.

m They shall bee so astonished at this destruction, that they shall boast no more of the name of God, and that they are his people: but they shall be dumme whē they heare Gods Name, and abhorre it, as they that are desperate or reprobate.

n He compareth them to barren rocks where-upon it is in vaine to bestowe labour: shewing that Gods benefites can haue no place among them.

fruite

o Reade Chap. 5.7.

p That is, power and glorie.

q From one corner of the countrey to another.

a To deuoure the land: and he alludeth to the inuading of the enemies.

b After the publike commaundement for mowing was giuen: or as some reade, when the kings shreepe were shorne.

c That is, stayed this plague at my prayer.

d Meaning, that Gods indignation was inflamed against the stubbernes of this people.

e Signifying, that this should be the last measuring of the people, and that he would deferre his iudgement no longer.

f That is, when Amos had prophecied that the King should be destroyed: for this wicked Priest more for hatred he bare to the Prophet then for loue toward the king, thought this accusation sufficient to condemne him, whereas none other coulde take place.

g When this instrument of Satan was not able to compasse his purpose by the King, he assayed by another practise, that was, to feare the Prophet, that he might depart, and not reproue their idolatrie there openly, and so hinder his profit.

fruite of righteousnes into o wormewood,
13 Yee reioyce in a thing of nought: yee say, Haue not we gotten vs p horne by our owne strength?
14 But beholde, I will raise vp against you a nation, O house of Israel, saieth the Lorde God of hostes: and they shall afflict you, from the entring in of q Hamath vnto the riuer of the wildernesse.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amaziah. 12 His craftie counsell.

THus hath the Lorde God shewed vnto me, & beholde, he formed a grashoppers in the beginning of the shooting vp of the latter growth: and loe, it was in the latter growth b after the kings mowing.
2 And when they had made an ende of eating the grasse of the lande, then I saide, O Lorde God, spare, I beseech thee: who shall raise vp Iaakob? for he is small.
3 So the Lord c repented for this. It shall not be, saith the Lord.
4 ¶ Thus also hath d Lorde God shewed vnto me, and beholde, the Lorde God called to iudgement by fire, d and it deuoured the great deepe, and did eate vp a part.
5 Then saide I, O Lord God, cease, I beseech thee: who shall raise vp Iaakob? for he is small.
6 So the Lord repented for this. This also shall not be, saith the Lord God.
7 ¶ Thus againe he shewed me, and beholde, the Lord stoode vpon a wall made by line e with a line in his hand.
8 And the Lorde saide vnto me, Amos, what seest thou? And I saide, A line. Then saide the Lorde, Beholde, I will set a line in the middes of my people Israel, and will passe by them no more.
9 And the hie places of Isaak shalbe desolate, and the temples of Israel shal be destroyed: and I will rise against the house of Ieroboam with the sword.
10 ¶ f Then Amaziah p Priest of Bethel sent to Ieroboam king of Israel, saying, Amos hath conspired against thee in the middes of the house of Israel: the land is not able to beare all his wordes.
11 For thus Amos saieth, Ieroboam shall die by the sword, and Israel shalbe led away captiue out of their owne land.
12 Also g Amaziah saide vnto Amos, O thou the Seer, go, flee thou away into the land of Iudah, and there eate thy bread and prophecie there.
13 But propheche no more at Beth-el: for it is the kings chappell, and it is the kings court.
14 Then answered Amos, & said to Amaziah, I was no h Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of wilde figs.
15 And the Lord tooke me as I followed the flocke, and the Lord said vnto me, Go, propheche vnto my people Israel.
16 Nowe therefore heare thou the word of the Lord. Thou saiest, Propheche not against Israel, and speake nothing against the house of Isaak.
17 Therefore thus saieth the Lord, i Thy wife shall be an harlot in the citie, and thy sonnes and thy daughters shall fall by the sworde, and thy lande shall be deuided by line: and thou shalt die in a polluted land, and Israel shall surely goe into captiuitie fooith of his land.

h Thus God vsed to approue the authoritie of his Prophets by his plagues and iudgements against them, which were malicious enemies, Ier. 28.12, and 29.21, 25: as this day hee doeth against them that persecute the ministers of his Gospel.

CHAP. VIII.

1 Against the rulers of Israel. 7 The Lorde sweareth. 11 The famine of the worde of God.

THus hath the Lord God shewed vnto me, & beholde, a basket of sommer fruite.
2 And he said, Amos, what seest thou? And I saide, A basket of sommer a fruite. Then said the Lord vnto mee, The ende is come vpon my people of Israel, I will passe by them no more.
3 And the songs of the Temple shall be howlings in that day, saith the Lorde God: many dead bodies shall bee in euery place: they shall cast them forth with b silence.
4 Heare this, O yee that c swallowe vp the poore, that yee may make the needie of the land to faile,
5 Saying, When will the d new moneth bee gone, that wee may sell corne? and the Sabbath, that wee may set foorth wheate, and make e the Ephah smal, and the shekel great, and falsifie the weights by deceite?
6 That we may bye the poore for siluer, and the needie for shooes: yea, and sell the refuse of the wheate.
7 The Lord hath sworne by the excellencie of Iaakob, Surely I will neuer forget any of their workes.
8 Shall not the lande tremble for this, and euery one mourne, that dwelleth therein? and it shal rise vp wholy as a flood, and it shall be cast out, and f drowned as by the flood of Egypt.
9 And in that day, saith the Lord God, I will euen cause the s sunne to goe downe at noone: and I will darken the earth in the cleare day.
10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackcloth vpon all lopnes and baldnesse vpon euery head: and I will make it as the mourning of an onely sonne, and the ende thereof as a bitter day.
11 Beholde, the dayes come, saieth the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.
12 And they shal wander from sea to sea, & from the North euen vnto the East shal they runne to and fro to seeke the h word of the Lord, and shall not finde it.
13 In that day shal the faire virgins and

a Which signified the ripenesse of their sinnes, and the readines of Gods iudgements.

b There shalbe none left to mourne for them.

c By staying the sale of foode and necessarie things which you haue gotten into your own hands, and so cause the poore to spend quickly that litle that they haue, and at length for necessitie to become your slaues.

d When the dearth was once come, they were so greedie of gaine, that they thought the holy day to be an hinderance vnto them.

e That is, the measure smal, & the price great.

f That is, the inhabitants of the land shall be drowned, as Nilus drowneth many when it ouerfloweth.

g In the mids of their prosperitie, I will send great affliction.

h Whereby he sheweth that they shall not onely perish in bodie, but also in soule for lacke of Gods word which is the foode thereof.

i Thus God vsed to approue the authoritie of his Prophets by his plagues and iudgements against them, which were malicious enemies, Ier. 28.12, and 29.21, 25: as this day hee doeth against them that persecute the ministers of his Gospel.

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g In the mids of their prosperitie, I will send great affliction.

h Whereby he sheweth that

the yong men perish for thirst.

14 They that sweare by the sinne [f] of Samaria, and that say, Thy God, O Dan, liueth, and [k] the maner of Beer-sheba liueth, euen they shall fall, and neuer rise vp againe.

[f] For the idolaters did vse to sweare by their idoles: which here he calleth their sinne, as the Papists yet doe by theirs. [k] That is, the common maner of worshipping, and the seruice or religion there vsed.

CHAP. IX.

1 Threatnings against the Temple, 2 And against Israel. 11 The restoring of the Church.

I Saw the Lord standing vpon the [a] altar, and he said, Smite the lintel of the doore, that the postes may shake: and cut them in pieces, euen the [b] heads of them all, and I will slay the last of them with the sword: he that fleeth of them, shall not flee away: & he that escapeth of them, shall not be deliuered.

2 Though they digge into the hell, thence shall mine hand take them: though they clime vp to heauen, thence will I bring them downe.

3 And though they hide themselues in the top of Carmel, I will search and take them out thence: and though they be hidde from my sight in the bottome of the sea, thence will I command the [c] serpent, and he shall bite them.

4 And though they goe into captiuitie before their enemies, thence will I commaund the sword, and it shall slay them: and I will set mine eyes vpon them for euil, and not for good.

5 And the Lord God of hosts shall touch the land, and it shall melt away, and all that dwell therein, shall mourne, and it shall rise vp wholly like a flood, and shalbe drowned as by the flood of Egypt.

6 He buildeth his [d] spheres in the heauen, & hath laid the foundation of his globe of elements in the earth: he calleth the waters of the sea, and powreth them out vpon the open earth: the LORD is his Name.

7 Are ye not as the Ethiopians [e] vnto me, O children of Israel, saith the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistims from [f] Caphtor, and Aram from Kir?

8 Behold, the eyes of the Lord God are vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuertheless I will not vtterly [g] destroy the house of Iaakob, saith the Lord.

9 For loe, I will command, and I will sift the house of Israel among all nations, like as corne is sifted in a sive: yet shall not the [h] least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor haste for vs.

11 In that day will I raise vp the [i] tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will build it, as in the dayes of olde,

12 That they may possesse the remnant of [k] Edom, and of all the heathen, because my Name is called vpon them, sayeth the Lord, that doeth this.

13 Behold, the dayes come, sayeth the Lord, that the plowman shall [l] touch the mower, and the treader of grapes him that soweth seede: and the mountaines shall [m] drop sweete wine, and all the hilles shall melt.

14 [n] And I will bring againe the captiuitie of my people of Israel: and they shall builde the waste cities, and inhabite them, and they shall plant vineyards, and drinke the wine thereof: they shall also make gardens, and eate the fruites of them.

15 And I will plant them vpon their land, and they shall no more be pulled vp againe out of their land, which I haue giuen them, sayeth the Lord thy God.

[a] Which was at Ierusalem: for he appeared not in the idolatrous places of Israel. [b] Both the chiefe of them and also the common people. [c] He sheweth that God will declare himselfe enemy vnto them in all places, and that his elements and all creatures shalbe enemies to destroy them. [d] He declareth by the wonderful power of God by the making of the heauens, and the elements, that it is not possible for man to escape his iudgements when he punisheth. [e] Am I more bound to you then to the Ethiopians or blacke Moores? yet haue I bestowed vpon you greater benefites. [f] Reade Iere. 47.4. [g] Though he destroy the rebellious multitude, yet he will euer reserue the remnant his Church to call vpon his name. [h] Meaning, that none of his should perish in his wrath. [i] I will send the Messiah promised, and restore by him the spirituall Israel, Actes 15.16. [k] Meaning, that the very enemies, as were the Edomites and others, should be ioyned with the Iewes in one societie and body, whereof Christ should be the head. [l] Signifying, that there shall be great plentie of all things, so that when one kinde of fruite is ripe, another shoulde followe, and euery one in course, Leuit. 26.5. [m] Reade Ioel 3.18. [n] The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer bee pulled, after they are once graffed therein.

Obadiah.

THE ARGVMENT.

THe Idumeans, which came of Esau, were mortall enemies alway to the Israelites, which came of Iaakob, and therefore did not onely vexe them continually with sundry kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.

THe vision of Obadiah. Thus sayeth the Lord God against Edom, [a] Wee haue heard a rumor from the Lord, and an ambassadour is sent among the heathen: arise, and [b] let vs rise vp against her to battell.

2 Beholde, I haue made thee small among the heathen: thou art vtterly despised.

3 The [c] pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rockes, whose habitation is hie, that sayeth in his heart, who shall bring me downe to the ground?

4 Though thou exalt thy selfe as the egle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 [d] Came theeues to thee or robbers by

[a] God hath certainely reueiled to his Prophets that he will raise vp the heathen to destroy the Edomites, whereof the rumour is nowe published, Ierem. 49.14. [b] Thus the heathen encourage themselues to rise against Edom. [c] Which despiseth all others in respect of thy selfe, and yet are but an handfull in comparison of others, and art shut vp among the hilles, as separate from the rest of the world. [d] God will so destroy them that he will leaue none, though theeues when they come, take but till they haue ynough, and they that gather grapes, euer leaue some behinde them, Iere. 49.9.

might? how wast thou brought to silence? would they not haue stollen, till they had ynough? if the grape gatherers came to thee, would they not leaue some grapes?

6 Howe are the thinges of Esau sought vp, and his treasures searched?

7 All the men of thy confederacie haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed against thee: they that eate thy bread, haue layde a wounde vnder thee: there is none vnderstanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?

9 And thy strong men, O Teman, shall be afrayde, because euery one of the mount of Esau shall be cut off by slaughter.

10 For thy crueltie against thy brother Iaakob, shame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodest on the other side, in the day that the strangers caried away his substance, and strangers entred into his gates, and cast lottes vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholden the day of thy brother, in the day that hee was made a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entred into the gate of my people in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue layde handes on their substance in the day of their destruction.

14 Neither shouldest thou haue stoode in the crosse wayes to cut off them, that should escape, neyther shouldest thou haue shutte vp the remnant thereof in the day of affliction.

15 For the day of the Lord is neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as yee haue drunke vpon mine holy Mountaine, so shall all the heathen drinke continually: yea, they shall drinke and swallowe vp, and they shall bee as though they had not bene.

17 But vpon mount Zion shall be deliuerance, and it shall be holy, and the house of Iaakob shall possesse their possessions,

18 And the house of Iaakob shall bee a fire, and the house of Ioseph a flame, and the house of Esau as stubble, and they shall kindle in them and deuoure them: and there shall bee no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shall possesse the Southside of the mount of Esau, and the plaine of the Philistims: and they shall possesse the fields of Ephraim, and the fields of Samaria, and Beniamin shall haue Gilead.

20 And the captiuitie of this hoste of the children of Israel, which were among the Canaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shalbe the Lords.

e They in whom thou diddest trust, for to haue helpe and friendship of them, shalbe thine enemies and destroy thee.

f That is, thy familiar friends and ghests haue by secret practises destroyed thee.

g He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his Church, whom now he comforteth by punishing their enemies.

h When Nebuchad-nezzar came against Ierusalem, thou ioynedst with him, and haddest part of the spoile, and so diddest reioyce when my people, that is, thy brother, were afflicted, whereas thou shouldest haue pitied and holpen thy brother.

i When the Lorde depriued them of their former dignitie, and gaue them to bee caried into captiuitie.

k When he will summon all the heathen, and send them to destroy thee.

l That is, reioyced and triumphed.

m The Edomites shalbe vtterly destroyed, and yet in despite of all the enemies I will reserue my Church and restore it.

n God attributeth this power to consume his enemies, to his Church, which power is onely proper to himselfe, as Isa.10. 17. deut.4.24. hebr.12.29.

o He describeth how the Church shall be enlarged and haue great possessions, but this chiefly is accomplished vnder Christ, when as the faithfull are made heires and lordes of all things by him which is their head.

p By the Canaanites the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad, Spaine.

q Meaning, that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and head of this kingdome.

Ionah.

THE ARGVMENT.

WHen Ionah had long prophesied in Israel, and had little profited, God gaue him expresse charge to goe, and denounce his iudgements against Nineueh the chiefe citie of the Assyrians, because he had appoynted, that they which were of the heathen, should conuert by the mightie power of his word, and that within three dayes preaching, that Israel might see howe horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lord for so many Prophets and so diligent preaching. He prophesied vnder Ioash, and Ieroboam, as 2.King.14.25.

CHAP. I.

3 Ionah fledde when hee was sent to preach. 4 A tempest ariseth, and hee is cast into the sea for his disobedience.

a After that he had preached a long time in Israel: and so Ezekiel, after that for a time he had prophesied in Iuda, hee had visions in Babylon, Ezek.1.1.

b For seeing the great obstination of the Israelites, hee sent his Prophet to the Gentiles, that they might prouoke them to repentance, or at least make them inexcusable: for Nineueh was the chiefe citie of the Assyrians.

THE word of the Lord came a also vnto Ionah the sonne of Amittai, saying,

2 Arise, and goe to b Nineueh, that c great citie, and crie against it: for their wickednesse is come vp before me.

3 But Ionah rose vp to d flee into Tarshish from the presence of the Lord, and went downe to e Iapho: and hee found a shippe going to Tarshish: so he payed the

c For as authors write, it contained in circuite about eight and fourtie mile, and had a thousand and fiue hundred towres, and at this time there were an hundreth and twentie thousand children therein, Chap.4.11.

d Whereby hee declareth his weakeneſſe, that would not promptly followe the Lords calling, but gaue place to his owne reason, which perswaded him that hee should nothing at all profite there, seeing hee had done so small good among his owne people, Chap.4.2.

e Which was the hauen and port to take shipping thither, called also Ioppe.

fare

fare thereof, and went downe into it, that hee might goe with them vnto Tarshish, from the f presence of the Lord.

4 But the Lorde sent out a great winde vnto the sea, and there was a mightie tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraide, and cryed euery man vnto his god, and cast the wares that were in the shippe, into the sea to lighten it of them: but Ionah was gone downe into the sides of the ship, and hee lay downe, and was fast asleepe.

6 So the Shipmaster came to him, and sayd vnto him, What meanest thou, O sleeper? Arise, call vpon thy h God, if so be that God will thinke vpon vs, that we perish not.

7 And they sayd euery one to his fellow, Come, and let vs cast i lots, that we may knowe, for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Ionah.

8 Then sayd they vnto him, Tell vs for whose cause this euill is vpon vs? what is thine occupation? & whence commest thou? which is thy countrey? and of what people art thou?

9 And hee answered them, I am an Ebrew, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceedingly afraid, and sayde vnto him, Why hast thou done this? (for the men knew, that hee fled from the presence of the Lorde, because hee had told them)

11 Then sayd they vnto him, What shal wee doe vnto thee, that the sea may bee calme vnto vs? (for the sea wrought and was troublous)

12 And he sayd vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I knowe, that for my sake this great tempest is vpon you.

13 Neuertheless, the men rowed to bring it to the land, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cried vnto the Lord, and sayd, We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done, as it pleased thee.

15 So they tooke vp Ionah, and cast him into the sea, & the sea ceased from her raging.

16 Then the men feared the Lorde exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

17 Now the Lorde had prepared a great fish to swallow vp Ionah: and Ionah was in the m belly of the fish three dayes, and three nights.

f From that vocation whereunto God had called him, and wherein hee would haue assisted him.

g As one that would haue cast off this care and solicitude by seeking rest and quietnesse.

h As they had called on their idoles: which declareth that idolaters haue no stay nor certainetie, but in their troubles seeke they can not tel to whom.

i Which declareth that the matter was in great extremitie and doube, which thing, was Gods motion in them for the triall of the cause: and this may not be done but in matters of great importance.

k This declareth that the very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shead mans blood, whereas they know no manifest signe of wickednesse.

l They were touched with a certaine repentance of their life past, and began to worship the true God by whome they saw themselues so wonderfully deliuered: but this was done for feare and not of a pure heart and affection, neither according to Gods worde.

m Thus the Lorde would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was inioyned him.

CHAP. II.

1 Ionah in the fishes belly. 3 His prayer. 10 He is deliuered.

THen Ionah prayed vnto the Lorde his God a out of the fishes belly,

2 And sayde, I cryed in mine affliction vnto the Lorde, and he heard me: out of the belly b of hell cryed I, and thou heardest my voyce.

3 For thou haddest cast me into the bottome in the mids of the sea, and the floodes compassed me about: all thy surges, and all thy waues passed ouer me.

4 Then I sayde, I am c cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my d life from the pit, O Lorde my God.

7 When my soule fainted within me, I remembred the Lord: and my prayer came vnto thee, into thine holy Temple.

8 They that waite vpon lying e vanities, forsake their owne f mercie.

9 But I will sacrifice vnto thee with the voyce of thanksgiuing, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Ionah vpon the dry land.

a Being nowe swallowed vp of death, and seeing no remedy to escape, his faith brast out vnto the Lord, knowing that out of the very hell he was able to deliuer him.

b For hee was now in the fishes belly as in a graue or place of darknesse.

c This declared what his prayer was, and howe he laboured betweene hope and despaire, considering the neglect of his vocation, and Gods iudgements for the same: but yet in the ende faith gate the victorie.

d Thou hast deliuered me from the belly of the fish, and all these dangers, as it were rayfing me from death to life.

e They that depend vpon any thing saue on God alone.

f They refuse their owne felicitie, and that goodnesse which they shoulde else receiue of God.

CHAP. III.

1 Ionah is sent againe to Nineueh, 5 The repentance of the king of Nineueh.

AND the worde of the Lorde came vnto a Ionah the second time, saying,

2 Arise, goe vnto Nineueh that great citie, and preach vnto it the preaching, which I bid thee.

3 So Ionah arose and went to Nineueh according to the word of the Lord: now Nineueh was a b great and excellent citie of three dayes iourney.

4 And Ionah began to enter into the citie a c dayes iourney, and he cryed, and sayd, Yet fourtie dayes, and Nineueh shall bee ouerthrowen.

5 So the people of Nineueh d beleeued God, and proclaimed a fast, and put on sackecloth from the greatest of them euen to the least of them.

6 For worde came vnto the king of Nineueh, and hee arose from his throne, and layed his robe from him, and couered him with sackecloth, and sate in ashes.

7 And he proclaimed and sayde through Nineueh, (by the counsell of the king and his nobles) saying, Let neither man, nor beast, bullocke nor sheepe taste any thing, neither feede nor drinke water.

8 But let man and beast put on sackcloth,

a This is a great declaration of Gods mercy, that he receiueth him againe & sendeth him forth as his Prophet, which had before shewed so great infirmitie.

b Reade Chap. 1.2.

c He went forward one day in the citie, & preached, & so he cõtinued til the city was conuerted.

d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.

e Not that the dumbe beastes had sinned or could repent, but that by their example man might be astonished, considering that for his sinne the angel of God hanged ouer all creatures.

cloth, and f cry mightily vnto God: yea, let euery man turne from his euill way, and from the wickednesse that is in their hands.

9 g Who can tell if God will turne, and repent and turne away from his fierce wrath, that we perish not?

10 And God sawe their h workes that they turned frō their euill wayes: and i God repented of the euil that hee had sayde that he would doe vnto them, and hee did it not.

f He willed, that the men should earnestly call vnto God for mercie.

g For partly by the threatning of the Prophet, and partly by the motion of his own conscience, hee doubted whether God woulde shewe them mercie.

h That is, the fruites of their repentance, which did proceed of faith which God had planted by the ministerie of his Prophet.

i Reade Ieremie 18,8.

CHAP. IIII.

The great goodnesse of God toward his creatures.

THerefore it displeased a Ionah exceedingly, and he was angrie.

2 And he prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my countrey? therefore I preuented it to flee vnto b Tarshish: for I knewe that thou art a gracious God, and mercifull, slowe to anger, and of great kindnesse, and repentest thee of the euill.

3 Therefore nowe, O Lorde, take, I beseech thee, my life c from mee: for it is better for me to die, then to liue.

4 Then sayd the Lord, Doest thou well to be d angrie?

5 So Ionah went out of the citie and sate on the East side of the citie, and there made him a boothe, and sat vnder it in the shadowe e till he might see what should bee done in the citie.

6 And the Lord God prepared a f gourd, and made it to come vp ouer Ionah, that it might bee a shadowe ouer his head, and deliuer him from his griefe. So Ionah was exceeding glad of the gourde.

7 But God prepared a worme when the morning rose the next day: and it smote the gourde, that it withered.

8 And when the sunne did arise, God prepared also a feruent Eastwinde: and the sunne beat vpon the head of Ionah, that hee fainted, and wished in his heart to die, and sayde, It is better for mee to die, then to liue.

9 And God said vnto Ionah, Doest thou wel to be angry for the gourd? And he sayd, I doe wel to be g angry vnto the death.

10 Then sayde the Lord, Thou hast had pitie on the gourd for the which thou hast not laboured, neither madest it growe, which came vp in a night, and perished in a night,

11 And shoulde h not I spare Nineueh that great citie, wherein are fiue score thousande persons, that i cannot discerne betweene their right hand, and their left hand, and also much cattell?

e For he douted as yet whether God would shew them mercie or no: and therefore after fourtie dayes he departed out of the citie, looking what issue God would send.

f Which was a further meanes, to couer him from the heate of the sunne, as he remained in his boothe.

g This declareth the great inconueniences whereinto Gods seruants doe fall when they giue place to their owne affections, and do not in al things willingly submit themselues to God.

h Thus God mercifully reproueth him which would pitie himselfe and this gourde, and yet would restraine God to shewe his compassion to so many thousande people.

i Meaning, that they were children and infants.

a Because hereby he should be taken as a false prophet, and so the Name of God which he preached should be blasphemed.

b Reade Chap. 1.3.

c Thus he prayed of griefe, fearing lest Gods Name by this forgiuenesse might be blasphemed, as though he sent his prophets forth to denounce his iudgements in vaine.

d Wilt thou bee iudge when I doe things for my glorie, and when I doe not?

Micah.

THE ARGVMENT.

MIcah the Prophet of the tribe of Iudah serued in the worke of the Lord, concerning Iudah and Israel, at the least thirtie yeres: at what time Isaiah prophesied. He declareth the destruction, first of the one kingdome, and then of the other, because of their manifolde wickednesse, but chiefly for their idolatrie. And to this ende hee noteth the wickednesse of the people, the crueltie of the princes and gouernours, and the permission of the false prophets, and the delighting in them. Then hee setteth foorth the comming of Christ, his kingdome, and the felicitie thereof. This prophet was not that Micah, which resisted Ahab, and all his false prophets, as 1. King 22.8. but another of the same name.

CHAP. I.

1 *The destruction of Iudah and Israel because of their idolatrie.*

THe worde of the Lord, that came vnto Micah the a Morashthite in the dayes of Iotham, Ahaz, and Hezekiah Kings of Iudah, which he sawe concerning Samaria and Ierusalem.

2 Heare, b all yee people: hearken thou, O earth, and all that therein is, and let the Lord God be witnesse against you, euen the Lord from his holy Temple.

3 For beholde, the Lorde commeth out of his place, and will come c downe, and treade vpon the hie places of the earth.

4 And the mountaines shall melt vnder him (so shall the valleys cleaue) as waxe before the fire, & as the waters that are powred downeward.

5 For the wickednes of Iaakob is al this, and for the sinnes of the house of Israel: what is the wickednesse of Iaakob? Is not d Samaria? and which are the hie e places of Iudah? Is not Ierusalem.

6 Therefore I will make Samaria as an heape of the fielde, and for the planting of a vineyarde, and I will caule the stones thereof to tumble downe into the valley, and I will discouer the foundations thereof.

7 And al the grauen images thereof shall be broken, and all the f gifts thereof shall be burnt

a Borne in Mareshah a citie of Iudah.

b Because of the malice and obstinacie of the people whom he had so oft exhorted to repentance, he summoneth them to Gods iudgements, taking all creatures, and God himselfe to witnesse, that the preaching of his Prophets, which they haue abused, shal be reuenged.

c Meaning hereby that God will come to iudgement against the strong cities and holdes.

d Samaria which should haue bene an example to all Israel of true religion & iustice, was the puddle and stewes of idolatrie and corruption, and boasted themselues of their father Iaakob.

e That is, the idolatrie and infection.

f Which they gathered by euill practises, and thought that their idoles had enriched them therewith for their seruice vnto them.

burnt with the fire, and all the idoles therof will I destroy: for the gathereth it of the hyre of an harlot, and they shall returne *s* to the wages of an harlot.

8 Therefore I will mourne and howle: I will goe without clothes, and naked: I will make lamentation like the dragons, and mourning as the ostriches.

9 For her plagues are grieuous: for it is come into Judah: the enemie is come vnto the gate of my people, vnto Ierusalem.

10 Declare yee it not at *h* Gath, neyther weepe yee: for the house of *i* Aphrah rolle thy selfe in the dust.

11 Thou that dwellest at *k* Shaphir, goe together naked with shame: the that dwelleth at Zaanan, shall not come forth in the mourning of Beth-ezel: the enemie shall *l* receiue of you for his standing.

12 For the inhabitant of Maroth waited for good, but euill came from the Lorde vnto the *m* gate of Ierusalem.

13 O thou inhabitant of Lachish, binde the charet to the beastes *n* of price: thee *o* is the beginning of the sinne to the daughter of Zion: for the trangressions of Israel were found in thee.

14 Therefore shalt thou giue presentes to Moresheth *p* Gath: the houses of Achzib shalbe as a lie to the kings of Israel.

15 Yet will I bring an *q* heire vnto thee, O inhabitant of Mareshah, hee shall come vnto Adullam, *r* the glory of Israel.

16 Make thee balde: and shaue thee for thy delicate children: enlarge thy baldnesse as the egle, for they are gone into captiuitie from thee.

s Ye shall haue no more lands to deuide, as you had in times past, and as you vsed to measure them in the Iubile.

d Thus the people warne the Prophets that they speake to them no more: for they cannot abide their threatnings.

e God saith, that they shall not prophecie, nor receiue no more of their rebukes nor taunts.

f Are these your workes according to his law?

g Doe not the godly finde my wordes comfortable?

h That is, aforetime.

i The poore can haue no commoditie by them, but they spoyle them, as though they were enemies.

k That is, their substance and liuing, which is Gods blessing, & as it were, part of his glory.

l Ierusalem shall not bee your safegard: but the cause of your destruction.

m That is, shewe himselfe to be a Prophet.

n He sheweth what prophets they delite in: that is, in flatterers, which tell them pleasant tales, and speake of their commodities.

o To destroy thee.

p The enemie shall breake their gates and walles, and leade them into Caldea.

q To driue them forward, and to helpe their enemies.

g The gaine that came by their idols, shalbe consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent.

h Lest the Philistims our enemies reioyce at our destruction.

i Which was a citie neere to Ierusalem, Iosh. 18, 23. there called Ophrah, and signifieth dust: therefore he willeth them to mourne, & roule themselues in the dust, for their dustie citie.

k These were cities whereby the enemie should passe as he came to Iudah.

l He shall not depart before he hath ouercome you, and so you shall pay for his tarying.

m For Rabshakeh had shutte vp Ierusalem, that they coulde not send to succour them. *n* To flee away: for Sancherib laid siege first to that citie, and remained therein when he sent his captaines, and armie against Ierusalem. *o* Thou first receiuedst the idolatrie of Ieroboam, and so diddest infect Ierusalem. *p* Thou shalt bribe the Philistims thy neighbours, but they shall deceiue thee, as well as they of Ierusalem. *q* Hee prophecieth against his owne citie, and because it signified an heritage, he sayth that God would sende an heire to possesse it. *r* For so they thought them selues for the strength of their citie.

CHAP. II.

1 *Threatnings against the wanton and deintie people.* 6 *They would teach the Prophets to preach.*

WO vnto them, that imagine iniquitie, and worke wickednesse vpon their beddes: *a* when the morning is light they practise it because their hande ‡ hath power.

2 And they couet fieldes, and take them by violence, & houses, & take them away: so they oppresse a man and his house, euen a man and his heritage.

3 Therefore thus sayth the Lorde, Behold, against this famine haue I deuised a plague, whereout yee shall not plucke your neckes, and ye shall not goe so proudely, for this time is euill.

4 In that day shall they take vp a parable against you, and lament with a dolefull lamentation, and say, *b* We be vtterly wasted: hee hath changed the portion of my people: how hath hee taken it away to restore it vnto mee? hee hath deuided our fields.

5 Therefore thou shalt haue none that shall cast a corde by lot in *c* the Congregation of the Lord.

6 *d* They that prophecied, Prophecie ye not. *e* They shall not prophecie to them, neither shall they take shame.

7 O thou that art named the house of Iaakob, is the Spirite of the Lorde shortened? are these his workes? are not my wordes good vnto him *g* that walketh vprightly?

8 But he that was *h* yesterday my people, is risen vp on the other side, as against an enemie: they spoyle the *i* beautifull garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye cast out from their pleasant houses, and from their children haue yee taken away my glory continually.

10 Arise and depart, for this is not your *l* rest: because it is polluted, it shall destroy you, euen with a sore destruction.

11 If a man *m* walke in the Spirite, and woulde lye falsely, saying, *n* I will prophecie vnto thee of wine, and of strong drinke, he shall euen bee the prophet of this people.

12 I will surely *o* gather thee (whole O Iaakob): I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, euen as the flocke in the middes of their folde: the cities shall be full of bruite of the men.

13 The *p* breaker vp shall come vp before them: they shall breake out, and passe by the gate, & goe out by it, and their king shall goe before them, and the Lorde shall bee *q* vpon their heads.

CHAP. III.

1 *Against the tyranny of princes & false prophets.*

AND I said, Yeare, I pray you, O heads of Iaakob, and ye princes of the house of Israel: Shoulde not yee knowe *a* iudgement?

2 But they hate the good, and loue the euill: they plucke off their skinnes from them, and their flesh from their bones.

3 And they eat also the *b* flesh of my people, and flay off their skin from them, and they breake their bones, and chop them in peces, as for the potte, and as flesh within the raldron.

4 Then *c* shal they cry vnto the Lord, but he will not heare them: he will euen hide his face from them at that time, because they haue done wickedly in their workes.

a That thing which is iust and lawfull, both to gouerne my people aright, and also to discharge your owne conscience?

b The Prophet condemneth the wicked gouernours not only of couetousnesse, theft and murther, but compareth them to wolues, lyons and most cruell beastes. *c* That is, when I shall visite their wickednesse: for though I heare the godly before they crie, Isa. 65. 24: yet I will not heare these though they crie, Isa. 1. 15. ezekiel 8. 18. iames 2, 13. 1. pet. 3, 11, 12.

a Assoone as they rise, they execute their wicked deuices of the night, and according to their power hurt others.

‡ *Ebr. is in power.*

b Thus the Iewes lament & say that there is no hope of restitution, seeing their possessions are deuided among the enemies.

They deuoure their substance, and then flatter them, promising that all shall goe well: but if one estraine from their bellies, then they inuent all wayes to mischiefe.

e As you haue loued to walke in darkenesse, & to prophecie lies, so God shall reward you with grosse blindnesse, and ignorance, so that when all others shall see the bright beames of Gods graces, ye shall as blinde men grope as in the night.

f When God shal discouer them to the worlde, they shalbe afraide to speake: for all shall knowe that they were but false prophets, and did belie the worde of God.

5 Thus saith the Lorde, Concerning the prophets that deceme my people, and [d] bite them with their teeth, and crie peace, but if a man put not into their mouthes, they prepare warre against him,

6 Therefore e night shall be vnto you for a vision, and darkenesse shalbe vnto you for a diuination, and the sonne shall goe downe ouer the prophets, and the day shalbe darke ouer them.

7 Then shall the Seers be ashamed, and the soothsayers confounded: yea, they shall all couer [f] their lippes, for they haue none answere of God.

8 Yet notwithstanding I am full [g] of power by the Spirite of the Lorde, and of iudgement, and of strength to declare vnto Iaakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, yee heads of the house of Iaakob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 They build vp Zion with [h] blood, and Ierusalem with iniquitie.

11 The heads thereof iudge for rewards, and the Priestes thereof teach for hire, and the prophets thereof prophecie for money: yet will they [i] leane vpon the Lorde, and say, Is not the Lorde among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake be [k] plowed as a fielde, and Ierusalem shall bee an heape, and the mountaine of the House, as the hie places of the forest.

g The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing how God hath giuen him giftes, habilitie and knowledge to discerne betweene good and euill, and also constancie to reproue the sinnes of the people, and not to flatter them. h They build them houses by bribery, which he calleth blood and iniquitie. i They will say, that they are the people of God, and abuse his name, as a pretence to cloke their hypocrisie. k Reade Ieremiah 26, 18.

CHAP. IIII.

1 Of the kingdome of Christ, and felicitie of his Church.

BVt in the [a] last dayes it shall come to passe, that the mountaine of the House of the Lorde shalbe prepared in the toppe of the mountaines, and it shall bee exalted aboue the [b] hilles, & people shal flow vnto it.

2 Yea, many nations shall come & say, Come, and let vs goe vp to the mountaine of the Lorde, and to the house of the God of Iaakob, and he will [c] teach vs his wayes, and we will walke in his paths: for the Law shall goe forth of Zion, and the worde of the Lord from Ierusalem.

3 And he shall iudge among many people, and [d] rebuke mightie nations afarre off, and they shall breake their swordes into mattockes, & their speares into [e] sithes: nation shall not lift vp a sworde against nation, neither shall they [f] learne to fight any more.

4 But they shal sit euery man vnder his vine, and vnder his figge tree, and none shal make them afraide: for the mouth of the Lord of hostes hath spoken it.

f Reade Isa. 2.4.

5 For all people will walke [g] euery one in the name of his God, and wee will walke in the Name of the Lord our God, for euer and euer.

6 At the same day, saith the Lorde, will I gather her that halteth, and I will gather her that is cast out, and her that I haue afflicted.

7 And I will make her that halted, [h] a remnant, and her that was cast farre off, a mightie nation: and the Lorde shall reigne ouer them in Mount Zion, from hence forth euen for euer.

8 And thou, O [i] towre of the flocke, the strong holde of the daughter Zion, vnto thee shall it come, euen [k] the first dominion, and kingdome shall come to the daughter Ierusalem.

9 Nowe why doest thou crie out with lamentation? is [l] there no king in thee? is thy counseller perished? for sorowe hath taken thee, as a woman in trauaile.

10 Sorowe and mourne, O daughter Zion, like a woman in trauaile: for nowe shalt thou goe forth of the citie, and dwell in the fielde, and shalt goe into Babel, but there shalt thou bee deliuered: there the Lorde shall redeeme thee from the hand of thine enemies.

11 Nowe also many nations are gathered against thee, saying, Zion shall bee contemned, and our eye shal looke vpon Zion.

12 But they [m] knowe not the thoughts of the Lord: they vnderstand not his counsell, for he shall gather them as the sheaues in the barne.

13 Arise, and thresh, [n] O daughter Zion: for I will make thine horne yron, and I will make thine hooues brasse, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lorde, and their substance vnto the ruler of the whole world.

g He sheweth that the people of God ought to remaine constant in their religion, albeit all the world should giue themselues to their superstition and idolatrie.

h I will cause that Israel, which is now as one lame & halting, and so almost destroyed, shall liue againe, and growe into a great people.

i Meaning, Ierusalem, where the Lords flocke was gathered.

k The flourishing state of the kingdome, as it was vnder Dauid and Salomon, which thing was accomplished to the Church by the comming of Christ.

l In the meane season he sheweth that they should endure great troubles and tentations, when they saw themselues neyther to haue king nor counsell.

m Hee sheweth that the faithfull ought not to measure Gods iudgements by the bragges & threatnings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance.

n God giueth his Church this victorie, so oft as he ouercommeth their enemies: but the accomplishment hereof shall be at the last comming of Christ.

CHAP. V.

1 The destruction of Ierusalem. 2 The excellencie of Beth-leem.

NOw assemble thy garrisons, O daughter [a] of garrisons: hee hath layde siege against vs: they shall smite the iudge of Israel with a rodde vpon the cheeke.

2 And thou Beth-leem Ephrathah art [b] little to bee among the thousandes of Iudah, yet out of thee shall hee come forth vnto mee, that shall bee the ruler in

a He forewarneth them of the dangers that shall come, before they enioy these comforts, shewing that forasmuch as Ierusalem was accustomed with her garisons to trouble others, the Lord woule now cause other garisons to vexe her, and that her Rulers should be smitten on the face most contemptuously. b For so the Iewes deuided their countrey, that for euery thousande there was a chiefe captaine: and because Beth leem was not able to make a thousand, he calleth it little, but yet God wil raise vp his captaine and gouernour therein: and thus it is not the least by reason of this benefite, as Matt. 2.6.

Israel: whose goings forth haue bene from the beginning and from euerlasting.

3 Therefore will he giue them vp, vntill the time that [d] thee which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And he shall [e] stande, and feede in the strength of the Lord, & in the maiestie of the Name of the Lord his God, and they shall dwell still: for now shall he bee magnified vnto the endes of the worlde.

5 And he [f] shalbe our peace when Assyrie shall come into our lande: when hee shall treade in our palaces, then shall we raise against him seuen shepheardes, and eight principall men.

6 And they shall destroy [g] Assyrie with the swoorde, and the land of Nimrod with their swoordes: thus shal he [h] deliuer vs from Assyrie, when he commeth into our lande, and when he shall treade within our borders.

7 And the [i] remnant of Iaakob shalbe among many people, as a dewe from the Lorde, and as the showres vpon the grasse, that waiteth not for man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iaakob shalbe among the Gentiles, in the middes of many people, as the lyon among the beasts of the forest, and as the lyons whelpe among the flockes of sheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shalbe lift vp vpon thine aduersaries, and all thine enemies shall be cut off.

10 And it shall come to passe in that day, saieth the Lorde, that I will cut off thine [k] horses out of the middes of thee, and I will destroy thy charets.

11 And I will cut off the cities of thy land, and ouerthrowe all thy strong holdes.

12 And I will cut off thine inchanters out of thine hande: and thou shalt haue no more southsayers.

13 Thine idoles also will I cut off, and thine images out of the midst of thee: and thou shalt no more worshippe the worke of thine handes.

14 And I will plucke vp thy groues out of the mids of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my wrath and indignation vpon the heathen, [l] which they haue not heard.

c He sheweth that the comming of Christ and all his wayes were appointed of God from all eternitie.

d He compareth the Iewes to women with childe, who for a time should haue great sorowes, but at length they should haue a comfortable deliuerance, Iohn.16.21.

e That is, Christs kingdome shalbe stable and euerlasting, and his people, as well the Gentiles as the Iewes shall dwell in safetie.

f This Messiah shall be a sufficient safegard for vs, & though y enemie inuade vs for a time, yet shal God stirre vp many which shall be able to deliuer vs.

g These whome God shall raise vp for the deliuerance of his Church, shall destroy all the enemies thereof, which are meant here by the Assyrians and Babylonians which were the chiefe at that time.

h By these gouernours will God deliuer vs when the enemy commeth into our land.

i This remnant or Church which God shall deliuer, shall onely depend on Gods power & defence, as doeth the grasse of the field, and not on the hope of man.

k I will destroy all things wherein thou putteſt thy confidence, as thy vaine confidence and idolatrie, and so will helpe thee.

l It shall be so terrible that the like hath not bene heard of.

CHAP. VI.

An exhortation to the dumme creatures to heare the iudgemēt against Israel being vnkinde. 6. VVhat maner of sacrifices doe please God.

HEarken ye nowe what the Lorde saieth, Arise thou, and contende before the [a] mountaines, and let the hilles heare thy voyce.

a He taketh the hie mountaines & had tockes to witnesse against the obstinacie of his people.

2 Heare ye, O mountaines, the Lordes quarell, and ye mightie foundations of the earth: for the Lord hath a quarell against his people, and he will pleade with Israel.

3 O my people, what haue I done vnto thee? or wherin haue I grieued thee? testifie against me.

4 Surely I [b] brought thee vp out of the land of Egypt, and redeemed thee out of þ house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember nowe what Balak king of Moab had deuised, & what Balaam the sonne of Beor answered him, from [c] Shittim vnto Gilgal, that yee may know the [d] righteousnesse of the Lord.

6 Wherewith [e] shall I come before the Lorde, and bowe my selfe before the high God? Shall I come before him with burnt offerings, and with calues of a yere olde?

7 Will the Lorde be pleased with thousands of raimes, or with ten thousand riuers of oyle? shal I giue my [f] first borne for my transgression, euen the fruite of my body for the sinne of my soule?

8 He hath shewed thee, O man, what is good, and what the Lorde requireth of thee: [g] surely to doe iustly, and to loue mercie, and to humble thy selfe, to walke with thy God.

9 The Lordes voyce cryeth vnto the [h] citie, and the man of wisedome shall see thy name: Heare the rodde, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure, that is abominable?

11 Shal I iustifie the wicked balances, and the bagge of deceitfull weights?

12 For the rich men [i] thereof are full of crueltie, and the inhabitants thereof haue spoken lyes, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, and in making thee desolate, because of thy sinnes.

14 Thou shalt eate & not be satisfied, and [k] thy casting downe shalbe in the middes of thee, and thou [l] shalt take holde, but shalt not deliuer: & that which thou deliuerest, will I giue vp to the swoorde.

15 Thou shalt sowe, but not reape: thou shalt treade the oliues, but thou shalt not anoynt thee with oyle, & make sweete wine, but shalt not drinke wine.

16 For the [m] statutes of Omri are kept,

b I haue not hurt thee, but bestowed infinite benefits vpon thee.

c That is, remember my benefits from the beginning how I delivered you from Balaams curse, & also spared you from Shittim, which was in the plaine of Moab, til I brought you into the lande promised.

d That is, the trueth of his promise and his manifold benefites towarde you.

e Thus the people by hypocrisie aske how to please God, and are content to offer sacrifices, but will not chāge their liues.

f There is nothing so deare to man, but the hypocrites wil offer it vnto God, if they thinke therby to auoyde his anger: but they will neuer bee brought to mortifie their owne affections and to giue themselues willingly to serue God as he commandeth.

g The Prophet in few words calleth them to the obseruation of þ second table, to know if they will obey God aright or no, saying that God hath prescribed them to doe this.

h Meaning, that when God speaketh to anie Citie or nation, the godly will acknowledge his maiestie, and consider not the mortall man that bringeth the threatning, but God that sendeth it.

i That is, of Ierusalem.

k Thou shalt be consumed with inward griefe and euilles.

l Meaning, that the citie should goe about to saue her men, as they that lay hold on that which they would preserue.

m You haue receiued all the corruption and idolatrie, wherewith the tenne tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alleadge the kings authoritie by his statutes and also wisedome and policie in so doing, but & you shal not escape punishment: but as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly, Luke 12.47.

and all the maner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shal beare the reproche of my people.

CHAP. VII.

1 A complaint for the smal nomber of the righteous. 4 The wickednesse of those times. 14 The prosperitie of the Church.

a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruites are gone, so that none is left: that is, that there is no godly man remaining: for all are giuen to crueltie & deceit, so that none spareth his owne brother.

b He sheweth that the Prince, the iudge, & the rich man are linked together, all to do euil and to cloke the doings one of an other.

c That is, the rich man that is able to giue money, abstaineth from no wickednes nor iniurie.

d These men agree among themselues and conspire with one consent to doe euill.

e They that are of most estimation and are counted most honest among them, are but thornes and briers to pricke.

f Meaning, of the Prophets and gouernours.

g The Prophet sheweth that the onely remedie for the godly in desperate euils, is to flee vnto God for succour.

h This is spoken in the person of the Church, which calleth the malignant Church her enemie.

VVOe is me, for I am as a the sommer gatherings, and as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruites.

2 The good man is perished out of the earth, and there is none righteous among men: b they all lie in waite for blood: euery man hunteth his brother with a net.

3 To make good for the euill of their handes, the prince asked, and the iudge iudgeth for a reward: therefore the c great man he speaketh out the corruption of his soule: so d they wrap it vp.

4 The best of them is as e a briar, & the most righteous of them is sharper then a thorne hedge: the day of f thy watchmen and thy visitation commeth: then shall bee their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counseller: keepe the doores of thy mouth from her that lyeth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

7 Therefore g I will looke vnto the Lord: I will waite for God my Sauiour: my God will heare me.

8 Reioyce not against me, h O mine enemie: though I fall, I shall arise: when I shall sit in darkenesse, the Lord shal be a light vnto me.

9 I will beare the wrath of the Lord because I haue sinned against him, vntill hee pleade my cause, and execute iudgement for me: then will he bring me forth to the light, and I shall see his righteousnesse.

10 Then shee that is mine enemie, shall looke vpon it, and shame shall couer her, which saide vnto mee, Where is the Lorde thy God? Mine eyes shall behold her: now shall shee be troden downe as the mire of the streetes.

11 This is i the day, that thy walles shalbe built: this day shall time farre away k the decree.

12 In this day also they shall come vnto thee from l Ashur, and from the strong cities, and from the strong holdes euen vnto the ruer, and from sea to sea, & from mountaine to mountaine.

13 Notwithstanding, the land shalbe desolate because of them that dwell therein, & for the fruites of m their inuentions.

14 n Feede thy people with thy rod, the flocke of thine heritage (which dwell solitarie in the wood) as in the middes of Carmel: let them feede in Bashan and Gilead, as in olde time.

15 o According to the dayes of thy comming out of the land of Egypt, wil I shew vnto him marueilous thinges.

16 The nations shall see, and be confounded for all their power: they shal p lay their hand vpon their mouth: q their eares shall be deafe.

17 They shal r licke the dust like a serpent: they shall moone out of their holes like wormes: they shall be afraide of the Lorde our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and s passeth by the transgression of the remnant of his heritage? He retaineth not his wrath for euer, because mercie pleaseth him.

19 He will turne againe, & haue compassion vpon vs: he wil subdue our iniquities, and cast all t their sinnes into the bottome of the sea.

20 Thou wilt performe thy u trueth to Iaakob, and mercie to Abraham, as thou hast sworne to our fathers in olde time.

i To wit, when God shall shewe himself a deliuerer of his Church, and a destroyer of his enemies.

k Meaning, the cruell empire of the Babylonians.

l When the Church shall be restored, they that were enemies afore, shall come out of all the corners of the worlde vnto her, so that neither holdes, riuers, seas, nor mountaines shall be able to let them.

m Afore this grace appeare, he sheweth howe grieuously the hypocrites themselues shall be punished, seeing that the earth itselfe, which can not sinne, shalbe made waste because of their wickednesse.

n The Prophet pray eth to God to be mercifull vnto his Church, when they should be scattered abroad as in solitarie places in Babylon, and to be beneficiall vnto them, as in time past.

o God promiseth to be fauourable to his people as he had bene aforetime.

p They shall be as dumme men and dare bragge no more.

q They shall be astonished, and afraide to heare men speake, least they should heare of their destruction.

r They shall fall flat on the grounde for feare.

s As though he would not see it, but winke at it.

t Meaning, of his elect.

u The Church is assured, that God will declare in effect the trueth of his mercifull promise, which hee had made of olde to Abraham, and to all that shoulde apprehende the promise by faith.

Nahum.

THE ARGVMENT.

AS they of Nineueh shewed themselues prompt and ready to receiue the worde of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing themselues to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begunne, they cast off the care of religion, and so returned to their vomite, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Meroch-baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyed the empire of the Assirians. But because God hath a continuall care of his Church, he stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he prophecied about the time of Hezekiah, and not in the time of Manasseth his sonne, as the Iewes write.

CHAP.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

THe a burden of Nineueh. b The booke of the vision of Nahum the c Elkeshite.

2 God is d iealous, and the Lord reuengeth: the Lord reuengeth: euen the Lord e of anger, the Lorde will take vengeance on his aduersaries, and hee reserueth wrath for his enemies.

3 The f Lorde is slowe to anger, but hee is great in power, and will not surely cleare the wicked: the Lorde hath his way in the whirle winde, and in the storme, and the cloudes are the dust of his feete.

4 He rebuketh the sea, and dryeth it, and he dryeth vp all the riuers: Bashan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world, and all that dwell therein.

6 g Who can stande before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

7 The Lord is good h and as a strong hold in the day of trouble, and he knoweth them that trust in him.

8 But passing ouer as with a flood, hee will vtterly destroy the i place thereof, and darkenesse shall pursue his enemies.

9 What doe yee k imagine against the Lord? he will make an vtter destruction: affliction shall not rise vp the second time.

10 For he shall come as vnto l thornes folden one in another, and as vnto drunkards in their drunkennesse: they shalbe deuoured as stubble fully dried.

11 There m commeth one out of thee that imagineth euill against the Lorde, euen a wicked counsellour.

12 Thus saith the Lorde, Though they be n quiet, and also many, yet thus shal they bee cut off when hee shall passe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will burst thy bonds in sunder.

14 And the Lord hath giuen a commandement concerning thee, that no more of thy name be o sowen: out of the house of thy gods will I cut off the grauen, and the molten image: I will make it thy graue for thee, for thou art vile.

15. * Beholde, vpon the mountaines the feete of him that declareth, and publisheth p peace: O Iudah, keepe thy solemne feasts, perfourme thy vowes: for the wicked shal no more passe through thee: hee is vtterly cut off.

a Reade Isa. 13.1.
b The vision or reuelation, which God commanded Nahum to write concerning the Nineuites.
c That is, borne in a poore village in the tribe of Simeon.
d Meaning, of his glorie.
e With his, he is but angrie for a time, but his anger neuer aswageth toward the reprobate, though for a time he deferre it.
f Thus the wicked woulde make Gods mercie an occasion to sinne, but the Prophet willeth them to consider his force and iustice.
g If all creatures bee at Gods commandement and none is able to resist his wrath, shall man flatter himselfe and thinke by any meanes to escape when he prouoketh his God to anger?
h Lest the faithfull shoulde be discouraged by hearing the power of God, he sheweth them that his mercies apperteine vnto them, and that hee hath care ouer them.
i Signifying, that God will suddenly destroy Nineueh, and the Assyrians, in such sort, as they shall lie in perpetuall darkenesse, and neuer recouer their strength againe.
k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore he woulde so destroy them at once, that hee shoulde not neede to returne the second time.
l Though the Assyrians thinke themselues like thornes that pricke on all sides, yet the Lorde will set fire on them, and as drunken men are not able to stande against any force, so they shall bee nothing able to resist him.
m Which may bee vnderstand either of Sanecherib, or of the whole body of the people of Nineueh.
n Though they thinke themselues in most safetie, and of greatest strength, yet when God shall passe by, hee will destroy them: notwithstanding he comforteth his Church, and promiseth to make an ende of punishing them by the Assyrians.
o Meaning Sanecherib, who should haue no more children, but be slaine in the house of his gods, 2. King. 19. 36, 37.
Isaiah 52.7, *rom.* 10.15.
p Which peace the Iewes shoulde enioy by the death of Sanecherib.

CHAP. II.

Hee describeth the victories of the Caldeans against the Assyrians.

THe a destroyer is come before thy face: keepe the munition: looke to the way: make thy loines strong: increase thy strength mightily.

2 For the Lorde hath b turned away the glory of Iaakob, as the glory of Israel: for the emptiers haue emptied them out, and c marred their vine braunches.

3 The shield of his mightie men is made redde: d the valiant men are in scarlet: the charets shall bee as in the fire and flames in the day of his preparation, and e the firre trees shall tremble.

4 The charets shall rage in the streetes: they shall runne to and fro in the hie waies: they shal seeme like lampes: they shal shoot like the lightning.

5 f Hee shall remember his strong men: they shall stumble as they goe: they shall make haste to the walles thereof, and the fence shalbe prepared.

6 The gates of the riuers shalbe opened, and the palace shall melt.

7 And Huzzab the Queene shall be led away captiue, and her maides shal leade her as with the voyce of doues, smiting vpon their breasts.

8 But Nineueh is g of olde like a poole of water: yet they shall flee away. Stand, stande, shall they crie: but none shall looke backe.

9 h Spoyle ye the siluer, spoyle the gold: for there is none ende of the store, and glorie of all the pleasant vessels.

10 i She is emptie and voyd, and waste, and the heart melteth, and the knees smite together, and sorow is in all loynes, and the faces k of them all gather blacknesse.

11 Where is the l dwelling of the lions, and the pasture of the lions whelps? where the lyon, and the lyoneesse walked, and the lions whelpe, and none made them afraid.

12 The lyon did teare in pieces ynough for his whelpes, and wooed for his lioneesse, and filled his holes with pray, & his dennes with spoyle.

a That is, Nebuchad nezzar is in a readinesse to destroy the Assyrians: and the Prophet derideth the enterprises of the Assyrians, which prepared to resist him.
b Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whome he scourged them: reade Isa. 10. 12.
c Signifying, that the Israelites were vtterly destroyed.
d Both to feare the enemie, and also that they themselues should not so soone espie blood one after another to discourage them.
e Meaning, their speares shoulde shake and crash together.
f Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.
g The Assyrians will flatter themselues and say that Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the bankes cannot touch, but they shall bee scattered, and shall not looke backe though men woulde call them.
h God commandeth the enemies to spoyle Nineueh, and promiseth them infinite riches and treasure.
i That is, Nineueh and the men thereof shalbe after this sort.
k Reade Ioel 2.6.
l Meaning, Nineueh, whose inhabitants were cruell like the lyons, and giuen to all oppression, and spared no violence or tyrannie to prouide for their wiues and children.

13 Behold,

13 Beholde, I come vnto thee, ſaith the Lord of hoſts, and I will burne her charets m the m ſmoke, and the ſword ſhall deuoure thy yong lions, and I wil cut off thy ſpoile from the earth, and the voyce of thy meſ-ſengers ſhall no more be heard.

m That is, as ſoone as my wrath beginneth to kindle.

n Signifying the heraldes, which were accuſtomed to proclaime warre. Some reade of thy gum teeth, wherewith Nineueh was wont to bruiſe the bones of the poore.

CHAP. III.

1 *Of the fall of Nineueh.* 8 *No power can eſcape the hand of God.*

O Bloodie citie, it is all full of lies, and robberie: a the prey departeth not:

a It neuer ceaſeth to ſpoyle and robbe.

2 The noyſe of a whip, b and the noyſe of the mouing of the wheeles, and the beating of the horſes, and the leaping of the charets.

b He ſheweth how the Caldeans ſhall haſte, and howe couragious their horſes ſhalbe in beating the ground when they come againſt the Aſſyrians.

3 The horſeman lifteth vp both the bright ſword, and the glittering ſpeare, and a multitude is ſlaine, and the dead bodies are maſſy: there is none ende of their corpſes: they ſtumble vpon their corpſes,

4 Becauſe of the multitude of the fornications of the c harlot that is beautifull, and is a miſtreſſe of witchcraft, and ſelleth the people through her whoredome, and the nations through her witchcrafts.

c He compareth Nineueh to an harlot, which by her beautie and ſubtiltie entiſeth yong men, and bringeth them to deſtruction.

5 Beholde, I come vpon thee, ſaieth the Lord of hoſts, and will diſcouer thy ſkirtes vpon thy face, & I will ſhew the nations thy filthineſſe, and the kingdomes thy ſhame.

6 And I will caſt filth vpon thee, & make thee vile, and will ſet thee as a gaſſing ſtocke.

7 And it ſhall come to paſſe, that all they that looke vpon thee, ſhall flee from thee, and ſay, Nineueh is deſtroyed, who will haue pitie vpon her? where ſhall I ſeeke comforters for thee?

8 Art thou better then d No, which was full of people? that lay in the riuers, and had the waters round about it? whoſe ditch was the ſea, and her wall was from the ſea?

d Meaning, Alexandria, which was in league with ſo many nations, and yet was now deſtroyed.

9 Ethiopia and Egypt were her ſtrength, and there was none ende: Put and Lubim were ‖ her helpers.

‖ Or, ſhine.

10 Yet was ſhee caried away, and went into captiuitie: her yong children alſo were dalhed in pieces at the head of all the ſtreets: and they caſt lots for her noble men, and all her mightie men were bound in chaines.

11 Alſo thou ſhalt be dronken, thou ſhalt hide thy ſelfe, and ſhalt ſeeke helpe, becauſe of the enemie.

12 All thy ſtrong cities ſhalbe like fig trees with the firſt ripe figges: for if they be ſhaken, they fall into the mouth of the eater.

13 Beholde, thy people within thee are women: the gates of thy land ſhall be opened vnto thine enemies, and the fire ſhall deuoure thy barres.

14 Drawe the waters for the ſiege: fortifie thy ſtrong holdes: go into the clay, and temper the morter: make ſtrong bricke.

15 There ſhall the fire deuoure thee: the ſword ſhall cut thee off: it ſhall eate thee vp like the e locuſtes, though thou be multiplied like the locuſtes, and multiplied like the graſhopper.

e Signifying that Gods iudgements ſhall ſuddenly deſtroy the Aſſyrians, as theſe vermine are with rame or change of weather.

16 Thou haſt multiplied thy marchants aboue the ſtarres of heauen: the locuſt ſpoyleth and flieth away.

17 Thy princes are as the graſhoppers, and thy captaines as the great graſhoppers which remaine in the hedges in the colde day: but when the ſunne ariſeth, they flee away and their place is not knowen where they are.

18 Thy f ſhepheards doe ſleepe, O King of Aſſhur: thy ſtrong men lie downe: thy people is ſcattered vpon the mountaines, and no man gathereth them.

f Thy princes and counſellers.

19 There is no healing of thy wounde: thy plague is grieuous: all that heare the bruite of thee, ſhall clap the hands ouer thee: for vpon g whom hath not thy malice paſſed continually?

g Meaning, that there was no people to whom the Aſſyrians had not done hurt.

Habakkuk.

THE ARGVMENT.

THe Prophet complaineth vnto God, conſidering the great felicitie of the wicked, and the miſerable oppreſſion of the godly, which endure al kinde of affliction and crueltie, and yet can ſee none ende. Therefore he had this reuelation ſhewed him of God, that the Caldeans ſhoulde come and take them away captiues, ſo that they could looke for none ende of their troubles as yet, becauſe of their ſtubburneſſe and rebellion againſt the Lord. And leaſt the godly ſhould deſpaire, ſeeing this horrible confuſion, he comforteth them by this that God will puniſh the Caldeans their enemies, when their pride and crueltie ſhall be at height: wherefore he exhorteth the faithfull to patience by his owne example, and ſheweth them a forme of prayer, wherewith they ſhould comfort themſelues.

CHAP. I.

2 *A complaint againſt the wicked that perſecute the iuſt.*

a The Prophet complaineth vnto God, and bewaileth that among the Iewes is left none equitie nor brotherly loue: but in ſtead hereof reigneth crueltie, theft, contention and ſtrife.

THe burden, which Habakkuk the Prophet did ſee.

2 O Lord, how long ſhall I crie, and thou wilt not heare! euen crie out vnto thee a for violence, and thou wilt not help!

3 Why doeſt thou ſhew me iniquitie, and cauſe me to beholde ſorowe? for ſpoyling, and violence are before mee: and there are that raiſe vp ſtrife and contention.

4 Therefore the lawe is diſſolued, and iudgement doth neuer go forth: for the wicked doeth b compaſſe about the righteous: therefore c wrong iudgement proceedeth.

b To ſuppreſſe him if any ſhould ſhewe himſelfe zealous of Gods cauſe.

5 Beholde among the heathen, and regard, and wonder, and marueile: for I will worke a worke in your dayes: ye will not beleeue it, though it be told you.

c Becauſe the iudges which ſhould redreſſe this exceſſe, are as euill as the reſt.

6 For loe, I raiſe vp the Caldeans, that bitter and furious nation, which ſhall goe vpon the breadth of the land to poſſeſſe the dwelling places, that are not theirs.

d As in times paſt you woulde not beleeue Gods word, ſo ſhall ye not nowe beleeue the ſtrange plagues which are at hand.

7 They are terrible and fearefull: c their iudgement and their dignitie shall proceede of themselues.

8 Their horses also are swifter then the leopardes, & are more fierce then þ wolues in the * euening: & their horsemen are mainly: & their horsemen shall come from farre: they shall flie as the eagle hasting to meate.

9 They come all to spoile: before their faces shalbe an f East winde, and they shall gather the captiuitie, as the g sand.

10 And they shall mocke the kings, and the princes shall bee a scorne vnto them: they shal deride euery strong holde: for they shall gather h dust, and take it.

11 Then shall they i take a courage, and transgresse and doe wickedly, imputing this their power vnto their god.

12 Art not thou of old, O Lord my God, mine holy one? we shall k not die: O Lord, þ hast ordeined the for iudgement, & O God, thou hast established them for correction.

13 Thou art of pure eies, & canst not see euill: þ canst not behold wickednes: wherefore doest thou looke vpon þ transgressors, & holdest thy tongue, when þ wicked deuoureth the man, þ is more righteous then he?

14 And makest men as the l fishes of the sea, and as the creeping things, that haue no ruler ouer them.

15 They take vp all with the angle: they catch it in their net, and gather it in their parne, wherefore they reioyce and are glad.

16 Therfore they sacrifice vnto their m net & burne incense vnto their parne, because by them their portion is fat, and their meate plentious.

17 Shal they therfore stretch out their net & not spare continually to slay n þ nations?

c They themselues shall be your iudges in this cause, and none shall haue authoritie ouer them to controll them. *Zeph.* 3. 3.

f For the Iewes most feared this winde, because it destroyed their fruites.

g They shall be so many in number.

h They shal cast vp mounts against it.

i The Prophet comforteth the faithfull ỹ God wil also destroy ỹ Babylonians, because they shall abuse this victory & become proud and insolent, attributing the praise hereof to their idoles.

k He assureth the godly of Gods protection, shewing that the enemie can doe no more then God hath appointed, and also that their sinnes required such a sharpe rod.

l So that the great deuoureth the small, and the Caldeans destroy all the world.

m Meaning, that the enemies flatter themselues, and glory in their owne force, power, and wit.

n Meaning, that they should not.

CHAP. II.

2 A vision, 5 against pride, couetousnesse, drunkennesse, and idolatrie.

I Will stand vpon my a watch, and set me vpon the towre, & will looke & see what he would say vnto me, & what I shall answere to him that rebuketh me.

2 And the Lord answered me, and saide, Write the vision, & make it plaine vpon tables, that he may runne d that readeth it,

3 For the vision is yet for an appointed time, but at the e last it shall speake, and not lye: though it tarie, waite: for it shal surely come, and shall not stay.

4 Beholde, d he that lifteth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith,

5 Yea, in deede the proude man is as e hee that transgresseth by wine: therefore shal he not endure, because he hath enlarged his desire as the hell, and is as death, & cannot be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a parable against him, & a taunting prouerbe against him, and say, Vo, hee that increaseth that which is not his? how long? and hee that ladeth himselfe with thicke clay?

7 Shall they not rise vp suddenly, that shall bite thee? and awake, that shall vexe thee? and thou shalt be their pray?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoile thee, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

9 Vo, he that coueteth an euill couetousnesse to his house, that he may set his nest on hie, to escape from the power of euill.

10 Thou h hast consulted shame to thine owne house by destroying many people, & hast sinned against thine owne soule.

11 For the i stone shall cry out of the wall, and the beame out of the timber shall answere it.

12 Wo vnto him that buildeth a towne with blood, and erecteth a citie by iniquitie.

13 Behold, is it not of the k Lord of hosts that the people shall labour in the very fire? the people shall euen wearie themselues for very vanitie.

14 For the earth shall l be filled with the knowledge of the glory of the Lorde, as the waters couer the sea.

15 Wo vnto him that giueth his neighbour m drinke: thou powrest thine heate, and makest him drunken also, that thou mayest see their priuities.

16 Thou art filled with shame o for glory: drinke thou also, and be made naked: the cuppe of the Lords right hand shall be turned vnto thee, and shamefull spuing shall be for thy glory.

17 For the o crueltie of Lebanon shall couer thee: so shall the spoile of the beasts which made them afraid, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the p image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumme idoles.

19 Woe vnto him that saieth to the wood, Awake, and to the dumme stone, Rise vp, it shall teach thee: q beholde, it is layde

a I wil renounce mine own iudgement, & only depend on God to be instructed what I shall answere them that abuse my preaching, and to be armed against all tentations.

b Write in great letters, that he that runneth, may reade it.

c Which conteined the destruction of the enemie, & the comfort of the Church: which thing though God execute not according to mans hastie affections, yet the issue of both is certaine at his time appointed. d To trust in himselfe or in any worldly thing, is neuer to be quiet: for the onely rest is to stay vpon God by faith, Rom. 1. 17. gal. 3. 11. heb. 10. 38. e He compareth the proude and couetous man to a drunkard that is without reason and sense, whom God will punish & make him a laughing stocke to all the worlde: and this he speaketh for the comfort of the godly, and against the Caldeans.

f Signifying, that al the world shal with the destruction of tyrants, and that by their oppression and couetousnes, they heape but vpon themselues more heauie burdens: for the more they get, the more are they troubled.

g That is, the Medes & Persians, that should destroy the Babylonians.

h Signifying, that the couetous man is the ruine of his owne house, when as he thinketh to enrich it by crueltie and oppression.

i The stones of the house shall cry, and say that they are built of blood, and the wood shall answere and say the same of it selfe.

k Meaning, that God will not defere his vengeance long, but will come and destroy all their labours, as though they were consumed with fire.

l In the destruction of the Babylonians his glory shall appeare through all the world.

m He reproacheth thus the King of Babylon, who as he was drunken with couetousnesse & crueltie, so he prouoked others to the same, & inflamed them by his rage, and so in the end brought them to shame.

n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy name.

o Because the Babylonians were cruell not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beastes therein, he sheweth that the like crueltie shall be executed against them.

p He sheweth that the Babylonians gods could nothing availe them: for they were but blockes and stones, reade Ierem. 10. 8.

q If thou wilt consider what it is, and howe that it hath neither breath nor life, but is a dead thing.

ouer with golde and siluer, and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keepe silence before him.

CHAP. III.

A prayer for the faithfull.

a The Prophet instructeth his people to pray vnto God not onely for their great sinnes, but also for such as they had committed of ignorance.

A Prayer of Habakkuk the Prophet for the a ignorances.

2 b O Lord, I haue heard thy voyce, and was afrayde: O Lorde, reuiue thy c worke in the middes of the people, in the middes of the peeres make it knowen: in wrath remember mercie.

b Thus the people were afrayd when they heard Gods threatnings, & prayed.

c That is, the state of thy Church which is now ready to perish, before it come to halfe a perfect age, which should be vnder Christ.

3 God commeth from d Teman, and the holy one from mount Paran, Selah. his glory couereth the heauens, and the earth is full of his prayse,

d Teman & Paran were neere Sinai, where the law was giuen: whereby is signified that his deliuerance was as present now as it was then.

4 And his brightnesse was as the light: e he had homes comming out of his handes, and there was the hiding of his power.

5 Before him went the pestilence, & burning coales went forth before his feete.

6 He stoode and measured the earth: he beheelde and dissolued the nations, and the euerlasting mountaines were broken, and the ancient hilles did bowe: his f wayes are euerlasting.

e Whereby is meant a power that was ioyned with his brightnesse, which was hidde to the rest of the worlde, but was reuciled in mount Sinai to his people, Psalm. 31. 16.

7 g For his iniquitie I sawe the tents of Cushan, and the curtains of the land of Midian did tremble.

f Signifying that God had wonderfull meanes, and euer had a marueilous power when hee would deliuer his Church.

8 Was the Lord angry against the h riuers? or was thine anger against p floods? or was thy wrath against the sea, that thou diddest ride i upon thine horses & thy charets brought saluation.

g The iniquitie of this king of Syria in vexing thy people was made manifest by thy iudgement, to the comfort of thy Church, Iudg. 3. 10. and also of the Midianites, which destroyed themselues, Iudges 7 22.

9 Thy k bowe was manifestly reuciled, and the l othes of p tribes were a sure word, Selah. thou m diddest cleaue the earth with riuers.

h Meaning, that God was not angry with the waters, but that by this meanes he would destroy his enemies and deliuer his Church.

i And so diddest vse all the elemenes as instruments for the destruction of thine enemies.

k That is, thy power.

l For he had not onely made a couenaunt with Abraham, but renued it with his posteritie.

m Read Nom. 20. 11.

10 The mountaines sawe thee, and they trembled: the streame of the water n passed by: the deepe made a noyse, and lift vp his hand on hie.

n He alludeth to the red sea and Iorden, which gaue passage to Gods people, & shewed signes of their obedience, as it were by lifting vp of their hands.

11 The o sunne and moone stoode still in their habitation: p at the light of thine arrowes they went, and at the bright shining of thy speares.

o As appeare, Iosh 10. 12.

p According to thy commandement the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward.

12 Thou tredest down the land in anger, & diddest thresh the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, euen for saluation with thine q Anoynted: thou hast wounded the head of the house of the wicked, and discoueredst the foundations vnto the r necke, Selah.

q Signifying that there is no saluation but by Christ.

14 Thou diddest s strike thorow with his owne staues the heades of his villages: they came out as a whirlewind to scatter mee: their reioycing was as to deuoure the poore secretly.

r From the top to the toe thou hast destroyed the enemies.

15 Thou diddest walke in the sea t with thine horses vpon the heape of great waters.

16 When I c heard, my belly trembled: my lippes shooke at the voyce: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in u the day of trouble: for when hee commeth vp x vnto the people, he shall destroy them.

s God destroyed his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.

17 For the figge tree shall not flourish, neither shall fruite be in the vines: the labour of the oliue shall faile, and the fieldes shall yeeld no meate: the sheepe shall be cut off from the folde, and there shall be no bullocke in the stalles.

t Hereturneth to that which he spake in the second verse, and sheweth how he was afraide of Gods iudgements.

18 But I will reioyce in the Lord: I will ioy y in the God of my saluation.

u He sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.

19 The Lord God is my strength: he will make my feete like hindes feete, and he will make mee to walke vpon mine hie places. z To the chiefe singer on Neginothat.

x That is, the enemie: but the godly shall bee quiet, knowing that all things shall turne to good vnto them.

y Hee declareth wherein standeth the comfort and ioy of the faithfull, though they see neuer so great afflictions prepared.

z The chiefe singer vpon the instruments of musicke shall haue occasion to praise God for this great deliuerance of his Church.

Zephaniah.

THE ARGVMENT.

Seeing the great rebellion of the people, and that there was nowe no hope of amendement, he denounceth the great iudgement of God, which was at hand, shewing that their countrey should be vtterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull, he propheceied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to finde mercie by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shewe them the effect of that grace, whereby in the ende they should be gathered vnto him, and counted as his people and children.

CHAP.

CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their idolatrie.

THe worde of the Lorde which came vnto Zephaniah the sonne of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of a Iosiah, the sonne of b Amon king of Iudah.

2 I will surely destroy all things from off the land, sayth the Lord.

3 I will destroy man and beast: I will destroy the a fowles of the heauen, and the fishes of the sea, and ruines shall be to the wicked, and I will cut off man from off the land, sayth the Lord.

4 I will also stretch out mine hande vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the b Themarims with the Priestes,

5 And them that worship the hoste of heauen vpon the house tops, and them that worship and sweare by the Lord, & sweare by c Malcham,

6 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor inquired for him.

7 Be still at the presence of the Lorde God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his ghestes.

8 And it shalbe in the day of the Lordes sacrifice, that I will visite the princes and the kings children, and all such as are clothed with d strange apparell.

9 In the same day also will I visite all those that e daunce vpon the thresholde so proudly, which fill their masters houses by crueltie and deceite.

10 And in that day, sayeth the Lorde, there shall bee a noyse, and cry from the f fish gate, and an howling from the second gate, and a great destruction from the hilles.

11 Howle yee inhabitants of g the lowe place: for the company of the marchants is destroyed: all they that beare siluer are cut off.

12 And at that time will I search Ierusalem with h lights, and visite the men that are frosen in their dregs, and say in their hearts, The Lorde will neither doe good nor doe euill.

13 Therefore their goods shalbe spoyled, and their houses waste: * they shall also build houses, but not inhabite them, and they shall plant vineyardes, but not drinke the wine thereof.

14 The great day of the Lord is neere: it is neere and hasteth greatly, euen the voyce of the day of the Lorde: k the strong man shall cry there bitterly.

15 * That day is a day of wrath, a day of trouble and heauines, a day of destruction and desolation, a day of obscuritie & darkenesse, a day of cloudes and blacknesse,

16 A day of the trumpet and alarme against the strong cities, and against the hie towers.

17 And I will bring distresse vpon men, that they shall walke like blinde men, because they haue sinned against the Lord, and their blood shalbe powred out as dust, and their flesh as the dung.

18 * Neither their siluer nor their golde shalbe able to deliuer them in the day of the Lords wrath, but the * whole land shall be deuoured by the fire of his iealousie: for hee shall make euen a speedy riddance of all them that dwell in the land.

2. *Kings* 22.1. 2. *Kings* 21.19.

a Not that God was angry with these dumme creatures, but because man was so wicked for whose cause they were created, God maketh them to take part of the punishment with him.

b Which were an order of superstitious priests appointed to minister in the seruice of Baal, and were as his peculiar chaplaines, reade 2. Kings 23.5. Hosea 10.5.

c He alludeth to their idole Molech, which was forbidden, Leuit. 20.2. yet they called him their king, and made him as a God: therefore he here noteth them that will both say they worship God, and yet will sweare by Idoles, and serue them: which halting is here condemned, as Ezek. 20.39. 1. Kings 18.21. 2. Kings 17.33.

d Meaning, the courtiers, which did imitate the strange apparell of other Nations to winne their fauour thereby, and to appeare glorious in the eies of all other. Reade Ezek. 23.14.

e He meaneth the seruants of the rulers which inuade other mens houses, and reioyce and leape for ioy when they can get any praye to please their master withall.

f Signifying, that all the corners of the citie of Ierusalem should be full of trouble.

g This is meant of the streete of the marchants which was lower then the rest of the place about.

h So that nothing shall escape me.

i By their prosperitie they are hardened in their wickednesse. *Deut.* 28.30. *Amos* 5.11.

k They that trusted in their owne strength and contemned the Prophets of God. *Ier.* 30.7. *Ioel* 2.11. *Amos* 5.18.

Ezek. 7.19.

Chap. 3.8.

CHAP. II.

He moueth to returne to God, 5 Prophecying destruction against the Philistims, Moabites, and others.

GAther a your selues, euen gather you, O nation not worthy to be beloued.

2 Before the degree come forth, and ye be as chaffe that passeth in a day, and before the fierce wrath of the Lorde come vpon you, and before the day of the Lords anger come vpon you.

3 Seeke ye the Lord all the meeke of the earth, which haue b wrought his iudgement: seeke righteousnes, seeke lowlinesse, if so be that yee may be hid in the day of the Lords wrath.

4 For c Azzah shalbe forsaken, and Ashkelon desolate: they shall driue out Ashdod at the noone day, and Ekron shalbe rooted vp.

5 Woe vnto the inhabitants of the sea d coast: the nations of Cherethims, the worde of the Lord is against you: O Canaan, the land of the Philistims, I will euen destroy thee without an inhabitant.

6 And the sea coast shalbe dwellings, and cottages for shepheards and sheepefoldes.

7 And that coast shall be for the e remnant of the house of Iudah to feede thereupon: in the houses of Ashkelon shall they lodge toward night: for the Lorde their God shal visite them, and turne away their captiuitie.

8 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they vpbrayded my people, and f magnified themselues against their borders.

9 Therefore as I liue, sayeth the Lorde of hostes, the God of Israel, surely Moab

a He exhorteth them to repentance, and willeth them to descend into themselues and gather themselues together, least they bee scattered like chaffe.

b That is, which haue liued vprightly, and godly, according as he prescribeth by his worde.

c He comforteth the faithfull in that, that God woulde change his punishments from them vnto the Philistims their enemies and other nations.

d That is, Galilea: by these nations hee meaneth the people that dwelt neere to the Iewes, and in steade of friendship were their enemies: therefore hee calleth them Canaanites whome the Lorde appointed to be slaine.

e He sheweth why God would destroy their enemies, because their countrey might be a resting place for the Church.

f These nations presumed to take from the giuen them.

ſhalbe as Sodom, and the children of Ammon as Gomorah, euen the breeding of nettles and ſalt pits, and a perpetuall deſolation: the reſidue of my folke ſhall ſpoyle them, and the remnant of my people ſhall poſſeſſe them.

10 This ſhall they haue for their pride, becauſe they haue reproched, and magnified themſelues againſt the Lorde of hoſtes people.

11 The Lord will be terrible vnto them: g for he wil conſume all the gods of y earth, and euery man ſhall worſhip him from his place, euen all the yles of the heathen.

12 Ye Morians alſo ſhalbe ſlaine by my ſword with them.

13 And hee will ſtretch out his hand againſt the North, and deſtroy Aſſhur, and will make Nineueh deſolate, and waſte like a wildernes.

14 And flockes ſhall lie in the middes of her, and all the beaſtes of the nations, and the h pelicane, and the ‖ Owle ſhall abide in the vpper poſtes of it: the voyce of birdes ſhall ſing in the windowes, and deſolations ſhall be vpon the poſtes: for the cedars are vncouered.

15 This is the i reioycing citie that dwelt careleſſe, that ſayd in her heart, I am, and there is none beſides mee: howe is ſhe made waſte, and the lodging of the beaſts! euery one that paſſeth by her, ſhall hiſſe & wagge his hand.

g When he ſhall deliuer his people and deſtroy their enemies and idoles, his glory ſhall ſhine throughout all the world.

h Reade Iſa. 34.11. ‖Or, hedgehogge.

i Meaning, Nineueh, which reioycing ſo much of her ſtrength and proſperity ſhould be thus made waſte and Gods people deliuered.

CHAP. III.

4 Againſt the gouernours of Ieruſalem. 8 Of the calling of all the Gentiles. 13 A comfort to the reſidue of Iſrael.

WOe to her that is filthie and polluted, to the robbing a citie.

a That is, Ieruſalem. *Ezek 22.25,27. micah 3.11. Habac. 1.8.*

2 She heard not the voyce: ſhe receiued not correction: ſhe truſted not in the Lorde: ſhe drew not neere to her God.

3 Her princes within her are as roaring * Lions: her iudges are as * wolues in the euening, which b leaue not the bones till the morowe.

b They are ſo greedy that they eate vp bones and all.

4 Her prophets are light, & wicked perſons: her prieſts haue polluted the ſanctuarie: they haue wreſted the Lawe.

c The wicked thus boaſted that God was euer among them, but the Prophet anſwereth that that can not excuſe their wickednes: for God will not beare with their ſinnes: yet that he did patiently abide and ſent his prophets continually to call them to repentance, but he profited nothing.

5 The c iuſt Lord is in the mids thereof: hee will doe none iniquitie: euery morning doeth hee bring his iudgement to light, hee faileth not: but the wicked will not learne to be aſhamed.

6 I haue d cut off the nations: their towers are deſolate: I haue made their ſtreetes waſte, that none ſhall paſſe by: their cities are deſtroyed without man and without inhabitant.

d By the deſtruction of other nations, he ſheweth that the Iewes ſhould haue learned to feare God.

7 I ſaid, Surely thou wilt feare me: thou wilt receiue inſtruction: ſo their dwelling ſhould not be deſtroyed howſoeuer I viſited them, but e they roſe early and corrupted all their workes.

e They were moſt earneſt and ready to doe wickedly.

8 Therefore f waite ye vpon me, ſayth the Lorde, vntill the day that I riſe vp to the praye: for I am determined to gather the nations, and that I will aſſemble the kingdomes to powre vpon them mine indignation, euen all my fierce wrath: for all the earth ſhalbe deuoured with the fire of my ielouſie.

f Seeing ye will not repent, you ſhall looke for my vengeance aſwell as other nations.

9 Surely g then will I turne to the people a pure language, that they may all call vpon the name of the Lorde, to ſerue him ‡ with one conſent.

g Leaſt any ſhould thinke then that Gods glorie ſhould haue periſhed when Iudah was deſtroyed, hee ſheweth that he will publiſh his grace through all the world.

‡ *Ebr. with one ſhoulder, as Hoſe. 6.9.*

10 From beyond the riuers of Ethiopia, the h daughter of my diſperſed, ſhall bring me an offering.

h That is, the Iewes ſhall come as well as the Gentiles: which is to be vnderſtood vnder the time of the Goſpel.

11 In that day ſhalt thou not bee aſhamed for i all thy workes, wherein thou haſt tranſgreſſed againſt mee: for then I will take away out of the middes of thee them that reioyce of thy pride, and thou ſhalt no more be proude of mine holy mountaine.

i For they ſhall haue full remiſſion of their ſinnes: and the hypocrites which boaſted of the Temple, which was alſo thy pride in time paſt, ſhalbe taken from thee.

12 Then will I leaue in the middes of thee an humble and poore people: and they ſhall truſt in the Name of the Lord.

13 The remnant of Iſrael ſhall doe none iniquitie, nor ſpeake lies: neither ſhall a deceitfull tongue be found in their mouth: for they ſhall be fedde, and lie downe, and none ſhall make them afrayd.

k That is, the puniſhment for thy ſinne.

14 Reioyce, O daughter Zion: be ye ioyfull, O Iſrael: be glad and reioyce with all thine heart, O daughter Ieruſalem.

15 The Lorde hath taken away thy k iudgements: he hath caſt out thine l enemie: the King of Iſrael, euen the Lord is in the middes of m thee: thou ſhalt ſee no more euill.

l As the Aſſyrians, Caldeans, Egyptians and other nations.

16 In that day it ſhalbe ſayd to Ieruſalem, Feare thou not, O Zion: let not thine hands be faint.

17 The Lord thy God in the middes of thee is mightie: he will ſaue, he will reioyce ouer thee with ioy: he will quiet himſelfe in n his loue: hee will reioyce ouer thee with ioy:

m To defend thee, as by thy ſinnes thou haſt put him away and left thy ſelfe naked, as Exod. 32.25.

n Signifying, that God delighteth to ſhewe his loue and great affection toward his Church.

18 After a certaine time will I gather the afflicted that were of thee, and them that bare the reproch for o it.

o That is, them that were had in hatred and reuiled for the Church, and becauſe of their religion.

19 Beholde, at that time I will hurte all that afflict thee, and I will p ſaue her that halteth, and gather her that was caſt out, and I will get them praiſe and fame in all the q lands of their ſhame.

p I will deliuer the Church which nowe is afflicted, Micah 4.6.

q As among the Aſſyrians and Caldeans which did mocke them, and put them to ſhame.

20 At that time will I bring you againe, and then will I gather you: for I will giue you a name and a praiſe among all people of the earth, when I turne backe your captiuitie before your eyes, ſayth the Lord.

Haggai.

THE ARGVMENT.

WHen the time of the seuentie yeeres captiuitie propheſied by Ieremiah, was expired, God raiſed vp Haggai, Zechariah, and Malachi to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the ſpirituall Temple and Church of God, whoſe perfection and excellencie ſtoode in Chriſt. And becauſe that all were giuen to their owne pleaſures and commodities, he declareth that that plague of famine, which God ſent among them, was a iuſt reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promiſe of greater felicitie, foraſmuch as the Lord will finiſh the worke that he hath begunne, and ſend Chriſt whom hee had promiſed, and by whom they ſhould attaine to perfite ioy and glorie.

CHAP. I.

1 The time of the propheſie of Haggai. 8 An exhortation to build the Temple againe.

IN the ſecond yeere of King [a] Darius, in the firſt moneth, the firſt day of the moneth, came the worde of the Lorde (by the miniſterie of the Prophet Haggai,) vnto [b] Zerubbabel the ſonne of Shealtiel, a prince of Iudah, and to Iehoſhua the ſonne of Iehozadak the hie Prieſt, ſaying,

2 Thus ſpeaketh the Lord of hoſts, ſaying, this people ſay, The time is not yet come, [c] that the Lordes houſe ſhould bee builded.

3 Then came the word of the Lord by the miniſtrie of the Prophet Haggai, ſaying,

4 Is it time for your ſelues to dwell in your [d] fieled houſes, and this houſe lie waſte?

5 Nowe therefore thus ſayth the Lorde of hoſtes, Conſider your owne wayes in your hearts.

6 [e] Yee haue ſowne much, and bring in litle: ye eate, but ye haue not ynough: yee drinke, but ye are not filled: yee clothe you, but ye be not warme: and hee that earneth wages, putteth the wages into a broken bagge.

7 Thus ſayth the Lord of hoſtes, Conſider your owne wayes in your hearts.

8 Goe [f] vp to the mountaine, and bring wood, and build this houſe, and [g] I will be fauourable in it, and I will [h] bee glorified, ſayth the Lord.

9 Ye looked for much, and lo, it came to litle: and when ye brought it home, I did blowe [i] vpon it. And why, ſayth the Lorde of hoſtes? Becauſe of mine houſe that is waſte, and yee runne euery man vnto his owne houſe.

10 Therefore the heauen ouer you ſtaied it ſelfe from dewe, and the earth ſtayed her frute.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon all that the grounde bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 Then Zerubbabel the ſonne of Shealtiel, and Iehoſhua the ſonne of Iehozadak the hie Prieſt with all the remnant of the people, heard the [k] voyce of the Lorde their God, and the wordes of the Prophet Haggai (as [l] the Lord their God had ſent him) then the people did feare before the Lord.

13 Then ſpake Haggai the Lordes meſſenger in the Lords meſſage vnto the people, ſaying, I am with you, ſayth the Lord.

14 And the Lorde ſtirred vp the [l] ſpirit of Zerubbabel, the ſonne of Shealtiel a prince of Iudah, and the ſpirit of Iehoſhua the ſonne of Iehozadak the hie Prieſt, and the ſpirit of all the remnant of the people, and they came, and did the worke in the houſe of the Lord of hoſtes their God.

CHAP. II.

He ſheweth that the glory of the ſecond Temple ſhall exceede the firſt.

IN the foure and twentieth day of the firſt moneth, in the ſecond yeere of King Darius,

2 In the ſeuenth moneth, in the one and twentieth day of the moneth, came the word of the Lorde by the miniſterie of the Prophet Haggai, ſaying,

3 Speake nowe to Zerubbabel the ſonne of Shealtiel prince of Iudah, and to Iehoſhua the ſonne of Iehozadak the high Prieſt, and to the reſidue of the people, ſaying,

4 Who is left among you, that ſaw this [a] houſe in her firſt glory, and howe doe you ſee it now? Is it not in your eyes, in compariſon of it, as nothing?

5 Yet nowe be of good courage, O Zerubbabel, ſayth the Lord, & be of good comfort, O Iehoſhua, ſonne of Iehozadak the hie Prieſt: and be ſtrong, all yee people of the land, ſayth the Lord, and [b] doe it: for I am with you ſayth the Lord of hoſtes.

6 According to the word that I couenanted with you, when yee came out of Egypt: ſo my Spirite ſhall remaine among you, feare ye not.

7 For thus ſaith the Lord of hoſtes, [c] Yet a litle while, and I will ſhake the heauens and the earth, and the ſea, and the drie land:

a Who was the ſonne of Hyſtaſpis, and the third king of the Perſians, as ſome thinke.

b Becauſe the building of the Temple began to ceaſe by reaſon that the people were diſcouraged by their enemies: and if theſe two notable men had neede to be ſtirred vp and admoniſhed of their duetie, what ſhall we thinke of other gouernours, whoſe doings are either againſt God, or very colde in his cauſe?

c Not that they condemned the building thereof, but they preferred policie, and priuate profit to religion, being content w small beginnings.

d Shewing that they ſought not onely their neceſſities, but their very pleaſures, before Gods honour

e Conſider the plagues of God vpon you for preferring your policies to his religion,

f Meaning, that they ſhould leaue off their owne commodities, and goe forwarde in the building of Gods Temple,

g That is, I wil heare your prayers according to my promiſe, 1. Kin. 8.21,29.

h That is, my glory ſhall be ſet foorth by you.

i And ſo bring it to nothing.

k This declared that God was the authour of the doctrin, and that he was but the miniſter, as Exo. 14.31. Iudg. 7. 20. Act 15.28.

l Which declareth that men are vnapt and dul to ſerue the Lord, neither can they obey his word or his meſſengers before God reforme their hearts and giue them new ſpirits, Iohn 6.44.

a For the people, according as Iſa. 32.11. and Ezek. 41.1. had propheſied, thought this Temple ſhould haue bene more excellent then Salomons Temple, which was deſtroyed by the Babylonians, but the Prophets ment the ſpirituall Temple, the Church of Chriſt.

b That is, goe forward in building the Temple.

c He exhorteth them to patience though they ſee not as yet this Temple ſo glorious as the Prophets had declared: for this ſhould be accompliſhed in Chriſt by whom all things ſhould be renued.

8 And

8 And I will moue all nations, and d the desire of all nations shall come, and I will fill this house with glorie, sayth the Lord of hostes.

9 The e siluer is mine, and the golde is mine, saith the Lord of hostes.

10 The glorie of this last House shall be greater then the first, sayeth the Lord of hostes: and in this place will I giue f peace, saith the Lord of hostes.

11 ¶ In the foure and twentieth day of the ninth moneth, and the second yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus sayth the Lord of hostes, Aske nowe the Priests concerning the Law, & say,

13 If one beare g holy flesh in the skirt of his garment, and with his skirt doe touch the bread, or the pottage, or the wine, or oyle, or any meate, shall it be holy? and the Priests answered, and sayd, No.

14 Then said Haggai, if a polluted person touch any of these, shall it be vncleane? And the Priests answered, and said, It shall be vncleane.

15 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so are all the works of their handes, and that which they offer here, is vncleane.

16 And nowe, I pray you, consider in your mindes: from this h day, and afore, euen afore a stone was layd vpon a stone in the Temple of the Lord:

17 i Before these things were, when one came to an heape of twentie measures, there were but ten: when one came to the wine presse for to drawe out fiftie vessels out of the presse, there were but twentie.

18 I smote you with blasting, and with mildewe, and with haile, in all the labours of your handes; yet you turned not to mee, saith the Lord.

19 Consider, I pray you, in your minds, from k this day, and afore from the foure and twentieth day of the ninth moneth, euen from the day that the foundation of the Lordes Temple was layde: consider it in your minds.

20 Is the l seede yet in the barne? as yet the vine, and the figtree, and the pomegranate, and the olive tree hath not brought forth: from this day will I blesse you.

21 And againe the worde of the Lorde came vnto Haggai in the foure and twentieth day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I m will shake the heauens and the earth.

23 And I will ouerthrowe the throne of kingdomes, and I wil destroy the strength of the n kingdomes of the heathen, and I will ouerthrowe the charets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sworde of his brother.

24 In that day, saith the Lord of hostes, will I take thee, O Zerubbabel my seruant the sonne of Shealtiel, sayth the Lorde, and will make thee as a o signet: for I haue chosen thee, saith the Lord of hostes.

d Meaning Christ, whom all ought to looke for and desire: or by desire, he may signifie all precious things, as riches and such like.

e Therefore when his time commeth, he can make all the treasures of the world to serue his purpose: but the glorie of this second Temple doth not stand in materiall things, neither can bee built.

f Meaning, all spirituall blessings and felicitie purchased by Christ, Phil. 4. 7.

g That is, the flesh of the sacrifices: whereby he signifieth that that thing, which of it selfe is good, can not make another thing so: and therefore they ought not to iustifie themselues by their sacrifices and ceremonies: but contrary, bee that is vncleane and not pure of heart, doth corrupt those things and make them detestable vnto God, which els are good and godly.

h Consider howe God did plague you with famine afore you began to build the Temple.

i That is, before the building was begunne.

k From the time they began to build the Temple, he promiseth that God woulde blesse them: and albeit as yet the fruite was not come forth, yet in the gathering they should haue plenty.

l He exhorteth them to patience and to abide till the harueste came, and then they should see Gods blessings.

m I wil make a change and renew al things in Christ of whome Zerubbabel here is a figure.

n Hereby hee sheweth that there shal be no let or hindrance when God wil make this wonderful restitution of his Church.

o Signifying that his dignitie should bee most excellent, which thing was accomplished in Christ.

Zechariah.

THE ARGVMENT.

TWo moneths after that Haggai had begunne to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore hee putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth them, if they wil repent vnfainedly, & not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue from sinne and death by Christ. But because they still remained in their wickednesse, and coldnesse to set forth Gods glory, and were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, he euer mixeth the promise of grace, that they might by this meanes bee prepared to receiue Christ, in whome all should be sanctified to the Lord.

CHAP. I.

1 He exhorteth the people to returne to the Lord, and to eschew the wickednes of their fathers. 16 He signifieth the restitution of Ierusalē & the Temple.

1 IN the eight moneth of the second yeere of a Darius came the worde of the Lorde vnto b Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

a Who was the sonne of Hystaspis.

b This was not that Zechariah, whereof is mention. 2. Chro. 24. 20. but had the same name, & is called the sonne of Berechiah, as he was, because he came of those progenitors, as of Ioiada or Berechiah and Iddo.

2 The Lorde hath bene sore c displeased with your fathers.

3 Therefore say thou vnto them, Thus sayeth the Lorde of hostes, d Turne yee vnto mee, sayeth the Lorde of hostes, and I will turne vnto you, sayeth the Lorde of hostes.

4 Be ye not as your fathers, vnto whom

c He speaketh this to feare them with Gods iudgements that they shoulde not prouoke him, as their fathers had done, whome hee so grieuously punished.

d Let your fruites declare, that you a Gods people, and that he hath wrought in you by his spirite: or mortified you: for els man hath no power to returne to God, b God must conuert him, as Iere. 31. 18. lament. 5. 21. Isa. 21. 8, & 31. 6. and 45. 21.

Iere.3.12.Eek.18.30.hose.14.2.ioel.2.12.

the former * Prophets haue cryed, saying, Thus saith the Lord of hostes, Turne you nowe from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, saith the Lord.

5 Your fathers, where e are they? and do the Prophets liue for euer?

9 But did not my wordes and my statutes, which I commaunded by my seruants the Prophets, take holde of f your fathers? and g they returned, and said, As the Lorde of hostes hath determined to doe vnto vs, according to our owne waies, and according to our workes, so hath hee dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth h Shebat, in the seconde peere of Darius, came the worde of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I i saw by night, and behold a k man riding vpon a red horse, & he stoode among the myrrhe trees, that were in a bottome, and behinde him were there l redde horses speckled and white.

9 Then saide I, O my Lorde, What are these? and the Angel that talked with me, said vnto me, I will shewe thee what these be.

10 And the man that stoode among the myrrhe trees, answered and sayde, These are they whome the Lorde hath sent to goe thorow the world.

11 And they answered the Angel of the Lorde, that stood among the myrrhe trees, and said, We haue gone thorow the world: and behold, all the worlde sitteth still, and is at rest.

12 Then the m Angel of the Lord answered and said, O Lorde of hostes, howe long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased nowe these threescore and ten yeeres?

13 And the Lorde answered the Angell that talked with me, with good wordes and comfortable words.

14 So the Angell that communed with me, saide vnto me, Crie thou, and speake, Thus saith the Lorde of hostes, I am n ielous ouer Ierusalem & Zion with a great zeale,

15 And am greatly angrie against the careless heathen: for I was angrie but o a little, and they helped forward the affliction.

16 Therefore thus saith the Lord, I will returne vnto Ierusalem with tender mercie: mine house shall be builded in it, saith the Lorde of hostes, and a line p shalbe stretched vpon Ierusalem.

17 Crye yet, and speake, Thus saith the Lord of hostes, My cities shall yet q be broken with plentie: the Lorde shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I vp mine eyes and sawe, and behold, r foure horned.

19 And I said vnto the Angel that talked with mee, What be these? And hee answered me, These are the horns which haue scattered Iudah, Israel, and Ierusalem.

20 And the Lord shewed me foure s carpenters.

21 Then said I, What come these to do? And he answered, and saide, These are the horns, which haue scattered Iudah, so p a man durst not lift vp his head: but these are come to frap them, and to cast out the horns of the Gentiles, which lift vp their horne ouer the land of Iudah to scatter it.

e Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the Prophets be dead, yet their doctrine remayneth for euer, 2. Pet. 1. 15.

f Seeing ye sawe the force of my doctrine in punishing your fathers, why doe not ye feare the threatnings conteyned in the same and declared by my Prophets?

g As men astonished with my iudgements, and not that they were touched with true repentance.

h Which conteineth part of Ianuarie and part of Februarie.

i This vision signifieth the restauration of the Church, but as yet it should not appeare to mans eyes, which is here meant by the night, by the bottome and by the myrrhe trees, which are blacke, and giue a darke shadowe: yet he compareth God to a King, who hath his postes and messengers abroad, by whom he still worketh his purpose & bringeth his matters to passe. k Who was the chiefe among the rest of the horsemen. l These signified the diuers offices of Gods Angels, by whome God sometime punisheth and sometime comforteth, and bringeth forth his workes in diuers sortes. m That is, Christ the mediatour prayed for the saluation of his Church, which was now troubled when all the countreyes about them were at rest. n Though for a time God deferre his helpe and comfort from his Church, yet this declareth that he loueth them still most dearely, as a most merciful father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready. o In destroying the reprobate I shewed my self but a litle angry toward my Church, but the enemie would haue destroyed them also, and considered not the ende of my chastisements.

p To measure out the buildings.

q The abundance shall be so great, that the places of store shall not be able to conteine these blessings that God will sende, but shall euen breake for fulnesse.

r Which signified all the enemies of the Church, East, West, North, South.

s These carpenters or Smithes are Gods instruments, which with their mallets and hammers breake these hard and strong hornes, which would ouerthrow the Church, and declare that none enemies horne is so strong, but God hath an hammer to breake it in pieces.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eyes againe and looked, and behold, a a man with a measuring line in his hand.

2 Then saide I, Whither goest thou? And he said vnto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with me, went foorth: and another Angel went out to meete him,

4 And said vnto him, Runne, speake to this b yong man, and say, c Ierusalem shall be inhabited without walles, for the multitude of men and cattel therein.

5 For I, saith the Lord, will be vnto her a wall of d fire round about, and will e bee the glorie in the middes of her.

6 Ho, ho, come f foorth, and flee from the land of the North, saith the Lorde: for I haue scattered you into the foure g windes of the heauen, saith the Lord.

7 h Saue thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After this i glorie hath he sent me vnto k nations, which spoiled you: for hee that toucheth

a That is, the Angel, who was Christ: for in respect of his office he is oft times called an Angel, but in respect of his eternal essence, is God and so called.

b Meaning himselfe Zechariah.

c Signifying the spirituall Ierusalem and Church vnder Christ, which should be extended by the Gospel through all the world, and should neede no materiall walles, nor trust in any worldly strength, but should be safely preserued,

and dwell in peace among all their enemies. d To defende my Church, to feare the enemies, and to destroy them if they approche neere. e In mee they shall haue their full felicitie and glorie. f Hee calleth to them, which partly for feare, and partly for their owne ease remained still in captiuitie, and so preferred their owne priuate commodities to the benefits of God promised in his Church. g As it was I that scattered you, so haue I power to restore you. h By flying from Babylon and comming to the Church. i Seeing that God hath begunne to shew his grace among you by deliuering you he continueth the same still toward you, and therefore sendeth me his Angel, and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.

pon, toucheth the k apple of his eye.

9 For beholde, I will lift vp mine hand l vpon them: and they m shall be a spoile to those that serued them, and ye shall knowe, that the Lord of hostes hath n sent me.

10 Reioyce, and bee glad, O daughter Zion: for loe, I come, and will dwel in the midst of thee, saith the Lord.

11 And many nations shalbe ioyned to the Lord in that day, and shalbe my people: and I will dwell in the middes of thee, and thou shalt knowe that the Lorde of hostes hath sent me vnto thee.

12 And the Lorde shall inherite Iudah his portion in the holy land, and shal choose Ierusalem againe.

13 Let all flesh bee still before the Lorde: for he is raised vp out of his holy place.

k That is, the Angels who represented the whole number of the faithfull: signifying that all the godly should willingly receiue him.

l Because they follow my word, they are contemned in ỹ world, & esteemed as mōsters, Ha. 8. 18.

m That is, Christ, who being God equall with his Father, was sent as hee was Mediatour to dwel in his Church, and to gouerne them.

CHAP. III.

A prophesie of Christ and of his kingdome.

a He prayed to Christ the Mediator for the state of the Church.

b Which declareth that the faithfull haue not onely warre with flesh and blood, but with Satan himselfe and spirituall wickednesses, Ephe. 6. 12.

c That is, Christ speaketh to God as the Mediator of his Church that he would rebuke Satan: and here he sheweth himselfe to be the continuall preseruer of his Church.

d Meaning, that Iehoshua was wonderfully preserued in the captiuitie, and now Satan fought to afflict and trouble him when he was doing his office. e In respect of the glorious garments, and precious stones that the priestes did weare before the captiuitie: and by this contemptible state the Prophet signifieth that these small beginnings shoulde bee made excellent when Christ shall make the full restitution of his Church. f Hee sheweth of what apparell hee speaketh, which is when our filthie sinnes are taken away, and we are cladde with Gods mercies, which is meant of the spirituall restitution. g The Prophet prayeth, that besides the rayment, the Priest might also haue tyre for his head accordingly, that is, that the dignitie of the Priesthoode might bee perfect: and this was fulfilled in Christ, who was both Priest and King: and heere all such are condemned that can content themselues with any meane reformation in religion, seeing the Prophet desireth the perfection, and obtayneth it. h That is, haue rule and gouernment in my Church as thy predecessors haue had. i Whereby he meaneth, to haue the whole charge and ministerie of the Church.

AND he shewed mee Iehoshua the high Priest, a standing before the Angell of the Lorde, and b Satan stoode at his right hand to resist him.

2 And the c Lorde said vnto Satan, The Lord rebuke thee, O Satan: euen the Lorde that hath chosen Ierusalem, rebuke thee. Is not this a d brand taken out of the fire?

3 Now Iehoshua was clothed with filthie garments, and stood before the Angel.

4 And he answered & spake vnto those that stood before him, saying, Take away the e filthie garments from him. And vnto him he saide, Behold, I haue f caused thine iniquitie to depart from thee, and I will clothe thee with change of rayment.

5 And I said, Let them set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, and the Angell of the Lord stood by.

6 And the Angell of the Lorde testified vnto Iehoshua, saying,

7 Thus saith the Lord of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also g iudge mine House, & shalt also keepe my h courts, & I will giue thee place among i these that stand by.

8 Heare now, O Iehoshua ỹ hie Priest, thou and thy fellowes that sit before thee: for they l are monstrous persons: but behold, I will bring forth the m Branch my seruant.

9 For lo the n stone that I haue laid before Iehoshua: vpon one stone shall be seuen eyes: beholde, I will o cut out the grauing thereof, saith the Lord of hosts, and I will take p away the iniquity of this lande in one day.

10 In that day, saith the Lorde of hosts, shall yee call euery man his neighbour vnder the q vine, and vnder the figge tree.

a Which was euer in the midst of the Temple, signifying that the graces of Gods Spirite should shine there in most abundance, and in all perfection.

b Which conueyed the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithful that God had sufficient power in himselfe to continue his graces, and to bring his promes to passe, though he had no helpe of man.

CHAP. IIII.

The vision of the golden candlestick, and the exposition thereof.

AND the Angell that talked with mee, came againe and waked me, as a man that is raised out of his sleepe,

2 And said vnto me, What seest thou? and I saide, I haue looked, and beholde, a a candlestick all of golde with a bowle vpon the top of it, and his seuen lampes therein, and seuen b pipes to the lampes, which were vpon the top thereof.

3 And two olive trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered, and spake to the Angel that talked with me, saying, What are these, my Lord?

5 Then the Angel that talked with me, answered and said vnto me, Knowest thou not what these be? And I sayde, No, my Lord.

6 Then hee answered & spake vnto me, saying, This is the word of the Lorde vnto c Zerubbabel, saying, Neither by d an armie nor strength, but by my Spirite, saieth the Lord of hostes.

7 Who art thou, O e great mountaine, before Zerubbabel? thou shalt bee a plaine, and f hee shall bring forth the head stone

c Who was a figure of Christ, and therefore this doctrine was directed to al the Church who are his body & members. d He sheweth that Gods power only is sufficient to preserue his Church, though he vse not mans helpe thereunto. e He compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whom the enemies daily labour to let in ỹ building of his spiritual Temple, but al in vaine. f Though the enemies thinke to stay this building, yet Zerubbabel shal lay the hiest stone therof, & bring it to perfection, so ỹ al the godly shal reioyce, & pray vnto God that he would continue his grace and fauour toward the Temple.

thereof.

thereof, with shoutings, crying, Grace, grace vnto it.

8 Moreouer, the word of the Lord came vnto me, saying,

9 The hands of Zerubbabel haue laide the foundation of this house: his handes shall also finish it, & thou shalt know that the Lord of hostes hath sent me vnto you.

10 For who hath despised the day of the [h] small things? but they shall reioyce, and shall see the stone of [i] tinne in the hande of Zerubbabel: [k] these seuen are the eyes of the Lorde, which goe throwe the whole world.

11 Then answered I, and said vnto him, What are these two olme trees vpon the right and vpon the left side thereof?

12 And I spake moreouer, and said vnto him, What be these two olive branches, which through the two golden pipes emptie themselues into the gold?

13 And he answered me, and said, Knowest thou not what these be? And I said, No, my Lord.

14 Then said he, These are the two [l] olive branches, that stand with the ruler of the whole earth.

g Meaning, the Prophet, that I am Christ sent of my father for the building, and preseruation of my spirituall Temple.

h Signifying, that all were discouraged at the small and poore beginnings of the Temple.

i Whereby he signifieth the plummet & line, that is, that Zerubbabel which represented Christ should goe forward with his building to the ioy and comfort of the godly, though the world be against him, and though his for a while be discoraged, because they see not things pleasant to the eie. k That is, God hath seuen eies: meaning, a continuall prouidence, so that neither Satan nor any power in the world can go about or bring any thing to passe to hinder his worke, Chap. 3.9. l Which were euer greene and full of oile, so that still they powred foorth oile into the lamps: Signifying, that God wil continually maintaine and preserue his Church, and indue it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of theeues, and such as abuse the name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

a Because the Iewes had prouoked Gods plagues by contemning his word and casting off all iudgement and equitie, he sheweth that Gods curses written in this booke had iustly light both on them, and their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies.

b That is, vseth any iniurie toward his neighbour.

c Meaning, whersoeuer hee be in the world.

THen I turned me, and lifted vp mine eyes and looked, and beholde, a flying booke.

2 And he said vnto me, What seest thou? And I answered, I see a flying [a] booke: the length thereof is twentie cubites, and the breadth thereof ten cubites.

3 Then saide hee vnto mee, This is the curse that goeth foorth ouer ꝑ whole earth: for euery one that [b] stealeth, shall be cut off as well on this [c] side, as on that: and euery one that [d] sweareth shall be cut off as wel on this side, as on that.

4 I will bring it forth, saith the Lorde of hostes, and it shall enter into the house of the thiefe, and into the house of him, that falsely sweareth by my Name: and it shal remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with mee, went forth and said vnto me, Lift vp nowe thine eyes, and see, what is this that goeth foorth.

6 And I saide, What is it? And he said, This is an [e] Ephah that goeth forth. He said moreouer, This is the [f] sight of them, throughout all the earth.

d He that transgresseth the first table, and serueth not God aright, but abuseth Gods Name. e Which was a measure in drie things containing about ten pottels.

7 And beholde, there was lift vp a [g] talent of lead: and this is a [h] woman that sitteth in the midst of the Ephah.

8 And he said, This is [i] wickednes, and he cast it into the midst of the Ephah, and he cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and beholde, there came out two [k] women, and the winde was in their wings (for they had wings like the wings of a storke) and they lift vp the Ephah betweene the earth and the heauen.

10 Then said I to the Angel that talked with mee, Whither doe these beare the Ephah?

11 And he saide vnto mee, [l] To build it an house in the land of Shinar, and it shall be established and set there vpon her owne place,

f That is, all the wickednesse of the vngodly is in Gods sight, which he keepeth in a measure, and can shut it, or open it at his pleasure.

g To couer the measure.

h Which representeth iniquitie, as in the next verse.

i Signifying that Satan should not haue such power against the Iewes to tempt them, as he had in time past, but that God would shut vp iniquitie in a measure as in a prison. k Which declared that God would execute his iudgements by the meanes of weake and infirme meanes. l To remoue the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he describeth the foure monarchies.

a By charets here, as by horses afore, he meaneth the swift messengers of God to execute and declare his will.

b By the brasen mountaines hee meaneth the eternall counsel and prouidence of God, whereby he hath from before all eternitie decreed what shal come to passe, and that which neither Satan nor all the world can alter.

c Which signified the great crueltie and persecutions that the Church had endured vnder diuers enemies. d Signifying, that they had endured great afflictions vnder the Babylonians. e These represented their state vnder the Persians which restored them to libertie. f Which signified that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as hee did in destroying of Nineueh and Babylon, and other their enemies. g Meaning all the actions and motions of Gods Spirit, which according to his inchangeable counsell hee causeth to appeare through all the world. h That is, toward Egypt, and other countries thereabout. i That is, they of diuers colours, which aske leaue, to signifie that Satan hath no power to hurt or afflict till God giue it him, Iob 1.12.

AGaine, I turned and lift vp mine eyes, and looked: and beholde, there came foure [a] charets out from betweene [b] two mountaines, and the mountaines were mountaines of brasse.

2 In the first charet were [c] red horses, and in the second charet [d] blacke horses,

3 And in the third charet [e] white horses, and in the fourth charet horses of [f] diuers colours, and reddish.

4 Then I answered, and saide vnto the Angell that talked with mee, What are these, my Lord?

5 And the Angel answered, and said vnto me, These are the [g] foure spirites of the heauen, which goe forth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into the land of the North, and the white went out after them, and they of diuers colours went forth toward the [h] South countrey.

7 And the [i] reddish went out, and required to goe, & passe through the world. And he said, Goe passe through the world. So they went throughout the world.

8 Then cried he vpon mee, & spake vnto me, saying, Behold these that goe toward

the North countrey, haue pacified my k spirite in the North countrey.

9 And the worde of the Lord came vnto me, saying,

10 Take of them of the captiuity, euen of Heldai, & of Tobiah, and Iedaiah, which are come from Babel, and come thou the same day, and go vnto the house l of Iosiah, the sonne of Zephaniah.

11 Take euen siluer and golde, and make crownes, and set them vpon the m head of Iehoshua, the sonne of Iehozadak the hie Priest,

12 And speake vnto him, saying, Thus speaketh the Lord of hostes, and saith, Behold the man whose name is the n Branch, and he shall grow vp out of his place, and he shall p build the Temple of the Lord.

13 Euen he shal build the Temple of the Lord, and he shal beare the q glory, and shal sit and rule vpon his throne, and he shal be a Priest vpon his throne, and the counsell of peace shalbe betweene r them both.

14 And the crownes shalbe to s Helem, and to Tobiah, and to Iedaiah, & to t Hen the sonne of Zephaniah, for a u memoriall in the Temple of the Lord.

15 And they that are x farre off, shall come and build in the Temple of the Lord, and ye shall knowe that the Lorde of hostes hath sent me vnto you. And this shal come to passe, if yee will y obey the voyce of the Lord your God.

k By punishing the Caldeans mine anger ceased, and you were deliuered.

l To receiue of him and the other three, money to make the two crownes: which were men of great authority among the Iews, and doubted of the restitution of the kingdome and of the priesthoode, and hurt others by their example.

m Because this could not be attributed to any one according to the Lawe, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and King.

n Meaning Christ, of whome Iosiua was the figure: for in Greeke they were both called Iesus.

o That is, of himselfe, without the help of man.

p Which declareth that none could build this temple, wherof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Haggai 2.10.

q Whereof Iehoshua had but a shadowe.

r The two offices of the kingdome and priesthood shal be so ioyned together, that they shall be no more disseuered.

s Who was also called Heldai.

t He also was called Iosiah.

u That they may acknowledge their infirmitie, which looked that al thinges shoulde haue bene restored incontinently: and of this their infidelitie these two crownes shal remaine as tokens, Acts 1.6.

x That is, the Gentiles by the preaching of the Gospell shall helpe toward the building of this spirituall Temple.

y If yee wil beleeue and remaine in the obedience of faith.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

a In the fourth yeere of king Darius, the worde of the Lorde came vnto Zechariah in the fourth day of the ninth moneth, euen in a Chisleu,

2 For b they had sent vnto the house of God Sharezer, and Regem-melech, and their men to pray before the Lord,

3 And to speake vnto the Priests, which were in the house of the Lord of hostes, and to the prophets, saying, Should I c weepe in the fift moneth, and d separate my selfe as I haue done these so many e yeeres?

4 Then came the worde of the Lorde of hostes vnto me, saying,

5 Speake vnto all the people of the land, & to the f Priests, and say, When ye fasted, and mourned in the fift and seuenth moneth, euen these seuentie yeeres, did yee fast vnto me? and g do I approoue it?

6 And when ye did eate, & when ye did drinke, did ye not eate h for your selues, and drinke for your selues?

7 Should ye not heare the words, which the Lord i hath cried by the ministery of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the worde of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hosts, saying, k Execute true iudgement, and shewe mercie and compassion, euery man to his brother,

10 And oppresse not the widowe, nor the fatherlesse, the stranger nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, & l pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their heartes as an adamant stone, least they should heare the Lawe and the wordes which the Lorde of hostes sent in his m spirite by the ministerie of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cried, and they would not heare, so they cryed, and I would not heare, saieth the Lord of hostes.

14 But I scattered them among all the nations, whome they knew not: thus the land was desolate n after them, that no man passed through nor returned: for they layd the pleasant land o waste.

a Which conteined part of Nouember and part of December.

b That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because these feastes were consented vpon by the agreement of the whole Church, the one in the moneth that the Temple was destroyed, and the other, when Gedaliah was slaine, Ier.41.1,2.

c By weeping and mourning appeare what exercises they vsed in their fasting.

d That is, prepare my selfe with all deuotion to this fast.

e Which was now since the time the Temple was destroyed,

f For there were both of the people, and of the Priests, which doubted as touching this controuersie, besides them which as yet remayned in Caldea, and reasoned of it, as of one of the chiefe pointes of their religion.

g For they thought they had deserued towarde God, because of this fast, which they inuented of themselues: and though fasting of it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is here reproued.

h Did ye not eate and drinke for your owne commoditie and necessitie? and so likewise ye did abstaine according to your owne fantasies, and not after the prescript of my Lawe.

i Hereby he condemneth their hypocrisie, which thought by their fasting to please God, and by such things as they inuented, and in the meane season would not serue him as he had commanded.

k Hee sheweth that they did not fast with a sincere heart, but for an hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared that they were godly, Mat.23.23.

l And would not carry the Lordes burden, which was sweete and easie, but woulde beare their owne, which was heauie and grieuous to the flesh, thinking to merit thereby: which similitude is taken of Oxen, which shrinke at the yoke, Nehem.9.29.

m Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them.

n That is, after they were carried captiue.

o By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercie of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

a Againe the worde of the Lorde of hostes came to me, saying,

2 Thus saith the Lord of hostes, I was b ielous for Zion with great ielousie, and I was ielous for her with great wrath.

3 Thus saith the Lorde, I will returne vnto Zion, and will dwell in the middes of Ierusalem: and Ierusalem shal be called a b citie of truth, and the Mountaine of the Lord

a I loued my citie with a singular loue, so that I could not abide that any shoulde do her any iniury.

b Because she shalbe faithful & loyall toward me her husband.

Lord of hostes, the holy mountaine.

4 Thus saith the Lord of hostes, There shall yet [c] old men and old women dwell in the streetes of Jerusalem, and euery man with his staffe in his hand for very age.

5 And the streetes of the citie shall be full of boyes and girles, playing in the streetes thereof.

6 Thus saith the Lord of hosts, Though it be [d] vnpossible in the eyes of the remnant of this people in these dayes, should it therefore bee vnpossible in my sight, sayeth the Lord of hostes?

7 Thus sayeth the Lorde of hostes, Behold, I will deliuer my people from the East countrey, and from the West countrey,

8 And I will bring them, and they shall [e] dwell in the middes of Jerusalem, and they shall be my people, and I will be their God in trueth and in righteousnesse.

9 Thus saith the Lord of hosts, let your [f] handes bee strong, yee that heare in these dayes these wordes by the mouth of the Prophets, which were in the day that the foundation of the House of the Lorde of hostes was layde, that the Temple might be builded.

10 For before these dayes there was no hire for man nor any hire for beast, neyther was there any peace to him that went out or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But nowe, I will not intreate the residue of this people as aforetime, sayeth the Lord of hostes.

12 For the seede shall be prosperous: the vine shall giue her fruite, and the grounde shall giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as yee were a curse among the heathen, O house of Judah, and house of Israel, so will I deliuer you, and yee shall bee a blessing: feare not, but let your handes be strong.

14 For thus sayth the Lord of hostes, As I thought to punish [h] you, when your fathers prouoked me vnto wrath, sayeth the Lord of hosts, and repented not,

15 So againe haue I determined in these dayes [i] to doe well vnto Jerusalem, and to the house of Judah: feare ye not.

16 These are the things that ye shall doe. Speake yee euery man the trueth vnto his neighbour: execute iudgement truely and vprightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false othe: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hosts, The fast of the fourth moneth, and the fast of the fift, and the fast of the seuenth, and the fast of the [k] tenth shall bee to the house of Judah ioy and gladnesse, and prosperous hie feastes: therefore loue the trueth and peace.

20 Thus saith the Lord of hostes, That there shall yet come [l] people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall goe to another, saying, * Up, let vs goe and pray before the Lord, and seeke the Lord of hostes: I will goe also.

22 Yea, great people and mighty nations shall come to seeke the Lord of hostes in Jerusalem, and to pray before the Lord.

23 Thus saith the Lord of hosts, In those dayes shall tenne men take holde out of all languages of the nations, euen take holde of the skirt of him that is a Iewe, and say, We will goe with you: for we haue heard, that God is with you.

c Though their enemies did greatly molest and trouble them, yet God woulde come and dwell among them, and so preserue them so long as nature would suffer them to liue, and encrease their children in great abundance.

d He sheweth wherein our faith standeth, that is, to beleeue that God can perfourme that which he hath promised, though it seeme neuer so vnpossible to man, Gen. 18.14. Rom. 4.20.

e So that their returne shall not be in vaine: for God wiill accomplish his promise, and their prosperitie shall bee sure and stable.

f Let neither respect of your priuate commodities, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which incourage you thereunto.

g For God cursed your worke, so that neither man nor beast had profite of their labours.

h Reade Ezek. 18.20.

i Which declareth that man cannot turne to God till he change mans heart by his Spirit, and so begin to doe well, which is to pardon his sinnes, and to giue him graces.

k Which fast was appoynted when the citie was besieged, and was the first fast of these foure: and here the Prophet sheweth that if the Iewes will repent, and turne wholly to God, they shall haue no more occasion to fast, or to shewe signes of heauinesse: for God will send them ioy and gladnesse.

l He declareth the great zeale that God shoulde giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which should bee in the kingdome of Christ. *Isai* 2.2. *Micah* 4.1.

CHAP. IX.

1 The threatning of the Gentiles. 9 The comming of Christ.

THE burden of the word of the Lord in the land of [a] Hadrach: and Damascus shall be his [b] rest: when the [c] eyes of man, euen of all the tribes of Israel shalbe toward the Lord.

2 And Hamath also shall border [d] thereby: Tyrus also and Zidon, though they bee [e] very wise.

3 For Tyrus did build her selfe a strong hold, and heaped vp siluer as the dust, and golde as the myre of the streetes.

4 Behold, the Lord will spoyle her, and hee will smite her [f] power in the Sea, and she shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorowfull, and Ekron: for her countenance shall bee ashamed, and the king shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the [g] stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betweene his [h] teeth: but hee that remaineth, euen hee shall be for our God, and he shall be as a prince in Judah, but [i] Ekron shall bee as a Iebusite.

8 And I will campe about [k] mine house against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them

a Whereby he meaneth Syria.

b Gods anger shall abide vpon their chiefe citie, and not spare so much as that.

c When the Iewes shall conuert and repent, then God will destroy their enemies.

d That is, by Damascus meaning that Hamath or Antiochia should be vnder the same rodde and plague.

e Hee secretly sheweth the cause of their destruction, because they deceiued all other by their craft and subtiltie, which they cloked with this name of Wisedome.

f Though they of Tyrus thinke themselues inuincible by reason of the Sea that compasseth them round about, yet they shall not escape Gods iudgements.

g Meaning, that all shoulde bee destroyed saue a very fewe, that shoulde remaine as strangers.

h Hee promiseth to deliuer the Iewes when hee shall take vengeance on their enemies for their crueltie, and wrongs done to them.

i As the Iebusites had bene destroyed, so shoulde Ekron and all the Philistims.

k Hee sheweth that Gods power onely shall bee sufficient to defend his Church against all aduersaries, be they neuer so cruell, or assemble their power neuer so often.

any more: for nowe I haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion: shoute for ioye, O daughter Ierusalem: beholde, thy king commeth vnto thee: [m] hee is iust and saued himselfe, poore and riding vpon an [n] asse, and vpon a colte the foale of an asse.

10 And I will cut off the [o] charets from Ephraim, and the horse from Ierusalem: the bowe of the battell shall be broken, and he shall speake peace vnto the heathen, and his dominion shall bee from [p] sea vnto sea, and from the [q] riuer to the end of the land.

11 [r] Thou also shalt be saued through the blood of thy couenant. I haue looked thy [s] prisoners out of the pitte wherein is no water.

12 Turne you to the [t] strong holde, yee [u] prisoners of hope: euen to day doe I declare, that I will render the [x] double vnto thee.

13 For Iudah haue I [y] bent as a bowe for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.

14 And the Lord shalbe seene ouer them, and his arrowe shall goe forth as the lightning: and the Lorde God shall blowe the trumpet, and shall come forth with the whirlewindes of the South.

15 The Lord of hostes shall defend them, and they shall deuoure them, [z] and subdue them with sling stones, [&] they shall drinke, and make a noyse as throwe wine, and they shall bee filled like bowles, and as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they shall bee as the [a] stones of the crowne lifted vp vpon his land.

17 For howe great is his goodnesse! and how great is his beautie! corne shall make the yong men cheerefull, and newe wine the maides.

1 That is, God hath nowe seene the great iniuries and afflictions wherewith they haue bene afflicted by their enemies.

m That is, hee hath righteousnesse and saluation in himselfe for the vse and commoditie of his Church.

n Which declareth that they should not looke for such a King as should be glorious in the eyes of man, but should be poore, and yet in himselfe haue all power to deliuer his: and this is meant of Christ, as Mat. 21.5.

o No power of man or creature shall be able to let this kingdome of Christ, and he shall peaceably gouerne them by his word.

p That is, from the red sea, to the sea called Syriacum: and by these places which the Iewes knew he meant an infinite space and compasse ouer the whole world.

q That is, from Euphrates.

r Meaning, Ierusalem or the Church which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church, and left it with them for the loue that he bare vnto them.

s God sheweth that he will deliuer his Church out of all dangers, seeme they neuer so great.

t That is, into the holy land, where the citie and the Temple are, where God will defend you.

u Meaning, the faithfull, which seemed to be in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie.

x That is, double benefites, and prosperitie in respect of that which your fathers inioyed from Dauids time to the captiuitie.

y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which hee here meaneth by the Grecians.

z Hee promiseth that the Iewes shall destroy their enemies and haue abundance, and excesse of all things, as there is abundance on the altar when the sacrifice is offered: which things are not to moue them to intemperancie, but to sobrietie, and a thankefull remembrance of Gods great liberalitie.

a The faithfull shall bee preserued, and reuerenced of all, that the very enemies shall bee compelled to esteeme them: for Gods glory shall shine in them, as Iosephus declareth of Alexander the great, when hee mette Iadi the hie Priest.

CHAP. X.

a The vanitie of idolatrie. 3 The Lord promiseth to visite and comfort the house of Israel.

ASke you of the [a] Lord raine in the time of the latter raine: so shall the Lord make white cloudes, and giue you showres of raine, and to euery one grasse in the fielde.

2 Surely [b] the idoles haue spoken vanitie, and the soothsayers haue seene a lie, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore [c] they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepheards, and I did visite the [d] goates: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as [e] his beautifull horse in the battell.

4 Out [f] of him shall the corner come forth: out of him the nayle, out of him the bowe of battell, and out of him euery [g] appointer of tribute also.

5 And they shall be as the mightie men, which treade downe their enemies in the myre of the streetes in the battell, and they shall fight, because the Lord is with them, and the riders on horses shalbe confounded.

6 And I will strengthen the house of Iudah, and I will preserue the house [h] of Ioseph, and I will bring them againe, for I pitie them: and they shall bee as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall bee as a gyant, and their heart shall reioyce as through wine: yea, their children shall see it, and be glad: and their heart shall reioyce in the [i] Lord.

8 I will [k] hisse for them, and gather them: for I haue redeemed them: and they shall encrease, as they haue encreased.

9 And I will [l] sowe them among the people, and they shall remember mee in farre countreys: and they shall liue with their children and [l] turne againe.

10 I will bring them againe also out of the land of Egypt, and gather them out of Assyria: and I will bring them into the land of Gilead, and Lebanon, and place shall not be found for them.

11 And hee [m] shall goe into the sea with affliction, and shall smite the waues in the sea, and all the depthes of the riuer shall dry vp: and the pride of Assyria shall bee cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the [i] Lord, and they shall walke in his Name, saith the Lord.

a The Prophet reproueth the Iewes, because by their owne infidelitie they put backe Gods graces promised, and so famine came by Gods iust iudgement: therefore to auoyd this plague, he willeth them to returne to God, and to pray in faith to him, and so he wil giue them abundance.

b He calleth to remembrance Gods punishments in times past, because they trusted not in him, but in their idoles and forcerers who euer deceiued them.

c That is, the Iewes went into captiuitie.

d Meaning, the cruel gouernours which did oppresse the poore sheepe, Ezek. 34.16.17.

e Hee will be mercifull to his Church, and cherish them as a King or Prince doeth his best horse, which shall be for his owne vse in the warre.

f Out of Iudah shall the chiefe gouernour proceede, who shall be as a corner to vpholde the building, and as a nayle to fasten it together.

g Ouer their enemies.

h That is, the tenne tribes, which shoulde bee gathered vnder Christ to the rest of the Church.

i Whereby hee declareth the power of God, who needeth no great preparation when hee will deliuer his: for with a becke or hisse hee can call them from all places suddenly.

k Though they shall yet bee scattered and seeme to be lost, yet it shall bee profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospel, among whome it was first preached.

l Not that they shoulde returne into their countrey, but bee gathered and ioyned in one faith by the doctrine of the Gospel.

m Hee alludeth to the deliuerance of the people out of Egypt, whereas the Angel smote the floods and riuers.

CHAP. XI.

1 *The deſtruction of the Temple.* 4 *The care of the faithfull committed to Chriſt.* 7 *A grieuous viſion againſt Ieruſalem and Iudah.*

OPen thy doores, O [a] Lebanon, and the fire ſhall deuoure thy cedars.

2 Houle, [b] firre trees: for the cedar is fallen, becauſe all the mightie are deſtroyed: houle yee, O okes of Baſhan, for the [c] defenced foreſt is cut downe.

3 There is the voyce of the houling of the ſhepheards: for their [d] glory is deſtroyed: the voyce of the roaring of lyons whelpes: for the pride of Iorden is deſtroyed.

4 Thus ſaith the Lorde my God, Feede the ſheepe of the [e] ſlaughter.

5 They that poſſeſſe them, ſlay them, [f] and ſinne not: and they that ſell them, ſay, [g] Bleſſed be the Lorde: for I am riche, and their owne ſhepheards ſpare them not.

6 Surely I will no more ſpare thoſe that dwell in the land ſaith the Lorde: but lo, [h] I will deliuer the men euery one into his neighbours hande, and into the hand of his King: and they ſhall ſmite the lande, and out of their hands I will not deliuer them.

7 For I fed the ſheepe of ſlaughter, euen the [k] poore of the flocke, and I tooke vnto me [l] two ſtaues: the one I called Beautie, and the other I called Bands, and I feede the ſheepe.

8 [m] Three ſhepheards alſo I cut off in one moneth, and my ſoule loathed [n] them, and their ſoule abhorred me.

9 Then ſaid I, I will not feede you: that that dieth, let it die: and that that periſheth, let it periſh: and let the remnant eate, euery one the fleſh of his neighbour.

10 And I tooke my ſtaffe, euen Beauty, and brake it, that I might diſanull my couenant, which I had made with all people.

11 And it was broken in that day: and ſo the [o] poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I ſayd vnto them, If yee thinke it good, giue mee [p] my wages: and if no, leaue off: ſo they weighed for my wages thirtie peices of ſiluer.

13 And the Lord ſaid vnto me, Caſt it vnto the [q] porter: a goodly price, that I was valued at of them. And I tooke the thirtie peices of ſiluer, and caſt them to the potter in the houſe of the Lord.

14 Then brake I mine other ſtaffe, euen the Bands, that I might diſſolue the brotherhoode betweene Iudah and Iſrael.

15 And the Lord ſayd vnto me, Take to thee yet [r] the inſtruments of a fooliſh ſheepheard.

16 For lo, I will raiſe vp a ſhepheard in the lande, which ſhall not looke for the thing, that is loſt, nor ſeeke the tender lambes, nor heale that that is hurt, nor feede that that ſtandeth vp: but hee ſhall eat the fleſh of the fat, and teare their clawes in peices.

17 O idole ſhepheard that leaueth the flocke: the ſworde ſhall bee vpon his [t] arme, and vpon his right eye. His arme ſhall bee cleane dried vp, and his right eye ſhall bee vtterly darkned.

a Becauſe the Iewes thought themſelues ſo ſtrong by reaſon of this mountaine, that no enemie could come to hurt them the Prophet ſheweth that when God ſendeth the enemies, it ſhall ſhew it ſelfe ready to receiue them.

b Shewing, that if the ſtrong men were deſtroyed, the weaker were not able to reſiſt.

c Seeing that Lebanon was deſtroyed, which was the ſtrongeſt munition, the weaker places could not thinke to holde out.

d That is, the renoume of Iudah and Iſrael ſhould periſh.

e Which being now deſtinate to be ſlaine, were deliuered as out of the Lions mouth.

f Their gouernours deſtroy them without any remorſe of conſcience, or yet thinking that they doe euil.

g He noteth the hypocrites, which euer haue the name of God in their mouthes, though in their life and doings they denie God, attributing their gaine to Gods bleſſing, which commeth of the ſpoyle of their brethren.

h I will cauſe one to deſtroy another.

i Their gouernours ſhall execute crueltie ouer them.

k That is, the ſmall remnant, whome he thought worthie to ſhew mercie vnto.

l God ſheweth his great benefites toward his people to conuince them of greater ingratitude, which woulde neither bee ruled by his moſt beautifull order of gouernment, neither continue in the bands of brotherly vnitie, and therefore hee breaketh both the one and the other. Some reade, for Bands deſtroyers, but in the 14. verſe the firſt reading is confirmed.

m Whereby he ſheweth his care and diligence that he would ſuffer them to haue no euill rulers, becauſe they ſhould conſider his great loue.

n Meaning the people, becauſe they woulde not acknowledge theſe great benefits of God.

o Hee ſheweth that the leaſt part euer profit by Gods iudgements.

p Beſides their ingratitude God accuſeth them of malice and wickednesſe, which did not only forget his benefites, but eſteemed them as things of nought.

q Shewing that it was too litle to pay his wages, which could ſcarce ſuffice to make a few tiles for to couer the Temple.

r Signifying, that they ſhould haue a certaine kinde of regiment, and outward ſhew of gouernment: but in effect it ſhould be nothing: for they ſhould bee wolues, and deuouring beaſts in ſteade of ſheepheards.

s And is in health and ſound.

t By the arme hee ſignifieth ſtrength, as he doth wiſedome and iudgement by the eye, that is, the plague of God ſhal take away both thy ſtrength and iudgement.

CHAP. XII.

Of the deſtruction & building againe of Ieruſalem.

THe burden of the worde of the Lord vpon [a] Iſrael, ſaith the Lord, which ſpread the heauens, and laid the foundation of the earth, and formed the ſpirit of man within him.

2 Beholde, I will make Ieruſalem a [b] cup of poyſon vnto all the people rounde about: and alſo with Iudah will he bee, in the ſiege againſt Ieruſalem.

3 And in that day will I make Ieruſalem an heauie ſtone for all people: all that lift it vp, ſhalbe torne, though all the people of the earth be gathered together againſt it.

4 In that day, ſayeth the Lorde, I will ſmite euery horſe with ſtonyſhment, and his rider with madneſſe, and I will open mine eies vpon the houſe of Iudah, and will ſmite euery horſe of the people with blindneſſe.

5 And the princes of Iudah ſhall ſay in their hearts, The [c] inhabitants of Ieruſalem ſhalbe my ſtrength in the Lord of hoſts their God.

6 In that day will I make the princes of Iudah like coles of fire among the wood, and like a fire brande in the ſheafe, and they ſhall deuoure all the people rounde about on the right hand and on the left: and Ieruſalem ſhall bee inhabited againe in her owne place, euen in Ieruſalem.

7 The Lord alſo ſhall ſaue the [d] tents of Iudah, as afore time: therefore the glory of the houſe of Dauid ſhall not boaſt, nor the glory of the inhabitants of Ieruſalem againſt Iudah.

8 In that day ſhall the Lord defend the inhabitants of Ieruſalem, and hee that is feeble among them, in that day ſhall be as Dauid: and the houſe of Dauid ſhall bee as Gods houſe, and as the Angell of the Lorde before them.

9 And in that day will I ſeeke to deſtroy all the nations that come againſt Ieruſalem.

10 And I will powre vpon the houſe of

a That is, the ten tribes which neglected Gods benefit in deliuering their brethren, and had rather remaine in captiuitie, then to returne home, when God called them.

b Ieruſalem ſhal bedefended againſt al her enemies. So ſhal God defend all Iudah alſo, and ſhal deſtroy the enemies

c Euery captaine that had many vnder him afore, ſhal now thinke that the ſmall power of Ieruſalem ſhalbe ſufficient to defend them againſt all enemies, becauſe the Lord is among them.

d The people which are now as it were diſperſed by the fields, and lye open to their enemies, ſhall be no leſſe preſerued by my power, then if they were vnder their kings, (which is meant by the houſe of Dauid) or in their defenced cities.

Dauid, and vpon the inhabitants of Ierusalem the Spirit of e grace and of compassion, and they shall looke vpon mee, whome they haue f pearced, and they shall lament for g him, as one mourneth for his onely sonne, and be sorie for him as one is sory for his first borne.

e They shall haue the feeling of my grace by faith, and knowe that I haue compassion on them.

f That is, whom they haue continually vexed with their obstinacie, and grieued my Spirit, Iohn 19.37. where it is referred to Christes bodie, which here is referred to the Spirit of God.

g They shall turne to God by true repentance, their ingratitude, their offences against God.

11 In that day shall there bee a great mourning in Ierusalem, as the h mourning of i Hadadrimmon in the valley of Megiddon.

12 And the k land shal bewaile euery familie apart, the familie of the m house of Dauid apart, and their wiues apart: the familie of the house of Nathan apart, and their wiues apart:

13 The familie of the house of Leui apart, and their wiues apart: the familie of n Shemei apart, and their wiues apart:

14 All the families that o remaine, euery familie apart, and their wiues apart.

h They shall lament and repent exceedingly for whome before they had so grieuously offended by

i Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, 2. Chron. 35. 22.

k That is, in all places where the Iewes shall remaine.

l Signifying, that this mourning or repentance should not be a vaine ceremonie: but euery one touched with his owne griefe shal lament.

m Vnder these certaine families hee conteineth all the tribes, and sheweth that both the Kings and the Priestes had by their sinnes pearced Christ.

n Called also Simeon.

o To wit, which were elect by grace, and preserued from the common destruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatrie. 3 The zeale of the godly against false prophets.

IN that day there a shall bee a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vncleannesse.

a He sheweth what shall be the fruit of their repentance, to wit, remission of sinnes by the blood of Christ, which shall be a continuall running fountaine, and purge them from all vncleanesse.

2 And in that day, saieth the Lorde of hostes, I will cut off the b names of the idoles out of the lande: and they shall no more be remembred: and I will cause the c prophets, and the vncleane spirite to depart out of the land.

b He promiseth that God wil also purge them from all superstition and that their religion shal be pure.

3 And when any shall yet d propheste, his father and his mother that begate him, shall say vnto him, Thou shalt not liue: for thou speakest lies in the name of the Lorde: and his father and his mother that begate him, e shall thrust him through, when hee propheseth.

c Meaning, the false prophets and teachers, who are the corrupters of all religion, whome the Prophet here calleth vncleane spirites.

4 And in that day shall the prophets f be ashamed euery one of his vision, when hee hath propheseted: neither shall they weare a rough garment to deceiue.

d That is, when they shall propheste lies, and make God, who is the authour of trueth, a cloke thereunto.

5 But hee shall say, I am no g Prophet: I am an husbandman: for man taught mee to be an heardman from my youth vp.

e Hee sheweth what zeale the godly shall haue vnder the kingdome of Christ, Deuter. 13.6, 9.

6 And one shall say vnto him, What are these h wounds in thine handes? Then heeh shal answere, Thus was I wounded in the house of my friends.

f God shall make them ashamed of their errours and lies, and bring them to repentance, and they shall no more weare Prophets apparell to make their doctrine seeme more holy.

g They shall confesse their former ignorance, and be content to labour for their liuing.

Hereby he sheweth that though their parents and friends delt more gently with them and put them not to death, yet they would so punish their children, that became false prophets, that the markes and signes should remaine for euer.

h The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should be an horrible diffipation among the people: for their gouernours and pastours should bee destroyed, and the people should be as scattered sheepe: and the Euangelist applyeth this to Christ, because hee was the head of all pastors, Mat. 26.31.

7 ¶ Arise, O sword, vpon my i shepheard, and vpon the man, that is my fellowe, saieth the Lord of hostes: smite the shepheard, and the sheepe shalbe scattered: and I wil turne mine hand vpon the litle ones.

i The greatest part shall haue no portion of these blessings, and yet they that shall enioy them, shall be tried with great afflictions, so that it shall be knowen that onely Gods power and his mercies doe preserue them.

8 And k in all the land, saieth the Lord, two parts therein shall be cut off, and die: but the third shall be left therein.

9 And I will bring that third part thorow the fire, and will fine them as the siluer is fined, and will trie them as gold is tryed: they shal call on my Name, and I wil heare them: I will say, It is my people, and they shall say, The Lord is my God.

k Hearmeth the godly against the great tentations that should come before they enioyed this prosperous estate promised vnder Christ, that when these dangers should come, they might know that they were warned of them afore.

CHAP. XIIII.

8 Of the doctrine that shall proceede out of the Church, and of the restauration thereof.

BEholde, the day of the Lorde commeth, and thy spoyle shall bee a diuided in the middes of thee.

a As your fathers and you haue had experience both at the red sea, and at al other times.

2 For I will gather all nations against Ierusalem to battel, and the citie shall be taken, and the houses spoyled, and the women defiled, and halfe of the citie shal goe into captiuitie, and the residue of the people shall not be cut off from the citie.

3 Then shal the Lord go forth, and fight against those nations, as when b he fought in the day of battell.

b By this maner of speach the Prophet sheweth Gods power and care ouer his Church, and how he will as it were by miracle saue it.

4 And his feete shall stande in that day vpon the c mount of oliues, which is before Ierusalem on the East side, and the mount of oliues shal cleaue in the middes thereof: toward the East and toward the West there shall bee a very great d valley, and halfe of the mountaine shall remoue towarde the North, and halfe of the mountaine towarde the South.

c By this meanes the Prophet sheweth that though the Church should be destroyed, yet it should be restored.

5 And yee shall flee vnto the e valley of the mountaines: for the valley of the mountaines shal reach vnto Azal: yea, ye shall flee like as ye fled from the f earthquake in the dayes of Uzziah king of Iudah: and the Lord g my God shall come, and al the saints with thee.

e He speaketh of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountaines.

f Reade Amos 1.1.

6 And in that day shall there be no cleare light, but darke.

7 And there shalbe a day (it is knowen to

g Because they did not credite the Prophets words, he turneth to God, and comforteth himselfe in that that hee knewe that these thinges should come, and saith, Thou, O God, with thine Angels wilt come to performe this great thing.

d So that out of all the parts of the world they shall see Ierusalem, which was before hid with this mountaine: and this hee meaneth of the spirituall Ierusalem the Church.

h Signifying, that there should be great troubles in the Church, and that the time hereof is in the Lords hands, yet at length (which is here meant by the euening) God would send comfort.

the Lord) h neither day nor night, but about the euening time it shalbe light.

8 And in that day shall there i waters of life goe out from Jerusalem, halfe of them toward the East sea, and halfe of them toward the vttermost sea, and shalbe both in sommer and winter.

9 And the Lord shalbe King ouer all the earth: in that day shall there be one k Lord, and his Name shall be one.

10 All the land shall be turned l as a plaine from Geba to Rimmon, toward the South of Jerusalem, & it shall be lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the towre of Hananel, vnto the Kings wine presses.

11 And men shall dwell in it, and there shall be no more destruction, but Jerusalem shalbe safely inhabited.

12 And this shall be the plague, wherewith the Lorde will smite all people, that haue fought against Jerusalem: their flesh shall consume away, though they stand vpon their feete, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 But in that day, m a great tumult of the Lord shalbe among them, and euery one shall take the n hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

14 And Judah shall fight also against Jerusalem, and the arme of all the heathen shalbe gathered round about, with o golde and siluer, and great abundance of apparel.

15 Yet this shalbe the plague of the horse, of the Mule, of the Camell, and of the asse, and of all the beastes that be in these tents as this p plague.

16 But it shall come to passe that euery one that is left of all q nations, which came against Jerusalem, shall goe vp from yeere to yeere to worship the King the Lorde of hostes, & to keepe the feast of Tabernacles.

17 And who so will not come vp of all the families of the earth vnto Jerusalem to worship the King the Lord of hostes, euen vpon them shall come no raine.

18 And if the familie of q Egypt goe not vp, and come not, it shall not raine vpon them. This shalbe the plague wherewith the Lord will smite all the heathen, that come not vp to keepe the feast of Tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.

20 In that day shall there be written vpon the r bridles of the horses, The holinesse vnto the Lord, and the s pots in the Lordes house shalbe like the bowels before ỹ altar.

21 Yea, euery pot in Jerusalem and t Judah shall be holy vnto the Lorde of hostes, and all they that sacrifice, shall come and take of them, and seethe therein: and in that day there shalbe no more the u Canaanite in the House of the Lord of hostes.

i That is, the spirituall graces of God, which should euer continue in most abundance.

k All idolatrie and superstition shalbe abolished, and there shalbe one God, one faith, and one religion.

l This newe Jerusalem shalbe seene through all the world, and shall excell the first in excellencie, wealth and greatnesse.

m God wil not onely raise vp warre without, but sedition at home to trie them.

n To hurt and oppresse him.

o The enemies are rich, and therefore shall not come for a pray, but to destroy and shed blood.

p As the men should be destroyed, verse 12.

q By the Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles.

r Signifying, that to what seruice they were put now (whether to labour, or to serue in warre) they were nowe holy, because the Lord had sanctified them.

s As precious the one as the other, because they shal be sanctified.

t But all shall be pure and cleane, and there shall neither be hypocrite, or any that shall corrupt the true seruice of God.

Malachi.

THE ARGVMENT.

THis Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more feruent desires looke for the comming of Messias. He confirmeth the same doctrine, that the two former doe, but chiefly he reprooueth the Priests for their couetousnesse, and for that they serued God after their owne fantasies, and not according to ỹ prescript of his word. He also noteth certaine peculiar sinnes, which were then among them, as marying of idolatrous and many wiues, murmurings against God, impatiencie, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promise made vnto their fathers, but would send Christ his messenger, in whome the couenant should be accomplished, whose comming should be terrible to the wicked, & bring all consolation & ioy vnto the godly.

CHAP. I.

A complaint against Israel and chiefly the priests.

a Reade Isai. 13. 1.

b Which declareth their great ingratitude that did not acknowledge this loue, which was so euident in that hee chose Abraham from out of all the worlde, and next chose Iaakob the yonger brother of whome they came, and left Esau the elder.

c For besides that the signes of mine hatred appeared euen when hee was made seruant vnto his yonger brother, being yet in his mothers belly, and also afterwarde in that hee was put from his birthright, yet euen nowe before your eyes the signes hereof are euident, in that that his countrey lyeth waste, and he shall neuer returne to inhabite it, whereas yee my people, whom the enemie hated more then them, are by my grace and loue toward you deliuered, reade Rom. 9. 13.

THe a burden of the worde of the Lord to Israel by the ministerie of Malachi.

2 I haue loued you, saith the Lord: yet yee say, b Wherein hast thou loued vs? Was not Esau Iaakobs brother, saith the Lord? yet I loued Iaakob,

3 And I c hated Esau, and made his mountaines waste, and his heritage a wilderneſſe for dragons.

4 Though Edom say, We are impouerished, but we will returne, and builde the desolate places, yet saith the Lord of hostes, They shall build, but I will destroy it, and they shall call them, The border of wickednesse, and the people, with whom the Lorde is angry for euer.

5 And your eyes shall see it, and ye shall say, The Lorde wil be magnified vpon the border of Israel.

6 A sonne honoureth his father, and a seruant his master. If then I bee a father, where is mine honour? And if I be a master, where is my feare, saith the Lorde of hostes vnto you, d O Priestes, that despise my Name? and ye say, e Wherein haue we despised thy Name?

d Besides the rest of the people he condemneth the Priestes chiefly, because they should haue reprooued others for their hypocrisie, and obstinacie against God, and not haue hardened them by their example to greater euils.

e Hee noteth their grosse hypocrisie, which would not see their faults, but

f Ye receiue all maner offerings for your owne griedinesse, and doe not examine whether they be according to my Lawe or no.

g Not that they sayd thus, but by their doings they declared no lesse.

h You make it no fault: whereby he condemneth them, that thinke it sufficient to serue God partly as he hath commaunded, and partly after mans fantasie, and so come not to that pureness of religion, which he requireth, and therefore in reproch he sheweth them that a mortall man would not be content to be so serued.

i He derideth the Priests who bare the people in hand, that they prayed for them, and shewed that they were the occasion, that these euils came vpon the people.

k Will God consider your office and state, seeing you are so couetous and wicked?

7 Ye offer f vncleane bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say the table of the Lord is not g to be regarded.

8 And if yee offer the blinde for sacrifice, it is h not euill: and if yee offer the lame and sicke, it is not euill: offer it nowe vnto thy Prince: will hee be content with thee, or accept thy person, sayth the Lord of hostes?

9 And nowe, I pray you, i pray before God, that hee may haue mercy vpon vs: this hath bene by your meanes: will hee regard k your persons, sayth the Lorde of hostes?

10 Who is there euen among you, that would shut the doores, and kindle not fire on mine altar in vaine? I haue no pleasure in you, sayth the Lorde of hostes, neither will I accept an offering at your hand.

11 For from the rising of the Sunne vnto the going downe of the same, my Name is l great among the Gentiles, and in euery place incense shall be offered vnto my Name, and a pure offering: for my Name is great among the Heathen, sayeth the Lord of hostes.

12 But yee haue polluted it, in that ye say, The table of the Lord is m polluted, and the fruite thereof, euen his meate is not to be regarded.

13 Ye sayd also, Beholde, it is a n wearines, and ye haue snuffed at it, saith the Lord of hostes, and yee offered that which was torne, and the lame, and the sicke: thus yee offered an offering: should I accept this of your hand, sayth the Lord?

14 But cursed bee the deceiuer, which hath in his flocke p a male, and voweth, and sacrificeth vnto the Lorde a corrupt thing: for I am a great king, saith the Lord of hostes, and my Name is terrible among the heathen.

A Nd nowe, O yee a Priestes, this commandement is for you.

2 If yee will not heare it, nor consider it in your heart, to giue glory b vnto my Name, saith the Lord of hostes, I will euen send a curse vpon you, and will curse your c blessings: yea, I haue cursed them already, because yee doe not consider it in your heart.

3 Beholde, I will corrupt d your seede, and cast dounge vpon your faces, euen the e dounge of your solemne feastes, and you shall be like vnto it.

4 And ye shall knowe, that I haue f sent this commandement vnto you, that my couenant which I made with Leui, might stand, sayth the Lord of hostes.

5 My g couenant was with him of life and peace, and I h gaue him feare, and hee feared mee, and was afraide before i my Name.

6 The law of k trueth was in his mouth, and there was no iniquitie found in his lippes: hee walked with mee in peace and equitie, and did turne many away from iniquitie.

7 For the Priestes l lips should preserue knowledge, and they should seeke the Lawe at his mouth: for hee is the m messenger of the Lord of hostes.

8 But yee are gone out of the way: yee haue caused many to fall by the Lawe: yee haue broken the couenant of Leui, sayth the Lord of hostes.

9 Therefore haue I also made you to be despised, and vile before all the people, because ye kept not my wayes, but haue bene partiall in the Law.

10 Haue wee not all one n father? hath not one God made vs? why doe wee transgresse euery one against his brother, and breake the couenant of o our fathers?

11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem, for Iudah hath defiled the holines of the Lord, which he loued, and hath maried the p daughter of a strange god.

12 The Lord will cut off the man that doeth this: both the master and the seruant out of the Tabernacle of Iaakob and him that q offereth an offering vnto the Lorde of hostes.

13 And this haue yee done againe, and r couered the altar of the Lorde with teares, with weeping and with mourning:

a He speaketh vnto them chiefly, but vnder them he conteineth the people also.

b To serue me according to my worde.

c That is, the abundance of Gods benefites.

d Your seede sowen shal come to no profite.

e You boast of your holines, sacrifices & feasts, but they shall turne to your shame, and be as vile as doung.

f The Priestes obiected against the Prophet that hee could not reproue them, but hee must speake against the priesthood, & the office established of God by promise, but hee sheweth, that the office is nothing slandered, when these villaines and doung are called by their owne names.

g He sheweth what were the two conditions of the couenant made with the tribe of Leui: on Gods part, that hee would giue them long life & felicitie, and on their part, that they shoulde faithfully serue him according to his worde.

h I prescribed Leui a certaine Law to serue me.

i He serued me & set forth my glory with all humilitie and submission.

k He sheweth that the Priest ought to haue knowledge to instruct others in the worde of the Lord.

l He is as the treasure house of Gods word and ought to giue to euery one according to their necessitie, & not to reserue it for himselfe.

m Shewing, that whosoeuer doeth not declare Gods wil, is not his messenger, and Priest.

n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.

o Whereby they had bound themselues to God to bee an holy people.

p They haue ioyned themselues in mariage with them that are of another religion.

q That is, the Priests.

r Ye cause the people to lament, because that God doeth not regard their sacrifices, so that they seeme to sacrifice in vaine.

CHAP. II.

Threatnings against the Priestes being seducers of the people.

because

because the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet ye say, f Wherein? Because the Lord hath bene witnesse betweene thee and the wife of thy youth, against whom thou hast transgressed: yet is shee thy g companion, and the wife of thy u couenant.

15 And did not x he make one? yet had he y abundance of spirit: and wherefore one? because he sought a godly z seede: therefore keepe your selues in your a spirite, and let none trespasse against the wife of his youth.

16 If thou hatest her, b put her away, saith the Lord God of Israel, yet hee couereth c the iniurie vnder his garment, saith the Lord of hostes: therefore keepe your selues in your spirit, and transgresse not.

17 Ye haue d wearied the Lord with your wordes: yet yee say, Wherein haue wee wearied him? When yee say, Euery one that e doeth euill, is good in the sight of the Lord, and he deliteth in them. Or where is the God of f iudgement?

f This is another fault, whereof he accuseth them, that is, that they brake the lawes of marriage.
t As the one halfe of thy selfe.
u She that was ioyned to thee by a solemne couenant, and by the inuocation of Gods Name.
x Did not God make man and woman as one flesh and not many?
y By his power and vertue he could haue made many women for one man.
z Such as should be borne in lawful and moderate mariage wherein is no excesse of lusts.
a Conteine your selues within your boundes, and be sober in minde, and bridle your affections.
b Not that he doth allow diuorcement, but of the two faults he sheweth, which is the lesse.
c He thinketh it sufficient to keepe his wife still, albeit hee take others, and so as it were couereth his fault.
d Ye murmured against God, because hee heard not you assoone as yee called.
e In thinking that God fauoured the wicked, and hath no respect to them that serue him.
f Thus they blasphemed God in condemning his power and iustice, because he iudged not according to their fantasies.

CHAP. III.

1 Of the messenger of the Lord Iohn Baptist, and of Christes office.

a This is meant of Iohn Baptist, as Christ expoundeth it, Lu.7.27.
b Meaning, Messiah, as Psal.40.1, 7.dan.9.17,24.
c That is, Christ by whome the couenant was made & ratified. who is called the Angel or messenger of the couenant, because hee reconcileth vs to his father: and is Lord or King, because he hath the gouernment of his Church.
d He sheweth ỹ the hypocrites which wish so much for ỹ Lords cõming, will not abide when he draweth neere: for he will consume them and purge at the Priests that they might be lights & shine vnto others
f They murmured against God, because they saw not his helpe euer present to defend them: & therefore he accuseth thẽ of ingratitude & sheweth that in that they are not dayly consumed, it is a token ỹ he doeth still defend them, and so his mercie toward them neuer changeth.

BEhold, I will send my a messenger, and he shall prepare the way before me: and the b Lord whom yee seeke, shall speedily come to his Temple: euen the c messenger of the couenant whom yee desire: beholde, he shall come, saith the Lord of hostes.

2 But who d may abide the day of his comming? and who shall endure, when he appeareth? for he is like a purging fire, and like fullers sope.

3 And he shall sit downe to trie and fine the siluer: hee shall euen fine the sonnes of e Leui, and purifie them as gold and siluer, that they may bring offerings vnto the Lord in righteousnes.

4 Then shall the offerings of Iudah and Ierusalem be acceptable vnto the Lorde, as in olde time, and in the yeres afore.

5 And I will come neere to you to iudgement, and will bee a swift witnesse against the soothsayers, and against the adulterers, and against false swearers, & against those that wrongfully keepe backe the hirelings wages, and vexe the widow and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hostes.

6 For I am the Lord: I change not, and ye sonnes of Iaakob f are not consumed.

7 From the dayes of your fathers, yee are gone away from mine ordinances, and haue not kept them: g returne vnto me, and I will returne vnto you, sayth the Lorde of hostes: but ye sayde, Wherein shall we returne?

8 Will a h man spoile his gods? yet haue yee spoyled me: but ye say, Wherein haue we spoyled thee? In i tithes and offerings.

9 Ye are cursed with a curse: for ye haue spoyled me, even this whole nation.

10 Bring ye all the tithes into the storehouse, that there may bee meate in mine House, and prooue mee now herewith, saith the Lorde of hostes, if I will not open the windowes of heauen vnto you, and powre you out a blessing k without measure.

11 And I will rebuke the l deuourer for your sakes, and ye shall not destroy the fruit of your ground, neither shall your vine bee barren in the field, sayth the Lord of hostes.

12 And all nations shall call you blessed: for ye shalbe a pleasant land, sayth the Lord of hostes.

13 Your wordes haue bene stoute m against me, sayth the Lord: yet ye say, What haue we spoken against thee?

14 Yee haue sayd, It is in vaine to serue God: and what profite is it that wee haue kept his commaundement, and that wee walked humbly before the Lord of hostes?

15 Therefore wee count the proud blessed: euen they that worke wickednesse, are set vp, and they that tempt God, yea, they are n deliuered.

16 o Then spake they that feared the Lorde, euery one to his neighbour, and the Lord hearkened and heard it, and a p booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they shalbe to me, sayth the Lord of hostes, in that day q that I shal doe this, for a flocke, and I will spare them, as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discerne betweene the righteous and the wicked, betweene him that serueth God, and him that serueth him not.

g Reade Zech. 1.3.
h There are none of the heathen so barbarous, that will defraud their gods of their honour, or deale deceitfully with them.
i Whereby the seruice of God should haue bene maintained, and the Priests, and the poore relieued.
k Not hauing respect how much ye neede, but I wil giue you in all abundance, so that ye shall lacke place to put my blessings in.
l Meaning, the caterpiller, and whatsoeuer destroyeth corne and fruites.
m The Prophet condemneth them of double blasphemie against God: first in that they sayd that God had no respect to them that serued him, and next that the wicked were more in his fauour then the godly.
n They are not onely preferred to honour, but also deliuered from dangers.
o After these admonitions of the Prophet some were huely touched, and incouraged others to feare God.
p Both because the thing was strange that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies, to all penitent sinners.
q When I shall restore my Church according to my promise, they shalbe as mine owne proper goods.
r That is, forgiue their sinnes, and gouerne them with my spirit.

CHAP. IIII.

The day of the Lorde, before the which Eliiah should come.

FOr beholde, the day commeth, that shall a burne as an ouen, and all the proude, yea, and all that doe wickedly, shalbe stubble, and the day that commeth, shall burne them vp, sayth the Lord of hostes, and shall leaue them neither roote nor branche.

2 But vnto you ỹ feare my Name, shall

a He prophesieth of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restauration of his Church.

b Meaning, Christ, who with his wings or beames of his grace should lighten and comfort his Church. Ephe. 5.14. and he is called the sunne of righteousnesse, because in himselfe he hath all perfection, and also the iustice of the father dwelleth in him: whereby hee regenerateth vs into righteousnesse, clenseth vs from the filth of this world, and reformeth vs to the image of God. c Ye shall be set at libertie and increase in the ioy of the Spirit, 2.Corinth.3.17. d Because the time was come, that the Iewes should be destitute of Prophets vntill the time of Christ, because they should with more feruent mindes desire his comming, the Prophet exhorteth them to exercise themselues diligently in studying the lawe of Moses in the meane season, whereby they might continue in the true religion, and also be armed against all tentations.

the b sunne of righteousnesse arise and health shalbe vnder his wings, and yee shall c goe forth, and growe vp as fat calues.

3 And ye shall tread downe the wicked: for they shalbe dust vnder the soles of your feete in the day that I shall doe this, sayeth the Lord of hosts.

4 d Remember the law of Moses my seruant, which I commanded vnto him in Horeb for all Israel with the statutes and iudgements.

5 Behold, I will send you e Eliah the Prophet before the comming of the great and f fearefull day of the Lord.

6 And he shall g turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come h and smite the earth with cursing.

e This Christ expoundeth of Iohn Baptist, Mat.11.13,14. who both for his zeale, and restoring of religion is aptly compared to Eliiah. f Which as it is true for the wicked, so doeth it waken the godly and call them to repentance. g Hee sheweth wherein Iohns office shoulde stande: in turning of men to God and ioyning the father and children in one vnitie of faith: so that the father shall turne to the religion of his sonne which is conuerted to Christ, and the sonne shall imbrace the faith of the true fathers Abraham, Izhak and Iakob. h The seconde poynt of his office was to denouuce Gods iudgements against them that woulde not receiue Christ.

The ende of the Prophets.

APOCRYPHA.

THE ARGVMENT.

THese bookes that followe in order after the Prophets vnto the newe Testament, are called APOCRYPHA, that is, bookes, which were not receiued by a common consent to be read and expounded publkely in the Church, neither yet serued to prooue any poynt of Christian religion, saue in as much as they had the consent of the other Scriptures called Canonicall to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the aduancement and furtherance of the knowledge of the historie, and for the instruction of godly maners: which bookes declare that at all times God had an especiallll eare of his Church, and left them not vtterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had both so threatned by his Prophets, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

1. Esdras.

CHAP. I.

2 Iosias appointeth Priests, & keepeth the Passeouer. 7 Offerings for the Priests and the people. 11 The order of the Leuites. 23 The vpright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachaz appointed king. 53 The destruction of Ierusalem.

2.King.23.21. 2.chron.35.1. AND Iosias kept the * Passeouer to his Lorde in Ierusalem, and offered the Passeouer in the fourteenth day of the first moneth,

2 And appoynted the Priestes according to their dayly courses, being clothed with long garments in the Temple of the Lord.

3 And he spake to the Leuites the holy ministers of Israel, that they should sanctifie themselues to the Lorde, to set the holy Arke of the Lord in the house, which Salomon the sonne of King Dauid had built,

4 And saide, Ye shall no more beare the Arke vpon your shoulders: now therefore serue the Lorde your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid King of Israel, and according to the maiestie of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passeouer, and make ready the sacrifices for your brethren, and keepe the Passeouer after the Lordes commaundement giuen to Moyses.

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kids with three thousand calues.

8 These were giuen of the kings possessions according to the promise, to the people, and to the Priests, and to the Leuites. Then gaue Helkias and Zacharias and ‖Sythus the gouernours of the Temple, to the priests for the Passeouer two thousand fiue hundreth sheepe, and three hundreth calues.

9 Furthermore, Iechonias, & Samaias and Nathanael his brother, and ‖ Sabias, and ‖ Chelus, and ‖ Ioram captaines gaue to the Leuites for the Passeouer fiue thousand sheepe, and seuen hundreth calues.

10 And when these thinges were done, the Priests and the Leuites stoode in order, hauing vnleauened bread according to the tribes.

11 And after the order of the dignitie of their fathers, before þ people to offer to the Lord, as it is written in the bookes of Moyses: and thus they did in the morning.

12 And they rosted the Passeouer with fire as * appertained, & they sod their offerings with perfumes in caldrons & pots. *Exod.12.8.*

13 And set it before all them that were of the people, and afterwarde they prepared for themselues, and for the Priestes their brethren the sonnes of Aaron.

14 For the Priests offered the fat vnto the euening, & the Leuites did make readie for themselues, and for the Priestes their brethren the sonnes of Aaron.

15 And the holy singers the sonnes of Asaph, were in their orders, according to the appointed ordinances of Dauid, to wit, Asaph, and Azarias, and ‖ Eddinus, which was of the kings appointment. ‖ *Or, Iedithun.*

16 And the porters were at euery gate, so that it was not lawfull, that any shoulde passe his ordinarie watch: for their brethren the Leuites made ready for them.

17 And in that day those things which appertained to the sacrifice of the Lorde, were accomplished, that they might offer the Passeouer,

18 And offer sacrifices vpon the altar of the Lord, according to the commandement of King Iosias.

19 So the children of Israel, which were present at that time, kept þ Passeouer, and the feast of vnleauened bread seuen dayes.

20 And there was not such a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all the kings of Israel did not offer such a Passeouer, as did Iosias, and the Priestes, and the Leuites, and the Iewes, and all Israel, which were founde to remaine in Ierusalem.

22 In the eighteenth yeere of the reigne of Iosias was this Passeouer kept.

23 The workes of Iosias were vpright before

‖ *Or, Iehiel.*

‖ *Or, Hasabias.* ‖ *Or, Iehiel.* ‖ *Or, Chorabas.*

before his Lord ℣ a heart ful of godlynesse.

24 And concerning the thinges which came to passe in his time, they are written before, to wit, of those that sinned & did wickedly against the Lord, above euery nation and kingdome, and grieued him with ‖ sensible things, so that the wordes of the Lorde stoode vp against Israel.

‖ *Or, by worshipping sensible creatures.*

25 ¶* Now after al these acts of Iosias, it came to passe þ whē Pharao king of Egypt came to moue war at Carchamis vpō Euphrates, Iosias went out against him.

2.Chro.35.20.

26 But the King of Egypt sent to him, saying, What haue I to doe with thee, O king of Iudea?

27 I am not sent of the Lorde God against thee: but my warre is vpon Euphrates, and nowe the Lord is with me, and the Lord hasteneth mee forward: depart from me, and be not against the Lord.

28 But Iosias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the wordes of Jeremias the Prophet, by the mouth of the Lorde.

29 But he set himselfe in battell arap against him in the fielde of Megeddo, and the Princes came downe to King Iosias.

30 And the king said vnto his seruants, Conuey me out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So he gate vpon the second chariot, & being come againe to Jerusalē he changed his life, & was buried in his fathers graue.

32 And in all Iudea was Iosias bewailed, yea, Jeremias the Prophet did lament for Iosias, and the gouernours, and their wiues did lament him vnto this day: and this was ordeyned in all the kindred of Israel, to be done continually.

33 But these thinges are written in the booke of þ stories of the kings of Iudea, & euery one of þ acts þ Iosias did, & his glory, & his knowledge in the law of the Lord, and the things which he did before, and the things nowe rehearsed are registred in the booke of the kings of Israel and Iudea.

34 Then they of the nation tooke * Joachaz the sonne of Iosias, & made him king in stead of his father Iosias, when he was three and twentie yeere olde.

2.King.23.30. 2.chro.36.1.

35 And he reigned in Iudea & in Jerusalem three moneths: for the king of Egypt deposed him from reigning in Jerusalem.

36 He tared also the people of an hundreth talents of siluer, & one talent of gold.

37 And the king of Egypt made Joacim his brother king of Iudea and Jerusalem.

38 And hee bound Joachaz and his gouernours: but when he had taken Zaraces his brother, he led him away into Egypt.

39 Twentie and fiue yeere old was Joacim, when he reigned in Iudea & Jerusalē, and he did euill in the sight of the Lord.

40 Wherfore against him came vp Nabuchodonosor king of Babylon, who when he had bound him with a chaine of brasse, led him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, & caried thē away, and set them in his Temple at Babylon.

42 But all his acts, and his prophanation, and his reproch are written in the booke of the Chronicles of the kings.

43 And Joacim his sonne reigned for him: and when he was made king, he was eightеene yeeres olde.

44 And hee reigned three moneths and ten dayes in Jerusalem, and he did euill in the sight of the Lord.

45 ¶ So a yeere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And he made Sedecias king of Iudea and Jerusalem, when he was one & twenty yeere olde, and he reigned eleuen yeeres.

47 And hee did euill in the sight of the Lord, neither did he feare the wordes spoken * by Jeremias the Prophet from the mouth of the Lord.

Ierem.38.21.

48 For after that he was sworne to king Nabuchodonosor, he forswore himselfe by the name of the Lord, and fel away, & hardned his necke and his heart, & transgressed the lawes of the Lord God of Israel.

49 Also þ gouernours of þ people, & the Priests committed many thinges against the Lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Jerusalem.

50 Neuertheles the God of their fathers sent his messenger to cal them back, because he spared them, and his owne Tabernacle.

51 But they derided his messengers, and in the day, that the Lorde spake vnto them, they mocked his Prophets,

52 So that he, being moued to anger against his people for their great wickednes commanded the kings of the Caldeans to inuade them.

53 These killed their young men with the sword round about their holy Temple, neither did they spare young man, nor mayden, neither olde man, nor childe among them.

54 But he deliuered them all into their handes, and all the holy vessels of the Lord, both great & small, with the vessels of the Arke of God: and they tooke, and carped away the kings treasures into Babylon.

55 And they set fire in the house of the Lord, and brake downe the walles of Jerusalem, and burnt their towres with fire.

56 They consumed also all the precious things thereof, & brought them to nought, and those that were left by the sworde, he carped away into Babylon.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of * Jeremias,

Ierem.25.11. and 29.10.

58 And that the lande might enioy her Sabbaths all the time, that it was desolate, til seuentie yeeres were accomplished.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 10 Hee sent the holy vessels. 13 The names of them that returned. 16 Their aduersaries did let their building, and the Kings letters for the same.

IN * the first yeere of the reigne of Cyrus King of the Persians, to fulfill the worde of the Lord by the mouth of Jeremias,

2.Chron.36.22. Esra.1.1.

2 The

2 The Lorde rayſed vp the ſpirit of Cyrus King of the Perſians, and hee made proclamation throughout al his kingdom, euen by expreſſe letters,

3 Saying, Thus ſaith Cyrus King of the Perſians, The Lord of Iſrael, euen the moſt high Lorde, hath made me King ouer the whole world,

4 And he hath cõmãded me to build him an houſe in Ieruſalem, which is in Iudea.

5 If there be any therefore of you of his people, let the Lord, euen his Lord be with him, & let him goe vp to Ieruſalem, which is in Iudea, and build the houſe of the Lord of Iſrael: he is the Lord which dwelleth in Ieruſalem.

6 All they then that dwell in the places round about, thoſe, I ſay, þ are in his place, let them helpe him with golde and ſiluer,

7 With giftes, with horſes and cattell, and other things, which ſhall be brought, according to the vowes, into the Temple of the Lord, which is in Ieruſalem.

8 ¶ Then aroſe the chiefe of the families of Iudea, & of the tribe of Beniamin, and the Prieſts and Leuites, & all whoſe minde the Lord had moued to goe vp, and builde an houſe to the Lord in Ieruſalem.

9 And thoſe that were about them, helped them in all things with ſiluer & golde, horſes, and cattel, and with diuers vowes of many whoſe mindes were ſtirred vp.

10 Alſo king Cyrus brought out þ holy veſſels of the Lord, which Nabuchodonoſor had caried out of Ieruſalem, & had conſecrated them in the Temple of his idoles.

11 Now when Cyrus King of the Perſians had brought them out, hee deliuered them to Mithridates his treaſurer,

‖ Or, *Shaſh-baſar, or Sanabaſſar.*

12 By whome they were giuen to‖ Aſſaſſar the gouernour of Iudea.

13 Whereof this was the number: a thouſand golden cups, and a thouſand ſiluer cups, baſins of ſiluer for the ſacrifices, nine and twentie viols, of golde thirtie, and of ſiluer two thouſand foure hundreth and ten, and a thouſand other veſſels.

14 So all the veſſels of golde and ſiluer, which they carped away, were fiue thouſand, foure hundreth, threeſcore and nine.

15 They were brought by Sanabaſſar with them of the captiuitie of Babylon to Ieruſalem.

Ezra 4. 6.

‖ Or, *Biſhlemus.*

16 ¶ But* in the time of Artaxerres king of the Perſians ‖ Belemus, and Mithridates, and Tabellius and Rathumus, and Beeltethmus, and ‖ Semellius the ſecretarie, and others which were ioyned to theſe, dwelling in Samaria and in other places, wrote vnto him this Epiſtle here following againſt them that dwelt in Iudea and Ieruſalem, TO THE KING ARTAXERXE S OVR LORD,

‖ Or, *Shimſhi.*

17 Thy ſeruants Rathumus the writer of things that come to paſſe, & Semellius the ſecretarie, and the reſt of their counſell, and the Iudges which are in Coeloſyria and Phenice.

18 Be it now therefore knowen to our lord the king, that the Iewes which came vp from you, are come to vs into Ieruſalem, that rebellious and wicked citie, and build the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this citie be built, and the walles be finiſhed, they will not onely not indure to pay tribute, but will alſo reſiſt kings.

20 And becauſe the things pertaining to the Temple, go forward, wee thought it not meete to paſſe ouer ſuch a thing,

21 But to declare it to our lord the king, that if it be thy pleaſure, it may bee ſought out in the bookes of thy fathers,

22 And thou ſhalt finde in the Chronicles the writings concerning theſe things, and ſhalt know that this citie did alwayes rebell, and did trouble both kings and cities,

23 And the þ Iewes are rebellious, raiſing alwayes warres therein: for the which cauſe alſo this citie was made deſolate.

24 Now therefore, O lord the king, wee declare it, that if this citie be built, and the walles thereof repayred, you ſhall haue no more paſſage into Coeloſyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to paſſe, and to Beeltethmus, & to Semellius the ſecretarie, and to the reſt of thoſe that were ioyned with them, and to the dwellers of Samaria, Syria and Phenice, theſe things that follow.

26 I haue read the epiſtle, which ye ſent to me: therefore I cõmanded, that it ſhould be ſought out, and it was founde, that this citie hath alwayes practiſed againſt kings,

27 And that the men thereof were giuen to rebellion and warres, and howe that mightie kings and fierce haue reigned in Ieruſalem, which tooke tribute of Coeloſyria, and Phenice.

28 Now therefore I haue commanded to forbid theſe men to build vp the citie, and that it be taken heed that no more be done,

29 And that thoſe wicked things which ſhould moleſt the king, goe not forward.

30 Then when Rathumus, and Semellius the Secretarie & the reſt, which were ioyned with them, had read the things, which King Artaxerres had written, they mooued their tents with ſpeede to Ieruſalem with horſes and men in aray,

31 And began to let them which built, ſo that the building of the Temple in Ieruſalem ceaſed vnto the ſecond yeere of the reigne of Darius King of the Perſians.

CHAP. III.

1 The feaſt of Darius. 16 The three wiſe ſentences.

NOwe when Darius reigned, he made a great feaſt to all his ſubiects, and to all thoſe of his owne houſe, & to all the Princes of Media and Perſia,

2 And to all the gouernours and captaines, & lieutenants that were with him, from India vnto Ethiopia of an hundreth and ſeuen and twentie prouinces.

3 And when they had eaten and drunke, and were ſatiffied, they departed, and King Darius went into his chamber, and ſlept, till he wakened againe.

4 ¶ In the meane time three yong men of the

the garde, keepers of the kings bodie, saide one to another,

5 Let euery one of vs speake a sentence, and he that shal ouercome, and whose sentence shall appeare wiser then the others, Darius the king shal giue him great gifts, and great things in token of victorie,

6 As to weare purple, and to drinke in golde, and to sleepe in golde, and a chariot with bridles of golde, an head tyre of fine linnen, and a chaine about his necke.

7 And he shal sit next to Darius for his wisdome, and shalbe called Darius cousin.

8 Then euery man wrote his sentence and sealed it, and put it vnder the pillowe of king Darius,

9 And said, when ꝑ king rose, they would giue him the writing, and whose sentence the king and the three Princes of Persia should iudge to be wisest, to him should the victorie be giuen, as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Women are strongest, but truth ouercommeth all things.

13 ¶ And when the king rose, they tooke the writings and gaue them to him, and he read them,

14 And sent and called all the noble men of Persia and of Media, and the gouernours and the captaines, and lieutenants, and the consuls,

15 And sate him downe in the Councill, and the writing was read before them.

16 Then he said, Call the young men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first beganne, which had spoken of the strength of wine,

18 And said on this maner, O yee men, howe strong is wine! it deceiueth all men that drinke it.

19 It maketh the mind of the king and of the fatherlesse both one, of the bond man and of the free man, of the poore man and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no maner of sorow, nor debt.

21 It maketh euery heart rich, so that one remembreth neither king nor gouernor, and causeth to speake al things by talents.

Or, pounds.

22 When men haue drunke, they haue no mind to loue either friends or brethren, and a little after they draw out swordes.

23 But when they are from the wine, they do not remẽber what they haue done.

24 O ye men, is not wine strõgest, which compelleth to do such things? and he held his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a king. 13 *Of the strength of women.* 34 *Of the strength of trueth, which sentence is approoued,* 47 *And his petition granted.*

THen the second which had spoken of the strength of the king, began to say,

2 O ye men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the king is yet greater: for he ruleth all things, and is Lord of them, so that they do all things that he commandeth them.

4 If he bid them make war one against another, they doe it: if yee sende them out against the enemies, they goe and breake downe mountaines and walles & towers.

5 They kill & are killed, and do not passe the commandement of the king: if they ouercome, they bring all to the king, aswell the spoyles as all other things,

6 And those also which goe not to warre and battell, but till the earth: for when they haue sowen it againe, they reape it, & bring it to the king, and compel one an other to pay tribute to the king.

7 Yet he is but one man: if hee bid, Kill, they kill: if he say, Spare, they spare.

8 If he bid, Smite, they smite: if hee bid them, Make desolate, they make desolate: if he bid, Build, they build.

9 If he bid, Cut off, they cut off: if he bid, Plant, they plant.

10 So al his people, and all his armies obey one man: in the meane while he sitteth downe, he eateth, and drinketh, & sleepeth.

11 For these keepe him round about: neither can any one go and do his owne busines, neither are they disobedient vnto him.

12 O ye men, howe should not the king be strongest, seeing he is thus obeyed! So he held his tongue.

13 ¶ Then the thirde which had spoken of women and of the trueth (this was Zorobabel) began to speake,

14 O ye men, neither the mightie king, nor many men, nor wine is strongest: who then ruleth them or hath dominion ouer them? are they not women?

15 Women haue borne the king, & all the people which beare rule by sea & by land.

16 Euen of them they were borne, and they nourished them which planted the vines of which the wine is made.

17 They also make mens garments and make men honourable, neither can men be without women.

18 And if they haue gathered together gold and siluer, or any goodly thing, do they not loue a faire and beautifull woman?

19 Do they not leaue all those things and giue themselues wholly vnto her, & gape, & gaze vpon her, and all men desire her more then gold or siluer, or any precious thing?

20 A man leaueth his owne father which hath nourished him, & his owne countrey, and is ioyned with his wife.

21 And for the woman hee ieopardeth his life, and neither remembreth father nor mother nor countrey.

22 Therefore by this ye may know that the women beare rule ouer you: doe ye not labour and trauaile, and giue and bring all to the women?

23 Yea, a man taketh his sword and goeth forth to kil & to steale, and to saile vpon the sea, and vpon riuers,

24 And he seeth a Lion & goeth in darkenesse, & when hee hath stollen, rauished and spoyled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea,

26 Yea, many haue runne mad for women, and haue bene seruants for them.

27 Many also haue perished and haue erred and sinned for women.

28 Now therefore doe you not beleeue me? is not the King great in his power? doe not all regions feare to touch him?

29 Yet I sawe him and Apame, the Kings concubine, the daughter of the famous Barta-cus, sitting on the right hand of the King,

30 And she tooke the crowne off the Kings head, and put it vpon her owne, and stroke the King with her left hand.

31 Yet in the meane season the King gaped and gazed on her: and if shee laughed at him he laughed: and if she were angry with him, he did flatter her, that he might be reconciled with her.

32 How then, O yee men, are not women moze strong, seeing they doe thus?

33 ¶ Then the King and the Pzinces looked one vpon another, and he began to speake of the trueth.

34 O ye men, are not women stronger? great is the earth, and the heauen is high, and the sunne is swift in his course: for hee runneth round about heauen in one day, and runneth againe into his owne place.

35 Is not he great that maketh these things? therefore the trueth is greater and stronger then all.

36 All the earth calleth for trueth, and the heauen blesseth it: and all things are shaken and tremble, neither is there any vniust thing with it.

37 The wine is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked workes are such, and there is no trueth in them, and they perish in their iniquitie.

38 But trueth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but shee doeth the things which are iust, and abstaineth from vniust and wicked things, and all men fauour her workes.

40 Neither is there any vniust thing in her iudgement, & she is the strength and the kingdome and the power, and maiestie of all ages. Blessed be the God of trueth.

41 So he ceased to speake, & then all the people cried and said, Trueth is great and strongest.

42 Then the King said vnto him, Aske what thou wilt besides that which is appointed, and we will giue it thee, because thou art found the wisest, and thou shalt haue liberty to sit by me, and shalt be called my cousin.

43 ¶ Then he said to the King, Remember the vowe that thou hast vowed to build Ierusalem, in the day that thou tookest þ kingdom,

44 And to send againe all the vessels that were taken out of Ierusalem, which Cyrus set apart when he made a vowe to cut off Babylon, and vowed to send them thither.

45 Thou also hast vowed to build the Temple, which the Idumeans burnt when Iudea was destroyed by the Chaldeans.

46 And nowe, O lord the King, this is that which I desire and require of thee, and this is the magnificence, which I require of thee: I require therefore that thou wouldest accomplish the vowe which thou hast vowed with thine owne mouth to doe to the King of heauen.

47 Then King Darius rising vp, kissed him, and wrote him letters to all the stewards and lieutenants, and captaines, and gouernours, that they should bring on the way both him, & all that were with him, which went vp to build Ierusalem.

48 And hee wrote letters to all the lieutenants in Coelosyria, and Phenice, and to them that were in Libanus, that they should bring cedar wood from Libanus to Ierusalem, and build the citie with him.

49 And hee wrote for all the Iewes, which went vp out of the kingdom vnto Iudea, concerning their libertie, that no prince nor lieutenant, nor gouernour, nor steward should enter into their doores,

50 And that all the region which they kept, should pay no tribute, and that the Idumeans should let goe the villages of the Iewes which they held,

51 And that euery yeere there should bee giuen for the building of the Temple twentie talents vntill it were built,

52 And to maintaine the burnt offrings vpon the altar euery day (as they had a commandement to offer seuenteene) other ten talents euery yeere.

53 And that all they which went from Babylon to build the citie, should haue libertie, as well they as their posteritie, and all the Priests that went away.

54 He wrote also touching the charges, and the Priests garment, wherein they should minister.

55 And hee wrote that they should giue the Leuites their charges vntill the house were finished, and Ierusalem built.

56 Also he wrote that they should giue pensions and wages to them that kept the citie.

57 And hee sent away all the vessels which Cyrus had set apart out of Babylon, & whatsoeuer Cyrus had commaunded to doe, he also commanded to do it, and to send to Ierusalem.

58 And when the ‖ yong man was gone foorth, hee lift vp his face to heauen towardes Ierusalem, and gaue thankes to the King of heauen,

‖ *Or, Zorobabel.*

59 Saying, Of thee is the victorie, & of thee is wisedome, and of thee is glory, and I am thy seruant.

60 Blessed bee thou which hast giuen mee wisedome: for vnto thee I acknowledge it, O Lord of our fathers.

61 ¶ So he tooke the letters, & went out and came to Babylon, and told all his brethren.

62 And they blessed the God of their fathers, because he had giuen them freedom and libertie.

63 To goe vp and to build Ierusalem, and the Temple, where his name is renowned, and they reioyced with instruments of musike and ioy seuen dayes.

CHAP. V.

1 *The number of them that returne from the captiuitie.* 42 *Their vowes and sacrifices.* 54 *The Temple is begun to bee built.* 66 *Their enemies would craftily ioyne with them.*

Ezra 2. 1.

AFter * these things, the chiefe of the houses of their fathers were chosen after their tribes, and their wiues, and their sonnes, and their daughters, and their seruants, and their maides, and their cattell.

2 And Darius sent with them a thousand horsemen, till they were restored to Jerusalem in safetie, and with musicall instruments, with tabrets and flutes.

3 And all their brethren played: thus he caused them to goe vp together with them.

4 ¶ And these are the names of the men that went vp after their families, vp their tribes, & after the order of their dignitie.

5 The Priests. The sonnes of Phinees, the sonne of Aaron, Jesus sonne of Josedec, sonne of Saraias, and Joacim the sonne of Zorobabel, the sonne of Salathiel of the house of David, of the kinred of Phares, of the tribe of Juda.

‖Or, Zorobabel.

6 ‖ Who spake wise wordes to Darius the king of the Persians in the second peere of his reigne, in the moneth Nisan, which is the first moneth.

7 ¶ And these are they of Judea, which came out of the captiuitie, where they dwelt, whom Nabuchodonosor king of Babylon had caried away into Babylon,

8 And returned vnto Jerusalem and to the rest of Judea, euery one into his owne citie: which came with Zorobabel, and Jesus, Nehemias, ‖Zacharias, Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelus, Roimus, and Baana their guides.

‖Or, Saraia.

9 The number of them of the nation and their gouernours: the sonnes of Phares two thousand an hundreth seuentie and two, the sonnes of Saphat foure hundreth, seuentie and two.

10 The sonnes of ‖Ares seuen hundreth, fiftie and fiue.

‖Or, Areh.

11 The sonnes of Phaath Moab, two thousand, eight hundreth and twelue.

12 The sonnes of Elam, a thousand, two hundreth, fiftie and foure: the sonnes of Zathui nine hundreth fourtie and fiue: the sonnes of Corbe seuen hundreth and fiue: the sonnes of Bani fiue hundreth, fourtie and eight.

13 The sonnes of ‖Bibe fiue hundreth, twentie and three: the sonnes of Sadas three thousand, two hundreth twentie and two.

‖Or, Bibai.
‖Or, Adgad.

14 The sonnes of Adonikan, fiue hundreth, sixtie and seuen: the sonnes of Bagoi, two thousand, fiftie and fiue: the sonnes of Adinu, foure hundreth fiftie and foure.

‖Or, Aterhezecia. ‖Or, the sonnes of Ananias, the sonnes of Arom one, the sonnes of Besai, three hundreth twentie and three.

15 The sonnes of ‖ Ateriias, nintie & two: the sonnes of Ceilan and Azotus, sixtie and seuen: the sonnes of Azucan foure hundreth, thirtie and two.

16 ‖ The sonnes of Ananias, an hundreth and one: the sonnes of Arom, and the sonnes of Balla, three hundreth twentie and three: the sonnes of Arsiphuruth, an hundreth and two.

‖Or, Bethlehem.

17 The sonnes of Peterus, three thousand and fiue: the sonnes of ‖ Bethlomon, an hundreth twentie and three.

‖Or, Netophah.

18 They of ‖ Netophas, fiftie and fiue: they of ‖ Anaboth, an hundreth fiftie and eight: they of Bethsamos, fourtie and two.

‖Or, Anathoth.

19 They of ‖ Cariathiarius, twentie and fiue: they of Caphiras and Beroth, seuen hundreth, fourtie & three: they of ‖ Piras, seuen hundreth.

‖Or, Cariathiarim.
‖Or, Pirah.

20 They of Chadias and Ammidioi, fiue hundreth, twentie & two: they of ‖ Cirama and Gabdes, sixe hundreth, twentie and one.

‖Or, Aramah.

21 They of ‖ Macalon, an hundreth, twentie and two: they of ‖ Betolius, fiftie and two: the sonnes of ‖ Nephis, an hundreth, fiftie and sixe.

‖Or, Macalon.
‖Or, Bethel.
‖Or, Nebus.

22 The sonnes of Calamolalus & Onus seuen hundreth, twentie and fiue: the sonnes of Jerechus, three hundreth, fourtie and fiue.

23 The sonnes of ‖ Annaas, three thousand, three hundreth and thirtie.

‖Or, Sanaa.

24 The Priests, the sonnes of Jeddu, the sonne of Jesus, which are counted among the sonnes of Sanassib, nine hundreth, seuentie and two: the sonnes of Peruth, a thousand, fiftie and two.

25 The sonnes of ‖ Phassaron, a thousand, fourtie and seuen: the sonnes of ‖ Carme, a thousand and seuenteene.

‖Or, Phasshur
‖Or, Charim.

26 The Leuites. The sonnes of Jessue, Cadmiel, Banni, and Sum, seuentie and foure.

27 ¶ The sonnes which were holy singers. The sonnes of Asaph, an hundreth, fourtie and eight.

28 ¶ The porters. The sonnes of Salum, the sonnes of Jatal, the sonnes of ‖ Tolman, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Sami: all were an hundreth, thirtie and nine.

‖Or, Talman.

29 The ministers of the Temple. The sonnes of Esau, the sonnes of Asipha, the sonnes of Tabaoth, the sonnes of ‖ Ceras, the sonnes of ‖ Sud, the sonnes of Phaleer, the sonnes of Labana, the sonnes of ‖ Agraba,

‖Or, Ceros.
‖Or, Suia.
‖Or, Hagaba.
‖Or, Acub.

30 The sonnes of ‖ Verna, the sonnes of ‖ Onta, the sonnes of Cetab, the sonnes of ‖ Agaba, the sonnes of ‖ Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of ‖ Gedur.

‖Or, Vea.
‖Or, Agab.
‖Or, Sibe.
‖Or, Cedur.
‖Or, Raia.

31 The sonnes of ‖ Airus, the sonnes of Daisan, the sonnes of ‖ Noeba, the sonnes of Chaseba, the sonnes of ‖ Gazera, the sonnes of Aziias, the sonnes of Phinees, the sonnes of Asara, the sonnes of ‖ Basithai, the sonnes of Asana, the sonnes of ‖ Meam, ꝑ sonnes of ‖ Naphisi, the sonnes of ‖ Acub, the sonnes of ‖ Asipha, the sonnes of ‖ Assur, the sonnes of Pharacim, the sonnes of ‖ Basaloth.

‖Or, Nereda.
‖Or, Gazema
‖Or, Baste.
‖Or, Meunim
‖Or, Naphison
‖Or, Bacubub
‖Or, Acupha
‖Or, Assur.
‖Or, Baralath.

32 The sonnes of ‖ Meeda, the sonnes of Cutha, the sonnes of ‖ Corea, the sonnes of ‖ Charcus, the sonnes of Aserar, the sonnes of ‖ Thomoi, the sonnes of ‖ Nasith, the sonnes of Asipha.

‖Or, Mehuda.
‖Or, Chareseha.
‖Or, Barcus.
‖Or, Thomoth
‖Or, Nasib.

33 The sonnes of the seruants of Salomon. the sonnes of ‖ Asaphion, the sonnes of ‖ Pharira, the sonnes of ‖ Jeeli, the sonnes of Lozon, the sonnes of Isdael, the sonnes of ‖ Sapheth.

‖Or, Hatophoreth.
‖Or, Pharuda
‖Or, Ieelah.

34 The sonnes of Agia, the sonnes of ‖ Phachthreth, the sonnes of ‖ Sabie, the sonnes of ‖ Sarothie, the sonne of Masias, the sonnes of Gar, the sonnes of ‖ Addus, the sonnes of ‖ Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allom.

‖Or, Saphelia
‖Or, Phacareth.
‖Or, Sabin.
‖Or, Spartia.
‖Or, Addu.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon, were three hundreth, seuentie and two.

‖Or, Subah.

36 These came vp from ‖ Thermeleth, and Thelersas: Caraathalat and Nalar leading them.

‖Or, Thelmelah & Thelharsa, Carathalar and Alar.

37 Neither

37 Neither coulde they shewe their families nor their stocke howe they were of Israel, the sonnes of ‖ Ladan the sonne of ‖ Bair, the sonnes of ‖ Necodan, sixe hundreth fiftie and two.

‖Or, Delaias. ‖Or, Tubia. ‖Or, Necoda

38 And of the Priestes those which exercised the office of Priestes, and were not founde, the sonnes of ‖ Obdia, the sonnes of ‖ Accos, the sonnes of Addus, * which had taken for wife Augia, one of the daughters of ‖ Berzelaius,

‖Or, Hobia. ‖Or, Hacoz. Ezra 2.61. ‖Or, Barzeleus.

39 And was called after his name: and when the description of the kindred of these men had bene sought in the register, and coulde not bee founde, they were set apart from the office of Priestes.

40 For ‖ Neemias and Atharias sayde to them, that they shoulde not be partakers of the holy things, till there arose an high Priest clothed with doctrine and trueth.

‖Or, Nehemias and Atharias.

41 So all they of Israel, from them of twelue yeere olde, and litle children, were ‖ fourtie thousande, besides men seruaunts and women seruants, two thousande three hundreth and fiftie.

‖Or, fourtie & two thousand, three hundreth and fixtie.

42 Their seruants and handmaydes were seuen thousand, three hundreth, fourtie and seuen: the singing men and women, two hundreth, fourtie and fiue:

43 Camels, foure hundreth thirtie and fiue: and horses, seuen hundreth, thirtie and sixe: mules, two hundreth, fourtie and fiue: ‖ beastes that bare the poke, fiue thousand, fiue hundreth, twentie and fiue.

‖Or, asses.

44 And there were of the gouernours after their families, which when they were come to the Temple in Hierusalem, vowed to build the house in his owne place according to their power,

45 And to giue to the treasure of the workes, a ‖ thousand pound in golde, and fiue thousande pounde in siluer, and an hundred priestly garments.

‖Or, of golde 12. thousande pound, and of siluer, fiue &c.

46 And the Priests and the Leuites and the people dwelt in Jerusalem and in the countrey, and the holy singers and the porters, and al Israel in their ‖ villages.

‖Or, quarters.

47 ¶ But * when the seuenth moneth was neere, & when the children of Israel were euery one at home, they were all gathered together with one accorde into the open place of the first gate, which is toward the East.

Ezra 3.1.

48 Then Jesus the sonne of Josedec and his brethren the Priests, with Zorobabel the sonne of Salathiel and his brethren rising vp, made ready the altar of the God of Israel,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyses the man of God.

50 Whither also there were gathered against them of all nations of the land: but they dressed the altar in his owne place, although all the nations of the land were their enemies and vexed them, and they offered sacrifices according to the season, and burnt offrings to the Lord, morning and euening.

51 They kept also the feast of tabernacles, as it is * ordeined in the Lawe, and offered sacrifices euery day, as was requisite,

Leuit. 23.34.

52 And afterwarde, the continuall oblations and offerings of the Sabbaths and of the newe moneths and of all holy feastes,

53 ¶ And all * they which had made any vowe to God, began to offer sacrifice vnto God in the first day of the seuenth moneth, although the Temple of God was not yet built.

Ezra 3.6.

54 They gaue also money to the masons and to the workemen, and meate and drinke with gladnesse,

55 And charets to the Sidonians & to those of Tyrus to bring Cedar wood out of Libanus, which should be brought by flotes to the hauen of Joppe, according to the commandement giuen vnto them by Cyrus king of Persia.

56 And in the second yeere and seconde moneth came into the Temple of God in Jerusalem, Zorobabel the sonne of Salathiel, and Jesus the sonne of Josedec, and their brethren, and the Priests and Leuites, and all they that came out of the captiuitie into Jerusalem,

57 And * layd the foundation of the house of God in the first day of the second moneth of the second yeere, after their returne into Judea and Jerusalem.

Eccles. 49. 12.

58 And they appointed the Leuites from twentie yeere olde ouer the workes of the Lord, and Jesus and his sonne, and his brethren, and his brother Cadmiel, and the sonnes of ‖ Madiabon with the sonnes of Joda, the sonne of Aeliadun, with their sonnes and brethren, euen all the Leuites with one accord did follow after the worke, calling vpon the workes in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priests stoode clothed with their long garments with musicall instruments and trumpets, and the Leuites the sonnes of Asaph with cymbals,

60 Singing and blessing the Lord, according to the ordinance of Dauid king of Israel.

61 And they sung with loude voyce songs to the praise of the Lorde, because his mercie and glory is for euer in all Israel.

62 Then all the people blewe trumpets, and cryed with loude voyce, praysing the Lorde for the raysing vp of the house of the Lord.

63 Also some of the Priests and Leuites, and chiefe men, to wit, the Ancients, which had seene the former house,

64 Came to see the building of this with weeping and great crying, & many with trumpets and ioy cried with loude voyce,

65 So that the people coulde not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blewe trumpets, so that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes of Juda, and Beniamin heard it, they came to know what noyse of trumpets it was,

67 And they knewe that they of the captiuitie built the Temple to the Lord God of Israel.

68 Wherefore they comming to Zorobabel, and Jesus, and the chiefe of the families, saide vnto them, Let vs build also with you.

69 For we obey your Lord, as you doe, and sacrifice vnto him since the dayes of ‖ Asbalareth King of the Assyrians, which brought vs hither.

‖Or, Asararet, or, Assachadon.

70 Then Zorobabel, and Jesus, & the chiefe of the families of Israel said to them. It doeth not appertaine to vs, and to you to builde an house to the Lord our God.

71 For we alone will build it to the Lord God

in Judea and Jerusalem diligently, as it is conteined in the Lawe of the Lord,

14 And carp the gifres to the Lord of Israel in Jerusalem, which I and my friendes haue vowed: also all the golde and siluer, which shall be found in the countrey of Babylon appertei-ning to the Lord in Jerusalem,

15 With that which is giuen of the people to the Temple of the Lorde their God, that it might be brought to Jerusalem, as well siluer as golde, for bulles, and rammes, and lambes, and things thereunto perteining,

16 That they may offer sacrifices to ꝑ Lord vpon the altar of the Lord their God, which is in Jerusalem.

17 And whatsoeuer thou and thy brethren will doe with the golde or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the Lorde, which are giuen thee for the vse of the Temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

19 And what other things soeuer thou shalt remember for the vse of ꝑ Temple of thy God, thou shalt giue it out of the Kings treasure.

20 And I also King Artarerres haue commanded the treasurers of Syria and Phenice, that whatsoeuer Esdras, the Priest and reader of the Lawe of the highest God, shall send for, they thoulde giue it him with all speede, euen to the summe of an hundreth talents of siluer,

21 And likewise vnto an hundreth cores of corne, and an hundreth pieces of wine and other things in abundance.

22 Let all things be done to the highest God, according to the Lawe of God with diligence, that wrath come not vpon the kingdome of the King and of his sonnes.

23 Also to you it is commaunded, that of none of the Priests or Leuites, or holy singers or porters, or ministers of the Temple, or of the workemen of this Temple, no tribute nor tare be taken, nor that any haue power to tare them in any thing.

24 Thou also, Esdras, according to the wisedome of God, ordeine iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Lawe of thy God, and teach those, which are not instructed.

25 And let all those which shall transgresse the Lawe of God and the King, be diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Esdras the Scribe saide, Blessed be the onely Lorde God of my fathers, which hath put this in the heart of the King to glorifie his house which is in Jerusalem.

27 And hath honoured me before the King, and the counsellers, and all his friends and gouernours.

Ezra 8.1. 28 ¶ * Therefore I was incouraged by the helpe of the Lorde my God, and gathered men of Israel to goe with me.

29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artarerres the King.

30 Of the sonnes of Phinees, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid, ‖ Lettus. Or, Hattus.

31 Of the sonnes of Sechenias, of the sonnes of Pharez, Zacharias, and with him were counted an hundreth and fiftie men.

32 Of the sonnes of ‖ Salomon, Abeliacnias the sonne of Zacharias, and with him two hundreth men. ‖Or, Taberh Moab, Eliœnai.

33 Of the sonnes of Zathoe, Sechenias the sonne of ‖ Jezelus, and with him three hundreth men: of the sonnes of Adin, ‖ Obeth sonne of Jonathas, and with him two hundreth and fiftie men. ‖Or, Ieziel. ‖Or, Obed.

34 Of the sonnes of Elam, ‖ Jesias sonne of Gotholias, and with him seuentie men. ‖Or, Iesaias.

35 Of the sonnes of Saphatias, Zarias, sonne of ‖ Machael, and with him seuentie men. ‖Or, Michael.

36 Of the sonnes of Joab, ‖ Badias sonne of Jezelus, and with him two hundreth & twelue men. ‖Or, Obadiah, sonne of Iechiel.

37 Of the sonnes of ‖ Banid, Assalimoth sonne of Jolaphias, and with him an hundreth and three score men. ‖Or, Baniah, Esolomith.

38 Of the sonnes of Babi, Zacharias sonne of Bebai, and with him twentie and eight men.

39 Of the sonnes of ‖ Asath, Johannes sonne of Acatan, and with him an hundreth and tenne. ‖Or, Asgad, Iohannan sonne of Ecethan.

40 Of the sonnes of Adonicam the last: and these are the names of them, Eliphalat, ‖ Jeuel and ‖ Maias, and with them seuentie men: of the sonnes of ‖ Bagouth sonne of Jsacourus, and with him seuentie men. ‖Or, Ichel. ‖Or, Semaias. ‖Or, Bagoi, Vti, sonne of Jstacuri.

41 ¶ And I gathered them together to the flood called * Theras, and pitched our tentes there three dayes, and numbred them. Ezra 8.15.

42 And when I had found there none of the Priests nor Leuites,

43 I sent to Eleazar, and behold, there came ‖ Maasman, and Ananthan, and Samaian, and ‖ Jozibon, and Nathan, Ennaian, Zacharian, and Mosollamon the chiefe, and best learned. ‖Or, Masma, Aluathan, ‖Or, Iorib, Elnathan, Zacharie, & Mosollam.

44 And I bade them to goe to Daddeus the captaine which was in the place of the treasurie,

45 With charge to bid Daddeus and his brethren, and the treasurers that were there, to send to vs them, which should offer sacrifice in the house of the Lord.

46 And they brought vnto vs by the mighty hand of our Lorde learned men of the sonnes of Moli, the sonne of Leui, the sonne of Jsrael, to wit, ‖ Sisebeian and his sonnes, and his brethren being eighteene. ‖Or, Seredia.

47 And Asebia, and ‖ Annon, and Osaian his brethren of the sonnes of ‖ Canaineus with their sonnes, twentie persons. ‖Or, Anom, Iesaas. ‖Or, Canaanen.

48 And of the ministers of the Temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple, two hundreth & twenty, of whom all the names were registred.

49 ¶ And * there I proclaimed a fast for the yong men before the Lorde to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattell. Ezra 8.21.

50 For I was ashamed to aske the King footemen or horsemen, or conduct for safe-

gard

gard against our enemies,

51 Because we had sayd to the king, that the power of our Lorde should be with them that sought him, to direct them in all things.

52 Wherefore wee prayed our Lorde against, according to these things, whom wee found fauourable.

53 Then I chose from among the chiefe of the tribes, and of the Priestes, twelue men, to wit, ‖ Esebrias and Asamias, and with them ten of their brethren.

‖ Or, Serabias.

54 And I weighed them the siluer and the golde, and the holy vessels of the House of our Lord, which the King and his counsellers, and his princes, and all Israel had giuen.

55 And I weighed them, fiue hundreth and fiftie talents of siluer, and siluer vessels of an hundreth talents, and an hundreth talents of golde.

56 And twentie golden basins, & twelue vessels of brasse, of fine brasse shining like golde.

57 And I sayd to them, You are also holy to the Lord, and the vessels are holy, and the golde, and the siluer is a vowe to the Lorde of our fathers.

58 Watch and keepe them, till that you giue them to the heads of the families of the Priests, and Leuites, and captaines of the families of Israel in Jerusalem in the chambers of the house of our God.

59 So the Priests and Leuites tooke the siluer and the golde, and the vessels, and carried them to Jerusalem to the Temple of the Lord.

60 And we departed from the flood Thera, in the twelfth day of the first moneth, and came to Jerusalem, according to the mightie power of our Lorde with vs: and the Lorde deliuered vs from the beginning of our iourney from all enemies. So wee came to Jerusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the golde was deliuered in the house of our Lorde to ‖ Marmoth the Priest, the sonne of Joure.

‖ Or, Marimoth the sonne of Iori of Vrie.

62 And with him to Eleazar the sonne of Phinees: and there were with them, Josabad the sonne of Jesus, and ‖ Moeth sonne of Sabbanus, Leuites: all was deliuered them by number and weight.

‖ Or, Noedia, sonnes sonne of Bannus.

63 And all the weight of them was written that same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, euen twelue bulles for all Israel, rammes fourescore and sixteene.

65 Lambes threescore and twelue, twelue goates for saluation, all in sacrifice to the Lord.

66 And they presented the commandements of the King to the Kings stewards, and to the gouernours of Coelosyria and Phenice, who honoured the people, and the Temple of God.

67 ¶ * When these things were done, the gouernours came to me, saying, The people of Israel, the Princes and the Priestes, and the Leuites haue not separated frō them the strange people of the land,

Ezra.9.1.

68 Nor the pollutions of the Gentiles, to wit, of the Cananites, and Cheteites, and Pherezites, and Jebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seede is mixed with the strange people of the lande, and the gouernours and rulers haue bene partakers of this wickednesse from the beginning of the thing.

70 And as soone as I had heard these things, I rent my clothes, and the holy garment, and I pulled the haire off mine head, and off my beard, and sate me downe sorowfull, and very sad.

71 Then also all they that were moued with the word of the Lord God of Israel, came to me whiles I wept for the iniquitie, but I sate very sad till the euening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holy garment, and bowed my knees, and stretched foorth mine handes to the Lord,

73 And sayd, * O Lord, I am ashamed, and confounded before thy face.

Ezra.9.6.

74 For our sinnes are increased aboue our heads, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers, wee with our brethren, with our Kings and Priests haue bene giuen vp to the Kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And nowe howe great hath thy mercie bene, O Lord, that there should be left vs a roote and name in the place of thine holinesse!

78 And that thou shouldest reuele to vs a light in the house of the Lord our God, and giue vs meate in the time of our seruitude!

79 For when we were in bondage, wee were not left of our God, but hee gaue vs fauour before the kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Lorde, and raise vp Sion that is desolate, and giue vs assurance in Judea and Jerusalem.

81 And nowe, O Lorde, what shall wee say, hauing these things? for wee haue transgressed thy commaundements, which thou hast giuen by the handes of thy seruants the Prophets, saying,

82 * Because the land, which ye goe to inherite, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse,

Deut.7.1.

83 Therefore nowe yee shall not ioyne your daughters with your sonnes, neither giue your daughters to your sonnes,

84 Neither shall you desire to haue peace with the for euer, that ye may be made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, Lorde, thou hast forborne our sinnes.

86 And hast giuen vs such a roote: but wee againe haue turned backe to transgresse thy Law, and to mixe vs with the vncleannesse of the people of the land.

87 Mightest not thou bee angrie with vs to destroy vs, so that thou shouldest neither

leaue vs roote, nor seede, nor name?

88 But, O Lord of Israel, thou art true: for there is a root left, euen vnto this day.

89 Beholde, wee are nowe before thee with our iniquities, neither can wee endure before thee for these things.

Ezra.10.1. 90 ¶ And as* Esdras prayed and confessed and wept, and lay vpon the ground before the Temple, a very great multitude was gathered vnto him out of Jerusalem of men & women, and yong children: for there was great lamentation among the multitude.

‖Or, Ieiel. 91 Then Iechonias the sonne of ‖ Jeel of the sonnes of Israel, cryed out, said, O Esdras, we haue sinned against the Lord God: we haue taken in mariage strange women of the nations of the land.

92 And now all Israel is doubtfull: therefore let vs make an othe concerning this to the Lorde to put away all our wiues, which are strangers, with their children.

93 If it seeme good to thee, and to all them that obey the Lawe of the Lorde, rise vp and put it in execution.

94 For to thee doeth it appertaine, and wee are with thee to make thee strong.

95 Then Esdras arose, and made all the chiefe of the families of the Priests and Leuites of all Israel to sweare, that they would doe thus: and they sware.

CHAP. IX.

7 *After Esdras had read the law for the strange wiues,*
10 *they promise to put them away.*

Ezra.10.6. THen * Esdras rose from the court of the Temple, and went to the chamber of Joannan the sonne of Eliasib,

2 And being lodged there, hee did eate no bread nor drinke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Jerusalem, to all them that were of the captiuitie, that they should be gathered to Jerusalem,

4 And that all they which should not meete there within two or three dayes, according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, and hee cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda & Beniamin, came together within three dayes, into Jerusalem: this was the ninth moneth, and twentieth day of the moneth.

6 And all the multitude sate in the broade place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and said to them, Ye haue sinned: for yee haue married strange wiues, so that ye haue augmented the sinnes of Israel.

8 Nowe therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, & from the strange wiues.

10 Then all the multitude cried out and said with a loud voyce, We will doe so as thou hast said.

11 But because the multitude is great, and the time is winter, so that wee cannot stande without, and the worke is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and all they which haue strange wiues of our families, tarrie:

13 And let the Priestes and Judges come out of all places at the day appointed, till they haue appeased the wrath of the Lord against vs for this matter.

14 Then Jonathas Asaels sonne, and ‖ Ezechias sonne of ‖ Thecan were appointed concerning these things, and ‖ Mosollam and Sabbateus did helpe them. ‖Or, Iahazias. ‖Or, Thecua.

15 And they which were of the captiuitie, did after all these things.

16 Esdras the Priest also chose him certeine men, chiefe of the families, all by name: and they sate together in the first day of the tenth moneth to examine this matter.

17 And they made an end of the things pertaining to them þ had married strange wiues in the first day of the first moneth.

18 And there were founde of the Priestes, which had married strange wiues, ‖Or, Maasias ‖Or, Iedaliah. ‖Or, Anani, and Zabnah.

19 Of the sonnes of Jesus, the sonne of Josedec, and of his brethren ‖ Mathelas, and Eleazar, and Joribus, and ‖ Jonadan. ‖Or, Phashur, Elionai, Maasias, Jesmael.

20 Who also gaue their handes to cast out their wiues, and offered a ramme for their reconciliation in their purgation. ‖Or, Olridel, and Alesa.

21 And of the sonnes of Emmer, ‖ Ananias, and Zabdeus, and Canes, and Samerus, and Hierael, and Azarias. ‖Or, Iosabad, Semei.

22 And of the sonnes of ‖ Phaisu, Ellionas, Massias, Ismaelus, and Nathanael, and ‖ Ocidelus, and Talsas. ‖Or, Galias, Tathias, Iobudas.

23 And of the Leuites, ‖ Jozabadus, and Semis, and Colius, who was called ‖ Calitas, and Patheus, and Boudas, and Jonas. ‖Or, Eliasib, and Bacur. ‖Or, Sallum.

24 Of the holy Singers, ‖ Eliazurus, Bacchurus. ‖Or, Remias. ‖Or, Banadias

25 Of the porters, ‖ Sallumus, & Tolbanes. ‖Or, Elam.

26 Of them of Israel, of the sonnes of Phoros, ‖ Hiermas, & Eddias, and Melchias, and Maelus, and Eleazar, & Asibias, & ‖ Banaias. ‖Or, Iehiel. ‖Or, Ieremoth and Helias.

27 Of the sonnes of ‖ Ela, Matthanias, Zacharias, and ‖ Hierielas, and ‖ Hieremoth, and Aedias. ‖Or, Zathone, Eliodas, Elisib.

28 And of the sonnes of ‖ Zamoth, Eliadas, Eliśimus, Othonias, Jarimoth, and ‖ Sabatus, and Sardeus. ‖Or, Sabad, and Sardai.

29 Of the sonnes of ‖ Bebai, Joannes, and Ananias, and ‖ Josabad, and Ematheas. ‖Or, Bebe.

30 Of the sonnes of ‖ Mani, Olamus, Maluchus, Jedaias, Jasubus, Jasael, and Jeremoth. ‖Or, Iosabat, and Emah. ‖Or, Bani, Olam, Malluch, Iedaia, Iasub.

31 And of the sonnes of ‖ Addi, Naathus, Moosias, Laccunus, and Naidus, & Mathanias, and ‖ Seschel, and Balnuus, & Manasseas. ‖Or, Addin, Naatus, Laccun.

32 And of the sonnes of Annas, Elionas, and Aseas, and Melchias, and Sabbeus, and Simon a Choslamite. Banaias. ‖Or, Bezelel, Balnus, Manasses.

33 And of the sonnes of ‖ Asom, Alcaneus, and ‖ Matthias, and Bannaias, Eliphalet, and Manasses, and Semei. ‖Or, Hasam.

34 And of the sonnes of ‖ Maani, Jeremias, Momdis, Omarus, Jnel, Mamai, and Pacalias, and Amos, Carabasion, and Enasibus, and Mammimatanaius, Esliasis, Banus, Eliali, Samis, Selemias, Nathanias, and of the sonnes of Ozoras, Sesis, Esril, Azailus, Samatas, ‖Or, Mathmai, Matathias. ‖Or, Ban, Ieremias, Moadi, Esuram.

Samatas, Sambis, Iosiphus.

35 And of the sonnes of Ethna, Mazitias, Tabadias, Ezhes, Iuel, Banaias.

36 All these married strange wiues, and put them away with their children.

37 And the Priestes and the Leuites dwelt in Ierusalem, and in the countrey, the first day of the seuenth moneth, and the children of Israel in their owne houses.

Nehe.8.1. 38 ¶ * Then all the multitude assembled together with one consent into the broade place before the gate of the Temple toward the East,

39 And spake to Esdras the Priest, and reader, that hee should bring the Lawe of Moyses, which had bene giuen by þ Lord God of Israel.

40 Then brought Esdras the chiefe priest the Law to all the multitude, both man & woman, and to all the Priests, that they might heare the Law the first day of the seuenth moneth.

41 And hee read in the first broade place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Law.

42 So Esdras the Priest and reader of the Lawe, stood vpon a pulpit of wood that was prepared.

‖*Or, Matithias.* 43 And there stoode by him ‖ Matgathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balasamus, at his right hand,

‖*Or, Pedaias.* 44 And at his left hand ‖ Phaldaius, and Sail, Melchias, Nothasaphus, Nabarias.

45 Then Esdras tooke the booke of the Lawe before the multitude (for hee sate honourably before them all)

46 And they all stoode vpright when he expounded the Law, and Esdras blessed the Lord the most High God, the most mighty God of hostes.

47 And the whole multitude cried, Amen.

48 Then Iesus, and ‖ Anus, and Sarabias, and Adinus, and Iacobus, Sabataias, Autamas, Maiamas, and Calitas, Azarias, and Ioazabdus, and Ananias, and Biatas the Leuites lift vp their hands, and fell downe on the ground, and worshipped the Lord,

‖*Or, Bani.*

49 And taught the Lawe of the Lorde, and stood also earnestly vpon the reading.

50 Then sayde ‖ Aththarates to Esdras the chiefe Priest and Reader, and to the Leuites, that taught the multitude in all things, This day is holy vnto the Lord, and all haue wept in hearing of the Law.

‖*Or, Nehemias.*

51 Goe therefore and eate the fatte meates, and drinke the sweet drinkes, and send presents to them that haue not.

52 For this day is holy to the Lorde, and be not sorie: for the Lord God will glorifie you.

53 So the Leuites commaunded all these things to the people, saying, This day is holy to the Lord: be not sad.

54 Then they departed all to eat and drinke, and to reioyce, & to giue presents to them that had not, and to make good cheere.

55 For they were yet filled with the wordes wherewith they were instructed, when they were assembled together.

II. Esdras.

CHAP. I.

8 The people is reprooued for their vnfaithfulnesse.
30 God will haue another people, if these will not be reformed.

Ezra.7.1. THe second booke of the Prophet * Esdras, the sonne of Saraias, the sonne of Azarias, the sonne of Helcias, the sonne of Sadamias, the sonne of Sadoc, the sonne of Achitob,

2 The sonne of Achias, the sonne of Phinees, the sonne of Heli, the sonne of Amarias, the sonne of Alie, the sonne of Marimoth, the sonne of Arna, the sonne of Ozias, the sonne of Bozith, the sonne of Abisi, the sonne of Phinees, the sonne of Eleazar,

3 The sonne of Aaron (of the tribe of Leui) which Esdras was prisoner in the land of Medes, in the reigne of Artaxerres king of Persia.

Isa.58.1. 4 * And the word of the Lord came vnto me, saying,

5 Goe, and shewe my people their sinnes, and their children their wickednesse, which they haue committed against me, that they may tell their childrens children.

6 For the sinnes of their fathers are increased in them, because they haue forgotten mee, and haue offered vnto strange gods.

7 Haue not I brought them out of the land of Egypt from the house of bondage? but they haue prouoked me vnto wrath, and despised my counsels.

8 Pull thou off then the haire of thine head, and cast all euill vpon them: for they haue not beene obedient vnto my Lawe, but they are a rebellious people.

9 Howe long shall I forbeare them, vnto whom I haue done so much good?

10 * Many kings haue I destroyed for their sakes: Pharao with his seruants and all his armie haue I smitten downe. *Exod.14.28.*

11 All the nations haue I destroyed before them: * I haue destroyed the East, the people of the two countreys, Tyrus and Sidon, and haue slaine all their enemies. *Num.21.24. iosh.8.12.*

12 Speake thou therefore vnto them, saying, Thus sayth the Lord,

13 * I haue ledde you thorow the Sea, and haue giuen you a sure ‖way, since the beginning: * I gaue you Moyses for a guide, and Aaron for a Priest. *Exod.14.29.* ‖*Or. street.* *Exod.3.10. and 4.14.*

14 * I gaue you light in a pillar of fire, and great woonders haue I done among you: yet haue ye forgotten me, saith the Lord. *Exod.13.21.*

15 Thus sayeth the Almightie Lorde, The quailes * were a token vnto you: I gaue you tents for safegard, wherein ye murmured: *Exod.16.13. psal.104.40.*

16 And yee triumphed not in my Name for the destruction of your enemies, but yee yet murmure still.

17 Where are the benefites that I haue done for you? when yee were hungrie in the wildernesse, * did ye not crie vnto me? *Num.14.3.*

18 Saying, Why hast thou brought vs into this wildernesse, to kill vs? It had bene better for vs to haue serued the Egyptians, then to die in this wildernesse.

19 I had pitie vpon your mournings, and gaue you Manna to eate: * so yee did eate *Wisd.16.20.*

Angels

Angels food.

Num.20.11. wisd.11.4. 20 * When ye were thirstie, did not I cleane the stone, and waters did flowe out to satisfie you? from the heate I couered you with the leaues of the trees,

21 And I gaue you fatte countreys: I cast out the Cananites, the Pherezites, and Philistims before you: * What shall I doe more for you, sayth the Lord?

Isa.5.4.

Exod.15.23. 22 Thus sayth the Almightie Lord, * When ye were in the wildernesse at the bitter waters, being athirst, and blaspheming my Name,

23 I gaue you not fire for the blasphemies, but cast a tree into the water, and made the riuer sweet.

Exod.32.8. 24 What shall I doe vnto thee, O Jacob? thou * Juda wouldest not obey: I will turne me to other nations, and vnto those will I giue my Name, that they may keepe my lawes.

25 Seeing ye haue forsaken me, I will also forsake you: when ye aske mercie of me, I will not haue pitie vpon you.

Isa.1.15. 26 * When ye call vpon mee, I will not heare you: for ye haue defiled your hands with blood, and your feete are swift to commit murther,

27 Although ye haue not forsaken mee, but your owne selues, sayth the Lord.

28 Thus sayth the Almightie Lorde, Haue I not prayed you, as a father his sonnes, and as a mother her daughters, and as a nurse her yong babes,

29 That ye would be my people, as I am your God, and that ye would be my children, as I am your Father?

Mat.23.37. 30 * I gathered you together as an henne gathereth her chickens vnder her wings: but nowe what shall I doe vnto you? I will cast you out from my sight.

Isa.1.13. 31 * When you bring giftes vnto me, I will turne my face from you: for your solemne feast dayes, your newe moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophets, whom ye haue taken & slaine, and torne their bodies in pieces, whose blood I will reuenge, sayth the Lord.

33 Thus sayth the Almighte Lorde, Your house shalbe desolate: I will cast you out as the winde doth the stubble.

34 Your children shall not haue generation: for they haue despised my commandement, and done the thing that I hate, before me.

35 Your houses will I giue vnto a people to come, who shall beleeue me though they heare me not, and they, vnto whom I neuer shewed miracle, shall doe the things that I command them.

36 Though they see no Prophets, yet shall they hate their iniquities.

37 ¶ I will declare the grace that I will doe for the people to come, whose children reioyce in gladnesse, and though they haue not seene me with bodily eyes, yet in heart they beleeue the things that I say.

38 Now therefore brother, behold what great glory, & see the people that come from the East.

39 Vnto whom I will giue for leaders, Abraham, Isaac, Jacob, Esaias, Amos, Micheas, Joel, Abdias, Jonas,

40 Nahum, Abacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the *messenger of the Lord.) *Malac.3.1.*

CHAP. II.

The Synagogue findeth fault with her owne children.
18 *The Gentiles are called.*

THus sayth the Lord, I brought this people out of bondage: I gaue them also my commaundements by my seruants the Prophets, whom they would not heare, but despised my counsels.

2 The mother that bare them, sayth vnto them, Goe you away, O children: for I am a widow and forsaken.

3 I brought you vp with gladnesse, but with sorrow and heauinesse haue I lost you: for ye haue sinned against the Lorde your God, and done the thing that displeaseth him.

4 But what shall I nowe doe vnto you? I am a widow and forsaken: goe ye, O my children, and aske mercie of the Lord.

5 And thee, O Father, I call for a witnesse for the mother of these children, which would not keepe my couenant,

6 That thou bring them to confusion, and their mother to a spoile, that their kindred be not continued.

7 Let their names bee scattered among the heathen: let them be put out of the earth, for they haue despised my couenant.

8 Woe vnto thee, Assur: for thou hidest the vnrighteous in thee: O wicked people, remember * what I did vnto Sodom and Gomezah, *Gen.19.24.*

9 Whose land is mixed with clouds of pitch and heapes of ashes: so will I doe vnto them, that heare me not, saith the Almightie Lord.

10 ¶ Thus saith the Lord vnto Esdras, Tell my people, that I will giue them the kingdome of Jerusalem, which I would haue giuen vnto Israel.

11 And I will get mee glory by them, & giue them the euerlasting tabernacles, which I had prepared for those.

12 They shall haue at will the tree of life, smelling of ointment: they shall neither labour nor be wearie.

13 Go ye, and ye shal receiue it: pray that the time, which is long, may be shortned: the kingdome is already prepared for you: watch.

14 Take heauen and earth to witnesse: for I haue abolished the euill, and created the good: for I liue, sayth the Lord.

15 Mother, embrace thy children, and bring them vp with gladnesse: make their feet as fast as a pillar: for I haue chosen thee, sayeth the Lord.

16 And those that be dead, will I raise vp from their places, & bring them out of the graues: for I haue knowen my name in Israel.

17 Feare not, thou mother of the children: for I haue chosen thee, sayth the Lord.

18 I will sende thee my seruants Esai and Jeremie to helpe thee, by whose counsel I haue sanctified and prepared for thee twelue trees laden with diuers fruits,

19 And as many fountaines, flowing with milke and honie, & seuen mightie mountaines, whereupon there grow roses and lilies, whereby I will fill thy children with ioy.

20 Execute iustice for the widow: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked,

21 Heale

21 Heale the wounded, and sicke: laugh not a lame man to scorne: defend the creeple, and let the blinde come into the light of my clearenesse.

22 Keepe the olde & the yong that are within thy walles.

Tobit 1.17. 23 * Wheresoeuer thou findest the dead, take them and burye them, and I will giue thee the first place in my resurrection.

24 Abide still, O my people, and rest: for thy quietnesse shall come.

25 Nourish thy children, O thou good nurse: stablish their feete.

26 None of the seruants that I haue giuen thee, shall perish: for I will seeke them from among thy number.

27 Be not wearie: for when the day of trouble and heauinesse commeth, other shall weepe and be sorowfull, but thou shalt be merie, and haue abundance.

28 The heathen shall enuie thee, and shal doe nothing against thee, saith the Lord.

29 Mine handes shall couer thee, so that thy children shall not see hell.

30 Be ioyfull, O thou mother, with thy children: for I will deliuer thee, saith the Lord.

31 Remember thy children that sleepe: for I will bring them out of the sides of the earth, and will shewe mercy vnto them: for I am mercifull saith the Lord Almightie.

32 Embrace thy children, vntill I come and shewe mercie vnto them: for my fountaines runne ouer, and my grace shall not faile.

33 I Esdras receiued a charge of the Lorde vpon the mount Horeb, that I should goe vnto them of Israel, but when I came to them, they cast me off, and despised the commaundement of the Lord.

34 And therefore I say vnto you, O ye heathen, that heare and vnderstand, Waite for your shepheard, who shall giue you euerlasting rest: for he is neere at hand, that shall come in the ende of the world.

35 Be ready to the reward of the kingdome: for the euerlasting light shall shine vpon you for euermore.

36 Flee the shadowe of this worlde: receiue the ioye of your glory: I testifie my sauiour openly.

37 Receiue the gift that is giuen you, and be glad, giuing thankes vnto him, that hath called you to the heauenly kingdome.

38 Arise and stand vp, and beholde the number of those that are sealed for the feast of the Lorde,

39 Which are departed from the shadow of the worlde, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and shut vp them that are clothed in white, which haue fulfilled the Lawe of the Lord.

41 The number of thy children whom thou longest for, is fulfilled: beseech the power of the Lorde, that thy people which haue bene called from the beginning, may be sanctified.

Reue.7.9. 42 * I Esdras sawe vpon mount Sion a great people whom I could not number, and they all praysed the Lord with songs.

43 And in the middes of them there was a yong man higher in stature then them all, and vpon euery one of their heads he set crownes, and was higher then the others, which I much marueiled at.

44 So I asked the Angel, and said, Who are these, my Lord?

45 Who answered, and said vnto me, These be they that haue put off the mortall clothing, and haue put on the immortall, and haue confessed the name of God: nowe are they crowned, and receiue the palmes.

46 Then said I vnto the Angel, What yong man is it, that setteth crownes on them, and giueth them the palmes in their handes?

47 And he answered, and said vnto me, It is the Sonne of God, whom they haue confessed in the world. Then beganne I greatly to commend them, that had stand so stronglye for the name of the Lord.

48 Then the Angel saide vnto me, Goe thy way, and tell my people, what, and howe great wonders of the Lord God thou hast seene.

CHAP. III.

4 The wonderous workes, which God did for the people, are recited. 31 Esdras marueileth that God suffereth the Babylonians to haue rule ouer his people, which yet are sinners also.

IN the thirtieth yeere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, & my thoughts came vp to mine heart,

2 Because I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 So my spirit was sore moued, so that I began to speake fearefull wordes to the most High, and said,

4 O Lorde, Lorde, thou spakest at the beginning when thou alone plantedst the earth, and gauest commandement vnto the people,

5 * And a body vnto Adam, without soule, who was also thy workemanship of thine hands, and hast breathed in him the breath of life, so that he liued before thee,

Gene.2.7.

6 And broughtest him into Paradise, which thy right hand had planted, or euer the earth ‖ brought foorth.

‖ *Or, went forward.*

7 Euen then thou gauest him commaundement to loue thy way: but he transgressed it, and immediatly thou appointedst death to him and his generation, of whom came nations, tribes, people, and kinreds out of number.

8 * And euery people walked after their owne will, and did wonderfull things before thee, and despised thy commandements.

Gene.6.12.

9 * But at the time appointed thou broughtest the flood vpon those that dwelt in thy world, and destroyedst them,

Gene.7.10.

10 So that by the flood, that came to euery one of them, which came by death vnto Adam,

11 Yet thou leftest one, euen * Noe, with his houshold, of whom came all righteous men.

1. Tet 3.20.

12 And when they that dwelt vpon y earth, began to multiplie, and the number of the children, people, and many nations were increased, they began to be more vngodly then the first.

13 Nowe when they liued wickedly before thee, * thou diddest chuse thee a man from among them, whose name was * Abraham.

Gene.12.1. *Gene.17.5.*

14 Whom thou louedst, and vnto whom onely thou shewedst thy will,

15 And madest an euerlasting couenant with him, promising him that thou wouldest neuer forsake his seede.

Gen.21.2,3. *Gen.25.25,26.*

16 * And vnto him thou gauest Isaac, * vnto Isaac also thou gauest Jacob and Esau, * and

Mal.1.2,3. *rom.9.13.*

diddest

biddest chuse Jacob, and cast off Esau, and so Jacob became a great multitude.

17 And when thou leddest his seede out of Egypt, * thou broughtest them vp to mount Sina,

Exod.19.1. deut.4.10.

18 And inclinedst the heauens, and bowedst downe the earth, & didst moue the ground, and cause the depths to shake, and biddest astonish the world.

19 And thy glory went thorowe foure gates of fire, with earthquakes, winde and colde, that thou mightest giue the Lawe vnto the seede of Jacob, and that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy Lawe might bring forth fruite in them.

Gene.3.6. 21 For * Adam first hauing a wicked heart, was ouercome and vanquished, and all they that are borne of him.

22 Thus remained weakenesse ioyned with the Lawe in the hearts of the people, with the wickednesse of the roote: so that the good departed away, and the euill abode still.

23 So the times passed away, and the yeres were brought to an ende, *till thou diddest raise thee vp a seruant called Dauid,

*1. Samuel 16.13. 2. Sam. 5.1. * and 7.5,13.*

24 * Whom thou commaundedst to builde a citie vnto thy Name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeeres, the inhabitants forsooke thee,

26 Following the wayes of Adam & all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

28 But doe they that dwel at Babylon, any better, that they should haue the dominion of Sion?

29 For when I came thither, and sawe their wicked deedes without number (for this is the thirtieth yeere that I see many trespassing) I was discouraged.

30 For I sawe, howe thou sufferedst them that sinne, & sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preserued thine enemies, and thou hast not shewed it.

31 I cannot perceiue howe this commeth to passe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleeued thy testimonies, as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here and there thorowout the heathen, and I see them flourish, and thinke not vpon thy commandements.

34 Weigh thou therefore our wickednesse nowe in the ballance, and theirs also that dwell in the worlde, and no mention of thee shall be found but in Israel.

35 Or when is it that they that dwell on the earth haue not sinned in thy sight? or what people hath so kept thy commandements?

36 Thou shalt surely finde þ Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 The Angel reproueth Esdras, because he seemed to enter into the profound iudgements of God.

AND the Angel that was sent vnto me, whose name was Vriel, answered,

2 And saide, Thine heart hath taken too much vpon it in this worlde, and thou thinkest to comprehend the wayes of the Highest.

3 Then saide I, Yea, my Lorde. And he answered me, and saide, I am sent to shewe thee three wayes, and to set foorth three similitudes before thee,

4 Whereof if thou canst declare me one, I will shewe thee also the way that thou desirest to see, and I will shewe thee from whence the wicked heart commeth.

5 And I saide, Tell on, my Lord. Then saide he vnto me, Goe thy way, weigh me the weight of the fire, or measure me the blast of the winde, or call me againe the day that is past.

6 Then answered I, and saide, what man is borne, that can doe that, which thou requirest me, concerning these things?

7 And he saide vnto me, If I should aske thee howe deepe dwellings are in the middes of the sea, or howe great springs are in the beginning of the depth, or howe great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peraduenture thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to the hell, neither did I euer clime vp to heauen.

9 But nowe haue I asked thee but of fire and winde, and of the day, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou giue me none answere of them.

10 Ye saide moreouer vnto me, Thine owne things, and such as are growen vp with thee, canst thou not knowe:

11 Howe should thy vessell then be able to comprehende the wayes of the Highest, and nowe outwardly in the corrupt worlde, to vnderstand the corruption, that is euident in my sight?

12 Then saide I vnto him, It were better that we were not at al, then that we should liue in wickednesse, and to suffer, and not to knowe wherefore.

13 And he answered me, and saide, * I came to a forest in the plaine where the trees helde a counsell,

Iudg.9.8. 2.chr.25.18.

14 And saide, Come, let vs goe fight against the sea, that it may giue place to vs, and that we may make vs more woods.

15 Likewise the floods of the sea tooke counsell and saide, Come, let vs goe vp and fight against the trees of the wood, that we may get another countrey for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the sand stood vp and stopped them.

18 If thou were iudge betweene these two, whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered and saide, Verily it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he me, and saide, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the grounde is appointed for the

Isa.55.8,9. Iohn 3.31. 1.cor.2.13, 14.

the wood, and the sea for his floods, so * they that dwell vpon earth,can vnderstand nothing, but that which is vpon earth:and they that are in the heauens, the things that are aboue the height of the heauens.

22 Then answered I, and saide, I beseeche thee,O Lord,let vnderstanding be giuen me.

23 For I did not purpose to enquire of thine high things, but of such as wee daily meddle withall, namely, wherefore Israel is made a reproche to the heathen, and for what cause the people whome thou hast loued,is giuen ouer to wicked nations, and why the lawe of our fathers is abolished, and the written ceremonies are come to none effect,

24 Why wee are tossed to and fro through the world as the grashoppers, and our life is a very feare, and wee are not thought worthy to obteine mercie.

25 But what will he do to his Name,which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he me,and said,The more thou searchest, the more thou shalt marueile: for the world hasteth fast to passe away,

27 And cannot comprehende the things that are promised to the righteous in time to come: for this worlde is full of vnrighteousnesse and weakenesse.

28 But to declare thee the things whereof thou askest,the euil is sowen, but the destruction thereof is not yet come.

29 If the euill nowe that is sowen, bee not turned vpside downe,and if the place where the euill is sowen, passe not away, then cannot the thing come,that is sowen with good.

30 For the corne of euil seede hath bin sowen in the heart of Adam from the beginning, and how much vngodlinesse hath he brought vp vnto this time? And howe much shall hee bring foorth vntill the haruest come?

31 Ponder with thy selfe, howe much fruite of wickednesse the corne of euill seede bringeth foorth,

32 And when the stalkes shall be cut downe, which are without number,how great an harnest must be prepared.

33 Then I answered, and sayd, Howe, and when shall these things come to passe? wherefore are our peeres fewe and euill?

34 And he answered me,saying, Haste not to bee aboue the most High: for thou labourest in vaine to be aboue him, though thou endeuour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, Howe long shall I thus hope? and when commeth the fruite of my barne and our wages?

36 And vpon this Jeremiel the Archangel answered, and sayde, When the number of the seedes is filled in you: for hee hath weighed the world in the ballance.

37 The measure of the times is measured: the ages are counted by number, and they shall not be moued or shaken,til the measure thereof be fulfilled.

38 Then answered I,and said,O Lord,Lord, we are all euen full of sinne,

39 And for our sake peraduenture the harnest of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So he answered mee,and sayd, Goe,and aske a woman with childe, when shee hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then said I, No,Lorde, she cannot. And hee sayde vnto mee, In the graue the places of soules are like the wombe.

42 For as she that is with childe, hasteth to escape the necessitie of the trauell, so doe these places haste to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shall bee shewed thee from the beginning.

44 Then answered I, and sayde, If I haue founde grace in thy sight, and if it bee possible, and if I be meete therefore,

45 Shewe mee whether there bee more to come then is past, or more things past,then are to come.

46 What is past, I knowe, but what is to come, I knowe not.

47 And he sayd vnto me, Stand on the right side, and I will expounde thee this by example.

48 So I stoode, and beholde, a hot burning ouen passed before me:and when the flame was gone by, I looked, and beholde, the smoke had the vpper hand.

49 After this there passed before me a watrie cloude, and sent downe much raine with a storme: and when the stormie raine was past, the drops came after.

50 Then said he vnto me,Consider with thy selfe,as the raine is more then the droppes, and as fire exceedeth the smoke, so the portion that is past,hath the vpper hand, and the drops and the smoke were much.

51 Then I prayed, and sayde, May I liue, thinkest thou, vntill that time? Or what shall come to passe in those dayes?

52 He answered me,and sayd, Of the tokens whereof thou askest mee, I can tell thee a part: but I am not sent to shewe thee of thy life: for I doe not know it.

CHAP. V.

1 In the latter times trueth shall bee hidde. 10 Vnrighteousnesse and wickednesse shall reigne in the worlde. 23 Israel is reiected,and God deliuereth them. 35 God doeth all things in season.

NEuertheless concerning the tokens,behold, the times shall come,that they which dwell vpon earth, shall bee taken in a great number, and the way of the trueth shall bee hid, and the land shalbe barren from faith,

2 And * iniquitie shall bee encreased more then thou hast seene nowe, or hast heard in time past. Mat.24.12.

3 And it shall come to passe that one shall set in foote, and thou shalt see the lande desolate, which now reigneth.

4 Yea, if God graunt thee to liue, thou shalt see after the thirde trumpet, that the sunne shall suddenly shine againe in the night, and the Moone three times a day.

5 Blood shall drop out of the wood, and the stone shall giue his voyce,and the people shalbe moued.

6 And he shall rule, of whom they hope not that dwell vpon earth,& the soules shall change place.

7 And

29 ¶ And when he talked with me, behold, I looked a little vpon him before whom I stood.

30 And these words said he vnto me, I am come to shew thee þ time of the night to come.

31 If thou wilt pray againe, and fast seuen dayes more, I will tel thee more things, & greater then these, which I haue heard in the day.

32 For thy voyce is heard before the highest: surely the mighty hath seene thy righteous dealing: he hath seene also thy chastitie, which thou hast kept since thy youth.

33 Therefore hath he sent me to shew thee all these things, and to say vnto thée, Be of good comfort, and feare not,

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times,

35 And after this I wept againe and fasted seuen dayes in like maner, that I might fulfill the three weekes which he had appointed me.

36 And in the eight night was mine heart vered within me againe, and I began to speake before the most High.

37 For my spirit was greatly set on fire, and my soule was in distresse.

38 And I said, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst * that the heauen & the earth should be made, and the worke followed thy word. *Gen.1.1.*

39 And then was there the spirite, and the darknesse was on euery side with silence: there was no mans voyce as yet created of thee.

40 Then commaundedst thou a bright light to come foorth out of thy treasures, þ it might giue light to thy worke.

41 Vpon the second day thou createdst the heauenly aire, and commandedst it, that going betweene, it should make a diuision betweene the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commandedst, that the waters should be gathered together in the seuenth part of the earth: fiue parres didst thou dry, and kept them to the intent that of these there should be that should serue thee, being sowen of God and tilled.

43 Assoone as thy worde went foorth, the worke was incontinently made.

44 For immediatly great and innumerable fruite did spring vp, and many and diuers pleasures for the taste, and flowers of vnchangeable colour, and odours of a most wonderfull smell, and these things were created the third day.

45 *Vpon the fourth day thou createdst the light of the Sunne, and of the Moone, and the order of the Starres, *Gen.1.14.*

46 And gauest them a charge, to do * seruice euen vnto man that was for to be made. *Gen.1.14,15 deut.4.19.*

47 And vpon the fift day thou saidest vnto the seuenth part * where the waters were gathered, that it should bring foorth beastes, as foules and fishes: and it was so. *Gen.1.20.*

48 For the dumme waters, and without life brought foorth liuing things at the commandement of God, that the nations might praise thy wonderous works.

49 Then biddest thou prepare two liuing things: the one thou calledst ‖Behemoth, and the other thou calledst Liuiathan, ‖Or, Enoch.

50 And biddest separate the one from the other: for the seuenth part, where the water was gathered, could not hold them.

51 Vnto Behemoth thou gauest one part, which was dried vp the third day, þ he should dwell in the same part, wherein are a thousand hils.

52 But vnto Liuiathan thou gauest the seuenth part, that is wet, and hast prepared him to deuour what thou wilt, & when thou wilt.

53 Vpon the first day thou gauest commandement vnto the earth, that before thée it should bring forth beasts, cattell and creeping things.

54 And besides this Adam, whom thou madest Lorde ouer all the workes which thou hast created, of him come we all, and the people also, whom thou hast chosen.

55 All this haue I spoken before thee, O Lord, because thou hast created the world for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spettle, and hast compared their riches vnto a droppe that falleth from a vessell.

57 And now, O Lorde, behold, these heathen which haue bene reputed as nothing, haue begun to be lordes ouer vs, and to deuoure vs.

58 And we thy people (whom thou hast called the first borne, the onely begotten, and thy feruent louer) are giuen into their hands.

59 If the worlde then bee created for our sakes, why haue we not the inheritance thereof in possession? or how long shall we suffer these things?

CHAP. VII.

5 Without tribulation none can come to felicitie. 12 God aduertiseth all in time. 28 The comming and death of Christ. 32 The resurrection and last iudgement. 43 After the which all corruption shall cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodnesse of God.

AND when I had made an ende of these wordes, there was sent vnto me an Angel, which had bene sent downe to me the nights afore.

2 And he said vnto mee, Vp, Esdras, and heare the words that I am come to tell thee.

3 And I said, Speake on, my God. Then said he vnto me, The sea is set in a wide place, that it might be deepe and great,

4 But presuppose that the entrance thereof were narow, and like the riuers,

5 Who could goe into the sea to looke vpon it, and to rule it? If he went not thorow the narow, how could he come into the broad?

6 There is also another thing: a citie is builded, and set vpon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left,

8 And there is but one path betwixt them, euen betwixt the fire & the water, so that there could but one man go there.

9 If this citie were giuen vnto a man for an inheritance, if he neuer went thorow the perill before it, howe could hee receiue his inheritance?

10 And

10 And I saide, It is so, Lord. Then saide he, So is the portion of Israel.

11 Surely for their sakes haue I made the worlde: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the worlde made narrowe, full of sorowe and trauaile: they are but fewe and euill, and full of perils, and very painefull.

13 For the entrances of the forewoorlde were wide and sure, and brought immortall fruite.

14 If then they that are liuing, labour not to enter by these straite and brittle things, they cannot attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? and why art thou moued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

Deut.8.1. 17 Then saide I, O Lorde, Lorde, *seeing thou hast ordeined in thy Lawe, that the righteous should inherite these things, and that the vngodly should perish,

18 Shoulde the righteous suffer straitnesse in hoping for large things? yet they that haue liued vngodly and suffered straitnes, shall not see the large things.

19 Then he saide vnto me, There is no iudge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they despise the Law of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they should doe to haue life, and what they should obserue, to auoide punishment.

22 Neuertheless, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceiued themselues by their wicked deedes, and deemed the power of the most High, and regarded not his wayes.

24 But they despised his Lawe, & refused his promises: they haue vnfaithfully broken his ordinances, & haue not performed his workes.

25 And therefore, Esdras, vnto the emptie are emptie things, and to the full, full things.

26 Beholde, the time shall come, that these tokens which I haue tolde thee, shall come to passe, and the bride shall appeare, and she shall come foorth, and be seene that now is vnder the earth.

27 And whosoeuer shall escape these euils, he shall see my wonders.

28 For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce within foure hundreth yeeres.

29 After these same yeeres shall my sonne Christ die, and all men that haue life.

30 And the world shalbe turned into the olde silence for seuen dayes, as in the fore iudgements, so that no man shall remaine.

31 But after seuen dayes, the world that is yet asleepe, shall be raised vp: and that shall die, that is corrupt.

32 Then the earth shall restore those, that haue slept in her, and so shall the dust those that dwell therein in silence, and the secrete places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seate of iudgement, and miseries shall vanish away, and long suffering shall haue an ende.

34 Iustice onely shall continue: the trueth shall remaine, and faith shall be strong.

35 The worke shall followe, and the reward shalbe shewed: the good deedes shall be of force, and vnrighteousnesse shall beare no more rule.

36 Then saide I, *Abraham prayed first for the Sodomites, and *Moyses for the fathers that sinned in the wildernesse, *Gen.18.23.* *Exo.32.3,11*

37 And they that came after him, for Israel in the time of Achaz and Samuel,

38 And *Dauid for the destruction, * and Salomon for them that came into the Sanctuarie, *2.Sa.24.17.* *2.Chr.6.14.*

39 * And Elias for those that receiued raine, and for the dead that he might liue, *1.King.17.* *21.& 18.*

40 And *Ezechias for the people in the time of Sennacherib, and diuers other for many. *42.45.* *2.Kin.19.15*

41 Euen so now, seeing vice is increased, and wickednesse aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect followe also nowe?

42 Then he answered me, and saide, This present life is not the ende: oft times honour is reserued in it: therefore haue they prayed for the weake.

43 But the day of iudgement shall be the end of this worlde, and the beginning of the immortalitie to come, wherein all corruption shall cease.

44 Intemperancie shall passe away: infidelitie shall be cut off: righteousnesse shall growe vp, and the veritie shall spring vp.

45 Then shall no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victorie.

46 I answered then, and saide, This is my first and last saying, that it had beene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that he should not haue sinned.

47 For what profite is it for men in this present life to be in heauinesse, and after death to feare punishment?

48 O Adam, what hast thou done? * for in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee. *Rom.5.18.*

49 For what profite is it vnto vs, if there be promised an immortall life, when we doe the workes that bring death?

50 And that an euerlasting hope shoulde be promised vs, seeing that we bestde our selues to deadly vanitie?

51 And that there shoulde be appointed vs dwellings of health and safetie, if we haue liued wickedly?

52 And that the glory of the most High should be kept to defend them which haue led a patient life, if wee haue walked in the wicked wayes?

53 And that an eternall paradise should be shewed, whose fruite remaineth incorruptible, wherein is safetie and health, if we will not enter into it?

54 (For we haue bene conuersant in vnpleasant places)

55 And that the faces of them, which haue

abstained, should shine more then starres, if our faces be blacker then darkenesse?

56 For while we lived, we did not remember when we did unrighteously, that we should suffer after death.

57 Then answered he me, and saide, This is the maner of the battell, which man, that is borne in the earth, shall fight,

58 That if he be ouercome, he should suffer as thou hast said: but if he get the victorie, he should receiue the thing that I said.

59 For this is the life, whereof Moyses spake
Deut. 30. 19. unto the people, while he lived, saying, *Chuse thee life that thou mayest liue.

60 Neuertheless, they beleeued him not, neither the Prophets after him, nor me also which haue said unto them,

61 That heauinesse should not so be to their destruction, as ioy should come unto them, to whom saluation is perswaded.

62 I answered then and said, I know, Lord, that the most high is called mercifull, in that he hath mercy upon them, which are not yet come to that world,

63 And that hee hath pitie on those that walke in his lawe,

Rom. 2. 4. 64 And that * he is patient: for he long sufferreth those that haue sinned as his creatures,

65 And that he is liberall: for he will giue as much as needeth,

66 And that hee is of great mercy: for he ouercommeth in mercy those that are present, and that are past, and them which are to come.

67 For if he were not aboundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if hee gaue not of his goodnesse, that they which haue done euill might be relieued from their wickednes, the ten thousand part of men should not remaine alive.

69 And if he, being iudge, forgaue not those that he healed with his worde, and tooke away the multitude of sinnes,

70 There should peraduenture be very fewe left in an innumerable multitude.

CHAP. VIII.

1 The number of the godly is small. 6 The workes of God are excellent. 20 Esdras prayeth for him and for his people. 39 The promise of saluation to the iust. 55 The destruction of the vnjust.

AND he answered me, saying, The most high made this world for many, but the world to come for fewe.

2 I will tell thee a similitude, O Esdras. As when thou askest the earth, it shall say unto thee, that it giueth much earthy matter to make pots, but little dust that golde commeth of, so is it with the worke of this world.

Mat. 20. 16. 3 *There be many created, but fewe shall be saued.

4 Then answered I, and said, Then swallow vp the wit, O my soule, and deuoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophecie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that we may entreate thee, that thou mayest giue seede unto our heart, and prepare our vnderstanding, that there may come fruit of it, whereby euery one which is corrupt, may liue, who can set himselfe for man?

7 For thou art alone, & we all are one worke-manship of thine hands as thou hast said.

8 For when the body is fashioned nowe in the wombe, and thou hast giuen it members, thy creature is preserued by fire and water, and the worke created by thee, doeth suffer nine moneths the creature, which is fashioned in it.

9 But the thing that contemneth, and that which is contained, shall both be preserued, and when time is come, the wombe, being preserued, deliuereth the things that grewe in it.

10 For thou hast commanded the members, euen the breasts, to giue milke unto the fruite appointed to the breastes,

11 That the thing, which is created, may be nourished for a time, till thou disposest it to thy mercie.

12 Thou bringest it vp with thy righteousnesse, nurturest it in thy lawe, and reformest it with thy iudgement.

13 Thou slayest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroyest him, which with so great labours is facioned, it is an easie thing to appoint by thy commaundement, that the thing also which is made, might be preserued.

15 Nowe therefore, O Lorde, I will speake (as touching men in generall thou shalt rather pitie) but concerning thy people, for whose sake I am sory,

16 And for thine inheritance, for whose cause I mourne: for Israel, for whom I am wofull, and for Jacob, for whose sake I am grieued.

17 For them will I pray before thee, aswell for my selfe, as for them: for I see our faultes that dwell in the land.

18 ¶ But I haue heard the sudden comming of the iudge, which is to come.

19 Therefore heare my voyce, and vnderstand my wordes, which I will speake before thee. The beginning of the wordes of Esdras, before he was taken vp:

20 O Lorde, thou liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,

21 Whose throne is inestimable, and his glory incomprehensible, before whom the hoste of the Angels stand with trembling,

22 Whose keeping is turned in winde and fire, whose worde is true, and sayings stedfast, whose commandement is strong, and gouernement terrible,

23 Whose looke dryeth vp the depthes, and wrath maketh the mountaines to melt away as the thing beareth witnesse.

24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will answere.

26 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect unto the wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let it not bee thy will to destroy them, which haue lined like beastes, but looke vpon them that haue clerely taught thy law.

30 Take not displeasure with them, which appeare worse then beasts, but loue them, that alwap put their trust in thy righteousnesse and glorp.

31 For we and our fathers haue all the same sickenesse: but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercie vpon vs, thou shalt be called mercifull towards vs which haue no works of righteousnesse.

33 For the righteous, which haue layde vp many good works, let them receiue the reward of their owne deeds.

34 But what is man, that thou shouldest take displeasure at him? or what is this mortall generation, that thou shouldest bee so grieued towards it?

35 *For verely there is no man among them that be borne, but hee hath done wickedly, nor any that doeth confesse thee, which hath not done amisse. *1. King. 8. 46. 2 chro. 6. 36.

36 For in this, O Lorde, thy righteousnesse and thy goodnesse shall be praised, if thou bee mercifull vnto them, which haue not the substance of good works.

37 ¶ Then answered he me, and sayd, Some things hast thou spoken aright, and according vnto thy words it shalbe.

38 For I will not verely consider the works of them, before the death, before the iudgement, before destruction:

39 But* I will reioyce in the wayes of the righteous, & I will remember the pilgrimage, the saluation & the reward that they shall haue. *Gen. 4. 4.

40 Like as I haue spoken nowe, so shall it come to passe.

41 For as the husbandman soweth much seede vpon the ground, & planteth many trees, and yet alwap the thing that is sowen, commeth not vp in time, neither yet doeth all that is planted, take roote: so neither shall they all that are brought into the world, be saued.

42 I answered then and sayde, If I haue found grace, let me speake.

43 Like as the husbandmans seede perisheth, if it come not vp, and receiue not raine in due season, or if it bee destroyed with too much raine:

44 So perisheth man, which is created with thine handes, and thou art called his patterne, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.

45 Be not wroth with vs, O Lorde, but spare thy people, and haue mercie vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered he me, & said, The things present are for the present, & the things to come for such as be to come.

47 For thou art farre off, that thou shouldest loue my creature aboue me: but I haue oft times drawen neere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also thou art marueilous before the Highest,

49 In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe worthie to boast thy selfe greatly among the righteous.

50 For many miseries & calamities remaine for them, that shal liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glorp for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plentousnesse made ready: the citie is builded, and rest is prepared, perfect goodnesse and absolute wisedome.

53 The roote of euill is sealed vp from you: the weaknesse and moth is destroyed from you, and into hell fleeth corruption to be forgotten.

54 Sorrowes are banished away, and in the end is shewed the treasure of immortalitie.

55 Therefore aske thou no more questions concerning the multitude of them that perish:

56 For when they had liberte, they despised the most High: they contemned his Lawe and forsooke his wayes.

57 Moreouer, they haue troden downe his righteous,

58 *Saying in their heart, that there was no God, though they knewe that they should die. *Psal. 14. 1. and 53. 1.

59 For as the thing that I haue spoken of, is made ready for you: so is thirst and paine prepared for them: for God woulde not that man should not perish.

60 But they, after that they were created, haue defiled the name of him that made them, and are vnthankfull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered, and said,

63 Beholde now, O Lord: thou hast shewed me the many woonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 *All things in this world haue a beginning and an end.* 10 *Torments for the wicked after this life.* 15 *The number of the wicked is more then of the good.* 29 *The Iewes ingratitude:* 36 *Therefore they perish.* 38 *The vision of a woman lamenting.*

HE answered me then, and said, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue tolde thee before,

2 Then shalt thou vnderstand, that it is the time wherein the most High will begin to visite the world which he made.

3 Therefore when there shall bee seene an *earthquake in the world, and an vproze of the people, *Mat. 24. 7.

4 Then shalt thou vnderstand that the most High spake of those things, from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the world, hath a beginning and an end, and the end is manifest:

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And euery one that shall escape safe, and shalbe deliuered by his works, and by the faith wherein he haue beleeued

8 Shall be preserued from the said perils and shall see my saluation in my lande, and within my borders: for I haue kept me holy from the world.

9 Then shall they haue pitie of themselues, which nowe haue abused my wayes: and they that haue cast them out despitefully, shall dwell in paines.

10 For such as in their life haue receiued benefits, and haue not knowen me,

11 But haue abhorred my lawe, while they were yet in liberti, and when they had yet leasure of amendment, and would not vnderstand but despised it,

12 They must bee taught it after death by paine.

13 And therefore be thou no more carefull, to knowe howe the vngodly shall be punished, but inquire howe the righteous shall be saued, and whose the world is, & for whom it is, and when.

14 Then answered I, and said,

15 I haue afore saide that which I say nowe and will speake it hereafter, that there be many moe of them which perish, then of them that shalbe * saued,

Chap. 8. 3. mat. 20, 16.

16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the seede: as the flowers be, so are the colours also: such as the workeman is, such is the worke: and as the husbandman is, so is his husbandrie: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that now liue, no man spake against me.

19 For then euery one obeyed, but nowe the maners of them that are created in this world, that is made, are corrupted by a perpetuall seede, and by a lawe, whereout they cannot rid themselues.

20 So I considered the world, and beholde, there was perill, because of the deuices, that were sprung vp into it.

21 Yet when I sawe it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape bee kept, and my plant, which I haue dressed with great labour.

23 Neuertheless, if thou wilt cease seuen dayes moe (but thou shalt not fast in them,

24 But shalt goe into a faire fielde, where no house is builded, and shalt eate onely of the flowers of the field, and eate no flesh, nor drinke wine, but the flowers onely,

25 And pray vnto the most High continually) then will I come, and talke with thee.

26 So I went my way, as hee had commanded mee, into the field, which is called Ardath, and there I sate among the flowers, and did eate of the herbes of the field, and the meat of the same satisfied me.

27 And after seuen dayes, as I sate vpon the grasse, and mine heart was vexed within me, as afore,

28 I opened my mouth, and began to talke before the most High, and to say,

29 O Lorde, when thou wouldest shew thy selfe vnto vs, * thou declaredst thy selfe vnto our fathers in the wildernesse, in a place where

Exod. 19. 9. and 24. 3. deut. 4. 12.

no man dwelleth, in a barren place, when they came out of Egypt,

30 And expressely spakest vnto them, saying, Heare mee, O Israel, and marke my wordes, thou seed of Jacob.

31 For beholde, I sowe my law in you, that it may bring foorth fruite in you, and that ye may be honoured by it for euer.

32 But our fathers which receiued the Law, kept it not, neither obserued thine ordinances, neither did the fruite of the Lawe appeare, neither could it, for it was thine.

33 * For they that receiued it, perished be- *Exod. 32. 28.* cause they kept not the thing that was sowen in them.

34 And loe, it is a custome when the ground receiueth seed, or the sea a ship, or a vessell meat and drinke, if that perish wherein a thing is sowen, or wherein any thing is put,

35 Likewise the thing that is sowen, or is put therein, and the thinges that are receiued, must perish: so the things that are receiued, doe not remaine with vs: but in vs it commeth not so to passe.

36 For we that haue receiued the Lawe, perish in sinne, and our heart also which receiued it:

37 But the Lawe perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I looked about me, and vpon the right side * I sawe a woman, which mourned sore, *Chap. 10. 44* and lamented with a loud voice, and was grieued in heart, and rent her clothes, and she had ashes vpon her head.

39 Then I left my thoughts, wherin I was occupied, and turned me vnto her,

40 And said vnto her, Wherefore weepest thou? why art thou so sory in minde?

41 And she said vnto me, Sir, let me alone, that I may bewaile my selfe, and increase sorrowe: for I am sore vexed in my minde, and brought very lowe.

42 Then I said vnto her, What ayleth thee? tell me.

43 And she said vnto me, I thy seruant haue bene barren, and haue had no childe, hauing an husband thirtie yeres.

44 And euery houre, and euery day these thirtie yeeres I pray to the most High day and night.

45 And after thirtie yeeres God heard mee thine handmaide, and looked vpon my misery, considered my trouble, & gaue me a sonne, and I was glad of him: so was mine husband also, and all they of my countrey, and we gaue great honour vnto the Almightie.

46 And I nourished him with great trauell.

47 So when he grew vp, and came to take a wife, I made a feast.

CHAP. X.

Esdras and the woman that appeareth vnto him, commune together.

BVt when my sonne went into his chamber, he fell downe, and died.

2 Then we all ouerthrew the lights, and all my neighbours rose vp to comfort me: so I rested vntill the second day at night.

3 And when they had all left off to comfort me, that I should be quiet, then I rose vp by night, and fledde, and am come into this

field

fielde as thou seest,

4 And am not purposed to returne into the citie, but to remaine here, and neither to eate nor drinke, but continually to mourne and fast, vntill I die.

5 Then left I my purpose wherein I was, and spake to her angerly, and said,

6 Thou foolish woman aboue all other, seest thou not our heauinesse, and what commeth vnto vs?

7 For Sion our mother is all wofull and is sore afflicted, and mourneth extremely.

8 Seeing we be all nowe in heauinesse, and make our mone (for wee be all sorowfull) art thou sory for one sonne?

9 Demaund the earth, and she shall tell thee that it is shee which ought to mourne for the fall of so many that growe vpon her.

10 For from the beginning all men are borne of her, and other shall come, and beholde, they walke almost all into destruction, and the multitude of them shalbe destroyed.

11 Who should then rather mourne, she that hath lost so great a multitude, or thou which art sory but for one?

12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the fruite of my wombe, which I brought foorth with heauinesse, and bare with sorowes,

13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)

14 Then say I vnto thee, As thou hast borne with trauell, so the earth also from the beginning giueth her fruite vnto man, euen to him that laboured her.

15 Nowe therefore withholde thy sorowe in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shalt be commended therein.

17 Goe thy way then into the citie to thine husband.

18 ¶ Then she saide vnto me, I will not, I will not goe into the citie, but here will I die.

19 So I continued to speake more with her, and said,

20 Doe not so, but be counselled: for how many salles hath Sion? Be of good comfort because of the sorowe of Jerusalem.

21 For thou seest that our sanctuarie is laide waste: our altar is broken downe: our Temple is destroyed:

22 Our Psalterion sauneth, and the song ceaseth, and our mirth is vanished away, and the light of our candlesticke is quenched, and the Arke of our couenant is taken away, and our holy things are defiled, and the name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Priests are burnt, and our Leuites are caried into captiuitie, and our virgins are defiled, and our wiues rauished, and our righteous men hoysted, and our children destroyed, and our young men are brought in bondage, and our strong men are become weake,

23 And, which is the greatest of all, Sion the seale hath lost her worship: for she is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great heauinesse, and put away the multitude of sorowes, that the Almighty may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beauty shined suddenly, and her countenance was bright, so that I was afraide of her, and mused what it might be.

26 And beholde, immediatly she cast out a great voyce, very fearefull, so that the earth shooke at the noyse of the woman.

27 And I looked, and beholde, the woman appeared vnto me no more: but there was a citie builded, and a place was shewed from the ground and foundation. Then was I afraide, and cryed with a loud voyce, and said,

28 Where is Vriel the Angel * which came to me at the first? for he hath caused me to come into many and deepe considerations, and mine ende is turned into corruption, and my prayer to rebuke. *Chap.4.1.*

29 And as I was speaking these wordes, beholde, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderstanding was altered, and he tooke me by the right hand and comforted me, and set me vpon my feete, and said vnto me,

31 What aylest thee? and why is thine vnderstanding vered? and the vnderstanding of thine heart? and wherefore art thou sory?

32 And I saide, Because thou hast forsaken me, and I haue done * according vnto thy wordes: I went into the fielde, and there haue I seene things, and see that I am not able to expresse. *Chap.5.20.*

33 Then saide he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then said I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnes.

35 For I haue seene that I knewe not, and heare that I doe not know.

36 Or is mine vnderstanding deceiued, or doeth my mind, being hautie, erre?

37 Nowe therefore I beseech thee that thou wilt shewe thy seruant of this wonder.

38 Then he answered me, and saide, Heare me, and I wil enforme thee, and tell thee wherefore thou art afraide: for the most High hath reuealed many secret things vnto thee.

39 Hee hath seene thy good purpose, that thou art sory continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a little while agoe.

41 Thou sawest a woman mourning, and thou begannest to comfort her:

42 But nowe seest thou the likenesse of the woman no more, but there appeared vnto thee a citie builded.

43 And whereas she tolde thee of the death of her sonne, this is the solution,

44 This woman, which thou sawest, she is Sion: and where as shee tolde thee (euen she which thou seest nowe as a citie builded)

45 And as touching that she said vnto thee, that she was barren thirtie yeeres, this was concerning that there was euen thirtie yeeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon built

the citie, and offred offrings: then bare the barren a sonne.

47 And where as she told thee, that she nourished him with labour, that was the inhabiting of Jerusalem.

48 But where as shee tolde thee that her sonne, as his chance was, died when shee came into her chamber, that is the fall that is come to Jerusalem.

49 And when thou sawest her like one that mourned for her sonne, thou begannest to comfort her: of these things which haue chaunced, these are to be opened vnto thee.

50 For nowe the most High seeth, that thou art sory in thy mind, and because thou sufferest with all thine heart for her, hee shewed thee the clearenesse of her glory, and the fairenesse of her beautie.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I knew that the most High would shew these things vnto thee.

53 Therefore I commaunded thee to goe into the field, where no foundation nor building is.

54 For the worke of mans building cannot stand in that place where the citie of the most High should be shewed.

55 And therefore feare not, neither let thine heart bee afrayd, but goe in, and see the beautie and greatnes of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most High among the few.

58 But to morrow at night thou shalt remaine here,

59 And the most High shal shew thee visions of high things, which the most High will doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night and another, as he had commaunded me.

CHAP. XI.

1 The vision of an eagle comming forth of the sea, & of her feathers. 37 Of a lion comming out of the forest.

THen sawe I a dreame, and beholde, there came vp from the sea an eagle, which had twelue feathered wings, and three heads.

2 And I saw, & behold, she spread her wings ouer all the earth, and all the windes of the aire blew on her, and gathered themselues.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became little feathers and small.

4 But her heads remained still, and the head in the mids was greater then the other heads, yet rested it with them.

5 Moreouer, I saw that the eagle flew with his feathers, and reigned vpon earth, and ouer them that dwell therein.

6 And I saw that all things vnder heauen were subiect vnto her, & no man spake against her, no not one creature vpon earth.

7 I sawe also that the eagle stoode vp vpon her clawes, and spake to her feathers, saying,

8 Watch not all together: sleepe euery one in his owne place, and watch by course.

9 But let the heads be preserued for the last.

10 Neuertheless, I saw that the voyce went not out of her heads, but from the mids of her body.

11 Then I numbred her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the ende of it came, and the place thereof appeared no more. So the next stood vp, and reigned: it continued a long time.

14 And when it had reigned, the ende of it came also, and as the first, so it appeared no more.

15 Then there came a voyce vnto it, & sayd,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more,

17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after an other, so that euery one reigned, & then appeared no more.

20 Then I looked, and behold, in processe of time the feathers that followed, stoode vp on the right side, that they might rule also. & some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, & behold, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the eagles body, but two heads that rested, & fiue wings.

24 Then sawe I also that two wings deuided themselues from the fiue, and remained vnder the head, that was vpon the right side: for the foure continued in their place.

25 So I looked, and behold, the vnderwings thought to set vp themselues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and loe, the two that remained, thought also in themselues to reigne.

29 And when they so thought, behold, there awaked one of the heads that were at rest, which was in the mids: for that was greater then the two.

30 Then I sawe that the two heads were ioyned therewith.

31 And behold, the head was turned with them, that were with it, & did eate vp the two vnder wings that would haue reigned.

32 But this head put the whole earth in feare, & bare rule in it, ouer all those that dwelt vpon earth with much labour, and it had the gouernaunce of the world, more then all the wings that had bene.

33 After this I looked, and behold, the head that was in the middes, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, and ouer those that dwelt therein.

35 And I beheld, and loe, the head vpon the right

right side deuoured it that was vpon the left side.

36 ¶ Then I heard a voyce which said vnto me, Looke before thee, and consider the thing that thou seest.

37 So I sawe, and beholde, as it were a lyon that roareth, running hastily out of the wood: and I sawe that he sent out a mans voyce vnto the Eagle, and spake, and said,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee,

39 Art not thou that that of þ foure beastes remained, whō I made to reigne in my world, that by them the end of times might come,

40 And the fourth is come, and hath ouercome al the beasts that were past, & hath power ouer the world with great fearefulnesse, & ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the world with deceite?

41 For thou hast not iudged the earth with trueth.

42 Seeing thou hast troubled þ meeke, thou hast hurt the peaceable, and thou hast loued lyars, and destroyed the dwellings of them that wrought fooyth fruite, and hast cast downe the walles of such as did thee no harme,

43 Therefore is thy wrongfull dealing come vp vnto the most High, and thy pride vnto the Mighty.

44 The most High also hath looked vpon the proud times, and beholde, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou Eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine body,

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence, and that she may hope for the iudgement and mercie of him that made her.

CHAP. XII.

The declaration of the former visions.

AND when the lion spake these wordes to the Eagle, I saw,

2 And beholde, the head that had the vpper hand appeared no more, neither did the foure wings appeare any more, that came to it, and set vp themselues to reigne, whose kingdome was small and full of vproares.

3 And I sawe, and beholde, they appeared no more, and the whole body of the Eagle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and traunce of my minde, and from the great feare, and said vnto my spirite,

4 Loe, this hast thou done vnto me in that thou searchest out the wayes of the most High.

5 Loe, yet am I wearie in my minde, and very weake in my spirit, and little strength is there in me, for the great feare that I received this night.

6 Therefore now I will beseech the most High, that he will comfort me vnto the ende.

7 And I said, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my prayer is verie be come vp before thy face,

8 Comfort me, and shew me thy seruant the interpretation and difference of this horrible sight, that thou mayest perfectly comfort my soule.

9 Seeing thou hast iudged me worthy to shewe me the last times.

10 ¶ Then he said vnto me, This is the interpretation of this vision,

11 The Eagle whom thou sawest come vp from the sea, is the *kingdome which was seene in the vision of thy brother Daniel. *Dan. 7. 7.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Beholde, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shall be feared aboue all kingdomes that were before it.

14 In it shall twelue kings reigne one after an other,

15 Whereof the second shall begin to reigne, and shall haue more time then the twelue.

16 And this doe the twelue wings signifie which thou sawest.

17 As for the voice that thou heardest speake, and that thou sawest not go out from the heads, but from the middes of the body thereof, this is the interpretation,

18 That after the time of that kingdome there shall arise great strife, and it shalbe in danger to fall, but it shall not then fall, but shall be restored againe to his beginning.

19 Concerning the eight vnder wings, which thou sawest hang vnto her wings, this is the interpretation,

20 In him, that arise eight kings, whose time shall be but small, and their yeeres swift, and two of them shall perish.

21 But when the mid time commeth, there shall be foure kept a time, whiles his time beginneth to come, that it may be ended, but two shall be kept vnto the ende.

22 And whereas thou sawest three heads resting, this is the interpretation,

23 In his last dayes shall the most High raise vp three kingdoms, and shall call against many things into them, and they shall haue the dominion of the earth,

24 And of them, that dwelt therein, with much griefe aboue all those that were before them: therefore are they called the heads of the Eagle.

25 For they shall accomplish his wickednes, and shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with paine.

27 For the two that remaine, the sworde shall deuoure them.

28 For the sword of the one shall deuoure the other: but at the last shall he fall by the sworde himselfe.

29 And whereas thou sawest two vnder wings, that went through the head, which was on the right side, this is the interpretation,

30 These are they whom the most High hath preserued for their ende, whose kingdome is little, and full of trouble as thou sawest.

31 And the lion whom thou sawest rising vp out of the wood and roaring, and speaking vnto the Eagle, and rebuking her for her vnrighteousnesse with all the wordes that thou hast heard,

32 This is the anoynted which the most High

hath kept for them, & for their wickednesse vnto the end, and he shall reproue them, and cast before them their spoiles.

33 For hee shall set them alive in the iudgement, and shall rebuke them and correct them.

34 For he will deliuer the residue of my people by affliction, which are preserued vpon my borders, and hee shall make them ioyfull, vntill the comming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou only hast bene meete to know this secret of the most High.

37 Therefore write all these things that thou hast seene in a booke, and hide them,

38 And teach them the wise of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But waite thou here yet seuen dayes mo, that it may be shewed thee whatsoeuer it pleaseth the most High to declare vnto thee: & with that he went his way.

40 And whē all the people perceiued, that the seuen dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto me, and spake vnto me, saying,

41 What haue we offended thee? or what euill haue we done against thee, that thou forsakest vs, and sittest in this place?

42 For of all the people thou only art left vs as a grape of the vine, and as a candle in a darke place, and as an hauen or ship preserued from the tempest.

43 Are not the euils which are come vnto vs, sufficient?

44 If thou then forsake vs, how much better had it bene for vs, that wee had bene burnt also as Sion was burnt?

45 For wee are no better then they that died there: and they wept with a loud voyce. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heauie thou house of Jacob.

47 For the most High hath you in remembrance, & the Almighty hath not forgotten you in temptation.

48 As for mee I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, that I might seeke mercy for the lowe estate of your sanctuarie.

49 And now go your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the citie, as I commanded them:

51 But I remayned still in the fielde seuen dayes, as he had commaunded me, and did eate onely of the flowers of the field, and had my meate of the herbes in those dayes.

CHAP. XIII.

2 The vision of a wind comming foorth of the sea, 3 Which became a man. 5 His properties & power against his enemies. 21 The declaration of this vision.

AND after the seuen dayes I dreamed a dreame by night.

2 And behold, there arose a wind from the sea, that it mooued all the waues thereof.

3 And I looked, & behold, there was a mightie man with the thousands of heauen: & when he turned his countenance to looke, all the things trembled that were seene vnder him.

4 And when the voyce went out of his mouth, all they burned that heard his voyce, as the earth faileth when it feeleth the fire.

5 After these things I saw, and behold, there was gathered together a multitude of men out of number, frō the foure winds of the heauen, to fight against the man that came out from the sea.

6 And I looked, and behold, he grauen himselfe a great mountaine, and flew vp vpon it.

7 But I would haue seene the countrey or place whereout the hill was grauen, and I could not.

8 I sawe after these things, and beholde, all they which came to fight against him, were sore afrayd, and yet they durst fight.

9 Neuertheless, when he saw the fiercenesse of the multitude that came, hee lifted not vp his hand: for he held no sword nor any instrument of warre,

10 But only, as I sawe, he sent out of his mouth, as it had bene a blast of fire, and out of his lippes the winde of the flame, and out of his tongue he cast out sparkes and stormes.

11 And they were all mixt together, euen this blast of fire, the winde of the flame, and the great storme, & fell with violence vpon the multitude which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing seene, but only dust & smell of smoke. When I sawe this, I was afraid.

12 ¶ Afterward sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sad: some of them were bound, and some brought of them that were offered: & I was sicke through great feare, and awaked, and said,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted mee worthy to receiue my prayer.

15 Shew me now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, Woe vnto them that shall bee left in those dayes, and much more wo vnto them that are not left behind.

17 For they that were not left, were in heauinesse.

18 Now vnderstand I the things that are laid vp in the latter daies, which shal come both vnto them and to those that are left behind.

19 Therefore are they come into great perils, and many necessities, as these dreames declare.

20 Yet is it easier, that he that is in danger, should fall into these, and forsee the things to come hereafter, then to passe away as a cloud out of the world.

21 ¶ Then answered he mee, and said, The interpretation of the vision will I shew thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation.

23 He that shal beare the danger in that time, hee shall keepe himselfe. They that bee fallen into daunger, are such as haue workes and faith

faith toward the moſt mightie.

24 Know therefore, that they which bee left behind, are more bleſſed then they that be dead.

25 Theſe are the meanings of the viſion, Whereas thou ſaweſt a man coming vp from the midſt of the ſea,

26 The ſame is he whom the moſt High hath kept a great ſeaſon, who by his owne ſelfe ſhall deliuer his creature, and he ſhal order them that are left behind.

27 ¶ And where as thou ſaweſt, that out of his mouth there came a blaſt with fire and ſtorme,

28 And that he neither held ſword nor weapon, but that by his fierceneſſe he deſtroyed the whole multitude that came to fight againſt him, this is the interpretation,

29 Beholde, the dayes come that the moſt High will begin to deliuer them that are vpon the earth:

30 And he ſhall aſtoniſh the hearts of them that dwell vpon the earth:

31 And one ſhall prepare to fight againſt an other, citie againſt citie, and place againſt place,

Mat.24.7. *and nation againſt nation, and realme againſt realme.

32 When this commeth to paſſe, then ſhall the tokens come, that I ſhewed thee before, and then ſhal my ſonne be reueiled, whom thou ſaweſt goe vp as a man.

33 And when all the people heare his voyce, euery man ſhall in their owne land leaue the battell that they haue one againſt another.

34 And an innumerable multitude ſhall bee gathered as one, as they that bee willing to come, and to fight againſt him.

35 But he ſhal ſtand vpon the top of mount Sion.

36 And Sion ſhall come, and ſhall be ſhewed to all, being prepared & builded, as thou ſaweſt the hill grauen forth without any hands.

37 And this my ſonne ſhall rebuke the wicked inuentions of thoſe nations, which for their wicked life are fallen into the tempeſt,

38 And into torments like to flame, whereby they ſhall bee tormented: and without any labour will he deſtroy them, euen by the Lawe, which is compared vnto the fire.

39 And whereas thou ſaweſt that he gathered another peaceable people vnto him,

40 Thoſe are the ten tribes which were ca-

2.Kin.17.3. ried away captiues out of their owne land, * in the time of Oſeas the King, whom Salmanaſſar the king of the Aſſyrians tooke captiue, and caried them beyond the riuer: ſo were they brought into another land.

41 But they tooke this counſell to themſelues, that they would leaue the multitude of the heathen, and goe forth into a further countrey, where neuer mankind dwelt,

42 That they might there keepe their ſtatutes, which they neuer kept in their owne land.

43 And they entered in at the narow paſſages of the riuer Euphrates.

44 For the moſt High then ſhewed them

Exod.14.21. *Ioſh.3.15,16.* ſignes, * and ſtaied the ſprings of the flood till they were paſſed ouer.

45 For thorow the countrey there was a great iourney, euen of a peere and a halfe, and

Or, Arſareth. the ſame region is called ‖ Arſareth.

46 Then dwelt they there vntill the latter time: and when they come forth againe,

47 The moſt High ſhall hold ſtill the ſprings of the riuer againe, that they may goe thorow: therefore ſaweſt thou the multitude peaceable.

48 But they that bee left behind of thy people, are thoſe that be found within my borders.

49 Now when hee deſtroyeth the multitude of the nations that are gathered together, hee ſhall defend the people that remaine.

50 And then ſhall hee ſhew great wonders vnto them.

51 Then ſaid I, O Lord, Lord, ſhew me this, wherefore haue I ſeene the man comming vp from the midſt of the ſea?

52 And hee ſayd vnto me, As thou canſt neither ſeeke out, nor know theſe things, that are in the deepe of the ſea, ſo can no man vpon earth ſee my ſonne, or thoſe that bee with him, but in the time of that day.

53 This is the interpretation of the dreame which thou ſaweſt, and whereby thou onely art lightned.

54 For thou haſt forſaken thine owne lawe, and applied thy diligence vnto mine, and ſought it,

55 Thy life haſt thou ordered in wiſedom, and haſt called vnderſtanding thy mother.

56 Therefore haue I ſhewed thee þ rewards with the moſt High: and after three other daies I will ſpeake other things vnto thee, and will declare vnto thee great and wonderous things.

57 Then went I forth vnto the field, glorifying and praiſing the moſt High for the wonders which he did in time,

58 Which he gouerneth, and ſuch things as come in their ſeaſons: & there I ſate three daies.

CHAP. XIIII.

3 How God appeared to Moſes in the buſh. 10 All things decline to age. 15 The laſter times worſe then the former. 29 The ingratitude of Iſrael. 35 The reſurrection and iudgement.

VPon the third day I ſate vnder an oke, and beholde, there came forth a voyce vnto me out of the buſh, and ſayd, Eſdras, Eſdras.

2 And I ſaid, Here am I, Lord, and ſtood vp vpon my feete.

3 Then ſayd he vnto mee, *In the buſh I reueiled my ſelfe, and ſpake vnto Moyſes, when my people ſerued in Egypt. *Exo.3.2,3.*

4 And I ſent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long ſeaſon,

5 And I told him many wonders, & ſhewed him the ſecretes of the times and the ende, and commanded him, ſaying,

6 Theſe words ſhalt thou declare, and theſe ſhalt thou hide.

7 And now I ſay vnto thee, that thou lay vp in thine heart the ſignes that I haue ſhewed, and the dreames that thou haſt ſeene, and the interpretations which thou haſt heard.

8 For thou ſhalt bee taken away from all, and thou ſhalt remaine hencefoorth with my counſell, and with ſuch as be like thee, vntill the times be ended.

9 For the world hath loſt his youth, and the

times

times begin to ware olde.

10 For the worlde is diuided into twelue partes, and tenne partes of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, and reforme thy people, and comfort such of them as be in trouble, and now renounce the corruption.

13 Let goe from thee mortall thoughts: cast away from thee the burdens of men, and put off nowe the weake nature,

14 And set aside ꝑ most grieuous thoughts, and haste thee to depart from these times.

15 For greater euils then thole, which thou hast seene nowe, shall they commit.

16 For the weaker that the world is by reason of age, the more shall the euils be encreased vpon them that dwell therein.

17 For the truethis far from farre away, and lies are at hand: for now hasteth the vision to come, that thou hast seene.

18 ¶ Then answered I, and said before thee,

19 Behoulde, O Lord, I will goe as thou hast commanded me, and reforme the people, which are present: but they that shall be borne afterward, who shall admonish them?

20 Thus the world is set in darkenesse, and they that dwell therein, are without light.

21 For thy lawe is burnt, therefore no man knoweth the things that are done of thee, or the workes that shalbe done.

22 But if I haue found grace before thee, send the holy Ghost into me, and I will write all that hath bin done in the world since the beginning, which was written in thy Lawe, that men may finde the path, and that they which will liue in the latter dayes, may liue.

23 And he answered me, saying, Goe and gather the people, and say vnto them, that they seeke thee not for fourty dayes,

24 But prepare thee many bore tables, and take with thee these fiue, Sarea, Dabria, Selemia, Ecanus, and Asiel, which are ready to write swiftly,

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfite men, and some things shalt thou shewe secretly vnto the wise: to morowe this houre shalt thou begin to write.

27 Then went I forth, as he commanded me, and gathered all the people together, & said,

28 Heare these wordes, O Israel,

Gene. 47. 4. 29 * Our fathers at the beginning were strangers in Egypt, from whence they were deliuered,

Acts 7. 53. 30 And receiued the Law of life, *which they kept not, which ye also haue transgressed after them.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and ye also haue done vnrighteously, and haue not kept the wayes, which the most High commanded you.

32 And for so much as hee is a righteous iudge, he tooke from you in time the thing that he had giuen you.

33 And nowe are ye here, and your brethren among you.

34 Therefore if so be that ye will subdue your owne vnderstanding, and reforme your heart, ye shall be kept alme, and after death ye shall obteine mercie.

35 For after death shal the iudgement come, when we shall liue againe: and then shall the names of the righteous be manifest, and the workes of the vngodly shall be declared.

36 Let no man therefore come now vnto me, nor seeke me these fourtie dayes.

37 So I tooke the fiue men, as he commanded me, and we went into the fielde, and remained there.

38 The next day, behoulde, a voyce called me, saying, Esdras, * open thy mouth, and drinke that I giue thee to drinke. Ezek. 3. 2.

39 Then opened I my mouth, and behoulde, he reached me a full cuppe, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had dronke it, mine heart had vnderstanding, and wisedome grew in my breast: for my spirite was strengthened in memorie.

41 And my mouth was opened, and shut no more.

42 The most High gaue vnderstanding vnto the fiue men, that they wrote the hie things of the night, which they vnderstood not.

43 But in the night they did eate bread, but I spake by day, and held not my tongue by night.

44 In fourtie dayes, they wrote two hundreth and foure bookes.

45 And when the fourtie dayes were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the worthie and vnworthy may reade it.

46 But keepe ꝑ seuenty last, that thou maiest giue them to the wise among thy people.

47 For in them is the veine of vnderstanding, and the fountaine of wisedome, and the riuer of knowledge: and I did so.

CHAP. XV.

1 The prophecie of Esdras is certaine. 5 The euils that shall come on the worlde. 9 The Lord will auenge the innocent blood. 12 Egypt shall lament. 16 Sedition, 20 And punishment vpon the Kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

BEholde, speake thou in the eares of my people the wordes of prophecie, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulnesse of the speakers trouble thee, that spake against thee.

4 For euery vnfaithfull shall die in his vnfaithfulnesse.

5 Behoulde, saieth the Lorde, I will bring plagues vpon all the world, the sword, famine, death and destruction:

6 Because that iniquity hath fully polluted al the earth, & their wicked workes are fulfilled.

7 Therefore, saith the Lord, I will holde my tongue no more for their wickednesse, (they doe vngodly) neither will I suffer them in ꝑ things that they doe wickedly.

8 Behold,

Reuel.6.10. and 19.2.

8 Beholde, *the innocent and righteous blood cryeth vnto me, and the soules of the iust cry continually.

9 I will surely auenge them, saith the Lorde, and receiue vnto me all the innocent blood from among them.

10 Beholde, my people is ledde as a flocke to the slaughter: I will not suffer them nowe to dwell in the land of Egypt,

11 But I will bring them out with a mightie hande, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land thereof.

12 Egypt shal mourne, and the foundations thereof shal be smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall fayle through the blasting and haile, and by an horrible starre.

14 Wo to the world, and to them that dwell therein.

15 For the sworde, and their destruction draweth neere, and one people shall stande vp to fight against another with swordes in their handes.

16 For there shall bee sedition among men, and one shall inuade another: they shall not regard their King, and the princes shall measure their doings by their power.

17 A man shall desire to goe into a citie, and shall not be able.

18 Because of their pride the cities shall bee troubled, the houses shall bee afrayde, men shall feare.

19 A man shal haue no pitie vpon his neighbour, but shall destroy their houses with the sworde, and their goods shalbe spoyled for lacke of bread, and because of great trouble.

20 Behold, saith God, I call together all the Kings of the earth to reuerence mee, which are from the ‖ East, and from the South, from the East, and from Libanus, to turne vpon them, and to repay the things that they haue done to them.

‖ Or, West.

21 As they do yet this day vnto my chosen, so will I doe also, and recompense them in their bosome: thus saith the Lord God,

22 My right hand shal not spare the sinners, neither shall the sworde cease from them, that shead innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the strawe, that is kindled.

24 Woe to them that sinne, and keepe not my commandements, saith the Lord.

25 I will not spare them: depart, O children, from the power: defile not my Sanctuarie.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth hee them vnto death and destruction.

27 For now are the plagues come vpon the worlde, and yee shall remaine in them: for God will not deliuer you, because yee haue sinned against him.

28 Behold, an horrible vision commeth from the East,

29 Where generations of dragons of Arabia shall come out with many charets, and the multitude of them shall bee caried as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, shall goe forth as the Boares of the forest, and shall come with great power, and stand against them in battel, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hande, and remember their nature, and shal turne about, and conspire to consume them with a great power.

32 Then these shalbe troubled, and keepe silence by their power, and shall flee.

33 From the lande of the Assyrians shall the enemie besiege them, & consume some of them, and in their hoste shall bee feare and dread, and strife among their kings.

34 Beholde clouds from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and stormes.

35 They shall smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth, euen their owne starre, and the blood shall be from the sworde vnto the belly,

36 And the doung of man vnto the Camels litter.

37 And there shall bee great fearefulnesse and trembling vpon earth, and they that see the wrath, shall bee afraide, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, and part from the West.

39 And from the East shal windes arise, and shall open it with the cloude, which hee rapsed vp in wrath, and the starre, rapsed to feare the East and West winde, shalbe destroyed.

40 And the great and mightie cloudes shall be lift vp, full of wrath, and the starre, that they may make all the earth afrayde, and them that dwell therein, and that they may powre out ouer euery hie place, and lifted vp, an horrible constellation,

41 As fire and haile, and flying swordes, and many waters, that all fieldes may bee full, and all riuers with the aboundance of great waters.

42 And they shall breake downe the cities, and walles, and mountaines, and hilles, and the trees of the wood, and the grasse of the medowes, and their corne.

43 And they shall goe with a straight course vnto Babylon, and make it afraide.

44 They shall come to her and besiege her, and shall powre forth the constellation, and all the wrath against her: then shall the dust and smoke goe vp vnto the heauen, and all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shall do seruice vnto them, that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glory of her person,

47 Woe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoredome, that they might please and glory in thy louers, which haue alway desired to commit whoredome with thee.

48 Thou hast followed her that is hated in all her workes, and in her inuentions: therefore saith God,

49 I will

49 I will send plagues vpon thee, widowhood, pouertie, and famine, and the sword, and pestilence, to waste thine houses with destruction and death.

50 And the glory of thy power shall be dried vp, as a flower when the heate riseth, that is sent vpon thee.

51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mightie and the loners shall not be able to receiue thee.

52 Would I thus hate thee, saieth the Lord,

53 If thou hadst not alway slaine my chosen, exalting the stroke of thine hands, and sayd ouer their death, when thou wast drunken,

54 Set forth ꝑ beautie of thy countenance:

55 The reward of thy whoredome shall be in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saieth the Lord, so wil God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shall be broken downe, and all thy men shall fall by the sword in the field.

58 And they that be in the mountains shall die of hunger, and eate their owne flesh, and drinke their owne blood for want of bread and thirst of water.

59 And thou, as vnhappy, shalt come thorow the sea, and receiue plagues againe.

60 In the passage they shall cast downe the flame citie, and shall roote out one part of thy land, and consume the portion of thy glory, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shall be to thee as fire.

62 And they shall destroy thee, and thy cities, thy land, and thy mountaines: all thy woods & all thy fruitfull trees shall they burne with fire.

63 Thy children shall they carry away captiue, and shall spoyle thy substance, and marre the beautie of thy face.

CHAP. XVI.

1 *Against Babylon, Asia, Egypt and Syria.* 18. 38 *Of the euils that shall come vpon the world, with admonition how to gouerne themselues in afflictions.* 54 *To acknowledge their sinnes, and to commit themselues to the Lord,* 55 *Whose mightie prouidence and iustice is to be reuerenced.*

WOe to thee, Babylon, and Asia: woe to thee, Egypt and Syria.

2 Gird your selues with sacke and haire cloth, and mourne your children, and be sory: for your destruction is at hand.

3 A sword is sent vnto you, & who wil turne it backe? a fire is sent among you, and who wil quench it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any man driue away an hungrie Lion in the wood? or quench the fire in stubble when it hath once begun to burne? may one turne againe the arrow, that is shot of a strong archer?

6 The mightie Lord sendeth the plagues, and who can driue them away? the fire is gone forth in his wrath, and who can quench it?

7 He shall cast lightnings, and who shal not feare? he shall thunder, and who shall not be afrayd?

8 The Lord shall threaten, and who shall not vtterly be broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth vp with wanes from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord and the glory of his power.

9 For strong is his right hand, that bendeth the bowe: his arrowes that hee shooteth, are sharpe, and shall not misse, when they begin to be shot into the endes of the world.

10 Behold, the plagues are sent, and shall not turne againe till they come vpon earth.

11 The fire is kindled, and shall not bee put out till it consume the foundations of the earth.

12 As an arrow which is shot of a mightie archer, returneth not backward, so the plagues that shall bee sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who will deliuer me in those dayes?

14 The beginning of sorrowes and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shall feare: the beginning of euils, and all shall tremble. What shall I doe in these things, when the plagues come?

15 Behold, famine, and plague, and trouble, and anguish are sent as scourges for amendment.

16 But for al these things they wil not turne from their wickednesse, nor bee alway mindfull of the scourges.

17 Behold, vitailes shall bee so good cheape vpon earth, that they shall thinke themselues to be in good case: but then shall the euils bud forth vpon earth, euen the sword, the famine, and great confusion.

18 For many of them that dwel vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shall bee cast out as dounge, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.

20 There shal be no man left to till the earth, and to sowe it: the trees shall giue fruite, but who shall gather them?

21 The grapes shall bee ripe, but who shall tread them? for all places shall bee desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shalbe ten left, and two of the field which shall hide themselues in the thicke woods, and in the clefts of rockes.

23 As when there remayne three or foure oliues in the place where Oliues growe, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of them ꝑ diligently sought through the vineyard:

25 So in those dayes there shall bee three or foure left by them that search their houses with the sword.

26 And the earth shalbe left waste, and the fields thereof shall ware olde, and her wayes and all her pathes shall growe full of thornes, because no man shall trauaile therethrough.

27 The virgins shall mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbands: their daughters shall mourne, hauing no helpers.

28 In the warres shall their bridegromes be destroyed, and their husbands shall perish with famine.

29 But, ye seruants of the Lorde, heare these things, and marke them.

30 Beholde the word of the Lord, receiue it: beleeue not the gods of whome the Lorde speaketh: beholde, the plagues draw neere, and are not slacke.

31 As a trauelling woman which in the ninth moneth bringeth forth her sonne, when the houre of birth is come, two or three houres afore the pames come vpon her body, and when the childe commeth to the birth, they tarp not a whit:

32 So shal not the plagues be slacke to come vpon the earth, and the worlde shall mourne, and the sorrowes shall come vpon it on euery side.

33 O my people, heare my worde: make you ready to the battell, and in the troubles be euen as strangers vpon earth.

34 He that selleth, let him be as he that fleeeth his way: and he that byeth, as one that will lose.

35 Who so occupieth marchandise, as he that winneth not: and hee that buildeth, as he that shall not dwell therein:

36 Hee that soweth, as one that shall not reape: he that cutteth the vine, as he that shall not gather the grapes:

37 They that marrie, as they that shall get no children: and they that marrie not, so as the widowes.

38 Therefore they that labour, labour in vaine.

39 For strangers shall reape their fruites, and spoile their goods, and ouerthrowe their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their marchandise with couetousnesse, the more they decke their cities, their houses, their possessions, and their owne persons,

41 So much more will I bee angrie against them for their sinnes, saith the Lord.

42 As a whore enuieth an honest and vertuous woman,

43 So shall righteousnesse hate iniquitie, when shee decketh her selfe, and shall accuse her openly, when he shall come that shall bridle the author of all sinne vpon earth.

44 And therefore bee yee not like thereunto, nor to the works thereof: for or euer it be long, iniquitie shall bee taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that hee hath not sinned: for coales of fire shall burne vpon his head, which saith, I haue not sinned before the Lord God and his glory.

Luke 16. 16. 46 Beholde, the Lord* knoweth all the works of men, their imaginations, their thoughts and their hearts.

Gene. 1. 1. 47 * For assoone as he said, Let the earth be made, it was made: let the heauen be made, and it was created.

48 By his word were the starres established, and he* knoweth the number of them. *Psal. 147. 4.*

49 He searcheth the depth, and the treasures thereof: he hath measured the sea, and what it conteineth.

50 He hath shut the sea in the middes of the waters, and with his word hath he hanged the earth vpon the waters.

51 He spreadeth out the heauen like a vault: vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpon the top of the mountaines, to powre out floods from the high rocks to water the earth.

53 Hee made man, and put his heart in the middes of the body, and gaue him breath, life, and vnderstanding.

54 And the spirit of the almightie God, which made all things, and hath searched all the hidde things in the secrets of the earth,

55 He knoweth your inuentions, and what yee imagine in your heart when yee sinne and would hide your sinnes.

56 Therefore hath the Lorde searched and sought out all your works, and will put you all to shame.

57 And when your sinnes are brought forth before men, yee shall be confounded, and your owne sinnes shal stand as your accusers in that day.

58 What will yee doe, and how will ye hide your sinnes before God and his Angels?

59 Beholde, God himselfe is the Iudge: feare him: cease from your sinnes, and forget your iniquities, and meddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all trouble.

60 For beholde, the heate of a great multitude is kindled against you, and they shall take away certeine of you, & shall slay you for meate to the idoles.

61 And they that consent vnto them, shall be had in derision, and in reproch, and troden vnder foot.

62 For in euery place & cities that are neere, there shalbe great insurrection against those that feare the Lord.

63 They shall be like madde men: they shall spare none: they shall spoile, and waste such as yet feare the Lord.

64 For they then shall waste and spoile their goods, and cast them out of their houses.

65 Then shal the triall of my chosen appeare, as the golde is tried by the fire.

66 Heare, O my beloued, saith the Lorde: Beholde, the dayes of trouble are at hande, but I will deliuer you from them: bee not yee afrayed: doubt not, for God is your captaine.

67 Who so keepeth my commandements and precepts, saith the Lord God, let not your sinnes weigh you downe, and let not your iniquities lift themselues vp.

68 Woe vnto them that are bounde with their sinnes, and couered with their iniquities, as a field is hedged in with bushes, & the path thereof couered with thornes, whereby no man may trauell: it is shutte vp, and is appointed to be deuoured with fire.

CHAP.

CHAP. I.

1 Tobits parentage, 3 His godlineſſe. 6 His equitie. 8 His charitie and proſperitie. 13 He fleeth, and his goods are confiſcate, 25 And after reſtored.

Tobias being captiue among the Aſſyrians did not leaue the way of trueth.

THE booke of the woords of Tobit the ſonne of Tobiel, the ſonne of Ananeel, the ſonne of Aduel, the ſonne of Gabael, of the ſeede of Aſael, and of the tribe of Nephthalim,

2 Who in the time of ‖Enemeſſar king of the Aſſyrians was * led awap captiue out of Thibe, which is at the right hand of that citp, which is called properlp Nephthalim, in Galilee aboue Aſer.

‖*Or, Salmanaſar.* *2. King.* 17. 3

Tobias was mercifull.

3 I Tobit haue walked all mp life long in the wap of trueth and iuſtice, and I did manp things liberallp to the brethren, which were of mp nation, and came with me to Nineue into the land of the Aſſyrians.

4 And when I was in mine owne countrep in the land of Iſrael, being but peong, all the tribe of Nephthalim mp father fell from the houſe of Jeruſalem, which was choſen out of all the tribes of Iſrael, that all the tribes ſhould ſacrifice there, where the Temple of the tabernacle of the moſt High was conſecrated, and built up for all ages.

1. King. 12. 30.

5 * Nowe all the tribes, which fell from God, pea, and mp father Nephthalims houſe offered to the heifer called Baal.

He fled from idoles. *Exod.* 22. 29. *deut.* 12. 6.

6 But I (as it was ordeined to all Iſrael bp an euerlaſting decree) went alone often to Jeruſalem, at the feaſts, * bringing the firſt fruites, and the tenth of beaſts, with that which was firſt ſhorne, and offered them at the altar to the Prieſts the children of Aaron.

7 The firſt tenth part I gaue to the Prieſtes the ſonnes of Aaron, which miniſtred in Jeruſalem: the other tenth part I ſolde, and came and beſtowed it euerp pere at Jeruſalem.

8 The third tenth part I gaue vnto them to whome it was meete, as Deborа mp fathers mother had commanded me: for mp father left me as a pupill.

He marrieth to wife Anna, which beareth to him Tobias. *Num.* 36. 7. *Gen.* 43. 32.

9 ¶ Furthermore when I was come to the age of a man, I married Anna of * mine owne kinred, and of her I begate Tobias.

10 ¶ But when I was led captiue to Nineue, all mp brethren, and thoſe which were of mp kinred, did eate of the * breade of the Gentiles.

11 But I kept mp ſelfe from eating,

12 Becauſe I remembred God with all mine heart.

Hee found grace in the ſight of Salmanaſar. ‖*Or, ſinne.* ‖*Or, in Rages a citie of Media.*

13 Therefore the moſt High gaue me grace and fauour before Enemeſſar, ſo that I was his purueyour.

14 ¶ And I went into Media, and I deliuered tenne talents of ſiluer to Gabael, the ‖ brother of Gabrias ‖ in the land of Media.

15 But when Enemeſſar was dead, Sennacherib his ſonne reigned in his ſtead: whoſe ſtate becauſe it was troubled, I couldе not goe into Media.

‖*Or, Salmanaſar.* The charitie of Tobias.

16 ¶ But in the time of ‖Enemeſſar, I gaue many almes to mp brethren, and gaue mp breade to them which were hungrp,

17 And mp clothes to the naked: and if I ſawe anp of mp kinred dead, or caſt about the walles of Nineue, I buried him.

18 And if the King Sennacherib had ſlaine anp, when he * was come and fled from Judea, I buried them priuilp (for in his wrath he killed manp) but the bodies were not found when thep were ſought for of the King.

2. King. 19. 35, 36. *Iſa.* 37. 36, 37. *eccluſ.* 48. 18, 22. 1. *mac.* 7. 41. 2. *mac.* 8. 19.

19 Therefore when a certeine Nineuite had accuſed me to the King, becauſe I did burie them, I hid mp ſelfe: and becauſe I knew that I was ſought to be ſlaine, I withdrew mp ſelfe for feare.

Tobit fleeth from the face of Sennacherib.

20 Then all mp goods were ſpoiled, neither was there anp thing left me beſides mp wife Anna, and mp ſonne Tobias.

21 Neuertheleſſe * within fiue & fiftie dapes, two of his ſonnes killed him, and thep fled into the mountaines of Ararath, and Sarchedonus his ſonne reigned in his ſtead, who appointed ouer his fathers accounts and ouer all his domeſticall affaires Achiacharus mp brother Anaels ſonne.

2. King. 19. 37. 2. *chro.* 32. 21.

22 And when Achiacharus had made a requeſt for me, I came againe to Nineue: nowe Achiacharus was cupbearer and keeper of the ſigner, and ſteward, and ouerſaw the accounts: So Sarchedonus appointed him next vnto him, and he was mp brothers ſonne.

Tobit returneth.

CHAP. II.

2 Tobit calleth the faithfull to his table. 3 Hee leaueth the feaſt to burie the dead. 10 Howe hee became blinde. 13 His wife laboureth for her liuing. 14 Shee reprocheth him bitterly.

NOwe when I was come home againe, and mp wife Anna was reſtored vnto mee with mp ſonne Tobias, in the feaſt of Pentecoſt, which is the holp feaſt of the ſeuen weeks, there was a great dinner prepared me, in the which I ſate downe to eate.

2 And when I ſawe abundance of meate, I ſayd to mp ſonne, Goe, and bring what poore man ſoeuer thou ſhalt finde of our brethren, which doeth remember God, and loe I will tarie for thee.

Tobit doth bid to dinner thoſe which feare God.

3 But he came againe, and ſaid, Father, one of our nation is ſtrangled, and is caſt out in the market place.

4 Then before I had taſted anp meate, I ſtart vp, and brought him into mine houſe vntill the going downe of the ſunne.

Tobit leauing his gheſts, taketh vp the dead body into his houſe to burie it.

5 Then I returned and waſhed, and ate mp meate in heauineſſe,

6 Remembring that propheſie of * Amos which had ſayde, Pour ſolemne feaſtes ſhall be turned into mourning, and pour iopes into wayling.

Amos 8. 10. 1. *mac.* 1. 41.

7 Therefore I wept, and after the going downe of the ſunne I went and made a graue and buried him.

8 But mp neighbours mocked me, and ſaid, Doeth hee not feare to die for this cauſe, who * fledde awap, and pet loe, he burieth the dead againe?

Tobit is rebuked of his neighbours. *Chap.* 1. 19.

9 The ſame night alſo when I returned from the buriall, and ſlept at the wall of mine houſe, becauſe I was polluted, and hauing mp face vncouered,

10 And

He is made blinde for an example of patience to his posteritie.

10 And I knew not that sparrowes were in the wall, and as mine eyes were open, the sparrowes cast downe warme doung into mine eyes, and a whitenesse came in mine eyes, and I went to the Physicions, but they helped me not. Moreouer Achiacharus did nourish me, vntill I went into Helemais.

The wife of Tobit laboureth for her liuing.

11 And my wife Anna did take womens workes to doe.

12 And when she had sent them home to the owners, they payed the wages, and gaue a kidde.

The innocencie of Tobit. *Deut.* 22.1.

13 Which when it was at mine house, and began to bleate, I saide vnto her, From whence is this kidde? is it not stollen? render it to the owners: *for it is not lawfull to eate any thing that is stolen.

Iob 2.9.

14 But she said, It was giuen for a gift more then the wages: but I did not beleeue, and bad her to render it to the owners, and I did blush because of her. Furthermore she saide, *Where are thine almes, and thy righteousnesse? behold, they all nowe appeare in thee.

CHAP. III.

3 The prayer of Tobit. 7 Sarra Raguels daughter, and the things that came vnto her. 12 Her prayer heard. 19 The Angel Raphael sent.

THen I, being sorowfull, did weepe, and in my sorowe prayed, saying,

2 O Lorde, thou art iust, and all thy workes, and all thy wayes are mercie and truely, and thou iudgest truely and iustly for euer.

3 Remember me, and looke on me, neither punish me according to my sinnes or mine ignorances, or my fathers, which haue sinned before thee.

Deut. 28. 25, 37.

4 For they haue not obeyed thy commaundements: wherefore thou hast deliuered vs *for a spoyle, and vnto captiuitie, and to death, and for a prouerbe of reproche to all them among whom wee are dispersed, and nowe ‖ thou hast many and iust causes

‖ *Or, thy iudgements are many, and true.*

5 To doe with me according to my sinnes, and my fathers, because we haue not kept thy commaundements, neither haue walked in trueth before thee.

6 Nowe therefore deale with me as seemeth best vnto thee, and commaund my spirit to be taken from me, that I may be dissolued, and become earth: for it is better for me to die then to liue, because I haue heard false reproches, and am very sorowfull: commaunde therefore that I may be dissolued out of this distresse, and goe into the euerlasting place: turne not thy face away from me.

Sarra is checked of her fathers maides.

7 ¶ It came to passe the same day that in Ecbatane a citie of Media, Sarra the daughter of Raguel was also reproched by her fathers maides,

8 Because shee had beene married to seuen husbands, whom Asmodeus the euill spirit had killed, before that they had lyen with her. Doest thou not knowe, saide they, that thou hast strangled thine husbands? thou hast had nowe seuen husbands, neither hast thou named after any of them.

‖ *Or, when she beat them For their faults, they said.*

9 Wherefore doest thou ‖ beate vs for them? if they be dead, goe thy wayes hence to them, that wee may neuer see of thee either sonne or daughter.

10 When shee heard these things, shee was very sorowfull, so that shee thought to haue strangled her selfe. And she said, I am the onely daughter of my father, and if I do this, I shall slander him, and shall bring his age to the graue with sorowe.

Sarra prayeth and fasteth, that she may be deliuered from shame.

11 Then shee prayed toward the windowe and saide, Blessed art thou, O Lorde my God, and thine holy & glorious name is blessed, and honourable for euer: let all thy workes praise thee for euer.

12 And nowe, O Lorde, I set mine eyes, and my face toward thee,

13 And say, Take me out of the earth, that I may heare no more any reproch.

14 Thou knowest, O Lorde, that I am pure from all sinne with man,

The innocencie of Sarra. Her chastitie.

15 And that I haue neuer polluted my name, nor the name of my father in the lande of my captiuitie: I am the onely daughter of my father, neither hath hee any man childe to be his heire, neither any ‡ neere kinseman or childe borne of him, to whom I may keepe my selfe for a wife: my seuen husbands are nowe dead, and why shoulde I liue? But if it please not thee that I should die, commaund to looke on me, and to pitie me that I doe no more heare reproche.

‡ *Greeke, neere brother.*

16 So the prayers of them both were heard before the maiestie of the great God.

The prayers of Tobit, and Sarra are heard both at a time.

17 And Raphael was sent to heale them both, that is, to take away the whitenesse of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Asmodeus the euill spirit, because she belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

IN that day Tobit remembred * the siluer, which he had deliuered to Gabael in Rages a citie of Media, *Chap.* 1.14.

2 And saide with himselfe, I haue wished for death: wherefore doe I not call for my sonne Tobias that I may admonish him before I dye?

Tobits exhortation to his sonne, when hee thought he should die.

3 And when he had called him, he saide, My sonne, after that I am dead, burie me, and despise not thy mother, but * honour her all the dayes of thy life, and doe that which shall please her, and anger her not.

The mother is to be reuerenced. *Exod.* 20.12. *ecclus.* 7.27.

4 Remember, my sonne, how many dangers she sustained when thou wast in her wombe,

5 And when she dyeth, burie her by me in the same graue.

God must be in our hearts.

6 My sonne, set our Lorde God alwayes before thine eyes, and let not thy will be set to sinne, or to transgresse the commaundements of God. Doe vprightly all thy life long, and followe not the wayes of vnrighteousnesse: for if thou deale truely, thy doings shall prosperously succeede to thee, and to all them which liue iustly,

Almes. *Prou.* 3.9. *ecclus* 4.1. *and* 14.13. *luke* 14.13. *Eccl.* 35.10.

7 Giue * almes of thy substance: and when thou giuest almes, let not thine eye be enuious, neither turne thy face from any poore: lest that God turne his face from thee.

8 * Giue almes according to thy substance: if thou haue but a little, be not afraide to giue a little almes.

9 For thou layest vp a good store for thy
selfe against the day of necessitie.
Eccl.29.13. 10 *Because that almes doeth deliuer from
death, and suffereth not to come into darkenes.
11 For almes is a good gift before the most
High to all them which doe it.
Adultetie. 12 Beware of all *whoredome, my sonne,
1.Thes.4.3. and chiefely take a wife of the seede of thy fa-
thers, and take not a strange woman to wife,
which is not of thy fathers stocke: for wee are
the children of the Prophets: Noe, Abraham,
Isaac, and Iacob are our fathers from the be-
ginning. Remember, my sonne, that they mar-
ried wiues of their owne kinred, and were bles-
sed in their children, and their seede shall inherit
the land.
Pride. 13 Nowe therefore my sonne, loue thy bre-
thren, and despise not in thine heart thy bre-
thren, the sonnes and daughters of thy people,
in not taking a wife of them: for in pride is de-
struction, and much trouble, and in fiercenes is
scarsitie and great penurie: for ‖fiercenesse is
the mother of famine.
‖*Or, vnprofi-
tablenesse.*
Wages of an
hired ser-
uant. 14 Let not the *wages of any man, which
*Leui.19.13.
deut.24.14,
15.
*Mat.7.12.
luke 6.31.* hath wrought for thee, tarrie with thee, but
giue him it out of hand: for if thou serue God,
he will also pay thee: be circumspect, my sonne,
in all things that thou doest, and be well in-
structed in all thy conuersation.
15 *Doe that to no man which thou hatest:
drinke not wine to make thee drunken, neither
let drunkennesse goe with thee in thy iourney.
Luke 14.13.
The hungry.
Mat.6.1. 16 *Giue of thy bread to the hungry, and of
thy garments to them that are naked, and * of
all thine abundance giue almes, and let not
thine eye be enuious, when thou giuest almes.
‖*Or, be liberal
to the iust,
euen to their
death.* 17 ‖Powre out thy bread on the burial of
the iust, but giue nothing to the wicked.
18 Aske counsell alwap of the wise, and de-
spise not anp counsell that is profitable.
Counsell.
God is to be
blessed. 19 Blesse thp Lord God alwap, and desire
of him that thp wapes map be made streight,
and that all thp purposes and counsels map
prosper: for euerp nation hath not counsell:
but the Lorde giueth all good things, and bee
humbleth whom he will, as he will: nowe
therefore, my sonne, remember my commaun-
dements, neither let them at anp time be put
out of thy minde.
Chap.1.14. 20 *Furthermore I signifie this to thee, that
I deliuered tenne talents to Gabael the sonne of
Gabrias at Rages in Media.
Pouerty with
the feare of
God. 21 And feare not, my sonne, for asmuch as we
are made poore: for thou hast many things, if
thou feare God, and flee from all sinne, and doe
that thing which is acceptable vnto him.

CHAP. V.

1 Tobias sent to Rages: 4 He meeteth with the Angel Raphael, which did conduct him.

Tobias sent
by his fa-
ther to Ra-
ges, seeketh
a compani-
on, & mee-
teth with
Raphael,
whom he
bringeth to
his father. TObias then answered and saide, Father, I
will doe all things which thou hast com-
maunded me.
2 But howe can I receiue the siluer, seeing
I knowe him not?
3 Then he gaue him the handwriting, and
said vnto him, Seeke thee a man, which may
goe with thee, whiles I pet liue, and I will giue
him wages, and goe and receiue the money.
4 Therefore when hee was gone to seeke a
man, he found Raphael the Angel.
5 But he knewe not, and saide vnto him,
May I goe with thee into the lande of Media?
and knowest thou those places well?
6 To whom the Angel saide, I will goe with
thee: for I haue remained with our brother
Gabael.
7 Then Tobias said to him, Tarp for me, till
I tell my father.
8 Then he said vnto him, Goe, and tarp not:
so he went in, and said to his father, Beholde, I
haue found one, which will goe with me. Then
he saide, Call him vnto me, that I may knowe
of what tribe he is, and whether he be faithfull
to goe with thee.
9 So he called him, and he came in, and they
saluted one another.
10 Then Tobit saide vnto him, Brother,
shewe me of what tribe and familie thou art.
11 To whom he said, Doest thou seeke a stocke
or a hired man to goe with thp
sonne? Then Tobit saide vnto him, I would
knowe, brother, thy kinred and thy name.
12 Then he saide, I am of the kinred of A-
zarias and Ananias the great, and of thy bre-
thren.
‖*Or, thou
commest
happily.* 13 Then Tobit saide, ‖Thou art welcome,
brother: be not nowe angrie with me, because
I haue enquired to knowe thy kinred and thy
familie: for thou art my brother of an honest
and good stocke: for I knowe Ananias and Jo-
nathas, sonnes of that great Samaias: for we
went together to Jerusalem to worship, and
offered the first borne, and the tenthes of the
fruites, and they were not deceiued with the
errour of our brethren: my brother, thou art of
a great stocke.
14 But tell me, what wages shall I giue
thee? wilt thou a groat a day and things neces-
sarie, as to mine owne sonne?
15 Yea, moreouer, if we returne safe, I will
adde some thing to the wages.
16 So they agreed. Then said he to Tobias,
Prepare thy selfe for the iourney, and goe on
on Gods name. And when his sonne had pre-
pared all things for the iourney, his father said,
Go thou with this man, and God which dwel-
leth in heauen, prosper your iourney, and the
Angel of God keepe you company. So they
went forth both and departed, and the dogge
of the young man with them.
Tobias goeth
forth the
Angel k p
ping him
company.
Chap.10.4.
His mother
weepeth. 17 But *Anna his mother wept, and saide
to Tobit, Why hast thou sent away our sonne?
is he not the staffe of our hand to minister vn-
to vs?
18 Woulde to God we had not laide money
vpon money, but that it had bene cast away in
respect of our sonne.
19 For that which God hath giuen vs to
liue with, doeth suffice vs.
20 Then said Tobit, Be not carefull, My sis-
ter: he shall returne in safetie, and thine eyes
shall see him.
21 For the good Angel doeth keepe him com-
pany, and his iourney shall be prosperous, and
he shall returne safe.
22 Then she made an ende of weeping.

CHAP. VI.

2 Tobias deliuered from the fish. 7 Raphael sheweth him certaine medicines, 10 He conducteth him toward Sara.

And

AND as they went on their iourney, they came at night to the flood Tygris, and there abode.

Tobias inuaded of a fish, is deliuered by the Angel.

2 And when the yong man went to washe himselfe, a fish leaped out of the riuer, & would haue deuoured him.

3 Then the Angel sayd vnto him, Take the fish. And the yong man tooke the fish, and drew it to land.

4 To whom the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the yong man did as the Angel commanded him: and when they had rosted the fish, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the yong man sayde to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fish?

7 And he said vnto him, Touching the heart and the liuer, if a deuill or an euill spirite trouble any, we must make a perfume of this before the man or the woman, and he shall be no more vexed.

8 As for the gall, anoynt a man that hath whitenesse in his eyes, and he shalbe healed.

9 ¶ And when they were come neere to Rages,

10 The Angel sayd to the yong man, Brother, to day we shall lodge with Raguel, who is thy cousin: he also hath one onely daughter named Sarra: I wil speake for her that thee may be giuen thee for a wife.

11 For to thee doeth d*right of her pertaine, seeing thou alone art the remnant of her kinred,

*Num. 27. 8. and 36. 8.

12 And the mayde is faire and wise: nowe therefore heare me, and I wil speake to her father, that we may make the mariage when wee are returned from Rages: for I know that Raguel cannot marry her to another, according to the law of Moses: else he should deserue death, because the right doeth rather appertain to thee then to any other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this mayd hath bene giuen to seuen men, who all dyed in the mariage chamber:

14 And I am the only begotten sonne of my father, and I am afraid, least I go in to her, and die as the other before: for a wicked spirit loueth her, which hurteth no body, but those which come in to her: wherefore I also feare least I die, and bring my fathers and my mothers life because of me to the graue with sorow: for they haue no other sonne to bury them.

15 Then the Angel said vnto him, Doest thou not remember the precepts which thy father gaue thee, that thou shouldest marry a wife of thine owne kinred? wherefore, heare me, O my brother: for she shall be thy wife, neither be thou carefull of the euill spirite: for this same night shall she be giuen thee in mariage.

16 And when thou shalt goe into the mariage chamber, thou shalt take of the hote coales for perfumes, & make a perfume of the heart, and of the liuer of the fish,

17 Which if the spirit doe smell, hee will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, and pray to God which is mercifull, who will haue pitie on you, and saue you: feare not, for she is appointed vnto thee from the beginning, and thou shalt keepe her, and she shall goe with thee: moreouer, I suppose that thee shall beare thee children: nowe when Tobias had heard these things, hee loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

AND when they were come to Ecbatane, they came to the house of Raguel, & Sarra met them, and after they had saluted one another, she brought them into the house. Raphael and Tobias come to Raguel,

2 Then said Raguel to Edna his wife, How like is this yong man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethren? To whom they sayd, that they were of the tribe of Nephthalim, and of the captiues that dwelt at Nineue.

4 Then he said to them, Doe ye know Tobit our kinsman? And they sayd, Wee know him. Then sayd he, Is he in good health?

5 And they sayd, He is both aliue, & in good health: and Tobias sayd, He is my father.

6 Then Raguel leaped, & kissed him, & wept,

7 And blessed him, and sayd vnto him, Thou art the sonne of an honest and good man: but when hee had heard that Tobit was blinde, hee was sorowfull and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreouer they receiued the with a ready mind, and after that they had killed a ramme of the flocke, they set much meate on the table. Then sayd Tobias to Raphael, Brother Azarias, put forth those things whereof thou spakest in the way, that this businesse may be dispatched. Tobias asketh Raguels daughter to wife.

9 So he communicated the matter with Raguel, & Raguel said to Tobias, Eate, & drinke, and make merry.

10 For it is meet that thou shouldest marry my daughter: neuertheless, I will declare vnto thee the trueth.

11 I haue giuen my daughter in mariage to seuen men, who died that night which they came in vnto her: neuertheless, bee thou of a good courage and merry. But Tobias said I will eate nothing here, vntill pe bring her hither, and betroth her to me.

12 Raguel sayd then, Marry her then according to the custome: for thou art her cousin, and she is thine. God which is mercifull, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, and she came to her father, and hee tooke her by the hand, and gaue her for wife to Tobias, saying, Behold, take her after the *lawe of Moyses, and leade her away to thy father: and he blessed them, Raguel giueth his daughter Sarra to Tobias. *Num. 3. 66.*

14 And called his wife Edna, and he tooke a booke, and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and sayd vnto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done, as he had bidden her, shee brought her in thither: then Sarra wept, and her mother wiped away her daughters teares,

18 And sayd vnto her, Be of good comfort, my daughter: the Lorde of heauen and earth giue

giue thée ioy for this thy sonne: be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euill spirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in law. 16 Raguel blesseth the Lord.

AND when they had supped, they brought Tobias in vnto her.

Tobias followeth Raphaels counsell, as Chap. 6.7.

2 And as he went, he remembred the words of Raphael, and tooke coles for perfumes, and put the heart & liuer of the fish thereupon, and made a perfume.

3 The which smell when the euil spirit had smelled, hee fled into the ‖ vtmost parts of Egypt, whom the Angel bound. ‖ Or, vpmost.

4 And after that they were both shut in, Tobias rose out of the bed, and said, Sister, arise and let vs pray, that God would haue pitie on vs.

Tobias prayer.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for euer: let the heauens blesse thee, and all thy creatures.

Gen. 2.7, 18, 22.

6 Thou madest Adam, & gauest him * Eua his wife for an helpe, and stay: of them came mankind: thou hast said, It is not good, that a man should be alone: let vs make vnto him an aide like vnto himselfe.

7 And nowe, O Lorde, I take not this my sister for fornication, but vprightly: therefore graunt me mercy, that wee may become aged together.

8 And she said with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a graue,

Raguel thinking Tobias was dead, made a graue for him.

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He said to his wife Edna, Send one of the maydes, and let them see whether he bee aliue: if not, that I may burie him, and none know it.

13 So the mayd opened the doore, and went in, and found them both asleepe,

14 And came foorth, and told them that hee was aliue.

Raguel praiseth God for Tobias.

15 Then Raguel praysed God, and said, O God, thou art worthy to bee praised with all pure, and holy prayse: therefore let thy saintes prayse thee with all thy creatures, and let all thine Angels & thine elect prayse thee for euer.

16 Thou art to be praysed, O Lord: for thou hast made me ioyfull, and that is not come to me which I suspected: but thou hast dealt with vs according to great mercy.

17 Thou art to be praysed because thou hast had mercy of two that were the onely begotten children of their fathers: graunt them mercy, O Lord, & finish their life in health with ioy and mercy.

18 Then Raguel bade his seruants to fill the graue.

19 And he kept the wedding feast foureteene dayes.

Raguel giueth halfe of his goods toward the mariage of his daughter to Tobias.

20 For Raguel had sayde vnto him by an othe, that hee should not depart before that the foureteene dayes of the mariage were expired,

21 And then he should take the halfe of his goods and returne in safetie to his father, and should haue the rest, when hee and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias mariage.

THen Tobias called Raphael, and said vnto him,

2 Brother Azarias, Take with thee a seruant and two camels, and goe to Rages of the Medes to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart.

4 But my father counteth the dayes: and if I tarry long, he will be very sory.

Tobits care for his sonne.

5 So Raphael went out & came to Gabael, and gaue him the hand writing, who brought forth bags which were sealed vp, & gaue them to him.

The Angel goeth on Tobias message.

6 And in the morning they went forth both together, and came to the wedding. And Tobias begate his wife with child.

CHAP. X.

1 Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

NOwe Tobit his father counted euery day, and when the daies of the iourney were expired, and they came not,

2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

The father & mother are in heauinesse for Tobias tarying.

3 Therefore he was very sory.

4 Then his wife said to him, My sonne is dead, seeing he tarieth: & she began to * bewaile him, and said, *Chap. 5.17.*

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit said, Hold thy peace: be not carefull, for he is safe.

7 But she said, Hold thy peace, and deceiue me not: my sonne is dead: and shee went out euery day, by the way which they went, neither did she eate meate on the day time, and did consume whole nights in bewayling her sonne Tobias, vntill the foureteene dayes of the wedding were expired, which Raguel had sworne, that he should tary there. Then Tobias said to Raguel, Let me goe: for my father and my mother looke no more to see me.

8 But his father in law said vnto him, Tary with me, & I wil send to thy father, and they shall declare him thine affaires.

9 But Tobias said, No, but let mee goe to my father.

Raguel giueth Tobias and his wife leaue to depart.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattell, and money.

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

12 And he said to his daughter, Honour thy father, and thy mother in lawe, which are now thy parents, that I may heare good report of thee: and he kissed them. Edna also said to Tobias, The Lord of heauen restore thee, my deare brother, and grant that I may see thy children of my daughter Sarra, that I may reioyce before the Lord. Behold now, I commit to thee my daughter, as a pledge: doe not entreat her euill.

Sarra is instructed by her parents.

CHAP. XI.

1 The returne of Tobias to his father. 9 How he was receiued. 10 His father hath his sight restored, and prayseth the Lord.

After

AFter these things Tobias went his way, praysing God that he had giuen him a prosperous iourney, and blessed Raguel and Edna his wife, and went on his way till he drew neere to Nineue.

2 Then Raphael sayde to Tobias, Thou knowest brother, howe thou diddest leaue thy father.

The Angels counsell to Tobias.

3 Let vs haste before thy wife, and prepare the house,

4 And take in thine hande the gall of the fish. So they went their way, and the dogge followed them.

5 Now Anna sate in the way looking for her sonne,

6 Whom when she sawe comming, she sayd to his father, Beholde, thy sonne commeth, and the man that went with him.

7 Then said Raphael, I knowe, Tobias, that thy father shall receiue his sight.

8 Therefore anoynt his eyes with the gall, and being pricked therewith, hee shall rubbe and make the whitenesse to fall away, and shall see thee.

9 ¶ Then Anna ranne foorth, and fell on the necke of her sonne, and sayde vnto him, Seeing I haue seene thee, my sonne, from hence-foorth I am content to die, and they wept both.

10 Tobit also went foorth toward the doore, and stumbled, but his sonne ranne vnto him.

11 And tooke holde of his father, and sprinkled of the gall on his fathers eyes, saying, Be of good hope, my father.

12 And when his eyes beganne to pricke, hee rubbed them.

13 And the whitenesse pilled away from the corners of his eyes, and when he saw his sonne, he fell vpon his necke,

14 And he wept, and said, Blessed art thou, O Lorde, and blessed be thy name for euer, and blessed be all thine holy Angels.

15 For thou hast scourged mee, and hast had pitie on mee: for beholde, I see my sonne Tobias: and his sonne, being glad, went in and tolde his father the great things that had come to passe in Media.

16 Then Tobit went out to meete his daughter in lawe, reioycing and praysing God to the gate of Nineue: and they which sawe him goe, marueiled, because he had receiued his sight.

17 But Tobit testified before them all, that God had had pitie on him. And when he came neere to Sarra his daughter in lawe, hee blessed her, saying, Thou art welcome, daughter: God bee blessed, which hath brought thee vnto vs, and blessed bee thy father: and there was great ioye among all his brethren, which were at Nineue.

18 And Achiacharus and Nasbas his brothers sonne came.

19 And Tobias marriage was kept seuen dayes with great ioy.

CHAP. XII.

2 Tobias declareth to his father the pleasures that Raphael had done him. 5 The which he would recompense. 11. 15 Raphael declareth that hee is an Angel sent of God.

THen Tobit called his sonne Tobias, and sayde vnto him, Prouide, my sonne, wages for the man, which went with thee, and thou must giue him more.

2 And he said vnto him, O father, it shall not grieue mee to giue him halfe of those things which I haue brought.

3 For hee hath brought me againe to thee in safetie, and hath made whole my wife, & hath brought mee the money, and hath likewise healed thee.

4 Then the olde man sayde, It is due vnto him.

5 So he called the Angell, and said vnto him, Take halfe of all that pee haue brought, and goe away in safetie.

6 But hee tooke them both apart, and sayde vnto them, Praise God, and confesse him, and giue him the glory, & praise him for the things which hee hath done vnto you before all them that liue. It is good to praise God, and to exalt his Name, and to shewe foorth his eudent workes with honour: therefore bee not wearie to confesse him.

7 It is good to keepe close the secretes of a king, but it is honourable to reueale the workes of God: do that which is good, and no euil shall touch you.

8 Prayer is good with fasting, and almes, and righteousnesse. A little with righteousnesse is better then much with vnrighteousnesse: it is better to giue almes, then to lay vp golde.

9 For almes doeth deliuer from death, and doth purge all sinne. Those which exercise almes and righteousnesse, shalbe filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I will keepe close nothing from you: neuertheless, I saide it was good to keepe close the secret of a king, but that it was honourable to reueale the workes of God.

12 Nowe therefore when thou diddest pray, and Sarra thy daughter in lawe, I did bring to memorie your prayer before the holy one: And when thou diddest burie the dead, I was with thee likewise.

13 And when thou wast not grieued to rise vp, and leaue thy dinner to burie the dead, thy good deede was not hidde from me: but I was with thee.

He that will be acceptable to God, must be proued with tentation.

14 And now God hath sent me to heale thee, and Sarra thy daughter in lawe.

15 I am Raphael one of the seuen holy Angels, which present the prayers of the Saintes, and which goe forth before his holy Maiestie.

16 Then they were both troubled, and fell vpon their face: for they feared.

17 But he saide vnto them, Feare not, for it shall goe well with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the good will of your God: wherefore praise him in all ages.

19 * All these dayes I did appeare vnto you, but I did neither eate nor drinke, but you sawe it in vision. *Gen.18.8 & 19.3. Iudges 13.16.*

20 Nowe therefore giue God thankes: for I goe vp to him that sent me: but write all things which are done, in a booke.

21 And when they rose, they sawe him no more.

22 Then they confessed the great and wonderfull workes of God, and howe the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanksgiuing of Tobit, who exhorteth all to praise the Lord.

THen Tobit wrote a prayer of reioycing, and said, Blessed be God that liueth for euer, and blessed be his kingdome.

2 *For hee doeth scourge and hath pitie: hee leadeth to hell, and bringeth vp, neither is there any that can auoyd his hand. *Deut.32.39. 1.sam.2.6. wisd.16.13.*

3 Confesse him before the Gentiles, yee children of Israel: for he hath scattered you among them.

4 There declare his greatnesse, and extol him before all the liuing: for hee is our Lord and our God, and our father for euer.

5 Hee hath scourged vs for our iniquities, and will haue mercie againe, and will gather vs out of all nations, among whome wee are scattered.

6 If you turne to him with your whole heart, and with your whole minde, and deale vprightly before him, then will hee turne vnto you, and will not hide his face from you, but yee shall see what hee will doe with you: therefore confesse him with your whole mouth, and praise the Lorde of righteousnesse, and extoll the euerlasting King. I wil confesse him in the land of my captiuitie, and will declare his power, and greatnesse to a sinfull nation. O ye sinners, turne and doe iustice before him: who can tell if hee will receiue you to mercie, and haue pitie on you?

7 I will extoll my God, and my soule shall praise the King of heauen, and shal reioyce in his greatnesse.

8 Let all men speake, and let all prayse him for his righteousnes.

9 O Jerusalem the holy citie, he will scourge thee for thy childrens workes, but hee will haue pitie againe on the sonnes of righteous men.

10 Giue praise to the Lorde duely, and prayse the euerlasting King, that his tabernacle may bee builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that bee miserable.

11 Many nations shall come from farre to the Name of the Lord God, with gifts in their handes, euen gifts to the King of heauen: all generations shall praise thee, and giue signes of ioy.

12 Cursed are all they which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iust: for they shalbe gathered, and shall blesse the Lord of the iust.

14 Blessed are they which loue thee: for they shal reioyce in thy peace. Blessed are they which haue bene sorowfull for all thy scourges: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for euer.

15 Let my soule blesse God the great King.

16 For Jerusalem shalbe built vp with Saphirs, and Emeraudes, and thy walles with precious stones, and thy towres, and thy bulwarkes with pure golde.

17 And the streetes of Jerusalem shall be paued with Berall, and carbuncle, and stones of ‖Ophir. ‖Or, Souphir.

18 And all her streetes shall say, ‖Hallelniah, and they shall prayse him, saying, Blessed bee God which hath extolled ‖ it for euer. ‖ Or, praise ye the Lord. ‖ That is, Ierusalem.

CHAP. XIIII.

4 Lessons of Tobit to his sonne. 4 He prophecieth the destruction of Nineue, 5 And the restoring of Ierusalem and the Temple. 13 The death of Tobit, and his wife 14 Tobias age and death.

SO Tobit made an ende of praysing God.

2 And he was eight and fiftie peere olde, when hee lost his sight, which was restored to him after eight peere, and he gaue almes, and hee continued to feare the Lorde God, and to praise him.

3 And when he was very aged, he called his sonne, and sire of his sonnes sonnes, and said to him, My sonne, take thy children (for behold, I am aged, and am ready to depart out of this life)

4 Goe into Media, my sonne: for I surely beleeue those things which Jonas the Prophet spake of Nineue, that it shall bee destroyed, and for a time peace shall rather bee in Media, and that our brethren shall bee scattered in the earth from that good lande, and Jerusalem shall bee desolate, and the house of God in it shall bee burned, and shall bee desolate for a time.

5 Yet againe God *wil haue pitie on them, and bring them againe into the lande where they shall builde a Temple, but not like to the first, vntill the times of that age bee fulfilled, which being finished, they shall returne from euery place out of captiuitie, and builde vp Jerusalem gloriously, and the house of God shalbe built in it for euer with a glorious building, as the Prophets haue spoken thereof. *Ezra.3.8. and 6.14.*

6 And all nations shall turne, and feare the Lord God truely, and shall bury their idoles.

7 So shall all nations praise the Lorde, and his people shall confesse God, and the Lord shall exalt his people, & all those which loue the Lord in trueth and iustice, shall reioyce, and those also which shewe mercie to our brethren.

8 And now my sonne, depart out of Nineue, because that those things which the Prophete Jonas spake, shall surely come to passe.

9 But keepe thou the Lawe, and the commandements, and shewe thy selfe mercifull and iust, that it may goe well with thee.

10 And burie mee honestly, and thy mother with mee: but tarie no longer at Nineue. Remember, my sonne, howe Aman handled Achiacharus that brought him vp, howe out of light he brought him into darkenesse, and howe hee rewarded him againe: yet Achiacharus was saued, but the other had his reward: for he went downe into darkenesse. Manasses gaue almes, & escaped the snare of death, which they had set for him, but Aman fel into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and howe righteousnesse doeth deliuer. When hee had said these things, ‖ he gaue vp the ghost in his bed, being an hundreth and eight and fiftie peere olde, and he buried him honorably. ‖ Or, his soule fauled him in the bed.

12 And when Anna was dead, hee buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel

guel his father in lawe.

13 Where he became olde with honour, and he buried his father and mother in law honourably, and hee inherited their substance and Tobits his father.

14 And hee dyed at Ecbatane in Media, being an hundreth and seuen and twentie yeere olde.

15 But before hee dyed, hee heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death he reioyced for Nineue.

Iudeth.

CHAP. I.

2 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad, and ouercame him. 12 Hee threatneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arpharad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles round about of hewed stone, three cubites broade, and fiue cubites long, and made the height of the wall seuentie cubites, and the breadth thereof fiftie cubites,

3 And made the towres thereof in the gates of it of an hundreth cubites, and the breadth thereof in the foundation threescore cubites,

4 And made the gates thereof, euen gates that were lifted vp on hie, seuentie cubites, and the breadth of them fourtie cubites, for the going foorth of his mighty armies, and for the setting in arap of his footemen)

5 Euen in those dayes, King Nabuchodonosor made warre with King Arpharad in the great fielde, which is the fielde in the coastes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, and all that dwelt by Euphrates, and Tygris, and Hydaspes, and the countrey of Arioch the king of the Elymeans, and very many nations assembled themselues to the battell of the sonnes of Chelod.

7 And Nabuchodonosor king of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people, that are in Carmel, and Galaad, and the hier Galile, and the great fielde of Esdrelam,

9 And to all that were in Samaria, and the cities thereof, and beyond Jorden vnto Jerusalem, and Betane, and Chellus, and Cades, and the riuer of Egypt, & Taphnes, and Rameste, and all the land of Gesem,

10 Vntill one come to Tanis, and Memphis, and to all the inhabitants of Egypt, and till one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commaundement of Nabuchodonosor King of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, he was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all this countrey, and sware by his throne and kingdome, that hee would surely bee auenged vpon all those coastes of Cilicia and Damascus, and Syria, and that hee would slay with the sworde all the inhabitants of the lande of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then he marched in battell arap with his power against king Arpharad in the seuenteenth yeere, and he preuailed in his battel: for he ouerthrewe all the power of Arpharad, and all his horsemen, and all his charets.

14 And he waune his cities, and came vnto Ecbatane, and tooke the towers, and spoyled the streetes thereof, & turned the beautie thereof into shame.

15 He tooke also Arpharad in the mountaines of Ragau, & smote him thorow with his darts, and destroyed him vtterly that day.

16 So hee returned afterward to Nineue, both he, and all his company with a very great multitude of men of warre, and there he passed the time, and banketted, both he and his armie, an hundreth and twenty dayes.

CHAP. II.

5 Nabuchodonosor commaunded presumptuously that all people should be brought into subiection. 6 And to destroy those that disobeyed him. 15 The preparation of Holofernes armie. 23 The conquest of his enemies.

AND in the eighteenth yeere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor King of the Assyrians, that hee should auenge himselfe on all the earth, as hee had spoken.

2 So he called vnto him all his officers and all his nobles, and communicated with them his secret counsell, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commaundement of his mouth.

4 And when he had ended his counsel, Nabuchodonosor King of the Assyrians called Holofernes his chiefe captaine, and which was next vnto him, and said vnto him,

5 Thus sayeth the great King, the Lord of the whole earth, Beholde, thou shalt goe forth from my presence, and take with thee men that trust in their owne strength, of footemen, an hundreth and twentie thousand, and the number of horses with their riders, twelue thousand,

6 And thou shalt goe against all the West countrey, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I will goe forth in my wrath against them, and will couer the whole face of the earth with the feete of mine armie, and I will giue them as a spoyle vnto them,

8 So that their wounded shal fill their valleys, and their riuers, and the flood shall ouerflowe, being filled with their dead.

9 And I will bring their captiuitie to the vtmost partes of all the earth.

10 Thou therefore shalt depart hence, and take vp for me all their countrey: and if they yeelde vnto thee, thou shalt reserue them for me vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eie spare them, but put them to death, and spoyle them wheresoeuer thou goest.

12 For as I liue, and the power of my kingdome, whatsoeuer I haue spoken, that will I doe by mine hand.

13 And take thou heede that thou transgresse not any of the commaundements of thy lord, but accomplish them fully, as I haue commaunded thee, and deferre not to doe them.

14 ¶ Then Holofernes went forth from the presence of his lorde, and called all the gouernours, and captaines, and officers of the armie of Assur,

15 And hee mustered the chosen men for the battell, as his lord had commaunded him, vnto an hundreth and twentie thousand, and twelue thousand archers on horsebacke.

16 And hee set them in aray according to the maner of setting a great armie in aray.

17 And hee tooke camels and asses for their burdens, a verie great number, and sheepe, and oxen, and goates without number for their prouision,

18 And vitaile for euery man of the armie, and very much gold and siluer out of the kings house.

19 Then he went forth and all his power, to go before in the voyage of king Nabuchodonosor, and to couer all the face of the earth Westwarde, with their charets, and horsemen, and chosen footemen.

20 A great multitude also of sundry sortes came with them like grashoppers, and like the grauell of the earth: for the multitude was without number.

21 And they went forth of Ninene three dayes iourney toward the countrey of Bectileth, and pitched from Bectileth, neere the mountaine which is at the left hand of the vpper Cilicia.

22 Then hee tooke all his armie, his footemen and horsemen, and charets, and went from thence into the mountaines,

23 And he destroyed Phud & Lud, and spoyled all the children of Rasses, and the children of Ismael, which were toward the wildernesse at the South of the Chelians.

24 Then hee went ouer Enphrates, & went thorowe Mesopotamia, and destroyed all the hie cities that were vpon the riuer of Arbonai, vntill one come to the sea.

25 And hee tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Japheth, which were towarde the South, and ouer against Arabia.

26 He compassed also all the children of Madian, and burnt vp their tabernacles, and spoyled their lodges.

27 Then hee went downe into the countrey of Damascus, in the time of wheate harueste, and burnt vp all their fieldes, & destroyed their flockes and the heards: hee robbed their cities, and spoyled their countrey, and smote all their young men with the edge of the sword.

28 Therefore feare and trembling fell vpon all the inhabitants of the sea coast, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, & all that dwelt in Jemnaan: and they that dwelt in Azotus and Ascalon feared him greatly.

CHAP. III.

The people subiect to Holofernes. 8 He destroyed their gods that Nabuchodonosor might onely be worshipped.

SO they sent ambassadours to him with messages of peace, saying,

2 Behold, we are the seruants of Nabuchodonosor the great king: wee lye downe before thee: vse vs as shall be good in thy sight.

3 Behold, our houses and all our places, and all our fieldes of wheate, and our flockes and our heards, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.

4 Behold, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Holofernes, and declared vnto them after this maner.

6 Then came he downe toward the sea coast, both hee and his armie, and set garisons in the hie cities, and tooke out of them chosen men for the warre.

7 So they and al the countrey round about receiued them with crownes, with dances, and with timbrels.

8 Yet he brake downe all their borders, and cut downe their woods: for it was inioyned him to destroy all the gods of the land, that all nations should worship Nabuchodonosor onely, and that all tongues and tribes should call vpon him as God.

9 And he came against Esdraelon, neere vnto Judea, ouer against the great straite of Judea,

10 And he pitched betweene Geba, and a citie of the Scythians, and there hee taried a moneth, that hee might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraide and defended their countrey. 6 Ioacim the Priest writeth to Bethulia, that they should fortifie themselues. 9 They cryed to the Lord, and humbled themselues before him.

NOwe the children of Israel that dwelt in Judea, heard all that Holofernes the chiefe captaine of Nabuchodonosor king of the Assyrians had done to the nations, and howe hee had spoiled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Jerusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled

assembled in Judea, and the vessels and the altar of the house had beene sanctified because of the pollution.

4 Therefore they sent into all coasts of Samaria, and the villages, and to Bethoza, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem,

5 And tooke all the toppes of the hie mountaines, and walled the villages that were in them, and put in bralles for the provision of warre: for their fields were of late reaped.

6 Also Joacim the high Priest which was in those dayes in Jerusalem, wrote to them that dwelt in Bethulia and Betomesthaim, which is over against Esdraelon, towarde the open countrey neere to Dothaim,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entry into Judea, and it was easie to let them that would come up, because the passage was straite for two men at the most.

8 And the children of Israel did as Joacim the high Priest had commanded them with the ancients of al the people of Israel, which dwelt in Jerusalem.

9 Then cried every man of Israel to God with great fervency, and their soules with great affection.

10 Both they & their wives, and their children, and their cattell, and every stranger, and hireling, and their bought servants put sackecloth upon their loynes.

11 Thus every man and woman, and the children, and the inhabitants of Jerusalem fell before the Temple, and sprinkled ashes upon their heads, and spred out their sackecloth before the face of the Lord: also they put sackecloth about the altar,

12 And cried to the God of Israel, all with one consent most earnestly, that hee would not give their children for a praye, and their wives for a spoyle, and the cities of their inheritance to destruction, and the Sanctuarie to pollution and reproch, and unto derision to the heathen.

13 So God heard their prayers, and looked upon their affliction: for the people fasted many dayes in al Judea and Jerusalem before the Sanctuarie of the Lord Almightie.

14 And Joacim the high Priest, and all the Priestes, that stood before the Lorde, and ministred unto the Lorde, had their loynes girt with sackecloth, and offered the continuall burnt offering, with prayers, and the free giftes of the people,

15 And had ashes on their mitres, and cried unto the Lorde with all their power for grace, and that hee would looke upon all the house of Israel.

CHAP. V.

Achior the Ammonite doeth declare to Holofernes of the manner of the Israelites.

THen was it declared to Holofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the tops of the hie hilles, and had laid impediments in the champion countrey.

2 Wherwith he was very angry, and called all the princes of Moab, and the captaines of Ammon, and all the governors of the sea coast.

3 And hee saide unto them, Shew mee, O ye sonnes of Chanaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what King or captaine is ruled among them over their armie?

4 And why have they determined not to come to meet me, more then all the inhabitants of the West?

5 ¶ Then * said Achior the captaine of all the sonnes of Ammon, Let my lord heare the word of the mouth of his servant, and I will declare unto thee the trueth concerning this people, that dwell in these mountaines, neere where thou remainest: and there shall no lie come out of the mouth of thy servant. *Chap. 11. 7, 9*

6 This people come out of the stocke of the Chaldeans.

7 And * they dwelt before in Mesopotamia, because they would not followe the gods of their fathers, which were in the land of Chaldea. *Gene. 11. 31.*

8 But they went out of the way of their ancestors, and worshipped the God of heaven, the God whome they knewe: so they cast them out from the face of their gods, and they fledde into Mesopotamia, and sojourned there many dayes.

9 Then * their God commaunded them to depart from the place where they sojourned, and to go into the land of Chanaan, where they dwelt, and were increased with gold and silver, and with very much cattell. *Gene. 12. 1.*

10 But when a famine covered all the lande of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their linage.

11 * Therefore the king of Egypt rose up against them, and used deceite against them, and brought them low with labouring in bricke, and made them slaves. *Exod. 1. 8.*

12 Then they cryed unto their God, and he smote all the lande of Egypt with incurable plagues: so the * Egyptians cast them out of their sight, *Exod. 12. 37, 33.*

13 And * God dried the redde sea in their presence, *Exod. 14. 21.*

14 And * brought them into mount Sina and Cades barnea, and cast fourth all that dwelt in the wildernesse. *Exod. 19. 1.*

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan, they inherited all the mountaines.

16 And they * cast fourth before them the Chanaanites, and the Pherezites, and the Jebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many dayes. *Josh. 12. 8.*

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie was with them.

18 But * when they departed from the way which hee appointed them, they were destroyed in many battels after a woonderfull sort, * and were ledde captives into a lande that was not theirs: and the Temple of *Judg. 2. 11. and 3. 8. 2. King. 25. 1, 11.*

their God was cast to the ground, and their cities were taken by the enemies.

Ezra.1.1,3. 19 But *nowe they are turned to their God, and are come vp from the scattering wherein they were scattered, and haue possessed Ierusalem, where their temple is, and dwell in the mountaines which were desolate.

20 Nowe therefore, my lord and gouernour, if there be any fault in this people, so that they haue sinned against their God, let vs consider that this shall be their ruine, and let vs goe vp, and we shall ouercome them.

21 But if there be none iniquitie in this people, let my lord passe vp, least their Lord defend them, and their God bee for them, and we become a reproch before all the world.

22 ¶ And when Achior had finished these sayings, all the people, standing rounde about the tent, murmured: and the chiefe men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him.

23 For, say they, wee feare not to meete the children of Israel: for loe, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore goe vp, O lord Holofernes, and they shalbe meate for thy whole armie.

CHAP. VI.

Holofernes blasphemeth God whome Achior confessed. 14 *Achior is deliuered into the hands of them of Bethulia.* 18 *The Bethulians crie vnto the Lord.*

AND when the tumult of the men that were about the counsell was ceassed, Holofernes, the chiefe captaine of the armie of Assur, sayde vnto Achior before all the people of the straungers, and before all the children of Moab, and of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast said that the people of Ierusa-
Chap.5.5,21 lem is able to fight,* because their God will defend them: and who is god but Nabuchodonosor?

3 Hee will send his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants will destroy them as one man: for they are not able to sustaine the power of our horses.

4 For we will treade them vnder feete with them, and their mountaines shall be drunken with their blood, and their fieldes shall be filled with their dead bodies, and their footesteps shall not be able to stand before vs: but they shall vtterly perish.

5 The king Nabuchodonosor, lord of all the earth hath said, euen he hath said, None of my words shalbe in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these words, in the day of thine iniquitie, thou shalt see my face no more from this day, vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the yron of mine armie, and the multitude of them that serue me, passe through thy sides, and thou shalt fall among their slaine, when I shall put them to flight.

8 And my seruants shall carie thee into the mountaines, and they shall leaue thee at one of the hie cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy minde, that they shall not be taken, let not thy countenance fall: I haue spoken it, and none of my words shalbe in vaine.

10 Then commaunded Holofernes them concerning Achior, that they shoulde bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: and they went out from the middes of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe them from the top of the mountaine, they tooke their armour, and went forth of the citie vnto the top of the mountaine, euen all the throwers with slings, and kept them from comming vp, by casting stones against them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their lord.

14 Then the Israelites came downe from their citie, and stood about him, and loosed him and brought him into Bethulia, and presented him to the gouernours of their citie,

15 Which were in those dayes, Ozias the sonne of Micha, of the tribe of Simeon, and Chabris the sonne of Gothoniel, and Charmis the sonne of Melchiel.

16 And they called together all the ancients of the citie, and all their youth ran together, and their women to the assembly: and they set Achior in the middes of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared vnto them the wordes of the counsell of Holofernes, and all the wordes that he had spoken in the middes of the princes of Assur, and whatsoeuer Holofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped God, and cried vnto God, saying,

19 O Lorde God of heauen, beholde their pride, and haue mercie on the baseneſſe of our people, and beholde this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and praised him greatly.

21 And Ozias tooke him out of the assembly into his house, and made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

1 *Holofernes doeth besiege Bethulia.* 8 *The counsell of the Idumeans and other against the Israelites.* 23 *The Bethulians murmure against their gouernours for lacke of water.*

THE next day Holofernes commanded all his armie and all his people, which were come to take his part, that they should remoone their campes against Bethulia, and that they should take all the streits of the hill, and to make warre against the children of Israel.

2 Then their strong men remooued their campes in that day, and the armie of the men of warre was an hundreth thousande and seuentie footemen, and twelue thousand horsemen, beside the baggage and other men that were

were afoote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spread abroad toward Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer against Esdrelon.

4 Nowe the children of Israel, when they sawe the multitude, were greatly troubled, and sayd euery one to his neighbour, Nowe will they shut vp all the whole earth: for neither the hie mountaines, nor the valleys, nor the hilles are able to abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towres, they remained and watched all that night.

6 But in the second day, Holofernes brought forth all his horsemen in the sight of the children of Israel, which were in Bethulia,

7 And viewed the passages vp to their citie, and came to the fountaines of their waters, and tooke them and set garisons of men of warre ouer them, and remooued toward his people.

8 Then came vnto him all the chiefe of the children of Esau, and all the gouernours of the people of Moab, and all the captaines of the sea coast, and said,

9 Let our captaine nowe heare a worde, least an inconuenience come in thine armie.

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come vp to the toppes of their mountaines.

11 Now therefore my lord, fight not against them in battell array, and there shall not so much as one man of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe still the water of the countrey, that commeth forth at the foot of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue vp their citie: and wee and our people will goe vp to the toppes of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wiues, and their children shall be consumed with famine, and before the worde come against them, they shall bee ouerthrowen in the streetes where they dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy person peaceably.

16 And these wordes pleased Holofernes and all his souldiers, and hee appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, and with them fiue thousande of the Assyrians, and they pitched in the valley, and tooke the waters, and the fountaines of the waters of the children of Israel.

18 Then the children of Esau went vp with the children of Ammon and camped in the mountaines ouer against Dothaim, and they sent some of themselues towarde the South, and towarde the East, ouer against Kebel, which is neere vnto Chusi, that is vpon the riuer Mochmur: and the rest of the armie of the Assyrians camped in the fielde, and couered the whole lande: for their tentes and their baggage were pitched in a woonderfull great place.

19 Then the children of Israel cried vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, and there was no way to escape out from among them.

20 Thus all the companie of Assur remained about them, both their footmen, chariots and horsemen, foure and thirtie dayes: so that euen all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were emptie, and they had not water enough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, and their wiues and young men failed for thirst, and fell downe in the streetes of the citie, and by the passages of the gates, & there was no strength in them.

23 Then all the people assembled to Ozias, and to the chiefe of the citie, both yong men and women, and children, and cried with a loude voice, and said before all the Elders,

24 The * Lorde bee iudge betweene vs and you: for you haue done vs great iniurie, in that yee haue not required peace of the children of Assur. *Exod. 5. 21.

25 For nowe wee haue no helper: but God hath solde vs into their handes that wee should be throwen downe before them with thirst and great destruction.

26 Nowe therefore call them together, and deliuer the whole citie for a spoile to the people of Holofernes, and to all his armie.

27 For it is better for vs to be made a spoile vnto them, then to die for thirst: for we will be his seruants that wee may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to die.

28 We take to witnesse against you the heauen and the earth, and our God and Lord of our fathers which punisheth vs according to our sinnes, and the sinnes of our fathers, that he lay not these things to our charge.

29 Then there was a great crie of all with one consent in the middes of the assemblie, and they cryed vnto the Lorde God with a loud voice.

30 Then said Ozias to them, Bzethien, be of good courage: let vs wait yet fiue dayes, in the which space the Lorde our God may turne his mercie toward vs: for he will not forsake vs in the end.

31 And if these dayes passe, and there come not helpe vnto vs, I will doe according to your word.

32 So he separated the people, euery one vnto their charge, and they went vnto the walles and towres of their citie, and sent their wiues and their children into their houses, and they were very lowe brought in the citie.

CHAP. VIII.

The parentage, life and conuersation of Iudeth. 11 *She rebuketh the faintnesse of the gouernours.* 12 *She sheweth that they should not tempt God, but waite vpon him for succour.* 33 *Her enterprise against the enemies.*

Nowe

NOwe at that time, Judeth heard thereof, which was the daughter of Merari, the sonne of Dr, the sonne of Joseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Elim, the sonne of Ehab, the sonne of Nathanael, the sonne of Samael, the sonne of Salasadai, the sonne of Israel.

2 And Manasses was her husband, of her stocke and kinred, who died in the barley harueſt.

3 For as hee was diligent ouer them that bound sheaues in the fielde, the heate came vpon his head, and he fell vpon his bed, and died in the citie of Bethulia, and they buried him with his fathers in the fielde betweene Dothaim and Balamo.

4 So Judeth was in her house a widowe three peres and foure moneths.

5 And shee made her a tent vpon her house, and put on sackcloth on her loynes, and ware her widowes apparell.

6 And she fasted all the dayes of her widowhood, saue the day before the Sabbath, and the Sabbaths, and the day before the new moones, and in the feasts and solemne dayes of the house of Israel.

7 Shee was also of a goodly countenance, and very beautifull to beholde: and her husband Manasses had left her gold and siluer, and men seruants, and maide seruants, and cattell, and possessions where she remained.

8 And there was none that could bring an euill report of her: for she feared God greatly.

9 Now when shee heard the euill wordes of the people against the gouernour, because they fainted for lacke of waters (for Judeth had heard all the words that Ozias had spoken vnto them, and that he had *swome vnto them to deliuer the citie vnto the Assyrians within fiue dayes) *Chap.7.26, 31.*

10 Then shee sent her maide that had the gouernement of all things that she had, to call Ozias and Chabris and Charmis the ancients of the citie.

11 And they came vnto her, and shee sayde vnto them, Heare me, O ye gouernours of the inhabitants of Bethulia: for your wordes that ye haue spoken before the people this day, are not right, touching this othe which ye made and pronounced betweene God and you, and haue promised to deliuer the citie to the enemies, vnlesse within these dayes the Lord turne to helpe you.

12 And nowe who are you that haue tempted God this day, & set your selues in the place of God among the children of men?

13 So now ye seeke the Lord Almightie, but you shall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can ye perceiue the things that he thinketh: then howe can you search out God, that hath made all these thinges, and knowe his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lorde our God to anger.

15 For if hee will not helpe vs within these fiue dayes, he hath power to defend vs when he will, euen euery day, or to destroy vs before our enemies.

16 Doe not you therefore binde the counsels of the Lorde our God: for God is not as man that he may be threatned, neither as the sonne of man to be brought to mdgement.

17 Therefore let vs waite for saluation of him, and call vpon him to helpe vs, and he will heare our voice if it please him.

18 For there appeareth none in our age, neither is there any nowe in these dayes, neither tribe nor familie, nor people, nor citie among vs, which worship the gods made with hands, as hath bene afore time.

19 For *the which cause our fathers were giuen to the sworde, and for a spoyle, and had a great fall before our enemies. *Judg.2.11. and 4.1. and 6.1.*

20 But we know none other God: therefore we trust that hee will not despise vs, nor any of our linage.

21 Neither when we shalbe taken, shall Iudea be so famous: for our Sanctuarie shall be spoyled, and hee will require the prophanation thereof at our mouth.

22 And the feare of our brethren and the captiuitie of the countrey, and the desolation of our inheritance will hee turne vpon our heads among the Gentiles, wheresoeuer we shall be in bondage, and we shalbe an offence and reproch to all them that possesse vs.

23 For our seruitude shall not be directed by fauour, but the Lorde our God shall turne it to dishonour.

24 Now therefore, O brethren, let vs shewe an example to our brethren, because their hearts depend vpon vs, and the Sanctuarie, and the house, and the Altar rest vpon vs.

25 Moreouer, let vs giue thankes to the Lord our God, which trieth vs euen as hee did our fathers.

26 Remember what things hee did to *Abraham, and how hee tried Isaac, and all that hee did to *Jacob in Mesopotamia of Syria when he kept the sheepe of Laban his mothers brother. *Gene.22.1. Gene.28.7.*

27 For hee hath not tried vs as he did them to the examination of their hearts, neither doth hee take vengeance on vs, but the Lorde punisheth for instruction them that come neere to him.

28 ¶ Then saide Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy words.

29 For it is not to day that thy wisedome is knowen, but from the beginning of thy life all the people haue knowen thy wisedome: for the deuise of thine heart is good.

30 But the people were very thirstie, and compelled vs to do vnto them as we haue spoken, and haue brought vs to an othe which we may not transgresse.

31 Therefore nowe pray for vs, because thou art an holy woman, that the Lord may send vs raine to fill our cisternes, and that we may faint no more.

32 Then saide Judeth vnto them, Heare me, and I will doe a thing which shalbe declared in all generations, to the children of our nation.

33 You shall stande this night in the gate, and I will goe forth with mine handmaide: and within the dayes that yee haue promised

to

to deliuer the citie to our enemies, the Lord will visite Israel by mine hand.

34 But inquire not you of mine acte: for I will not declare it vnto you, till the things be finished that I doe.

35 Then saide Ozias and the princes vnto her, Goe in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wardes.

CHAP. IX.

1 Iudeth humbleth her selfe before the Lord, and maketh her prayers for the deliuerance of her people & against the pride of the Assyrians. 11 God is the helpe of the humble.

THen Iudeth fell vpon her face, & put ashes vpon her head, and put off the sackecloth wherewith shee was clothed. And about the time that the incense of that euening was offered in Ierusalem in the house of the Lord, Iudeth cryed with a loude voyce, and said,

Gen.34.2,25 2 O Lord God of my father * Simeon, to whom thou gauest a sworde to take vengeance of the strangers which opened the wombe of the maide, and defiled her, and discouered the thigh with shame, and polluted the wombe to reproch (for thou hadest commaunded that it should not so be,

3 Yet they did things for þ which thou gauest their princes to the slaughter, for they were deceiued and washed their beddes with blood) and hast striken the seruants with the gouernours, and the gouernours vpon their thrones,

4 And hast giuē their wiues for a pray, and their daughters to bee captiues, and all their spoyles for a bootie to the children that thou louedst: which were moued with thy zeale, and abhorred the pollution of their blood, and called vpon thee for ayde, O God, O my God, heare me also a widow.

5 For thou hast wrought the things afore, and these, and the things that shall be after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, and say, Behold, we are here: for all thy wayes are ready, and thy iudgements are foreknowen.

7 Behold, the Assyrians are multiplied by their power: they haue exalted themselues with horses and horsemen: they glory in the strength of their footemen, thy trust in shielde, speare, and bowe, and sling, and doe not knowe that thou art the Lord that breakest the battels: the Lord is thy Name.

8 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to defile thy Sanctuarie, and to pollute the Tabernacle where thy glorious Name resteth, and to cast downe with weapons the homes of the Altar.

9 Behold their pride, and send thy wrath vpon their heads: giue into mine hand which am a widowe, the strength that I haue conceiued.

Iudg.4.21. and 5.26. Iudg.7.2. 2.chro.14. 11.& 16.8. and 20.6. 10 * Smite by the deceite of my lippes the seruant with the prince, and the prince with the seruant: abate their height by the hand of a woman.

11 * For thy power standeth not in the multitude, nor thy might in strong men: but thou, O Lorde art the helpe of the humble and little ones, the defender of the weake, and the protector of them that are forsaken, and the Sauiour of them that are without hope.

12 Surely, surely thou art the God of my father, and the God of the inheritance of Israel, the Lorde of heauen and earth, the creator of the waters, the king of all creatures: heare thou my prayer,

13 And graunt me wordes and craft, and a wound, and a stroke against them that enterprise cruell things against thy couenant, and against thine holy house, and against the top of Sion, and against the house of the possession of thy children.

14 Shewe euidently among all thy people, and all the tribes, that they may knowe that thou art the God of all power & strength, and that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

1 Iudeth decketh her selfe, and goeth forth of the citie. 11 She is taken of the watch of the Assyrians and brought to Olofernes.

NOwe after shee had ceased to crye vnto the God of Israel, and had made an ende of all these wordes,

2 She rose where she had fallen downe, and called her maide, and went downe into the house, in the which shee abode in the Sabbath dayes and in the feast dayes,

3 And putting away the sackecloth wherewith shee was clad, and putting off the garments of her widowhood, shee washed her body with water, and anointed it with much ointment, and dressed the haire of her head, and put attire vpon it, and put on her garments of gladnesse, wherewith shee was cladde, during the life of Manasses her husband.

4 And she put slippers on her feete, and put on bracelets, and sleeues, and rings, and earerings, and all her ornaments, and thee decked her selfe brauely to allure the eyes of all men that should see her.

5 Then she gaue her maid a bottell of wine, and a pot of oyle, and filled a scrippe with flowre, and with drye figges, and with fine bread: so she lapped vp all these things together, and layd them vpon her.

6 Thus they went forth to the gate of the citie of Bethulia, and founde standing there Ozias, and the Ancients of the citie, Chabris and Charmis.

7 And when they saw her, that her face was changed, and that her garment was changed, they marueiled greatly at her wonderfull beautie, and said vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And shee saide vnto them, Commaunde the gates of the citie to be opened vnto me, that I may goe forth to accomplish the things which you haue spoken to me. So they commaunded the young men to open vnto her, as she had spoken.

10 And

10 And when they had done so, Judeth went out, she, and her maid with her, and the men of the citie looked after her, vntill shee was gone downe the mountaine, and till shee had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, and asked her, Of what people art thou? and whence commest thou? and whither goest thou? and she saide, I am a woman of the Hebrewes, and am fled from them: for they shall be giuen you to be consumed.

13 And I come before Holofernes the chiefe captaine of your armie, to declare him true things, and I will shewe before him the way whereby hee shall goe and winne all the mountaines, without losing the body or life of any of his men.

14 Nowe when the men heard her wordes, and beheld her countenance, they wondered greatly at her beautie, and said vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come downe to the presence of our lord: nowe therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, bee not afraide in thine heart, but shewe vnto him according as thou hast to say, and hee will intreate thee well.

17 Then they chose out of them an hundreth men, and prepared a charet for her and her maide, and brought her to the tent of Holofernes.

18 Then there was a running to and fro throughout the campe: for her comming was bruited among the tents: and they came and stoode rounde about her: for shee stoode without the tent of Holofernes vntill they had declared vnto him concerning her.

19 And they marueiled at her beautie, and wondered at the children of Israel, because of her, and euery one saide vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

20 Then Holofernes garde went out, and all his seruants, & they brought her into the tent.

21 Nowe Holofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emerandes, and precious stones.

22 So they shewed him of her, and hee came forth vnto the entrie of his tent, and they carried lamps of siluer before him.

23 And when Judeth was come before him and his seruants, they all marueiled at the beautie of her countenance, and she fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 *Holofernes comforteth Iudeth,* 3 *And asketh the cause of her comming.* 5 *Shee deceiueth him by her faire wordes.*

Then saide Holofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the king of all the earth.

2 Nowe therefore, if thy people that dwelleth in the mountaines, had not despised me, I would not haue lifted vp my speare against them: but they haue procured these things to themselues.

3 But nowe tell me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard: be of good comfort, thou shalt liue from this night, and hereafter.

4 For none shall hurt thee, but intreate thee well, as they doe the seruants of king Nabuchodonosor my lord.

5 Then Judeth saide vnto him, Receiue the wordes of thy seruant, and suffer thine handmaide to speake in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt followe the wordes of thine handmaide, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor king of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shall be made subiect to him by thee, but also the beastes of the fieldes, and the cattell, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For wee haue heard of thy wisedome and of thy prudent spirite, and it is declared throughout the whole earth, that thou onely art excellent in all the kingdome, and of a wonderfull knowledge, and in feates of warre marueilous.

9 Nowe* as concerning the matter which Achior did speake in the counsell, wee haue heard his wordes, for the men of Bethulia did take him, and hee declared vnto them all that he had spoken vnto thee. *Chap 5.5.

10 Therefore, O lorde and gouernour, reiect not his worde, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sworde preuaile against them, except they sinne against their God.

11 Nowe therefore least my lorde shoulde be frustrate, and voide of his purpose, and that death may fall vpon them, and that they may be taken in their sinne whiles they prouoke their God to anger, which is so oft times as they doe that which is not beseeming,

12 (For because their victuales faile, and all their water is wasted, they haue determined to take their cattel, and haue purposed to consume all things that God had forbidden them to eate by his lawes:

13 Yea, they haue purposed to consume the first fruites of the wheate, and the tithes of the wine, and of the oyle which they had reserued and sanctified for the Priestes that serue in Jerusalem before the face of our God: the which things it is not lawfull for any of the people to touch with their hands.

14 Moreouer they haue sent to Jerusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate)

15 Now when they shall bring them worde, they will doe it, and they shall be giuen thee to be

be destroyed the same day.

16 Wherefore I thine handmayd, knowing all this, am fledde from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoeuer shall heare it.

17 For thy seruaunt feareth God, and worshippeth the God of heauen day and night, and nowe let me remaine with thee, my lord, and let thy seruant goe out in the night into the valley, and I will pray vnto God, that hee may reueile vnto me when they shall commit their sinnes,

18 And I will come and shewe it vnto thee: then thou shalt goe forth with all thine armie, and there shall bee none of them that shall resist thee.

19 And I will leade thee through the middes of Iudea, vntill thou come before Ierusalem, and I will set thy throne in the middes thereof, and thou shalt driue them as sheepe that haue no shepheard, and a dogge shall not barke with his mouth against thee: for these things haue bene spoken vnto me, and declared vnto me according vnto my foreknowledge, and I am sent to shewe thee.

20 ¶ Then her wordes pleased Olofernes, and all his seruants, and they marueled at her wisedome, and said,

21 There is not such a woman in all the world, both for beautie of face, and wisedome of wordes.

22 Likewise Olofernes saide vnto her, God ‖hath done this, to sende thee before the people, that strength might be in our handes, and destruction vpon them that despise my lord.

‖Or, hath done well.

23 And nowe thou art both beautiful in thy countenance, and wittie in thy wordes: surely if thou doe as thou hast spoken, thy God shalbe my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt bee renowmed throughout the whole earth.

CHAP. XII.

2 Iudeth woulde not pollute her selfe with the meate of the Gentiles. 5 Shee maketh her request that shee might goe out by night to pray. 11 Olofernes causeth her to come to the banquet.

THen he commaunded to bring her in where his treasures were layd, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

Gene. 43. 32. dan. 1, 8. tobit 1, 11.

2 But Iudeth saide, *I may not eate of them, least there should bee an offence, but I can suffice my selfe with the things that I haue brought.

3 Then Olofernes sayde vnto her, If the things that thou hast, should faile, howe should we giue thee the like? for there is none with vs of thy nation.

4 Then said Iudeth vnto him, As thy soule liueth, my lorde, thine handmayde shall not spend those things that I haue, before the Lord worke by mine hande the things that hee hath determined.

5 Then the seruants of Olofernes brought her into the tent, and shee slept vntill midnight, and arose at the morning watch.

6 And sent to Olofernes, saying, Let my Lord commaund that thy handmayd may go forth vnto prayer.

7 Then Olofernes commaunded his garde that they shoulde not stay her: thus shee abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, shee prayed vnto the Lorde God of Israel, that hee would direct her way to the exaltation of the children of her people.

9 So she returned, and remained pure in the tent, vntill she ate her meate at euening.

10 ¶ And in the fourth day, Olofernes made a feast to his owne seruaunts onely, and called none of them to the banquet, that had the affaires in hand.

11 Then said he to Bagoas the eunuch who had charge ouer all that hee had, Goe and perswade this Hebrewe woman, which is with thee, that she come vnto vs and eate, and drinke with vs.

12 For it were a shame for vs, if wee should let such a woman alone, and not talke with her, and if wee do not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Olofernes, and came to her, and sayde, Let not this faire maide make difficultie to goe into my lorde, and to be honoured in his presence, and to drinke wine with vs ioyfully, and to bee intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Iudeth vnto him, Who am I nowe, that I should gainesay my lord? Surely whatsoeuer pleaseth him, I will doe speedily, and it shall bee my ioy vnto the day of my death.

15 So shee arose and trimmed her with garments, and with all the ornaments of women, and her mayde went, and spredde forth her skinnes on the grounde ouer against Olofernes, which she had receiued of Bagoas for her daily vse, that shee might sit and eate vpon them.

16 Nowe when Iudeth came and sate downe, Olofernes heart was rauished with her, and his spirite was moued, and he desired greatly her company: for he had waited for the time to deceiue her from the day that hee had seene her.

17 Then sayde Olofernes vnto her, Drinke nowe and be merry with vs.

18 So Iudeth said, I drinke nowe, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then she tooke, and ate and dranke before him the things, that her mayde had prepared.

20 And Olofernes reioyced because of her, & dranke much more wine then hee had drunke at any time in one day since he was borne.

CHAP. XIII.

4 Iudeth prayeth for strength. 8 She smiteth off Olofernes necke. 10 She returneth to Bethulia and reioyceth her people.

NOwe when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dimissed those that were present, from the presence of his lorde, and they went to their beds: for they were all wearie, because the feast had bene long.

2 And

2 And Judeth was left alone in the tent, and Holofernes was stretched along upon his bed: for he was filled with *wine.

*Eccles. 31. 20, 25.

3 ¶ Nowe Judeth had commaunded her mayde to stande without her chamber, and to waite for her comming forth as she did daily: for she said, she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth of her presence, and none was left in the chamber, neither little nor great: then Judeth standing by his bed, sayde in her heart, O Lord God of all power, beholde at this present the workes of mine handes for the exaltation of Jerusalem.

5 For nowe is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bed which was at Holofernes head, and tooke downe his fauchyn from thence,

7 And approched to the bed, and tooke holde of the haire of his head, and sayde, Strengthen me, O Lord God of Israel this day.

8 And thee smote twise vpon his necke with al her might, and she tooke away his head from him,

9 And rolled his body downe from the bed, and pulled downe the canopie from the pillars, and anon after shee went forth, and gaue Holofernes head to her mayde,

10 And shee put it in her scrippe of meate: so they twaine went together according to their custome vnto prayer, and passing through the tents, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then sayde Judeth a farre off to the watchmen at the gates, Open nowe the gate: God, euen our God is with vs to shewe his power yet in Jerusalem, and his force against his enemies, as he hath euen done this day.

12 Nowe when the men of her citie heard her voyce, they made haste to goe downe to the gate of their citie, and they called the Elders of the citie.

13 And they ranne al together both smal and great: for it was alsone their expectation, that shee should come. So they opened the gate and receiued her, & made a fire for a light, and stoode round about them twaine.

14 Then she sayde to them with a loud voyce, Praise God, praise God: for hee hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine handes this night.

15 So shee tooke the head out of the scrippe and shewed it, and sayde vnto them, Beholde the head of Holofernes, the chiefe captaine of the armie of Assur, and beholde the canopie, wherein hee did lie in his drunkennesse, and the Lorde hath smitten him by the handes of a woman.

16 As the Lord liueth, who hath kept mee in my way that I went, my countenance hath deceiued him to his destruction, and he hath not committed sinne with mee by any pollution or villanie.

17 Then all the people were wonderfully astonished, and bowed themselues, and worshipped God, and sayde with one accord, Blessed bee thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then sayde Ozias vnto her, O daughter, blessed art thou of the most high God aboue all the women of the earth, and blessed bee the Lorde God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer.

20 And God turne these things to thee for a perpetuall prayse, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a streight way before our God. And all the people sayde, So bee it, so be it.

CHAP. XIIII.

1 *Judeth causeth to hang vp the head of Holofernes.* 10 *Achior ioyneth himselfe to the people of God,* 11 *The Israelites goe out against the Assyrians.*

THen said Judeth vnto them, Heare me also, my brethren, and * take this head, and hang it vpon the hiest place of your walles. 2. Mac. 15. 35.

2 And so soone as the morning shall appeare, and the sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the citie, and set you a captaine ouer them, as though you would goe downe into the fielde, towarde the watch of the Assyrians, but goe not downe.

3 Then they shal take their armour, and shal goe into their campe, and raise vp the captaines of the armie of Assur, and they shal runne to the tent of Holofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before your face.

4 So you and all that inhabite the coastes of Israel shall pursue them, and ouerthrowe them as they goe.

5 But before you doe these things, call mee Achior the Ammonite, that he may see, & know him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when hee was come and sawe the head of Holofernes in a certaine mans handes in the assemblie of the people, he fell downe on his face, and his spirit failed.

7 But when they had taken him vp, hee fell at Judeths feete, and reuerenced her, and sayde, Blessed art thou in all the tabernacle of Juda, and in all nations, which, hearing thy name, shall be astonished.

8 Nowe therefore tell mee all the things, that thou hast done in these dayes. Then Judeth declared vnto him in the midst of the people all that shee had done from the day that shee went forth, vntill that houre she spake vnto them.

9 And when shee had left off speaking, the people rejoyced with a great voyce, and made a noyse of gladnesse through their citie.

10 And Achior, seeing all things that God had done for Israel, beleeued in God vnfainedly,

nedly, and circumcised the foreskin of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶ Assoone as the morning arose, they hanged the head of Holofernes out at the wall, and euery man tooke his weapons, and they went forth by bands vnto the straites of the mountaine.

12 But when the Assyrians saw them, they sent to their captaines, which went to the gouernours and chiefe captaines, and to all their rulers.

13 So they came to Holofernes tent, and said to him that had the charge of all his things, Waken our lord: for the slaues haue bene bold to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Judeth.

15 But because none answered, he opened it, and went into the chamber, and found him cast vpon the floore, and his head was taken from him.

16 Therfore he cried with a loud voice, with weeping and mourning, and a mighty cry, and rent his garments.

17 After, he went into the tent of Judeth where she vsed to remayne, and found her not: then he leaped out to the people and cried,

18 These slaues haue committed wickednes: one woman of the Hebrewes hath brought shame vpon the house of King Nabuchodonosor: for behold, Holofernes lieth vpon the ground without an head.

19 When the captains of the Assyrians armie heard these words, they rent their coates, and their heart was wonderfully troubled, and there was a cry & a very great noyse throughout the campe.

CHAP. XV.

1 The Assyrians are afrayd and flee. 3 The Israelites pursue them. 8 Ioacim the hie Priest commeth to Bethulia to see Iudeth and to prayse God for her.

AND whē they that were in the tents, heard, they were astonished at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amassed, they fled by euery way of the plaine and of the mountaines.

3 They also that had camped in the mountaines round about Bethulia, were put to flight: then the children of Israel, euery one that was a warriour among them rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola, and to all the coastes of Israel, such as should declare vnto them the things that were done, and that all should rush forth vpon their enemies to destroy them.

5 Nowe when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also they that came from Jerusalem and from all the mountaines: for men had told them what things were done in the campe of their enemies, and they that were in Galaad and in Galile chased them with a great slaughter, vntill they came to Damascus and to the coastes thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur and spoyled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: & the villages and the cities that were in the mountaines and in the playne, had a great bootie, for the abundance was very great.

8 Then Joacim the hie Priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to confirme the benefites that God had shewed to Israel, and to see Judeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, & sayd vnto her, Thou art the exaltation of Jerusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almightie Lord for euermore: and all the people sayd, So be it.

11 And the people spoiled the campe the space of thirtie dayes, and they gaue vnto Judeth Holofernes tent, and all his siluer, and beds, and bassins, and all his stuffe, and she tooke it & laied it on her mules, and made ready her charets, and laied them therron.

12 Then all the women of Israel came together to see her, & blessed her, and made a dance among them for her, and she tooke branches in her hand, & gaue also to the women that were with her.

13 They also crowned her with olives, & her that was with her, & she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouthes.

CHAP. XVI.

Iudeth prayseth God with a song. 19 She offereth to the Lord Holofernes stuffe. 23 Her continence, life and death. 25 All Israel lamenteth her.

THen Judeth began this confession in all Israel, and all the people sang this song with a loud voyce.

2 And Judeth sayd, Begin vnto my God with tymbrels: sing to my Lorde with cymbals: tune vnto him a Psalme: exalt his prayse, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the mids of the people, and deliuered me out of the hand of the persecuters.

4 Assur came from the mountaines forth of the North: he came with thousands in his armie, *whose multitude hath shut vp the riuers, and their horsemen haue couered the valleys. *Chap. 2, 11, 15.*

5 He sayd that he would burne vp my borders, and kill my young men with the sword, and dashe the sucking children against the ground, and make mine infants as a praie, and my virgins a spoyle.

6 But the Almightie Lorde hath brought them to nought by the hand of a woman.

7 For the mightie did not fall by the young men, neither did the sonnes of Titan smite him, nor the hie giants inuade him, but

Judeth

Judeth the daughter of Merari did discomfite him by the beautie of her countenance.

8 For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and annointed her face with ointment, & bound up her haire in a coife, and tooke a linnen garment to deceiue him.

9 Her slippers rauished his eyes: her beautie tooke his mind prisoner, & the faulchion passed through his necke.

10 The Persians were astonished at her boldnesse, and the Medes were troubled with her hardinesse.

11 But mine afflicted reioyced, and my feeble ones shouted: then they feared, they lifted vp their voyce, and turned backe.

12 The children of maides pearced them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I will sing vnto the Lord a song & praise, O Lord, thou art great & glorious, marueilous and mumcible in power.

Gen.1.24. Psal.33.9. 14 Let all thy creatures serue thee: *for thou hast spoken and they were made: thou hast sent thy spirit, and he made them vp: and there is none that can resist thy voyce.

15 For the mountaines leape vp from their foundations with the waters: the rockes melt at thy presence like wax: yet thou art merciful to them that feare thee.

16 For all sacrifice is too little for a sweete sauour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Woe to the nations that rise vp against my kinred: the Lord almighty will take vengeance of them in the day of iudgement, in sending fire and wormes vpon their flesh, and they shall feele them and weepe for euer.

18 ¶ After, when they went vp to Jerusalem, they worshipped the Lord, and as soone as the people were purified, they offered their burnt offerings, & their free offerings, and their gifts.

19 Judeth also offered all the stuffe of Holofernes, which the people had giuen her, and gaue the canopie which she had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Jerusalem by the Sanctuarie for the space of three moneths, and Judeth remained with them.

21 After this time, euery one returned to his owne inheritance, and Judeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrey.

22 And many desired her, but none had her compasse all the dayes of her life, after that Manasses her husband was dead, and was gathered to ‖his people. ‖Or, her people.

23 But she increased more and more in honour, and waxed olde in her husbands house, being an hundreth and fiue yeere old, and made her maide free: so she died in Bethulia, and they buried her in the graue of her husband Manasses.

24 And *the house of Israel lamented her seuen dayes, and before she died, she did distribute her goods to all them that were neerest of kinred to Manasses her husband, and to them that were the neerest of her kinred. Gen.50.10.

25 And there was none that made the children of Israel any more afrayd in the dayes of Judeth, nor a long time after her death.

Esther.

Certaine portions of the storie of Esther, which are found in some Greeke and Latine translations: which follow in the tenth Chapter.

THen Mardocheus sayd, God hath done these things.

5 For I remember a dreame, which I sawe concerning these matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, and was a light, and as the sunne, and as much water, this flood was Esther whom the King maried, and made Queene.

7 And the two dragons are I and Aman.

8 And the people are they that are assembled to destroy the name of the Iewes.

9 And my people is Israel, which cryed to God, and are saued: for the Lord hath saued his people, and the Lord hath deliuered vs from all these euils, and God hath wrought signes and great wonders, which haue not bene done among the Gentiles.

10 Therefore hath he made two lottes, one for the people of God, and another for all the Gentiles.

11 And these two lots came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembred his owne people, and iustified his inheritance.

13 Therefore those dayes shall be vnto them in the moneth of Adar the fourteenth & fifteenth day of the same moneth, with an assemblie and ioy, and with gladnesse before God, accoording to the generations for euer among his people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolomeus and Cleopatra, Dositheus, who sayd hee was a Priest and Leuite, and Ptolomeus his sonne, that brought the former letters of Phurim, ‖Or, lottes.

2 In the second yeere of the reigne of great Artaxerxes, in the first day of the moneth Nisan, Mardocheus the sonne of Jarus, the sonne of Semei, the sonne of Cis of the tribe of Beniamin had a dreame,

3 A Iewe dwelling in the citie of Susis, a noble man, that bare office in the kings court.

4 He was also one of the captiuitie which Nabuchodonosor the king of Babylon brought from

from Jerusalem with Jechonias.

5 And this was his dreame, Beholde a noyse of a tempest with thunders and earthquakes, and uproze in the land.

6 Beholde, two great Dragons came foozth ready to fight one against another.

7 Their crie was great, whereby all the heathen were ready to fight against the righteous people.

8 And the same day was full of darkenesse and obscuritie, and trouble, and anguish: yea, aduersitie, and great affliction was upon the earth.

9 For then the righteous fearing their afflictions, were amazed, and being ready to die, cried unto God.

10 And while they were crying, the litle well grew into a great riuer, and flowed ouer with great waters.

11 The light and the sunne rose up, and the lowly were exalted, and deuoured the glorious.

12 Now when Mardocheus had seene this dreame, he awoke and rose up, and thought in his heart untill the night, what God would do, and so he desired to know all the matter.

CHAP. XII.

AT the same time dwelt Mardocheus in the Kings Court with Bagathas and Thara, the Kings eunuches and keepers of the palace.

Esther 2. 21. and 6. 2.

2 * But when he heard their purpose, & their imaginations, hee perceiued that they went about to lay their handes upon the King Artaxerres, and so he certified the King thereof.

3 Then caused the King to examine the two eunuches with torments, and when they had confessed it, they were put to death.

4 This the King caused to be put in the Chronicles, Mardocheus also wrote the same thing.

5 So the King commanded that Mardocheus should remaine in the Court, and for the aduertisement, he gaue him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour and reputation with the King, went about to hurt Mardocheus & his people, because of the two eunuches of the King that were put to death.

CHAP. XIII.

1 *The copie of the letters of Artaxerxes against the Iewes.* 8 *The prayer of Mardocheus.*

Ioseph. antiq. lib. 11. cap. 6.

THe copie of the letters was this. The great King Artaxerxes writeth these thinges to the princes and gouernours that are under him from India unto Ethiopia in an hundred and seuen and twentie prouinces.

2 When I was made Lord ouer many people, and had subdued the whole earth unto my dominion, I woulde not exalt my selfe by the reason of my power, but purposed with equitie alway and gentlenesse to gouerne my subiects, and wholly to set them in a peaceable life, and thereby to bring my kingdome unto tranquillitie, that men might safely goe thorow on euery side, and to renew peace againe, which all men desire.

3 Now when I asked my counsellers how these thinges might be brought to passe, one that was conuersant with us of excellent wisdome, and constant in good will, and shewed himselfe to be of sure vdelitie, which had the second place in the kingdome, euen Aman,

4 Declared unto us, that in all nations there was scattered abroade a rebellious people, that had lawes contrary to all people, and haue alway despised the commandements of Kings, and so that this generall empire, that we haue begun, can not be gouerned without offence.

5 Seeing now we perceiue that this people alone are altogether contrary unto euerie man, using strange and other maner of lawes, and hauing an euill opinion of our doinges, and goe about to stablish wicked matters, that our kingdome shoulde not come to good estate,

6 Therefore haue we commaunded that all they that are appointed in writing unto you by Aman (which is ordeined ouer the affaires, and is as our second father) shall all with their wiues and children bee destroyed and rooted out with the swoide of their enemies without all mercie, and that none bee spared the foureteenth day of the twelft moneth Adar of this yere,

7 That they which of olde, and nowe also haue euer bene rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this time our affaires may be without troubles and well gouerned in all points.

8 Then Mardocheus thought upon all the workes and of the Lorde, and made his prayer unto him,

9 Saying, O Lord, Lord, the king almightie (for all thinges are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstand thee.

10 For thou hast made heauen & earth, and all the wonderous things under the heauen.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all thinges, and thou knowest, Lorde, that it was neither of malice, nor presumption, nor for any desire of glorie, that I did this, and not bowe downe to proud Aman.

13 For I would haue bin content with good will for the saluation of Israel to haue kissed the sole of his feet.

14 But I did it, because I woulde not prefer the honor of a man aboue the glory of God, and would not worship any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lorde God and King, haue mercy upon thy people: for they imagine howe they may bring us to nought, yea, they woulde destroy the inheritance, that hath bene thine from the beginning.

16 Despise not the portion which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and bee mercifull unto thy portion: turne our sorowe into ioye, that we may liue, O Lorde, and praise thy Name: shutte not the mouthes of them that praise thee.

18 All Israel in like maner cried most earnestly unto the Lorde, because that death was before their eyes.

CHAP. XIIII.

The prayer of Esther for the deliuerance of her, and her people.

QVeene Esther also, being in daunger of death, resorted vnto the Lord,

2 And layed away her glorious apparell, and put on the garments of lighing, and mourning. In the stead of precious ointment, shee scattered ashes and dong vpon her head: and she humbled her body greatly with fasting, and all the places of her ioy filled she with the haire that she pluckt off.

3 And she prayed vnto the Lord God of Israel, saying, O my Lord, thou only art our king: helpe me desolate woman, which haue no helper but thee.

4 For my danger is at hand.

5 From my youth vp I haue heard in the kindred of my father, that thou, O Lord, tookest Israel from among all people, and our fathers from their predecessours for a perpetuall inheritance, and thou hast performed that which thou didst promise them.

6 Now Lorde, wee haue sinned before thee: therefore hast thou giuen vs into the handes of our enemies,

7 Because wee worshipped their gods: O Lord, thou art righteous.

8 Neuertheless, it satisfieth them not, that we are in bitter captiuitie, but they haue stroken hands with their idoles,

9 That they will abolish the thing that thou with thy mouth hast ordeined, & destroy thine inheritance, to shut vp the mouth of them that praise thee, & to quench the glory of thy Temple, and of thine altar,

10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshly king for euer.

11 O Lorde, giue not thy scepter vnto them that be nothing, least they laugh vs to scorne in our miserie: but turne their deuice vpon themselues, and make him an example, that hath begun the same against vs.

12 Thinke vpon vs, O Lorde, and shew thy selfe vnto vs in the time of our distresse, and strengthen me, O King of gods, and Lord of all power.

13 Giue me an eloquent speech in my mouth before the lion: turne his heart to hate our enemie, to destroy him, and all such as consent vnto him.

14 But deliuer vs with thine hande, & helpe me that am solitarie, which haue no defence but onely thee.

15 Thou knowest all thinges, O Lord: thou knowest, that I hate the glory of the vnrighteous, and that I abhorre the bed of the vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shew my selfe, & that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe,

17 And that I thine handmaid haue not eaten at Amans table, & that I haue had no pleasure in the Kings feast, nor drunke the wine of the drinke offerings,

18 And that I thine handmayd haue no ioy since the day that I was brought hither vntill this day, but in thee, O Lord God of Abraham.

19 O thou mightie God aboue all, heare the voice of them, that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 *Mardocheus moueth Esther to goe in to the King, and make intercession for her people.* 9 *And she performeth his request.*

MArdocheus also bade Esther to goe in vnto the King, and pray for her people, and for her countrey.

2 Remember, saith he, the dayes of thy lowe estate, howe thou wast nourished vnder mine hand: for Aman which is next vnto the King, hath giuen sentence of death against vs.

3 Call thou therefore vpon the Lorde, and speake for vs vnto the King, & deliuer vs from death.

4 And vpon the third day when she had ended her prayer, shee layed away the mourning garments, and put on her glorious apparell,

5 And decked her selfe goodly, after that shee had called vpon God, which is the beholder and Sauiour of all thinges, and tooke two handmaids with her.

6 Vpon the one shee leaned her selfe, as one that was tender:

7 And the other followed her, and bare the traine of her vesture.

8 The shine of her beautie made her face rose coloured: and her face was cheerefull and amiable, but her heart was sorrowfull for great feare.

9 Then shee went in thorow all the doores, and stood before the king, and the king sate vpon his royall throne, and was clothed in his goodly arap, all glittering with golde and precious stones, and he was very terrible.

10 Then hee lift vp his face that shone with maiestie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint, and leaned her selfe vpon the head of the maid that went with her.

11 Neuertheless, God turned the Kinges minde that he was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till shee came to her selfe againe: and comforted her with louing words, and said,

12 Esther, what is the matter? I am thy brother, be of good cheere,

13 Thou shalt not die: for our commaundement toucheth the commons, & not thee. Come neere.

14 And so he held vp his golden scepter, and layd it vpon her necke,

15 And kissed her, and said, Talke with me.

16 Then sayd shee, I saw thee, O lorde, as an angell of God, and mine heart was troubled for feare of thy maiestie.

17 For wonderfull art thou, O lord, and thy face is full of grace.

18 And as she was thus speaking vnto him, she fell downe againe for faintnesse.

19 Then the king was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reuoketh those which he first sent forth.

The

Ioseph. Ant. 11. cap. 6.

THe great King Artarerres, which reigneth from India vnto Ethiopia, ouer an hundreth and seuen and twentie prouinces, sendeth vnto the princes & rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodnes of Princes and honour giuen vnto them, become very proud,

3 And indeuour not onely to hurt our subiects, but not content to liue in wealth, doe also imagine destruction against those that do them good,

4 And take not onely all thankefulnesse away from men, but in pride and presumption, as they that bee vnmyndefull of benefites, they thinke to escape the vengeance of God, that seeth all things, and is contrary to euill.

5 And oft times many, which bee set in office, and vnto whome their friendes causes are committed, by vaine inuisements doe wrappe them in calamities, that can not bee remedied: for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicitie and gentlenesse of Princes with lying tales.

7 This may bee prooued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of such pestilences as are not worthie to beare rule.

8 Therefore wee must take heede hereafter that we may make the kingdome peaceable for all men, what change soeuer shall come,

9 And discerne the things that are before our eyes, to withstand them with gentlenesse.

10 For Aman, a Macedonian, the sonne of Amadathus, being in deed a stranger from the Persians blood, and farre from our goodnesse, was receiued of vs,

11 And hath prooued the friendship that we beare toward all nations, so that he was called our father, and was honoured of euery man, as the next person vnto the king.

12 But he couldo not vse himselfe soberly in this great dignitie, but went about to depriue vs of the kingdome, and of our life.

13 With manifolde deceite also hath he desired to destroy Mardochens our preseruer, which hath done vs good in all things, and innocent Esther the partaker of our kingdome, with all her nation.

14 For his minde was (when he had taken them out of the way) to take waste for vs, and by this meanes to translate the kingdome of the Persians vnto them of Macedonia.

15 But wee finde that the Iewes (which were accused of this most wicked man that they might be destroyed) are no euill doers, but vse most iust Lawes,

16 And that they be the children of the most high & almighty and euerliuing God, by whom the kingdome hath bene preserued vnto vs, and our progenitours in very good order.

17 Wherefore ye shall doe well, if ye doe not put in execution those letters that Aman the sonne of Amadathus did write vnto you.

18 For hee that inuented them, hangeth at Susis before the gates with all his familie, and God (which hath all things in his power) hath speedily rewarded him after his deseruing.

19 Therefore yee shall publish the copie of this letter in all places, that the Iewes may freely liue after their owne Lawes.

20 And yee shall ayde them, that vpon the thirteenth day of the twelfth moneth Adar they may bee auenged of them, which in the time of their trouble would haue oppressed them.

21 For Almightie God hath turned to ioye the day, wherein the chosen people should haue perished.

22 Moreouer, among other solemne dayes, ye shall keepe this day with all gladnesse,

23 That both now and in time to come, this day may bee a remembrance of deliuerance for vs and all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countreyes that doe not this, shall horribly bee destroyed with sword and fire, and shall not onely not be inhabited of men, but be abhorred also of the wilde beastes and foules for euer.

The Wisdome of Salomon.

CHAP. I.

1 *How wee ought to search and enquire after God.* 2 *Who bee those that finde him.* 5 *The holy Ghost.* 8. 11 *Wee ought to flee from backbiting and murmuring.* 12 *Whereof Death commeth.* 15 *Righteousnesse and vnrighteousnesse.*

1. King. 3. 3. Isa. 56. 1.

LOue * righteousnesse, ye that bee Iudges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

Deut. 4. 29. 2. chro. 15. 4.

2 * For he will be found of them that tempt him not, and appeareth vnto such as be not vnfaithfull vnto him.

3 For wicked thoughts separate from God: and his power when it is tryed, reproueth the vnwise,

4 Because wisedome can not enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.

5 For the holy * Spirit of discipline fleeth from deceite, and withdraweth himselfe from the thoughts that are without vnderstanding, and is rebuked when wickednesse commeth. *Iere. 4. 22.*

6 For the Spirite of wisdome * is louing, and will not absolue him, that blaspheameth with his lippes: for God is a witnesse of his reines, and a true beholder of his heart, and an hearer of the tongue. *Gala. 5. 22.*

7 For the Spirite of the Lord filleth all the world: and the same that maintaineth all things, hath knowledge of the voyce.

8 Therefore hee that speaketh vnrighteous things, cannot be hid: neither shall the iudgement of reproch let him escape.

9 For inquisition shall bee made for the thoughts of the vngodly, and the sounde of his wordes shall come vnto God for the correction of his iniquities.

10 For the care of iealousie heareth al things, and the noyse of the grudgings that not be hid.

11 Therefore beware of murmuring, which profiteth nothing, and refraine your tongue from slaunder: for there is no word so secrete, that shall goe for nought, and the mouth that speaketh lies, slayeth the soule.

12 Seeke not death in the errour of your life: * destroy not your selues through the workes of your owne hands. *Deut.4.23.*

13 * For God hath not made death, neither hath hee pleasure in the destruction of the liuing. *Ezek.18.23. and 33.11.*

14 For he created all things, that they might haue their being: and the generations of the worlde are preserued, and there is no poyson of destruction in them, and the kingdome of hel is not vpon earth.

15 For righteousnesse is immortall, but vnrighteousnesse bringeth death.

16 And the vngodly call [a] it vnto them both with hands and words: and while they thinke to haue a friend of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof. a To wit, death.

CHAP. II.

The imagination and desires of the wicked, and their counsell against the faithfull.

FOr the vngodly say, as they falsly imagine with themselues, * Our life is short and tedious: and in the death of a man there is no couerte, neither was any knowen that hath returned from the graue. *Iob.7.1. and 14.1. matt. 22.23. 1. cor. 15.32.*

2 For wee are borne at all aduenture, and we shall be hereafter as though wee had neuer bene: for the breath is a smoke in our nostrels, and the worde as a sparke raysed out of our heart,

3 Which being extinguished, the body is turned into ashes, and the spirite vanisheth as the soft ayre.

4 Our life shall passe away as the trace of a cloude, and come to nought as the mist that is driuen away with the beames of the sunne, and cast downe with the heate thereof. Our name also shall be forgotten in time, and no man shall haue our workes in remembrance.

5 * For our time is as a shadowe that passeth away, and after our ende there is no returning: for it is fast sealed, so that no man commeth againe. *1. Chr. 29.15. chap. 5.9.*

6 * Come therefore, & let vs enioy the pleasures that are present, and let vs cheerefully vse the creatures as in youth. *Isa. 22.13. & 56.12. 1. cor. 15.32.*

7 Let vs fill our selues with costly wine and oyntments, and let not the floure of life passe by vs.

8 Let vs crowne our selues with rose buds afore they be withered.

9 Let vs all bee partakers of our wantonnesse: let vs leaue some token of our pleasure in euery place: for that is our portion and this is our lotte.

10 Let vs oppresse the poore that is righteous: let vs not spare the widow, nor reuerence the white haires of the aged, that haue liued many yeeres.

11 Let our strength be the lawe of vnrighteousnesse: for the thing that is feeble, is reproued as vnprofitable.

12 Therefore let vs defraude the righteous, for he is not for our profite, and hee is contrary to our doings: hee checketh vs for offending against the lawe, and blameth vs as transgressours of discipline.

13 Hee maketh his boast to haue the knowledge of God: and he calleth himselfe the sonne of the Lord.

14 Hee is made * to reproone our thoughts. *Iohn 7.7.*

15 It grieueth vs also to looke * vpon him: for his life is not like other mens: his wayes are of another fashion. *Ephes. 5.13. Isa. 53.3.*

16 Hee counteth vs as bastardes, and hee withdraweth him selfe from our wayes as from filthinesse: hee commendeth greatly the latter ende of the iust, and boasteth that God is his Father.

17 Let vs see then if his wordes be true: let vs proone what ende he shall haue.

18 For if the righteous man bee the * sonne of God, he will helpe him, and deliuer him from the hands of his enemies. *Psal. 22.8.9. matt. 27.43.*

19 Let vs * examine him with rebukes and torments, that we may knowe his meekenesse, and proone his patience. *Iere. 11.19.*

20 Let vs condemne him vnto a shamefull death: for he shall be preserued as hee himselfe saith.

21 Such things doe they imagine, and goe astray: for their owne wickednesse hath blinded them.

22 And they doe not vnderstand the mysteries of God, neither hope for the reward of righteousnesse, nor can discerne the honour of the soules that are faultlesse.

23 For God created man without corruption, and made him after the * image of his owne likenesse. *Gen. 1.27. & 2.7. and 5.1.*

24 * Neuertheless, through enuie of the deuill came death into the world: and they that holde of his side, proone it. *ecclus. 17. 2,3. Gen. 3.1,2.*

CHAP. III.

1 The conuersation and assurance of the righteous. 7 The reward of the faithfull. 11 Who are miserable.

BVt the * soules of the righteous are in the hand of God, and no torment shall touch them. *Deut. 33.3.*

2 * In the sight of the vnwise they appeared to die, and their ende was thought grieuous. *Chap. 5.4.*

3 And their departing from vs, destruction, but they are in peace.

4 And though they suffer paine before men, yet is * their hope full of immortalitie. *Rom. 8.24.*

5 They are punished but in fewe things, yet in many things shall they bee well rewarded: * For God prooueth them, and findeth them meete for himselfe. *2. cor. 5.1. 1. pet. 1.13. Exod. 16.4. deut. 8.2.*

6 He trieth them as the gold in the furnace, and receiueth them as a perfite fruite offering.

7 * And in the time of their vision they shall shine, and runne thorow as the sparkes among the stubble. *Mat. 13.43.*

8 They * shall iudge the nations, and haue dominion ouer the people, and their Lord shall reigne for euer. *Mat. 19.28. 1. cor. 6.2.*

9 They that trust in him, shall vnderstand the trueth, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

10 * But the vngodly shall be punished according to their imaginations: for they haue despised *Matt. 25.41.*

despised the righteous, and forsaken the Lord.

11 Who so despiseth wisedom, and discipline, is miserable, and their hope is vaine, and their labours are foolish, and their workes unprofitable.

12 Their wiues are undiscreete, & their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is undefiled, and knoweth not the sinfull bed: *she shall haue fruit in the visitation of the soules. *Isa.56.5.*

14 And the Eunuch, which with his hands hath not wrought iniquitie, nor imagined wicked things against God: for vnto him shall bee giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the fruite of good labours, and the roote of wisedom shal neuer fade away.

16 But the children of adulterers shal not be partakers of the holy things, and the seed of the wicked bed shalbe rooted out.

17 And though they liue long, yet shall they be nothing regarded, and their last age shall bee without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of triall.

19 For horrible is the end of the wicked generation.

CHAP. IIII.

Of vertue and the commoditie thereof. 10 The death of the righteous and condemnation of the vnfaithfull.

BEtter is barrennesse with vertue: for the memorial thereof is immortal: for it is knowen with God and with men.

2 When it is present, men take example thereat, and if it goe away, yet they desire it: it is alway crowned & triumpheth, and winneth the battell and the undefiled rewards.

3 But the multitude of the vngodly which abound in children is vnprofitable: and the bastard plantes shall take no deepe roote, nor lay any fast foundation.

4 For though they bud forth in the branches for a time, * yet they shall bee shaken with the winde: for they stand not fast, and through the vehemencie of the winde they shalbe rooted out. *Mat.7.19.*

5 For the vnperfect branches shalbe broken, and their fruite shall be vnprofitable and sowre to eate, and meete for nothing.

6 For all the children that are borne of the wicked bed, shall be witnesse of the wickednesse against their parents when they be asked.

7 But though the righteous bee preuented with death, yet shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.

9 But wisedome is the grap haire, and an undefiled life is the old age.

10 * Hee pleased God, and was beloued of him, so that where as he liued amog sinners, he translated him. *Gen.5.24. Hebr.11.5.*

11 Hee was taken away, least wickednesse should alter his vnderstanding, or deceit begvile his mind.

12 For wickednesse by bewitching obscureth the things that are good, & the vnstedfastnesse of concupiscence peruerteth the simple mind.

13 Though hee was soone dead, yet fulfilled he much time.

14 For his soule pleased God: therefore hasted he to take him away from wickednesse.

15 Yet the people see and vnderstand it not, and consider no such things in their hearts, how that grace and mercy is vpon his saints, and his prouidence ouer the elect.

16 Thus the righteous that is dead, condemneth the vngodly which are liuing: & the youth that is soone brought to an end, the long life of the vnrighteous.

17 For they see the ende of the wise, but they vnderstand not what God hath deuised for him, and wherefore the Lord hath preserued him in safetie.

18 They see him & despise him, but the Lord will laugh them to scorne,

19 So that they shall fall hereafter without honour, and shall haue a shame among the dead for euermore: for without any voyce shall hee burst them, and cast them downe, & shake them from the foundations, so that they shall bee vtterly wasted, and they shalbe in sorow, and their memoriall shall perish.

20 So they being afrayd, shall remember their sinnes, and their owne wickednesse shall come before them to conuince them.

CHAP. V.

1 The constantnesse of the righteous before their persecutours. 14 The hope of the vnfaithfull is vaine. 15 The blessednes of the Saints and godly.

THen shall the righteous stand in great boldnesse before the face of such as haue tormented him, and taken away his labours.

2 When they see him, they shalbe vexed with horrible feare, and shall be amased for his wonderfull deliuerance,

3 And shall change their mindes, and sigh for griefe of minde, and say within themselues, This is he whom wee sometime had in derision, and in a parable of reproch.

4 *We fooles thought his life madnesse, and his end without honour. *Chap.3.2.*

5 How is hee counted among the children of God, and his portion is among the Saints!

6 Therefore we haue erred from the way of trueth, and the light of righteousnesse hath not shined vnto vs, and the sunne of vnderstanding rose not vpon vs.

7 We haue wearied our selues in the way of wickednesse and destruction, and we haue gone through dangerous wayes: but wee haue not knowen the way of the Lord.

8 What hath pride profited vs? or what profite hath the pompe of riches brought vs?

9 All those things are *passed away like a shadow, and as a poste that passeth by: *1.Chro.29.15.chap.2.5.*

10 As a ship that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the floods:

11 Or * as a bird that flieth through in the aire, and no man can see any token of her passage, but onely heare the noyse of her wings, beating the light winde, parting the ayre through the vehemencie of her going, and flieth on shaking her wings, whereas afterward no token of her way can be found: *Pro.30.19.*

12 Or as when an arrow is shot at a marke, it parteth the ayre, which immediately commeth together againe, so that a man cannot

know where it went thorow.

13 Euen so we, as soone as wee were borne we began to draw to our end, and haue shewed no token of vertue, but are consumed in our owne wickednesse.

Iob 8.9.psal. 14.4.& 143. 4.pro.10.25. & 11.7. ier. 8.10,11.

14 For * the hope of the vngodly is like the dust that is blowen away with the winde, and like a thin some that is scattered abroad with the storme, and as the smoke which is dispersed with the wind, and as the remembrance of him passeth, that tarieth but for a day.

15 But the righteous shal liue for euer: their reward also is with the Lord, & the most High hath care of them.

16 Therefore they shall receiue a glorious kingdom, and a beautifull crowne of the Lords hand: for with his right hand shall hee couer them, and with his arme shall he defend them.

17 He shall take his iealousie for armour, and shall arme the creatures to bee reuenged of the enemies.

18 He shall put on righteousnes for a breastplate, and take true iudgement in stead of an helmet.

19 Hee will take holinesse for an inuincible shield.

20 Hee will sharpen his fierce wrath for a sword, & the world shall fight with him against the vnwise.

21 Then shall the thunderbolts goe straight out of the lightnings, and shall flie to the marke as out of the bent bowe of the cloudes, and out of his anger that throweth stones, shall thicke haile bee cast, and the water of the sea shall bee wroth against them, and the floods shall mightily ouerflow.

22 And a mighty wind shal stand vp against them, and like a storme shall scatter thē abroad. Thus iniquitie shal bring all the earth to a wildernesse, and wickednesse shall ouerthrow the thrones of the mighty.

CHAP. VI.

The calling of Kings, Princes, & Iudges, which are also exhorted to search wisdome.

HEare therefore, O ye Kings, & vnderstand: learne ye that be Iudges of the ends of the earth.

2 Giue eare, ye that rule the multitudes and glory in the multitude of people.

Rom.13.2. 3 For the* rule is giuen you of the Lord, and power by the most High, which will try your workes, and search out your imaginations.

4 Because that ye being Officers of his kingdom haue not iudged aright, nor kept the Law, nor walked after the will of God,

5 Horribly and suddenly will he appeare vnto you: for an hard iudgement shall they haue that beare rule.

6 For he that is most lowe, is worthy mercie, but the mightie shall bee mightily tormented.

Deut.10.17. 2.chro.19.7. Iob 34.19. eccli. 35.12, 26.acts 10. 34.rom.2.11 gal.2.6.ephe. 6.9.colos.3. 25.1.pet.1. 17.

7 For he that is Lord ouer all, will spare no * person, neither shall hee feare any greatnesse: for he hath made the small and great, and careth for all alike,

8 But for the mighty abideth the surer triall.

9 Vnto you therefore, O tyrants, do I speake, that ye may learne wisedome, & not goe amisse.

10 For they that keepe holinesse holily, shall bee holy, and they that are learned there, shall finde a defence.

11 Wherefore set your delight vpō my words and desire them, and ye shalbe instructed.

12 Wisedome shineth & neuer fadeth away, and is easily seene of them that loue her, and found of such as seeke her,

13 She preuenteth them that desire her, that she may first shew her selfe vnto them.

14 Who so awaketh vnto her betimes, shall haue no great trauaile: for he shall find her sitting at his doores.

15 To thinke vpon her then is perfite vnderstanding: and who so watcheth for her, shall be soone without care.

16 For she goeth about, seeking such as are meete for her, and sheweth her selfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: and the care of discipline is loue:

18 And loue is the keeping of her lawes: and the keeping of the lawes is the assurance of immortalitie:

19 And immortalitie maketh vs neere vnto God.

20 Therefore the desire of wisedome leadeth to the kingdome.

21 If your delight be then in thrones, & scepters, O kings of the people, honour wisedome, that ye may reigne for euer.

22 Now I will tell you what wisedome is, and whence it commeth, and will not hide the mysteries from you, but will seeke her out from the beginning of her nativitie, and bring the knowledge of her into light, and will not keepe backe the trueth.

23 Neither will I haue to doe with consuming enuie: for such a man shall not be partaker of wisedome.

24 But the multitude of the wise is the preservation of the world, and a wise King is the stay of the people.

25 Bee therefore instructed by my words, and ye shall haue profite.

CHAP. VII.

Wisedome ought to be preferred aboue all things.

I My selfe am also mortall and a man like all other, and am come of him that was first made of the earth.

2 And in my mothers wombe was I fashioned to be flesh in ten moneths: I was* brought together into blood of the seed of man, & by the pleasure that commeth with sleepe.

Iob 10.10, 11.

3 And when I was borne, I receiued the common aire, and fell vpon the earth, which is of like nature, crying and weeping at the first as all other doe.

4 I was nourished in swadling clothes, and with cares.

5 For there is no King that had any other beginning of birth.

6 All *men then haue one entrance vnto life, and a like going out.

Iob 1.21. 1.tim.6.7.

7 Wherefore I praied, and vnderstanding was giuen me: I called, and the spirite of wisedome came vnto me.

8 I preferred her to scepters & thrones, and counted riches nothing in comparison of her.

9 * Neither did I compare precious stones vnto her: for all gold is but a little grauell in respect of her, and siluer shall bee counted

Iob 28.15.

but

but clap before her.

10 I loued her aboue health and beautie, and purposed to take her for my light: for her light cannot be quenched.

1. Kin. 3. 13. matth. 6. 33. 11 All *good things therefore came to me together with her, and innumerable riches thorow her hands.

12 So I was glad in all: for wisedome was the author thereof, and I knewe not that shee was the mother of these things.

13 And I learned vnfainedly, and communicated without enuie, and I doe not hide her riches.

14 For shee is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath graunted mee to speake according to my minde, and to iudge worthily of the things, that are giuen mee: for hee is the leader vnto wisedome, and the directer of the wise.

16 For in his hande are both wee and our wordes, and all wisedome, and the knowledge of the workes.

17 For he hath giuen me the true knowledge of the things that are, so that I knowe how the worlde was made, and the powers of the elements.

18 The beginning and the ende, and the mids of the times: howe the times alter, & the change of the seasons,

19 The course of the peere, the situation of the starres,

20 The nature of liuing things, and the furiousnesse of beastes, the power of the windes, and the imaginations of men, the diuersities of plants, and the vertues of rootes.

21 And all things both secret and knowen do I knowe: for wisedome the worker of all things hath taught me it.

22 For in her is the spirite of vnderstanding, which is holy, the only begotten, manifolde, subtil, moueable, cleare, vndefiled, euident, not hurtfull, louing the good, sharpe, which cannot bee be letted, doing good,

23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing through all intellectuall, pure, and subtil spirits.

24 For wisedome is nimbler then all nimble things: shee goeth throwe and atteineth to all things, because of her pureneſſe.

25 For she is the breath of the power of God, and a pure influence that floweth from the glorie of the Almightie: therefore can no defiled thing come vnto her.

Hebr. 1, 3. 26 For * she is the brightneſſe of the euerlasting light, the vndefiled mirrour of the Maiestie of God, and the image of his goodneſſe.

27 And being one, shee can doe all things, and remayning in her selfe, renueth all, and according to the ages she entreth into the holy soules, and maketh them the friendes of God and Prophets.

28 For God loueth none, if he dwel not with wisedome.

29 For she is more beautifull then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night commeth vpon it, but wickednesse cannot ouercome wisedome.

CHAP. VIII.

The effects of wisedome.

SHee also reacheth from one ende to another mightily, and comely doeth shee order all things.

2 I haue loued her, and sought her from my youth: I desired to marrie her, such loue had I vnto her beautie.

3 In that she is conuersant with God, it commendeth her nobilitie: yea, the Lord of al things loueth her.

4 For shee is the Schoolemistresse of the knowledge of God, and the chooser out of his workes.

5 If riches be a possession to be desired in this life, what is richer then wisedome, that worketh all things?

6 For if prudencie worketh, what is it among all things that worketh better then she?

7 If a man loue righteousnesse, her labours are vertuous: for shee teacheth soberneſſe and prudencie, righteousnes and strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, shee can tell the things that are past, and discerne things to come: shee knoweth the subtilties of wordes, and the solutions of darke sentences: shee foreseeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my companie, knowing that shee would counsell mee good things, and comfort me in cares and griefes.

10 For her sake shall I haue glorie among the multitude, and honour among the Elders though I be yong.

11 I shall bee founde of sharpe iudgement, so that I shall be marueilous in the sight of great men.

12 When I hold my tongue, they shall abide my leasure: when I speake, they shall heare diligently, and if I talke much, they shall lay their hands vpon their mouth.

13 Moreouer, by her I shall obteine immortalitie, and leaue an euerlasting memoriall among them that come after me.

14 I shall gouerne the people, and the nations shalbe subdued vnto me.

15 Horrible tyrants shalbe afraide when they heare me: among the multitude I shalbe counted good, and mightie in battell.

16 When I come home I shal rest with her: for her companie hath no bitternesse, and her fellowship hath no tediousnesse, but mirth and ioy.

17 Nowe when I considered these things by my selfe, and pondered them in mine heart, howe that to bee ioyned vnto wisedome is immortalitie,

18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudencie, & glorie by communing with her, I went about, seeking howe I might take her vnto me.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled body.

21 Neuertheleſſe, when I perceiued that I

could not enioy her, except God gaue her (and that was a point of wisedome also, to knowe whose gift it was) I went vnto the Lorde, and besought him, and with my whole heart I saide,

CHAP. IX.

A prayer of Salomon to obtaine wisedome.

O God of fathers, and Lord of mercie, which hast made all things with thy word,

2 And ordained man through thy wisdome, that hee should haue * dominion ouer the creatures which thou hast made,

Gen. 1.1,28.

3 And gouerne the world according to equitie and righteousnesse, and execute iudgement with an vpright heart:

4 Giue me * that wisedome, which sitteth by thy throne, and put me not out from among thy children.

1.*Kin.*3.9.

*Psal.*116.16.

5 For I * thy seruaunt, and sonne of thine handmaide, am a feeble person, and of a short time, & yet lesse in the vnderstanding of iudgement and the lawes.

6 And though a man bee neuer so perfite among the children of men, yet if thy wisedome be not with him, he shalbe nothing regarded.

1.*Chro.*28.5. 2.*chro.*1.9.

7 * Thou hast chosen me to be a King of thy people, and the iudge of thy sonnes and daughters.

8 Thou hast commaunded mee to builde a Temple vpon thine holy Mount, and an altar in the citie, wherein thou dwellest, a likeneste of thine holy Tabernacle, which thou hast prepared from the beginning,

*Prou.*8.22. *Iohn* 1.1,2, 3,10.

9 And thy * wisedome with thee, which knoweth thy workes, which also was when thou madest the world, and which knewe what was acceptable in thy sight, and right in thy commandements.

10 Send her out of thine holy heauens, and sende her from the throne of thy Maiestie, that shee may bee with mee, and labour, that I may know what is acceptable in thy sight.

11 For shee knoweth and vnderstandeth all things, and shee shall leade mee soberly in my workes, and preserue me in her glory.

12 So shall my workes bee acceptable, and then shall I gouerne thy people righteously, and be meete for my fathers throne.

*Esa.*40.13. *rom.*11.34. 1.*cor.*2.16.

13 For * what man is he that can know the counsell of God? or who can thinke what the will of God is?

14 For the thoughtes of mortall men are fearefull, and our forecastes are vncertaine,

15 Because a corruptible body is heauie vnto the soule, and the earthly mansion keepeth downe the minde that is full of cares:

16 And hardly can wee discerne the things that are vpon earth, and with great labour finde wee out the things which are before vs: who can then seeke out the things that are in heauen?

17 Who can know thy counsell, except thou giue him wisedome, and send thy holy Spirite from aboue?

18 For so the wayes of them which are vpon earth, are reformed, and men are taught the things that are pleasant vnto thee, and are preserued through wisedome.

CHAP. X.

The deliuerance of the righteous, and the destruction of the enemies commeth through wisedome.

SHe preserued the first father of the worlde, that was formed, and kept him when hee was created alone, and brought him out of his offence,

2 And * gaue him power to rule all things, *Gen.*2.20.

3 * But the vnrighteous in his wrath departed from her, and perished by killing his brother in his furie. *Gen.*4.8.

4 For whose cause the * earth was ouerflowen, but wisedome preserued it againe, gouerning the iust man by a litle wood. *Gen.*7.21.

5 Moreouer, * when the nations were ioyned in their malicious confederacies, she knewe the righteous, and preserued him faultlesse vnto God, and ‖ kept him sure, because she loued him tenderly as a sonne. *Gen.*11.1,3 and 12.1. ‖*Or, kept him strong in his tender loue toward his sonne.*

6 Shee preserued the righteous, * when the vngodly perished when he fled from the fire that fell downe vpon the fiue cities. *Gen.*19.16.

7 Of whose wickednesse the waste lande that smoketh, yet giueth testimonie, and the trees that beare fruite that neuer commeth to ripenesse: and for a remembrance of the vnfaithfull soule, there standeth a pillar of salt.

8 For all such as regarded not wisedome, had not onely this hurt, that they knew not the things which were good, but also left behinde them vnto men a memorial of their foolishnesse, so that in the things wherein they sinned, they cannot lie hid.

9 But wisedome deliuered them þ serued her.

10 * When the righteous fled because of his brothers wrath, shee ledde him the right way, shewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labours, and made his paines profitable. *Gen.*28.5.

11 Against the couetousnes of such as defrauded him, shee stood by him and made him rich.

12 She saued him from the enemies, and defended him from them that lay in waite, and shee gaue him the price in mightie battell, that he might knowe that the feare of God is stronger then all things.

13 * When the righteous was solde, shee forsooke him not, but deliuered him from sinne: she went downe with him into the dungeon, *Gen.*37.28. and 39.7. *actes*7.10.

14 And failed him not in the bandes, till shee had brought him the sceptre of the realme, and power against those that oppressed him, & them that had accused him, shee declared to be liars, and gaue him perpetuall glorie.

15 * Shee deliuered the righteous people and faultlesse seede from the nations that oppressed them. *Exod.*1.10. and 12.42.

16 She entred into the soule of the seruant of the Lorde, and stoode * by him in wonders and signes against the terrible kings. *Exod.*5.1.

17 She gaue the Saints the reward of their labours, and ledde them foorth a marueilous way: on the day time shee was a shadowe vnto them, and a light of starres in the night.

18 * Shee brought them through the red sea, and caried them thorow the great water, *Exod.*14.21, 22.*psal.*78. 13.

19 But shee drowned their enemies, and brought them out of the bottome of the deepe.

20 So the righteous tooke the spoyles of the vngodly, * and praysed thine holy Name, O Lorde, and magnified thy victorious hand with one accord. *Exod.*15.1.

21 For wisedome openeth the mouth of the dumbe, & maketh þ tongues of babes eloquent.

CHAP.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners. 28 The great power and mercie of God.

SHe prospered their workes in the handes of thyne holy Prophet.

Exod.16.1. 2 *They went through the wildernesse that was not inhabited, and pitched their tentes in places where there lay no way.

Exod.17.10, 11. 3 *They stoode against their enemies, and were auenged of their aduersaries.

Num.20.11. 4 *When they were thirstie they called vpon thee, and water was giuen them out of the hie rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their neede.

6 For in stead of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the commaundement of the killing of the children, but thou gauest vnto thine owne, abundance of water vnlooked for,

Exod.7.20. 7 Declaring by the thirst that was at that time, *how thou haddest punished thine aduersaries.

8 For when they were tried and chastised with mercy, they knewe how the vngodly were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and prooued them: but thou hast condemned the other as a righteous King, when thou diddest examine them.

10 Whether they were absent or present, their punishment was alike: for their griefe was double with mourning, and the remembrance of things past.

11 For when they perceiued that through their torments good came vnto them, they felt the Lord.

12 And seeing the things that came to passe, at the last they wondred at him, whome afore they had cast out, denied and derided: for they had another thirst then was meet.

Chap.12.24, rom.1.23. 13 Because of the foolish deuices of their wickednes wherewith they were deceiued, and worshipped *serpents, that had not the vse of reason, and vile beastes, thou sendedst a multitude of vnreasonable beastes vpon them for a vengeance, that they might knowe, that wherewith a man sinneth, by the same also shall he be punished.

Gene.1.1. hebr.11.3. Leuit.26.22. ier.8.16,17. chap.16.1. 14 For vnto thine almightie hand, that made the worlde of *nought, it was not impossible to sende among them a multitude of *Beares, or fierce Lions,

15 Or furious beastes newly created and vnknowen, which should breathe out blastes of fire, and cast out smoke as a tempest, or shoote horrible sparkes like lightnings out of their eyes.

16 Which might not only destroy them with hurting, but also kill them with their horrible sight.

17 Yea, without these might they haue bene cast downe with one winde, being persecuted by thy vengeance, and scattered abroade through the power of thy Spirite: but thou hast ordered all things in measure, number, and weight.

18 For thou hast euer had great strength and might, and who can withstande the power of thine arme?

19 For as the small thing that the ballance weigheth, so is the worlde before thee, and as a drop of the morning dewe, that falleth downe vpon the earth.

20 But thou hast mercie vpon all: for thou hast power of all things, and makest as though thou sawest not the sinnes of men, because they should amend.

21 For thou louest al the things that are, and hatest none of them whom thou hast made: for thou wouldest haue created nothing that thou haddest hated.

22 And howe might any thing endure, if it were not thy will? or howe could any thing be preserued, except it were called of thee?

23 But thou sparest all: for they are thine, O Lord, which art the louer of soules.

CHAP. XII.

2 The mercie of God towarde sinners. 14 The workes of God are vnreproueable. 19 God giueth leasure to repent.

FOr thine incorruptible Spirite is in all things.

2 Therefore thou chastenest them measurably that goe wrong, and warnest them by putting them in remembrance of the things wherein they haue offended, that leauing wickednes, they may beleeue in thee, O Lord.

Deut.9.3. and 12.31. and 18.9,12. 3 *As for those olde inhabitants of thy holy land, thou diddest hate them.

4 For they committed abominable workes, as sorceries and wicked sacrifices,

5 And slaying of their owne children without mercie, and eating of the bowels of mans flesh in banketting, where the raging Priestes shed abominable blood.

6 And the fathers were the chiefe murtherers of the soules, destitute of all helpe, whome thou wouldest destroy by the handes of our fathers,

7 That the land which thou louest aboue all other, might bee a meete dwelling for the children of God.

Exod.33.2. deut.2.22. 8 *Neuertheless, thou sparedst them also, as men, and sendedst the forerunners of thine hoste, euen hornets to destroy them by litle and litle,

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cruell beastes, or with one rough worde to destroy them together:

10 But in punishing them by litle and litle, thou gauest them space to repent, knowing well, that it was an vnrighteous nation and wicked of nature, and that their thought could neuer be altered.

11 For it was a cursed seede from the beginning: per haps thou not spared them when they sinned, because thou feardest any man.

Rom.9.20. 12 For who dare say, *What hast thou done? or who dare stande against thy iudgement? or who dare accuse thee for the nations that perish, whome thou hast made? or who dare stande against thee to reuenge the wicked men?

1.Pet.5.7. 13 For there is none other God but thou, *that carest for all things, that thou mayest declare howe that thy iudgement is not vnright.

14 There

14 There dare neither king nor tyrant in thy sight require accomptes of them whome thou hast punished.

15 For so much then as thou art righteous thy selfe, thou ordrest all things righteously, *thinking it not agreeable to thy power to condemne him, that hath not deserued to bee punished. Iob 10.2,3.

16 For thy power is the beginning of righteousnesse, and because thou art Lord of al things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfite power, thou declarest thy power, and reprouest the boldnesse of the wise.

18 But thou ruling the power, iudgest with equitie, and gouernest vs with great fauour: for thou mayest shewe thy power when thou wilt.

19 By such workes nowe hast thou taught thy people, that a man should be iust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death with so great consideration, and requesting vnto them, giuing them time and place that they might change from their wickednesse,

21 With how great circumspection iudgest thou thine owne children, vnto whose fathers thou hast sworne and made couenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousande times more, to the intent that when we iudge, wee should diligently consider thy goodnesse, and when we are iudged, we should hope for mercie.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

Chap.11.15. Rom.1.23. 24 *For they went astray very farre in the wayes of errour, and esteemed the beasts, which their enemies despised, for gods, being abused after the maner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they should be in derision as children without reason.

26 But they that will not bee reformed by those scornefull rebukes, shall feele the worthy punishment of God.

27 For in those things when they suffered, they disdained: but in these whom they counted godly, when they sawe themselues punished by them, they all acknowledged the true God whom afore they had denied to know: therefore came extreme damnation vpon them.

CHAP. XIII.

1 *All things bee vaine except the knowledge of God.* 10 *Idolaters and idoles are mocked.*

Rom.1.19. SVrely all men are vaine by nature, and are ignorant of God, *and could not knowe him that is, by the good things that are seene, neither consider by the workes, the workemaister.

Deut.4.19. and 17.3. 2 *But they thought the fire or the winde, or the swift ayre, or the course of the starres, or the raging water, or the lightes of heauen to be gouernours of the world, and gods.

3 Though they had such pleasure in their beautie ℣ they thought them gods, yet shoulde they haue knowen, howe much more excellent hee is that made them: for the first author of beautie hath created these things.

4 Or if they marueiled at the power, and operation of them, yet should they haue perceiued thereby, howe much he that made these things, is mightier.

5 For by the greatnesse of their beautie, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seeke God and would finde him, and yet peraduenture doe erre.

7 For they *go about by his workes to seeke him, and are perswaded by the sight, because the things are beautifull that are seene. Rom.1.21.

8 Howbeit they are not to be excused.

9 For if they can knowe so much, that they can discerne the world, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens hands, gold, and siluer, and the thing that is inuented by arte, and the similitude of beasts, or any vaine stone that hath bene made by the hand of antiquitie.

Isa.44.13. Iere.10.3. 11 *Or as when a carpenter cutteth downe a tree meete for the worke, and pareth off all the barke thereof cunningly, and by arte maketh a vessell profitable for the vse of life.

12 And the things that are cut off from his worke, hee bestoweth to dresse his meate to fill himselfe,

13 And that which is left of these things, which is profitable for nothing (for it is a crooked piece of wood and full of knobs) he carueth it diligently at his leasure, and according as hee is expert in cunning, hee gineth it a proportion, and fashioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and straketh it ouer with red, and painteth it, and couereth euery spot that is in it.

15 And when he hath made a conuenient tabernacle for it, hee setteth it in a wall, and maketh it fast with yron,

16 Prouiding so for it, least it fall: for hee knoweth that it cannot helpe it selfe, because it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, and for his mariage, and for children: hee is not ashamed to speake vnto it, that hath no life.

18 Hee calleth on him that is weake, for health: he prayeth vnto him that is dead for life: hee requireth him of helpe that hath no experience at all,

19 And for his iourney, him that is not able to goe, and for gaine, and worke, and successe of his affaires, hee requireth furtherance of him, that hath no maner of power.

CHAP. XIIII.

1 *The detestation and abomination of images.* 8 *A curse of them, and of him that maketh them.* 14 *Whereof idolatrie proceeded.* 23 *What euils come of idolatrie.*

AGaine, another man purposing to saile, and intending to passe thorow ℣ raging waues, calleth vpon a stocke more rotten then the ship that carieth him.

2 For as for ‖ it, couetousnesse of money hath founde it out, and the craftesman made it ‖ Or, the ship.

by

by cunning.

3 But thy prouidence, O father, gouerneth
Exod.14.22. it: *for thou hast made a way, euen in the sea,
and a sure path among the waues,

4 Declaring thereby that thou hast power
to helpe in all things, yea, though a man went
to the sea without meanes.

5 Neuertheleſſe, thou wouldest not, that the
workes of thy wisedome should be vayne, and
therefore doe men commit their liues to a small
piece of wood, and passe ouer the stormie sea in
a ship and are saued.

Gen.6.4.and 7.10. 6 *For in the old time also when the proud
giants perished, the hope of the world went
into a shippe which was gouerned by thine
hand, and so left seede of generation vnto the
world.

7 For blessed is the tree whereby righteouſ-
neſſe commeth.

8 But that is cursed that is made with
Pſal.115.8. baruch 6.3. hands, *both it, and he that made it: he because
he made it, and it being a corruptible thing, be-
cause it was called god.

Pſal.5.5. 9 * For the vngodly and his vngodlines are
both like hated of God: so truely the worke and
he that made it, shalbe punished together.

10 Therefore shall there bee a visitation for
Iere.10.8. habac.2.18. the idoles of the nations: for of the creatures of
God they are become abomination, *and stum-
bling blockes vnto the soules of men, & a snare
for the feete of the vnwise.

11 For the inuenting of idoles was the be-
ginning of whoredome, and the finding of them
is the corruption of life.

12 For they were not from the beginning,
neither shall they continue for euer.

13 The vaine glory of men brought them in-
to the world: therefore shal they come shortly to
an end.

14 When a father mourned grieuously for
his sonne that was taken away suddenly, hee
made an image for him that was once dead,
whom now hee worshipped as a god, and or-
deined to his seruaunts ceremonies and sacri-
fices.

15 Thus by processe of time this wicked cu-
stome preuailed, and was kept as a lawe, and
idols were worshipped by the commandement
of tyrants.

16 As for those that were so farre off that
men might not worship them presently, they
did counterfeit the visage that was farre off,
and made a gorgeous image of a King, whom
they would honour, that they might by all
meanes flatter him that was absent, as though
he had bene present.

17 Againe the ambition of the craftesman
thrust forward the ignorant to increase the su-
perstition.

18 For he peradventure willing to please a
noble man, laboured with all his cunning to
make the image of the best fashion.

19 And so through the beautie of the worke
the multitude was allured, and so tooke him
now for a god, which a little afore was but ho-
noured as a man.

20 And this was the deceiuing of mans life,
when men, being in seruitude through calami-
tie & tyrannie ascribed vnto stones, and stockes
the name, which ought not to be communicate
vnto any.

21 Moreouer, this was not enough for them
that they erred in the knowledge of God: but
whereas they liued in great warres of igno-
rance, those so great plagues called they peace.

22 For either *they slew their owne children Deut.18.10
in sacrifice, or vsed secret ceremonies, or raging ierem.7.9.and 19.4.
dissolutenesse by strange trees,

23 And so keepe neither life nor marriage
cleane: but either one slew another by treason,
or els vexed him by adultery.

24 So were all mixt together, blood, and
slaughter, theft and deceit, corruption, vnfaith-
fulnesse, tumults, periurie,

25 Disquieting of good men, vnthankfulnes,
defiling of soules, changing of birth, disorder in
marriage, adulterie and vncleannesse.

26 For the worshipping of idoles, that ought
not to be named, is the beginning and the cause,
and the end of all euil.

27 For either they bee mad when they bee
merie, or prophecie lies, or liue vngodly, or els
lightly forsweare themselues.

28 For in so much as their trust is in the
idoles, which haue no life, though they sweare
falsly, yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly
be punished, because they haue an euil opinion
of God, addicting themselues vnto idoles, and
because they sweare vniustly to deceiue, and de-
spise holinesse.

30 For it is not the power of them by whom
they sweare, but the vengeance of them that
sinne, which punisheth alwayes the offence of
the vngodly.

CHAP. XV.

The voyce of the faithfull, praysing the mercy of God, by whose grace they serue not idoles.

BVt thou, O our God, art gracious and true,
long suffering, and gouernest all things by
mercie.

2 Though we sinne, yet are we thine: for we
know thy power: but wee sinne not, knowing
that we are counted thine.

3 For to know thee, is perfect righteousnes,
and to know thy power is the roote of immor-
talitie.

4 For neither hath the wicked inuention of
men deceiued vs, nor the vnprofitable labour of
the painters, nor an image spotted with diuers
colours.

5 Whose sight stirreth vp the desire of the ig-
norant: so that he coueteth the forme, that hath
no life, of a dead image.

6 They that loue such wicked things, are
worthie to haue such things to trust to, and
they that make thē, and they that desire them,
and they that worship them.

7 The potter *also tempereth soft earth, and Rom.9.21.
fashioneth euery vessel with labour to our vse:
but of the same clay he maketh both the vessels
that serue to cleane vses, and the contrary like-
wise: but whereto euery vessell serueth, the pot-
ter is the iudge.

8 So by his wicked labour hee maketh a
vayne god of the same clay: euen hee, which a
little afore was made of earth himselfe, & with-
in a litle while after goeth thither againe where
he was taken, * when he shall make a count for Luke.12.20.
the lone of his life.

9 Notwithstanding he careth not for the la-
bour

bowre hee taketh, not that his life is short, but hee striketh with the goldsmithes, and siluersmithes, and counterfeiteth the coppersmithes, and taketh it for an honour to make deceiueable things.

10 His heart is ashes, and his hope is more vile then earth, and his life is lesse worthy of honour then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.

12 But they count our life to bee but a passime, and our conuersation as a market, where there is gaine: for they say we ought to bee getting on euery side, though it be by euil meanes.

13 Now he that of earth maketh fraile vessels and images, knoweth himselfe to offend aboue all other.

14 All the enemies of thy people, that hold them in subiection, are most vnwise, and more miserable then the very fooles.

15 For they iudge all the idoles of the nations to be gods, which neither haue eye sight to see, nor noses to smel, nor eares to heare, nor fingers of hands to grope, and their feete are slow to goe.

16 For man made them, & he that hath but a borowed spirite, fashioned them: but no man can make a god like to himselfe.

17 For seeing hee is but mortall himselfe, it is but mortall that hee maketh with vnrighteous handes: hee himselfe is better then they whom he worshippeth: for he liued, but they neuer liued.

18 Yea, they worshipped beasts also, which are their most enemies, & which are the worst, if they be compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beautie to be desired in respect of other beasts, for they are destitute of Gods prayse, and of his blessing.

CHAP. XVI.

The punishment of Idolaters. 20 *The benefites done vnto the faithfull.*

THerefore by such things they are worthily punished and * tormented by the multitude of beasts. *Chap.11.13, 14.num.21, 6.*

2 In stead of the which punishment thou hast bene fauourable to thy people, and to satisfie their appetite, hast prepared a meate of a strange taste, euen * quailes, *Num.11.31.*

3 To the intent that they that desired meate, by the things which were shewed and sent among them, might turne away their necessarie desire, and that they, which had suffered penurie for a space, should also feele a new taste.

4 For it was requisite, that they which vsed tyrannie, should fall into extreme pouertie, & that to these onely it should bee shewed, how their enemies were tormented.

5 *For when the cruel fiercenes of the beasts came vpon them, and they were hurt with the stings of cruel serpents, *Num.21.6. 2.chro.10.9.*

6 Thy wrath endured not perpetually, but they were troubled for a litle season, that they might be reformed, hauing a ‖ * signe of saluation to remember the commaundement of thy Lawe. *‖The signe of the brasen serpent. Num.21.9.*

7 For he that turned toward it, was not healed by the thing that he saw, but by thee, O Sauiour of all.

8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euill.

9 * For the biting of grashoppers and flies killed them, and there was no remedy found for their life: for they were worthy to be punished by such. *Exod.8.24. and 10.4. reuel.9.7.*

10 But the teeth of the venemous dragons could not ouercome thy children: for thy mercy came to helpe them, and healed them.

11 For they were pricked, because they should remember thy wordes, and were speedily healed, least they should fall into so deepe forgetfulnesse, that they could not be called backe by thy benefite.

12 For neither herbe nor plaister healed them, but thy word, O Lord, which healeth all things.

13 For thou hast the power of life and death, *and leadest downe vnto the gates of hell, and bringest vp againe. *Deut.32. 39. 1.sam.2.6. tob.13.2.*

14 A man in deede by his wickednesse may slay another: but when the spirit is gone forth, it turneth not againe, neither can he call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

16 * For the vngodly that would not know thee, were punished by the strength of thine arme, with strange rayne and with hayle, and were pursued with tempest, that they could not auoyd, and were consumed with fire. *Exod.9.23.*

17 For it was a wonderous thing that fire might doe more then water, which quencheth all things: but the world is the auenger of the righteous.

18 For sometime was the fire so tame, that the beasts, which were sent against the vngodly, burnt not: and that, because they should see, and know, that they were persecuted with the punishment of God.

19 And sometime burnt the fire in the mids of the water aboue the power of fire, ℘ it might destroy the generation of the vniust land.

20 *In the stead whereof thou hast fed thine owne people with Angels foode, and sent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meet for all tastes. *Exod.16. 14. num.11.7. psal.71.25. iohn 6.31.*

21 For thy sustenance declared thy sweetnes vnto thy children, which serued to the appetite of him that tooke it, and was meet to that that euery man would.

22 Moreouer the *snow and yce abode ℘ fire and melted not, that they might know, that the fire burning in the hayle, and sparkling in the raine, destroyed the fruite of the enemies. *Exod.9.23.*

23 Againe it forgate his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to doe good vnto such as put their trust in thee.

25 Therefore was it changed at ℘ same time vnto all fashions to serue thy grace, which nourisheth all things, according to the desire of them that had need thereof.

26 That thy children whom thou louest, O Lord, might knowe, * that it is not the increase of fruites that feedeth men, but that it is thy word, *Deut.8.3. matth.4.4.*

word,which preserueth them that trust in thee.

27 For that which could not bee destroyed with the fire,being onely warmed a little with the sunne beames,melted,

28 That it might be knowen that we ought to preuent the sunne rising to giue thankes vnto thee,and to salute thee before the day spring.

29 For the hope of the vnthankfull shal melt as the winter yce,and flowe away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

FOr thy iudgements are great,and cannot be expressed: therefore men do erre,that will not be reformed.

2 For when the vnrighteous thought to haue thine holy people in subiection, they were bound with the bands of darkenesse, and long night,and being shut vp vnder the roofe did lie there to escape the euerlasting prouidence.

3 And while they thought to bee hid in their darke sinnes,they were scattered abroad in the darke couering of forgetfulnesse, fearing horrible and troubled with visions.

4 For the denne that hidde them,kept them not from feare: but the sounds that were about them troubled them, and terrible visions and lowrowfull sights did appeare.

5 No power of the fire might giue light,neither might the cleare flames of the starres lighten the horrible night.

6 For there appeared vnto them only a sudden fire,very dreadfull: so that being afrayd of this vision, ‖ which they could not see, they thought the things, which they sawe, to bee worse.

‖ That is,the mightie vision.

7 * And the illusions of the Magicall artes were brought downe,& it was a most shamefull reproche for the boasting of their knowledge. * Exod.7.12. and 8.7,19.

8 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare,and worthy to be laughed at.

9 And though no fearefull thing did feare them,yet were they afrayd at the beasts which passed by them, and at the hissing of the serpents: so that they died for feare, and sayd they sawe not the aire,which by no meanes can bee auoyded.

10 For it is a fearefull thing when malice is condemned by her owne testimonie: and a conscience that is touched,doeth euer forecast cruell things.

11 For feare is nothing else, but a betraying of the succours,which reason offereth.

12 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing, that tormenteth him,great.

13 But they that did endure the night that was intollerable, & that came out of the dungeon of hell,which is vnsupportable, slept the same sleepe,

14 And sometimes were troubled with monstrous visions,and sometime they swooned, as though their owne soule should betray them: for a sudden feare not looked for, came vpon them.

15 And thus,whosoeuer fell downe, he was kept and shut in prison,but without chaines.

16 For whether he was an husbandman, or a sheepeherd,or one that was set to worke alone,if he were taken,he must suffer this necessitie,that he could not auoyde:

17 (For with one chaine of darkenesse were they al bound)whether it were an hissing wind, or a sweete song of the birdes among the thicke branches of the trees,or the vehemency of hastie running water,

18 Or a great noyse of the falling downe of stones,or the running of skipping beasts, that could not be seene,or the noyse of cruell beastes, that roared, or the ‖ sounde that answereth againe in the hollow mountaines:these fearefull things made them to swoone. ‖ Or, Echo.

19 For all the world shined with cleare light, and no man was hindred in his labour.

20 Onely vpon them there fell an heauie night an image of that darkenesse that was to come vpon them: yea, they were vnto themselues more grieuous then darkenesse.

CHAP. XVIII.

3 The fierie pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lorde smote the Egyptians. 20 The sinne of the people in the wildernesse. 21 Aaron stood betweene the liuing and the dead with his censer.

BVt thy saints had a very great*light,whose voyce because ‖ they heard, and sawe not the figure of them,they thought them blessed, because they also had not suffered the like. * Exod.10.23. ‖ Or, the Egyptians,

2 And because they did not hurt them,which did hurt them afore, they thanked them, and asked pardon for their enmitie.

3 * Therefore thou gauest them a burning pillar of fire to leade them in the vnknowen way, and madest the sunne that it hurted not them in their honourable iourney. * Exod.13.21. and 14.24. psal.78.14. and 105.39.

4 But they were worthy to bee deprriued of the light,and to bee kept in darkenesse, which had kept thy children shutte vp, by whome the vncorrupt light of the lawe should be giuen to the world.

5 * Whereas they thought to slay the babes of the Saints,by one childe that was cast out, and preserued to reproue them, thou hast taken away the multitude of their children, and destroyed them all together in the mightie water. * Exod.1.16.

6 Of that night were our fathers certified afore,that they,knowing vnto what othes they had giuen credite,might be of good cheere.

7 Thus thy * people receiued the health of the righteous,but the enemies were destroyed. * Exod.14.24, 25.

8 For as thou hast punished the enemies,so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly,and made a lawe of rightrousnesse by one consent,that the Saints should receiue good and euill in like maner, and that the fathers should first sing praises.

10 But a disagreeing cry was heard of the enemies,and there was a lamentable noyse for the children that were bewayled.

11 For the*master and the seruant were punished with like punishment,and the common people suffered alike with the king. * Exod.11.5. and 12.29.

12 So they altogether had innumerable that died with one kinde of death: neither were the liuing sufficient to bury them:for in þ twinckling of an eye the noblest offspring of them was destroyed.

13 So they that could beleeue nothing,because

cause of the enchantments, confessed this people to be the children of God, in the destruction of the first borne:

14 For while all things were in quiet silence, and the night was in the middes of her swift course,

15 Thine almightie word lept downe from heauen out of thy royall throne, as a fierce man of warre in the middes of the land that was destroyed,

16 And brought thine vnfained commandement, as a sharpe swoorde, and stood vp, and filled all things with death, & being come downe to the earth, it reached vnto the heauens.

17 Then the sight of the fearefull dreames vexed them suddenly, and fearefulnes came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Howe tentation of death toucheth the righteous also, and* among the multitude in *Num.16.46.* the wildernesse there was a plague, but the wrath endured not long.

21 For the blamelesse man made haste, and defended them, and tooke the weapons of his ministration, euen prayer, and the reconciliation by the perfume, and set himselfe against the wrath, and so brought the miserie to an ende, declaring that he was thy seruant.

22 For he ouercame not the multitude with bodily power, nor with force of weapons, but with the woorde he subdued him that punished, alleaging the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, he stood in the mids, and cut off the wrath, and parted it from coming to the liuing.

Exod.28.6, 11. 24 *For the long garment was all the ornament, and in the foure rowes of the stones was the glory of the fathers grauen with thy maiestie in the diademe of his head.

25 Vnto these the destroyer gaue place, and was afraide of them: for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1 *The death of the Egyptians, and the great ioy of the Hebrewes.* 11 *The meat that was giuen at the desire of the people.* 17 *All the elements serue to the will of God.*

AS for the vngodly, the wrath came vpon them without mercy vnto the ende: for hee knew what should come vnto them,

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent and pursue them.

3 For while yet sorow was before them, and they lamented by the graues of the dead, they deuised another foolishnesse, so that they persecuted them in their fleeing, whome they had a cast out afore with prayer.

a That is, the children of Israel whom they before had desired and prayed to go their way.

4 For the destinie, whereof they were worthy, brought them to this end, and caused them to forget the things that had come to passe, that they might accomplish the punishment, which remained by torments,

5 Both that thy people might trie a marueilous passage, and that these might finde a strange death.

6 For euery creature in his kinde was fashioned of new, and serued in their owne offices inioyned them, that thy children might be kept without hurt.

7 For the cloude ouershadowed their tents, and the dry earth appeared, where afore was water: so that in the red Sea there was a way without impediment, and the great deepe became a greene field,

8 Through the which all the people went that were defended with thine hand, seeing thy wonderous marueiles.

9 For they fueied like horses, and leaped like lambes, praysing thee, O Lorde, which haddest deliuered them. ‖*Or, were fed.*

10 For they were yet mindefull of those things which were done in the land where they dwelt, howe the ground brought foorth flies in steade of cattell, and howe the riuer scrauled with the multitude of frogs in stead of fishes.

11 *But at the last they sawe a new generation of birds, when they were entised with lust, and desired delicate meates. *Exod.16.13 num.11.31*

12 * For the quailes came foorth of the sea vnto them for comfort, but punishmentes came vpon the ‖ sinners not without signes that were giuen by great thundrings: for they suffered worthily according to their wickednesse, because they shewed a cruell hatred towarde strangers. *Chap.16.2.* ‖*Or, Egyptians.*

13 For the one sort would not receiue them when they were present, because they knewe them not: the other sort brought the strangers vnto bondage that had done them good.

14 Beside all these things some would not suffer, that any regarde should be had of them: for they handled the strangers despitefully.

15 Others that had receiued them with great banketting, and admitted them to be partakers of the same lawes, did afflict them with great labours.

16 Therefore they were striken with blindnes, as in olde time certaine were at the doores of the *righteous, so that euery one being com- *Gen.19.11.* passed with darknes, sought the entrance of his doore.

17 Thus the elements agreed among themselues in this chaunge, as when one tune is changed vpon an instrument of musicke, and the melodie still remaineth, which may easily bee perceiued by the sight of the things that are come to passe.

18 For the things of the earth were chaunged into things of the water, and the thing that did swimme, went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kind to quench.

20 Againe, the flames did not hurt the flesh of the corruptible beastes that walked therein, neyther melted they that which seemed to bee b pee, and was of a nature that woulde melt, and yet was an immortall meate.

b Hemeaneth Man, looke Exod. 16.14,15. & num.11.7.

21 For in all things, O Lord, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

The wisedome of Iesus the sonne of Sirach, called *Ecclesiasticus.*

This Argument was found in a certaine Greeke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and hee liued in the latter times, after the people had bene led away captiue, and brought home againe, and almost after all the Prophets. Now his grandfather, as hee himselfe witnesseth, was a man of great diligence, and wisedome among the Hebrewes, who did not onely gather the graue sentences of wise men, that had bene before him, but hee himselfe also spake many full of great knowledge and wisedome. So this first Iesus died, and left this which hee had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it WISDOME, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of WISDOME to allure the Reader to reade this booke with more great desire, and to consider it more diligently. Therefore this booke conteineth wise sayings, and darke sentences, and similitudes, with certaine diuine histories which are notable and ancient, euen of men that were approued of God, and certaine prayers, and songs of the authour himselfe: moreouer, what benefits the Lord had bestowed vpon his people, & what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisedome and doctrine, who was therefore called a man of great knowledge, as he was indeed.

The Prologue of the Wisedome of Iesus the sonne of Sirach.

WHereas many and great things haue bene giuen vs by the Law, and the Prophets, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisedome, whereby the readers ought not onely to become learned themselues, but also may bee able by the diligent studie thereof to be profitable vnto strangers, both by speaking and writing) after that my grandfather Iesus had giuen himselfe to the reading of the Law and the Prophets, and other bookes of our fathers, and had gotten therein sufficient iudgement, he purposed also to write some thing pertaining to learning and wisedome, to the intent that they which were desirous to learne, and would giue themselues to these things, might profit much more in liuing according to the Lawe. Wherefore I exhort you to receiue it louingly, and to reade it with diligence, and to take it in good worthy, though we seeme in some things not able to attaine to the interpretation of such words as are hard to be expressed: for the things that are spoken in the Hebrew tongue, haue another force in themselues then when they are translated into another tongue: and not onely these things, but other things also, as the Law it selfe, and the Prophets, and other bookes haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeere, when I came into Egypt vnder king Euergetes, and continued there, I found a copie full of great learning, and I thought it necessary to bestow my diligence and trauell to interpret this booke. So for a certaine time with great watching and studie I gaue my selfe to the finishing of this booke, that it might bee published, that they which remaine in banishment, and are desirous to learne, might apply themselues vnto good maners, and liue according to the Law.

CHAP. I.

1 *Wisedome commeth of God.* 11 *A prayse for the feare of God.* 29 *The meanes to come by wisedome.*

ALl wisdome * commeth of the Lord, [and hath bene euer with him] and is with him for euer.

2 Who can number the sand of the sea, and the drops of the raine, and the dayes of the world? [who can measure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisedome [of God which hath bene before all things?]

4 Wisedome hath bene created before all things, and the vnderstanding of prudence from euerlasting.

5 [The word of God most high is the fountaine of wisedome, & the euerlasting commandements are the entrance vnto her.]

6 *Vnto whom hath the roote of wisedome bene declared? or who hath knowen her wise counsels?

7 [Vnto whome hath the doctrine of wisedome bene discouered and shewed? and who hath vnderstood the manifolde entrance vnto her?]

8 There is one wise, [euen the most High Creator of all things, the Almightie, the King of power] and very terrible, which sitteth vpon his throne.

9 He is the Lord that hath created her [through the holy Ghost:] he hath seene her, numbred her, [and measured her.]

10 Hee hath powred her out vpon all his works, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glory, and gladnesse, and reioycing, and a ioyfull crowne.

12 The feare of the Lorde maketh a merrie heart, and giueth gladnesse, and ioy, & long life.

13 Who so feareth the Lord, it shall goe well with him at the last, and he shall finde fauour in the day of his death.

14 [The loue of God is honourable wisedome, and vnto whom it appeareth in a vision, they loue it for the vision, & for the knowledge of the great workes thereof.]

15 *The feare of the Lorde is the beginning of wisedome, and was made with the faithfull in the wombe: [she goeth with the chosen women, and is knowen with the righteous & faithfull.

16 The feare of the Lorde is an holy knowledge.

17 Holinesse shall preserue, and iustifie the heart, and giueth mirth and gladnesse.

18 Who

Psal.111.10. prou.9.10. iob 28.28.

.King 3 9. nd 4.29. That which marked ith these wo markes] is read in he Latine opies, and ot in the Greeke.

Rom.11.34.

18 Who so feareth the Lord, shal prosper, and in the day of his end, he shalbe blessed.]

19 She hath built her everlasting foundations with men, and is given to bee with their seede.

20 To feare God is the fulnes of wisdome, and filleth men with her fruits.

21 Shee filleth their whole house with [all] things desireable, and the garners with the things that she bringeth forth, and both swarme are gifts of God.

22 The feare of the Lorde is the crowne of wisedome, and giueth peace and perfect healthe: he hath seene her and numbred her.

‖ or, wisdome. 23 ‖ She raineth downe knowledge, and understanding of wisdome, and hath brought vnto honour them that possessed her.

24 The feare of the Lorde is the roote of wisdome, and her branches are long life.

25 [In the treasures of wisdome is understanding, and holy knowledge, but wildome is abhorred of sinners.]

26 The feare of the Lord driueth out sinne: & when she is present, she driueth away anger.

27 ¶ For wicked anger can not be iustified: for his rashnesse in his anger shall bee his destruction.

28 A patient man will suffer for a time, and then shall he haue the reward of ioy.

29 He will hide his words for a time, & many mens lips shall speake of his wisedome.

30 In the treasures of wisedome, are the secrets of knowledge, but the sinner abhorreth the worship of God.

31 If thou desire wisedome, keepe the commandements, and the Lorde shall giue her vnto thee, [and will fill her treasures.]

32 For the feare of the Lord is wisdome and discipline: he hath pleasure in faith and meekenesse.

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 ¶ Be not an hypocrite that men should speake of thee, but take heede what thou speakest.

35 Exalt not thy selfe, least thou fall and bring thy soule to dishonour, and so God discouer thy secrets, and cast thee downe in the midst of the congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 He exhorteth the seruants of God to righteousnesse, loue, vnderstanding, and patience. 11 To trust in the Lord. 13 A curse vpon them that are faint hearted & impatient.

MY sonne, if thou wilt come into the seruice of God, [stand fast in righteousnesse and feare, and] prepare thy soule to tentation.

2 Settle thine heart, and be patient: [bowe downe thine eare, and receiue the wordes of vnderstanding] and thinke not alway, when thou art assailed, [but waite vpon God patiently.]

3 Ioyne thy selfe vnto him, and depart not away, that thou mayest be increased at thy last end.

4 Whatsoeuer commeth vnto thee, receiue it patiently, and bee patient in the change of thine affliction.

5 *For as gold [and siluer are] tried in the fire, euen so are men acceptable in the fornace of aduersitie. *Wisd. 3.6. prou. 17.3.*

5 Beleeue in God, and hee will helpe thee: order thy way aright, and trust in him: [holde fast his feare, and growe olde therein.]

7 Ye that feare the Lord, wait for his mercy: thinke not away from him that ye fall not.

8 Ye that feare the Lord, beleeue him, & your reward shall not faile.

9 O yee that feare the Lorde, trust in good things, and in the euerlasting ioy and mercy.

10 [For that feare the Lorde, loue him, and your hearts shalbe lightned.]

11 Consider the olde generations [of men, ye children,] and marke them well: *was there euer any confounded, that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whome did hee euer despise, that called vpon him. *Psal. 37.25.*

12 For God is gracious and mercifull, and forgiueth sinnes, and saueth in the time of trouble, [and is a defender for all them that seeke him in the truth.]

13 Woe vnto them that haue a ‖ fearefull heart, [and to the wicked lippes] and to the faint handes, and to the sinner that goeth two *maner of wayes. ‖ Or, double. 1. Kin. 18.21.

14 Woe vnto him that is faint hearted, for he beleeueth not: therefore shall hee not be defended.

15 Woe vnto you that haue lost patience, [and haue forsaken the right wayes, & are turned backe into froward wayes:] for what will ye doe when the Lord shall visit you?

16 They that feare the Lord, will not disobey his worde: and they that *loue him, will keepe his wayes. *Iohn 14.23, 24.*

17 They that feare the Lorde, will seeke out the things that are pleasant vnto him: and they that loue him, shalbe fulfilled with his law.

18 They that feare the Lorde, will prepare their hearts, & humble their soules in his sight.

19 [They that feare the Lord, keepe his commandements, & will be patient till he see them,

20 Saying, If we doe not repent] we shall fall into the hands of the Lord, and not into the hands of men.

21 For as his greatnesse is, so is his mercy.

CHAP. III.

2 To our father and mother ought wee to giue double honour. 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to search out the secrets of God.

[THe children of wisedome are the Church of the righteous, and their offspring is obedience and loue.]

2 Heare your fathers iudgement, O children, and doe thereafter, that ye may be safe.

3 For the Lord will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the children.

4 Who so honoureth his father, his sinnes shalbe forgiuen him, [and he shall abstaine from them, and shall haue his daily desires.]

5 And he that honoureth his mother, is like one that gathereth treasure.

6 Who so honoureth his father, shall haue ioy of his owne children, and when he maketh his prayer, he shalbe heard.

7 He that honoureth his father, shall haue a long

long life, and he that is obedient vnto the Lord, shall comfort his mother.

8 Hee that feareth the Lord, honoureth his parents, and doeth serue vnto his parents, as vnto lordes.

Exod.20.12. deut.5.16. matt.15.4. ephes.6.2.3. ‖Or, the blessing of men.

9 * Honour thy father and mother in deed and in worde, [and in all patience,] that thou mayest haue ‖Gods blessing, [and that his blessing may abide with thee in the end.]

10 For the blessing of the father establisheth the houses of the children, & the mothers curse rooteth out the foundations.

11 Reioyce not at the dishonor of thy father: for it is not honour vnto thee, but shame,

12 Seeing that mans glory commeth by his fathers honour, and the reproch of the mother is dishonour to the children.

13 My sonne, helpe thy father in his age, and grieue him not, as long as he liueth.

14 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

15 For the good intreatie of thy father shall not bee forgotten, but it shall bee a fortresse for thee against sinnes, [and for thy mothers offence thou shalt be recompensed with good, and it shalbe founded for thee in righteousnesse.]

16 And in the day of trouble thou shalt be remembred: thy sinnes also shall melt away as the yce in the faire weather.

17 He that forsaketh his father, shall come to shame, and he that angreth his mother, is cursed of God.

18 ¶ My sonne, performe thy doings with meekenes, so shalt thou be beloued of them that are approoued.

Phil.2.3. 19 The *greater thou art, the more humble thy selfe [in all things,] and thou shalt find fauour before the Lord.

20 Many are excellent and of renoume: but the secrets are reuealed vnto the meeke.

21 For the power of the Lord is great, and he is honoured of the lowly.

Psal.131.1. pro.25.27. rom.12.3. 22 * Seeke not out the things that are too hard for thee, neither search the things rashly which are too mightie for thee.

23 [But] what [God] hath commanded thee, thinke vpon that with reuerence, [and bee not curious in many of his workes:] for it is not needefull for thee to see with thine eyes the things that are secret.

24 Bee not curious in superfluous things: for many things are shewed vnto thee aboue the capacitie of men.

25 The medling with such hath beguiled many, & an euil opinion hath deceiued their iudgement.

26 Thou canst not see without eyes: professe not the knowledge therefore that thou hast not.

27 A stubberne heart shall fare euill at the last: & he that loueth danger, shal perish therein.

28 An heart that goeth two wayes, shal not prosper: and he that is froward of heart, shall stumble therein.

29 An obstinate heart shall bee laden with sorowes: and the wicked man shall heape sinne vpon sinne.

30 The perswasion of the proud is without remedy, and his steps shall bee plucked vp: for the plant of sinne hath taken roote in him, [and he shall not be esteemed.]

31 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentiue eare is the desire of a wise man.

32 [An heart that is wise & vnderstanding, will absteine from sinne, and shall prosper in the workes of righteousnesse.]

33 Water quencheth burning fire, *& almes taketh away sinnes. Dan.4.24. psal.41.1.

34 And he that rewardeth good deeds, will remember it afterward, and in the time of the fall, he shall find a stay.

CHAP. IIII.

1 Almes must bee done with gentlenesse. 12 The fruite of wisedome and her fruit. 20 An exhortation to eschew euil, and to doe good.

My sonne, defraud not the * poore of his liuing, and make not the needy eies to waite long. Deut.15.7.

2 Make not an hungry soule sorowfull, neither vexe a man in his necessitie.

3 Trouble not the heart that is grieued, and deferre not the gift of the needy.

4 Refuse not the praier of one that is in trouble: *turne not away thy face from the poore. Tobit 4.7.

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euil of thee.

6 For if he curse thee in the bitternesse of his soule, his prayer shalbe heard of him that made him.

7 Be curteous vnto the company [of poore, and humble thy soule vnto the Elder,] & bowe downe thy head to a man of worship.

8 Let it not grieue thee to bowne down thine eare vnto the poore, [but pay thy det] and giue him a friendly answere.

9 ¶ Deliuer him that suffereth wrong, from the hand of the oppressor, & be not faint hearted ‖when thou iudgest. ‖Or, to defend him.

10 Be as a father vnto the fatherlesse, and as an husband vnto their mother: so shalt thou be as the sonne of the most High: and he shal loue thee more then thy mother doeth.

11 Wisedome exalteth her children, and receiueth them that seeke her, [and will goe before them in the way of righteousnesse.]

12 Hee that loueth her, loueth life, and they that seeke life in the morning, shall haue great ioy.

13 Hee that keepeth her, shall inherite glory: for vnto whom she entreth, him the Lord will blesse.

14 They that honour her, shalbe ϸ seruants of the holy one, and them that loue her, the Lord doeth loue.

15 Who so giueth eare vnto her, shall iudge the nations, and hee that goeth vnto her, shall dwell safely.

16 Hee that is faithfull vnto her, shall haue her in possession, & his generation shall possesse her.

17 For first she will walke with him by crooked wayes, and bring him vnto feare, & dread, and torment him with her discipline vntill shee haue tried his soule, and haue proued him by her iudgements.

18 Then will shee returne the straight way vnto him and comfort him, and shew him her secretes, [and heape vpon him the treasures

of knowledge, and vnderstanding of righteousnesse.]

19 But if he goe wrong, she will forsake him, and giue him ouer into the handes of his destruction.

20 [¶ My sonne,] make much of time, and *eschewe the thing that is euill,

Rom. 12. 9. 1. *Thes.* 5. 22.

21 And bee not ashamed [to say the trueth] for thy life: for there is a [a] shame that bringeth sinne, and a shame that bringeth worship and fauour.

[a] To be ashamed to confesse thy God, thy faith, to testifie the trueth, and to reproue sinne, doeth bring sinne vnto thee: the contrary shame bringeth worship.

22 Accept no person against thine owne conscience, that thou bee not confounded to thine owne decay, [and forbeare not thy neighbour in his fault.]

23 And keepe not backe counsel when it may doe good, neither hide thy wisedome when it may be famous.

24 For by the talke is wisedome knowen, and learning by the wordes of the tongue, [and counsell, wisedome and learning by the talking of the wise, and stedfastnesse in the workes of righteousnesse.]

25 In no wise speake against the worde of trueth, but be ashamed of the lies of thine owne ignorance.

26 Bee not ashamed to confesse thy sinnes, and resist not the course of the riuer.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mightie.

28 Striue for the trueth vnto death, [and defend iustice for thy life,] and the Lord God shall fight for thee [against thine enemies.]

29 Be not hastie in thy tongue, neither slacke and negligent in thy workes.

30 Bee not as a lyon in thine owne house, neither beate thy seruants for thy fantasie, [nor oppresse them that are vnder thee.]

Acts 20, 35. 31 *Let not thine hand be stretched out to receiue, and shut when thou shouldest giue.

CHAP. V.

1 *In riches may wee not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.*

Luke 12. 15, 19, 20. *chap.* 11. 18, 19. *prou.* 10. 2. *Ezek.* 7. 19. *Zeph.* 1. 18.

TRust not vnto thy *riches, and say not, I haue enough for my life: [for it shall not helpe in the time of vengeance & indignation.]

2 Followe not thine owne minde and thy strength to walke in the waies of thine heart:

3 Neither say thou, [How haue I had strength?] or who will bring mee vnder for my workes? For God the auenger will reuenge the wrong done by thee.

4 And say not, I haue sinned, and what euil hath come vnto mee? for the almightie is a patient rewarder, but hee will not leaue thee vnpunished.

5 Because thy sinne is forgiuen, be not without feare, to heape sinne vpon sinne.

6 And say not, The mercie of God is great: he will forgiue my manifolde sinnes: for mercie and wrath come from him, and his indignation commeth downe vpon sinners.

7 Make no tarying to turne vnto the Lorde, and put not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy securitie thou shalt bee destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shall not helpe thee in the day of punishment [and vengeance.]

9 Be not caried about with euery wind, and goe not into euery way: for so doeth the sinner that hath a double tongue.

10 Stand fast in thy sure vnderstanding [and in the way and knowledge of the Lorde] and haue but one maner of worde, [and follow the word of peace and righteousnesse.

11 Be humble to heare the word of God, that thou hapest vnderstand it, and make a true answere with wisedome.]

12 *Be swift to heare good things, and let thy life be pure, and giue a patient answere. *Iames* 1, 19.

13 If thou hast vnderstanding, answere thy neighbour: if not, lay thine hand vpon thy mouth, [least thou be trapped in an vndiscreet word, and so be blamed.]

14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.

15 Be not counted a *talebearer, and lie not in waite with thy tongue: for shame [and repentance] follow the theefe, and an euil condemnation is ouer him that is double tongued: [but he that is a backbiter shall be hated, enuied and confounded.] *Leui.* 19. 16.

16 Do not rashly, neither in small things nor in great.

CHAP. VI.

1 *It is the propertie of a sinner to be euil tongued. 6 Of friendship. 33 Desire to be taught.*

BE not of a friend [thy neighbours] [a] enemy: for such shall haue an euill name, shame and reproch, and he shall bee in infamie as the wicked that hath a double tongue.

[a] For that is against the rule of charitie, which loueth all, and hateth nothing but onely sinne.

2 Bee not proud in the deuice of thine owne mind, least thy soule rent thee as [b] a bull,

[b] As a bull teareth in pieces a yong tree with his hornes, so thou trusting in thine own wisedome, & standing in thine owne conceit, because of thy wit, thy power, or riches, shouldest destroy thy selfe. *Chap.* 37. 5.

3 And eate vp thy leaues, and destroy thy fruite, and so thou bee left as a dry tree [in the wildernesse.]

4 For a wicked soule destroyeth him that hath it, and maketh him to be laughed to scorne of his enemies, [and bringeth him to the portion of the vngodly.]

5 A sweet talke multiplieth the friends [and pacifieth them that be at variance,] and a sweet tongue increaseth much good talke.

6 Hold friendship with many, neuertheless, haue but one counseller of a thousand.

7 If thou getteſt a friend, proue him first, and be not hastie to credite him.

8 For some man is a friend for his owne occasion, & will not abide in the day of thy trouble.

9 And there is some friend that turneth to enmitie, & taketh part against thee, and in contention he will declare thy shame.

10 Againe some *friend is but a companion at the table, and in the day of thine affliction he continueth not.

11 But in thy prosperitie he will be as thou thy selfe, and will vse libertie ouer thy seruants.

12 If thou be brought lowe, he will be against thee, and will hide himselfe from thy face.

13 Depart from thine enemies, and beware of thy friends.

14 A faithfull friend is a strong defence, and he that findeth such a one, findeth a treasure.

15 A faithfull friend ought not to be changed for any thing, and the weight [of gold and siluer] is not to be compared to the goodnesse [of his faith.]

16 A faith-

16 A faithfull friende is the medicine of life [and immortalitie,] and they that feare the Lord, shall finde him.

17 Who so feareth the Lorde, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wisedome [which shall endure] till thine olde age.

19 Goe to her as one that ploweth, and soweth, and waite for her good fruits: for thou shalt haue but litle labour in her worke: but thou shalt eate of her fruits right soone.

20 Howe exceeding sharpe is she to the vnlearned? hee that is without iudgement, will not remaine with her.

21 Vnto such one she is as a fine touchstone, and he casteth her from him without delay.

22 For they haue the name of wisedome, but there be but few that haue ꝑ knowledge of her.

23 [For with them that knowe her, she abideth vnto the appearing of God.]

24 Giue eare, my sonne: receiue my doctrine, and refuse not my counsell.

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bowe downe thy shoulder vnto her, and beare her, and be not weary of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, and she shalbe shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shall be turned to thy ioy.

30 Then shall her fetters be a strong defence for thee, [and a sure foundation] & her chaines a glorious raiment.

31 For there is a golden ornament in her, and her bands are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee, as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt bee taught, and if thou wilt apply thy minde, thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the elders, which are wise, and ioyne with him that is wise.

36 * Desire to heare all godly talke, and let not the graue sentences of knowledge escape thee. *Chap.8.9.*

37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the steppes of his doores.

38 Let thy minde be vpon the ordinances of the Lorde, and bee ‖continually * occupied in his commaundements: so shall hee establish thine heart, and giue thee wisedome at thine owne desire. ‖*Or, earnestly.* *Psal.1.2,3.*

CHAP. VII.

1 We must forsake euil, and yet not iustifie our selues.
23 The behauiour of the wife toward his wife, his friend, his children, his seruants, his father and mother.

DO no euill: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, sowe not vpon the furrowes of vnrighteousnesse, least that thou reape them seuen folde.

4 Aske not of the Lorde preeminence, neither of the King the seate of honour.

5 * Iustifie not thy selfe before the Lord: [for he knoweth thine heart,] and boast not thy wisedome in the presence of the King. *Iob 9.2. psal.143.2. eccles. 7. 18.*

6 Seeke not to bee made a Iudge, least thou bee not able to take away iniquitie, and least thou, fearing the person of the mightie, shouldest commit an offence against thine vprightnesse. *luke 18.11.*

7 Offende not against the multitude of a citie, and cast not thy selfe among the people.

8 * Binde not two sinnes together: for in one sinne shalt thou not be vnpunished. *Chap.5.5.*

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the most High God, he will accept it.

10 Bee not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scorne in the heauinesse of his soule: for [God which seeth all things] is hee * that can bring downe, and set vp againe. *1.Sam.1.7.*

12 Sowe not a lie against thy brother, neither doe the same against thy friend.

13 Vse not to make any maner of lie: for the custome thereof is not good.

14 Make not many wordes when thou art among the Elders, neither * repeate a thing in thy prayer. *Mat.6.5,7.*

15 Hate not laborious * worke, neither the husbandrie, which the most High hath created. *Rom.12.11.*

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy minde greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the golde of Ophir.

19 Depart not from a wise and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is aboue golde.

20 ¶ * Whereas thy seruant worketh truely, intreate him not euill, nor the hireling that beestoweth himselfe wholy for thee. *Leuit.19.13. chap.33.29. and 34.23.*

21 Let thy soule loue a good seruant, and defraude him not of libertie, [neither leaue him a poore man.]

22 * If thou haue cattell, looke well to them, and if they bee for thy profite, keepe them with thee. *Deut.25.4.*

23 * If thou haue sonnes, instruct them, and bow their necke from their youth. *Chap.30.12.*

24 If thou haue daughters, keepe their body, and shewe not thy face cheerefull towarde them.

25 Marrie thy daughter, and so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatefull.

27 * Honour thy father from thy whole heart, and forget not the sorowes of thy mother. *Chap.3.9. tobit.4.3.*

28 Remember that thou wast borne of them, and how canst thou recompense them þ things that they haue done for thee?

29 ¶ Feare the Lorde with all thy soule, and honour his ministers.

30 Loue him that made thee, with all thy strength,* and forsake not his seruants.

*Deu.*12.18, 19.

31 Feare the Lord with all thy soule, and honour the Priestes, * and giue them their portion, as it is commaunded thee, the first fruites, [and purification] and sacrifices for sinne, and the offerings of the shoulders, and the sacrifices of sanctification, and the first fruites of the holy things.

*Leuit.*2.3. *numb.*18.15.

32 Stretch thine hande vnto the poore, that thy ‖ blessing, [and reconciliation] may bee accomplished.

‖ Or, *liberalitie.*

33 Liberalitie pleaseth all men liuing, & *from the dead restraine it not.

Tobit 2.4,7. *and* 4.17.

34 * Let not them that weepe, bee without [comfort:] but mourne with such as mourne.

*Rom.*12.15.

35 * Bee not slowe to visite the sicke: for that shall make thee to be beloued.

*Mat.*25.36.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer doe amisse.

CHAP. VIII.

We must take heede with whom we haue to doe.

STrine not with a mightie man, least thou fal into his hands.

2 *Make not variance with a rich man, least hee on the other side weigh downe thy weight: *Chap.*31.6. * for golde [and siluer] hath destroyed many, and hath subuerted the hearts of kings.

*Mat.*5.25.

3 Strine not with a man þ is full of wordes, and lay no stickes vpon his fire.

4 Play not with a man that is vntaught, lest thy kindred be dishonoured.

*Gala.*6.1.

5 * Despise not a man that turneth himselfe away from sinne, nor cast him not in the teeth withall, but remember that wee are all worthy blame.

*Leui.*19.32.

6 * Dishonour not a man in his olde age: for they were as we which are not olde.

7 Bee not glad of the death of thine enemie, but remember that wee must die all, [and so enter into ioy.]

*Chap.*6.35.

8 * Despise not the exhortation of the [Elders] that bee wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learne wisedome, [and the doctrine of vnderstanding,] and howe to serue great men [without complaint.]

9 Goe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answere in the time of neede.

10 Kindle not the coales of sinners, [when thou rebukest them,] least thou be burnt in the fierie flames [of their sinnes.]

11 Rise not vp against him that doth wrong, that he lay not waite as a spie for thy mouth.

*Chap.*29.4.

12 * Lend not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost.

13 Bee not suertie aboue thy power: for if thou be suertie, thinke to pay it.

14 Goe not to lawe with the Iudge: for they will giue sentence according to his owne honour.

15 * Transgresse not by the way with him that is rash, lest hee doe thee iniurie: for he followeth his owne wilfulnesse, and so shalt thou perish through his folly.

*Gene.*4.8.

16 * Striue not with him that is angrie, and goe not with him into the wildernesse: for blood is as nothing in his sight, and where there is no helpe, he will ouerthrow thee.

*Prou.*22.24.

17 Take no counsell at a foole: for he cannot keepe a thing close.

18 Doe no secret thing before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart vnto euery man, lest hee bee vnthankefull vnto thee, [and put thee to reproofe.]

CHAP. IX.

Of Iealousie. 12 *An olde friend is to be preferred before a newe.* 18 *Righteous men should be bidden to thy table.*

BE not iealous ouer thy wife of thy bosome, neither a teache her by thy meanes an euill lesson.

a Let her not haue rule ouer thee, for then will she be contrary vnto thee, take away thy heart & strength, and bring thee to confusion among thine enemies, as did Heuah to Adam, Delilah to Samson, and strange women to Salomon.

2 Giue not thy life vnto a woman, least shee ouercome thy strength, [and so thou bee confounded.]

3 Meete not an harlot, least thou fall into her snares.

4 Vse not the companie of a woman that is a singer, [and a dancer, neither heare her,] least thou be taken by her craftinesse.

5 Gaze not on a * mayde, that thou fall not by that that is precious in her.

*Gene.*6.1,2. *and* 34.2.

6 * Cast not thy minde vpon harlots [in any maner of thing,] least thou destroy [both thy selfe and] thine heritage.

*Prou.*5.2.

7 Goe not about gazing in the streetes of the citie, neither wander thou in the secrete places thereof.

*Mat.*5.28.

8 * Turne away thine eye from a beautifull woman, and looke not vpon others beautie: for many *haue perished by the beautie of women: for through it loue is kindled as a fire.

*Gen.*34.1,2. 2.*sam.*11.2.

9 [Euery woman that is an harlot, shall be trodden vnder foote as doung, of euery one that goeth by the way.

*indeu.*10.17, 19. *and* 12. 16,20.

10 ‖ Many wondering at the beautie of a strange woman, haue bin cast out: for her words burne as a fire.]

11 Sit not at all with another mans wife, [neither lie with her vpon the bed,] nor banket with her: least thine heart incline vnto her, and so through thy desire fall into destruction.

12 ¶ Forsake not an olde friende: for the newe shall not be like him: a newe friende is as newe wine: when it is olde, thou shalt drinke it with pleasure.

13 * Desire not the honour [and riches] of a sinner: for thou knowest not what shall bee his ende.

*Iudg.*9.3. 2.*sam.*15.12.

14 Delight not in the thing that the vngodly haue pleasure in, but remember that they shall not be found iust vnto their graue.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt þ feare of death: and if thou come vnto him, make no fault, least hee take away thy life: remember that thou goest in the middes of snares, and that thou walkest vpon the towres of the citie.

16 Try thy neighbour as neere as thou canst, *and aske counsell of the wise.

Chap 6.36, 38. *and* 8.8. *and* 37.22.

17 *Let thy talke be with the wise, and all thy commun-

*Deut.*6.7. *and* 11.19.

communication in the Lawe of the moſt High.

18 Let iuſt men eate & drinke with thee, and let thy reioycing be in the feare of the Lord.

For the workeman is prayſed according to the worke.

19 In ‖ the hands of the craftesmen ſhall the woꝛkes be commended, and the wiſe prince of the people by his woꝛde, [and the woꝛde by the wiſedome of the Elders.]

20 A man full of woꝛds is dangerous in his citie, and he that is rath in his talking, ſhall be hated.

CHAP. X.

1 Of Kings and Iudges. 7 Pride and couetouſneſſe are to be abhorred. 28 Labour is prayſed.

A Wiſe iudge will inſtruct his people with diſcretion: the gouernance of a prudent man is well ordered.

2 As the Iudge of the people is himſelfe, ſo are his officers, and what maner of man the ruler of the citie is, ſuch are all they that dwell therein.

1.*King.*12, 1,13,14. 3 *An vnwiſe King deſtroyeth his people, but where they that be in authoritie, are men of vnderſtanding, there the citie proſpereth.

4 The gouernement of the earth is in the hand of the Lord, [and all iniquitie of the nations is to be abhoꝛred,] and when time is, hee will ſet vp a profitable ruler ouer it.

5 In the hand of God is the proſperitie of man, and vpon the ſcribes will he lay his honour.

*Leuit.*19.17. 6 *Be not angry for any wꝛong, with thy neighbour, and doe nothing by inurious practiſes.

7 Pride is hateful before God and man, and by both doeth one commit iniquitie.

*Iere.*27.6, *dan.*4.14. 8 *Becauſe of vnrighteous dealing, and wꝛongs and riches gotten by deceit, the kingdome is tranſlated from one people to another.

9 There is nothing woꝛſe then a couetous man: [why art thou proude, O earth and aſhes? there is not a moꝛe wicked thing, then to loue money:] for ſuch one would euen ſell his ſoule, and for his life euery one is compelled to pull out his owne bowels.

10 [All tyrannie is of ſmall indurance, and the diſeaſe that is hard to heale is grieuous to the Phiſition.]

11 The Phiſition cutteth off the ſoꝛe diſeaſe, and he that is to day a King, to moꝛrowe is dead.

12 Why is earth and aſhes proude, ſeeing that when a man dyeth, hee is the heire of ſerpents, beaſtes, and woꝛmes?

13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his maker.

14 For pride is the originall of ſinne, and hee that hath it, ſhall powꝛe out abomination, till at laſt he be ouerthꝛowen: therefoꝛe the Lorde bringeth the perſwaſions [of the wicked] to diſhonour, and deſtroyeth them in the ende.

Luke 1.52. *&* 14.11.*&* 18.14.1.*ſam.* 2.7,8. 15 The Lorde hath * caſt downe the thꝛones of the [proude] princes, and ſet vp the meeke in their ſtead.

16 The Lorde pluckeſth vp the rootes of the [proud] nations, and planteth the lowly with glory among them.

17 The Lord ouerthꝛoweth the lands of the heathen, and deſtroyeth them vnto the foundations of the earth: hee cauſeth them to wither away, and deſtroyeth them, and maketh their memoriall to ceaſe out of the earth.

18 [God] deſtroyeth the memoriall of the proude, and leaueth the remembrance of the humble.]

19 Pride was not created in men, neither wꝛath in the generation of women.

20 There is a ſeede of man, which is an honourable ſeede: the honourable ſeede are they that feare the Lorde: there is a ſeede of man, which is without honour: the ſeede without honour, are they that tranſgreſſe the commandements of the Lorde: it is a ſeede that remaineth, which feareth the Lorde, and a faire plant, that loue him: but they are a ſeede without honour, that deſpiſe the lawe, & a deceiueable ſeede that breake the commandements.

21 He that is the chiefe among bꝛethꝛen, is honourable: ſo are they that feare the Lorde in his ſight.

22 The feare of the Lorde cauſeth that the kingdome faileth not, but the kingdome is loſt by cruelties and pride.

23 The feare of the Lorde is the glory as well of the rich and the noble, as of the poore.

24 It is not meete to deſpiſe the poore man that hath vnderſtanding, neither is it conuenient to magnifie the rich that is a wicked man.

25 The great man and the iudge, and the man of authoritie, are honourable, yet is there none of them greater, then hee that feareth the Lorde.

26 * Vnto the ſeruant that is wiſe, ſhall they that are free, doe ſeruice: * he that hath knowledge, will not grudge when hee is reꝛoꝛmed, [and the ignoꝛant ſhall not come to honour.] *Prou.*17.2. 2.*Sa.*12,13.

27 Seeke not excuſes when thou ſhouldeſt doe thy woꝛke, neither bee aſhamed thereof thꝛough pride in the time of aduerſitie.

28 * Better is hee that laboureth and hath plenteouſneſſe of all things, then he that is goꝛgeous, and wanteth bꝛead. *Pro.*12.9,11

29 My ſonne, get thy ſelfe prayſe by meekeneſſe, and eſteeme thy ſelfe as thou deſerueſt.

30 Who will count him iuſt that ſinneth againſt himſelfe? oꝛ honour him, that diſhonoureth his owne ſoule?

31 The poore is honoured for his knowledge [and his feare,] but the rich is had in reputation becauſe of his goods.

32 He that is honourable in pouerty, howe much moꝛe ſhall he be when he is rich? and he that is vnhoneſt being riche, howe much moꝛe will he be ſo, when he is in pouerty?

CHAP. XI.

1 The praiſe of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of raſh iudgement. 14 All things come of God. 29 All men are not to be brought into thine houſe.

WIſedome * lifteth vp the head of him that is lowe, and maketh him to ſit among great men. *Gen.*41.40. *dan.*6.3.

2 Commend not a man for his beautie, neither deſpiſe a man in his vtter appearance.

3 The Bee is but ſmall among the foules, yet doeth her fruite paſſe in ſweeteneſſe.

4 Be not proude of clothing and raiment, *and exalt not thy ſelfe in the day of honour: for the woꝛkes of the Lorde are wonderfull [and glorious,] ſecrete, [and vnknowen] are his *Acts.*12,21 23.

workes among men.

5 Many tyrants haue sit downe vpon the
1.Sam.15. earth, * and the vnlikely hath worne ỹ crowne.
28.ester.6. 6 Many mighty men haue bin brought to
10. dishonour, and the honourable haue bene deliuered into other mens handes.

Deu.13.14. 7 ¶ * Blame [no man] before thou hast in-
& 17.4,6. quired the matter: vnderstand first, and then re-
Ioſh.7.22. fourme righteously.]
Prou.18,13. 8 * Giue no sentence before thou hast heard the cause, neither interrupt men in the mids of their tales.

9 Striue not for a matter that thou hast not to doe with, and sit not in the iudgement of sinners.

Matt.19.22. 10 Thy sonne, meddle not with many mat-
1.tim.6.9. ters: * for if thou game much, thou shalt not be blameles, and if thou followe after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.

Prou.10.3. 11 * There is some man that laboureth and taketh paine, and the more he hasteth, the more he wanteth.

12 Againe there is some that is slouthfull, &
Iob 42.10. * hath neede of helpe: for he wanteth strength, and hath great pouertie, yet the eye of the Lorde looketh vpon him to good, and setteth him vp from his lowe estate,

13 And hee lifteth vp his head: so that many men maruelle at him, [and giue honour vnto God.]

Iob 1 21. 14 * Prosperitie and aduersitie, life & death,
Eccl. 28.4. pouertie and riches, come of the Lord.

15 Wisedome and knowledge, and vnderstanding of the Lawe are of the Lorde: loue and good workes come of him.

16 Errour and darkenesse are appointed for sinners, and they that exalt themselues in euill, ware olde in euill.

17 The gift of the Lorde remaineth for the godly, and his good will giueth prosperitie for euer.

18 ¶ Some man is rich by his care and nigardship, and this is the portion of his wages,

Luke 12.19. 19 In that he sayth, * I haue gotten rest, and nowe will I eate continually of my goods, yet he considereth not that the time draweth neere, that hee must leaue all these things vnto other men, and die himselfe.

20 Stand thou in thy state, and exercise thy selfe therein, and remaine in thy worke vnto thine age.

21 Maruelle not at the workes of sinners, but trust in the Lorde, and abide in thy labour: for it is an easie thing in the sight of the Lorde, suddenly to make a poore man rich.

22 The blessing of the Lorde is in the wages of the godly, and hee maketh his prosperitie soone to florish.

23 ¶ Say not, What profite and pleasure shall I haue? and what good things shall I haue hereafter?

24 Againe say not, I haue enough, and possesse many things, and what euill can come to me hereafter?

Chap.18.24. 25 * In thy good state remember aduersitie, and in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lorde in the day of death to rewarde a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans ende, his workes are discouered.

28 Iudge none blessed before his death: for a man shalbe knowen by his children.

29 Bring not euery man into thine house: for the deceitfull haue many trames, [and are like stomackes that belche stinkingly.]

30 As a partrich is taken vnder a basket, [and the hinde is taken in the snare,] so is the heart of the proude man, which like a spie watcheth for thy fall.

31 For hee lieth in waite and turneth good into euill, and in things worthy prayse he will finde some fault.

32 Of one litle sparke is made a great fire, [and of one deceitfull man is blood increased:] for a sinfull man layeth waite for blood.

33 Beware of a wicked man: for he imagineth wicked things to bring thee into a perpetuall shame.

34 Lodge a stranger, and he will destroy thee with vnquietnesse, and drive thee from thine owne.

CHAP. XII.

1 Vnto whom wee ought to doe good. 10 Enemies ought not to be trusted.

WHen thou wilt doe good, know to whom thou doest it, so shalt thou be thanked for thy benefites.

Gal.6.10. 2 * Doe good vnto the righteous, and thou
1.tim.5.8. shalt finde [great] reward, though not of him, yet of the most High.

3 He cannot haue good that continueth in euill, and giueth no almes: [for the most High hateth the sinners, and hath mercy vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinner.

5 Doe well vnto him that is lowly, but giue not to the vngodly: holde backe thy bread, and giue it not vnto him, least hee ouercome thee thereby: else thou shalt receiue twise as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, and will repay vengeance vnto the vngodly, and keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend cannot be knowen in prosperitie, neither can an enemie be vnknowen in aduersitie.

9 When a man is in wealth, it grieueth his enemies, but in heauinesse and trouble a mans very friend will depart from him.

10 Trust neuer thine enemie: for like as an yron rusteth, so doeth his wickednesse.

11 And though he make much crouching and kneeling, yet aduise thy selfe, & beware of him, and thou shalt be to him, as hee that wipeth a glasse, and thou shalt knowe that all his rust hath not bene well wiped away.

12 Set him not by thee, lest hee destroy thee, and stand in thy place.

13 Neither set him at thy right hand, least hee seeke thy rowme, and thou at the last remember my wordes, and be pricked with my sayings.

Chap.7.8. and 21.1. 14 * Binde not two sinnes together: for there shall not one be vnpunished.

15 Who

15 Who will haue pitie of the charmer, that is stinged of the serpent? or of all such as come neere the beasts? so is it with him that keepeth companie with a wicked man, and wrappeth himselfe in his sinnes.

16 For a season will he bide with thee: but if thou stumble, he tarieth not.

Iere.41.6. 17 * An enemie is sweete in his lips: he can make many good words, & speake many good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throw thee into the pit: and if hee may finde opportunitie, hee will not be satisfied with blood.

18 If aduersitie come vpon thee, thou shalt finde him there first, and though hee pretend to helpe thee, yet shall he undermine thee: he will shake his head, and clap his hands, & will make many words, and disguise his countenance.

CHAP. XIII.

1 *The companie of the proud and of the rich are to be eschewed.* 15 *The loue of God.* 17 *Like doe companie with their like.*

Deut.7.2. HE * that toucheth pitch, shall be defiled with it: and he that is familiar with the proude, shalbe like vnto him.

2 Burthen not thy selfe aboue thy power, whilest thou liuest, and companie not with one that is mightier, and richer then thy selfe: for howe agree the kettle and the earthen pot together? for if the one be smitten against the other, it shalbe broken.

3 The rich dealeth vnrighteously, & threatneth withall: but the poore being oppressed must intreat: if the rich haue done wrong, he must yet be intreated: but if the poore haue done it, he shall straightwayes be threatned.

4 If thou be for his profit, he vseth thee: but if thou haue nothing, he will forsake thee.

5 If thou haue any thing, hee will liue with thee: yea, he will make thee a bare man, & will not care for it.

6 If hee haue need of thee, hee will defraud thee, and will laugh at thee, & put thee in hope, and giue thee all good words, and say, What wantest thou?

7 Thus will hee shame thee in his meat, vntill hee haue supt thee cleane vp twise or thrise, and at the last he will laugh thee to scorne: afterward when hee seeth thee, hee will forsake thee, and shake his head at thee.

8 [Submit thy selfe vnto God, and wait vpon his hand.]

9 Beware that thou bee not deceiued in thine owne conceite, and brought downe by thy simplenesse: [be not too humble in thy wisdome.]

10 ¶ If thou be called of a mightie man, absent thy selfe: so shall he call thee the more oft.

11 Presse not thou vnto him, that thou bee not shut out, but goe not thou farre off, least he forget thee.

12 Withdrawe not thy selfe from his speech, but beleeue not his many words: for with much communication will hee tempt thee, and laughingly will he grope thee.

13 He is vnmercifull, and keepeth not promise: he will not spare to doe thee hurt, and to put thee in prison.

14 Beware, & take good heed: for thou walkest in perill of thine ouerthrowing: when thou hearest this, awake in thy sleepe.

15 Loue the Lord all thy life, & call vpon him for thy saluation.

16 ¶ Euery beast loueth his like, and euery man loueth his neighbour.

17 All flesh will resort to their like, and euery man will keepe companie with such as hee is himselfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What felowship hath ‖ hyena with a dog? and what peace is betweene the rich and the poore?

‖ Which is a wilde beast that counterfeiteth the voyce of men, and so entiseth the out of their houses and deuoureth them.

20 As the wilde asse is the Lions praye in the wildernesse, so are poore men the meate of the rich.

21 As the proud hate humilitie, so do the rich abhorre the poore.

22 If a rich man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away.

23 If a rich man offend, hee hath many helpers: hee speaketh proud wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, and though he speake wisely, yet can it haue no place.

24 When the rich man speaketh, euery man holdeth his tongue: and looke what he saieth, they praise it vnto the cloudes: but if the poore man speake, they say, What fellow is this? and if he do amisse, they will destroy him.

25 Riches are good vnto him that hath no sinne [in his conscience,] and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A cheerefull countenance is a token of a good heart: for it is an hard thing to know the secrets of the thought.

CHAP. XIIII.

1 *The offence of the tongue.* 17 *Man is but a vaine thing.* 21 *Happie is he that continueth in wisedome.*

BLessed is the man * that hath not fallen by [the worde of] his mouth, and is not tormented with the sorrow of sinne. *Chap.19.6, 16, Iam.3.2.*

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are not comely for a nigarde, and what should an enuious man do with money?

4 He that gathereth together from his owne soule, heapeth together for others, & will make good cheare with his goods.

5 He that is wicked vnto himselfe, to whom will he be good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieth himselfe: and this is a reward of his wickednesse.

7 And if hee doe any good, hee doeth it not knowing thereof, and against his will, and at the last he declareth his wickednesse.

8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye hath neuer enough of a portion, and his wicked malice withereth his owne soule.

10 A * wicked eye enuieth the bread, & there is scarsenesse vpon his table. *Prou.27.20.*

11 My sonne, doe good to thy selfe of that thou hast, and giue the Lord his due offerings.

12 Remember that death tarrieth not, and that the a couenant of the graue is not shewed vnto thee.

a That is, the day of death. *Chap.* 41. *Iob.* 4.7. *Luke* 14.13.

13 * Doe good vnto thy friend before thou die, and according to thine habilitie stretch out thine hand, and giue him.

14 Defraud not thy selfe of the good day, and let not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauailes vnto another, and thy labours for the diuiding of the heritage?

16 Giue & take & sanctifie thy soule: [worke thou righteousnes before thy death:] for in the hell there is no meate to finde.

17 ¶ * All flesh waxeth olde, as a garment, and this is the condition of all times, Thou shalt die the death. *Isa* 40.6. 1. *pet.* 1.24. *Iam.* 1.10.

18 As the greene leaues on a thicke tree, some fall, and some growe, so is the generation of flesh and blood: one commeth to an end, and another is borne.

19 All corruptible things shall faile, and the worker thereof shall go withall.

20 [Euery excellent worke shall be iustified, and hee that worketh it, shall haue honour thereby.]

21 * Blessed is the man that doeth meditate honest things by wisedome, [and exerciseth himselfe in iustice,] and he that reasoneth of holy things by his vnderstanding. *Psal.* 1,2.

22 Which considereth in his heart her waies, and vnderstandeth her secrets.

23 Goe thou after her as one that seeketh her out, and lie in wait in her wayes.

24 Hee shall looke in at her windowes, and hearken at her doores.

25 He shall abide beside her house, and fasten a stake in her walles: he shall pitch his tent besides her.

26 And hee shall remaine in the lodging of good men, and shall set his children vnder her couering, and shall dwell vnder her branches.

27 By her he shalbe couered from the heate, and in her glory shall he dwell.

CHAP. XV.

1 *The goodnesse that followeth him which feareth God.* 8 *God reiecteth and casteth off the sinner.* 11 *God is not the author of euill.*

HE that feareth the Law, will doe good: and he that hath the knowledge of the Law, will keepe it sure.

2 As an [honourable] mother shall she meet him, and she, a as his wife married of a virgin, will receiue him.

a As a pure virgin newly married, doth friendly intreate her husband: so shall iustice pure & vndefiled gently entertaine her louers. *Iohn* 4.10.

3 With the bread [of life] and vnderstanding shall shee feed him, and giue him the * water of [wholesome] wisedome to drinke.

4 Hee shall assure himselfe in her, and shall not be mooued, and shall holde himselfe fast by her, and shall not be confounded.

5 She shall exalt him aboue his neighbours, and in the middes of the congregation shall she open his mouth: [with the spirit of wisedome, and vnderstanding shall she fill him, and clothe him with the garment of glory.]

6 Shee shall cause him to inherite ioy, and the crowne of gladnesse, and an euerlasting name.

7 But foolish men will not take holde vpon her: [but such as haue vnderstanding will meet her:] the sinners shall not see her.

8 For shee is farre from pride [and deceit,] and men that lie, cannot remember her: [but men of trueth shall haunt her, and shall prosper euen vnto the beholding of God.]

9 Praise is not seemely in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of wisedome, [and be plentious in a faithfull mouth] then the Lorde will prosper it.

11 Say not thou, It is through the Lorde that I turne backe: for thou oughtest not to doe the things that he hateth.

12 Say not thou, He hath caused me to erre: for he hath no need of the sinfull man.

13 The Lorde hateth all abomination [of error:] and they that feare God, loue it not.

14 * He made man from the beginning, and left him in the hand of his counsell [and gaue him his commandements and precepts.] *Gene.* 1,27.

15 If thou wilt, thou shalt obserue the commandements, and testifie thy good will.

16 Hee hath set water and fire before thee: stretch out thine hand vnto which thou wilt.

17 * Before man is life and death, [good and euill:] what him liketh, shalbe giuen him. *Iere.* 21,8.

18 For the wisdome of the Lord is great, and he is mightie in power, and beholdeth al things [continually.]

19 * And the eyes [of the Lorde] are vpon them that feare him, and hee knoweth all the workes of man. *Psal.* 34.15, 16. *heb.* 4.13.

20 He hath commanded no man to doe vngodly, neither hath he giuen any man licence to sinne: [for hee desireth not a multitude of misdeeds, and vnprofitable children.]

CHAP. XVI.

1 *Of vnhappie and wicked children.* 17 *No man can hide himselfe from God.* 24 *An exhortation to the receiuing of instruction.*

DEsire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderstanding, shall the citie be inhabited: but the stocke of the wicked shalbe wasted incontinently.

5 Many such things haue I seene with mine eyes, and mine eare hath heard greater things then these.

6 * In the congregation of the vngodly shall a fire be kindled, and among vnfaithfull people shall the wrath be set on fire. *Chap.* 21,9, 10.

7 * He spared not the olde giants which were rebellious, trusting to their owne strength, *Gene.* 6,4.

8 * Neither spared hee whereas Lot dwelt, those whom he abhorred for their pride. *Gen.* 19,21, 25.

9 He had no pitie vpon the people that were destroyed, and puffed vp in their sinnes.

10 * And so hee preserued the fiue hundreth thousand footemen, that were gathered in the hardnesse of their heart, in afflicting them *Num.* 14.15, 16,20. *and* 26,51.

and

and pitying them, in smiting them and healing them, with mercie, and with chastisement.

11 Therfore if there be one stifnecked among the people, it is maruell if hee scape vnpunished: for mercie and wrath are with him: he is mightie to forgiue, and to powre out displeasure.

Chap.5.6. Rom.2,6. 12 * As his mercie is great, so is his punishment also: * he iudgeth a man according to his works.

13 The vngodly shall not escape with his spoyle, and the patience of the godly shall not be delayed.

14 He will giue place to all good deedes, and euery one shall finde according to his workes, [and after the vnderstanding of his pilgrimage.]

15 The Lorde hardened Pharao, that he shoulde not knowe him, and that his workes shoulde be knowen vpon the earth vnder the heauen.

16 His mercie is knowen to all creatures: he hath separate his light from the darkenes with an adamant.

17 Say not thou, I will hide my selfe from the Lord: for who will thinke vpon me from aboue? I shal not be knowen in so great an heape of people: for what is my soule among such an infinite number of creatures?

2.Pet.3.10. 1.king.8.27. 2.chro.6.18. 18 Beholde, the heauen, and the * heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shall be mooued when he shall visite.

19 All the world which is created and made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstande woorthily, [but hee vnderstandeth euerie heart.]

21 And who vnderstandeth his wayes? and the storme that no man can see? for the most part of his works are hid.

22 Who can declare the workes of his righteousnesse? or who can abide them? for his ordinance is farre off, and the trying out of all things faileth.

23 He that is humble of heart, will consider these things: but an vnwise and erronious man casteth his minde vpon foolish things.

24 My sonne, hearken vnto me, and learne knowledge, and marke my wordes with thine heart.

25 I will declare thee weightie doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, and part of them hath hee sundred from the other when hee first made them.

27 He hath garnished his workes for euer, and their beginnings so long as they shall endure, they are not hungrie nor wearied in their labours, nor cease from their offices.

28 None of them hindereth another, neither was any of them disobedient vnto his wordes.

29 After this ẏ Lord looked vpon the earth, and filled it with his good things.

30 With all maner of liuing beasts hath hee couered the face thereof, and they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodnesse that God hath done vnto him. 20 Of almes, 22 and repentance.

The * Lord hath created man of the earth, and turned him vnto it againe. Gen.1.27.& 5.2.wisd.2. 23.& 7.1,6. 1.cor.11.7. col.3.10.

2 He gaue him the number of dayes and certeine times, and gaue him power of the things that are vpon earth.

3 Hee clothed them with strength, as they had neede, and made them according to his image.

4 He made all flesh to feare him, so that hee had the dominion ouer the beasts, and foules.

5 [* He created out of him an helper like vnto himselfe,] and gaue them discretion, and tongue, and eyes, eares, and an heart to vnderstand, and sixtly hee gaue them a spirit, and seuenthly hee gaue them speech to declare his works, Gene.2.22. 1.cor.11.9.

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill.

7 He set his eye vpon their hearts, declaring vnto them his noble works,

8 And gaue them occasion to reioyce perpetually in his miracles, that they shoulde prudently declare his workes, and that the elect should praise his holy name together.

9 Beside this, hee gaue them knowledge, and gaue them the Lawe of life for an heritage, that they might nowe knowe that they were [a] mortall.

10 Hee made an euerlasting couenant with them, and shewed them his iudgements.

11 Their eyes sawe the maiestie of his glory, and their eares heard his glorious voice.

12 And hee saide vnto them, Beware of all vnrighteous things. * Hee gaue euery man also a commaundement concerning his neighbour. Exod.20.16, 17.& 22.23.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euill, and their stonie heartes cannot become [b] flesh.

15 Hee appointed a ruler vpon euery people, when hee diuided the nations of the whole earth.

16 * And hee did chuse Israel, as a peculiar people to himselfe, whom hee nourisheth with discipline as his first borne, and giueth him most louing light, and doth not forsake him. Deut.4.20. and 10.15.

17 All their workes are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hidde from him, but all their sinnes are before the Lord.

19 And as he is mercifull, and knoweth his worke, he doth not leaue them nor forsake them, but spareth them.

20 * The almes of a man, is as a thing sealed vp before him, and hee keepeth the good deedes of man as the apple of the eye, and giueth repentance to their sonnes and daughters. Chap.29.13.

21 * At the last shall hee arise, and rewarde them, and shall repay their reward vpon their heads. Mat.25.35.

22 * But vnto them that will repent, hee giueth them grace to returne, and exhorteth such Act.3.19.

a Through their owne transgression.

b That is, soft and gentle, for the holy Ghost to write his lawes in.

such as faile, with patience, [and sendeth them the portion of the veritie.]

Iere.3.12. 23 * Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for he will bring thee from darkenesse to wholesome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Know the righteousnesse & iudgements of God: stand in the portion that is set forth for thee, and in the prayer of the most Hie God, and goe in the parts of the holy world with such as be liuing, and confesse God.]

Psal.6.5.isa.38.18,19. 26 * Who can prayse the most High in the hell, as doe all they that liue and confesse him?

27 [Abide not thou in the errour of the vngodly, but praise the Lord before death.]

28 Thankefulnesse perisheth from the dead, as though he were not: but the liuing, and he that is sound of heart, praiseth the Lorde, [and reioyceth in his mercy.]

29 How great is the louing kindenesse of the Lord our God, and his compassion vnto such as turne vnto him in holinesse?

30 For all things cannot bee in men, because the sonne of man is not immortall, [and they take pleasure in the vanitie of wickednesse.]

31 What is more cleere then the sunne? yet shall it faile.

32 So flesh and blood that thinketh euill, [shalbe reproued.]

33 Hee seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marueilous works of God. 6, 7 The miserie and wretchednesse of man. 9 Against God ought we not to complaine. 21 The performing of vowes.

Gene.1,1. HE that liueth for euer, * made all things together: the Lord who only is iust, and there is none other but he, [and he remaineth a victorious king for euer,]

2 He ordereth the worlde with the power of his hand, and all things obey his will: for he gouerneth all things by his power, and diuideth the holy things from the prophane.

3 To whom hath hee giuen power to expresse his workes? who will seeke out the ground of his noble acts?

4 Who shall declare the power of his greatnesse? or who will take vpon him to tell out his mercie?

5 As for the woonderous workes of the Lorde, there may nothing be taken from them, neither can any thing bee put vnto them, neither may the ground of them be found out.

6 But when a man hath done his best, hee must beginne againe, and when hee thinketh to come to an ende, hee must goe againe to his labour.

7 ¶ What is man? whereto serueth hee? what good or euill can he doe?

Psal.90.10. 8 * If the number of a mans dayes bee an hundreth peeres, it is much: and no man hath certeine knowledge of his death.

9 As droppes of raine are vnto the sea, and as a grauell stone is in comparison of the sand, so are a * thousand peeres to the dayes eternitie. *2.Pet.3.8.*

10 Therefore is [God] patient with them, and powreth out his mercie vpon them.

11 Hee sawe and perceiued, that [the arrogancie of their heart, and their ruine was euill: therefore heaped hee vp his mercie vpon them, and shewed them the way of righteousnesse.]

12 The mercie that a man hath, reacheth to his neighbour: but the mercie of the Lorde is vpon all flesh: he chasteneth, and nurtereth, and teacheth, and bringeth backe, as a shepheard his flocke.

13 He hath mercie on them that receiue discipline, and that diligently seeke after his iudgements.

14 ¶ My sonne, when thou doest good, reproue not: and whatsoeuer thou giuest, vse no discomfortable words.

15 Shall not the dewe asswage the heate? so is a word better then a gift.

16 Lo, is not a word better then a good gift? but a gracious man giueth them both.

17 A foole will reproch churlishly, and a gift of the enuious putteth out the eyes.

18 [Get thee righteousnes before thou come to iudgement:] learne before thou speake, and vse physicke or euer thou be sicke.

19 * Examine thy selfe before thou bee iudged, and in the day of the visitation thou shalt finde mercie. *1.Cor.11.31*

20 Humble thy selfe before thou be sicke, and whiles thou mayest yet sinne, shewe thy conuersion.

21 Let nothing let thee to pay thy vowe in time, and deferre not vnto death to bee reformed: [for the reward of God endureth for euer.]

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

23 Thinke vpon the * wrath, that shall be at the ende, and the houre of vengeance, when he shall turne away his face. *Chap.7.17, 36.*

24 * When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and need. *Chap.11.25.*

25 From the morning vntill the euening the time is changed, and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression hee keepeth himselfe from sinne: but the foole doth not obserue the time.

27 ¶ Euery wise man knoweth wisedome, and knowledge, and prayseth him that findeth her.

28 They that haue vnderstanding, deale wisely in wordes: [they vnderstand the trueth and righteousnesse,] and powre out wise sentences for mans life.

29 The chiefe authoritie of speaking is of the Lord alone: for a mortall man hath but a dead heart.

30 ¶ * Follow not thy lustes, but turne thee from thine owne appetites. *Rom.6.6, and 13.14.*

31 For if thou giuest thy soule her desires, it shall make thine enemies that enuie thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnesse,

ouſneſſe, and intangle not thy ſelfe with ſuch company.

33 Become not a begger by making bankets of that that thou haſt borowed, and ſo leaue nothing in thy purſe: elſe thou ſhouldeſt ſlanderouſly ſpe in waite for thine owne life.

CHAP. XIX.

1 Wine and whordome bring men to penurtie. 6 In thy wordes vſe diſcretion. 22 The difference of the wiſedome of God and man. 27 Whereby thou mayeſt knowe what is in man.

A labouring man that is giuen to drunkenneſſe, ſhall not be rich: and he that contemneth ſmall things, ſhall fall by little and little.

Gen.19.33. 3.Eſd.3.1, 3,4. 2 *Wine and women leade wiſe men out of the way, [and put men of vnderſtanding to reproofe.]

3 And he that companieth adulterers, ſhall become impudent: rottenneſſe and wormes ſhall haue him to heritage, and hee that is too bolde, ſhall be taken away, and be made a publike example.

Ioſh.22,11, 12. 4 *He that is haſtie to giue credite, is light minded, and hee that erreth, ſinneth againſt his owne ſoule.

5 Who ſo reioyceth in wickedneſſe, ſhall be puniſhed: [he that hateth to be reproued, his life ſhall be ſhortened, and hee that abhorreth babbling of wordes, quencheth wickednes:] but hee that reſiſteth pleaſures, crowneth his owne ſoule.

6 He that refraineth his tongue, may liue with a troubleſome man, and hee that hateth babbling, ſhall haue leſſe euill.

7 Rehearſe not to an other, that which is tolde vnto thee: ſo thou ſhalt not be hindred.

8 Declare not other mens maners, neither to friend nor foe: and if the ſinne appertaine not vnto thee, reueile it not.

9 For he will hearken vnto thee, and marke thee, and when he findeth opportunitie, he will hate thee.

Chap.22.22. and 27.17. 10 *If thou haſt heard a worde [againſt thy neighbour,] let it dye with thee, and be ſure, it will not burſt thee.

11 A foole trauaileth when hee hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrowe that ſticketh in ones thigh, ſo is a word in a fooles heart.

Leuit.19.17. matth.18.15 13 *Reproue a friend leaſt he doe euill, and if he haue done it, that he doe it no more.

14 Reproue a friende that he may keepe his tongue: and if he haue ſpoken, that he ſay it no more.

15 Tell thy friend his fault: for oft times a ſlaunder is raiſed, and giue no credence to euery word.

Iam.3,2. 16 A man falleth with his tongue, but not with his will: *and who is hee, that hath not offended in his tongue?

17 Reproue thy neighbour before thou threaten him, and bring without anger, giue place vnto the Lawe of the moſt High.

18 The feare of the Lorde is the firſt degree to be receiued of him, and wiſedome obteineth his loue.

19 The knowledge of the commaundements of the Lorde is the doctrine of life, and they that obey him, ſhall receiue the fruite of immortalitie.

20 The feare of the Lorde is all wiſedome, and the performing of the Law is perfite wiſdome, & the knowledge of his almighty power.

21 If a ſeruant ſay vnto his maiſter, I will not doe as it pleaſeth thee, though afterward he doe it, he ſhall diſpleaſe him that nourtſheth him.

22 The knowledge of wickednes is not wiſdome, neither is there prudence where as the counſell of ſinners is: but it is euen execrable malice: and the foole is voide of wiſedome.

23 Hee that hath ſmall vnderſtanding, and feareth God, is better then one that hath much wiſedome, and tranſgreſſeth the Lawe of the moſt High.

24 There is a certaine ſubtiltie that is fine, but it is vnrighteous: & there is that wreſteth the open and manifeſt lawe: yet there is that is wiſe and iudgeth righteouſly.

25 There is ſome that being about wicked purpoſes, doe bowe downe themſelues, and are ſadde, whoſe inwarde partes burne altogether with deceite: hee looketh downe with his face, and faineth himſelfe deafe: yet before thou perceiue, he will be vpon thee to hurt thee.

26 And though hee be ſo weake that hee can doe thee no harme, yet when hee may finde opportunitie, he will doe euill.

27 ¶ A man may be knowen by his looke, and one that hath vnderſtanding, may be perceiued by the marking of his countenance.

28 * A mans garment, and his exceſſiue laughter, and going, declare what perſon he is. Chap.21,30. 23.

CHAP. XX.

Of correction and repentance. 6 To ſpeake and keepe ſilence in time. 17 The fall of the wicked. 23 Of lying. 24 The thiefe and the murtherer. 28 Giftes blinde the eyes of the wiſe.

There is ſome rebuke that is not comely: againe, ſome man holdeth his tongue, and he is wiſe.

2 It is much better to reproue, then to beare euill will: and he that acknowledgeth his fault, ſhalbe preſerued from hurt.

3 As * when a gelded man through luſt would defile a maide, ſo is hee that vſeth violence in iudgement. Chap.30.20.

4 Howe good a thing is it, when thou are reproued, to ſhewe repentance! for ſo ſhalt thou eſcape wilfull ſinne.

5 Some man keepeth ſilence, and is founde wiſe, and ſome by much babbling becommeth hatefull.

6 Some man holdeth his tongue, becauſe he hath not to anſwere: and ſome keepeth ſilence, wayting a conuenient * time. Eccle.3.7.

7 *A wiſe man will holde his tongue till hee ſee opportunitie: but a triſler and a foole will regard no time. Chap.32.4.

8 He that vſeth many words, ſhall be abhorred, and hee that taketh authoritie to himſelfe, ſhalbe hated.

9 Some man hath oft times proſperitie in wicked things, and ſometime a thing that is found, bringeth loſſe.

10 There is ſome gift that is not profitable for thee, and there is ſome gift, whoſe reward is double.

11 Some

11 Some man humbleth himselfe for glories sake, and some by humblenes lifteth vp the head.

12 Some man bupeth much for a litle price: for the which he papeth seuen times moze.

Chap.6.5. 13 *A wise man with his wozdes maketh himselfe to be loued, but the merp tales of fooles shall be powred out.

14 The gift receiued of a foole, shall doe thee no good, neither pet of the enimies for his importunitie: for hee looketh to receiue manp things for one: hee giueth little, and he vpbrapdeth much: he openeth his mouth like a towne crier: to dap hee lendeth, to mozowe asketh hee agame, and such one is to be hated of God and man.

15 The foole sapth, I haue no friend: I haue no thanke for all my good deedes: and they that eate my bread, speake euill of me.

16 Howe oft, and of howe manp shall he be laughed to scorne? for he comprehendeth not by right iudgement that which hee hath: and it is all one as though he had it not.

17 The fall on a pauement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale which is oft tolde by the mouth of the ignozant.

19 A wise sentence loseth grace when it commeth out of a fooles mouth: for he speaketh not in due season.

20 Some man sinneth not because of pouertie, and pet is not grieued when he is alone.

21 Some man there is that destropeth his owne soule, because hee is ashamed, and for the regard of persons looseth it.

22 Some man promiseth vnto his friende for shame, and getteth an enemie of him for nought.

Chap.25.2. 23 *A lie is a wicked shame in a man: pet is it oft in the mouth of the vnwise.

24 A theefe is better, then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of liars are vnhoneft, and their shame is euer with them.

26 A wise man shall bring himselfe to honour with his wozdes, and he that hath vnderstanding, shall please great men.

Pro.12.11. and 28.19. 27 *He that tilleth his land, shall increase his heape: [he that wozketh righteousnesse, shall be exalted,] and he that pleaseth great men, shall haue pardon of his iniquitie.

Exod.23.8. deut.16.19. 28 *Rewards and giftes blinde the eyes of the wise, and make them dumme, that they can not repioue faultes.

29 Wisedome that is hid, and treasure that is hoarded vp, what profite is in them both?

30 Better is hee that keepeth his ignozance secrete, then a man that hideth his wisedome.

31 The necessarie patience of him that followeth the Lozde, is better then he that gouerneth his life without the Lozd.

CHAP. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reproued. 17 The mouth of the wise man. 26 The thought of the foole.

Chap.5.5. psal.41.4. luke 15.21. MY sonne, hast thou sinned? doe so no more, *but pray for the foresinnes [that they may be forgiuen thee.]

2 Flee from sinne, as from a serpent: for if thou commest too neere it, it will bite thee: the teeth thereof are as the teeth of a Lyon, to slap the soules of men.

3 All iniquitie is as a two edged swozd, the wounds whereof cannot be healed.

4 Strife and iniuries waste riches: so the house of the proude shall be desolate.

Exod.3.9. and 22.23. 5 *The prayer of the poore going out of the mouth commeth vnto the eares of the Lord, and iustice is done him incontinently.

6 Who so hateth to be reformed, is in the way of sinners: but hee that feareth the Lozde conuerteth in heart.

7 An eloquent talker is knowen afarre off: but he that is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

Chap.16.6. 9 *The congregation of the wicked is like towe wrapped together: their ende is a flame of fire to destrop them.

10 The way of sinners is made plaine with stones, but at the ende thereof is hell, [darknesse and paines.]

‖ Or, keepeth the vnderstanding thereof. 11 He that keepeth the law of the Lozd, ‖ruleth his owne affections thereby: and the increase of wisedome is the ende of the feare of God.

12 He that is not wise, will not suffer himselfe to be taught: but there is some wit that increaseth bitternesse.

13 The knowledge of the wise shall abound like water that runneth ouer, and his counsell is like a pure fountaine of life.

Chap.33.5. 14 *The inner parts of a foole are like a broken vessell: hee can keepe no knowledge whiles he liueth.

15 When a man of vnderstanding heareth a wise wozde, he will commend it, and increase it: but if an ignozant man heare it, he will disallow it, and cast it behinde his backe.

16 The talking of a foole is like a burden in the way, but there is comelines in the talke of a wise man.

17 They inquire at the mouth of the wise man in the congregation, and they shall ponder his wozdes in their heart.

18 As is an house that is destroyed, so is wisdome vnto a foole, and the knowledge of the vnwise is as wozdes without oder.

19 Doctrine vnto fooles, is as fetters on the feete, and like manicles vpon the right hand.

Chap.19. 27,28. 20 *A foole lifteth vp his voyce with laughter, but a wise man doeth scarce smile secretly.

21 Learning is vnto a wise man a iewell of gold, and like a bracelet vpon his right arme.

22 A foolish mans foote is soone in his [neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but he that is well nourtured, will stand without.

24 It is the point of a foolish man to harken at the doore: for he that is wise, will be grieued with such dishonour.

25 The lippes of talkers will be telling such things as pertaine not vnto them, but the wozds of such as haue vnderstanding are weighed in the ballance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When

27 When the vngodly curseth Satan, he curseth his owne soule.

Chap.28.13. 28 *A backbiter defileth his owne soule, and is hated where soeuer he is: [but he that keepeth his tongue, and is discreete, shall come to honour.]

CHAP. XXII.

1 Of the staggard. 12 Not to speake much to a foole. 16 A good conscience feareth not.

a.b. That is like as the idle stone gathereth mosse and filth: so doth the slouthful both sicknes of body, and corruption of minde. And as euery man doeth auoyd the filthinesse of doung, and shaketh it off: so doth he auoyd the company of idle loiterers, lest he be accounted like vnto them.

A Slouthfull man is like a a filthie stone, which euery man mocketh at for his shame.

2 A slouthfull man is to bee compared to the b dung of oxen, and euery one that taketh it vp, will shake it out of his hand.

3 An euill nurtured sonne is the dishonour of the father: and the daughter is least to bee esteemed.

4 A wise daughter is an heritage vnto her husband: but shee that liueth dishonestly, is her fathers heauinesse.

5 Shee that is bolde, dishonoureth both her father and her husbande, [and is not inferiour to the vngodly,] but they both shall despise her.

6 A tale out of time is as musicke in mourning: but wisedome knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that gleweth a potshearde together, and as hee that waketh one that sleepeth, from a sounde sleepe.

8 If children liue honestly, and haue wherewith, they shall put away the shame of their parents.

9 But if children be proude, with hautinesse and foolishnesse they defile the nobilitie of their kinred.

10 Who so telleth a foole of wisedome, is as a man which speaketh to one that is asleepe: when he hath told his tale, he saieth, What is the matter?

Chap.38.16. 11 *Weepe for the dead, for hee hath lost the light: so weepe for the foole, for he wanteth vnderstanding: make small weeping for the dead, for hee is at rest: but the life of the foole is worse then the death.

12 Seuen dayes doe men mourne for him that is dead: but the lamentation for the foole and vngodly [should endure] all the dayes of their life.

13 Talke not much with a foole, and goe not Chap.12.12. to him that hath no vnderstanding: *beware of him least it turne thee to paine, and lest thou bee defiled when he shaketh himselfe. Depart from him, and thou shalt finde rest, and shalt not receiue sorowe by his foolishnesse.

14 What is heauier then leade? and what other name should a foole haue?

Prou.27.3. 15 *Sand and salt, and a lumpe of yron is easier to beare, then an vnwise, [foolish and vngodly man.]

16 As a frame of wood ioyned together in a building cannot bee loosed with shaking, so the heart that is stablished by aduised counsell, shall feare at no time.

17 The heart that is confirmed by discreete wisedome, is as a faire playstring on a plaine wall.

18 As reedes that are set vp on hie, cannot abide the winde, so the fearefull heart with foolish imagination can endure no feare.

19 Hee that hurteth the eye bringeth foorth teares, and hee that hurteth the heart, bringeth foorth the affection.

20 Who so casteth a stone at the birds, fraieth them away: and he that vpbraideth his friend, breaketh friendship.

21 Though thou drewest a sworde at thy friend, yet despaire not: for there may bee a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbraiding or pride or disclosing of secrets, or a trapterous wound doe not let: for by these things euery friend will depart.

23 Be faithfull vnto thy friend in his pouertie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest bee heire with him in his heritage: for pouertie is not alwayes to be contemned, nor the riche that is foolish, to be had in admiration.

24 As the vapour, and smoke of the chimney goeth before the fire, so euill words, [rebukes and threatnings] goe before bloodshedding.

25 I will not be ashamed to defend a friend: neither will I hide my selfe from him, though he should do me harme: whosoeuer heareth it, shall beware of him.

26 Who shal set *a watch before my mouth, Psal.141.3. and a seale of wisedome vpon my lippes, that I fall not suddenly by them, and that my tongue destroy me not?

CHAP. XXIII.

1 A prayer of the author. 13 Of other, blasphemie and vnwise communication. 16 Of three kinds of sinnes. 23 Many sinnes proceede of adulterie. 27 Of the feare of God.

O Lorde, Father and gouernour of all my whole life, leaue mee not to their counsell, and let me not fall by ‖ them. ‖ Or, my lips.

2 Who will correct my thought, and put the doctrine of wisedome in mine heart, that they may not spare me in mine ignorance, neither let ‖ their faults passe? ‖ That is, of the tongue and lips.

3 Lest mine ignorances increase, and my sinnes abounde to my destruction, and least I fall before mine aduersarie, and mine enemies reioyce ouer mee, whose hope is farre from thy mercie.

4 O Lord, Father and God of my life, [leaue me not in their imagination] neither giue me a proud looke, but turne away from thy seruants a stout minde.

5 Take from mee vaine hope, and concupiscence, and retaine him in obedience, that desireth continually to serue thee.

6 Let not the greedinesse of the belly, nor lust of the flesh holde mee, and giue not mee thy seruant ouer into an impudent minde.

7 ¶ Heare, O yee children, the instruction of a mouth that shall speake trueth: who so keepeth it, shall not perish through his lips, [nor be hurt by wicked workes.]

8 The sinner shalbe taken by his owne lips: for the euill speaker and the proud doe offend by them.

9 *Accustome not thy mouth to swearing: Exod.20.7. chap.27.15. matth.5.33. [for in it there are many falles,] neither take vp for a custome the naming of the Holy one. 34.

one: [for thou shalt not bee vnpunished for such things.]

10 For as a seruaunt which is oft punished, cannot be without some skarre, so he that sweareth, and nameth God continually, shall not bee faultlesse.

11 A man that vseth much swearing shall bee filled with wickednesse, & the plague shall neuer goe from his house: when hee shall offende, his fault shalbe vpon him, and if he knowledge not his sinne, he maketh a double offence: and if hee sweare in vaine, he shall not be innocent, but his house shall be full of plagues.

12 There is a worde which is clothed with death: God graunt that it bee not found in the heritage of Iacob: but they that feare God, eschewe all such, and are not wrapped in sinne.

13 Vse not thy mouth to [ignorant rashnesse: for therein is the occasion of sinne.

[Or, inordinate swearing.

14 ¶ Remember thy father and thy mother when thou art set among great men, lest thou bee forgotten in their sight, and so thorough thy custome become a foole, and wish that thou haddest not bene borne, and curse the day of thy nativitie.

2. Sam. 16.7.

15 * The man that is accustomed to opprobrious wordes, will neuer bee reformed all the dayes of his life.

16 There are two sorts [of men] that abound in sinne, and the thirde bringeth wrath [and destruction:] a minde hote as fire that cannot be quenched, till it bee consumed: an adulterous man that glueth his body no rest, till hee haue kindled a fire.

17 (All bread is sweete to a whoremonger: he will not leaue off till he perish)

Isa. 29.15.

18 A man that breaketh wedlocke, and thinketh thus in his heart, * Who seeth mee? I am compassed about with darknesse: the walles couer me: no body seeth mee: whom needs I to feare? the most High will not remember my sinnes.

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter then the sunne, beholding al the waies of men, [and the ground of the deepe,] and considereth the most secrete partes.

20 Yee knewe all things or euer they were made, and after they be brought to passe also, he looketh vpon them all.

Leuit. 20.10. deut. 22.22.

21 * The same man shall bee punished in the streetes of the citie, [and shall bee chased like a young horse foale,] and when hee thinketh not vpon it, hee shalbe taken: [thus shall he be put to shame of euery man, because hee wouldst not vnderstand the feare of the Lord]

22 And thus shall it goe also with euery wife that leaueth her husbande, and getteth inheritance by another.

Exod. 20.14.

23 * For first she hath disobeyed the Lawe of the most High, and secondly, she hath trespassed against her owne husband, and thirdly, she hath played the whore in adulterie, and gotten her children by another man.

24 She shalbe brought out into the Congregation, and examination shall bee made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruite.

26 A shamefull reproit shall shee leaue, and her reproch shall not be put out.

27 And they that remaine, shall knowe that there is nothing better then the feare of the Lord, and that there is nothing sweeter then to take heed vnto the commandements of the Lord.

28 It is great glory to followe the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 *A praise of wisdome proceeding foorth of the mouth of God.* 6 *Of her workes and place where shee resteth.* 20 *Shee giuen to the children of God.*

WIsedome shal praise her selfe, [and be honoured in God,] and reioyce in the mids of her people.

2 In the congregation of the most High shall shee open her mouth, and triumph before his power.

3 [In the middest of her people shall she bee exalted, and wondred at in the holy assembly.

4 In the multitude of the chosen she shall be commended, and among such as be blessed, shee shall be praised, and shall say,]

5 I am come out of the mouth of the most High, [first borne before all creatures.

6 I caused the light that faileth not, to arise in the heauen,] and couered the earth as a cloude.

7 My dwelling is aboue in the height, and my throne is in the pillar of the cloude.

8 I alone haue gone rounde about the compasse of heauen, and haue walked in the bottome of the depth.

Prou. 8.23. Exod. 31.3. Psal. 132.8.

9 I possessed the waues of the sea, and all the earth, and all people, and nation, [and with my power haue I troden downe the hearts of all, both high and lowe.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creatour of all things gaue mee a commandement, and he that made me, appointed me a tabernacle, and saide, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.

12 * Hee created mee from the beginning, and before the world, and I shall neuer faile: * In the holy habitation haue I serued before him, and so was I stablished in Sion.

13 * In the welbeloued citie gaue he me rest, and in Ierusalem was my power.

14 I tooke roote in an honourable people, euen in the portion of the Lords inheritance.

15 I am set vpon hie like a cedar in Libanus, and as a Cypres tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree [about the bankes, and as a rose plant in Iericho, as a faire olive tree in a pleasant fielde, and am exalted as a plane tree by the water.

17 I smelled as the cinamom, and as a bagge of spices: I gaue a sweete odour as the best myrre, as galbanum, and onyx, and sweete storax, and perfume of incense in an house.

18 As the [a terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

19 * As the vine haue I brought forth [fruit] of sweete sauour, and my flowres are the fruite of honour and riches.

20 I am the mother of beautifull loue, and

[Or, Cades.] a Terebinth is a hard tree spread abroad with long boughs, whereout runneth the gumme called a pure turpentine, which clenseth the stomacke of putrified humours, and purifieth the eares: so the wisedome of God declared in his Scriptures, spreadeth abroad her manifolde branches of knowledge and vnderstanding, to purge the inward eares, and corruption of the soule.

of

of feare, and of knowledge, and of holy hope: I
giue eternal things to all my children to whom
God hath commanded.

21 [In me is all grace of life and trueth: in
me is all hope of life and vertue.]

22 Come vnto me all ye that bee desirous of
me, and fill your selues with my fruites.

Psal.19.10, 11. 23 *For the remembrance of mee is sweeter
then hony, and mine inheritance [sweeter] then
the hony combe: [the remembrance of mee en-
dureth for euermore.]

24 They that eate mee, shall haue the more
hunger, and they that drinke me, shall thirst the
more.

25 Who so hearkeneth vnto mee, shall not
come to confusion, and they that worke by me,
shal not offend: they that make me to be know-
en, shall haue euerlasting life.

26 All these things are the booke [of life,] and
the couenant of the most High God, [and the
knowledge of the trueth,] * and the lawe that
Exod.20.1, and 24.3. deut.4.1. and 29.9. Moses [in the precepts of righteousnes] com-
maunded for an heritage vnto the house of Ja-
cob, [and the promises pertaining vnto Is-
rael.]

27 Be not wearie to behaue your selues va-
liantly with the Lord, that he may also confirme
you: cleaue vnto him: for the Lord almightie
is but one God, and besides him there is none
other Sauiour.

28 [But of Dauid his seruaunt he ordained
to raise vp a most mighty King that should sit
in the throne of honour for euermore.]

29 He filleth all things with his wisedome,
Gen.2.11, as *Physon, and as Tygris in the time of the
new fruites.

30 He maketh the vnderstanding to abound
Iosh.3.15. like Euphrates, and as *Jorden in the time of
the haruest.

31 Hee maketh the doctrine of knowledge to
appeare as the light, and ouerfloweth as Geon
in the time of the vintage.

32 The first man hath not knowen her per-
fitly: no more shall the last seeke her out.

33 For her considerations are more abound-
dant then the sea, and her counsell is profoun-
der then the great deepe.

34 I wisedome [haue cast out floods:] I am
as an arme of the riuer: I runne into Paradise
as a water conduit.

35 I sayd, I wil water my faire garden, and
will water my pleasant ground: and loe, my
ditch became a flood, and my flood became a
sea.

36 For I make doctrine to shine as the light
of the morning, and I lighten it for euer.

37 [I will pearce thorowe all the lower
partes of the earth: I will looke vpon all such
as be asleepe, and lighten all them that trust in
the Lord.]

38 I will yet powre out doctrine, as pro-
phecie, and leaue it vnto all ages for euer.

Chap.33.16. 39 *Beholde that I haue not laboured for
my selfe onely, but for all them that seeke wise-
dome.

CHAP. XXV.

1 *Of three things which please God, & of three which he hateth.* 7 *Of nine things that he not to bee suspected.* 14 *Of the malice of a woman.*

THree things reioyce me, and by them am I
beautified before God and men: *the vnitie *Gen.13.2,8. rom.12.10.*
of brethren, the loue of neighbours, a man and
wife that agree together.

2 ¶ Three sortes of men my soule hateth, and
I vtterly abhorre the life of them: a poore man
that is proud, a riche man that is a liar, and an
old adulterer that doteth.

3 ¶ If thou hast gathered nothing in thy
youth, what canst thou find in thine age?

4 ¶ Oh how pleasant a thing is it when gray
headed men minister iudgement, and when the
Elders can giue good counsell!

5 Oh, how comely a thing is wisedome vn-
to aged men, and vnderstanding and prudencie
to men of honour!

6 The crowne of olde men is to haue much
experience, and the feare of God is their glory.

7 ¶ There be nine things, which I haue mu-
ged in mine heart to bee happy, and the tenth
will I pronounce with my tongue: a man that
while he liueth, hath ioy of his children, and se-
eth the fall of his enemies.

8 ¶ Well is him that dwelleth with a wife
of vnderstanding, * & that hath not fallen with *Chap.14.1. and 19.16. iames 3.2.*
his tongue, and that hath not serued such as
are vnworthy of him.

9 Well is him that findeth prudencie, and he
that speaketh in the eares of the that wil heare.

10 ¶ Oh, how great is hee that findeth wise-
dome! yet is there none aboue him that feareth
the Lord.

11 The feare of the Lord passeth all things in
clearenesse.

12 [Blessed is the man vnto whom it is
granted to haue the feare of God,] Vnto whom
shall he be likened that hath attained it?

13 The feare of the Lord is the beginning of
his loue, and faith is the beginning to be ioined
to him.

14 [¶ The greatest heauinesse is the heau-
nesse of the heart, and the greatest malice is the
malice of a woman.]

15 Giue me any plague, saue only the plague
of the heart, and any malice, saue the malice of a
woman:

16 Or any assault saue the assault of the that
hate, or any vengeance, saue the vengeance of
the enemie.

17 There is not a more wicked head then the
head of the serpent, & there is no wrath aboue
the wrath of an enemie. [*Or, woman, Pro.21.19.*

18 *I had rather dwell with a lion and dra-
gon, then to keepe house with a wicked wife.

19 The wickednesse of a woman changeth
her face, and maketh her countenance blacke as
a sacke. [*Or, a beare.*

20 Her husband is sitting among his neigh-
bours: because of her he sigheth sore & bee be-
ware.

21 All wickednesse is but litle to the wicked-
nesse of a woman: let the portion of the sinner
fall vpon her.

22 As the climing vp of a sandie way, is to
the feete of the aged, so is a wife full of words to
a quiet man.

23 *Stumble not at the beautie of a woman, *Chap.42.12. 2 sam.11.2.*
and desire her not for thy pleasure.

24 If a woman nourish her husband, shee is *and 13.2.*
angry and impudent and full of reproch.

25 A wicked wife maketh a sory heart, an hea-
uie

me countenance, and a wounded mind, weake hands and feeble knees, and cannot comfort her husband in heauinesse.

Gen.3.6. 1 Tim.2,14. 26 Of the * woman came the beginning of sinne, and through her we all die.

27 Giue the water no passage, [no not a little,] neither giue a wicked woman libertie to goe out.

28 If she walke not in thine obedience, [shee shall confound thee in the sight of thine enemies.] Cut her off then from thy flesh: * Giue her, and forsake her.

* To wit, the bill of diuorcement.

CHAP. XXVI.

1 The prayse of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the iealous and drunken woman. 29 Of two things that cause sorow, and of the third which mooueth wrath.

BLessed is the man that hath a vertuous wife: for the number of his peeres shall be double.

2 An honest woman reioyceth her husband, and she shal fill the peeres of his life with peace.

3 A vertuous woman is a good portion, which shalbe giuen for a gift vnto such as feare the Lord.

4 Whether a man be rich or poore, he hath a good heart toward the Lord, and they shall at all times haue a cheerefull countenance.

5 ¶There bee three things that mine heart feareth, and my face is afrayd of the fourth: treason in a citie: the assemblie of the people, and false accusation: all these are heauier then death.

6 ¶But the sorow and griefe of the heart is a woman that is ielous ouer another: and the that communeth with all, is a scourge of the tongue.

7 An euil wife is as a yoke of oxen that draw diuers wayes: hee that hath her, is as though he held a scorpion.

8 A drunken woman and such as cannot be tamed, is a great plague: for she cannot couer her owne shame.

9 The whoredome of a woman may bee knowen in the pride of her eies, and eie lids.

Chap.42.11. 10 ¶* If thy daughter be not shamefast, hold her straitly, least she abuse her selfe through ouermuch libertie.

11 Take heed of her that hath an vnshamefast eye: & marueil not if shee trespasse against thee.

12 As one that goeth by the way, and is thirstie, so shall she open her mouth, and drinke of euery next water: by euery hedge shall shee sit downe, and open her quiuer against euery arrow.

13 The grace of a wife reioiceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman and of a good heart is a gift of the Lord, & there is nothing so much worth as a woman well instructed.

15 A shamefast & faithfull woman is a double grace, and there is no weight to bee compared vnto her continent mind.

16 As the sunne when it ariseth in the high places of the Lorde, so is the beautie of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candlesticks, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are faire feete with a constant mind.

19 [Perpetuall are the foundations that be layed vpon a strong rocke: so are the commandements of God in the heart of an holy woman.]

20 My sonne, keepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession through all the fielde, sowe it with thine owne seed, trusting in thy nobilitie.

22 So thy stocke that shall liue after thee, shall growe, trusting in the great liberalitie of their nobilitie.

23 An harlot is compared to a sowe: but the wife that is married, is counted as a towze against death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shameleese woman contemneth shame: but a shamefast woman wil reuerence her husband.

26 A shameleese woman is compared to a dog: but she that is shamefast, reuerenceth the Lord.

27 A woman that honoureth her husband, shall be iudged wise of all: but she that despiseth him, shalbe blazed for her pride.

28 A lowde crying woman and a babler, let her bee sought out to driue away the enemies: the mind of euery man that liueth with such, shall be conuersant among the troubles of warre.

29 There bee two things that grieue mine heart, and the third maketh me angry: a man of warre that suffreth pouertie: and men of vnderstanding that are not set by: and when one departeth from righteousnesse vnto sinne: the Lord appointeth such to the sword.

30 [There be two things, which me thinke to bee hard and perilous,] a merchant cannot lightly keepe him from wrong, and a vitailer is not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of the man that feareth God. 13 The vnconstantnesse of a foole. 16 The secrets of friends are not to be vttered. 26 The wicked imagineth euil which turneth vpon himselfe.

BEcause of pouertie haue many sinned: and *he that seeketh to be rich, turneth his eyes aside. Pro.23.4. 1.Tim.6.9.

2 As a naile in the wall sticketh fast betweene the ioints of the stones, so doeth sinne sticke betweene the selling and the buying.

3 If he hold him not diligently in the feare of the Lorde, his house shall soone be ouerthrowen.

4 As when one sifteth, the filthinesse remaineth in the sieue, so the filth of man remaineth in his thought.

5 The fornace prooueth the potters vessell: *so doeth [temptation] trye mens thoughts. Pro.27.21. Mat.7.17.

6 *The fruite declareth if the tree haue bene trimmed: so the worde [declareth] what man hath in his heart.

7 Praise no man except thou haue heard his talke: for this is the triall of men.

8 ¶ If thou followest righteousnesse, thou shalt get her, & put her on as a faire garment, and shalt dwell with her, [and she shall defend thee for euer: and in the day of knowledge thou shalt finde stedfastnesse.]

9 The birdes resort vnto their like: so doeth the trueth turne vnto them, that are practised in her.

10 As the lion waiteth for the beast, so doeth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wisedome: as for a foole, he changeth as the moone.

12 If thou be among the vndiscreet, obserue the time, but haunt still the assembly of them that are wise.

13 The talking of fooles is grieuous, & their sport is in the pleasure of sinne.

Chap.13.9, 10. 14 *The talke of him that sweareth much, maketh the haire to stand vp: & to strine with such, stoppeth the eares.

15 The strife of the proud is bloodshedding, and their scoldings are grieuous to heare.

Chap.19.10. and 22,22. 16 *Who so discouereth secretes, looseth his credite, and findeth no friend, after his will.

17 Loue thy friend, & be faithfull vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.

18 For as a man destroyeth his enemie, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a bird goe out of his hand, so if thou giue ouer thy friend, thou canst not get him againe.

20 Follow after him no more, for hee is too farre off: he is as a roe escaped out of the snare: [for his soule is wounded.]

21 As for woundes, they may bee bound vp againe, and an euil word may be reconciled: but who so bewrayeth the secrets of a friend, hath lost all his credite.

Pro.10.10. 22 *He that winketh with the eyes, imagineth euil: and he that knoweth him, will let him alone.

23 When thou art present, hee will speake sweetly, and praise thy wordes: but at the last he will turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euil as such one: for the Lord also hateth him.

25 Who so casteth a stone on hie, casteth it vpon his owne head: and he that smiteth with guile, maketh a great wound.

Pſal.7.15. pro.26.27. eccles.10,8. 26 Who so *diggeth a pit, shall fall therein, [and hee that laieth a stone in his neighbours way, shall stumble thereon,] and he that laieth a snare for another, shalbe taken in it himselfe.

27 He that worketh euill, shall be wrapped in euil, and shal not know from whence they come vnto him.

28 Mockerie and reproch follow the proude, and vengeance lurketh for them as a lion.

29 They that reioyce at the fall of the righteous, shalbe taken in the snare, and anguish shall consume them before they die.

30 Despite & anger are abominable things, and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to forgiue the offence. 13 Of the vices of the tongue, and of the dangers thereof.

HE * that seeketh vengeance, shall finde vengeance of the Lord, and he will surely keepe his sinnes. Deut.32.35. rom.12.19.

2 † Forgiue thy neighbour the hurt that he hath done to thee, so shall thy sinnes be forgiuen thee also when thou prayest. †Man ought not to seeke vengeance.

3 Should a man beare hatred against man, and *desire forgiuenesse of the Lord? Mat.6.14.

4 He wil shew no mercy to a man, which is like himselfe: and will he aske forgiuenesse of his owne sinnes?

5 If he that is but flesh, nourish hatred, [and aske pardon of God,] who will intreat for his sinnes?

6 Remember the end and let enimitie passe: imagine not death and destruction to another through anger, but perseuere in the commaundements.

7 Remember the commandements: so shalt thou not bee rigorous against thy neighbour: [consider diligently] the couenaunt of the most High, and forgiue his ignorance.

8 *Beware of strife, and thou shalt make thy sinnes fewer: for an angry man kindleth strife. Chap.8.1.

9 And the sinfull man disquieteth friends, and bringeth in false accusations among them that be at peace.

10 *As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more behement the anger is, the more is he inflamed. Pro.26.21.

11 An hastie brawling kindleth a fire, and an hastie fighting sheadeth blood: [a tongue that beareth false witnesse, bringeth death.]

12 If thou blowe the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of the mouth.

13 †*Abhorre the slanderer and double tongued: for such haue destroyed many that were at peace. † The tõgue. Chap.21,28.

14 The [a] double tongue hath disquieted many, and driuen them from nation to nation: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath it brought downe, and bene the decay of mightie nations.] a That is, the tongue which saith, and vnsaith, or speaketh one thing, & thinketh an other. Or & tongue which speaketh neither out of the new or old Testament, but of their owne braine.

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who so harkeneth vnto it, shal neuer find rest, and neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, and commeth not in the anger thereof, which hath not drawen in that yoke, neither hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brasse.

21 The death thereof is an euill death: hell were better then such one.

22 It shal not haue rule ouer them that feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lord, shal fal therein:

and it shall burne them, and no man shall be able to quench it: it shall fall vpon them as a lion, and deuour them as a leopard.

24 Hedge thy possession with thornes, and make doores and barres for thy mouth.

25 Bind vp thy siluer and gold, and weigh thy words in a balance, and make a doore and a barre, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in waite, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 Doe lend money, & do almes. 15 Of a faithfull man answering for his friend. 24 The poore mans life.

†Of well doing.

HE that will shewe mercie, † lendeth to his neighbour: and hee that hath power ouer himselfe, keepeth the commandements.

Deut.15.7,8 mat.5.42. luke 6.35.

2 * Lend to thy neighbour in time of his need, and pay thou thy neighbour againe in due season.

3 Keepe thy word, and deale faithfully with him, and thou shalt alway find the thing that is necessary for thee.

4 Many when a thing was lent them, reckoned it to be found, and grieued them that had helped them.

5 Till they receiue, they kisse his hands, and for their neighbours good they humble their bodie: but when they should pay againe, they prolong the terme, and giue a carelesse answere, and make excuses by reason of the time.

6 And though he be able, yet giueth he scarce the halfe agapne, and reckoneth the other as a thing found: else hee deceiueth him of his money, & maketh him an enemy without a cause: he payeth him with cursing and rebuke, and giueth him euil words for his good deed.

7 There bee many which refuse to lend because of this inconuenience, fearing to bee defrauded without cause.

8 Yet haue thou patience with him that humbleth himselfe, and deferre not mercy from him.

9 Helpe the poore for the commandements sake, and turne him not away, because of his pouertie.

10 Lose thy money for thy brothers & neighbours sake, & let it not rust vnder a stone to thy destruction.

Dan.4.24. mat.6.20. luke 11.41. and 12.33. acts 10.4. 1.tim.6.18, 19.

11 *Bestow thy treasure after the commandement of the most High, and it shall bring thee more profite then gold.

12 ‖Lay vp thine *almes in thy secrete chambers, and it shall keepe thee from all affliction.

‖*Or, giue thine almes secretly. Tob.4.8,9, 10,11.*

13 [A mans almes is as a purse with him, and shall keepe a mans fauour as the apple of the eye, and afterward shall it arise, and pay euery man his reward vpon his head.]

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

15 An honest man is † suertie for his neighbour: but he that is impudent, forsaketh him.

†Of suertiship.

16 Forget not the friendship of thy suertie: for he hath laied his life for thee.

17 The a wicked despiseth the good deed of his suertie.

18 The wicked will not become suertie: and he that is of an vnthankfull mind, forsaketh him that deliuered him.

A she is a foole that is suertie for euery man: so is he vngodly that in no wise will be suertie for any man.

19 [Some man promiseth for his neighbor: and when he hath lost his honestie, he will forsake him.]

20 Suertieship hath destroyed many a rich mã, & remooued them as the waues of the sea: mightie men hath it driuen away from their houses, & caried them to wander among strange nations.

21 A wicked man transgressing the commandements of the Lord, shall fall into suertiship: and hee that medleth much with other mens businesse, is intangled in controuersies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

23 *The chiefe thing of life is water, & bread, and clothing, and lodging to couer thy shame. *Chap.39.26*

24 † The poore mans life in his owne lodge, is better then delicate fare in another mans. †Sober liuing.

25 Be it little or much, hold thee contented, that the house speake not euil of thee.

26 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

27 Thou shalt lodge and feede vnthankfull men, and after shalt haue bitter words for the same, saying,

28 Come, thou stranger, & prepare the table, and feed me of that thou hast ready.

29 Giue place, thou stranger, to an honourable manship brother commeth to be lodged, and I haue need of mine house.

30 These things are heauie to a man that hath vnderstanding, for vpbraiding of the house, and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better then a sorowfull life. 22 Of the ioy and sorow of the heart.

HE that loueth his sonne, *causeth him oft to feele the rod, that he may haue ioy of him in the end. *Pro.13.24. and 23.13.*

2 He that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 He that *teacheth his sonne, grieueth the enemie, and before his friends he shall reioyce of him. *Deut.6.7.*

4 Though his father die, yet is he as though hee were not dead: for hee hath left one behind him that is like him.

5 In his life he saw him, and had ioy in him, and was not sory in his death, [neither was he ashamed before his enemies.]

6 He left behind him an auenger against his enemies, and one that should shew fauour vnto his friends.

7 Hee that flattereth his sonne, bindeth vp his wounds, and his heart is grieued at euery crie.

8 An vntamed horse will be stubburne, and a wanton child will be wilfull.

9 If thou bring vp thy sonne delicately, hee shall make thee afrayd: and if thou play with him, he shall bring thee to heauinesse.

10 Laugh not with him, least thou bee sorie with him, and least thou gnash thy teeth in the ende.

11 * Giue him no libertie in his youth, and *Chap.7.23.* winke not his follie.

12 Bowe downe his necke while he is yong, and beat him on the sides, whiles he is a childe, least he waxe stubburne, and be disobedient vnto thee, and so bring sorow to thine heart.

13 Chastise thy childe, and bee diligent therein, least his shame grieue thee.

14 ¶ † Better is the poore being whole and strong, then a riche man that is afflicted in his body.

15 Health and strength is aboue all gold, and a whole body aboue infinite treasure.

16 There is no riches aboue a sounde body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, [and long rest] then continuall sickenesse.

18 [a] The good things that are powred on a mouth shut vp, are as measses of meate set vpon a graue.

19 What good doeth the offering vnto an idole? for he can neither eate, nor smell: so is hee that is persecuted of the Lord, [and beareth the reward of iniquitie.]

20 Hee seeth with his eyes, and groneth like *a gelded man, that lyeth with a virgine and sighеth.

21 * Giue not ouer thy minde to heauinesse, and vexe not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his daies.

23 Loue thine owne soule, and comfort thine heart: driue sorrowe farre from thee: for sorrowe hath slaine many, and there is no profite therein.

24 Enuie & wrath shorten the life, and carefulnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and diet.

CHAP. XXXI.

Of couetousnesse. 2 *Of them that take paine to gather riches.* 8 *The praise of a rich man without a fault.* 12 *We ought to flee drunkennesse and follow soberneſſe.*

WAking † after *richesse pineth away the body, and the care thereof driueth away sleepe.

2 This waking care breaketh the sleepe, as a great sickenesse breaketh the sleepe.

3 The riche hath great labour in gathering riches together, and in his rest hee is filled with pleasures.

4 The poore laboureth in liuing poorely, and when he leaueth off, he is still poore.

5 Hee that loueth golde, shall not be iustified, and hee that followeth corruption, shall haue enough thereof.

6 *Many are destroyed by the reason of gold, and haue found their destruction before them.

7 It is as a stumbling block vnto them that sacrifice vnto it, and euery foole is taken therewith.

8 Blessed is the *riche which is found without blemish, and hath not gone after golde, [nor hoped in money and treasures.]

9 Who is hee, and wee will commend him? for wonderfull things hath hee done among his people.

10 Who hath bene tried thereby, and founde perfite? let him bee an example of glorie, who might offend, and hath not offended, or doe euil, and hath not done it.

11 Therefore shal his goods be stablished, and the congregation shall declare his almes.

12 If thou sit at a costly table, † open not thy mouth wide vpon it, and say not, Behold much meate. † Temperancie.

13 Remember that an euill eye is a shrewe: and what thing created is worse then a wicked eye? for it weepeth for euery cause.

14 Stretch not thine hande whereſoeuer it looketh, and thrust it not with it into the dish.

15 Consider by thy selfe him that is by thee, and marke euery thing.

16 Eate modestly that which is set before thee, and deuoure not, least thou be hated.

17 Leaue thou off first for nourtures sake, and be not insatiable least thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 * Howe little is sufficient for a man well taught? and therby he belcheth not in his chamber, [nor feeleth any paine.] *Chap.37.29.*

20 A wholesome sleepe commeth of a temperate belly: he riseth vp in the morning, and is well at ease in himselfe: but paine in watching and cholericke diseases, and pangs of the belly are with an insatiable man.

21 If thou hast bene forced to eate, arise, goe foorth, [a] vomite, and then take thy rest: [so thou shalt bring no sickenesse vnto thy body.] [a] This counsel only concerning the health of the body, is here alleaged, rather for a remedie to helpe digestion vnto a weake stomake, then for an instruction to tolerate intemperancie: for forsetting is forbidden vs. Luke 21.34.

22 Thy sonne, heare mee, and despise me not, and at the last thou shalt finde as I haue tolde thee: in all thy workes bee quicke, so shall there no sickenesse come vnto thee.

23 * Who so is † liberall in his meate, men shall blesse him: and the testimonie of his honestie shalbe beleeued. *Prou.22.9.* † Liberalitie.

24 But against him that is a nigarde of his meate, the whole citie shall murmure: the testimonies of his nigardnesse shall bee sure.

25 Shewe not thy valiantnesse in wine: for *wine hath destroyed many. *Iudeth 13.2,8.*

26 The fornace proueth the edge in the tempering: so doeth wine the hearts of the proud by drunkennesse.

27 * Wine soberly drunken, is profitable for the life of man: what is his life that is ouercome with wine? *Psal.104.15.*

28 Wine was made [from the beginning] to make men glad, [and not for drunkennesse.] Wine measurably drunken and in time, bringeth gladnesse and chearefulnesse of the minde. *Prou.31.4,5, 6,7.*

29 But wine drunken with excesse, maketh bitternesse of minde with brawlings and scouldings.

30 Drunkennesse encreaseth the courage of a foole, till he offende: it diminisheth his strength and maketh wounds.

31 * Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despiteful words, and presse not vpon him with contrary workes. *Chap.20.1.*

CHAP. XXXII.

1 *An exhortation to modestie.* 3 *Let the auncient speake.* 14 *To giue thankes after the repast.* 15 *Of the feare, faith and confidence in God.*

IF thou be made the master of the feast, † lift not thy selfe vp, but bee among them, as one of the rest: take diligent care for them, and so sitte downe. † Humblenesse.

2 And when thou hast done all thy duetie, sit

The praise of health.

[a] Like as meate that is set vpon the graues of dead men is vnprofitable, for that they eate it not: euen so knowledge in him that openeth not his mouth to vtter it, is vnprofitable, Chap. 31.14. *Chap.20.3. Prou.12.25. and 15.13. and 17.22.*

† Couetousnesse. *1.Tim.6,9, 10.*

Chap.8,2.

Luke 6.24.

downe, that thou mayest bee merie with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musicke.

4 Powre not out wordes, where there is no audience, * and shewe not foorth wisedome out of time.

Eccles. 3.7. chap. 20.7.

5 The consent of musicians at a banket is as a signet of carbuncle set in golde.

6 And as the signet of an Emerauld well trimmed with gold, so is the melodie of musicke in a pleasant banquet.

7 [Giue eare, and be still, and for thy good behauiour thou shalt be loued.]

8 Thou that art yong, speake if neede be, and yet scarcely when thou art twise asked.

9 Comprehende much in fewe wordes: [in many things be as one that is ignorant:] be as one that vnderstandeth, and yet holde thy tongue.

10 If thou be among * great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.

Iob 32.6.

11 Before the thunder goeth lightning, and before a shamefast man goeth fauour.

12 Stand vp betimes, and be not the last: but get thee home without delay,

13 And there take thy pastime, and do what thou wilt, so that thou doe none euill, or vse proud wordes.

14 But aboue all things giue thankes vnto him that hath made thee, and replenished thee with his goods.

15 ¶ Who so feareth the Lorde, will receiue his doctrine, and they that rise early, shall finde fauour.

16 Hee that seeketh the Lawe, shall bee filled therewith: but the hypocrite will bee offended thereat.

17 They that feare the Lorde, shall finde that which is righteous, and shall kindle iustice as a light.

18 An vngodly man will not bee reformed, but findeth out excuses according to his will.

19 A man of vnderstanding despiseth not counsell: but a lewde and proude man is not touched with feare, euen when he hath done rashly.

20 [My sonne] doe nothing without aduisement: so shall it not repent thee after the deede.

21 Goe not in the way where thou mayest fall, nor where thou mayest stumble among the stones, neither trust thou in the way that is plaine.

22 And beware of thine owne children, [and take heede of them, that bee thine owne housholde.]

23 In euery good worke bee of a faithfull heart: for this is the keeping of the commaundements.

24 Who so beleeueth in ‖ the Lorde, keepeth the commaundements: and he that trusteth in the Lord, shall take no hurt.

‖ *Or, the Law.*

CHAP. XXXIII.

1 *The deliuerance of him that feareth God.* 4 *The answere of the wise.* 12 *Man is in the hand of God, as the clay is in the hand of the potter.* 23 *Of euill seruants.*

† The feare of God.

THere shall no euill come vnto him that † feareth the Lorde: but when he is in tentation, he will deliuer him againe.

2 A wise man hateth not the Lawe: but hee that is an hypocrite therein, is as a shippe in a storme.

3 A man of vnderstanding walketh faithfully in the Lawe, and the Lawe is faithfull vnto him.

4 As the question is made, prepare the answere, and so shalt thou bee heard: be sure of the matter, and so answere.

5 The heart of the * foolish is like a cart wheele: and his thoughtes are like a rolling axeltree.

Chap. 21.16

6 As a wilde horse nepeth vnder euery one that sitteth vpon him, so is a scornefull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the yeere come of the sunne?

8 The knowledge of the Lorde hath parted them asunder, and he hath by them disposed the times and solemne feastes.

9 Some of them hath hee chosen and sanctified, and some of them hath hee put among the dayes to number.

10 And all men are of the * ground, and Adam was created out of the earth: but the Lord hath deuided them by great knowledge, and made their wayes diuers.

Gene. 1.27. and 2.7.

11 Some of them hath he blessed and exalted, and some of them hath he sanctified, and appropriate to himselfe: but some of them hath he cursed, and brought them lowe, and put them out of their estate.

12 *As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creator, so that hee may reward them as liketh him best.

Isai. 45.9. rom. 9.20,21

13 Against euill is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the workes of the most High thou mayest see that there are euer two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lorde I am increased, and haue filled vp winepresse, like a grape gatherer.

16 *Behold, howe I haue not laboured only for my selfe, but for all them that seeke knowledge.

Chap. 24. 39.

17 Heare mee, O ye great men of the people, and hearken with your eares, yee rulers of the congregation.

18 Giue not thy sonne and wife, thy brother and friend, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreate for the same againe.

19 As long as thou liuest, and hast breath, a giue not thy selfe ouer to any person.

a That is, let no man vse thee as his seruant, when thou hast committed all thy goods into his hand.

20 For better it is that thy children should pray vnto thee, then that thou shouldest looke vp to the handes of thy children.

21 In all thy workes bee excellent, that thy honour be neuer stained.

22 At the time when thou shalt ende thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whippe and the burden belong vnto the asse, and meate, correction and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt

shalt find rest: but if thou let him go idle, he shal seeke libertie.

25 The yoke and the whip bowe downe the hard necke: so tame thine euil seruant with the whips and correction.

26 Send him to labour, that he goe not idle: for idlenesse bringeth much euil.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, †put on more heauie fetters.

How slaues ere ordred in old time,

28 But bee not excessiue toward any, and without discretion doe nothing.

29 *If thou haue a faithfull seruaunt, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intreat him as thy brother: for thou hast need of him, as of thy selfe. If thou intreat him euil, and he runne away, wilt thou seeke him?

*Chap.7.20.

CHAP. XXXIIII.

Of dreames. 13 *The prayse of them that feare God.* 18 *The offerings of the wicked.* 22 *The bread of the needy.* 27 *God doeth not allow the workes of an vnfaithfull man.*

THe hope of a foolish man is vaine and false, †and dreames make fooles to haue wings.

†Dreames.

2 Who so regardeth dreames, is like him that will take hold of a shadow, and follow after the wind.

3 Euen so is it with the appearings of dreames, as the likenesse of a face is before another face.

4 Who can be cleansed by the vncleane? or what trueth can be spoken of a liar?

5 Soothsayings, witchcraft, and dreaming is but vanitie, & a minde that is occupied with fantasies, is as a woman that trauaileth.

6 Whereas such visions come not of the most High to thy hee, set not thine heart vpon them.

7 For dreames haue deceiued many, & they haue failed that put their trust therein.

8 The law shalbe fulfilled without lies, and wisedome is sufficient to a faithfull mouth: [what knowledge hath he that is not tried?]

9 A man that is instructed, vnderstandeth much, & he that hath good experience, can talke of wisedome.

10 Hee that hath no experience, knoweth litle, and he that erreth, is full of craft.

11 When I wandred to and fro, I sawe many things, and mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 ¶The spirite of those that feare the Lorde, shall liue: for their hope is in him that can helpe them.

†The feare of the Lord.

14 Who so †feareth the Lord, feareth no mã, neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whom putteth hee his trust? who is his strength?

*Psal.*33.18. *Psal.*91.1,2.

16 * For the eyes of the Lord haue respect vnto them, that loue him: he is their * mightie protection, and strong ground, a defence from the heate, and a shadowe for the noone day, a succour from stumbling and an helpe from falling.

17 He setteth vp the soule, and lighteneth the eyes: he giueth health, life and blessing.

18 ¶Hee that * giueth an offering of vnrighteous goods, offereth a mocking sacrifice, and the gifts of the vnrighteous, please not him. *Pro.*21.27.

19 [But the Lord is theirs onely, that patiently abide him in the way of trueth and righteousnesse.]

20 The most High doeth not allowe the †offrings of the wicked, *neither is hee pacified for sinne by the multitude of sacrifice. †The offerings of the wicked and their prayer.

21 Who so bringeth an offering of the goods of the poore, doeth as one that sacrificeth the sonne before the fathers eyes. *Pro.*15.8.

22 The bread of the needfull is the life of the poore: he that defraudeth him thereof, is a murtherer.

23 He that taketh away his neighbours liuing, slayeth him, * and he that defraudeth the labourer of his hire, is a bloodheader. *Deut.*24.14, 15. *chap.*7.20

24 ¶When one buildeth, & another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

26 * Hee that washeth himselfe because of a dead body, and toucheth it againe, what auaileth his washing? *Num.*19.11, 12.

27 *So is it with a man that fasteth for his sinnes, and committeth them againe: who will heare his prayer? or what doeth his fasting helpe him? 2.*Pet.*2.20, 21,22.

CHAP. XXXV.

1 *Of true sacrifices.* 14 *The prayer of the fatherlesse, and of the widow, and him that humbleth himselfe.*

WHo so keepeth the Lawe, * bringeth offerings enowe, hee that holdeth fast the commaundements, †offreth an offring of saluation. 1.*Sam.*15. 22.*Ierc.*7.3, 5,6,7. †True sacrifices.

2 Hee that is thankfull to them that haue well deserued, offereth fine flowre: *and he that giueth almes, sacrificeth prayse. *Phil.*4.18.

3 To depart from euil is a thankfull thing to the Lord, and to forsake vnrighteousnesse, is a reconciling vnto him.

4 * Thou shalt not appeare emptie before the Lord. *Exod.*23.15, *and* 34.20.

5 For all these things are done because of the commaundement. *deut.*16.16.

6 *The offering of the righteous maketh the altar fat, and the smell thereof is sweete before the most High. *Gen.*4.4,5.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer be forgotten.

8 Giue the Lord his honour with a good and liberall eie, and diminish not the first fruites of thine hands.

9 * In all thy gifts shew a iopfull countenance, and dedicate thy tithes with gladnesse. 2.*Cor.*9.7.

10 Giue vnto the most High according as he hath enriched thee, *and looke what thine hand is able, giue with a cheerefull eye. *Tob.*4.8. *Leuit.*22.28, 22.*deut.*15.

11 For the Lord recompenceth, and will giue thee seuen times as much. 21. *Deut.*10.17.

12 * Diminish nothing of thine offering: for he will not receiue it, and abstaine from wrongfull sacrifices: for the Lord is the iudge and regardeth no * mans person. 2.*chro.* 19.7. *iob* 34.19. *wisd.*6.7. *acts* 10.34.

13 Hee accepteth not the person of the poore, but he heareth the prayer of the oppressed. *rom.*2.11. *galat.*2.6.

14 Hee despiseth not the desire of the fatherlesse nor the widow, when she powreth out her prayer. *ephes.*6.9. *colos.*3.25. 1.*pet.*1.17.

15 Doeth not the teares run downe the widowes cheekes? and her cry is against him that caused them: [for from her cheekes doe they goe vp vnto heauen, and the Lord which heareth them, doeth accept them.]

16 He that serueth the Lord shall be accepted with fauour, and his prayer shal reach vnto the cloudes.

17 The prayer of him that humbleth himselfe, goeth thorow the cloudes, and ceaseth not till it come neere, & will not depart till the most High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord will not bee slacke, nor the Almighty will tarie long from them, till hee hath smitten in sunder the loines of the vnmercifull, and auenged himselfe of the heathen, til he haue taken away the multitude of the cruel, and broken the scepter of the vnrighteous, till hee giue euery man after his workes, and reward them after their deuises, till he haue iudged the cause of his people, and comforted them with his mercy.

19 Oh, how faire a thing is mercy in þ time of anguish & trouble! It is like a cloud of raine, that commeth in the time of a draught.

CHAP. XXXVI.

1 *A prayer to God in the person of all faithfull men, against those that persecute his Church.* 22 *The prayse of a good woman.*

HAue mercy vpon vs, O Lorde God of all things, and behold vs, and [shew vs the light of thy mercies,]

†Against the wicked.

2 And send thy feare † among the nations, which seeke not after thee, [that they may know that there is no God but thou, and that they may shew thy wonderous workes.]

Exo.10.25.

3 Lift vp thine *hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs.

5 That they may know thee, as wee know thee: for there is none other God but onely thou, O Lord.

6 Renew the signes, and change the wonders: shewe the glory of thine hand, and thy right arme, that they may shew forth thy wonderous acts.

7 Rayse vp thine indignation, and powre out wrath: take away the aduersarie, and smite the enemie.

8 Make the time short: remember thine oth, that thy wonderous workes may be praysed.

9 Let the wrath of the fire consume them that escape, and let them perish that oppresse the people.

10 Smite in sunder the heads of the princes that be our enemies, and say, There is none other but we.

†A prayer for the godly.

11 †Gather all the tribes of Iacob together, [that they may know that there is none other God but onely thou, and that they may shewe thy wonderous workes,] & inherite thou them as from the beginning.

Exod.4.22.

12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpō Israel *whom thou hast likened to a first borne sonne.

13 Oh, be mercifull vnto Ierusalem the citie of thy sanctuarie, the citie of thy rest.

14 Fil Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue witnesse vnto those that thou hast possessed from the beginning, and rayse vp the prophecies þ haue bene shewed in thy Name.

16 Reward them that waite for thee, that thy Prophets may be found faithfull.

17 O Lord, heare the prayer of thy seruants according to the * blessing of Aaron ouer thy people, [and guide thou vs in the way of righteousnesse,] that all they which dwell vpon the earth, may know that thou art the Lord the eternall God.

Num.6.23.

18 ¶ The belly deuoureth all meates, yet is one meate better then another.

19 As the throte tasteth venison, so doeth a wise mind discerne false words.

20 A froward heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

22 The beautie of a woman cheareth þ face, and a man loueth nothing better.

23 If there bee in her tongue gentlenesse, meekenesse, and wholesome talke, then is not her husband like other men.

24 He that hath † gotten a [vertuous] woman, hath begun to get a possession: shee is an helpe like vnto himselfe, & a pillar to rest vpon.

†The prayse of a good woman.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife, wandereth to and fro, mourning.

26 Who will trust a thiefe that is allway ready and wandereth from towne to towne? and likewise him, that hath no rest, and lodgeth where soeuer the night taketh him?

CHAP. XXXVII.

1 *Howe a man should know friends and counsellers.* 12 *To keepe his company that feareth God.*

EVery friend saith, † I am a friend vnto him also: but there is some friend, which is onely a friend in name.

†Of friendship.

2 Remaineth there not heauines vnto death, when a companion and friend is turned to an enemie?

3 O wicked presumption, from whence art thou sprong vp to couer the earth with deceit?

4 *There is some companion which in prosperitie reioyceth with his friend: but in þ time of trouble he is against him.

Chap.6.10.

5 There is some companion that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemie.

6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.

7 Seeke † no counsell at him of whom thou art suspected, and disclose not thy counsell vnto such as hate thee.

†Of whom we should take counsell.

8 *Euery counseller praiseth his owne counsell: but there is some that counselleth for himselfe.

Chap.8.19. and 9.16.

9 Beware of the counseller, and be aduised afore ‖ where thou wilt vse him: for hee will counsell for himselfe, least hee cast the lot vpon thee,

‖*Or, what need he hath.*

10 And say vnto thee, Thy way is good, and afterward he stand against thée, and looke what shall become of thee.

11 [Aske no counsell for religion of him, that is without religion, nor of iustice, of him that hath no iustice,] nor of a woman touching

ching her of whome thee is ielous, nor of a coward in matters of warre, nor of a marchant concerning exchange, nor of a buyer for the salt, nor of an enuious man touching thankfulnesse, nor of the vnmercifull touching kindnesse, [nor of an vnhoneſt man of honeſtie] nor of a ſlouthfull for any labour, nor of an hireling for the finishing of a worke, nor of an idle ſeruaunt for much buſineſſe: hearken not vnto theſe in any matter of counſell.

12 But bee continuall with a godly man whom thou knowest to keepe the commaundements of the Lorde, whoſe minde is according to thy minde, and is ſorie for thee when thou ſtumbleſt.

13 Take counſell of thine owne heart: for there is no man more faithfull vnto thee, then it.

14 For mans minde is ſometimes more accuſtomed to ſhewe more then ſeuen watchmen that ſit aboue in an hie towre.

15 And aboue all this pray to the moſt High, that he will direct thy way in truth.

16 Let reaſon goe before euery enterpriſe, and counſell before euery action.

17 ¶ The [changing] of the countenance is a ſigne of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernement ouer them.

18 ¶ Some man is wittie, and hath inſtructed many, & yet is vnprofitable vnto himſelfe.

19 Some man will bee wiſe in wordes, and ‖Or, wiſdome. is hated, yea, he is deſtitute of all ‖ foode,

20 Becauſe grace is not giuen him of the Lord: for he is deſtitute of all wiſedome.

21 Another is wiſe for himſelfe, and the fruites of vnderſtanding are faithfull in his mouth.

22 A wiſe man inſtructeth his people, and the fruites of his wiſedome faile not.

23 A wiſe man ſhalbe plenteouſly bleſſed, and all they that ſee him, ſhall thinke him bleſſed.

24 The life of man ſtandeth in the number of dayes: but the dayes of Iſrael are innumerable.

25 A wiſe man ſhall obteine credite among his people, and his name ſhalbe perpetuall.

26 My ſonne, powre thy ſoule in thy life, and ſee what is euill for it, & permit it not to doe it.

27 For all things are not profitable for all men, neither hath euery ſoule pleaſure in euery thing.

† Of temperancie. 28 Bee not † greedy in all delights, and be not too haſtie vpon all meates.

Chap.31.19, 20. 29 * For exceſſe of meates bringeth ſickneſs, and gluttonie commeth into cholericke diſeaſes.

‖Or, taketh heede. 30 By ſurfet haue many periſhed: but hee that ‖ dieteth himſelfe, prolongeth his life.

CHAP. XXXVIII.

1 A Phyſicion is commendable. 16 To burie the dead. 24 The wiſedome of him that is learned.

† Of Phyſicions and phyſicke. HOnour the † Phyſicion with that honour that is due vnto him, becauſe of neceſſitie: for the Lord hath created him.

2 For of the moſt High commeth healing, and he ſhall receiue gifts of the king.

3 The knowledge of the Phyſicion lifteth vp his head, and in the ſight of great men hee ſhalbe in admiration.

4 The Lorde hath created medicines of the earth, and hee that is wiſe, will not abhorre them.

5 * Was not the water made ſweete with wood, that men might knowe the vertue thereof? *Exod.15.23.*

6 So hee hath giuen men knowledge, that hee might bee glorified in his wonderous workes.

7 With ſuch doeth hee heale men, and taketh away their paines.

8 Of ſuch doeth the apothecarie make a confection, & yet he cannot finiſh his owne workes: for of the Lord commeth proſperitie and wealth ouer all the earth.

9 My ſonne, faile not in thy ſickeneſſe, but * pray vnto the Lorde, and hee will make thee whole. *Iſa.38.2,5.*

10 Leaue off from ſinne, & order thine hands aright, and cleanſe thine heart from all wickedneſſe.

11 Offer ſweete incenſe, and fine flowre for a remembrance: make the offering fatte, for thou art not the † firſt giuer.

† God beſtoweth firſt his benefits, and we muſt render a portion thereof, to ſuch vſes as he appointeth.

12 Then giue place to the Phyſicion: for the Lorde hath created him: let him not goe from thee, for thou haſt neede of him.

13 The houre may come, that their enterpriſes may haue good ſucceſſe.

14 For they alſo ſhall pray vnto the Lorde, that hee would proſper that, which is giuen for eaſe, and their phyſicke for the prolonging of life.

15 Hee that ſinneth before his maker, let him fall into the hands of the phyſicion.

16 My ſonne, * powre ſoorth teares ouer the dead, † and begin to mourne, as if thou haddeſt ſuffered great harme thy ſelfe, and then couer his body according to ‖ his appointment, and neglect not his buriall. *Chap.22.11.* † Of mourning. ‖ *Or, the ſtate thereof.*

17 Make a grieuous lamentation, and be earneſt in mourning, and vſe lamentation as hee is worthy, and that a day or two, leaſt thou bee euill ſpoken of, and then comfort thy ſelfe for thine heauineſſe.

18 * For of heauineſſe commeth death, and the heauines of the heart breaketh the ſtrength. *Pro.15.13. and 17.22.*

19 Of the affection of the heart commeth ſorowe, and the life of him that is afflicted, is according to his heart.

20 Take no heauines to heart: driue it away and remember the laſt ende.

21 Forget it not: for there is no turning againe: thou ſhalt doe him no good, but hurt thy ſelfe.

22 Remember his iudgement: thine alſo ſhal bee likewiſe, vnto mee yeſterday, and vnto thee to day.

23 * Seeing the dead is at reſt, let his remembrance reſt, & comfort thy ſelfe againe for him, when his ſpirit is departed from him. *2.Sam.12. 20.*

24 ¶ The wiſedome of a learned man commeth by vſing wel his vacant time: and he that ceaſeth from his owne matters and labour, may come by wiſedome.

25 Howe can hee get wiſedome that holdeth the plough, and hee that hath pleaſure in the goade, and in driuing oxen, and is occupied in their labours, and talketh but of the breede of bullocks?

26 Yee gineth his minde to make furrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, and worke-master that laboureth night and day: and they that cut and graue seales, and make sundry diuersities, and giue themselues to counterfaite imagerie, and watch to perfourme the worke.

28 The smith in like maner abideth by his anuill, and doeth his diligence to labour the yron: the vapour of the fire dryeth his flesh: and yee must fight with the heate of the fornace: the noyse of the hammer is euer in his eares, and his eyes looke still vpon the thing that yee maketh: yee setteth his minde to make vp his workes: therefore he watcheth to polish it perfitly.

29 So doeth the potter sit by his worke: yee turneth the wheele about with his feete: yee is carefull alway at his worke, and maketh his worke by number.

30 He fashioneth the clay with his arme, and with his feete yee tempereth the hardnes thereof: his heart imagineth howe to couer it with lead, and his diligence is to clense the ouen.

31 All these hope in their handes, and euery one is stowed his wisedome in his worke.

32 Without these cannot the cities be maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsell of the people, neither are they hie in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they cannot declare matters according to the fourme of the Lawe, and they are not meete for hard matters.

34 But they maintaine the state of the world, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

2 A wise man. 16 The workes of God. 24 Vnto the good, good things prosite, but vnto the euill, euen good things are euill.

HE onely that applieth his minde to the Law of the most High, and is occupied in the meditation thereof, seeketh out the †wisedome of all the auncient, and exerciseth himselfe in the prophecies.

† Of true wisdome.

2 Yee keepeth the sayings of famous men, and entreth in also to the secrets of darke sentences.

3 Yee seeketh out the mysterie of graue sentences, and exerciseth himselfe in darke parables.

4 Yee shall serue among great men, and appeare before the prince: he shal trauaile through strange countreys: for yee hath tried the good and the euill among men.

5 Yee will giue his heart to resort early vnto the Lorde that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his sinnes.

6 When the great Lord will, he shall be filled with the Spirit of vnderstanding, that hee may powre out wise sentences, and giue thankes vnto the Lord in his prayer.

Or, the Lord 7 ‖ Yee shall direct his counsell and knowledge: so shall he meditate in his secrets.

8 He shall shewe sooth his science and learning, and reioyce in the Lawe and couenant of the Lord.

9 Many shall commend his vnderstanding, and his memorie shall neuer be put out, nor depart away: but his name shall continue from generation to generation.

10 *The congregation shall declare his wisdome, and shewe it. *Chap.44.15.*

11 Though hee be dead, he shall leaue a greater fame then a thousande: and if he liue still, hee shall get the same.

12 Yet will I speake of moe things: for I am full as the moone.

13 Hearken vnto me, yee holy children, and bring sooth frute as the rose that is planted by the brookes of the fielde.

14 And giue ye a sweete smel as ‖incense, and bring sooth flowers as the lillie: giue a smell, and sing a song of praise: blesse the Lord in all his workes. *‖Or, Libanus*

15 Giue honour vnto his Name, and shewe sooth his praise with the songs of your lippes, and with harpes, and yee shall say after this maner,

16 *All the workes of the Lord are exceeding good, and all his commaundements are done in due season. *Gene.1.31. mar.7.37.*

17 And none may say, What is this? wherefore is that? for at time conuenient, they shall all bee sought out: at his commaundement the water stood as an heape, and at the word of his mouth the waters gathered themselues.

18 His whole fauour appeared by his commaundement, and none can diminish that which he will saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 Yee seeth from euerlasting to euerlasting, and there is nothing wonderfull vnto him.

21 A man neede not to say, What is this? wherefore is this? for yee hath made all things for their owne vse.

22 His blessing shal runne ouer as a streame, and moysten the earth like a flood.

23 As yee hath turned the waters into saltnesse, so shall the heathen feele his wrath.

24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For the good are good things created from the beginning, and euill things for the sinners.

26 *The principal things for the whole vse of mans life is water, fire, and yron, and salt, and meale, wheate and hony, and milke, the blood of the grape, and oyle, and clothing. *Chap.29.23.*

27 All these things are for good to the godly: but to the sinners they are turned vnto euill.

28 There be spirits that are created for vengeance, which in their rigor lay on sure strokes: in the time of destruction they shewe forth their power, and accomplish the wrath of him that made them.

29 *Fire, and haile, and famine, and death: all these are created for vengeance. *Chap.40.9, 10.*

30 The teeth of wild beasts, & the scorpions, and the serpents, and the swoorde execute vengeance for the destruction of the wicked.

31 They shall be glad to doe his commandements: and when neede is, they shall bee ready vpon earth: and when their houre is come, they shall not ouerpasse the commandement.

32 There-

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put them in writing.

Gene.1.31. 33 *All the workes of the Lord are good, and hee giueth euery one in due season, and when neede is:

34 So that a man neede not to say, This is worse then that: for in due season they are all worthy praise.

35 And therefore praise the Lord with whole heart and mouth, and blesse the Name of the Lord.

CHAP. XL.

1 *Many miseries in mans life.* 14 *Of the blessing of the righteous and prerogatiue of the feare of God.*

†The miseries of mans life.

GReat † trauaile is created for all men, and an heauie yoke vpon the sonnes of Adam from the day that they goe out of their mothers wombe, til the day that they returne to the mother of all things,

2 Namely their thoughtes, and feare of the heart, and their imagination of the things they waite for, and the day of death,

3 From him that sitteth vpon the glorious throne, vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blewe silke, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Wrath and enuie, trouble, and vnquietnes, and feare of death, and rigour, and strife, and in the time of rest, the sleepe in the night vpon his bed, change his knowledge.

6 A little or nothing is his rest, and afterward in sleeping he is as in a watch towre in the day: he is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when all is safe, he awaketh, and marueileth that the feare was nothing.

8 Such things come vnto all flesh, both man and beast, but seuen fold to the vngodly:

Chap.39.29, 30. 9 Moreouer, * death and blood, and strife, and swoorde, oppression, famine, destruction, and punishment.

10 These things are all created for the wicked, and for their sakes came the * flood also.

Gene.7.11. *Gene.3.19.* *chap.41.10.* *Eccles.1.7.* 11 *All things that are of the earth, shall turne to earth againe: and they that are of the * waters, shall returne into the sea.

†Faithfulnes.

12 ¶ All bribes and vnrighteousnesse shall be put away: but † faithfulnesse shall endure for euer.

13 The substance of the vngodly shalbe dried vp like a riuer, and they shall make a sound like a great thunder in the raine.

14 When he openeth his hand, he reioyceth: but all the transgressours shall come to nought.

15 The children of the vngodly shall not obteine many branches: for the vncleane rootes are as vpon the hie rockes.

16 Their tender stalke vp what water so euer it bee or water banke, it shall be pulled vp before all other herbes.

17 ¶ Friendlines is as a most plentifull garden of pleasure, and mercie endureth for euer.

Phil.4.12. 1.sam.6.6. 18 *To labour and to bee content with that a man hath, is a sweete life: but hee that findeth a treasure, is aboue them both.

19 Children, and the building of the citie maketh a perpetuall name: but an honest woman is counted aboue them both.

20 Wine and musicke reioyce the heart: but the loue of wisedome is aboue them both.

21 The pipe & the psalterion make a sweete noyse: but a pleasant tongue is aboue them both.

22 Thine eye desireth fauour and beautie: but a greene seede time, rather then them both.

23 A friende, and companion come together at opportunitie: but aboue them both is a wife with her husband.

24 Friends and helpe are good in the time of trouble: but almes shall deliuer more then them both.

25 Gold and siluer fasten the feete: but counsell is esteemed aboue them both.

26 Riches and strength lift vp the minde: but the feare of the Lorde is aboue them both: there is no want in the feare of the Lorde, and it needeth no helpe.

27 The feare of the Lorde is a pleasant garden of blessing, and there is nothing so beautiful as it is.

28 ¶ My sonne, leade not a beggers life: for better it were to die then to begge.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for he tormenteth himselfe after other mens meate: but a wise man and well nourtured will beware thereof.

30 Begging is sweete in the mouth of the vnshamefast, & in his belly there burneth a fire.

CHAP. XLI.

1 *Of the remembrance of death.* 3 *Death is not to be feared.* 8 *A curse vpon them that forsake the Lawe of God.* 12 *Good name and fame.* 14 *An exhortation to giue heede vnto wisedome.* 17 *Of what things a man ought to be ashamed.*

†Of death.

O † Death, howe bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperitie in al things: yea, vnto him that yet is able to receiue meate!

2 O death, how acceptable is thy iudgement vnto the needefull, vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Feare not the iudgement of death: remember them that haue bene before ther, and that come after: this is the ordinance of the Lorde ouer all flesh.

4 And why wouldest thou bee against the pleasure of the most High? whether it be tenne, or an hundreth, or a thousande yeres, there is no defence for life against the grane.

5 ¶ The children of the vngodly are abominable children, and so are they that keepe companie with the vngodly.

6 The inheritance of vngodly children shall perish, and their posteritie shall haue a perpetuall shame.

7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Woe bee vnto you, O yee vngodly, which haue forsaken the Lawe of the most High God: for though you increase, yet shall you perish.

9 If ye be borne, ye shall be borne to cursing: if ye die, the curse shall be your portion.

10 *All that is of the earth, shall turne to earth *Chap.40.11.* againe:

againe: so the vngodly goe from the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the vngodly shalbe put out.

12 Haue regarde to thy name: for that shall continue with thee aboue a thousand treasures of golde.

13 A good life hath the dayes numbred: but † a good name endureth euer.

† A good name.

14 Thy children, keepe wisdome in peace: *for wisdome that is hid, and a treasure that is not seene, what profite is in them both? *Chap.20.29.*

15 A man that hideth his foolishnesse, is better then a man that hideth his wisdome.

16 Therfore beare reuerence vnto my wordes: † Of shamefastnesse. for it is not good in all things to bee † ashamed: neither are all things allowed as faithfull in all men.

17 Bee ashamed of whoredome before father and mother: be ashamed of lies before the prince and men of authoritie:

18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrighteousnesse before a companion and friend:

19 And of theft before the place where thou dwellest, and before the trueth of God and his couenant, and to leane with thine elbowes vpon the ‖ bread, or to bee reproued for giuing or taking, ‖ *Or, table.*

20 And of silence vnto them that salute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinseman: or to take away a portion or a gift, or to be euill minded toward another mans wife,

22 Or to solicite any mans mayd, or to stand by her bedde, or to reprooche thy friendes with words,

23 Or to vpbraide when thou giuest any thing, or to report a matter that thou hast heard, or to reueile secret words.

24 Thus mayest thou wel be shamefast, and shalt finde fauour with all men.

CHAP. XLII.

1 The Lawe of God must be taught. 9 A daughter. 14 A woman. 18 God knoweth all things, yea, euen the secrets of thine heart.

† In what things we ought not to be ashamed.

OF these things be not thou † ashamed, neither haue regard to offende for any person:

2 Of the Lawe of the most High & his couenant, and of iudgement to iustifie the godly:

3 Of the cause of thy companion, & of strangers, or of distributing the heritage among friendes:

4 To bee diligent to keepe true balance, and weight, whether thou haue much or litle:

5 To sell marchandise at an indifferent price, and to correct thy children diligently, and to beate an euil seruant to the blood:

6 To set a good locke where an euill wife is, and to locke where many hands are:

7 If thou giue any thing by number, and weight, to put al in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnlearned, and the vnwise, and the aged, that contende against the yong: thus shalt thou be well instructed, and approoued of all men liuing.

‖ *Or, a secret watcher of the father.*

9 ¶ The daughter ‖ maketh the father to watch secretly, and the carefulnesse that hee hath for her, taketh away his sleepe in the youth, least she should passe the flower of her age: and when shee hath an husband, least she should bee hated:

10 In her virginitie, least shee should be defiled, or gotten with childe in her fathers house, and, when shee is with her husband, least shee misbehaue her selfe: and when shee is married, least she continue vnfruitfull.

11 * If thy daughter bee vnshamefast, keepe her straitly, least she cause thine enemie to laugh thee to scorne, and make thee a common talke in the citie, and diffame thee among the people, and bring thee to publike shame. *Chap.26.10.*

12 * Beholde not euery bodies beautie, and companie not among women. *Chap.25.23.*

13 For as the mothe commeth out of garments: * so doeth wickednesse of the woman. *Gene.3.6.*

14 The wickednesse of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame, and reproche.

15 ¶ I will remember the workes of the Lord, and declare the thing that I haue seene: by the word of the Lord are his workes.

16 The sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not the Lorde appointed that his Saintes shoulde declare all his wonderous workes, which the almighty Lorde hath stablished to confirme all things by in his Maiestie?

18 Hee seeketh out the depth, and the heart, and hee knoweth their practises: for the Lorde knoweth all science, and beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloseth the pathes of things that are secret.

20 * No thought may escape him, neither may any word be hid from him. *Iob 41.4. Isa.29.15.*

21 He hath garnished the excellent workes of his wisdome, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing bee added, neither can hee be minished: hee hath no neede of any counseller.

22 Oh, how delectable are all his works, and to be considered euen vnto the sparkes of fire!

23 They liue all and endure for euer: and whensoeuer neede is, they are all obedient.

24 They are all double, one against another: he hath made nothing that hath any fault.

25 The one ‖ commendeth the goodnesse of the other, and who can bee satisfied with beholding Gods glory? ‖ *Or, stablisheth.*

CHAP. XLIII.

The summe of the creation of the works of God.

† The wonderful works of God.

THis high ornament † the cleare firmament, the beautie of the heauen so glorious to beholde,

2 The sunne also, a marueilous instrument when it appeareth, declareth at his going out, the worke of the most High.

3 At noone it burneth the countrey, and who may abide for the heate thereof?

4 The sunne burneth the mountaines three times more then hee that keepeth a furnace with continuall heate: it casteth out the fierie vapours, and with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement he casteth it to runne hastily.

6 *The

Gen.1.16. 6 * The moone also hath hee made to appeare according to her season, that it should be a declaration of the time, & a signe for the world.

Exod,12.2. 7 * The feasts are appointed by the moone: the light thereof diminisheth vnto the end.

8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commandement of the Holy one they continue in their order, & fayle not in their watch.

Gen.9.13,14 11 ¶ *Looke vpon the raine-bow, and praise him that made it: very beautifull is it in the brightnesse thereof.

Isa.40.12. 12 * It compasseth the heauen about with a glorious citie, and the hands of the most High haue bended it.

13 ¶ Through his commandement hee maketh the snow to hasse, and sendeth swiftly the lightning of his iudgement.

14 Therefore hee openeth his treasures, and the cloudes flie foorth as the foules.

15 In his power hath hee strengthened the clouds, and broken the haile stones.

16 The mountains leape at the sight of him: the Southwind bloweth according to his will.

17 The sound of his thunder beateth the earth: so doeth the storme of the North: the whirlewind also, as birds that flie, scattereth the snow, and the falling downe thereof is as the grasshoppers that light downe.

18 The eye marueileth at the beautie of the whitenesse thereof, and the heart is astonished at the same of it.

19 Hee also powreth out the frost vpon the earth like salt, and when it is frosen, it sticketh on the tops of pales.

20 When the cold Northwind bloweth, and yce is frosen of the water, it abideth vpon al the gatherings together of water, and clotheth the waters as with a brestplate.

21 It deuoureth the mountaines, and burneth the wildernesse, and destroyeth that, that is greene, like fire.

22 The remedie of all these is when a cloude commeth hastily, and when a dewe commeth vpon the heate, it refresheth it.

23 [By his word he stilleth the wind:] by his counsell he appeaseth the deepe, and planteth ilands therein.

24 They that saile ouer the sea, tell of the perils thereof, & when we heare it with our eares, we marueil thereat.

25 For there bee strange, and wonderous workes, diuers maners of beasts, and the creation of Whales.

26 Through him are all things directed to a good end, and are stablished by his word.

27 And when we haue spoken much, we can not attaine vnto them: but this is the summe of all, that he is all.

28 What power haue we to praise him? for he is aboue all his workes.

Psal,96.4. 29 The Lord is terrible, and very *great, and marueilous is his power.

30 Praise the Lorde, and magnifie him as much as ye can, yet doeth he farre exceed: exalt him with all your power, and bee not wearie, yet can ye not attaine vnto it.

31 *Who hath seene him, that hee might tell vs? and who can magnifie him as he is? John 1.18. psal.106,2.

32 For there are hid yet greater things then these bee, and wee haue seene but a fewe of his workes.

33 For the Lord hath made all things, and giuen wisedome to such as feare God.

CHAP. XLIIII.

The prayse of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

LEt vs now commend the famous men, and our fathers, of whom we are begotten.

2 The Lord hath gotte great glory by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowmed for their power, and were wise in counsell, and declared prophecies.

4 * They gouerned the people by counsell, Exo,18.25 and by the knowledge of learning meete for the people, in whose doctrine were wise sentences.

5 They inuented the melodie of musike, and expounded the verses that were written.

6 They were rich & mighty in power, and liued quietly at home.

7 All these were honourable men in their generations, and were well reported of in their times.

8 There are of them that haue left a name behind them, so that their prayse shall be spoken of.

9 There are some also which haue no memoriall, *and are perished as though they had Gen.7.22. neuer bene, and are become as though they had neuer bene borne, and their children after them.

10 But the former were merciful men, whose righteousnesse hath not bene forgotten.

11 For whose posteritie a good inheritaunce is reserued, and their seed is conteined in the couenant.

12 Their stocke is conteined in the couenant, and their posteritie after them.

13 Their seed shall remaine for euer, & their prayse shall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

15 *The people speake of their wisdome, and Chap.39. 10 the congregation talke of their prayse.

16 †*Enoch pleased the Lord God: therfore †Enoch. was he translated for an ensample of repentance Gen.5.24. to the generations. hebr.11.5.

17 †* Noe was found perfite, and in the time †Noe. of wrath he had a reward: therefore was hee Gen.6.9 and left as a remnant vnto the earth, when the flood 7.1.heb.11.7 came.

18 An euerlasting couenant was made with him, that all flesh should *perish no more by the Gen.9.11. flood.

19 † Abraham was a *great father of many †Abraham. people: in glory was there none like vnto him. Gen.12.3.& 15.5.& 17. 4.

20 He kept the Law of the most High, and was in couenant with him, and he set the couenant * in his flesh, & in tentation he was found Gen.21.4. faithfull.

21 Therefore hee assured him by an * othe, Gen,22.16, that hee would blesse the nations in his seede, 17,18.gal,3. and that hee would multiplie him as the dust 8.

of

of the earth, and exalt his seede as the starres, and cause them to inherite from sea to sea, and from the riuer vnto the end of the world.

Gen.26.2,3. †Isaac. 22 * With † Isaac did hee confirme likewise for Abrahams sake his fathers sake, the blessing of all men, and the couenant,

†Iacob. ‖*Or, knew him.* *Gen.27.28. and 28.1.* 23 And caused it to rest vpon the head of † Iacob, and ‖ made himselfe knowen by * his blessings, and gaue him an heritage and deuided his portions, * & parted them among the twelue tribes.

Gen.28.14. 24 And he brought out of him a † mercifull man, which found fauour in the sight of all flesh.

CHAP. XLV.

The prayse of Moyses, Aaron and Phinees.

†Moses. *Exod.11.3. actes 7.22.* AND † Moyses the * beloued of God & men, brought hee foorth, whose remembraunce is blessed.

2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.

3 By his wordes he caused the wonders to cease, and he made him * glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glory.

Exod.6.7.8. 9.chapters. *Num.12,3.* 4 * He sanctified him with faithfulnesse, and meekenesse, and chose him out of all men.

Exod.19.7. 5 Hee caused him to heare his voyce, and brought him into the darke cloude, * and there hee gaue him the commaundements before his face, euen the Lawe of life and knowledge, that he might teach Iacob the couenant, and Israel his iudgements.

†Aaron. *Exod.4.28.* 6 He exalted † Aaron an holy man like vnto him, euen his * brother of the tribe of Leui.

7 An euerlasting couenaunt made hee with him, and gaue him the Priesthood among the people, & made him blessed through his comely ornament, and clothed him with the garment of honour.

8 Hee put perfection vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.

Exod.28.35. 9 Hee compassed him about with bels of gold, and with many bels round about, * that when he went in, he sound might be heard, and might make a noyse in the sanctuarie, for a remembrance to the children of Israel his people,

10 And with an holy garment, with gold also, and blue silke, & purple, and diuers kindes of workes, and with a brest lap of iudgement, and

†Vrim and Thummim. with the † signes of trueth,

11 And with worke of scarlet cunningly wrought, and with precious stones grauen like seales, and set in gold by goldsmiches worke for a memoriall, with a writing grauen after the

a That was, either put into his hand the booke of the Lawe written to read vnto the people, or els some sacrifice that he might offer vnto God for their offences. number of the tribes of Israel,

12 And with a crowne of gold vpon the mitre, bearing the forme or marke of holinesse, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children, & his childrens children perpetually.

14 Their sacrifices were wholy consumed euery day twise continually.

15 Moyses filled a his hands, * and anointed him with holy oyle: this was appointed vnto him by an euerlasting couenant, and to his seed, so long as the heauens should remaine, that he should minister before him, and also to execute the office of the Priesthood, and bless his people in his name.

16 Before all men liuing the Lord chose him that he should present offerings before him, & a sweete sauour for a remembraunce to make reconciliation for his people.

Deut.17.10. and 21.5. 17 * He gaue him also his commandements and authoritie according to the Lawes appointed, that he should teach Iacob the testimonies, and giue light vnto Israel by his Lawe.

Num.16.1,2 18 * Strangers stoode vp against him and enuied him in the wildernes, euen the men that tooke Dathans & Abirams part, and the companp of Core in furie and rage.

19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders vpon them, and consumed them with the fierie flame.

Num.17,8. 20 * But he made Aaron more honourable, and gaue him an heritage, and parted the first fruites of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the Priestes did eate of the sacrifices of the Lord, which he gaue vnto him and to his seed.

Deut.12.12. and 18.1. 22 * Els had he none heritage in the land of his people, neither had hee any portion among the people: for the Lord is the portion of his inheritance.

†Phinees. *Num.25.12. 13.1.mac.2. 54.* 23 The third in glory is † * Phinees ϸ sonne of Eleazar, because hee had zeale in the feare of the Lord, and stood vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that he should bee the chiefe of the Sanctuarie and of his people, and that hee and his posteritie should haue the dignitie of the priesthood for euer.

25 And according to the couenant made with Dauid, that the inheritaunce of the kingdome should remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should bee to the onely sonne of his sonne, & to his seed. God giue vs wisedome in our heart to iudge his people in righteousnesse, that the good things that they haue, be not abolished, and that their glory may endure for their posteritie.

CHAP. XLVI.

The prayse of Iosue, Caleb and Samuel.

†Iosue. *Num.27.18. deut.34.9. iosh.1.2. and 12,7.* IEsus † the sonne of Naue was valiant in the warres, and was the successour of Moses in prophecies, who according vnto his name, was a great sauiour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

Iosh.8.1,2. 2 * What glory gate he, when hee lift vp his hand, & drew out his sword against the cities?

3 Who was there before him, like to him? for he fought the battels of the Lord.

Iosh.10.12, 13,14. 4 * Stood not the Sunne still by his means, and one day was as long as two?

5 He called vnto the most high Gouernour when the enemies pressed vpon him on euery side, and the mightie Lord heard him with the haile stones, and with mightie power.

Iosh,10,11. 6 He rushed in vpon the nations in battell, and in the * going downe of Bethoron hee destroyed

stroyed the aduersaries, that they might knowe his weapons, and that he fought in the sight of the Lord: for he followed the Almightie.

‖ Or, that the Lord fauoured his battel.

7 *In the time of Moyses also he did a good worke: hee and † Caleb the sonne of Jephunne stoode against the enemie, and withholde the people from sinne, and appeased the wicked murmuring.

‖ Or, pursued the mightie men.

Num. 14.6.

8 *And of fiue hundred thousande people of foote, they two were preserued to bring them into the heritage, euen into the lande that floweth with milke and honie.

1.mac.2.55, 56.

† Caleb.

Num.26.65. deu.1.35,36. Iosh.14.11.

9 *The Lord gaue strength also vnto Caleb, which remained with him vnto his olde age, so that he went vp into the hie places of the land, and his seede obteined it for an heritage,

10 That all the children of Israel might see, that it is good to follow the Lord.

† Iudges.

11 Concerning the † Iudges, euery one by name, whose heart went not a whoring, nor departed from the Lord, their memorie bee blessed.

Chap.49. 10.

12 Let *their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children.

† Samuel.

1.Sam.10.1. and 16.13.

13 ¶ †Samuel the Prophet of the Lord, beloued of the Lord,* ordeined kings, and annointed the princes ouer his people.

14 By the Lawe of the Lorde hee iudged the congregation, and the Lorde had respect vnto Jacob.

15 This Prophete was approoued for his faithfulnesse, and hee was knowen faithfull in his wordes and visions.

1.Sam.7.9, 10,11.

16 * Hee called vpon the Lorde Almightie, when his enemies preased vpon him on euery side, when he offered the sucking lambe.

17 And the Lord thundred from heauen, and made his voyce to be heard with a great noyse.

18 So he discomfited the princes of the Tyrians, and all the rulers of the Philistims.

1.Sam.12,3.

19 *And before his long sleepe hee made protestation, in the sight of the Lorde, and his anoynted, that he tooke no substance of any man, no not so much as a shooe, and no man could accuse him.

1.Sam. 28. 18,19.

20 *After his sleepe also he tolde of the kings death, and from the earth lift hee vp his voyce, and prophecied that the wickednesse of the people should perish.

CHAP. XLVII.

The praise of Nathan, Dauid, and Salomon.

† Nathan. 2.Sam.12.1.

AFter him rose vp † * Nathan to prophecie in the time of Dauid.

† Dauid.

2 For as the fatte is taken away from the peace offering, so was † Dauid chosen out of the children of Israel.

1.Sam.17. 34.

3 *Hee played with the lions, as with kids, and with beares, as with lambes.

1.Sam.17. 49,50,51.

4 *Slew he not a giant when he was yet but yong, & tooke away the rebuke from the people, when hee lift vp his hand with the stone in the sling, to beate downe the pride of Goliah?

1.Sam.18.7.

‖ Or, the people.

5 For hee called vpon the most High Lorde, which gaue him strength in his right hande, to slay that mightie warriour, and that hee might set vp the horne of his people againe.

‖ Or, with blessings of the Lord.

6 *So ‖ hee gaue him the praise of ten thousande, and honoured him with ‖ great prayses, and gaue him a crowne of glorie.

2.Sam.5.7.

7 * For hee destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.

8 In all his workes he praised the Holy one, and the most High with honourable wordes, and with his whole heart hee sung songes, and loued him that made him.

1.Chro.15

9 * Hee set singers also before the altar, and accoyding to their time hee made sweete songes, that they might prayse God daily with their songs.

10 Hee ordained to keepe the feast dayes comely, and appointed the times perfectly, that they might praise the holy Name of God, and make the Temple to sound in the morning.

2.Sam.12. 13.

11 * The Lorde tooke away his sinnes, and exalted his horne for euer: hee gaue him the couenant of the kingdome, and the throne of glorie in Israel.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

† Salomon. 1.King.4. 21,24.

13 † * Salomon reigned in a peaceable time, and was glorious: for God made all quiet round about, that hee might builde an house in his Name, & prepare the Sanctuarie for euer.

1.King.4. 29,30.

14 * Howe wise wast thou in thy youth, and wast filled with vnderstanding as with a flood!

15 Thy minde couered the whole earth, and hath filled it with graue and darke sentences.

16 Thy name went abroade in the yles, and for thy peace thou wast beloued.

1.King.10. 31,32.

17 *The countreys marueiled at thee for thy songs, and prouerbes, and similitudes, and interpretations.

1.King.10. 27.

18 By the Name of the Lorde God, which is called the God of Israel, thou hast * gathered golde as tinne, and hast had as much siluer as lead.

1.King.11. 1.

19 * Thou diddest bowe thy lopnes to women, and wast ouercome by thy body.

20 Thou diddest staine thine honour, and hast defiled thy posteritie, and hast brought wrath vpon thy children, and hast felt sorrowe for thy follp.

1.King.12. 15,16,17.

21 *So the kingdome was deuided, and Ephraim began to be a rebellious kingdome.

2.Sam.7.15.

22 * Neuertheleſſe the Lorde left not off his mercy, neither was he destroyed for his works, neither did hee abolish the posteritie of his elect, nor tooke away the seed of him that loued him, but hee left a remnant vnto Jacob, and a roote of him vnto Dauid.

† Roboam.

‖ Or, a most euident foole.

23 Thus rested Salomon with his fathers, and of his seede hee left behinde him † Roboam, euen ‖ the foolishnesse of the people, and one that had no vnderstanding, * who turned away the people through his counsell, and † Jeroboam the sonne of Nabat, * which caused Israel to sinne, and shewed Ephraim the way of sinne,

1.King.12. 10,11,13, 14.

† Ieroboam.

1.King.12. 28,30.

24 So that their sinnes were so much increased, that they were driuen out of the land.

25 For they sought out all wickednesse, till the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, Ezekias and Isaias.

† Elias.

THen stoode vp † * Elias the Prophete as a fire, and his word burnt like a lampe.

1.Kin. 17.1.

2 Hee brought a famine vpon them, and by his zeale hee diminished them: [for they might not awap with the commaundements of the Lord.]

3 By the worde of the Lorde he shut the heauen, * and three times brought he the fire from heauen.

4 O Elias, how honourable art thou by thy wonderous deedes! who may make his boast to be like thee!

5 *Which hast raised vp the dead frō death, and by the worde of the most High out of the graue:

6 Which hast brought Kings vnto destruction, and the honourable from their seate:

7 Which heardest the rebuke of the Lorde in Sina, *and in Horeb the iudgement of the vengeance:

8 *Which diddest anoynt Kings that they might † recompense, and Prophetes to bee thy successours:

9 *Which wast taken vp in a whirlewinde of fire, and in a charet of fierie horses:

10 Which wast appointed * to reproone in due season, and to pacifie the wrath of the Lords iudgement before it kindled, and to turne the hearres of the fathers vnto the children, and to set vp the tribes of Jacob.

11 Blessed were they that sawe thee, and slept in loue: for a we shall liue.

12 * When Elias was couered with the storme, † Eliseus was filled wt his spirit: while he liued, he was not moued for any prince, neither could any bring him into subiection.

13 Nothing could ouercome him, * and after his death his body prophecied.

14 Hee did wonders in his life, and in death were his workes marueilous.

15 For all this the people repented not, neither departed they from their sinnes: * till they were caried awap prisoners out of their lande, and were scattered through all the earth, so that there remained but a very fewe people with the prince vnto the house of Dauid.

16 Howbeit some of them did right, and some heaped vp sinnes.

17 †*Ezekias made his citie strong, and conueyed water into the middes thereof: he digged thorowe the rocke with yron, and made fountaines for waters.

18 *In his time came Sennacherib vp, and sent Rabsaces, and lift vp his hand against Sion, and boasted proudly.

19 Then trembled their heartes and hands, so that they sorowed like a woman in trauell.

20 But they called vpon the Lord, which is mercifull, and lift vp their hands vnto him, and immediatly the Holy one heard them out of heauen.

21 [Hee thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai.

22 *He smote the hoste of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done the thing that pleased the Lorde, and remained stedfastly in the wayes of Dauid his father, as † Esai the great Prophete, and faithfull in his vision had commaunded him.

24 *In his time the sunne went backward, and he lengthened the kings life.

25 He saw by an excellent spirit what should come to passe at the last, and he comforted them that were sorowfull in Sion.

26 He shewed what should come to passe for euer, & secret things, or euer they came to passe.

CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Ieremie, Ezechiel, Zorobabel, Iesu, Nehemias, Enoch, Ioseph, Sem, and Seth.

THe remembrance of † * Iosias is like the composition of the perfume that is made by the arte of the Apothecarie: it is sweete as honie in all mouthes, and as musicke at a banquet of wine.

2 Hee behaued himselfe vprightly in the reformation of the people, and tooke awap all abominations of iniquitie.

3 He *directed his heart vnto the Lorde, and in the time of ꝑ vngodly he established religion.

4 All, except Dauid and Ezekias, and Iosias, committed wickednesse: for euen the Kings of Juda forsooke the Lawe of the most High, and failed.

5 Therefore he gaue their ‖ horne vnto other, and their honour to a strange nation.

6 Hee burnt the elect citie of the Sanctuarie, *and destroyed the stretes thereof according to the ‖prophecie of † Ieremias.

7 For they *intreated him euil, which neuertheless was a Prophet, * sanctified from his mothers wombe, that hee might roote out and afflict, and destroy, and that he might also build vp, and plant.

8 † *Ezechiel sawe the glorious vision, which was shewed him vpon the charet of the Cherubims.

9 *For hee made mention of the enemies vnder the figure of the raine, and directed them that went right.

10 ¶ * And let the bones of the twelue Prophetes flourish out of their place, and let their memorie bee blessed: for they comforted Jacob, and deliuered them by assured hope.

11 ¶ How shal we praise † Zorobabel, which was as a ring on the right hand!

12 So was † * Jesus also the sonne of Josedec: these men in their time builded the house, and set vp the Sanctuarie of the Lorde againe, which was prepared for an euerlasting worship.

13 ¶ *And among the elect was † Neemias, whose renowme is great, which set vp for vs the walles that were fallen, and set vp the gates and the barres, and layde the foundations of our houses.

14 ¶ But vpon the earth was no man created like † * Enoch: for he was taken vp from the earth.

15 Neither was there a like man vnto † * Joseph the gouernour of his brethren, and the vpholder of his people, whose bones were kept.

16 † * Sem and † Seth were in great honour among men: and so was † Adam aboue euerp liuing thing in the creation.

CHAP. L.

1 Of Simon the sonne of Onias. 22 An exhortation to praise the Lord. 27 The authour of this booke.

†Simon * the sonne of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the ‖ Temple.

2 Vnder

1.King.18. 18.& 2.kin. 1.10,12.

1.King.17. 21,22.

1.King.19. 15. 2.King.19. 16,17.

† The wickednes of Achab and Iezabel.

2.King.2.11. Mala.4.5.

a That is, they that are such.

2.King.2. 12,15.

†Eliseus.

2.King.13. 21.

2.King 18. 9,12.

Ezekias.

2.King 18.2

2.King.18. 13.

2.Kin.19.35 Esa.37.36. ob 1.18. 1.mac.7.41. 2.mac.8.19.

† Isaias.

1.King.20. 10,11. Esa.38.8.

Gen.5.24. chap.44.16. hebr.11.5.

Gen.41.44. and 42.6.

and 45.8.

Gen.5.3. and 11.10.

Hag.2.24. ezra.3.2.

Zech.3.1. ezra 3.2.

hag.1.12. and 2.3. Nehe.7.1.

Cha.46.12.

Ezek.13.9. & 38.11,16

Ezek.1.3,15

Ezek.13.9.

Iere.38.6. Iere.1.5.

2.Kin.23.4.

2.Kin.23.1. and 23.2. 2.chro.34.3.

2.Kin.25.9.

2 Under him was the foundation of the double height laied, and the hie wals that compasseth the Temple.

3 In his dayes the places to receiue water, that were decaied, were restored, and the brasse was about in measure as the a sea.

a Which Salomon made, 1. King. 7. 23.

4 Hee tooke care for his people, that they should not fall, and fortified the citie against the siege.

5 How honourable was his conuersation among the people, and when he came out of the house couered with the vaile!

6 He was as the morning starre in the mids of a cloud, and as the moone when it is full,

7 And as the sunne shining vpon the Temple of the most High, and as the rainebow that is bright in the faire cloudes,

8 And as the floure of the roses in the spring of the yeere, and as lilies by the springs of waters, and as the branches of the frankincense tree in the time of sommer,

9 As a fire and incense in the censer, and as a vessell of massie gold, set with all maner of precious stones,

10 And as a faire olive tree that is fruitfull, and as a cypresse tree, which groweth vp to the cloudes.

11 When hee put on the garment of honour and was clothed with all beautie, he went vp to the holy altar, and made the garment of holinesse honourable.

12 When hee tooke the portions out of the Priests hands, he himselfe stood by the herth of the altar compassed with his brethren round about, as the branches do the cedar tree in Libanus, and they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glory, and their oblations of the Lord in their hands before all the congregation of Israel.

14 And that he might accomplish his ministerie vpon the altar, and garnish the offering of the most High, and almightie,

15 Hee stretched out his hand to the drinke offering, and powred of the blood of the grape, & he powred at the foote of the altar a perfume of good sauour vnto the most high King of all.

16 Then shouted the sonnes of Aaron, and blowed with brasen trumpets, & made a great noyse to be heard, for a remembrance before the most High.

17 Then all the people together hasted, and fell downe to the earth vpon their faces to worship their Lord God almightie, and most high.

18 The singers also sang with their voices, so that the sound was great, & the melodie sweet.

19 And the people prayed vnto the Lord most high with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accomplished his service.

20 Then went he downe, and stretched out his hands ouer the whole congregation of the children of Israel, that they should giue praise with their lips vnto the Lord, and reioyce in his name.

21 He began againe to worship, that he might receiue the blessing of the most High.

22 Now therfore giue praise all ye vnto God, that worketh great things euery where, which hath increased our dayes from the wombe, and dealt with vs according to his mercy,

23 That hee would giue vs ioyfulnesse of heart, and peace in our dayes in Israel, as in old time,

24 That he would confirme his mercy with vs, and deliuer vs at his time.

25 ¶ There be two maner of people, that my heart abhorreth, and the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistims, & the foolish people that dwell in ‖ Sicimus.

‖ Or, Sichem.

27 ¶ Iesus the sonne of Sirach, the sonne of Eleazarus of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisedom of his heart.

28 Blessed is he that exerciseth himself therein: and he that laieth vp these in his heart, shall be wise.

29 For if he do these things, he shalbe strong in all things: for he setteth his steps in the light of the Lord, which giueth wisedome to the godly. The Lord be praysed for euermore. So be it, so be it.

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

I Will confesse thee, O Lord & King, and praise thee, O God my sauiour: I will giue thanks vnto thy name.

2 For thou art my defender and helper, and hast preserued my body from destruction, and from the snare of the slanderous tongue, and from the lips that are occupied with lies: thou hast holpen me against mine aduersaries,

3 And hast deliuered me according to the multitude of thy mercy, & for thy Names sake, from the roaring of them that were ready to deuour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had,

4 And from the fire that choked me round about, and from the mids of the fire that I burned not,

5 And from the bottome of the belly of hell, from an vncleane tongue, from lying words, from false accusation to the King, and from the slander of an vnrighteous tongue.

6 [My soule shal praise þ Lord vnto death:] for my soule drew neere vnto death: my life was neere to the hell beneath.

7 They compassed me on euery side, & there was no man to helpe me: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercy, O Lord, and vpon thine acts of old, how thou deliuerest such as waite for thee, and sauest them out of the hands of the ‖ enemies.

‖ Or, nations.

9 Then lifted I vp my prayer from þ earth, and prayed for deliuerance from death.

10 I called vpon the Lord the Father of my Lord, that hee would not leaue me in the day of my trouble, and in the time of the proud without helpe.

11 I will praise thy name continually, & will sing praise with thanksgiuing: and my prayer was heard.

12 Thou sauedst me from destruction, & deliueredst me from the euil time: therefore will I giue thanks, and praise thee, & blesse the Name of the Lord.

13 When I was yet yong, or euer I went abroad,

abroad, I desired wisedom openly in my prayer.
14 I prayed for her before the Temple, and sought after her unto farre countries, & she was as a grape that wareth ripe out of the flower.
15 Mine heart reioyced in her: my foote walked in the right way, and from my youth up sought I after her.
16 I bowed somewhat downe mine eare, and receiued her, and gate me much wisedome:
17 And I profited by her: therefore will I ascribe the glory unto him, that giueth me wisedome.
18 For I am aduised to doe thereafter: I will be ielous of that that is good: so shall I not be confounded.
19 My soule hath wrestled with her, and I haue examined my workes: I lifted up mine hands on hie, and considered the ignorances thereof.
20 I directed my soule unto her, & I found her in pureneſſe: I haue had mine heart ioyned with her from the beginning: therefore shall I not be forsaken.
21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.
22 The Lord hath giuen me a tongue for my reward, wherewith I will prayse him.
23 Draw neere unto mee, ye unlearned, and dwell in the house of learning.
24 Wherefore are you slowe? and what say you of these things, seeing your soules are very thirstie?
25 I opened my mouth, and said, *Buy her for you without money. *Isa.55.1.
26 Bow downe your necke under the yoke, and your soule shall receiue instruction: shee is ready that ye may find her.
27 Behold with your eyes, *how that I haue had but litle labour, and haue gotten unto me much rest. *Chap.6.18.
28 Get learning with a great summe of money: for by her ye shall possesse much gold.
29 Let your soule reioyce in the mercy of the Lord, and be not ashamed of his prayse.
30 Doe your duetie betimes, and he will giue you a reward at his time.

Baruch.

CHAP. I.

1 *Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechoniah and all the people.*
10 *The Iewes sent the booke with money unto Ierusalem to their other brethren, to the intent that they should pray for them.*

AND these are the wordes of the booke, which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of ‖ Asadias, the sonne of Helcias wrote in at Babylon, ‖Or, Sedeim.
2 In the fift peere, and in the seuenth day of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.
3 And Baruch did reade the wordes of this booke, that Iechonias the sonne of Joacim king of Juda might heare, & all the people that were come to heare the booke,
4 And in the audience of the gouernour, and of the kings sonnes, and before the Elders, and before the whole people, from the lowest unto the highest, before all them that dwelt at Babylon by the riuer ‖ Sud. ‖Or, Sodi.
5 Which when they heard it, wept, fasted, and made prayers before the Lord.
6 They made a collection also of money, according to euery mans power,
7 And sent it to Ierusalem unto Joacim the sonne of Helcias the sonne of Salom Priest, and unto the other priests, and to all the people, which were with him at Ierusalem,
8 When hee had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring them againe into the land of Juda, the tenth day of the moneth ‖ Siuan, to wit, siluer vessels, which Sedecias the sonne of Josias king of Juda had made. ‖Or, Sihan.
9 After that Nabuchodonosor king of Babylon had led away Iechonias from Ierusalem, and his princes, and his nobles, prisoners, and the people, and caried them to Babylon.
10 And they said, Behold, we haue sent you money, wherewith yee shall buy burnt offerings for sinne, and incense, and prepare a ‖meat offering, and offer upon the altar of the Lorde our God, ‖Or, Manna, for Minhah, which was the euening and morning sacrifice.
11 And pray for the life of Nabuchodonosor king of Babylon, & for the life of Baltasar his sonne, that their dayes may bee upon earth, as the dayes of heauen,
12 And that God would giue us strength and lighten our eyes, that we may liue under the shadow of Nabuchodonosor king of Babylon, and under the shadowe of Baltasar his sonne, that we may long doe him seruice, & find fauour in their sight.
13 Pray for us also unto the Lorde our God, (for we haue sinned against the Lord our God, and unto this day the furp of the Lord, and his wrath is not turned from us.)
14 And reade this booke (which wee haue sent to you to be rehearsed in the Temple of the Lord) upon the feast dayes, and at time conuenient.
15 Thus shall ye say, *To the Lord our God belongeth righteousnesse, but unto us the confusion of our faces, as it is come to passe this day unto them of Juda, and to the inhabitants of Ierusalem, *Chap.2.6.
16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers,
17 Because we haue *sinned before the Lord our God, *Dan.9.5.
18 And haue not obeied him, neither harkened unto the voyce of the Lorde our God, to walke in the commandements that he gaue us openly.
19 From the day that the Lord brought our fathers out of the land of Egypt, euen unto this day, wee haue bene disobedient unto the Lorde our God, and we haue bene negligent to heare his voyce.
20 *Where-

Deu.28.15. 20 * Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time þ he brought our fathers out of the land of Egypt to giue vs a land that floweth with milke and hony, as appeareth this day.

21 Neuerthelesse, wee haue not hearkened vnto the voyce of the Lord our God, according to all the woordes of the Prophets, whom hee sent vnto vs.

22 But euery one of vs followed the wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the Lord our God.

CHAP. II.

1 The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 32 Hee promiseth that hee will call againe the people from captiuitie, and giue them a newe and euerlasting Testament.

THerefore the Lorde our God hath perfourmed his woorde, which hee pronounced against vs, and against our iudges that gouerned Israel, and against our Kings, and against our Princes, and against the men of Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things, that were written in the Lawe of Moyses,

Deu.28.53. 3 That some among vs should * eate þ flesh of his owne sonne, and some the flesh of his owne daughter.

4 Moreouer, he hath deliuered them to be in subiection to all the kingdomes, that are round about vs, to be as a reproch and desolation among all the people rounde about where the Lord hath scattered them.

5 Thus they are brought beneath and not aboue, because we haue sinned against the Lord our God, and haue not heard his voyce.

Chap.1.15. 6 *To the Lord our God appertaineth righteousnesse, but vnto vs and to our fathers open shame, as appeareth this day.

7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue we not prayed before the Lorde, that wee might turne euery one from the imaginations of his owne wicked heart.

9 So þ Lord hath watched ouer þ plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Yet wee haue not hearkened vnto his voyce, to walke in the commandements of the Lord that he hath giuen vnto vs.

Dan.9.15. 11 *And nowe, O Lord God of Israel, that hast brought thy people out of the lande of Egypt with a mighty hand, and an hie arme, and with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as appeareth this day,

12 O Lorde our God, wee haue sinned: wee haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for wee are but a fewe left among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine owne sake, and giue vs fauour in the sight of them, which haue led vs away,

15 That all the earth may knowe that thou art the Lorde our God, and that thy Name is called vpon Israel, and vpon their posteritie.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: encline thine eare, O Lord, and heare vs.

17 * Open thine eyes, and beholde: for the dead that are in the graues, and whose soules are out of their bodies, * giue vnto the Lorde, neither ‖ prayse, nor righteousnesse. *Deut.26.15. isa.63.15. Psal 6.5,6. and 115.17, 18.isa.38. 18,19. ‖Or, glory, nor prayse of righteousnes.*

18 But the soule that is vexed for the greatnesse of sinne, and hee that goeth crookedly, and weake, and the eyes that faile, and the hungrie soule will giue thee prayse and righteousnesse, O Lord.

19 For we do not require mercy in thy sight, O Lord our God, for the righteousnesse of our fathers, or of our Kings,

20 But because thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by ‖ thy seruants the Prophets, saying, ‖Or, by the hand of thy seruants. Iere.27.7.

21 *Thus sayth the Lord, Bow downe your shoulders, and serue the King of Babylon: so shall ye remaine in the land, that I gaue vnto your fathers.

22 But if ye will not heare the voyce of the Lord, to serue the King of Babylon,

23 I will cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bridegroome, and the voyce of the bride, and the land shall be desolate of inhabitants.

24 But wee woulde not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the woordes that thou spakest by thy seruants the Prophets: namely, that the bones of our Kings, and the bones of our fathers shoulde be caried out of their places.

25 And loe, they are cast out to the heate of the day, and to the colde of the night, and are dead in great miserie with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lorde our God, thou hast intreated vs according to equitie, and according to all thy great mercy,

28 As thou spakest by thy seruant Moyses, in the day when thou diddest commaund him to write thy Lawe before the children of Israel, saying,

29 *If ye will not obey my voyce, then shall this great swarme and multitude be turned into a very fewe among the nations where I will scatter them. *Leui. 26.14. deut. 28.15.*

30 For I knowe that they will not heare me: for it is a stiffnecked people: but in the land of their captiuitie they shall remember themselues.

31 And know that I am the Lord their God: then will I giue them an heart to vnderstand, and eares.

32 And they shall heare, and prayse me in the land of their captiuitie, and thinke vpon

my Name.

33 Then shall they turne them from their hard backes, and from their euill workes: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them againe into the land, which I promised with an othe vnto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And I wil make an euerlasting couenant with them, that I will be their God, and they shall be my people: and I will no more driue my people of Israel out of the land that I haue giuen them.

CHAP. III.

1 *The people continueth in their prayer begunne for their deliuerance.* 9 *He prayseth wisedome vnto the people, shewing that so great aduersities came vnto them for the despising thereof.* 36 *Onely God was the finder of wisedome.* 37 *Of the incarnation of Christ.*

O Lorde Almighty, God of Israel, the soule that is in trouble, and the spirite that is vexed, crieth vnto thee.

2 Heare, O Lord, and haue mercy: for thou art mercifull, and haue pitie vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, and we vtterly perish.

4 O Lorde Almighty, the God of Israel, heare nowe the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but thinke vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause hast thou put thy feare in our hearts, that wee should call vpon thy Name, and praise thee in our captiuitie: for we haue considered in our mindes all the wickednesse of our fathers, that sinned before thee.

8 Behold, we are yet this day in our captiuitie, where thou hast scattered vs, to be a reproch and a curse, and subiect to payments, according to all the iniquities of our fathers, which are departed from the Lorde their God.

9 O Israel, heare the commaundements of life: hearken vnto them, that thou mayest learne wisedome.

10 What is the cause, O Israel, that thou art in thine enemies lande, and art waxen olde in a strange countrey?

11 And art defiled with the dead? and art counted with them, that goe downe to the graues?

12 Thou hast forsaken the fountaine of wisdome.

13 For if thou haddest walked in the way of God, thou shouldest haue remained safe for euer.

14 Learne where is wisedome, where is strength, where is vnderstanding, that thou mayest knowe also from whence commeth long continuance, and life, and where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beastes vpon the earth?

17 They that had their pastime with the foules of the heauen, that hoarded vp siluer and golde, wherein men trust, and made none ende of their gathering?

18 For they that coyned siluer, and were so carefull of their worke, and whose inuention had none ende,

19 Are come to nought, and gone downe to hell, and other men are come vp in their steades.

20 When they were young, they sawe the light, and dwelt vpon the earth: but they vnderstood not the way of knowledge,

21 Neither perceiued the pathes thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not beene heard of in the lande of Chanaan, neither hath it beene seene in Theman,

23 Nor the Agarites that sought after wisedome vpon the earth, nor the merchants of Merran, and of Theman, nor the expounders of fables, nor the searchers out of wisedome haue knowen the way of wisedome, neither doe they thinke vpon the pathes thereof.

24 O Israel, howe great is the house of God! and howe large is the place of his possession!

25 It is great, and hath none ende: it is hie, and vnmeasurable.

26 There were the giants, famous from the beginning, that were of so great stature, and so expert in warre.

27 Those did not the Lorde chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisedome, and perished through their owne foolishnesse.

29 Who hath gone vp into heauen, to take her, and brought her downe from the cloudes?

30 Who hath gone ouer the sea to finde her, and hath brought her, rather then fine golde?

31 No man knoweth her wayes, neither considereth her paths.

32 But he that knoweth al things, knoweth her, and he hath found her out with his vnderstanding: this same is hee which hath prepared the earth for euermore, and hath filled it with foure footed beastes.

33 When hee sendeth out the light, it goeth: and when hee calleth it againe, it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce. When hee calleth them, they say, Here we be: and so with cheerefulnesse they shewe light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 He hath founde out all the way of knowledge, and hath giuen it vnto Jacob his seruant, and to Israel his beloued.

37 Afterward he was seene vpon earth, and dwelt among men.

CHAP.

CHAP. IIII.

1 The reward of them that keepe the Law, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem, and vnder the figure thereof the Church. 25 A consolation and comforting of the same.

THis is the booke of the commandements of God, and the Law that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall die.

2 Turne thee, O Iacob, and take holde of it: walke by this brightnesse before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel wee are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, O my people, which art the memorial of Israel.

6 Yee are solde to the nations, not for your destruction: but because yee prouoked God to wrath, ye were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offering vnto deuils and not to God.

8 Ye haue forgotten him that created you, euen the euerlasting God, and ye haue grieued Ierusalem, that nourished you.

9 When thee saw the wrath comming vpon you from God, she said, Hearken, ye that dwell about Sion: for God hath brought mee into great heauinesse.

10 I see the captiuitie of my sonnes and daughters, which the Euerlasting will bring vpon them.

11 With ioy did I nourish them, but I must leaue them with weeping and mourning.

12 Let no man reioyce ouer me a widow, and forsaken of many, which for the sinnes of my children am desolate, because they departed from the Law of God.

13 They would not know his righteousnesse, nor walke in the wayes of his commaundements: neither did they enter into the paths of discipline, through his righteousnesse.

14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my sonnes and daughters, which the Euerlasting hath brought vpon them.

15 For hee hath brought vpon them a nation from farre, an impudent nation, & of a strange language,

16 Which neither reuerence the aged, nor pitie the yong: these haue carried away the deare beloued of the widowes, leauing me alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely hee þ hath brought these plagues vpon you, can deliuer you from the handes of your enemies.

19 Goe your way, O children, goe your way: for I am left desolate.

20 I haue put off the clothing of peace, and put vpon me the sackecloth of prayer, & so long as I liue, I will call vpon the Euerlasting.

21 Be of good comfort, O children: cry vnto God, and he will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation through the Euerlasting, and ioy is come vpon me from the Holy one, because of the mercie which shall quickly come vnto you from our euerlasting Sauiour.

23 For I sent you away with weeping, and mourning: but with ioy and perpetuall gladnesse will God bring you againe vnto me.

24 Like as nowe the neighbours of Sion sawe your captiuitie, so shall they also see shortly your saluation from God, which shall come vnto you with great glory, and brightnes from the Euerlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemie hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.

26 My darlings haue gone by rough waies, and were led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and cry vnto God: for he that led you away, hath you in remembrance.

28 And as it came into your minde to go astray from your God: so endeuour your selues tenne times more, to turne againe and to seeke him.

29 For hee that hath brought these plagues vpon you, will bring you euerlasting ioy againe, with your saluation.

30 Take a good heart, O Ierusalem: for he which gaue thee that name, will comfort thee.

31 They are miserable that afflict thee, and such as reioyce at thy fall.

32 The cities are miserable whom thy children serue: miserable is she that hath taken thy sonnes.

33 For as shee reioyced at thy decay, and was glad of thy fall, so shall she be sory for her owne desolation.

34 For I will take away the reioycing of her great multitude, and her ioy shalbe turned into mourning.

35 For a fire shall come vpon her from the Euerlasting, long to endure, and she shall be inhabited of deuils for a great season.

36 O Ierusalem looke toward the East, and beholde the ioy that commeth vnto thee from thy God.

37 Loe, thy sonnes (whom thou hast let goe) come gathered together from the East vnto the West, reioycing in the worde of the Holy one vnto the honour of God.

CHAP. V.

1 Ierusalem is mooued vnto gladnesse for the returne of her people, and vnder the figure thereof the Church.

PVt off thy mourning clothes, O Ierusalem, and thine affliction, and decke thee with the worship and honour, that commeth vnto thee from God, for euermore.

2 Put on the garment of righteousnesse, that commeth from GOD, and set a crowne vpon thine head of the glorie of the Euerlasting.

3 For God will declare thy brightnesse to euery countrey vnder the heauen.

4 And God will name thee by this name for euer, The peace of righteousnesse, and the

glory of the worship of God.

5 Arise, O Jerusalem, and stand vp on hie, and looke about thee toward the East, and beholde thy children gathered from the East vnto the West by the word of the Holy one, reioycing in the remembrance of God.

6 For they departed from thee on foote, and were led away of their enemies: but God will bring them againe vnto thee, exalted in glory, as children of the kingdome.

7 For God hath determined to bring downe euery high mountaine, and the long endurying rocks, and to fill the vallies, to make the ground plaine, that Israel may walke safely vnto the honour of God.

8 The woods and all sweete smelling trees shall ouershadowe Israel at the commaundement of God.

9 For God shall bring Israel with ioy in the light of his maiestie, with the mercie and righteousnesse that commeth of him.

CHAP. VI.

A COPIE OF THE EPISTLE THAT Jeremias sent vnto them that were led away captiues into Babylon by the king of the Babylonians, to certifie them of the thing that was commanded him of God.

In this chapter are the makers and maintainers of images mightily confuted.

BEcause of the sinnes, that ye haue committed against God, yee shall be led away captiues vnto Babylon, by Nabuchodonosor, king of the Babylonians.

2 So when yee be come into Babylon, yee shall remaine there many yeres, and a long season, euen [a] seuen generations, and after that wil I bring you away peaceably from thence.

3 * Now shall ye see in Babylon gods of siluer, and of gold, and of wood, borne vpon mens shoulders, to cause the people to feare.

4 Beware therefore that yee in no wise bee like the strangers, neither be ye afraid of them, when ye see the multitude before them and behinde them worshipping them,

5 But say yee in your hearts, O Lorde, we must worship thee.

6 For mine Angel shall be with you, and shall care for your soules.

7 As for their tongue, it is polished by the carpenter, and they themselues are guided, and laid ouer with siluer: yet are they but lies, and cannot speake.

8 And as they take golde for a maid that loueth to be deckt,

9 So make they crownes for the heads of their gods: sometimes also the Priests themselues conuey away the golde and siluer from their gods, and bestowe it vpon themselues.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of golde, and of wood, with garments like men,

11 Yet cannot they bee preserued from rust and wormes,

12 Though they haue couered them with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a sceptre, as though he were a certeine iudge of the countrey: yet can he not slay such as offend him.

14 An other hath a dagger or an axe in his right hand: yet is hee not able to defend himselfe from battell, nor from theeues: so then it is euident that they be no gods.

15 Therefore feare them not: for as a vessell that a man bleth, is nothing worth when it is broken,

16 Such are their gods: when they be set vp in their temples, their eyes be full of dust by reason of the feet of those that come in:

17 And as the ‖ gates are shutte in round about vpon him that hath offended the King: or as one that should be led to be put to death, so the Priestes keepe their temples with doores, and with lockes, and with barres, least their gods should be spoyled by robbers.

‖ Or, courts.

18 They light vp candles before them: yea, more then for themselues, whereof they cannot see one: for they are but as one of the postes of the temple.

19 They confesse, that euen their hearts are gnawen vpon: but when the things that creepe out of the earth, eate them and their clothes, they feele it not.

20 Their faces are blacke through the smoke that is in the temple.

21 The owles, swallowes & birdes flie vpon their bodies, and vpon their heads, yea, and the cattes also.

22 By this ye may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the golde, that is about them to make them beautifull, except one wipe off the rust, they cannot shine: neither when they were molten, did they feele it.

24 The things wherein is no breath, are bought for a most high price.

25 * They are borne vpon mens shoulders, because they haue no feet, whereby they declare vnto men, that they be nothing worth: yea, and they that worship them, are ashamed. *Isa.* 46.7.

26 For if they fall to the ground at any time, they cannot rise vp againe of themselues, neither if one set them vpright, can they moone of themselues, neither if they be bowed downe can they make themselues straight: but they set gifts before them, as vnto dead men.

27 As for the things that are offered vnto them, their priestes sell them, and abuse them: likewise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childebed, touch their sacrifices: by these things yee may knowe that they are no gods: feare them not.

29 From whence commeth it then, that they are called gods? because the women bring gifts to the gods of siluer, and gold, and wood.

30 And the priestes sit in their Temples, hauing their clothes rent, whose heads & beardes are shauen, and being bare headed,

31 They roare and crie before their gods, as men doe at the feast of one that is dead.

32 The priestes also take away of their garments, and clothe their wiues and children.

33 Whether it bee euill that one doeth vnto them, or good, they are not able to recompense it: they can neither set vp a king, nor put him downe.

34 In like maner they can neither giue riches, nor money: though a man make a vowe vnto them and keepe it not, they will not require it.

35 They

[a] That is, seuentie yeeres. *Isa.* 44.8, 9, 10. & 46.5, 7. *Psal.* 115. 4. *Wis.* 13.10.

35 They can saue no man from death, neither deliuer the weake from the mighty.

36 They cannot restore a blinde man to his sight, no; helpe any man at his needs.

37 They can shew no mercy to the widowe, no; doe good to the fatherlesse.

38 Their gods of wood, gold, and siluer, are as stones that be hewen out of the mountaine, and they that worship them, shall be confounded.

39 Howe should a man then thinke or say, that they are gods?

40 Moreouer the Chaldeans themselues dishonour them: for when they see a dumme man, that cannot speake, they present him to Bel,

41 And desire that hee would make him to speake, as though he had any feeling: yet they that understande these things, cannot leaue them: for they also haue no sense.

42 Furthermore the women, girded with coardes, sit in the streetes, and burne ‖ strawe. *Or. braune.*

43 And if one of them bee drawen away, and lie with any such as come by, thee casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her coarde broken.

44 Whatsoeuer is done among them, is lies: howe may it then be thought or saide, that they are gods?

45 Carpenters and goldsmiths make them, neither be they any other thing, but euen what the workeman will make them.

46 Yea, they that make them, are of no long continuance: howe should then the things that are made of them, be gods?

47 Therefore they leaue lyes, and shame for their posteritie.

48 For when there commeth any warre or plague vpon them, the Priestes imagine with themselues, where they may hide themselues with them.

49 Howe then can men not perceiue, that they be no gods, which can neither defend themselues from warre, nor from plagues?

50 For * seeing they be but of wood, and of siluer, and of golde, men shall knowe hereafter that they are but lyes, and it shall be manifest to all nations and kings, that they be no gods, but the workes of mens hands, and that there is no worke of God in them. *Psal.115.4. Isai.13.10.*

51 Whereby it may be knowen, that they are no gods.

52 They can set vp no king in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preserue from iniurie: they haue no power, but are as crowes betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of golde, the Priestes will escape and saue themselues, but they burne as the balkes thereof.

55 They cannot withstand any king or enemies: howe can it then be thought or saide that they be gods?

56 Moreouer, these gods of wood, of golde, and of siluer can neither defend themselues from theeues nor robbers.

57 For they that are strongest, take away their golde and siluer, and apparell, wherewith they be clothed: and when they haue it, they get them away: yet can they not helpe themselues.

58 Therefore it is better to be a king, and so to shewe his power, or else a profitable vessell in an house, wherewith he that oweth it, might haue profite, then such false gods: or to be a doore in an house, to keepe such things safe as be therein, then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the sunne, and the moone, and the starres that shine, when they are sent downe for necessary vses, obey.

60 Likewise also the lightning when it shineth, it is euident: and the winde bloweth in euery countrey.

61 And when God commandeth the cloudes to goe about the whole world, they doe as they are bidden.

62 When the fire is sent downe from aboue to destroy hils and woods, it doeth that which is commaunded: but these are not like any of these things, neither in forme nor power.

63 Wherefore men shoulde not thinke, nor say that they be gods, seeing they can neither giue sentence in iudgement, nor doe men good.

64 For so much nowe as ye are sure, that that be no gods, feare them not.

65 For they can neither curse, nor blesse kings:

66 Neither can they shewe signes in the heauen among the heathen, neither shine as the moone.

67 The beastes are better then they: for they can get them vnder a couert, and do themselues good.

68 So ye may be certified that by no maner of meanes they are gods: therefore feare them not.

69 For as a scarcrowe in a garden of cucumers keepeth nothing, so are their goddes of wood, and of siluer, and of golde:

70 And likewise their gods of wood, and gold, and siluer, are like to a white thorne in an orchard, that euery bird sitteth vpon, and as a dead body that is cast in the darke.

71 By the purple also and brightnesse which fadeth vpon them, ye may vnderstande, that they be no gods: yea, they themselues shall be consumed at the last, and they shall be a shame to the countrey.

72 Better therefore is the iust man, that hath none idoles: for he shall be farre from reproofe.

The

The ſong of the three holy children, which followeth in the third Chapter of Daniel after this place, They fell downe bound into the middes of the hote fierie fornace.

25 The prayer of Azarias. 46 The cruelties of the King. 48 The flame deuoureth the Caldeans. 49 The Angel of the Lorde was in the fornace. 51 The three children prayſe the Lorde and prouoke all creatures to the ſame.

24 AND they walked in the middes of the flame, prayſing God, and magnified the Lord.

25 Then Azarias ſtoode vp, and prayed on this maner, and opening his mouth in the middes of the fire, ſaid,

26 Bleſſed be thou, O Lorde God of our fathers: thy Name is worthy to be prayſed and honoured for euermore.

27 For thou art righteous in all the things, that thou haſt done vnto vs, and all thy workes are true, and thy wayes are right, and all thy iudgements certaine.

28 In all the things that thou haſt brought vpon vs, and vpon Ieruſalem, the holy citie of our fathers, thou haſt executed true iudgements: for by right and equitie haſt thou brought all theſe things vpon vs, becauſe of our ſinnes.

29 For wee haue ſinned and done wickedly, departing from thee: in all things haue wee treſpaſſed,

30 And not obeyed thy commaundements, nor kept them, neither done as thou haddſt commaunded vs, that we might proſper.

31 Wherefore in all that thou haſt brought vpon vs, and in euery thing that thou haſt done to vs, thou haſt done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, and moſt hatefull traitors, and to an vnrighteous king, and the moſt wicked in all the world.

33 And now we may not open our mouthes: we are become a ſhame and reproofe vnto thy ſeruants, and to them that worſhip thee.

34 Yet for thy Names ſake we beſeech thee, giue vs not vp for euer, neither breake thy couenant,

35 Neither take away thy mercy from vs, for thy beloued Abrahams ſake, and for thy ſeruant Iſaacs ſake, & for thy holy Iſraels ſake,

36 To whom thou haſt ſpoken and promiſed, that thou wouldeſt multiplie their ſeede as the ſtarres of heauen, and as the ſand, that is vpon the ſea ſhore.

37 For we, O Lord, are become leſſe then any nation, and be kept vnder this day in all the world, becauſe of our ſinnes:

38 So that nowe wee haue neither prince, nor prophet, nor gouernour, nor burnt offering, nor ſacrifice, nor oblation, nor incenſe, nor place to offer the firſt fruites before thee, that wee might finde mercie.

39 Neuertheleſſe in a contrite heart, and an humble ſpirit, let vs be receiued.

40 As in the burnt offering of rammes and bullocks, and as in ten thouſand of fat lambes, ſo let our offering be in thy ſight this day, that it may pleaſe thee: for there is no confuſion vnto them, that put their truſt in thee.

41 And nowe we followe thee with all our heart, and feare thee, and ſeeke thy face.

42 Put vs not to ſhame, but deale with vs after thy louing kindneſſe, and according to the multitude of thy mercies.

43 Deliuer vs alſo by thy myracles, and giue thy Name the glory, O Lord,

44 That all they that doe thy ſeruants euill, may be confounded: euen let them be confounded by thy great force and power, and let their ſtrength be broken,

45 That they may know, that thou only art the Lord God, & glorious ouer the whole world.

46 ¶ Now the kings ſeruants that had caſt them in, ceaſſed not to make the ouen hote with [a] naphtha, and with pitch, and with towe, and with fagots,

47 So that the flame went out of the fornace fourtie and nine cubites,

48 And it brake forth, and burnt thoſe Chaldeans, that it found by the fornace.

49 But the Angel of the Lord went downe into the fornace with them that were with Azarias, and ſmote the flame of the fire out of the fornace,

50 And made in the middes of the fornace like a moyſt whiſſing winde, ſo that the fire touched them not at all, neither grieued, nor troubled them.

51 Then theſe three (as out of one mouth) praiſed, and glorified, and bleſſed God in the fornace, ſaying,

52 Bleſſed be thou, O Lorde God of our fathers, and prayſed, and exalted aboue all things for euer, and bleſſed be thy glorious and holy name, and prayſed aboue all things, and magnified for euer.

53 Bleſſed be thou in the Temple of thine holy glory, and prayſed aboue all things, and exalted for euer.

54 Bleſſed be thou, that beholdeſt þ depths, and ſitteſt vpon the Cherubims, and prayſed aboue all things, and exalted for euer.

55 Bleſſed be thou in the glorious throne of thy kingdome, and prayſed aboue all things, and exalted for euer.

56 Bleſſed be thou in the firmament of heauen, and prayſed aboue all things, and glorified for euer.

57 All ye workes of the Lorde, bleſſe ye the Lorde: prayſe him, and exalt him aboue all things for euer.

58 O *heauens, bleſſe ye þ Lord: praiſe him, and exalt him aboue all things for euer. *Pſal.* 148. 4.

59 O Angels of þ Lord, bleſſe ye þ Lord: praiſe him, and exalt him aboue all things for euer.

60 All ye waters that be aboue the heauen, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

61 All ye powers of the Lorde, bleſſe ye the Lorde: prayſe him, and exalt him aboue all things

[a] Which is a certaine kinde of fat and chalkie clay, as Plinius writeth, 2. booke cap. 105.

things for euer.

62 O Sunne and Moone, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

63 O Starres of heauen, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

64 Euery ſhowre and dewe, bleſſe yee the Lord: praiſe him, and exalt him aboue al things for euer.

65 All yee windes, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

66 O fire and heate, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

‖Or, colde. 67 O ‖ Winter and Summer, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

‖Or, froſts. 68 O dewes and ‖ ſtormes of ſnowe, bleſſe ye the Lorde: praiſe him, and exalt him aboue all things for euer.

69 O froſt and colde, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

70 O yce and ſnowe, bleſſe yee the Lorde: praiſe him, and exalt him aboue all things for euer.

71 O nightes and dayes, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

72 O light and darkneſſe, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

73 O lightnings and cloudes, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

74 Let the earth bleſſe the Lorde: let it praiſe him, and exalt him aboue all things for euer.

75 O mountaines and hilles, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

76 All things that growe on the earth, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

77 O fountaines, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

78 O ſea, and floods, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

79 O whales, and all that moone in the waters, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

80 All yee fowles of heauen, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

81 All yee beaſtes and cattell, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

82 O children of men, bleſſe yee the Lorde: praiſe him, and exalt him aboue all things for euer.

83 Let Iſrael bleſſe the Lorde, praiſe him, and exalt him aboue all things for euer.

84 O Prieſts of the Lord, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

85 O ſeruants of the Lord, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

86 O ſpirites and ſoules of the righteous, bleſſe ye the Lorde: praiſe him, and exalt him aboue all things for euer.

87 O Saints and humble of heart, bleſſe yee the Lorde: praiſe him, and exalt him aboue all things for euer.

88 O Ananias, Azarias, and Miſael, bleſſe yee the Lord: praiſe him, and exalt him aboue all thinges for euer: for hee hath deliuered vs from the hell, and ſaued vs from the hand of death, and deliuered vs out of the middes of the furnace, and burning flame: euen out of the middes of the fire hath hee deliuered vs.

89 Confeſſe vnto the Lorde, that he is gracious: for his mercie endureth for euer.

90 All yee that worſhip the Lord, bleſſe the God of gods: praiſe him, and acknowledge him: for his mercie endureth worlde without end.

The hiſtorie of ‖ Suſanna, which ſome ioyne to the end of Daniel, and make it the thirteenth chapter.

‖Or, Soſanna.

8 The two gouernours are taken with the loue of Suſanna. 19 They take her alone in the garden. 20 They ſolicite her to wickednes. 23 Shee chuſeth rather to obey God, though it be to the danger of her life. 34 She is accuſed. 45 Daniel doth deliuer her. 62 The gouernors are put to death.

THere dwelt a man in Babylon called Ioacim,

2 And hee tooke a wife, whoſe name was Suſanna, the daughter of Helcias, a verie faire woman, and one that feared God.

3 Her father and mother alſo were godly people, and taught their daughter according to the Law of Moſes.

4 Nowe Joacim was a great rich man, and had a faire garden ioyning vnto his houſe, and to him reſorted the Iewes, becauſe hee was more honourable then all others.

5 The ſame yeere were appointed two of the ancients of the people to be iudges, ſuch as the Lorde ſpeaketh of, that the iniquitie came from Babylon, and from the ancient iudges, which ſeemed to rule the people.

6 Theſe haunted Joacims houſe, and all ſuch as had any thing to doe in the lawe, came thither vnto them.

7 Nowe when the people departed away at noone, Suſanna went into her husbands garden to walke.

8 And the two elders ſaw her that ſhe went in daily and walked, ſo that their luſt was inflamed toward her.

9 Therefore they turned away their [a] mind, and caſt downe their eyes, that they ſhoulde not ſee heauen, nor remember iuſt iudgements.

[a] To wit, from God.

10 And albeit they were both wounded with

her lone, yet durst not one shewe another his griefe.

11 For they were ashamed to declare their lust, that they desired to have to do with her:

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let us goe now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might finde her alone.

15 Nowe when they had spied out a conuenient time, that shee went in, as her maner was, with two maides onely, and thought to wash her selfe in the garden, (for it was an hote season)

16 And there was no body there, saue ye two Elders that had hid themselues, and watched for her:

17 Shee said to her maydes, Bring me oyle and sope, and shut the garden doores, that I may wash me.

18 And they did as shee bade them, and shut the garden doores, and went out themselues at a backe doore, to fet the thing that she had commaunded them: but they sawe not the Elders, because they were hid.

19 Now when the maides were gone foorth, the two Elders rose vp and ranne vnto her, saying,

20 Beholde, the garden doores are shut, that no man can see vs, and wee burne in loue with thee: therefore consent vnto vs, and lie with vs.

21 If thou wilt not, we will beare witnesse against thee, that a young man was with thee, and therefore thou didst send away thy maides from thee.

22 Then Susanna sighed, and saide, I am in trouble on euery side: for if I doe this thing, it is death vnto me: and if I doe it not, I cannot escape your hands.

23 It is better for me to fal into your hands, and not doe it, then to sinne in the sight of the Lord.

24 With that Susanna cryed with a loude voyce, & the two Elders cryed out against her.

25 Then ranne the one, and opened the garden doore.

26 ¶ So when ye seruants of the house heard the crie in the garden, they rushed in at the backe doore, to see what was done vnto her.

27 But when the Elders had declared their matter, the seruaunts were greatly ashamed: for there was neuer such a report made of Susanna.

28 On the morrow after, came the people to Joacim her husband, and the two Elders came also, full of mischieuous imagination against Susanna, to put her to death,

29 And said before the people, Send for Susanna the daughter of Helcias Joacims wife. And immediatly they sent.

30 So she came with her father and mother, her children and all her kinred.

31 Nowe Susanna was very tender, and faire of face.

32 And these wicked men commaunded to vncouer her face, (for she was couered) that they might so be satisfied with her beautie.

33 Therefore they that were about her, and all they that knew her, wept.

34 Then the two Elders stoode vp in the middes of the people, and laid their hands vpon her head,

35 Which wept, and looked vp toward heauen: for her heart trusted in the Lord.

36 And the Elders saide, As wee walked in the garden alone, she came in with two maids, whom she sent away from her, and shut the garden doores.

37 Then a young man, which there was hid, came vnto her, and lay with her.

38 Then wee which stoode in a corner of the garden, seeing this wickednesse, ran vnto them, and we saw them as they were together.

39 But we could not holde him: for he was stronger then we, and opened the doore and leaped out.

40 Nowe when we had taken this woman, we asked her what young man this was, but she would not tell vs: of these things are wee witnesses.

41 Then the assembly beleeued them, as those that were the Elders & Judges of the people: so they condemned her to death.

42 Then Susanna cryed out with a loude voyce, and said, O euerlasting God, that knowest the secrets, and knowest all things afore they come to passe,

43 Thou knowest, that they haue borne false witnesse against me, and beholde, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voyce.

45 ¶ Therefore when shee was led to be put to death, the Lord raysed vp the holy spirite of a young childe, whose name was Daniel,

46 Who cried with a loud voice, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and said, What meane these wordes, that thou hast spoken?

48 Then Daniel stoode in the middes of them, and said, Are yee such fooles, O Israelites, that without examination, or knowledge of the trueth, ye haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witnesse against her.

50 Wherefore the people turned againe in all haste, and the Elders said vnto him, Come, sit downe among vs, and shewe it vs, seeing God hath giuen thee the office of an Elder.

51 Then saide Daniel vnto them, Put these two aside, one farre from another, and I will examine them.

52 So when they were put asunder one from another, hee called one of them and saide vnto him, O thou that art olde in a wicked life, nowe thy sinnes which thou hast committed afore time, are come to light.

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guiltie goe free, albeit the Lorde sayth, * The innocent and righteous shalt thou not slay. *Exod. 23.7.

54 Nowe then, if thou hast seene her, tell me, Vnder what tree sawest thou them com-

panying

panping together? Who answered, Under a lentike tree.

55 Then saide Daniel, Verely thou hast lied against thyne owne ‖ head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two. ‖ Or, like.

56 So put hee him aside, and commaunded to bring the other, and saide vnto him, O thou seede of Chanaan, and not of Juda, beautie hath deceiued thee, & lust hath subuerted thyne heart.

57 Thus haue yee dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Juda would not abide your wickednesse.

58 Nowe therefore tell me, Vnder what tree diddest thou take them companying together? Who answered, Vnder a ‖ prune tree. ‖ Or, mirtle tree.

59 Then saide Daniel vnto him, Verely thou hast also lyed against thyne head: for the Angel of God waiteth with the sworde to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cried with a loude voyce, and praised God, which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuicted them of false witnesse by their owne mouth)

62 * And according to the Lawe of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was saued the same day. *Deut. 19. 19. prou. 19. 5.*

63 Therefore Helcias, and his wife praysed God for their daughter Susanna, with Joacim her husband, and all the kinred, that there was no dishonestie found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And King Astyages was laide with his fathers, and Cyrus of Persia reigned in his stead.

The historie of Bel and of the Dragon,

which is the fourteenth chapter of Daniel after the Latine.

NOwe when King Astyages was laide with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eate at the Kings table, and was honoured aboue all his friends.

3 Now the Babylonians had an idole, called Bel, and there were spent vpon him euery day, twelue [a] great measures of fine flowre, and fortie sheepe, and sixe great [b] pots of wine.

4 And the King worshipped it, and went daily to honour it: but Daniel worshipped his owne God. And the King said vnto him, Why doest not thou worship Bel?

5 Who answered, and said, Because I may not worship idoles made with handes, but the liuing God, which hath created the heauen and the earth, and hath power vpon all flesh.

6 Then saide the King vnto him, Thinkest thou not that Bel is a liuing God? seest thou not howe much hee eateth and drinketh euery day?

7 Then Daniel smiled and sayde, O King, be not deceiued: for this is but clay within, and brasse without, and did neuer eate any thing.

8 So the king was wroth, and called for his Priests, and said vnto them, If ye tell mee not who this is that eateth vp these expenses, yee shall die:

9 But if yee can certifie me that Bel eateth them, then Daniel shall die: for hee hath spoken blasphemie against Bel. And Daniel said vnto the King, Let it bee according to thy word.

10 (Nowe the Priestes of Bel were threescore and ten, beside their wiues and children:) and the King went with Daniel into the Temple of Bel.

11 So Bels Priests sayd, Beholde, wee will goe out, and set thou the meate there, O King, and let the wine be filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morrow when thou commest in, if thou findest not that Bel hath eaten vp all, we will suffer death, or else Daniel that hath lyed vpon vs.

13 Nowe they thought themselues sure enough: for vnder the table they had made a priue entrance, and there went they in euer, and tooke away the things.

14 So when they were gone foorth, the King set meates before Bel. Nowe Daniel had commaunded his seruants to bring ashes, and these they strewed throughout all the Temple, in the presence of the King alone: then went they out, and shut the doore, and sealed it with the Kings signet, and so departed.

15 Nowe in the night came the Priests with their wiues and children, (as they were woont to doe) and did eate and drinke vp all.

16 In the morning betimes, the King arose and Daniel with him.

17 And the King said, Daniel, are the seales whole? who answered, Yea, O King, they be whole.

18 And assoone as hee had opened the doore, the King looked vpon the table, and cryed with a loud voyce, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and held the King that hee should not goe in, and saide, Beholde nowe the pauement, and marke well whose footesteps are these.

20 And the King saide, I see the footesteps of men, women, and children: therefore the king was angrie.

21 And tooke the Priests, with their wiues, and children, and they shewed him the priue doores, where they came in, and consumed such things as were vpon the table.

22 There-

[a] Called Artaba, whereof euery one conteined somewhat more then nine gallons, which make in al an hundreth and eight gallons at the least.

[b] Called Metreta, and euery one of these measures conteined about ten gallons, which in all make threescore.

22 Therefore the King slewe them, and deliuered Bel into Daniels power, who destroyed him and his temple.

23 ¶ Moreouer in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the King sayde vnto Daniel, Sayest thou that this is of brasse also? loe, hee liueth, and eateth and drinketh, so that thou canst not say, that he is no liuing God: therefore worship him.

25 Then saide Daniel vnto the King, I will worship the Lord my God: for hee is the liuing God.

26 But giue me leaue, O King, and I will slay this Dragon without sword or staffe. And the King said, I giue thee leaue.

27 Then Daniel tooke pitch, and fatte, and haire, and did seethe them together, and made lumpes thereof: this hee put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel said, Beholde, whom ye worship.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the King, saying, The King is become a Iewe: for he hath destroyed Bel, and hath slaine the Dragon, and put the Priestes to death.

29 So they came to the King, and said, Deliuer vs Daniel, or else we will destroy thee and thine house.

30 Nowe when the King sawe, that they pressed sore vpon him, and that necessitie constrained him, hee deliuered Daniel vnto them:

31 Who cast him into the Lions den, where he was sixe dayes.

32 In the denne there were seuen Lyons, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iewrie a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord saide vnto Abbacuc, Goe, carie the meate that thou hast, into Babylon vnto Daniel, which is in the Lyons denne.

35 And Abbacuc saide, Lorde, I neuer sawe Babylon, neither doe I know where the denne is

36 Then the Angel tooke him by the crowne of the head, and bare him by the haire of the head, and through a mightie winde set him in Babylon vpon the denne.

37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then saide Daniel, O God, thou hast thought vpon me, and thou neuer failest them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lorde set Abbacuc in his owne place againe immediatly.

40 Vpon the seuenth day, the King went to bewaile Daniel: and when hee came to the denne, he looked in, and beholde, Daniel sate in the mids of the Lyons.

41 Then cryed the King with a loud voyce, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And hee drewe him out of the denne, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

The first booke of the Maccabees.

CHAP. I.

8 The death of Alexander the King of Macedonia. 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make couenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem vnto his dominion. 50 Antiochus setteth vp idoles.

AFter that Alexander the Macedonian, the sonne of Philip, went foorth of the land of Chettim, and slewe Darius King of the Persians and Medes, and reigned for him, as he had before in Grecia,

a The first battell with the Carthaginenses, was fought at this time.

2 Hee tooke great warres in hand, and wanne strong holdes, and slew the Kings of the earth,

3 So hee went thorow to the endes of the worlde, and tooke spoiles of many nations, in so much that the worlde stoode in awe of him: therefore his heart was puffed vp and was hautie.

b The beginning of the kingdome of Egypt.

4 [b] Nowe when hee had gathered a mightie strong hoste,

5 And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.

6 After these things he fell sicke, and knewe that he should die.

7 Then he called for his chiefe of his seruants, which had beene brought vp with him of children, and parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

9 [c] And his seruants reigned euery one in his roome.

c The beginning of the kingdome of Syria.

10 And they all caused themselues to bee crowned after his death, and so did their children after them many yeres, and much wickednesse increased in the world.

11 For out of these came the wicked roote, euen Antiochus ‖ Epiphanes, the sonne of King Antiochus, which had bin an hostage at Rome, and hee reigned in the hundreth and seuen and thirtieth yeere of the kingdome of the Grecians.

‖ *Or, noble.*

d The beginning of the kingdome of the Parthians. *Ioseph. Anti. 12. cap. 6.*

12 [d] In those dayes went there out of Israel wicked men, which entised many, saying, Let vs goe, and make a couenant with the

the heathen that are rounde about vs: for since we departed from them, we haue had much sorowe.

13 So this deuice pleased them well.

14 And certaine of the people were ready, and went to the King, which gaue them licence to doe after the ordinances of the heathen.

15 e Then set they vp a place of exercise at Jerusalem, according to the facions of the heathen,

e The wicked fal head long into mischiefe.

16 And made themselues f uncircumcised, and forsooke the holy couenant, and ioyned themselues to the heathen, and were solde to do mischiefe.

f By drawing the skin ouer the part that was circumcised, as Cels. 7. cap. 25. Epiph. lib. de ponderib. & mensuris.

17 So when Antiochus kingdome was set in order, hee went about to reigne ouer Egypt, that hee might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mighty companp, with charets and Elephants, and with horsemen, and with a great name,

19 g And moued warre against Ptolemeus King of Egypt: but Ptolomeus was afraide of him, and fledde, and many were wounded to death.

g The second battell with h Carthaginenses.

20 Thus Antiochus wanne many strong cities in the land of Egypt, and tooke awap the spoiles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundreth fourtie and three peere,

22 And went vp toward Israel and Jerusalem with a mightp people,

23 And entred proudly into the Sanctuarie, and tooke awap the golden altar, and the candlesticke for the light, and all the instruments thereof, and the table of the shewbread, and the powring vessels, and the bowles, and the golden basons, and the vaile, and the crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 He tooke also the siluer and golde, and the precious iewels, and hee tooke the secrete treasures that hee founde, and when hee had taken awap all, hee departed into his owne land,

25 After he had murthered many men, and spoken verp proudly.

26 Therefore there was a great lamentation in euerp place of Israel.

27 For the Princes and the Elders mourned: the pong women, and the pong men were made feeble, and the beautie of the women was changed.

28 Euerp bridegrome tooke him to mourning, and she that sate in the marriage chamber was in heauinesse.

29 The land also was moued for the inhabitants thereof: for all the house of Jacob was couered with confusion.

30 h After two peres the King sent his chiefe taxe master into the cities of Juda, which came to Jerusalem with a great multitude,

h The battell of Macedonia,

31 Who spake peaceable wordes vnto them in deceit, and they gaue credit vnto him.

32 Then he fell suddenly vpon the citie, and smote it with a great plague, and destroyed much people of Israel.

33 And when he had spoyled the citie, he set fire on it, casting downe the houses thereof, and walles thereof on euerp side.

34 The women and their children tooke they captiue, and led awap the cattell.

35 Then fortified they the city of Dauid with a great & thicke wall, and with mightp towres, and made it a strong hold for them.

36 Moreouer they set wicked people there, and vngodly persons, and fortified themselues therein.

37 And they stored it with weapons and vitailes, and gathered the spoile of Jerusalem, and laide it vp there.

38 Thus became they a sore snare and were in ambushment for the Sanctuarie, and were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euerp side of the Sanctuarie, and defiled the Sanctuarie,

40 In so much that the citizens of Jerusalem fled awap because of them, and it became an habitation of strangers, being desolate of them whom she had borne: for her owne children did leaue her.

41 Her Sanctuarie was left waste as a wilderneſſe: her holp daies were turned into mourning, her Sabbaths into reproch, and her honour brought to nought.

42 As her glorp had bene great, so was her dishonour, and her excellencie was turned into sorowe.

43 Also the King wrote vnto all his kingdome, that all the people should be as one, and that euerp man should leaue his lawes. *Ioseph. Antiq. 12. cap. 6, & 7.*

44 And all the heathen agreed to the commaundement of the King.

45 Yea, many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the King sent letters bp the messengers vnto Jerusalem, and to the cities of Juda, that they should followe the strange lawes of the countrep,

47 And that they should forbid the burnt offerings and sacrifices, and the ‖ offerings in the Sanctuarie, ‖ *Or, drinke offerings.*

48 And that they should defile i Sabbaths and the feastes,

49 And pollute the Sanctuarie and the holp men,

50 And to set vp altars and groues, & chappels of idoles, and offer vp swines flesh, and vncleane beasts,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannesse, and pollute themselues, that they might forget the lawe, and change all the ordinances,

52 And that whosoeuer would not doe according to the commaundement of the King, should suffer death.

53 In like maner wrote hee throughout all his kingdomes, and set ouerseers ouer all the people, for to compell them to doe these things.

54 And hee commaunded the cities of Juda to doe sacrifice, citie bp citie.

55 Then went many of the people vnto them bp heapes, euerp one that forsooke the law, and so they committed euill in the land.

56 And

56 And they drowe the Israelites into secret places, euen whereſoeuer they could flee for ſuccour.

57 The fifteenth day of Caſleu, in the hundreth and fiue and fourtieth yeere, they ſet vp the abommination of deſolation vpon the altar, and they builded altars throughout the cities of Juda on euery ſide.

58 And before the doores of the houſes, and in the ſtreetes they burnt incenſe.

59 And the bookes of the lawe, which they found, they [i] burnt in the fire, and cut in pieces.

60 Whoſoeuer had a booke of the Teſtament founde by him, or whoſoeuer conſented vnto the Lawe, the Kings commaundement was, that they ſhould put him to death by their authority.

61 And they executed theſe things euery moneth vpon the people of Iſrael that were found in the cities.

62 And in the fiue and twentieth day of the moneth, they did ſacrifice vpon the altar, which was in the ſtead of the altar of ſacrifices.

63 And according to the commaundement, they put certaine women to death, which had cauſed their children to be circumciſed,

64 And they hanged vp the children at their neckes, and they ſpoyled their houſes, and ſlewe the circumciſers of them.

65 Yet were there many in Iſrael, which were of courage, and determined in themſelues, that they would not eate vncleane things,

66 But chooſe rather to ſuffer death, then to be defiled with thoſe meates: ſo becauſe they would not breake the holy couenant, they were put to death.

67 And this ‖ tyrannie was very ſore vpon the people of Iſrael.

[i] It is a manifeſt note of the enemies of God to burne the bookes of the Lawe, Hiſt. eccleſ. lib. 8. cap. 2.

‖ Or, rage.

CHAP. II.

1 The mourning of Mattathias and his ſonnes for the deſtruction of the holy citie. 19 They refuſe to doe ſacrifice vnto idoles. 24 The zeale of Mattathias for the Lawe of God. 33 They are ſlaine and will not fight againe becauſe of the Sabbath day. 49 Mattathias dying commaundeth his ſonnes to ſticke by the words of God, after the example of the fathers.

Ioſeph. Antiq. 12, cap. 7.

IN thoſe dayes ſtoode vp Mattathias the Prieſt, the ſonne of Joannes, the ſonne of Simeon, of the ſonnes of Joarib of Jeruſalem, and dwelt in Modin.

2 And hee had fiue ſonnes, Joanan called Gaddis,

3 Simon called Thaſſi,

4 Judas which was called Maccabeus,

‖ Or, Anaran.

5 Eleazar called ‖ Abaron, and Jonathan, whoſe name was Apphus.

6 Nowe hee ſawe the blaſphemies, which were committed in Juda and Jeruſalem:

7 And he ſaid, Woe is me: wherefore was I borne, to ſee the deſtruction of my people, and the deſtruction of the holy citie, and thus to ſit ſtill? it is deliuered into the handes of the enemies,

8 And the Sanctuarie is in the handes of ſtrangers: her temple is as a man that hath no renowme.

9 Her glorious veſſels are caried away into captiuitie: her infants are ſlaine in the ſtreetes, and her young men are fallen by the ſwoorde of the enemies.

10 What people is it, that hath not ſome poſſeſſion in her kingdome, or hath not gotten of her ſpoyles?

11 All her glory is taken away: of a free woman, ſhe is become an handmaid.

12 Behold, our ſanctuarie, and our beautie, and honour is deſolate, and the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, he, and his ſonnes, and put ſackcloth vpon them, and mourned very ſore.

15 ¶ Then came men from the King to the citie of Modin, to compell them to forſake God, and to ſacrifice.

16 So many of the Iſraelites conſented vnto them: but Mattathias and his ſonnes aſſembled together.

17 Then ſpake [b] commiſſioners of the king, and ſaide vnto Mattathias, Thou art the chiefe and an honourable man, and great in this citie, and haſt many children and brethren.

18 Come thou therefore firſt and fulfill the kings commandement, as all the heathen haue done, and alſo the men of Juda, and ſuch as remaine at Jeruſalem: ſo ſhalt thou and thy familie be in the Kings fauour, and thou and thy children ſhall be enriched with ſiluer and golde, and with many rewards.

19 Then Mattathias anſwered and ſaide with a lond voyce, Though all nations that are vnder the Kings dominion, obey him, and fall away euery man from the religion of their fathers, and conſent to his commandements,

20 [a] Yet will I and my ſonnes, and my brethren, walke in the couenant of our fathers.

21 God be mercifull vnto vs, that we forſake not the lawe and the ordinances.

22 Wee will not hearken vnto the Kings woordes to tranſgreſſe our religion, neither on the right ſide, nor on the left.

23 And when hee had left off ſpeaking theſe woordes, there came one of the Iewes, in the ſight of al, to ſacrifice vpon the altar which was at Modin, according to the Kings commaundement.

24 Now when Mattathias ſawe it, he was ſo [b] inflamed with zeale, that his reines ſhooke, and his wrath was kindled according to the ordinance of the law: therefore he ranne vnto him, and killed him by the altar:

25 And at the ſame time he ſlewe the Kings commiſſioner, that compelled him to do ſacrifice, and deſtroyed the altar.

26 Thus bare he a zeale to the lawe of God, *doing as Phinees did vnto Zambri the ſonne of Salom.

Num. 25. 7.

27 ¶ Then cryed Mattathias with a loude voyce in the citie, ſaying, Whoſoeuer is zealous of the lawe, and will ſtand by the couenant, let him come forth after me.

28 So he, and his ſonnes fled into the mountaines, and left all that they had in the citie.

29 Then many that ‖ ſought after iuſtice and iudgement,

‖ Or, that ſued iuſtly and vprightly.

30 Went downe into the wilderneſſe to dwell there, both they, and their children, and their wiues, and their cattell: for the afflictions increaſed ſore vpon them.

31 ¶ Now when it was told vnto the Kings ſeruants,

a The father promiſeth for his children, that they ſhall ſerue God: ſo doeth Ioſhua for his houſhold, Ioſh. 24. 15.

b It is a griefe to the godly to ſee the people offend.

ſeruants, and to the garſions, which were in Jeruſalem in the citie of Dauid, that men had broken the Kings commaundement, and were gone downe into the ſecret places in the wilderneſſe,

32 Then many purſued after them: and hauing ouertake them, they camped againſt them and ſet the battell in arap againſt them on the Sabbath day,

33 And ſayd vnto them, Let this now be ſufficient: come forth and doe according to the commandement of the king, and ye ſhall liue.

34 But they anſwered, Wee will not goe forth, neither will we doe the kings commaundement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other anſwered them nothing, neither caſt any one ſtone at them, nor ſtopped the priuie places,

37 But ſayd, Wee will die all in our innocencie: the heauen and earth ſhall teſtifie for vs, that ye deſtroy vs wrongfully.

38 Thus they gaue them the battel vpon the Sabbath, and ſlewe both men and cattell, their wiues and their children to the number of a thouſand people.

39 ¶ When Mattathias and his friends vnderſtood this, they mourned for them greatly,

40 And ſaid one to another, If we all do as our brethren haue done, and fight not againſt the heathen for our liues, and for our lawes, then ſhall they incontinently deſtroy vs out of the earth.

41 Therefore they concluded at the ſame time, ſaying, Whoſoeuer ſhall come to make battell with vs vpon the Sabbath day, we will fight againſt him, that wee die not all, as our brethren that were murthered in the ſecret places.

42 Then came vnto them the aſſemblie of the Aſideans, which were of the ſtrongeſt men of Iſrael, all ſuch as were well minded toward the Lawe.

43 And all they that were fled for perſecution, ioyned themſelues vnto them, and were an helpe vnto them.

44 So they gathered a power, and ſmote the wicked men in their wrath, and the vngodly in their anger: but the reſt fled vnto the heathen, and eſcaped.

45 Then Mattathias and his friends went about, and deſtroyed the altars,

46 And circumciſed the children by force that were vncircumciſed, as many as they found within the coaſts of Iſrael.

47 And they purſued after the proud men: and this act proſpered in their hands.

48 So they recouered the Lawe out of the hand of the Gentiles, and out of the hand of kings, and gaue not place to the wicked.

49 Nowe when the time drewe neere, that Mattathias ſhould die, he ſaid vnto his ſonnes, Nowe is pride and perſecution increaſed, and the time of deſtruction, and the wrath of indignation.

50 Now therefore, my ſonnes, be ye zealous of the law, and giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: ſo ſhall ye receiue great honour and an euerlaſting name.

52 * Was not Abraham founde faithfull in tentation, and it was imputed vnto him for righteouſneſſe? *Gene.22.9, 10, rom.4.3.*

53 * Joſeph in the time of his trouble kept the commandement, and was made the lord of Egypt. *Gene.41.40.*

54 * Phinees our father, becauſe he was zealous and feruent, obteined the couenant of the euerlaſting Prieſthood. *Num.25.13. eccluſ.45. 23,24.*

55 * Jeſus for fulfilling the word, was made the gouernour of Iſrael. *Joſh.1.2.*

56 * Caleb, becauſe he bare witneſſe before the congregation, recriued the heritage of the land. *Num.14.6,7. Joſh.14.13.*

57 * Dauid, becauſe of his mercie, obteined the throne of the kingdome for euermore *2. Sam.2.4.*

58 * Elias, becauſe hee was zealous and feruent in the Law, was taken vp euen vnto heauen. *2. Kin.2,11.*

59 * Ananias, Azarias, and Miſael by their faith were deliuered out of the flam. *Dan.3.16, 17,18,26.*

60 * Daniel, becauſe of his innocencie, was deliuered from the mouth of the lions. *Dan.6.22.*

61 And thus ye may conſider throughout all ages, that whoſoeuer put their truſt in him, ſhal not want ſtrength.

62 * Feare not ye then the words of a ſinfull man: for his glory is but dong and wormes. *Mat.10.26, 28,31. Iſa. 40.6,7,8.*

63 To day is he ſet vp, and to morow he ſhal * not be found: for hee is turned into his duſt, and his purpoſe periſheth. *& 51.7,8. Jam.1.10.*

64 Wherefore my ſonnes, take good hearts, and ſhew your ſelues men for the Lawe: for by it ſhall you obteine glory. *1. Pet.1.24. eccluſ.14.18.*

65 And beholde, I know that your brother Simon is a man of counſell: giue eare vnto him alway: he ſhalbe a father vnto you.

66 And Judas Maccabeus hath bene mightie and ſtrong, euen from his youth vp: let him be your captaine, and fight you the battell for the people.

67 Thus ſhal ye bring vnto you al thoſe that obſerue the lawe, and ſhall auenge the iniuries of your people.

68 Recompenſe fully the heathen, and giue your ſelues to the commandement of the Law.

69 So he bleſſed them, and was laide with his fathers,

70 And died in the hundreth fourtie and ſixt yeere, and his ſonnes buried him in his fathers ſepulchre at Modin, and all Iſrael made great lamentation for him.

CHAP. III.

1 Judas is made ruler ouer the Iewes. 11 Hee killeth Apollonius and Seron the prince of Syria. 44 The confidence of Judas toward God. 55 Judas determineth to fight againſt Lyſias, whom Antiochus had made captaine ouer his hoſte.

THen Judas his ſonne, called Maccabeus, roſe vp in his place.

2 And all his brethren helped him, and all they that held with his father, and fought with courage the battell of Iſrael.

3 So he gate his people great honor: he put on a breſt plate as a gyant, and armed himſelfe, and ſet the battell in arap, & defended the campe with the ſword.

4 In his actes he was like a lyon, and as a lyons whelpe roaring after the pray.

5 For hee purſued the wicked, and ſought them out, and burnt vp thoſe that vexed his people,

6 So

6 So that the wicked fledde for feare of him, and all the workers of iniquitie were put to trouble: and saluation prospered in his hand.

7 And he grieued diuers kings, but Jacob reioyced by his acts, and his memoriall is blessed for euer.

8 Yee went also thorow the cities of Juda, and destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was hee renowmed vnto the endes of the earth, and hee assembled together those that were ready to perish.

10 ¶ But a Apollonius gathered the Gentiles, and a great hoste out of Samaria, to fight against Israel.

a Who was gouernour of Syria, Ioseph. Antiq. 12. cap. 9.

11 Which when Judas perceiued, hee went foorth to meete him, and smote him, and slewe him, so that many fell downe slaine, and the rest fled.

12 So Judas tooke their spoyles, and tooke also Apollonius sworde, and fought with it all his life long.

13 ¶ Nowe when Seron a prince of the armie of Syria, heard that Judas had gathered vnto him the congregation, and Church of the faithfull, and went foorth to the warre,

14 Hee said, I will get me a name, and will be glorious in the realme: for I will go fight with Judas, & them that are with him, which haue despised the Kings commandement.

15 So he made him ready to go vp, and there went with him a mighty hoste of the vngodly to helpe him, and to be auenged of the children of Israel.

16 And when hee came neere to the going vp of Beth-horon, Judas went foorth to meet him with a small companie.

17 But when they sawe the armie comming against them, they said to Judas, How are we able, being so few, to fight against so great a multitude, and so strong, seeing we be so wearie, and haue fasted all this day?

18 Then said Judas, It is an easie thing for many to be shut vp in the handes of fewe, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small companie.

19 For the victorie of the battell standeth not in the multitude of the hoste, but the strength commeth from heauen.

20 They come against vs with a cruell and proud multitude, to destroy vs, and our wiues, and our children, and to rob vs.

21 But we do fight for our liues, and for our Lawes.

22 And God himselfe wil destroy them before our face: therefore be ye not afraid of them.

23 And when hee had left off speaking, hee leapt suddenly vpon them: so was Seron and his hoste destroyed before him.

24 And they pursued them from the going downe of Beth horon vnto the plaine: where there were slaine eight hundred men of them, & the residue fled into the land of the Philistims.

25 Then the feare and terrour of Judas and his brethren fell vpon the nations round about.

26 So that his fame came vnto the King: for all the Gentiles could tell of the warres of Judas.

27 ¶ But when king Antiochus heard these tidings, hee was angrie in his minde: wherefore he sent forth, and gathered all the power of his Realme, a very strong armie,

28 And opened his treasurie, and gaue his hoste a peeres wages in hand, commanding them to be ready for a yere for all occasions.

29 Neuertheleſſe, when hee sawe that the money of his treasures failed, and that the tributes in the countrey were small, because of the dissention, and plagues that he had brought vpon the lande, in taking away the Lawes which had bene of olde time,

30 He feared least he should not haue now at the second time, as at the first, for the charges and gifts that he had giuen with a liberall hand afore: for in liberalitie he farre passed the other Kings that were before him.

31 Wherefore hee was heauie in his minde, and thought to goe into Persia, for to take tributes of the countreys, and to gather much money.

32 So he left Lysias a noble man and of the Kings blood to ouersee the kings busines, from the riuer of Euphrates vnto the borders of Egypt,

33 And to bring vp his sonne Antiochus, till he came againe.

34 Moreouer, he gaue him halfe of his hoste and elephants, and gaue him the charge of all things that he would haue done,

35 And concerning those which dwelt in Juda and Jerusalem, that he should send an armie against them, to destroy & roote out the power of Israel and the remnant of Jerusalem, and to put out their memoriall from that place,

36 And to set strangers for to inhabit all their quarters, and part their land among them.

37 And the king tooke halfe of the hoste that remained, and departed from Antiochia his royall citie, in the yeere an hundreth fourtie and seuen, & passed the riuer Euphrates, and went thorow the hie countreys.

38 Then Lysias chose Ptolemeus the sonne of Dorymmes, and Nicanor, and Gorgias, mighty men and the kings friends,

39 And sent with them fourtie thousand footemen, and seuen thousand horsemen, to goe into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by † Emmaus in the plaine countrey.

† Emmaus.

41 Nowe when the marchants of the countrey heard the rumour of them, they tooke very much siluer and golde, and seruants, and came into the campe to buy the children of Israel for slaues, and the strength of Syria and of strange nations ioyned with them.

42 ¶ Nowe when Judas and his brethren sawe that trouble increased, and that the hoste drewe neere vnto their borders, considering the kings words, whereby hee had commanded to destroy the people, and vtterly abolish them,

43 They saide one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuarie.

44 Then the congregation were soone ready gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Jerusalem, it was not inhabited, but was as a wildernesse. There went none that was borne in it, in or out at it, and the

Sanctuarie

Sanctuarie was troden downe, and the strangers kept the fortresse, and it was the habitation of the heathen: and the mirth of Jacob was taken away: the pipe and the harpe ceased.

46 So they gathered themselues together, and came to Maspha before Jerusalem: for in Maspha was the place where they prayed afortime in Israel.

47 And they fasted that day, and put sackecloth vpon them, & cast ashes vpon their heads, and rent their clothes,

48 And opened the booke of the law, wherein the heathen sought to paint the likenesse of their idoles,

49 And brought the Priests garments, and the first fruites, and the tithes, and set there the Nazarites, which accomplished their dayes.

50 And they cryed with a loude voyce toward heauen, saying, What shall we doe with these? and whither shall we carry them away?

51 For thy Sanctuary is troden downe and defiled, and thy Priests are in heauinesse, and brought downe.

52 And behold, the heathen are come against vs, to destroy vs: thou knowest what things they imagine against vs.

53 Howe can wee stand before them, except thou helpe vs?

54 Then they blewe the trumpets, and cryed with a loude voyce.

55 And after this Judas ordeined captaines ouer the people, euen captaines ouer thousands, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer tenne.

56 And they commanded them that builded houses, or married wiues, or planted vineyards, or were fearefull, that they should returne euery one to his owne house, according to the Lawe.

Deut. 20. 5. Iudg. 7. 3.

57 So the hoste remoued, and pitched vpon the Southside of Emmaus.

58 And Judas saide, Arme your selues and be valiant men, and be ready against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuarie.

59 For it is better for vs to die in battell, then to see the calamities of our people and of our Sanctuarie.

60 Neuertheless, as the will of God is in heauen, so be it.

CHAP. IIII.

1 Iudas goeth against Gorgias which lyeth in waite. 14 He putteth Gorgias and his hoste to flight. 28 Lysias inuadeth Iudea. 29 But Iudas driueth him out. 43 Iudas purifieth the Temple and dedicateth the altar.

Ioseph. lib. 12. cap. 10.

THen tooke Gorgias fiue thousand foote men, and a thousand of the best horsemen, and departed out of the campe by night,

2 To inuade the campe of the Iewes, and to slay them suddenly: and the men of the fortresse were his guides.

3 Now when Judas heard it, he remoued, and they that were valiant men, to smite the kings armie which was at Emmaus,

4 Whiles yet the armie was dispersed from the campe.

5 In the meane season came Gorgias by night into Judas campe: and when he found no man there, hee sought them in the mountaines: for said he, they flee from vs.

6 But assoone as it was day, Judas shewed himselfe in the fielde with three thousande men, which had neither harneste nor swordes to their mindes.

7 And they saw that the armies of the heathen were strong and well armed, and their horsemen about them, and that these were expert men of warre.

8 Then saide Judas to the men that were with him, Feare ye not their multitude, neither be afraide of their assault.

9 Remember how our fathers were deliuered * in the red sea, when Pharaoh pursued them with an armie. *Exod. 14. 9, 29.*

10 Therefore nowe let vs cry vnto heauen, and the Lorde will haue mercie vpon vs, and remember the Couenant of our fathers, and will destroy this hoste before our face this day:

11 So shall all the heathen knowe, that there is one, which deliuereth and saueth Israel.

12 Then the strangers lift vp their eyes, and sawe them comming against them,

13 And they went out of their tents into the battell, and they that were with Judas blewe the trumpets.

14 So they ioyned together, and the heathen were discomfited and fled by the plaine.

15 But the hindmost of them fell by the sword, and they pursued them vnto ‖ Gazeron, and into the plaines of Idumea, and of Azotus, and of Jamnia, so that there were slaine of them about three thousand men. ‖ *Or, Asseremoth.*

16 So Judas turned againe with his hoste from pursuing them,

17 And said vnto the people, Be not greedy of the spoples: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand ye now fast against your enemies, and ouercome them; then may ye safely take the spoples.

19 As Judas was speaking these wordes, there appeared one part which looked from the mountaines.

20 But when Gorgias sawe that his were fled, and that Judas souldiers burnt the tents: (for the smoke that was seene, declared what was done.)

21 When they sawe these things, they were sore afraide, and when they sawe also that Judas and his hoste were in the fielde ready to set themselues in aray,

22 They fledde euery one into the lande of strangers.

23 So Judas turned againe to spoyle the tents, where he gate much golde and siluer, and precious stones, and purple of the sea, and great riches.

24 Then they went home, & sung psalmes, and praysed toward the heauen: for he is gracious, and his mercy endureth for euer.

25 And so Israel had a great deliuerie in that day.

26 ¶ Now all the strangers that escaped, came, and tolde Lysias all the things that were done.

27 Who when he heard these things, was sore afraid and discouraged, because such things came not vpon Israel as hee would, neither such things as the king had commanded him, came to passe.

28 Therefore the next yeere following, gathered Lysias threescore thousand chosen foote men,

men, and fiue thousand horsemen to fight against Jerusalem.

29 So they came into ‖Idumea, and pitched their tents at ‖ Beth-sura, where Judas came against them with ten thousand men.

30 And when he sawe that mighty armie, he prayed, and saide, Blessed be thou, O Sauiour of Israel, * which diddest destroy the assault of the mighty man by the hand of thy seruant Dauid, * and gauest the hoste of the strangers into the hand of Jonathan, the sonne of Saul, and of his armour bearer:

31 Shut vp this armie in the hand of thy people of Israel, and let them be confounded with their power, and with their horsemen.

32 Make them afraide, and consume their boldnesse and strength, that they may be astonished at their destruction.

33 Cast them downe by the swoorde of them that loue thee: then shall all they that know thy Name, prayse thee with songs.

34 So they ioyned together, and there were slaine of Lysias hoste, fiue thousand men, & they fell before them.

35 Then Lysias, seeing his armie put to flight, and the manlinesse of Judas souldiers, and that they were ready, either to liue or die valiantly, hee went into Antiochia, and gathered strangers, and when hee had furnished his armie, hee thought againe (being prepared) to come against Judea.

36 Then saide Judas and his brethren, Behold, our enemies are discomfited: let vs nowe goe vp to cleanse, and to prepare the Sanctuarie.

37 So all the hoste gathered them together, and went vp into the mountaine of Sion.

38 Now when they sawe the sanctuary laid waste, and the altar defiled, and the doores burnt vp, and the shrubbes growing in the courtes, as in a forest, or as on one of the mountaines, and that the Priestes chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And fell downe to the ground on their faces, and blewe an alarme with the trumpets, and cryed toward heauen.

41 Then Judas commanded certaine of the men to fight against those which were in the castle, till he had cleansed the Sanctuarie.

42 So hee chose Priests that were vndefiled, such as delighted in the lawe,

43 And they cleansed the Sanctuarie, & bare out the defiled stones into an vncleane place,

44 And consulted what to doe with the altar of burnt offerings which was polluted.

45 So they thought it was best to destroy it, least it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And laide vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a Prophet, to shewe what should be done with them.

47 So they tooke whole stones according to the Law, and builded a newe altar according to the former,

48 And made vp the Sanctuarie, and the things that were within the Temple, and the courts, and all things.

49 They made also newe holy vessels, and brought into the Temple the candlestick, and the altar of burnt offerings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlestick, that they might burne in the Temple.

51 They set also the shewbread vpon the table, and hanged vp the vailes, and finished all the workes that they had begun to make.

52 And vpon the fiue and twentieth day of the ninth moneth, which is called the moneth of Chasleu, in the hundreth and eight and fourtieth yere they rose vp betimes in the morning,

53 And offered sacrifice according to the Lawe, vpon the newe altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day, was it made newe with songs, and harpes, and lutes, and cymbals.

55 And all the people fell vpon their faces, worshipping and praysing toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight dayes, offering burnt offrings with gladnes, & offered sacrifices of deliuerance & prayse,

57 And deckt the forefront of the Temple with crownes of golde and shieldes, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was very great gladnesse among the people, and the reproch of the heathen was put away.

59 So Judas and his brethren with the whole congregation of Israel ordeyned that the dayes of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight dayes, from the fiue and twentieth day of the moneth Chasleu, with mirth and gladnesse.

60 And at the same time builded they vp mount Sion with hie walles & strong towres rounde about, least the Gentiles should come, and treade it downe, as they had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Idumea.

CHAP. V.

3 Judas vanquisheth the heathen that goe about to destroy Israel, and is holpen of his brother Simon and Ionathan. 50 Hee ouerthroweth the citie of Ephron, because they denied him passage throughit.

NOw when the nations round about heard, that the altar was builded, and the Sanctuarie renewed as afore, they were sore grieued. *Ioseph. lib. 13 cap. 12.*

2 Therefore they thought to destroy the generation of Jacob that was among them, and began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at ‖Arrabathene, because they besieged the Israelites, and he smote them with a great plague, and drone them to straites, and tooke their spoyles. ‖*Or, Arabathane.*

4 Hee thought also vpon the malice of the children of Bean, which had beene a snare and an hinderance vnto the people, when they lay in waite for them in the hie way.

5 Wherefore he shut them vp in towres, and besieged

‖Or, Idea.
‖Or, Bethoron.
1. Sam. 17. 50, 51.
1. Sam. 14. 13, 14.

beſieged them, and deſtroyed them vtterly, and burnt their towers with fire, with all that were in them.

6 Afterward, went hee againſt the children of Ammon, where he found a mightie power, and a great multitude with Timotheus their captaine.

7 So hee had many battels with them, but they were deſtroyed before him, and ſo hee diſcomfited them,

8 And tooke Gazer with the townes thereof, and ſo turned againe into Judea.

9 ¶ Then the heathen that were in Galaad, gathered them together againſt the Iſraelites that were in their quarters, to ſlay them: but they fled to the caſtle of Dathema,

10 And ſent letters to Judas, and to his brethren, ſaying, The heathen that are about vs, are gathered againſt vs, to deſtroy vs.

11 And they make them ready for to come, and to take the fortreſſe, whereinto wee are fled, and Timotheus is captaine of their hoſte.

12 Come nowe therefore, and deliuer vs out of their hands: for many of vs are ſlaine:

13 And all our brethren that were at Tubin, are ſlaine, & they haue taken away their wiues and their children, and their goods, and deſtroyed there almoſt a thouſand men.

14 While theſe letters were yet a reading, behold, there came other meſſengers from Galile, with their clothes rent, which told the ſame tidings,

15 And ſayd, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered, againſt them to deſtroy them.

16 When Judas and the people heard theſe wordes, a great congregation came together, to conſult what they might doe for their brethren that were in trouble, and whom they beſieged.

17 Then ſayd Judas to Simon his brother, Chuſe thee out men, and goe & deliuer thy brethren in Galile, and I and my brother Jonathan will goe into the countrey of Galaad.

18 ¶ So hee left Joſephus the ſonne of Zacharias, and Azarias to bee captaines of the people, and to keepe the remnant of the hoſte in Judea,

19 And commanded them, ſaying, Take the ouerſight of this people, and make no warre againſt the heathen, vntil we come againe.

20 And vnto Simon were giuen three thouſand men, to goe into Galile, & to Judas eight thouſand men for the countrey of Galaad.

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were diſcomfited by him.

22 And hee purſued them vnto the gates of Ptolemais: and there were ſlaine of the heathen almoſt three thouſand men: ſo hee tooke their ſpoiles.

23 Thus they reſcued them that were in Galile and in Arbattis with their wiues, and their children, and all that they had, and brought them into Judea with great ioy.

24 ¶ Judas Maccabeus alſo, & his brother Jonathan went ouer Jorden, & trauelled three dayes iourney in the wilderneſſe,

25 Where they met with the Nabathites, who receiued them louingly, & told them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And how that many of them were beſieged in Boſora, and Boſor, in Alemis, ‖ Chaſbon, Maged and Carnaim (all theſe cities are ſtrong, and great) ‖ Or, Chaſor.

27 And that they were kept in other cities of Galaad, and to morow they are appointed to bring their hoſte vnto theſe fortes, and to take them, and to deſtroy them all in one day.

28 So Judas & his hoſte turned in all haſte by the way of the wilderneſſe toward Boſora, and wanne the citie, and ſlew all the males with the edge of the ſword, and tooke all their ſpoile, and ſet fire vpon the citie.

29 And in the night he remoued from thence, and went toward the fortreſſe.

30 And betimes in the morning when they looked vp, behold, there was an innumerable people bearing ladders, and inſtruments of warre, to take the forte, and had aſſaulted them.

31 When Judas ſawe that the battell was begun, and that the crie of the citie went vp to heauen with trumpets, and a great ſound,

32 Then he ſayd vnto the armie, Fight this day for your brethren.

33 So he went forth behind them with three companies, and they blew the trumpets, and cried with prayer.

34 Then the hoſte of Timotheus knew, that it was Maccabeus, and they fled from him, and he ſmote them with a great ſlaughter, ſo that there was killed of them the ſame day, almoſt eight thouſand men.

35 ¶ Then departed Judas vnto Maſpha, and layd ſiege vnto it, and wanne it, and ſlewe all the males thereof, and ſpoyled it, and ſet fire vpon it.

36 From thence went hee and tooke Chaſbon, Maged, and Boſor, and the other cities in Galaad.

37 After theſe things gathered Timotheus another hoſte, and hee camped before Raphon beyond the flood.

38 Nowe Judas had ſent to eſpie the hoſte, and they brought him word againe, ſaying, All the heathen that be round about vs, are gathered vnto him, and the hoſte is very great,

39 And he hath hired the Arabians to helpe them, and they haue pitched their tents beyond the flood, and are ready to come & fight againſt thee. So Judas went to meete them.

40 Then Timotheus ſaid vnto the captains of his hoſte, When Judas and his hoſte come neere the flood, if he paſſe ouer firſt vnto vs, we ſhall not be able to withſtand him: for he will be too ſtrong for vs.

41 But if he be afraid, and campe beyond the flood, we will goe ouer vnto him, and ſhall preuaile againſt him.

42 Now when Judas came nere to ꝑ flood, hee cauſed the gouernours of the people to remaine by the flood, and commanded them, ſaying, Suffer none to pitch a tent, but let euery man come to the battell.

43 So he went firſt ouer toward them, and all the people after him: and all the heathen were diſcomfited before him, & caſt away their weapons, and fled into the temple that was at Carnaim.

44 Which citie Judas wanne, and burnt the Temple with all that were in it: so was Carnaim subdued, and might not withstand Judas.

45 ¶ Then Judas gathered all the Israelites that were in the countrey of Galaad, from the least unto the most, with their wiues and their children, and their baggage a very great hoste, to come into the land of Juda.

46 So they came unto Ephron, which was a great citie by the way, and strongly defenced: they could not passe, neither at the right hand nor at the left, but must goe thorow it.

47 But they that were in the citie, shut them selues in, & stopped up the gates with stones: and Judas sent unto them with peaceable words, saying,

48 Let us passe thorow your land, that wee may goe into our owne countrey, & none shall hurt you: wee will but onely goe thorow on foote: but they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made thorowout the hoste, that euery man should assault it according to his standing.

50 So the valiant men set upon it, & assaulted the citie all that day, and all that night, and the citie was giuen ouer into his hands:

51 Who slew all the males with the edge of the sword, and destroyed it, and tooke the spoyle thereof, and went thorow the citie ouer them that were slaine.

52 Then went they ouer Jorden into the great plaine before Bethsan.

53 And Judas gathered together them that were behind, and gaue the people good exhortation all the way thorow, till they were come into the land of Juda.

54 Thus they went up with ioy, and gladnes unto mount Sion, where they offred burnt offrings, because there were none of them slain, but came home againe in safetie.

55 ¶ Now whiles Judas & Jonathan were in the land of Galaad, and Simō their brother in Galile before Ptolemais,

56 Joseph the sonne of Zacharias, & Azarias the captaines, hearing of the valiant actes, and battels which they had atchieued, said,

57 Let us get us a name also, and goe fight against the heathen that are round about us.

58 So they gaue their hoste a cōmandement, and went toward Jamnia.

59 But Gorgias and his men came out of the citie to come against them.

60 And Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrowe among the people of Israel,

61 Because they were not obedient unto Judas and his brethren, but thought to doe some valiant thing.

62 Also they came not of the stocke of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Judas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, wheresoeuer their name was heard of.

64 And the people came unto them, bidding them welcome.

65 Afterward went Judas forth with his brethren, & fought against the children of Esau in the land toward the South, where he wanne Hebron, and the townes thereof, & he destroyed the castle thereof, and burnt the towers thereof round about. *Ioseph. Antiq. 12. cap. 11. & 12.*

66 Then remoued he to goe into the land of the ‖ strangers, and went thorow Samaria. *‖ Or, Philistims.*

67 At the same time were the Priests of the cities slaine in the battell, which would shewe their valiantnesse, & went forth to battell without counsell: and when Judas came to Azotus in the strangers land, hee brake downe their altars, and burnt with fire the ymages of their gods, and tooke away the spoyles of the cities, and came into the land of Juda.

CHAP. VI.

1 Antiochus, willing to take the citie of Elimais, is driuen away of the citizens. 8 He falleth into sickenesse, & dieth. 17 His sonne Antiochus is made king. 34 The manner to prouoke elephants to fight. 43 Eleazarus valiant act. 48 The siege of Sion.

NOwe when king Antiochus trauelled thorow the hie countreys, hee heard that Elimais in the countrey of Persia was a city great ly renowmed for riches, siluer and gold, *Ioseph. Antiq. 12. cap. 13.*

2 And that there was in it a very rich temple, whereas were couerings of gold, coate armours, and harnesse, which Alexander king of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoyle it, but he was not able: for the citizens were warned of the matter,

4 And rose up against him in battell, and hee fled and departed thence with great heauinesse, and came againe into Babylon.

5 Moreouer, there came one which brought him tidings in the countrey of Persia, that the armies that went against the land of Juda, were driuen away,

6 And that Lysias, which went forth first with a great power, was driuen away of the Iewes, and that they were made strong by the armour, and power, and diuers spoyles which they had gotten of the armies whom they had destroyed,

7 And that they had pulled downe the abomination, which hee had set up upon the altar at Jerusalem, and fensed the Sanctuarie with high walles, as it was afore, and Beth-sura his citie.

8 So when the king had heard these words, he was astonished, and sore moued: therefore he layd him downe upon his bed, and fell sicke for very sorow, because it was not come to passe as he had thought.

9 And there continued he many dayes: for his griefe was euer more and more, so that hee saw he must needs die.

10 Therefore he sent for all his friends, and said unto them, The sleepe is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduersitie am I come? and into what floods of misere am I fallen now, whereas afore time I was in prosperitie, and greatly set by, by reason of my power?

12 And now doe I remember the euils, that I

I haue done at Ierusalem: for I tooke all the vessels of gold and of siluer that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I know that these troubles are come vpon mee for the same cause, and beholde, I must die with great sorow in a strange land.

14 Then called hee for Philippe, one of his friends, whom he made ruler of all his realme,

15 And gaue him the crowne, and his robe, and the ring, that hee shoulde instruct his sonne Antiochus, and bring him vp, till hee might reigne himselfe.

16 So king Antiochus died there in the hundreth fourtie and ninth yeere.

Ioseph. Ant. 12. cap. 14.

17 ¶ When Lysias knewe that the king was dead, he ordeined Antiochus his sonne (whome he had brought vp) to reigne in his fathers stead, and called him Eupator.

18 Nowe they that were in the castle at Ierusalem, kept in the Israelites rounde about the Sanctuarie, and sought alwayes their hurt, and the strengthening of the heathen.

19 Therefore Iudas thought to destroy them, and called all the people together to besiege them.

20 So they came together, & besieged them in the hundreth & fiftie yeere, and made instruments to shoote, and other engins of warre.

21 But certaine of them that were besieged, gate foorth, (vnto whom some vngodly men of Israel ioyned themselues)

22 And they went vnto the King, saying, How long wilt thou cease frō executing iudgement, and auenge our brethren?

23 Wee haue bene readie to serue thy father, and to goe forward in those things, that hee appointed, and to obey his commandements.

24 Therefore they of our nation fell from vs for this cause, and wheresoeuer they founde any of vs, they slewe them, and spoyled our inheritance.

25 And they haue not onely layd hand vpon vs, but vpon all about their borders.

26 And beholde, this day are they besieging the castle of Ierusalem to take it, and haue fortified the Sanctuarie, and Beth-sura.

27 And if thou doest not preuent them quickly, they will doe greater things then these, and thou shalt not be able to ouercome them.

28 When the King heard this, hee was very angry, and called all his friends, the captaines of his armie, and his horsemen,

29 And bandes that were hired, came vnto him from the kings, that were confederate, and from the yles of the sea.

30 So the number of his armie was an hundreth thousand footemen, and twentie thousand horsemen, and two and thirtie Elephants exercised in battell.

31 These came through Idumea, and drewe neere to Beth-sura, and besieged it a long season, and made engins of warre, but they came out, and burnt them with fire, and fought valiantly.

32 Then departed Iudas from the castle, and remoued the hoste toward Beth-zacarias, ouer against the Kings campe.

33 So the king arose very early, and brought the armie and his power towarde the way of Beth-zacarias, where the armie set themselues in arap to the battell, and blew the trumpets.

34 And to prouoke the Elephants for to fight, they shewed them the blood of grapes and mulberies,

35 And they set the beastes according to the ranges: so that by euery Elephant there stoode a thousande men armed with coates of maile and helmets of brasse vpon their heads, and vnto euery beast were ordeined fiue hundreth horsemen of the best,

36 Which were ready at all times wheresoeuer the beast was: and whithersoeuer the beast went, they went also, & departed not from him.

37 And vpon them were strong towres of wood that couered euery beast, which were fastened thereon with instruments, and vpon euery one were two and thirtie men, that fought in them, and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste, to stirre them vp, and to keepe them in the valleys.

39 And when the sunne shone vpon the golden shields, the mountaines glistred therewith, and gaue light as lampes of fire.

40 Thus part of ꝑ kings armie was spread vpon the hie mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noyse of their multitude, and the marching of the companie, and the rating of the harnesse, were astonished: for the armie was very great and mightie.

42 Then Iudas and his hoste entred into the battell, and they slewe sixe hundreth men of the kings armie.

43 ¶ Nowe when Eleazar, the sonne of ‖ Saraban, sawe one of the Elephants armed with ropall harnesse, and was more excellent then all the other beasts, he thought that the king should be vpon him.

‖ *Or, Saura.*

44 Wherefore he ieopарded himselfe to deliuer his people, & to get him a perpetuall name.

45 And ranne boldly vnto him through the middes of the hoste, slaying on the right hande, and on the left, so that they departed away on both sides.

46 So went hee to the Elephants feete, and gate him vnder him, [a] and slewe him: then fell the Elephant downe vpon him, & there he died.

[a] This example is not to be followed, because it is contrary to the cōmandement.

47 But the other, seeing the power of the king and the fiercenesse of his armie, departed from them.

48 ¶ And the kings armie went vp to meete them towarde Ierusalem, and the king pitched his tents in Iudea toward mount Sion.

49 Moreouer, the King tooke truce with them that were in Beth-sura: but when they came out of the citie, because they had no victailes there, and were shut vp therein, and the land had rested,

50 The king tooke Beth-sura, and set there a garison to keepe it,

51 And besieged the Sanctuary many daies, and made instruments to shoote, and other engins of warre, and instruments to cast fire and stones, and pieces to cast dartes and slings.

52 ‖ They also made engins against their engins, and fought a long season.

‖ *Or, the Iewes.*

53 But in the garners there were no vitails: for it was the seuenth yeere, and then they that were in Iudea, and were deliuered from the

Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuarie were few men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Nowe when Lysias heard that Philip, (whome Antiochus the King, whiles he liued, had ordeined to bring vp Antiochus his sonne, that he might be king)

56 Was come againe out of Persia, & Media, and the Kings hoste with him, and thought to take vnto him the rule of things,

57 Hee and his hasted, & were stirred forward vp them in the castle to goe and tell the King, and the captaines of the hoste, and to others, saying, We decrease daylie, and our vitailes are but small: and the place that wee lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

58 Nowe therefore let vs ‖agree with these men, and take truce with them, and with all their nation,

59 And graunt them to liue after their Law, as they did afore: for they bee grieued, and doe all these things, because wee haue broken their lawes.

60 So the King and the princes were content, and sent vnto them to make peace, & they receiued it.

61 When the King and the princes had made an othe vnto them, they came vpon this out of the fortresse.

62 And the king went vp to mount Sion: but when hee sawe that the place was well defensed, hee brake his othe that he had made, and commaunded to breake downe the wall rounde about.

63 Then departed hee in all haste, and returned vnto Antiochia, where hee founde Philip hauing dominion of the citie: so hee fought against him, and tooke the citie vp force.

‖ *Or, giue hands.*

CHAP. VII.

1 *Demetrius reigned, after hee had killed Antiochus and Lysias.* 5 *He troubleth the children of Israel through the counsell of certaine wicked persons.* 37 *The prayer of the Priestes against Nicanor.* 41 *Iudas killeth Nicanor, after he had made his prayer.*

Ioseph. Ant. 12. cap. 5.

IN the hundreth, and one and fiftieth yere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a fewe men vnto a citie of the sea coast, and reigned there.

2 And when he came into ‖ possession of his fathers kingdome, his souldiers tooke Antiochus and Lysias, and brought them vnto him.

3 But when it was tolde him, he said, Shewe me not their faces.

4 So they put them to death. Nowe when Demetrius was set vpō the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Israel, whose captaine was Alcimus, that would haue bene the hie Priest.

6 These men accused the people vnto the king, saying, Iudas & his brethren haue slaine all thy frendes, and driuen vs out of our owne lande.

7 Wherefore sende nowe some man, whome thou trustest, that he may goe and see all the destruction, which hee hath done vnto vs, and to the kings lande, and let him punish them with all their partakers.

8 Then the king chose Bacchides a friend of his, which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the king, and sent him,

9 And that wicked Alcimus, whom he made hie Priest, and commaunded him to be auenged of the children of Israel.

10 So they departed, and came with a great host vnto the land of Juda, and sent messengers to Judas and his brethren, deceitfully with peaceable words.

11 But they beleeued not their saying: for they sawe that they were come ‖ a great hoste.

12 Then a company of the gouernours assembled vnto Alcimus and Bacchides to intreate of reasonable points.

13 And the ‖ Assideans were the first that required peace among the children of Israel.

‖ *Or, Hasidims.*

14 For saide they, Hee that is a Priest of the seede of Aaron, is come with this armie: therefore he will not hurt vs.

15 Then he spake vnto them peaceably, and swore vnto them, and said, We will doe you no harme: neither your friends:

16 And they beleeued him: but hee tooke of them threescore men, and slewe them in one day, according to the wordes that were written,

17 *They haue cast the bodies of thy Saints, and their blood rounde about Jerusalem, and there was no man that would burie them.* *Psalm. 79. 2.*

18 So there came a feare and a trembling among all the people: for they said, There is neither trueth nor righteousnesse in them: for they haue broken the appointment and othe that they made.

19 Then Bacchides remooued from Jerusalem, and pitched his tent at ‖ Beth-zecha, where he sent forth & tooke many of the men that had forsaken him, and certaine of the people whome he slew and cast into the great pit.

‖ *Or, Bethseth, or, Bezeth.*

20 Then committed hee the countrey vnto Alcimus, and left men of warre with him to helpe him: so Bacchides went vnto the king.

21 Thus Alcimus strone for the Priesthood.

22 And all such as troubled the people, resorted vnto him: in so much that they obtained the lande of Juda, and did much hurt in Israel.

23 Now when Judas sawe all the mischiefe that Alcimus and his companie had done among the Israelites more then the heathen,

24 Hee went forth round about all the borders of Judea, and punished those that were fallen away, so that they came no more abroade in the countrey.

25 But when Alcimus saw that Judas and his people had gotten the vpper hande, & knewe that he was not able to abide them, hee went againe to the king, and accused them of wicked things.

26 Then the King sent Nicanor one of his chiefe princes, which hated Israel deadly, and commaunded him, that hee should destroy the people.

Ioseph. Ant. 12. cap. 16.

27 ¶ So Nicanor came to Jerusalem with a great hoste, and sent vnto Judas, and his brethren deceitfully with friendly wordes, saying,

28 Let there be no warre betweene mee, and you: I will come with fewe men, to see how ye doe, friendly.

29 So

29 So he came vnto Judas, and they saluted one another peaceably: but the enemies were prepared to take away Judas.

30 Neuertheleſſe, it was told Judas, that hee came vnto him vnder deceit: therefore hee feared him, and would see his face no more.

31 When Nicanor perceiued that his counsell was bewrayed, he went out to fight against Judas, beside ‖Carpha-salama,

‖Or, Caphar-ſarama.

32 Where there were slayne of Nicanors hoste about fiue thousand men: so they fled vnto the citie of Dauid.

33 After this came Nicanor vp vnto mount Sion, & some of the Priests with the Elders of the people went foorth of the Sanctuarie to salute him peaceably, and to shew him the burnt offring that was offred for the King.

34 But he laughed at them, & mocked them, and counted them prophane, & spake proudly,

35 And swore in his wrath, saying, If Judas & his hoste be not deliuered now into mine hands, if euer I come againe in safetie, I will burne vp this house. With that, went he out in a great anger.

36 Then the Priests came in, and stoode before the altar in the Temple, weeping & saying,

37 For so much as thou, O Lord, hast chosen this * House, that thy Name might bee called vpon therein, and that it should be an house of prayer, and petition for thy people,

Iſa. 56. 5, 7.

38 Bee auenged of this man and his hoste, and let them be slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 ¶ When Nicanor was gone from Jerusalem, he pitched his tent at Beth-horon, and there an hoste met him out of Syria.

40 And Judas pitched in ‖Adasa, with three thousand men, where Judas prayed, saying,

‖Or, Adaſa.

41 O Lorde, * because the messengers of King Sennacherib blasphemed thee, thine Angel went forth, and slew an hundreth, fourescore and fiue thousand of them.

2. Kin. 19. 35 tob. 1. 18. eccles 48. 22. iſa. 37. 36. 2. mac. 8. 19.

42 So destroy thou this hoste before vs to day, that all other may know that he hath spoken wickedly against thy Sanctuarie, and punish him according to his malice.

43 So the armies ioyned together in battel, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and hee himselfe was first slaine in the battel.

44 Nowe when his army sawe that Nicanor was slaine, they cast away their weapons and fled.

45 But they pursued after the a dayes iourney from Adasa, vnto Gasera, blowing an alarme with the trumpets after them.

46 So they came forth of all the townes of Judea round about, & rushed vpon them, and threw them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the spoyles, & the praie, and smote off Nicanors head, & his right hand, which hee held vp so proudly, and brought it with them, and hanged them vp afore Jerusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnesse.

49 And they ordained to keepe yeerely that day on the thirteenth day of the moneth Adar.

50 Thus the land of Juda was in rest a little while.

CHAP. VIII.

1 Judas considering the power and policie of the Romanes, maketh peace with them. 22 The conditions of mutuall friendship sent to the Iewes.

IUdas heard also the fame of the Romanes, that they were mightie, and valiaunt, and agreeable to all things, that were required of them, and made peace with all that came vnto them,

Ioſeph. Antiq. 12. cap. 18.

2 And that they were men of great power, and they tolde him of their battels, and their worthy acts, which they did among the ‖Galatians whom they had conquered, and made to pay tribute,

‖Or, Frenchmen.

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and gold,

4 And that by their counsell and gentle behauior they were rulers in euery place, though the place was farre from them, and that they had discomfited, and giuen great ouerthrowes to the Kings that came against them, from the vttermost partes of the earth, and that others gaue them tribute euery yeere,

5 How they had also discomfited by battell Philip and Perses kings of the ‖Macedonians, and others, that rose against them, and how they ouercame them,

‖Or, Citims.

6 And how great Antiochus king of Asia that came against them in battell, hauing an hundreth and twentie Elephants, with horsemen and charets, and a very great army, was discomfited by them,

7 And how they tooke him aliue, and ordeined him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate portion,

8 Euen the countrey of India, and Media, and Lydia, and of his best countreys, which they tooke of him and gaue them to King Eumenes.

9 Againe when it was told them that the Grecians were comming to destroy them,

10 They sent against them a captaine, which gaue them battell, and slewe many of them, and tooke many prisoners with their wiues, and children, and spoyled them, and conquered their land, and destroyed their strong holdes, and subdued them to bee their bondmen vnto this day:

11 Moreouer, how they destroyed & brought into subiection other kingdomes & Iles, whosoeuer had withstand them:

12 But that they kept amitie with their own friends, and those that stayed vpon them: finally, that they conquered kingdomes, both farre and neere, in so much that whosoeuer heard of their renoume, was afrayd of them.

13 For whome they would helpe to their kingdoms, those reigned: & whom they would, they put downe: thus were they in most high authoritie.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to bee magnified thereby,

15 But that they had ordained themselues a counsell, wherein three hundreth and twentie

ment consulted daily, and prouided for the common affaires, to gouerne them well,

16 And that they committed their gouernment to one man euery peere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither hatred nor enuy among them.

17 ¶ Then Judas chose Eupolemus the sonne of John, the sonne of Accus, and Jason the sonne of Eleazar, & sent them vnto Rome, to make friendship, & mutuall fellowship with them,

18 That they might take from them the yoke (for they sawe that the kingdome of the Grecians would keepe Israel in bondage.)

19 So they went vnto Rome, which was a very great iournep, and came into the ‖Senate where they spake and said,

‖Or, councell.

20 Judas Maccabeus with his brethren, and the people of the Jewes hath sent vs vnto you, to make a bond of friendship & peace with you, and vee to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the Epistle that they wrote in tables of brasse and sent to Jerusalem, that they might haue by them a memoriall of the peace, and mutuall fellowship.

23 Good successe bee to the Romanes, and to the people of the Jewes, by sea, and by land for euer, and the sword, and enemie be from them.

24 If there come first any warre vpon the Romanes, or any of their friends throughout all their dominion,

25 The people of the Jewes shal help them, as the time shall bee appointed, with all their heart.

26 Also ‖they shal giue nothing to them that come to fight for them, nor serue them with wheate nor weapons, nor money, nor ships, as it pleaseth the Romanes, but ‖they shall keepe their couenaunts without taking any thing of them.

‖Or, the Romans.

‖Or, the Iewes.

27 Likewise also if warre come first against the nation of the Jewes, the Romanes shal helpe them with a good will, according as the time shalbe appointed them.

28 Neither shal wheate be giuen vnto them, that take their part, nor weapons, nor money, nor ships, as it pleaseth the Romanes, who wil keepe these couenants without deceit.

29 According to these articles the Romanes made the bond with the people of the Jewes.

30 If after these points the one partie, or the other will adde or diminish, they may doe it at their pleasures, and whatsoeuer they shall adde or take away, shalbe ratified.

31 And as touching the euill that Demetrius hath done vnto the Jewes, we haue written vnto him, saying, Wherefore laiest thou thine heauie yoke vpon our friends, and confederates the Jewes?

32 If therefore they complaine any more against thee, we will doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 *After the death of Nicanor, Demetrius sendeth his army against Iudas.* 18 *Iudas is slaine.* 31 *Jonathan is put in the stead of his brother.* 47 *The battel betweene Ionathan and Bacchides.* 55 *Alcimus is smitten with the palsie, and dieth.* 68 *He commeth vpon Ionathan by the counsell of certaine wicked persons, and is ouercome.* 70 *The truce of Ionathan with Bacchides.*

IN the meane season when Demetrius had heard how Nicanor, and his hoste had giuen the battell, hee sent Bacchides, and Alcimus againe into Judea, and his ‖chiefe strength with them.

Ioseph. Antiq. 12. ca. 18.

‖Or, the right horne.

2 So they went forth by the way that is toward Galgala, and pitched their tents before Mesaloth which is in Arbelis, and wan it, and slew much people.

3 And in the first moneth of the hundreth, fifty and two peere, they laied their siege against Jerusalem.

4 But they raised their campe, and came to Berea, with twentie thousand foote men, and two thousand horsemen.

5 Now Judas had pitched his tent at ‖Eleasa, and three thousand chosen men with him.

‖Or, Laisa.

6 And when they saw that the multitude of the army was great, they were sore afrayd, and many conueied themselues out of the hoste, so that there abode no moe of them, but eight hundreth men.

7 When Judas sawe that his hoste fayled him, and that he must needs fight, hee was sore troubled in mind that he had no time to gather them together, and was discouraged.

8 Neuertheless, he said vnto them that remained, Let vs rise, and goe vp against our enemies, if peraduenture we may bee able to fight with them.

9 But they would haue staied him, saying, Wee are not able: but let vs rather saue our liues: turne backe now, seeing our brethren are departed: for shall wee fight against them, that are so few?

10 Then Judas said, [a] God forbid, that we should doe this thing, to flee from them: if our time bee come, let vs die manfully for our brethren, and let vs not staine our honour.

a He that was wont to pray and ouercome, is ouercome when he trusteth in his strength, and omitteth prayer.

11 Then the hoste remoued out of the tents, and stood against them, who had deuided their horsmen into two troupes, and they that threw with slings, and the archers marched in the foreward, and they that fought in the foreward, were all valiant men.

12 And Bacchides was in the right wing. So the armie drewe neere on both sides, and blew the trumpets.

13 They of Judas side blewe the trumpets also, and the earth shooke at the noise of the armies, and the battell continued from morning to night.

14 And when Judas sawe that Bacchides and the strength of his armie was on the right side, he tooke with him all the hardy men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Now when they which were of the left wing, sawe that the right wing was discomfited, they folowed Judas behind, and them that were with him hard at the heeles.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Judas also himselfe was killed, and the remnant fled.

19 So Jonathan and Simon tooke Judas their brother, and buried him in his fathers sepulchre

sepulchre in the citie of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 How is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Judas, both the battels and the valiant actes that hee did, and of his worthinesse, they are not written: for they were very many.

Ioseph. Ant. 13. chap. 1, and 3.

23 ¶ Now after the death of Judas, wicked men came up in all the coasts of Israel, and there arose all such as gaue themselues to iniquitie.

24 In those dayes was there a very great famine in the land, and all the countrey gaue ouer themselues with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, and made search for Judas friendes, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophete was seene among them.

28 Then came all Judas friendes together, and said vnto Jonathan,

29 Seeing thy brother Judas is dead, and there is none like him to goe forth against our enemies, euen against Bacchides, and ‖ against them of our nation that are enemies vnto vs,

‖ Or, against the enemies of our nation.

30 Therefore, this day wee chuse thee that thou mayest bee our prince and captaine in his place to order our battell.

31 So Jonathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Judas.

32 But when Bacchides knew it, he sought for to slay him.

33 Then Jonathan and Simon his brother, perceiuing that, fled into the wildernes of Thecua with all their company, and pitched their tents by the water poole of Asphar.

34 Which when Bacchides vnderstood, hee came ouer Jordan with all his hoste vpon the Sabbath day.

35 (Now had Jonathan sent his brother John a captaine of the people, to pray his friends, the Nabathites, that they would keepe their baggage which was much.

‖ Or, Iambri.

36 But the children of ‖ Ambri came out of Medaba, and tooke John, and all that hee had, and when they had taken it, went their way.

37 After this came worde vnto Jonathan, and to Simon his brother, that the children of Ambri made a great marriage, and brought the bride from ‖ Medaba with great pompe: for she was daughter to one of the noblest princes of Canaan.

‖ Or, Nadabath.

38 Therefore they remembred John their brother, and went vp, and hid themselues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and beholde, there was a great noyse, & much preparation: then the bridegroome came forth, and his friends and his brethren mette them with timbrels, and instruments of musicke, and many weapons.

40 Then Jonathans men that lay in ambush, rose vp against them, and slewe many of them, and the remnant fledde into the mountaines, so that they tooke all their spoyles.

41 Thus the marriage was turned to mourning, and the noyse of their melodie into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Jorden.

43 When Bacchides heard this, hee came vnto the border of Jorden with a great power vpon the Sabbath day.)

44 Then Jonathan said vnto his company, Let vs rise now, and fight against our enemies: for it is not to day as in time past.

45 Beholde, the battell is before vs, and behinde vs, and the water of Jorden on this side and that side, and the marise and forest, so that there is no place for vs to turne aside.

46 Wherefore cry nowe vnto heauen, that ye may be deliuered from the power of your enemies: so they ioyned battell.

47 Then Jonathan stretched out his hand to smite Bacchides: but he turned aside from him and reculed.

48 Then Jonathan, & they that were with him, lept into Jorden, and swimmed ouer vnto the further banke: but the other would not passe through Jorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Jerusalem, and built vp the strong cities in Jude, as the castle of Jericho, and Emmaus, & Bethhoron, and Bethel, and Thamnatha, ‖ Parathoni, and ‖ Tepho, with hie walles, with gates, and with barres,

‖ Or, Phara. *‖ Or, Thopo.*

51 And set garrisons in them, that they might vse their malice vpon Israel.

52 Hee fortified also the citie Beth-sura, and Gazara, and the castle, and set a garison in them with prouision of victailes.

53 He tooke also the chiefest mens sonnes in the countrey for hostages, and put them in the castle at Jerusalem to be kept.

54 ¶ Afterwarde in the hundreth, fiftie and three yere, in the second moneth, Alcimus commaunded that the walles of the inner court of the Sanctuarie should be destroyed, and he pulled downe the monuments of the Prophetes, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindered, and his mouth was stopped: for hee was smitten with a palsie, and could no more speake, nor giue order concerning his house.

56 Thus died Alcimus with great torment at the same time.

57 And when Bacchides sawe, that Alcimus was dead, hee turned againe to the King, and so the lande of Juda was in rest two yeeres.

58 Then all the vngodly men held a counsel, saying, Beholde, Jonathan and his company dwell at ease, and without care: wherefore let vs bring Bacchides hither, and hee will take them all in one night.

59 So they went and consulted with him,

60 Who arose and came with a great hoste, and sent letters priuily to his adherents, which were in Judea, to take Jonathan, and those that were with him: but they could not, for

their counsell was knowen vnto them.

‖Or, Ionathan. 61 And ‖ they tooke fiftie men of the countrey, which were the chiefe workers of this wickednesse, and slewe them.

‖Or, Bethbessen. 62 ¶ Then Jonathan and Simon with their company departed vnto ‖ Beth-basin which is in the wildernes, and repayred the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his hoste, and sent woorde to them that were of Judea.

64 Then came hee and layde siege to Beth-basin, and fought against it a long season, and made instruments of warre.

65 But Jonathan had left his brother Simon in the citie, and went foorth into the countrey, and came with a certaine number,

‖Or, Odares. 66 And slewe ‖ Odomeras and his brethren, and the children of Phasiron in their tents: so he began to slay, and increased in power.

67 Simon also & his company went out of the citie, & burnt vp the instruments of warre,

68 And fought against Bacchides, and discomfited him, and vexed him sore, so that his counsell and journey was in vaine.

b Wicked counsell falleth on the counsellers. 69 Wherefore he was very wroth at the wicked men, b that gaue him counsell to come into the countrey, and slew many of them, and purposed to returne into his owne countrey.

70 Whereof when Jonathan had knowledge, hee sent ambassadours vnto him, to intreate of peace with him, and that the prisoners should be deliuered.

71 Which thing hee accepted, & did according to his desire, and made an othe, that hee would neuer doe him harme all the dayes of his life.

72 So hee restored vnto him the prisoners that hee had taken afore time out of the lande of Juda, and so returned and went into his owne lande, neither did hee come any more into their borders.

73 Thus the sworde ceased from Israel, and Jonathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

4 *Demetrius desireth to haue peace with Ionathan.* 18 *Alexander also desireth peace with the Iewes.* 48 *Alexander maketh warre against Demetrius.* 50 *Demetrius is slaine.* 51 *The friendship of Ptolemeus and Alexander.*

Ioseph. Ant. 13. cap. 3. IN the hundreth and threescore yeere came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolemais, and they receiued him, and there he reigned.

2 Nowe when Demetrius the king heard it, hee gathered an exceeding great hoste, and went foorth against him to fight.

3 Also Demetrius sent letters vnto Jonathan, with louing woordes, as though he would preferre him.

4 For hee saide, Wee must first make peace with him, before hee ioyne with Alexander against vs.

5 Els he will remember all the euill that wee haue done against him, and against his brethren and his nation.

6 And so hee gaue Jonathan leaue to gather an hoste, and to prepare weapons, and to bee confederate with him, and commaunded the hostages that were in the castle, to bee deliuered vnto him.

7 ¶ Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8 Therefore they were sore afraide, because they heard that the king had giuen him licence to gather an armie.

9 So they that were of the castle, deliuered the hostages vnto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Jerusalem, and began to build, and repaire the citie.

11 And hee commaunded the workemen to builde the walles, and the mount Sion rounde about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castels which Bacchides had made, fled,

13 So that euery man left his place, and went into his owne countrey.

14 Onely at Beth-sura remained certaine which had forsaken the law, and the commaundements: for it was their refuge.

15 ¶ Nowe when King Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was tolde him of the battels and noble acts, which hee and his brethren had done, and of the paines that they had endured,

16 Hee sayde, Might wee finde such a man? nowe therefore wee will make him our friende and confederate.

17 Vpon this hee wrote a letter, and sent it vnto him with these woords, saying,

18 KING ALEXANDER to his brother Jonathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordeine thee to be the hie Priest of thy nation, and to bee called the Kings friend: (and hee sent him a purple robe, and a ‖ crowne of gold,) that thou mayest ‖ consider what is for our profite, and keepe friendship toward vs.

‖Or, mitre. ‖Or, take our part.

21 So in the seuenth moneth of the hundreth and threescore yeere, vpon the feast day of the tabernacles, Jonathan put on the holy garment, and gathered an hoste, and prepared many weapons.

22 ¶ Which when Demetrius heard, he was marueilously sory, and said,

Iosephus Antiq. 13. chap. 3. 23 What haue wee done, that Alexander hath preuented vs in getting the friendship of the Jewes for his strength?

24 Yet will I write and exhort them, and promise them dignities and rewards, that they may helpe me.

25 Whereupon hee wrote vnto them these woords, KING DEMETRIVS vnto the nation of the Jewes sendeth greeting.

26 Wee haue heard that yee haue kept your couenant toward vs, & continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Now therefore remaine still, and keepe fidelitie toward vs, and we will recompense you for the good things that ye haue done for vs,

28 And will release you of many charges, and giue you rewards.

29 And now I discharge for your sake all the Jewes from tributes, and free you from the

customes

customes of salt, and the crowne taxes, & from the thirde part of the seede.

30 And from the halfe of the fruit of the trees which is mine owne duetie, I so release them, that from this day forth, none shall take any thing of the land of Juda, or of the three governments, which are added thereunto, as of Samaria and of Galile, from this day forth for euermore.

a And of the countrey beyond Iorde, as Iosephus writeth.

31 Jerusalem also with all things belonging thereto, shall bee holy and free from the tenthes and tributes.

32 Also I release the power of the castle which is at Jerusalem, and giue it vnto the hie Priest, that he may set in it such men, as he shall chuse to keepe it.

33 Moreouer I freely deliuer euery one of the Jewes that were taken away prisoners out of the land of Juda throughout all my realme, and euery one of them shall bee free from tributes, pea, euen their cattel,

34 And all the feastes, and Sabbaths, and new moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedome and libertie for all the Jewes in my Realme,

35 So that in them no man shall haue power to doe any thing, or to vexe any of them in any maner of cause.

36 Also thirtie thousande of the Jewes shall be written vp in the kings hoste, and haue their wages paied them as apperteineth to all them that are of the kings armie: and of them shall bee ordeined certaine to keepe the kings strong holdes.

37 And some of them shall bee set ouer the kings most secrete affaires, and their gouernours and their princes shall be of themselues, and they shall liue after their owne lawes, as the king hath commanded in the land of Juda.

38 And the three governments that are added vnto Judea from the countrey of Samaria, shall be ioyned vnto Judea, and they shal be as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuarie at Jerusalem, for the necessarie expenses of the holy things.

40 Moreouer, I will giue euery yere fifteene thousande sicles of siluer of the kings reuenues out of the places appertaining vnto me.

41 And all the ouerplus which they haue not paied for the things due, as they did in the former yeeres, from hencefoorth they shall giue it toward the workes of the Temple.

42 And besides this, the fiue thousand sicles of siluer which they receiued yeerely of the account appointed for the entertainement of the Sanctuarie, these yeeres passed, euen these things shall be released because they apperteine to the Priestes that minister.

43 Item, Whosoeuer they bee that flee vnto the Temple at Jerusalem, or within the liberties thereof, and are indetted to the king for any maner of thing, they shall bee pardoned, and all that they haue in my Realme.

44 For the building also and repayring of the workes of the Sanctuarie, expenses shall be giuen of the kings reuenues.

45 And for the making of the walles of Jerusalem, and fortifying it round about, that the holdes of Judea may bee built vp, shall also the costes be giuen out of the kings reuenues.

46 ¶ But when Jonathan and the people heard these wordes, they gaue no credite vnto them, neither receiued them: for they remembred the great wickednesse that hee had done in Israel, and how sore he had vexed them.

47 Wherefore they agreed vnto Alexander: for hee was the first that had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered King Alexander a great hoste, and camped ouer against Demetrius.

49 So the two kings ioyned battell, but Demetrius hoste fled, and Alexander pursued him, and preuailed against them.

50 So that sore battel continued til the sunne went downe, and Demetrius was slaine the same day.

51 ¶ Then Alexander sent Ambassadours vnto Ptolemeus the King of Egypt with these wordes, saying, *Iosephus Antiq. 1. chap. 5.*

52 For so much as I am come againe to my realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and hee and his armie is discomfited by me, and I sit in the throne of his kingdome,

54 Let vs now make friendship together, and giue mee nowe thy daughter to wife: so shall I bee thy sonne in lawe, and giue thee rewards, and vnto her things according to thy dignitie.

55 Then Ptolemeus the king gaue answere, saying, Happie bee the day, wherein thou art come againe vnto the lande of thy fathers, and sittest in the throne of their kingdome.

56 Now therefore will I fulfill thy writing: but meete mee at Ptolemais that wee may see one another, & that I may make thee my sonne in lawe, according to thy desire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threescore and two yeere,

58 Where king Alexander mette him, and he gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glorie, as the maner of kings is.

59 ¶ Then wrote king Alexander vnto Jonathan, that he should come and meete him.

60 So he went honourably vnto Ptolemais, and there hee mette the two kings, and gaue them great presents of siluer and golde, and to their friends, and found fauour in their sight.

61 And there assembled certaine pestilent fellowes of Israel, and wicked men to accuse him: but the king would not heare them.

62 And the king commaunded that they should take off the garments of Jonathan, and clothe him in purple: and so they did: and the king appointed him to sit by him,

63 And saide vnto his princes, Go with him into the middes of the citie, and make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any maner of cause.

64 So when his accusers sawe his honour according as it was proclaimed, and that hee was clothed in purple, they fled all away.

65 And the king preferred him to honour, and wrote

wrote him among his chiefe friends, and made him a duke, and partaker of his dominion.

66 Thus Jonathan returned to Jerusalem with peace and gladnesse.

67 ¶ In the hundreth, threescore and fine yere came Demetrius the sonne of Demetrius, from Creta unto his fathers land.

68 Whereof when King Alexander heard, he was very sore, and returned unto Antiochia.

69 Then Demetrius appointed Apollonius the gouernour of Coelosyria, who gathered a great hoste, and camped in Jamnia, and sent unto Jonathan the hie Priest, saying,

70 Darest thou, being but alone, lift up thy selfe against us? and I am laughed at, and reproched, because of thee: nowe therefore why doest thou vaunt thy selfe against us in the mountaines?

71 Nowe then if thou trust in thine owne strength, come downe to us into the plaine field, and there let us trie the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shall take my part: and they shall tell thee that your foote is not able to stand before our face: for thy fathers haue bene twise chased in their owne land.

73 And nowe howe wilt thou bee able to abide so great an hoste of horsemen and footemen in the plaine, where is neither stone, nor rocke, nor place to flee unto?

74 When Jonathan heard the wordes of Apollonius, he was moued in his mind: wherefore he chose tenne thousand men, and went out of Jerusalem, and Simon his brother met him for to helpe him.

75 And hee pitched his tents at Joppe: but they shut him out of the citie: for Apollonius garison was in Joppe.

76 Then they fought against it, and they that were in the citie, for very feare let him in: so Jonathan wanne Joppe.

77 Apollonius hearing of this, tooke three thousande horsemen with a great hoste of foote men, and went towarde Azotus, as though hee would goe forward, and came immediatly into the plaine fielde, because hee had so many horsemen, and put his trust in them.

78 So Jonathan followed upon him to Azotus, and the armie skirmished with his arriere band.

79 For Apollonius had left a thousand horsmen behinde them in ambush.

80 And Jonathan knewe that there was an ambushment behinde him, and though they had compassed in his hoste, and shotte dartes at the people from the morning to the euening,

81 Yet the people stood still, as Jonathan had commanded them, til their horses were weary.

82 Then brought Simon forth his hoste, and set them against the bande: but the horses were weary, and he discomfited them, and they fled:

so the horsemen were scattered in the field,

83 And they fled to Azotus, & came into the temple of Dagon their idole, that they might there saue themselues.

84 But Jonathan set fire upon Azotus and all the cities roumbe about it, and tooke their spoples, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Jonathan remoued the hoste from thence, and camped by Ascalon, where the men of the citie came forth, and met him with great honour.

87 After this went Jonathan and his hoste againe to Jerusalem with great spoples.

88 And when King Alexander heard these things, he began to do Jonathan more honour,

89 And sent him a collar of golde, as the use is to bee giuen unto such as are of the Kings blood: he gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

1 *The dissention betweene Ptolemeus and Alexander his sonne in lawe.* 17 *The death of Alexander.* 19 *Demetrius reigneth after the death of Ptolemeus.* 22 *Sion is besieged of Ionathan.* 42 *Demetrius seeing that no man resisted him, sendeth his armie againe.* 54 *Typhon moueth Antiochus against Demetrius.*

AND the King of Egypt gathered a great hoste, like the sande that lyeth upon the sea shore, and many ships, & went about through deceite to obteine the kingdome of Alexander, and to ioyne it unto his owne Realme. *Ioseph. Ant. 13. cap. 7.*

2 Upon this he went into Syria with friendly wordes, and was let into the cities, and men came forth to meete him: for King Alexander had commanded them to meete him, because he was his father in lawe.

3 Nowe when hee entred into the citie of Ptolemais, he left bands and garisons in euery citie.

4 And when hee came neere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbes thereof that were destroied, and the bodies cast abroad, and them that hee had burnt in the battell: for they had made heapes of them by the way where he should passe.

5 And they tolde the King what Jonathan had done, to the intent they might get him euill will: but the King held his peace.

6 And Jonathan mette the king with great honour at Joppe, where they saluted one another, and lay there.

7 So when Jonathan had gone with the King unto the water that was called Eleutherus, he turned againe to Jerusalem.

8 So King Ptolemeus gate the dominion of the cities by the sea unto Seleucia upon the sea coast, imagining wicked counsels against Alexander,

9 ¶ And sent Ambassadours unto King Demetrius, saying, Come, let us make a league betweene us, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus he slandered Alexander, as one that should desire his Realme.

12 And he tooke his daughter from him, and gaue her unto Demetrius, and forsooke Alexander, so that their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where he set two crownes upon his owne head, of Asia and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

15 But when Alexander heard it, he came to warre against him, and Ptolemeus brought forth his hoste, and met him with a mighty power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemeus.

18 But the third day after, king Ptolemeus died, & they that were in the holds, were slaine one of another.

19 And Demetrius reigned in the hundreth, threescore and seuenth yeere.

20 ¶ At the same time gathered Jonathan them that were in Judea, to lay siege vnto the castle, which was at Jerusalem, and they made many instruments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king Demetrius, and told him that Jonathan besieged the castle.

22 So when he heard it, he was angry, and immediately came vnto Ptolemais, and wrote vnto Jonathan, that he should lay no more siege vnto it, but that he should meete him, and speake with him at Ptolemais in all haste.

23 Neuertheles when Jonathan heard this, he commaunded to besiege it: he chose also certaine of the Elders of Israel, and the Priests, and put himselfe in danger,

24 And tooke with him siluer and gold, and apparell, and diuers presents, & went to Ptolemais vnto the king, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the king intreated him as his predecessour had done, and promoted him in the sight of all his friends,

27 And confirmed him in the hie priesthood with all the honourable things, that he had afore, and made him his chiefe friend.

28 Jonathan also desired the king, that he would make Judea free with the three gouernments, and the countrey of Samaria, and Jonathan promised him three hundreth talents.

29 Whereunto the king consented, & gaue Jonathan writing of the same, conteining these words,

30 KING DEMETRIVS vnto his brother Jonathan, and to the nation of the Jewes sendeth greeting.

31 Wee send you here a copie of the letter, which we did write vnto our cousin Lasthenes concerning you, that ye should see it.

32 King Demetrius vnto Lasthenes his father, sendeth greeting.

33 For the faithfulnes that our friends the nation of the Jewes keepe vnto vs, & for their good will toward vs, we are determined to doe them good.

34 Wherefore we assigne to them the coasts of Judea, with the three gouernements, Apherema, and Lydda, and Ramathe (which are added vnto Judea from the country of Samaria) and all that appertaineth to all them that sacrifice in Jerusalem: both concerning the paiments which the king tooke yeerely afore time, both for the fruites of the earth, & for the fruites of the trees.

35 As for the other things appertaining vnto vs of the tenthes and tributes, which were due vnto vs, and the customes of salt, & crowne taxes, which were paied vnto vs, wee discharge them of all from henceforth.

36 And nothing hereof shal be reuoked from this time forth and for euer.

37 Therefore see that yee make a copie of these things, & deliuer it vnto Jonathan, that it may bee set vp vpon the holy mount in an open place.

38 After this when Demetrius the king saw that his land was in rest, and that no resistance was made against him, hee sent away all his hoste, euery man to his owne place, except certaine bandes of strangers, whom hee brought from the iles of the heathen: wherefore all his fathers hoste hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when hee sawe that all the hoste murmured against Demetrius, he went to ‖Simalcue ♭ Arabian, that brought vp Antiochus the sonne of Alexander, ‖*Or, Emalcuel.*

40 And lay fore vpon him, to deliuer him this yong Antiochus, that hee might reigne in his fathers stead: he told him also what great euil Demetrius had done, and how his men of warre hated him, and he remained there a long season.

41 Also Jonathan sent vnto king Demetrius to driue them out which were in the castle at Jerusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Jonathan, saying, I will not onely doe these things for thee and thy nation, but if opportunitie serue, I will honour thee and thy nation.

43 Now therefore shalt thou doe mee a pleasure, if thou wilt send me men to helpe me: for all mine armie is gone from me.

44 So Jonathan sent him three thousand strong men vnto Antiochia, and they came vnto the king: wherefore the king was very glad at their comming.

45 ¶ But they that were of the citie, euen an hundreth and twentie thousand men, gathered them together in the mids of the citie, & would haue slaine the king.

46 But the king fled to the palace, and the citizens kept the streetes of the citie, and began to fight.

47 Then the king called to the Jewes for helpe, which came to him altogether, and went abroad through the citie,

48 And slew the same day an hundreth thousand, and set fire vpon the citie, and tooke many spoiles in that day, and deliuered the king.

49 So when the Citizens sawe that the Jewes had gotten the vpper hand of the citie, and that they themselues were disappointed of their purpose, they made their supplication vnto the king, saying,

50 ‖Graunt vs peace, and let the Jewes cease from vexing vs and the citie. ‖*Or, giue vs the right hand.*

51 So they cast away their weapons, and made peace, and the Jewes were greatly honoured before the king, and before all that were in his Realme, and they came againe to Jerusalem with great praie.

52 Then king Demetrius sate in the throne of his kingdom, and had peace in his land.

53 Neuertheles he dissembled in all that euer he

hee ſhake, and withdrew himſelfe from Jonathan, neither did hee reward him according to the benefites which hee had done for him, but troubled him very ſore.

54 ¶ After this returned Tryphon with the yong child Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him al the men of warre, whom Demetrius had ſcattered, and they fought againſt him, who fled, and turned his backe.

56 So Tryphon tooke the ‖ beaſts, and wan Antiochia. ‖Or, Elephants.

57 And yong Antiochus wrote vnto Jonathan, ſaying, I appoint thee to bee the chiefe Prieſt, and make thee ruler ouer the foure gouernments, that thou maieſt be a friend of the Kings.

58 Vpon this hee ſent him golden veſſels to bee ſerued in, and gaue him leaue to drinke in gold, and to weare purple, and to haue a collar of gold.

59 Hee made his brother Simon alſo captaine from the coaſtes of Tyrus vnto the borders of Egypt.

60 Then Jonathan went forth, and paſſed thorow the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: ſo he came vnto Aſcalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza ſhut him out: wherefore hee laied ſiege vnto it, and burned the ſuburbes thereof with fire, and ſpoyled them.

62 Then they of Gaza made ſupplication vnto Jonathan, and he made peace with them, and tooke of the ſonnes of the chiefe men for hoſtages, & ſent them to Jeruſalem, and went thorow the countrey vnto Damaſcus.

63 And when Jonathan heard that Demetrius Princes were come into Cades, which is in Galile, with a great hoſte, purpoſing to driue him out of the countrey,

64 Hee came againſt them, and left Simon his brother in the countrey.

65 And Simon beſieged Beth-ſura, and fought againſt it a long ſeaſon, and ſhut it vp.

66 So they deſired to haue peace with him, which he granted them, & afterward put them out from thence, and tooke the citie, and ſet a garriſon in it.

67 Then Jonathan with his hoſte, came to the water of Geneſar, and betimes in the morning came to the plaine of Azor.

68 And behold, the hoſtes of the ‖ ſtrangers met him in the plaine and had laied ambuſhments for him in the mountaines. ‖Or, heathen.

69 So that when they came againſt them, the ambuſhment roſe out of their places & skirmiſhed.

70 So that all that were on Jonathans ſide, fled: and there was not one of them left, except Mattathias the ſonne of ‖ Abſalomus, and Judas the ſonne of Calphi the Captains of the hoſte. ‖Or, Abeſſalomus.

71 Then Jonathan rent his clothes, & caſt earth vpon his head, and prayed.

72 And turned againe to them to fight, and put them to flight, ſo that they fled away.

73 Nowe when his owne men that were fled, ſaw this, they turned againe vnto him, and helped him to follow after all vnto their tentes at Cades, and there they camped.

74 So there were ſlaine of the ſtrangers the ſame day about three thouſand men, and Jonathan turned againe to Jeruſalem.

CHAP. XII.

1 *Jonathan ſendeth ambaſſadours to Rome,* 2 *And to the people of Sparta, to renew their couenant of friendſhip.* 24 *Jonathan putteth to flight the Princes of Demetrius.* 40 *Tryphon taketh Jonathan by deceit.*

IOnathan now ſeeing that the time was méete for him, choſe certaine men, and ſent them vnto Rome, to ſtabliſh and renew the friendſhip with them. *Joſeph. Antiq. 13. cap. 8*

2 Hee ſent letters alſo vnto the ‖ Spartians and to other places, for the ſame purpoſe. ‖Or, Lacedæmonians.

3 So they went vnto Rome, and entred into the Senate, & ſayd, Jonathan the hie Prieſt and the nation of the Jewes ſent vs vnto you, for to renew friendſhip with you, and the bond of loue, as in times paſt.

4 So the Romanes gaue them free paſſports, that men ſhould lead them home into the land of Juda peaceably.

5 ¶ AND THIS is the copy of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Prieſt with the Elders of the nation, and the Prieſts, and the reſt of the people of the Jewes, ſend greeting vnto the Spartians their brethren.

7 Heretofore were letters ſent vnto Onias the hie Prieſt, from ‖ Arius, which then reigned among you, that you would be our brethren, as the copy here vnder written ſpecifieth. *Joſeph. Antiq. 12. cap. 5* ‖Or, Darius.

8 And Onias intreated the Ambaſſadour honourably, and receiued the letters: wherein there was mention made of the bond of loue and friendſhip.

9 But as for vs, we need no ſuch writings: for we haue the holy bookes in our handes for comfort.

10 Neuertheleſſe we thought it good to ſend vnto you, for the renewing of the brotherhood and friendſhip, leaſt we ſhould bee ſtrange vnto you: for it is long ſince the time that ye ſent vnto vs.

11 Wherefore wee remember you at all ſeaſons continually, & in the feaſts and other daies appointed, when we offer ſacrifices & prayers, as it is méete and conuenient to thinke vpon our brethren.

12 And we reioice at your proſperous eſtate.

13 And though we haue bene enuironed with great troubles and warres, ſo that the kings round about vs haue fought againſt vs,

14 Yet would we not be grieuous vnto you, nor to other of our confederates and friends in theſe warres.

15 For we haue had helpe from heauen, that hath ſuccoured vs, and wee are deliuered from our enemies, and our enemies are ſubdued.

16 Yet haue we choſen Numenius the ſonne of Antiochus, and Antipater the ſonne of Jaſon, and ſent them vnto the Romanes, for to renew the former friendſhip with them, and league.

17 Wee commaunded them alſo to goe vnto you, and to ſalute you, and to deliuer you our letters, concerning the renewing of our brotherhood.

18 And

18 And nowe yee shall doe vs a pleasure to giue vs an answere of these things.

19 ¶ And this was the copie of the letters, which Arius the King of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the hie Priest sendeth greeting.

21 It is founde in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And nowe for so much as this is come to our knowledge, yee shall doe well to write vnto vs of your prosperitie.

23 As for vs, we haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue wee commaunded to be shewed vnto you.

24 ¶ Nowe when Ionathan heard that Demetrius Princes were come to fight against him, with a greater hoste then afore,

25 He went from Ierusalem, and met them in the lande of Hamath: for hee gaue them not space to come into his owne countrey.

26 And he sent spies vnto their tents, which came againe, and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore, when the sunne was gone downe, Ionathan commaunded his men to watch, and to bee in armes ready to fight all the night, and set watchmen rounde about the hoste.

28 But when the aduersaries heard that Ionathan was ready with his men to the battell, they feared, and trembled in their heartes, and kindled fires in their tents, and fled away.

29 Neuertheless Ionathan and his companie knewe it not till the morning: for they sawe the fires burning.

30 Then Ionathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Ionathan turned to the Arabians, which were called Zabedei, and slew them, and tooke their spoyle.

32 Hee proceeded further also, and came vnto Damascus, and went thorowe all the countrey.

33 But Simon his brother went forth, and came to Ascalon and to the next holdes, departing vnto Ioppe, and wanne it.

34 For he heard that they would deliuer the holde to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Ionathan home, and called the Elders of the people together, and deuised with them for to builde vp the strong holdes in Iudea,

36 And to make the walles of Ierusalem hier, and to make a great mount betwixt the castle and the citie, for to separate it from the citie, that it might bee alone, and that men should neither buy, nor sell in it.

37 So they came together to build vp the citie: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Sephela, and made it strong with gates and barres.

Ioseph. Anti. 13. cap. 9.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to bee crowned when hee had slaine the King Antiochus.

40 But hee was afraide that Ionathan would not suffer him, but fight against him: wherefore hee went about to take Ionathan, and to kill him: so hee departed and came vnto Bethsan.

41 Then went Ionathan forth against him to the battel with fourty thousand chosen men, and came vnto Bethsan.

42 But when Tryphon saw that Ionathan came with so great an hoste, hee durst not lay hand vpon him,

43 But receiued him honourably, and commended him vnto all his friends, and gaue him rewardes, and commaunded his men of warre to be as obedient vnto him, as to himselfe.

44 And said vnto Ionathan, Why hast thou caused this people to take such trauaile, seeing there is no warre betweene vs?

45 Therefore sende them nowe home againe, and chuse certaine men to waite vpon thee, and come thou with mee to Ptolemais: For I will giue it thee, with the other strong holdes, and the other garisons, and all them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my comming.

46 Ionathan beleeued him, and did as hee saide, and sent away his hoste, which went into the land of Iuda,

47 And reteined but three thousande with him, whereof he sent two thousand into Galile, and one thousand went with himselfe.

48 Nowe assoone as Ionathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, and slewe all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footemen and horsemen into Galile, and into the great plaine, to destroy all Ionathans company.

50 But when they knewe that Ionathan was taken, and slaine, and those that were with him, they encouraged one another, and came forth against them ready to the battell.

51 But when they which followed vpon them, saw that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were rounde about them, sought to destroy them.

54 For they saide, Nowe haue they no captaine, nor any man to helpe them: therefore let vs now fight against them, and roote out their memorie from among men.

CHAP. XIII.

1 After Ionathan was taken, Simon is chosen captaine. 17 Tryphon, taking his children and money for the redemption of Ionathan, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the Realme. 36 Demetrius taketh truce with Simon. 43 Simon winneth Gaza. 50 He possesseth the tower of Sion. 53 Hee maketh his sonne Iohn captaine.

NOwe when Simon heard that Tryphon gathered a great hoste to come into the land of Iuda, and to destroy it,

Ioseph. Anti. 13. cap. 9.

2 And sawe that the people was in great trembling and feare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, Yee know

hee spake, and withdrew himselfe from Jonathan, neither did hee reward him according to the benefites which hee had done for him, but troubled him very sore.

54 ¶ After this returned Tryphon with the yong child Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him al the men of warre, whom Demetrius had scattered, and they fought against him, who fled, and turned his backe.

56 So Tryphon tooke the ‖ beasts, and wan Antiochia. ‖ Or, Elephants.

57 And yong Antiochus wrote vnto Jonathan, saying, I appoint thee to bee the chiefe Priest, and make thee ruler ouer the foure gouernments, that thou maiest be a friend of the Kings.

58 Vpon this hee sent him golden vessels to bee serued in, and gaue him leaue to drinke in gold, and to weare purple, and to haue a collar of gold.

59 Hee made his brother Simon also captaine from the coastes of Tyrus vnto the borders of Egypt.

60 Then Jonathan went forth, and passed thorow the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore hee laied siege vnto it, and burned the suburbes thereof with fire, and spoyled them.

62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, and tooke of the sonnes of the chiefe men for hostages, & sent them to Jerusalem, and went thorow the countrey vnto Damascus.

63 And when Jonathan heard that Demetrius Princes were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey,

64 Hee came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which he granted them, & afterward put them out from thence, and tooke the citie, and set a garrison in it.

67 Then Jonathan with his hoste, came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

68 And behold, the hostes of the ‖ strangers met him in the plaine and had laied ambushments for him in the mountaines. ‖ Or, heathen,

69 So that when they came against them, the ambushment rose out of their places & skirmished.

70 So that all that were on Jonathans side, fled: and there was not one of them left, except Mattathias the sonne of ‖ Absalomus, and Judas the sonne of Calphi the Captains of the hoste. ‖ Or, Abessalomus.

71 Then Jonathan rent his clothes, & cast earth vpon his head, and prayed.

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this, they turned againe vnto him, and helped him to follow after all vnto their tentes at Cades, and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Jonathan turned againe to Jerusalem.

CHAP. XII.

1 Jonathan sendeth ambassadours to Rome, 2 And to the people of Sparta, to renew their couenant of friendship. 24 Jonathan putteth to flight the Princes of Demetrius. 40 Tryphon taketh Jonathan by deceit.

IOnathan now seeing that the time was méete for him, chose certaine men, and sent them vnto Rome, to stablish and renew the friendship with them. *Ioseph. Antiq. 13. cap. 8*

2 Hee sent letters also vnto the ‖ Spartians and to other places, for the same purpose. ‖ Or, Lacedæmonians.

3 So they went vnto Rome, and entred into the Senate, & said, Jonathan the hie Priest and the nation of the Jewes sent vs vnto you, for to renew friendship with you, and the bond of loue, as in times past.

4 So the Romanes gaue them free passports, that men should lead them home into the land of Juda peaceably.

5 ¶ AND THIS is the copy of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nation, and the Priests, and the rest of the people of the Jewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, from ‖ Arius, which then reigned among you, that you would be our brethren, as the copy here vnder written specifieth. *Ioseph. Antiq. 12. cap. 5* ‖ Or, Darius.

8 And Onias intreated the Ambassadour honourably, and receiued the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, we need no such writings: for we haue the holy bookes in our handes for comfort.

10 Neuertheless we thought it good to send vnto you, for the renewing of the brotherhood and friendship, least we should bee strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore wee remember you at all seasons continually, & in the feasts and other daies appointed, when we offer sacrifices & prayers, as it is méete and conuenient to thinke vpon our brethren.

12 And we reioice at your prosperous estate.

13 And though we haue bene enuironed with great troubles and warres, so that the kings round about vs haue fought against vs,

14 Yet would we not be grieuous vnto you, nor to other of our confederates and friends in these warres.

15 For we haue had helpe from heauen, that hath succoured vs, and wee are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romanes, for to renew the former friendship with them, and league.

17 Wee commaunded them also to goe vnto you, and to salute you, and to deliuer you our letters, concerning the renewing of our brotherhood.

18 And

18 And nowe yee shall doe vs a pleasure to giue vs an answere of these things.

19 ¶ And this was the copie of the letters, which Arius the King of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the hie Priest sendeth greeting.

21 It is founde in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And nowe for so much as this is come to our knowledge, yee shall doe well to write vnto vs of your prosperitie.

23 As for vs, we haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue wee commaunded to be shewed vnto you.

24 ¶ Nowe when Ionathan heard that Demetrius Princes were come to fight against him, with a greater hoste then afore,

25 He went from Ierusalem, and met them in the lande of Hamath: for hee gaue them not space to come into his owne countrey.

26 And he sent spies vnto their tents, which came againe, and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore, when the sunne was gone downe, Ionathan commaunded his men to watch, and to bee in armes ready to fight all the night, and set watchmen rounde about the hoste.

28 But when the aduersaries heard that Ionathan was ready with his men to the battell, they feared, and trembled in their heartes, and kindled fires in their tents, and fled away.

29 Neuertheless Ionathan and his companie knewe it not till the morning: for they sawe the fires burning.

30 Then Ionathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Ionathan turned to the Arabians, which were called Zabedei, and slew them, and tooke their spoyle.

32 Hee proceeded further also, and came vnto Damascus, and went thorowe all the countrey.

33 But Simon his brother went forth, and came to Ascalon and to the next holdes, departing vnto Ioppe, and wanne it.

34 For he heard that they would deliuer the holde to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Ionathan home, and called the Elders of the people together, and deuised with them for to builde vp the strong holdes in Iudea,

36 And to make the walles of Ierusalem hier, and to make a great mount betwirt the castle and the citie, for to separate it from the citie, that it might bee alone, and that men should neither buy, nor sell in it.

37 So they came together to build vp the citie: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Sephela, and made it strong with gates and barres.

Ioseph. Anti. 13. cap. 9.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to bee crowned when hee had slaine the King Antiochus.

40 But hee was afraide that Ionathan would not suffer him, but fight against him: wherefore hee went about to take Ionathan, and to kill him: so hee departed and came vnto Bethsan.

41 Then went Ionathan forth against him to the battel with fourty thousand chosen men, and came vnto Bethsan.

42 But when Tryphon saw that Ionathan came with so great an hoste, hee durst not lay hand vpon him,

43 But receiued him honourably, and commended him vnto all his friends, and gaue him rewardes, and commaunded his men of warre to be as obedient vnto him, as to himselfe.

44 And said vnto Ionathan, Why hast thou caused this people to take such trauaile, seeing there is no warre betweene vs?

45 Therefore sende them nowe home againe, and chuse certaine men to waite vpon thee, and come thou with mee to Ptolemais: For I will giue it thee, with the other strong holdes, and the other garisons, and all them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my comming.

46 Ionathan beleeued him, and did as hee saide, and sent away his hoste, which went into the land of Iuda,

47 And reteined but three thousande with him, whereof he sent two thousand into Galile, and one thousand went with himselfe.

48 Nowe assoone as Ionathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, and slewe all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footemen and horsemen into Galile, and into the great plaine, to destroy all Ionathans company.

50 But when they knewe that Ionathan was taken, and slaine, and those that were with him, they encouraged one another, and came forth against them ready to the battell.

51 But when they which followed vpon them, saw that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were rounde about them, sought to destroy them.

54 For they saide, Nowe haue they no captaine, nor any man to helpe them: therefore let vs now fight against them, and roote out their memorie from among men.

CHAP. XIII.

1 After Ionathan was taken, Simon is chosen captaine. 17 Tryphon, taking his children and money for the redemption of Ionathan, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the Realme. 36 Demetrius taketh truce with Simon. 43 Simon winneth Gaza. 50 He possesseth the tower of Sion. 53 Hee maketh his sonne Iohn captaine.

NOwe when Simon heard that Tryphon gathered a great hoste to come into the land of Iuda, and to destroy it, *Ioseph. Anti. 13. cap. 9.*

2 And sawe that the people was in great trembling and feare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, Yee know

knowe what great things I, and my brethren, and my fathers house haue done for the Lawe, and the Sanctuarie, and the battels, and troubles that we haue seene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Nowe therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuarie, and our wiues, and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these wordes the hearts of the people were kindled,

8 So that they cried with a loud voyce, saying, Thou shalt bee our captaine in stead of Judas and Jonathan thy brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs, we will doe it.

10 ¶ So hee gathered all the men of warre, making haste to finish the walles of Jerusalem, and fortified it round about.

11 Then sent hee Jonathan the sonne of Absalomus with a great hoste vnto Joppe, which droue them out that were therein, and remained there himselfe.

12 Tryphon also remooued from Ptolemais with a great armie, to come into the land of Juda, and Jonathan was with him as prisoner.

13 And Simon pitched his tents at ‖ Addidis vpon the open plaine. ‖ Or, Addus.

14 But when Tryphon knewe that Simon stood vp in stead of his brother Jonathan, and that hee would fight against him, hee sent messengers vnto him, saying,

15 Whereas wee haue kept Jonathan thy brother, it is for money that he is owing in the kings account concerning the businesse that hee had in hand.

16 Wherefore send now an hundreth talents of siluer, and his two sonnes for hostages, that when he is letten foorth, he will not turne from vs, and we will send him againe.

17 Neuerthelesse Simon knewe that he dissembled in his wordes, yet commaunded he the money and children to bee deliuered vnto him, least hee should be in greater hatred of the people of Israel:

18 Who might haue saide, Because hee sent him not the money and the children, therefore is Jonathan dead.

19 So hee sent the children and an hundreth talents: but hee dissembled, and woulde not let Jonathan goe.

20 ¶ Afterward came Tryphon into the land to destroy it, & went rounde about by the way, that leadeth vnto Adora: but wheresoeuer they went, thither went Simon and his hoste.

21 Nowe they that were in the castle, sent messengers vnto Tryphon, that he should make haste to come by the wildernesse, and to sende them vitailes.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snow, so that he came not, because of the snow: but he remooued & went into the countrey of Galaad.

23 And when he came neere to Bascama, he slew Jonathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Jonathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewailed him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto, of hewen stone behinde and before,

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for a perpetuall memorie, and carued shippes beside the armes, that they might be seene of men sayling in the Sea.

30 This sepulchre which hee made at Modin, standeth yet vnto this day.

31 ¶ Nowe as Tryphon went foorth with the yong King Antiochus, hee slewe him traiterously, *Ioseph. Anti. 13. cap. 10.*

32 And reigned in his steade, and crowned himselfe King of Asia, and brought a great plague vpon the land.

33 Simon also built vp the castles of Judea, and compassed them about with high towres, and great walles, euen with towres, and gates, and barres, and layed vp vitailes in the strong holdes.

34 Moreouer Simon chose certaine men and sent them to King Demetrius, that hee woulde discharge the lande: for all Tryphons doings were robberies.

35 Whereupon Demetrius the King answered him, and wrote vnto him after this maner.

36 DEMETRIVS the King vnto Simon the hie Priest, and the friende of Kings, and to the Elders, and to the nation of the Jewes sendeth greeting.

37 The golden crowne, and ‖ precious stone that ye sent vnto vs, haue wee receiued, and are ready to make a stedfast peace with you, and to write vnto the officers, to release you of the things wherein we made you free. ‖ Or, collar, or baudricke: in Greeke Bainen, or baheis.

38 So the things that we haue granted you, shall be stable: the strong holdes which ye haue builded, shalbe your owne.

39 Also wee forgiue the ouersights, and faults committed vnto this day, & the crowne tare that yee ought vs: and whereas was any other tribute in Jerusalem, it shall bee nowe no tribute.

40 And they that are meete among you to be written with our men, let them bee written vp, that there may be peace betweene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundreth and seuentie yeere.

42 And the people of Israel began to write in their letters, and publike instruments, IN THE FIRST yeere of Simon, the hie and chiefe Priest, gouernour and prince of the Jewes.

43 In those dayes Simon camped against Gaza, and besieged it rounde about, where hee set vp an engine of warre, and approched neere the citie, and beat a towre, and tooke it.

44 So they that were in the engine, lept into the citie, and there was great trouble in the city,

45 In so much that the people of ẏ city rent their clothes, and climed vp vpon the walles with

with their wiues, and children, and cried with a loude voyce, beseeching Simon to grant them peace, saying,

46 Deale not with vs according to our wickednesse, but according to thy mercy.

47 Then Simon pitied them, & would fight no more against them, but put them out of the citie, and cleansed the houses, wherein the idoles were, & so entred thereunto with Psalmes and thanksgiuing.

48 So when he had cast all the filthines out, he set such men in it as kept the Lawe, and fortified it, and builded there a dwelling place for himselfe.

49 Now, when they in the castle at Ierusalem were kept, that they could not come forth nor goe into the countrey, neither buy nor sell, they were very hungry, & many of them were famished to death,

50 In so much that they besought Simon to make peace with them: which he granted them, and put them out from thence, and cleansed the castle from filthinesse.

51 And vpon þ three and twenty day of the second moneth, in the hundreth seuentie and one yeere, they entered into it with thanksgiuing, & branches of palme trees, and with harpes, and with cymbals, and with violes, & with psalms, and songs, because the great enemie of Israel was ouercome.

52 And he ordeined that the same day should be kept euery yeere with gladnesse.

53 And hee fortified the mount of the Temple that was beside the castle where hee dwelt himselfe with his company.

54 Simon also seeing that John his sonne was now a man, hee made him captaine of all the hostes, and caused him to dwel in ‖Gazaris.

‖Or, Gaza.

CHAP. XIIII.

1 Demetrius is ouercome of Arsaces. 11 Simon being captaine, there is great quietnesse in Israel. 18 The couenant of friendship with the Romanes, & with the people of Sparta is renued.

IN the hundreth, seuentie and two yere gathered king Demetrius his hoste, and departed vnto Media, to get him helpe to fight against Tryphon.

2 But when Arsaces the king of Persia and Media heard, þ Demetrius was entred within his borders, hee sent one of his princes to take him aliue.

3 So he went & ouercame the armie of Demetrius, and tooke him, & brought him to Arsaces, which kept him in ward.

4 Thus all the land of Iuda was in rest, so long as Simon liued: for he sought the wealth of his nation: therefore were they glad to haue him for their ruler, and to doe him worship alway.

5 Simon also wan the citie of Ioppe to his great honour to be an hauen towne, & made it an entrance vnto the yles of the sea.

6 Yee enlarged also the borders of his people, and conquered the countreys.

7 He gathered vp many of their people that were prisoners, & he had the dominion of Gazaris, and Beth-sura, and the castle, which hee cleansed from filthinesse, and there was no man that resisted him,

8 So that euery man tilled his ground in peace, and the land gaue her fruites, and the trees gaue their fruite.

9 The Elders sate in the open places, and consulted altogether for the common wealth, and the young men were honorably clothed and armed.

10 He prouided victailes for the cities, and all kind of munitiõ, so that his glorious fame was renoumed vnto the end of the world.

11 He made peace throughout the land, and Israel had perfite mirth and ioy.

12 For euery man sate vnder his vine, & the fig trees, and there was no man to fray them.

13 There was none in the land to fight against them: for then the kings were ouercome.

14 He helped all those that were in aduersitie among his people: hee was diligent to see the Law kept, and he tooke away the vngodly, and wicked.

15 He beautified the Sanctuarie, & increased the vessels of the Temple.

16 When the Romanes heard, & the Spartians had knowledge that Ionathan was dead, they were very sory.

17 But when they heard, that Simon his brother was made his Priest in his stead, and how hee had wonne the land agayne with the cities in it,

18 They wrote vnto him in tables of brasse, to renew the friendship & bond of loue, which they had made with Iudas and Ionathan his brethren.

19 Which writings were read before the congregation at Ierusalem, and this is the copy of the letters that the Spartians sent,

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priestes, and to the residue of the people of the Iewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, we were glad of their comming,

22 And haue registred their ambassage in the publike records in this maner, NVMENIVS the sonne of Antiochus, and Antipater the sonne of Iason the Iewes ambassadours came vnto vs, to renew amitie with vs.

23 And it pleased the people, that the men should bee honourably intreated, and that the copie of their ambassage should bee registred in the publike records, that it might bee for a memoriall vnto the people of Sparta: and a copie of the same was sent to Simon the chiefe Priest.

24 After this, Simon sent Numenius to Rome, with a great shield of gold of a thousand pound weight, to confirme the friendship with them.

25 Which when the people vnderstood, they said, What thanks shall we recompence againe vnto Simon and his children?

26 For he and his brethren, and the house of his father haue stablished Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.

27 The copie of the writing is this, In the eight and twentie day of the moneth † Elul, in the hundreth seuentie and two yere, in the third yeere of Simon the high Priest,

† August.

28 In

28 In ‖ Sarainel in the great congregation of the Priests, and of the people, and of the gouernours of the nation, and of the elders of the countrey, we would signifie vnto you, that many battels haue bene fought in our countrey.

‖Or, Ierusalem.

29 Wherein Simon the sonne of Mattathias (come of the children of Iarib) and his brethren put themselues in danger, and resisted the enemies of their nation, that their Sanctuarie, and Lawe might bee maintained, and did their nation great honour.

30 For Ionathan gathered his nation together, and became their high Priest, and is laied with his people.

31 After that would their enemies haue inuaded their countrey, and destroyed their land, and lay their hands on their Sanctuarie.

32 Then Simon resisted them, and fought for his nation, & spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 Yea fortified also the cities of Iudea, and Bethsura that lyeth vpon the borders of Iudea (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.

34 And he fortified Ioppe, which lieth vpon the sea, and ‖ Gazara that bordereth vpon Azotus (where the enemies dwelt afore) and there he placed Iewes, & furnished them with things necessarie for the reparation thereof.

‖Or, Gaza, or Gazara.

35 Now when the people sawe the faithfulnesse of Simon, and to what glory hee thought to bring his nation vnto, they made him their gouernour, and the chiefe Priest because he had done all these things, and for the vprightnesse, and fidelitie that hee had kept to his nation, and that sought by all meanes to exalt his people.

36 For in his time they prospered well by him, so that the heathen were taken out of their countrey, and they also which were in the citie of Dauid at Ierusalem, where they had made them a castle, out of the which they went, and defiled all things that were about the Sanctuarie, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it, for the assurance of the land, and citie, and raised vp the wals of Ierusalem.

38 And King Demetrius confirmed him in his high Priesthood for these causes,

39 And made him one of his friends, & gaue him great honour.

40 For it was reported that the Romanes called the Iewes their friends & confederates, and that they honourably receiued Simons ambassadours,

41 And that the Iewes and Priests consented that Simon should be their prince, and high Priest perpetually, till God raised vp the true Prophet,

42 And that he should be their captaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, and that should make prouision for the holy things,

43 And that hee should bee obeyed of euery man, and that all the writings in the countrey should be made in his name, and that he should be clothed in purple, and weare gold,

44 And that it should not be lawfull for any of the people, or Priests to breake any of these things, or to withstand his words, or to cal any congregation in the countrey without him, or be clothed in purple, or weare a collar of gold:

45 And if any did contrary to these things, or brake any of them, he should be punished.

46 So it pleased all the people to agree that it should bee done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, and the Prince of the Iewes and of the Priests, and to be the chiefe of all.

48 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And that a copie of the same should bee laied vp in the treasurie, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a couenant of friendship with Simon. 11 Tryphon is pursued. 15 The Romanes write letters vnto Kings & nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his couenant.

MOreouer King Antiochus the sonne of Demetrius sent letters from the yles of the sea, vnto Simon the Priest, and prince of the Iewes, and to all the nation,

2 Conteining these words, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Iewes sendeth greeting.

3 For so much as certaine pestilent men haue vsurped the kingdome of our fathers, I am purposed to chalenge the Realme againe, and to restore it to the old estate: wherefore I haue gathered a great hoste, and prepared shippes of warre,

4 That I may go thorow the countrey, and bee auenged of them, which haue destroyed our countrey, and wasted many cities in the Realme.

5 Now therefore I doe confirme vnto thee all the liberties, whereof all the Kings my progenitours haue discharged thee, and all the paiments, whereof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Ierusalem and the Sanctuarie be free, and that all the weapons, that thou hast prepared, and the fortresses, which thou hast builded, and keepest in thine handes, shall bee thine.

8 And all that is due vnto the King, and all that shalbe due vnto the King, I forgiue it thee, from this time forth for euermore.

9 And when wee haue obteined our kingdome, we will giue thee and thy nation, and the temple great honour, so that your honour shall be knowen throughout the world.

10 ¶ In the hundreth, seuentie & foure yeere, went Antiochus into his fathers land, and all the bands came together vnto him, so that few were left with Tryphon. *Ioseph. Antiq. 13. chap. 11.*

11 So the king Antiochus pursued him, but he fled and came to Dora, which lieth by the sea side.

12 For hee sawe that troubles were toward him,

him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundreth & twenty thousand fighting men, and eight thousand horsemen.

14 So he compassed the citie about, and the shippes came by the sea. Thus they pressed the citie by lande, and by sea, in so much that they suffered no man to goe in nor out.

15 In the meane season came Numenius, and his company from Rome, having letters written unto the Kings and countreys, wherein were contained these words,

16 LVCIVS the Consul of Rome unto King Ptolemeus sendeth greeting.

17 The ambassadors of the Iewes are come unto us as our friends and confederates from Simon the hie Priest, and from the people of the Iewes, to renewe friendship, and the bond of loue,

18 Who haue brought a shield of gold weying a thousand pound.

19 Wherefore wee thought it good to write unto the kings and countreys, that they should not goe about to hurt them, nor to fight against them, nor their cities, nor their countrey, neither to maintaine their enemies against them.

20 And wee were content to receiue of them the shielde.

21 If therefore there bee any pestilent fellowes fled from their countrey unto you, deliuer them unto Simon the hie Priest, that hee may punish them according to their owne law.

22 The same things were written to Demetrius the king, and to Attalus, and to Ariathes, and to Arsaces,

23 And to all the countreys, as ‖ Samsames, and to them of Sparta, & to ‖ Delus, & to ‖ Pindus, & to Sycion, & to Caria, & to Samos, and to Pamphylia, and to Lycia, & to Halicarnassus, and to Rhodus, and to Phaselis, and to Cos, and to Siden, and to Coztina, and to Gnidon, and to Cyprus, and to Cyrene.

24 And they sent a copie of them to Simon the hie Priest.

25 ¶ So Antiochus the king camped against Dora the second time euer readie to take it, and made diuers engins of warre, and kept Tryphon in, that he could neither goe in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer and golde, and much furniture.

27 Neuertheless, he would not receiue them, but brake all the couenant, which he had made with him afore, and withdrewe himselfe from him,

28 And sent unto him Athenobius one of his friends, to commune with him, saying, Ye withhold Joppe, & Gazara, with the castle that is at Jerusalem, the citie of my realme,

29 Whose borders ye haue destroyed & done great hurt in the lande, and haue the gouernement of many places of my kingdome.

30 Wherefore nowe deliuer the cities, which ye haue taken, with the tributes of the places, that pee haue rule ouer without the borders of Judea,

31 Or els giue me for them fiue hundreth talents of siluer, and for the harme that pee haue done, and for the tributes of the places other fiue hundreth talents: if not, we will come, and fight against you.

32 So Athenobius the kings friend came to Jerusalem, and when hee sawe the honour of Simon, and the cupboorde of golde and siluer plate, and so great preparation, he was astonished, and told him the kings message.

33 Then answered Simon, and saide unto him, Wee haue neither taken other mens lands, nor withholden that which appertaineth to others: but our fathers heritage, which our enemies had unrighteously in possession a certaine time.

34 But when we had occasion, we recouered the inheritance of our fathers.

35 And whereas thou ‖ requirest Joppe and Gazara, they did great harme to our people, and thorowe our countrey, yet will we giue an hundreth talents for them. But Athenobius answered him not one word,

36 But turned againe angry unto the king, and tolde him all these wordes, and the dignitie of Simon, with all that hee had seene: and the king was very angry.

37 ¶ In the meane time fledde Tryphon by ship unto Dithosias.

38 Then the king made Cendebeus captaine of the sea coast, and gaue him bands of footemen and horsemen,

39 And commanded him to remoue the hoste toward Judea, and to builde up Cedron, and to fortifie the gates, and to warre against the people: but the king pursued Tryphon.

40 So Cendebeus came unto Jamnia, and began to vexe the people, and to inuade Judea, and to take the people prisoners, & to slay them.

41 And hee built up Cedron, where hee set horsemen and garisons, that they might make outrodes by the wayes of Judea, as the king had commaunded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banket. 23 Iohn killeth them that lie in waite for his life.

THen came John up from Gazara, and tolde Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Judas and John, and saide unto them, I, my brethren, and my fathers house, haue euer from our youth unto this day fought against the enemies of Israel, and the matters haue had good successe under our hands, and wee haue deliuered Israel oftentimes.

3 But I am nowe olde, and ye by Gods mercie are of a sufficient age: be ye therefore in stead of me, and my brother, & go foorth and fight for our nation, & the helpe of heauen be with you.

4 So hee chose twentie thousand fighting men of the countrey with the horsemen, which went foorth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and behold, a mighty great hoste came against them both of footemen, and horsemen: but there was a riuer betwixt them.

6 And John ranged his armie ouer against him, and when hee sawe that the people was afraide to goe ouer the riuer, hee went ouer first himselfe, & the men seeing him, passed through after him.

7 Then hee deuided his men, & set the horse-

‖ Or, Sampface.
‖ Or, Delo.
‖ Or, Mydo, or, Mydus.
‖ Or, complaineſt concerning.
Iosep. Antiq. 13. cap. 11.

men in the midst of the footemen.

8 For mine enemies horsemen were very many: but when they blewe the trumpets, Cendebeus fled with his hoste, whereof many were slaine, and the remnant gate them to the fortresse.

9 Then was Judas Johns brother wounded: but John followed after them, till he came to Cedron, which Cendebeus had built.

10 Also they fled unto the towres, that were in the fieldes of Azotus, & those did Ionn burne with fire: thus were there slaine two thousand men of them, so he returned peaceably into the land of Juda.

11 ¶ Now in the fielde of Jericho was Ptolemeus the sonne of Abubus made captaine, and he had abundance of silver and gold.

12 (For he had married the daughter of the hie Priest)

13 Therefore he wared proude in his minde, and thought to rule the land, & thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about through the cities of the countrey, and studied carefully for them, he came downe to Jericho with Mattathias, and Judas his sonnes in the hundreth, seuentie and seuen yere, in the eleuenth moneth, which is the moneth Sabat.

15 Then the sonne of Abubus receiued them by treason into a litle holde, called Dochus, which he had built, where he made them a great banket, and hid men there.

16 So when Simon & his sonnes had made good cheere, Ptolemeus stoode up with his men, and tooke their weapons, and entred in to Simon in the banket house, and slew him with his two sonnes and certaine of his seruants.

17 Whereby he committed a great villeine, and recompensed euill for good.

18 Then wrote Ptolemeus these things and sent to the King, that he might send him an host to helpe him, & so would deliuer him the countrey with the cities.

19 He sent other men also unto Gazara, to take John, and sent letters unto the captaines to come to him, and he would giue them siluer, and golde, and rewardes.

20 And to Jerusalem, he sent other to take it, and the mountaine of the Temple.

21 But one ranne before, and tolde John in Gazara, that his father, and his brethren were slaine, and that Ptolemeus had sent to slay him.

22 When he heard this, he was sore astonished, and laide handes of them that were come to slay him, and slewe them: for he knewe that they went about to kill him.

23 Concerning other things of John, both of his warres, and of his noble actes (wherein he behaued himselfe manfully) of the building of walles which he made, and other of his deedes,

24 Beholde, they are written in the Chronicles of the Priesthood, from the time, that he was made high Priest after his father.

The second booke of the Maccabees.

CHAP. I.

1 *An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thankes for the death of Antiochus.* 19 *Of the fire that was hid in the pit.* 24 *The prayer of Neemias.*

THe brethren the Iewes, which be at Jerusalem, and they that are in the countrey of Judea, unto the brethren the Iewes that are throughout Egypt, send salutation, & prosperitie.

2 God be gracious unto you and remember his couenant made with Abraham, and Isaac, & Jacob his faithfull seruants,

3 And giue you all an heart, to worship him, and to doe his will with a whole heart & with a willing minde,

4 And open your hearts in his Lawe, and commandements, and send you peace,

5 And heare your prayers, & be reconciled vnto you, and neuer forsake you in time of trouble.

6 Thus nowe we pray here for you.

7 When Demetrius reigned, in the hundreth, threescore and ninth yeere, we Iewes wrote unto you in the trouble, and violence that came unto us in those yeeres, after that Jason, and his company departed out of the holy land and kingdome,

8 And burnt the porch, and shed innocent blood. Then we prayed unto the Lord, and were heard: we offered sacrifices and fine floure, and lighted the lampes, and set foorth the bread.

9 Nowe therefore keepe ye the dayes of the feast of the tabernacles in the moneth Chasleu.

10 ¶ In the hundreth, fourescore and eight yere, the people that was at Jerusalem, and in Judea, and the counsell, and Judas, unto Aristobulus king Ptolemeus master, which is of the stocke of the anoynted Priestes, and to the Iewes that are in Egypt, sendeth greeting and health.

11 Insomuch as God hath deliuered vs from great perils, we thanke him highly, as though we had ouercome the king.

12 For he brought them into Persia by heapes, that fought against the holy citie.

13 For albeit the captaine & the army, that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceite of Nanea Priests.

14 For Antiochus, as though he would dwel with her, came thither, he, and his friends with him, to receiue money vnder the title of a dowrie.

15 But when the Priests of Nanea had laid it foorth, and he was entred with a small company within the Temple, they shut the Temple, when Antiochus was come in,

16 And by opening a priuie doore of the vaut, they cast stones, as it were thunder, upon the captaine and his, and hauing bruised them in pieces, they cut off their heads and threw them to those that were without.

17 God be blessed in all things, which hath deliuered up the wicked.

18 Whereas we are nowe purposed to keepe the

the purification of the Temple vpon the fine & twentie day of the moneth Chasleu, we thought it necessarie to certifie you thereof, that yee also might keepe the feast of the Tabernacles, and of the fire which was giuen vs when Neemias offered sacrifice, after that he had built the Temple, and the altar.

19 For when as our fathers were led away vnto Persia, the Priests, which sought the honour of God, tooke the *fire of the altar priuily, and hid it in an hollow pitte, which was drie in the bottome, and therein they kept it, so that the place was vnknowen vnto euery man.

Leuit.6.13. and 10.2. and 16.12.

20 Nowe after many yeeres when it pleased God that Neemias should be sent from the king of Persia, he sent of the posteritie of those Priestes, which had hid it, to fetch the fire, and as they tolde vs, they found no fire, but thicke water.

21 Then commaunded hee them to drawe it vp, and to bring it: and when the things appertaining to the sacrifices were brought, Neemias commaunded the Priestes to sprinkle the wood, and the things layde thereupon with water.

22 When this was done, and the time came that the Sunne shone, which afore was hid in the cloud, there was a great fire kindled, so that euery man marueiled.

23 Now the Priestes, and all prayed, while the sacrifice was consuming: Jonothan began, and the other answered thereunto.

24 And the prayer of Neemias was after this maner, O Lorde, Lorde God maker of all things, which art fearefull and strong, and righteous, and mercifull, and the onely and gracious king,

25 Onely liberall, onely iust and almightie and euerlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for thy whole people of Israel, and preserue thine owne portion, and sanctifie it.

27 Gather those together, that are scattered from vs: deliuer them that serue among the heathen: looke vpon them that are despised, and abhorred, that the heathen may knowe that thou art our God.

28 Punish them that oppresse vs, and with pride doe vs wrong.

29 Plant thy people againe in thine holy place, * as Moyses hath spoken.

Deut.30.3.

30 And the Priests sang psalmes thereunto.

31 Now when the sacrifice was consumed, Neemias commaunded the great stones to bee sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 ¶ So when this matter was knowen, it was tolde the king of Persia, that in the place where the Priestes, which were led away, had hid fire, there appeared water, wherewith Neemias and his company had purified the sacrifices.

34 The king tried out the thing, and closed the place about, and made it holy.

35 And to them that the king fauoured, hee gaue and bestowed many gifts.

36 And Neemias called þ same place [a]Ephthar, which is to say, purification: but many men call it Nephthar.

[a] That is to say, a shining, it is also called Nephi, or Nephthar, which is a clensing.

CHAP. II.

4 How Ieremie hid the Tabernacle, the Arke and the Altar in the hill. 23 Of the fiue bookes of Iason conteined in one.

IT is founde also in the writings of Jeremias the Prophet, that he commaunded thē, which were caried away, to take fire, as was declared, and as the Prophet commaunded them that were led into captiuitie,

2 * Giuing them a law, that they should not forget the commaundements of the Lorde, and that they should not erre in their mindes, when they saw images of golde and siluer, with their ornaments. *Baruch.6.*

3 These and such other things commaunded hee them, and exhorted them that they should not let the Law go out of their hearts.

4 It is written also, howe the Prophet, by an oracle that hee had, charged them to take the Tabernacle and the Arke, and follow him: and when hee came vp into the mountaine where Moyses went vp, * and sawe the heritage of God, *Deut.34.1.*

5 Jeremias went foorth, and found an hollowe caue, wherein he laide the Tabernacle, and the Arke, and the Altar of incense, and so stopped the doore.

6 And there came certeine of those that followed him, to marke the place: but they could not finde it.

7 Which when Jeremias perceiued, hee reprooued them, saying, As for that place, it shall be vnknowen, vntill the time that God gather his people together againe, and that mercie be shewed.

8 Then shall þ Lord shew them these things, and the maiestie of the Lorde shall appeare and the cloude also, as it was shewed vnder Moyses, and as * when Salomon desired, that the place might be honourably sanctified. *1.King.8. 14,23,30.*

9 For it is manifest that hee, being a wise man, offered the * sacrifice of dedication, and consecration of the Temple. *2.chro.6.23. 1.Kin.8.62. 65.2.chron. 7.4.5.*

10 * And as when Moyses prayed vnto the Lord, the fire came downe from heauen, & consumed the sacrifice: so when Salomon prayed, * the fire came downe from heauen, and consumed the burnt offering. *Leuit.9.24. and 10.16. 2.Chro.7.1.*

11 And Moyses said, Because the same offering was not eaten, therefore is it consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in the writings and registers of ‖ Neemias, and how hee made a librarie, and how hee gathered the actes of the Kings, and of the Prophets, & the actes of Dauid, and the epistles of the Kings concerning the holy gifts. ‖ Some reade Ieremie.

14 Euen so Judas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if ye haue neede thereof, send some to fetch them vnto you.

16 Whereas wee then are about to celebrate the purification, we haue written vnto you, and ye shall do well, if ye keepe the same dayes.

17 We hope also that the God, which deliuered all his people, and gaue an heritage to them all and the kingdome, and the Priest-

hood, and the Sanctuarie,

Deut. 30. 5. 18 * As he promised in the Lawe, will shortly haue mercie vpon vs, and gather vs together from vnder the heauen into his holy place: for hee hath saued vs from great perils, and hath cleansed the place.

19 As concerning Iudas Maccabeus and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stoode for the Iewes religion: (for though they were but few, yet they ran ouer whole countreys, and pursued the barbarous armies,

22 And repaired the Temple that was renowmed throughout all the worlde, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lord was mercifull vnto them with all lenitie)

23 Wee will assay to abridge in one volume those things that Iason the Cyrenian hath declared in fiue bookes.

24 For considering the wonderfull number, and the difficultie that they haue that would be occupied in the rehearsall of stories, because of the diuersitie of the matters,

25 Wee haue endeuoured, that they that would reade, might haue pleasure, and that they which are studious, might easily keepe them in memory, and that whosoeuer reade them, might haue profite.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both sweat, and watching.

27 Like as he that maketh a feast, and seeketh other mens commoditie, hath no small labour: so wee also for many mens sakes are very well content to vndertake this great labour.

28 Leauing to the authour the exact diligence of euery particular, wee will labour to goe forward according to the prescript order of an abridgement.

29 For as hee that will builde a newe house, must prouide for the whole building, but he that setteth out the platte or goeth about to paint it, seeketh but onely what is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a storie to enter deepely into it, and to make mention of all things, and to be curious in euery part.

31 But it is permitted to him that will shorten it, to vse fewe wordes, and to auoide those things that are curious therein.

32 Here then will we beginne the storie, adding thus much to our former wordes, that it is but a foolish thing to abound in wordes before the storie, and to be short in the storie.

CHAP. III.

1 Of the honour done to the Temple by the Kings of the Gentiles. 6 Simon vttereth what treasure is in the Temple. 7 Heliodorus is sent to take them away. 26 He is stricken of God, and healed at the prayer of Onias.

WHat time as the holy citie was inhabited with all peace, and when the lawes were very well kept, because of the godlines of Onias the hie Priest, and hatred of wickednesse,

2 It came to passe that euen the Kinges did honour the place, and garnished the Temple with great gifts,

3 In so much that Seleucus King of Asia of his owne rents, bare all the costes belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended with the high Priest concerning ‖ the iniquitie committed in the citie.

‖ Or, the state & prouision.

5 And when he could not ouercome Onias, he gate him to Apollonius the sonne of Thraseas, which then was gouernour of Coelosyria, and Phenice,

6 And tolde him that the treasurie in Ierusalem was full of immeasurable money, which did not belong to the prouision of the sacrifices, and that it were possible that these things might come into the kings hands.

7 Now when Apollonius came to the king, and had shewed him of the money, as it was tolde him, the King chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresaid money.

8 Immediatly Heliodorus tooke his iourney as though he would visit the cities of Coelosyria and Phenice, but in effect to fulfill the kings purpose.

9 So when he came to Ierusalem, and was courteously receiued of the high Priest into the citie, hee declared what was determined concerning the money, and shewed the cause of his comming, and asked if these things were so in deed.

10 Then the hie Priest tolde him that there were such things layde vp by the widowes and fatherlesse,

11 And that a certeine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, and that in all, there were but foure hundred talents of siluer, and two hundred of golde,

12 And that it were altogether vnpossible to doe this wrong to them that had committed it of trust to the holines of the place and Temple, which is honoured throughout the whole world for holinesse and integritie.

13 But Heliodorus because of þ kings commandement giuen him, saide that in any wise it must be brought into the kings treasurie.

14 So hee appointed a day, and went in to take order for these thinges: then there was no small griefe throughout the whole citie.

15 For the Priests fell downe before the altar in the Priests garments, and called vnto heauen vpon him which had made a Law concerning things giuen to be kept, that they should be safely preserued for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorrow of his minde.

17 The man was so wrapped in feare and trembling of the body, that it was manifest to them that looked vpon him, what sorrowe hee had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt.

19 And

19 And the women, girt with sackcloth under their breasts, filled the streetes, and the virgins that were kept in, ranne some to the gates, and some to the walles, and others looked out of the windowes.

20 And all held up their handes towarde heauen, and made prayer.

21 It was a lamentable thing to see the multitude, that fell downe of all sortes, and the expectation of the hie Priest being in such anguish.

22 Therefore they called upon the Almightie Lorde, that hee would keepe safe and sure the things, which were laide up for those that had deliuered them.

23 Neuertheless, the thing that Heliodorus was determined to doe, that did he perfourme.

24 And as hee and his souldiers were nowe there present by the treasurie, he that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were astonished at the power of God, and fell into feare and trembling.

25 For there appeared unto them an horse with a terrible man sitting upon him, most richly barbed, and hee ranne fiercely and smote at Heliodorus with his forefeete, and it seemed that he that sate upon the horse, had harneste of golde.

26 Moreouer, there appeared two young men, notable in strength, excellent in beauty, and comely in apparell, which stoode by him on either side, & scourged him continually, and gaue him many sore stripes.

27 And Heliodorus fell suddenly unto the ground, and was couered with great darknesse: but they that were with him, tooke him up, and put him in a litter.

28 Thus hee that came with so great compasse, and many souldiers into the saide treasurie, was borne out: for he coulde not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but hee was dumme by the power of God, and lay destitute of all hope and health.

30 And they praysed the Lorde that had honoured his owne place: for the Temple which a litle afore was full of feare and trouble, when the Almightie Lord appeared, was filled with ioy and gladnesse.

31 Then straightwayes certaine of Heliodorus friends prayed Onias, that hee would call upon the most High to graunt him his life, which lay ready to giue up the ghost.

32 So the high Priest, considering that the King might suspect that the Jewes had done Heliodorus some [a] euill, he offered a sacrifice for the health of the man.

33 Nowe when the hie Priest had made his prayer, the same young men in the same clothing appeared, and stoode beside Heliodorus, saying, Giue Onias the hie Priest great thanks: for, for his sake hath the Lord graunted thee thy life:

34 And seeing that thou hast beene scourged from heauen, declare unto all men the mightie power of God: and when they had spoken these wordes, they appeared no more.

35 So Heliodorus offered unto the Lorde sacrifice, and made great vowes unto him which had graunted him his life, & thanked Onias, and went againe with his hoste to the king.

36 Then testified hee unto euery man of the great workes of God that hee had seene with his eyes.

37 And when the King asked Heliodorus, who were meete to be sent yet once againe to Jerusalem, he said,

38 If thou hast any enemie or traitour, send him thither, and thou shalt receiue him well scourged, if hee escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For he that dwelleth in heauen, hath his eye on that place, and defendeth it, and he beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasurie.

CHAP. IIII.

1 *Simon reporteth euill of Onias.* 7 *Jason obteineth the office of the hie Priest by corrupting the king,* 27 *And was by Menel us defrauded by like bribing.* 34 *Onias is slaine traiterously by Andronicus.*

THis Simon nowe, of whom wee spake afore, being a bewraper of the money, and of his owne naturall countrey, reported euill of Onias, as though hee had moued Heliodorus unto this, and had beene the inuenter of the euill.

2 Thus was he bolde to call him a traitour that was so beneficiall to the citie, & a defender of his nation, and so zealous of the lawes.

3 But when his malice encreased so farre, that through one that belonged to Simon, murders were committed,

4 Onias considering the danger of this contention, and that Apollonius, as hee that was the gouernour of Coelosyria, and Phenice, did rage, and increased Simons malice,

5 He went to the king not as an accuser of the citizens, but as one that intended the common wealth both priuately and publikely.

6 For he sawe it was not possible, except the king tooke order, to quiet the matters, and that Simon would not leaue off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Jason the brother of Onias laboured by unlawfull meanes to be hie Priest.

8 For he came unto the King, and promised him three hundreth and threescore talents of siluer, and of another rent fourescore talents.

9 Besides this he promised him an hundred and fiftie, if hee might haue licence to set up a place for exercise, and a place for the youth, and that they would ‖ name them of Jerusalem Antiochians.

10 The which thing when the King had graunted, and he had gotten the superiority, he began immediatly to drawe his kinsmen to the customes of the Gentiles,

11 And abolished the friendly priuiledges of the kings, that the Jewes had set up by John the father of Eupolemus, which was sent ambassadour unto Rome, to become friendes and confederates: hee put downe their lawes and policies, and brought up newe statutes, and contrary to the lawe.

12 For he presumed to builde a place of exercise under the castle, & brought the chiefe young men under his subiection, and made them weare ‖ hattes.

[a] In working some trecherie or sorcerie against him,

‖ *Or, that he would write the Antiochians that were at Ierusalem, among them.*

‖ *Or, huskins in token of wantonnesse as the Gentiles did.*

13 So there began a great desire to followe the maners of the Gentiles, and they tooke vp the fashions of strange nations by the exceeding wickednesse of Jason, not the hie Priest, but the vngodly person,

14 So that the Priestes were nowe no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expenses at the play a After the casting of the stone.

a This game was to trie strength by casting a stone that had an hole in the mids, or a piece of metall.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to be their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

18 ¶ Nowe when the ‖ games that were vsed euery fift peere, were played at Tyrus, the King being present,

‖ Or, Olympian sportes, which were games kept euery fift peere,

19 This wicked Jason sent from Jerusalem men to looke vpon them, as though they had bene Antiochians, which brought three hundreth drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not be bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So hee that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the sonne of Menesthens was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that he was euil affectioned towarde his affaires, hee sought his owne assurance, and departed from thence to Joppe, and so came to Jerusalem,

22 Where hee was honourably receiued of Jason, and of the city, and was brought in with torchlight, and with great shoutings, and so he went with his hoste vnto Phenice.

23 Three peere afterward Jason sent Menelaus, the foresaid Simons brother, to beare the money vnto the King, and to bring to passe certaine necessary affaires, whereof hee had giuen him a memoriall.

24 But hee, being commended to the King, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundreth talents of siluer more then Jason.

25 So hee gate the Kings ‖ letters patents, albeit he had nothing in himselfe worthie of the hie Priesthood, but bare the stomake of a cruell tyrant, and the wrath of a wilde beast.

‖ Or, commandements.

26 Then Jason which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that hee had promised vnto the king, hee tooke none order for it, albeit Sostratus the ruler of the castle required it.

28 For vnto him appertained the gathering of the customes: wherefore they were both called before the King.

29 Nowe Menelaus left his brother Lysimachus in his stead in the Priesthood, and Sostratus left Crates which was gouernour of the b Cyprians.

b That is, of them that meafured the come.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to the Kings concubine called Antiochis.

31 Then came the king in all haste, to appease the businesse, leauing Andronicus a man of authority to be his lieutenant.

32 Nowe Menelaus, supposing that hee had gotten a conuenient time, stole certaine vessels of golde out of the Temple, and gaue certaine of them to Andronicus: and some he solde at Tyrus and in the cities thereby.

33 Which when Onias knew of a suretie, he reproued him, and withdrewe himselfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to slay Onias: so when he came to Onias, hee counselled him craftily, giuing him his right hande with an othe: (howbeit he suspect him, and perswaded him to come out of the Sanctuarie) so he slewe him incontinently without any regarde of righteousnesse.

35 For the which cause not only the Jewes, but many other nations also were grieued, and tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the King was come againe from the places about Cilicia, the Jewes that were in the citie, and certaine of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorie in his minde, and hee had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, hee tooke away Andronicus garment of purple, and rent his clothes, and commaunded him to be led through the citie, and in the same place where hee had committed the wickednesse against Onias, hee was slaine as a murtherer. Thus the Lord rewarded him his punishment, as he had deserued.

39 ¶ Now when Lysimachus had done many wicked deedes in the city through the counsell of Menelaus, and the bruite was spred abroade, the multitude gathered them together against Lysimachus: for he had caried out now much vessell of gold.

40 And when the people arose, and were full of anger, Lysimachus armed about three thousand, and began to vse vnlawfull power, a certaine tyrant being their captaine, who was no lesse decaied in wit then in age.

41 But when they vnderstood the purpose of Lysimachus, some gate stones, some great clubs, and some cast handfuls of dust which lay by, vpon Lysimachus men, and those that inuaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber himselfe, they killed beside the treasurie.

34 For these causes an accusation was laide against

againſt Menelaus.

44 And when the king came to Tyrus, three men ſent from the Senate pleaded the cauſe before him.

45 But Menelaus being nowe convinced, promiſed to Ptolemeus the ſonne of Dorimenes much money, if hee woulde perſwade the king.

46 So Ptolemeus went to the king into a court, where as hee was to coole himſelfe, and turned the kings minde.

47 In ſo much that he diſcharged Menelaus from the accuſations (notwithſtanding he was the cauſe of all miſchiefe) and condemned thoſe poore men to death, which if they had tolde their cauſe, yea, before the Scythians, they ſhoulde haue bene heard as innocent.

48 Thus were they ſoone punniſhed vniuſtly, which followed vpon the matter for the citie, and for the people, and for the holy veſſels.

49 Wherefore they of Tyrus hated that wickedneſſe, and miniſtred all things liberally for their buriall.

50 And ſo through the couetouſneſſe of them that were in power, Menelaus remained in authoritie, increaſing in malice, and declared himſelfe a great traitor to the citizens.

CHAP. V.

1 Of the ſignes and tokens ſeene in Ieruſalem. 6 Of the end and wickedneſſe of Iaſon. 11 The purſuite of Antiochus againſt the Iewes. 15 The ſpoyling of the Temple. 27 Maccabeus fleeth into the wilderneſſe.

ABout the ſame time Antiochus vndertooke his ſecond voyage into Egypt.

2 And then were there ſeene throughout all the citie of Ieruſalem fourtie dayes long, horſemen running in the ayre, with robes of golde, and as bands of ſpeare men.

3 And as troupes of horſemen ſet in arap, incountering and courſing one againſt another with ſhaking of ſhields and multitude of darts, and drawing of ſwordes, and ſhooting of arrowes, and the glittering of the golden armour ſeene, and harneſſe of all ſorts.

4 Therefore euery man praied, that thoſe tokens might turne to good.

5 Nowe when there was gone forth a falſe rumour, as though Antiochus had bene dead, Iaſon tooke at the leaſt a thouſand men, and came ſuddenly vpon the citie, & they that were vpon the walles, being put backe, and the citie at length taken,

6 Menelaus fled into the caſtle, but Iaſon ſlew his owne citizens without mercy, not conſidering, that to haue the aduantage againſt his kinſmen is greateſt diſaduantage, but thought that hee had gotten the victorie of his enemies, and not of his owne nation.

7 Yet he gate not the ſuperioritie, but at the laſt receiued ſhame for the reward of his treaſon, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally hee had this ende of his wicked conuerſation, that hee was ‖accuſed before Areta the king of the Arabians, & fled from citie to citie, being purſued of euery man, and hated as a forſaker of the lawes, and was in abomination, as an enemie of his countrey and citizens, and was driuen into Egypt.

‖Or, ſhut vp.

9 Thus hee that had chaſed many out of their owne countrey, periſhed as a baniſhed man, after that he was gone to the Lacedemonians, thinking there to haue gotten ſuccour by reaſon of kinred.

10 And hee that had caſt many out vnburied, was thrown out himſelfe, no man mourning for him, nor putting him in his graue: neither was hee partaker of his fathers ſepulchre.

11 ¶ Nowe when theſe things that were done, were declared to the king, he thought that Iudea would haue fallen from him: wherefore he came with a furious minde out of Egypt, and tooke the city by violence.

12 Hee commaunded his men of warre alſo, that they ſhould kill and not ſpare ſuch as they met, and to ſlay ſuch as went into their houſes.

13 Thus was there a ſlaughter of young men, and olde men, and a deſtruction of men and women and children, and virgins & infants were murthered:

14 So that within three dayes were ſlaine foureſcore thouſand, and fortie thouſand taken priſoners, and there were as many ſolde as were ſlaine.

15 Yet was hee not content with this, but durſt goe into the moſt holy temple of all the world, hauing Menelaus that traitour to the lawes, & to his owne countrey, to be his guide,

16 And with his wicked hands tooke the holy veſſels, which other kings had giuen for the garniſhing, glory, and honour of that place, and handled them with his wicked hands.

17 So hautie in his minde was Antiochus, that he conſidered not, that God was not a little wroth for the ſinnes of them that dwelt in the citie, for the which ſuch contempt came vpon that place.

18 For if they had not bene wrapped in many ſinnes, he, aſſoone as he had come, had ſuddenly beene puniſhed, and put backe from his preſumption, as Heliodorus was, whom Seleucus the king ſent to view the treaſurie.

19 But God hath not choſen the nation for the places ſake, but the place for the nations ſake.

20 And therefore is the place become partaker of the peoples trouble, but afterward ſhall it be partaker of the benefits of the Lord, and as it is now forſaken in the wrath of the Almightie, ſo when the great Lorde ſhall be reconciled, it ſhalbe ſet vp in great worſhip againe.

21 ¶ So when Antiochus had taken eighteene hundred talents out of the Temple, hee gate him to Antiochia in all haſte, thinking in his pride to make men ſaile vpon the drie land, and to walke vpon the ſea: ſuch an high minde had he.

22 But hee left deputies to vexe the people: at Ieruſalem Philip a Phrygian by birth, in maners more cruell then he that ſet him there:

23 And at Garizim Andronicus, and with them Menelaus, which was more grieuous to the citizens then the other, and was deſpiteful againſt the Iewes his citizens.

24 Hee ſent alſo Apollonius a cruell prince, with an armie of two and twentie thouſand, whom hee commaunded to ſlay thoſe that were toward mans age, and to ſell the women, and the ponger ſort.

25 So when he came to Ieruſalem, he fained

peace, and kept him still until the holy day of Sabbath: and then finding the Iewes keeping the feast, he commaunded his men to take their weapons.

26 And so hee slewe all them that were gone forth to the shewe, and running thorow the citie with his men armed, hee murthered a great number.

27 But Iudas Maccabeus, being as it were the tenth, fled into the wildernes, & lived there in the mountaines with his company among the beastes, dwelling there, and eating grasse, lest they should be partakers of the filthymesse.

CHAP. VI.

1 The Iewes are compelled to leaue the lawe of God. 4 The Temple is defiled. 10 The women cruelly punished. 28 The grieuous paine of Eleazarus.

NOt long after this, sent the King an olde man of ‖ Athens, for to compell the Iewes to transgresse the lawes of the fathers, and not to be governed by the Law of God,

‖ Or, *Antiochia*,

2 And to defile the Temple that was at Ierusalem, and to call it the Temple of Iupiter Olympius, and that of Garizim, according as they did that dwelt at that place, Iupiter that keepeth hospitalitie.

3 This wicked gouernement was sore and grieuous vnto the people.

4 For the Temple was full of dissolution, and gluttonie of the Gentiles, which dalied with harlots, & had to do with women within the circuite of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the Law.

6 Neither was it lawfull to keepe the Sabbaths, nor to obserue their auncient feastes, nor plainly to confesse himselfe to be a Iew.

7 In the day of the kings birth they were grieuously compelled perforce euery moneth to banket, and when the feast of Bacchus was kept, they were constremed to goe in the procession of Bacchus with garlands of Iuie.

8 Moreouer there went out a commaundement vnto the next cities of the heathen against the Iewes, that the like customs, and ‖ banketting should be kept.

‖ Or *eating of the flesh that was sacrificed.*

9 And who so would not conforme themselues to the maners of the Gentiles, should be put to death: then might a man haue seene the present miserie.

10 For there were two women brought forth, that had circumcised their sonnes, whom when they had led round about the citie (the babes hanging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were runne together into dennes to keepe the Sabbath day secretly, were discouered vnto Philip, and were burnt together, because that for the reuerence of the honourable day they were afraid to helpe themselues.

12 ¶ Now I beseech those which reade this booke, that they be not discouraged for these calamities, but that they iudge these afflictions, not be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnesse, not to suffer sinners long to continue, but straight wayes to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whom he punisheth when they are come to the fulnesse of their sinnes:

15 But thus hee dealeth with vs, that our sinnes should not bee heaped vp to the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraweth his mercie from vs: & though he punish with aduersitie, yet doth he neuer forsake his people.

17 But let this be spoken nowe for a warning vnto vs: and now will wee come to the declaring of the matter in few words.

18 ¶ Eleazar then one of ỳ principall scribes, an aged man, & of a well fauoured countenance, was constremed to open his mouth, and to eate swines flesh.

19 But hee desiring rather to die gloriously then to liue with hatred, offered himselfe willingly to the torment, and spit it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banket, for that olde friendship of the man, tooke him aside priuily, and prayed him that he would take such flesh, as was lawfull for him to vse, and as hee would prepare for himselfe, and dissemble as though hee had eaten of the thing appointed by the king, euen the flesh of the sacrifice,

22 That in so doing hee might bee deliuered from death, & that for the old friendship ỳ was among them, he would receiue this fauour.

23 But hee began to consider discreetly, and as became his age, and the excellencie of his ancient peeres, and the honour of his grap haires, whereunto he was come, and his most honest conuersation from his childehood, but chiefly the holy Law made and giuen by God: therefore he answered consequently, and willed them straightwayes to send him to the graue.

24 For it becommeth not our age, sayd he, to dissemble, whereby many yong persons might thinke, that Eleazar being fourescore yeere olde and ten, were now gone to ‖ another religion.

‖ Or, *to another maner of life.*

25 And so through mine hypocrisie (for a little time of a transitorie life) they might be deceiued by me, and I should procure malediction, and reproch to mine olde age.

26 For though I were nowe deliuered from the torments of men, yet could I not escape the hand of the Almightie, neither aliue nor dead.

27 Wherefore I will nowe change this life manfully, and will shewe my selfe such as mine age requireth,

28 And so will leaue a notable example for such as be yong to die willingly and courageously for the honourable and holy lawes. And when he had said these words, immediatly hee went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of the words that he had spoken: for they thought it had bene a rage.

30 And as hee was ready to giue the ghost because of the strokes, hee sighed and sayd, The Lorde that hath the holy knowledge, knoweth manifestly, that whereas I might haue beene deliuered from death, I am scourged, and suffer

these

these sore paines of my body: but in my minde I suffer them gladly for his religion.

31 Euen now after this maner ended he his life, leaning his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yoong men, but vnto all his nation.

CHAP. VII.

The punishment of the seuen brethren and of their mother.

IT came to passe also that seuen brethren, with their mother, were taken to bee compelled by the king against the lawe, to taste swines flesh, and were tormented with scourges and whips.

2 But one of them which spake first, sayde thus, What seekest thou? and what wouldest thou knowe of vs? we are readie to die, rather then to transgresse the lawes of our fathers.

3 Then was the king angrie, and commanded to heate pannes and caudrons, which were incontinently made hot.

4 And he commanded the tongue of him that spake first, to be cut out, and to flay him, and to cut off the vtmost parts of his body in the sight of his other brethren and his mother.

5 Nowe when hee was thus mangled in all his members, he commanded him to be brought aline to the fire and to fry him in the panne: and while the smoke for a long time smoked out of the panne, the other brethren with their mother exhorted one another to die courageously, saying in this maner,

6 The Lord God doth regard vs, and indeed *Deut. 32. 36.* taketh pleasure in vs, as Moyses * declared in the song wherein hee testified openly, saying, That God will take pleasure in his seruants.

7 ¶ So when the first was dead after this maner, they brought the second to make him a mocking stocke: and when they had pulled the skinne with the haire ouer his head, they asked him, if he would eate or he were punished in all the members of the body.

8 But hee answered in his owne language, and sayd, No. Wherefore hee was tormented forthwith like the first.

9 And when hee was at the last breath, hee sayde, Thou murtherer takest this present life from vs, but the King of the world will raise vs vp, which die for his lawes, in the resurrection of euerlasting life.

10 ¶ After him was the third had in derision, and when they demanded his tongue, hee put it out incontinently, and stretched forth his hands boldly,

11 And spake manfully, These haue I had from the heauen, but nowe for the lawe of God I despise them, and trust that I shall receiue them of him againe.

12 Insomuch that the king and they which were with him, marueiled at the yoong mans courage, as at one that nothing regarded the paines.

13 ¶ Now when he was dead also, they vexed and tormented the fourth in like maner.

14 And when hee was now readie to die, hee said thus, It is better that wee should change this which wee might hope for of men, and waite for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterwarde they brought the fift also and tormented him,

16 Who looked vpon the King, and saide, Thou hast power among men, and though thou be a mortall man, thou doest what thou wilt: but thinke not, that God hath forsaken our nation.

17 But abide a while, and thou shalt see his great power, how he will torment thee and thy seede.

18 After him also they brought the sixt, who being at the point of death, said, Deceiue not thy selfe foolishly: for we suffer these things, which are woorthie to bee woondred at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, that thou shalt be vnpunished.

20 But the mother was marueilous aboue all other, and worthy of honorable memory: for when she saw her seuen sonnes slaine within the space of one day, she suffered it with a good wil, because of the hope that she had in the Lord.

21 Yea, she exhorted euery one of them in her owne language, and being full of courage and wisedome, stirred vp her womanly affections with a manly stomacke, and said vnto them,

22 I cannot tell howe you came into my woombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body,

23 But doubtlesse the Creator of the world, which formed the birth of man, and found out the beginning of all things, will also of his owne mercie giue you breath, and life againe, as yee nowe regarde not your owne selues, for his lawes sake.

24 Nowe Antiochus thinking himselfe despised, and considering the iniurious woordes, while the youngest was yet aline, he did exhort him not onely with woordes, but swore also vnto him by an othe that he would make him rich and wealthie, if hee would forsake the lawes of his fathers, and that hee would take him as a friend, and giue him offices.

25 But when the yoong man woulde in no case hearken vnto him, the king called his mother, and exhorted that shee woulde counsell the yoong man to saue his life.

26 And when he had exhorted her with many woordes, shee promised him that shee would counsell her sonne.

27 So shee turned her vnto him, laughing the cruell tyrant to scorne, & spake in her owne language, O my sonne, haue pitie vpon mee, that bare thee nine moneths in my woombe, and gaue thee sucke three yeres, and nourished thee, and tooke care for thee vnto this age, & brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen & the earth, and all that is therein, and consider that God made them of things that were not, and so was mankinde made likewise.

29 Feare not this hangman, but shewe thy selfe woorthie such brethren by suffering death, that I may receiue thee in mercy with thy brethren.

30 While she was yet speaking these woordes, the yoong man said, Whom wait ye for? I will not obey the kings commandement: but I will obey the commandement of the Law that was giuen vnto our fathers by Moyses.

31 And

31 And thou that imagineſt all miſchiefe againſt the Hebrewes, ſhalt not eſcape the hand of God.

32 For we ſuffer theſe things, becauſe of our ſinnes.

33 But though the liuing Lorde be angrie with vs a litle while for our chaſtening and correction, yet will he be reconciled with his owne ſeruants.

34 But thou, O man without religion and moſt wicked of all men, lift not thy ſelfe vp in vaine, which art puffed vp with vncertaine hope, and liftest thine handes againſt the ſeruants of God.

35 For thou haſt not yet eſcaped the iudgement of Almightie God, which ſeeth all things.

36 My brethren that haue ſuffered a litle paine, are nowe vnder the diuine couenant of euerlaſting life: but thou through the iudgement of God, ſhalt ſuffer iuſt punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my body and life for the lawes of our fathers, beſeeching God, that hee will ſoone be mercifull vnto our nation, and that thou by torment and punishment mayeſt confeſſe, that he is the onely God,

38 And that in me & my brethren the wrath of the Almightie, which is righteouſly fallen vpon all our nation, may ceaſe,

39 Then the king being kindled with anger, raged more cruelly againſt him then the others, and tooke it grieuouſly, that he was mocked.

40 So he alſo died holily, and put his whole truſt in the Lord.

41 Laſt of all after the ſonnes, was the mother put to death.

42 Let this now be enough ſpoken concerning the bankets, and extreme cruelties.

CHAP. VIII.

1 *Iudas gathereth together his hoſt.* 9 *Nicanor is ſent againſt Iudas.* 16 *Iudas exhorteth his ſouldiers to confidence.* 20 *Nicanor is ouercome.* 27 *The Iewes giue thankes, after they haue put their enemies to flight, diuiding part of the ſpoiles vnto the fatherleſſe and vnto the widowes.* 30 *Timotheus and Bacchides are diſcomfited.* 35 *Nicanor fleeth vnto Antiochus.*

THen Iudas Maccabeus, & they that were with him, went priuily into the townes, and called their kinſefolkes and friends together, and tooke vnto them all ſuch as continued in the Iewes religion, and aſſembled ſixe thouſand men.

2 So they called vpon the Lorde, that hee would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that he would haue compaſſion vpon the city that was deſt oyed, and almoſt brought to the ground, & that he would heare the voice of the blood that cried vnto him,

4 And that he would remember the wicked ſlaughter of the innocent children, and the blaſphemies committed againſt his Name, and that hee woulde ſhewe his hatred againſt the wicked.

5 Now when Maccabeus had gathered this multitude, hee could not be withſtoode by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore he came at vnwares, and burnt vp the townes and cities: yet he tooke the moſt commodious places, and ſlew many of the enemies.

7 But ſpecially hee vſed the nights to make ſuch aſſaults, in ſo much that the bruit of his manlineſſe was ſpread euery where.

8 ¶ So when Philip ſaw that this man increaſed by litle and litle, and that things proſpered with him for the moſt part, he wrote vnto Ptolemeus the gouernour of Coeloſyria and Phœnice to helpe him in the kings buſineſſe.

9 Then ſent he ſpeedily Nicanor the ſonne of Patrocles, a ſpeciall friend of his, and gaue him of all nations of the heathen no leſſe then twentie thouſand men, to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined alſo a tribute for the king of two thouſand talents, which the Romanes ſhould haue, to be taken of the Iewes that were taken priſoners.

11 Therefore immediatly he ſent to the cities on the ſea coaſt, prouoking them to buy Iewes to be their ſeruants, promiſing to ſell foureſcore and ten for one talent: but he conſidered not the vengeance of Almightie God, that ſhould come vpon him.

12 When Iudas then knew of Nicanors comming, he tolde them that were with him, of the comming of the armie.

13 Nowe were there ſome of them fearefull, which truſted not vnto the righteouſneſſe of God, but fled away, & abode not in that place.

14 But the other ſolde all that they had left, and beſought the Lord together to deliuer them from that wicked Nicanor, which had ſolde them, or euer he came nere them.

15 And though hee would not doe it for their ſakes, yet for the couenant made with their fathers, and becauſe they called vpon his holy and glorious Name.

16 And ſo Maccabeus called his men together, about ſixe thouſand, exhorting them not to be afraide of their enemies, neither to feare the great multitude of the Gentiles, which came againſt them vnrighteouſly, but to fight manly,

17 Setting before their eyes the iniurie that they had vnluſtly done to the holy place, and the cruelty done to the citie by deriſion, and the deſtruction of the order eſtabliſhed by their fathers.

18 For they, ſaid hee, truſt in their weapons and boldneſſe: but our confidence is in the Almighty God, which at a becke can both deſtroy them that come againſt vs, and all the world.

19 Moreouer he admoniſhed them of the helpe that God ſhewed vnto their fathers, as when there periſhed an hundreth and foureſcore and fiue thouſand vnder * Sennacherib. *2.King.19.35.iſa.37.36.*

20 And of the battell that they had in Babylon, againſt the Galathians, howe they came in all to the battell ‖ eight thouſand, with foure thouſand Macedonians: and when the Macedonians were aſtonied, the eight thouſand ſlew an hundred and twentie thouſand through the helpe that was giuen them frō heauen, whereby they had receiued many benefits. *rob.1.18. eccliu.48.22. 1.mac.7.41.* ‖ *Some reade ſixe thouſand.*

21 Thus when he had made them bold with theſe woordes, and readie to die for the lawes and

and the countrey, hee deuided his armie into foure partes,

22 And made his owne brethren captaines ouer the armie, to wit, Simon, and Joseph, and Jonathan, giuing ech one fifteene hundred men.

23 And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the forewarde, ioyned with Nicanor,

24 And because the Almightie helped them, they slew aboue nine thousand men, and wounded and maimed the most part of Nicanors hoste, and so put all to flight,

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time, they returned.

26 For it was the day before the Sabbath, & therefore they would no longer pursue them.

27 So they tooke their weapons, and spoyled the enemies, and kept the Sabbath, giuing thankes, and praysing the Lorde wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercie.

Num. 31.27 1. sam. 30.24

28 And after the Sabbath, * they distributed the spoyles to the sicke, and to the fatherles, and to the widowes, and diuided the residue among themselues and their children.

29 When this was done, and they all had made a generall prayer, they besought the mercifull Lorde to be reconciled at the length with his seruants.

30 Afterward with one consent they fell vpon Timotheus and Bacchides, and slew aboue twentie thousand, & wanne hie & strong holdes, and diuided great spoyles, and gaue an equall portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreouer they gathered their weapons together, and laid them vp diligently in conuenient places, and brought the remnant of the spoyles to Jerusalem.

32 They slewe also Philarches a most wicked person which was with Timotheus, and had vexed the Jewes many wayes.

33 And when they kept the feast of Victorie in their countrey, they burnt Callisthenes that had set fire vpon the holy gates, which was fled into a litle house: so hee receiued a reward meete for his wickednesse.

34 And that most wicked Nicanor, which had brought a thousand merchants to buy the Jewes,

35 Hee was through the helpe of the Lorde brought downe of them whom hee thought as nothing, insomuch that he put off his glorious raiment, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus hee that promised to pay tribute to the Romanes, by meanes of the prisoners of Jerusalem, brought newes, that the Jewes had a ‖ defender, and for this cause none could hurt the Jewes, because they followed the Lawes appointed by him.

‖ Or, God their defender.

CHAP. IX.

1 *Antiochus willing to spoile Persepolis, is put to flight.* 5 *As hee persecuteth the Iewes, he is stricken of the Lorde.* 13 *The fained repentance of Antiochus.* 28 *He dieth miserably.*

AT the same time came Antiochus againe with dishonour out of the countrey of Persia.

2 For when hee came to Persepolis, and went about to robbe the Temple, and to subdue the citie, the people ran in a rage to defend them selues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatane, he vnderstood the things that had come vnto Nicanor, and Timotheus.

4 And then being chafed in his mynde, hee thought to impute to the Jewes their fault, which had put him to flight, and therefore commaunded his charetman to drive continually, and to dispatch the iourney: for Gods iudgement compelled him: for hee had saide thus in his pride, I will make Jerusalem a common burying place of the Jewes, when I come thither.

5 But the Lord Almightie and God of Israel smote him with an incurable and inuincible plague: for as soone as hee had spoken these wordes, a paine of the bowels that was remediesse, came vpon him, and sore tormentes of the inner partes,

6 And that most iustly: for he had tormented other mens bowels with diuers and strange torments.

7 Howbeit hee would in no wise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Jewes, and commaunded to haste the iourney: but it came to passe that hee fell downe from the charet that ranne swiftly, so that all the members of his body were bruised with the great fall.

8 And thus hee that a litle afore thought hee might commaund the floods of the Sea (so proude was he beyonde the condition of man) and to weigh the hie mountaines in the balance, was nowe cast on the ground, and caried in an horseliter, declaring vnto all the manifest power of God,

9 *So that the wormes came out of the body of this wicked man in abundance: & whiles hee was aliue, his flesh fell off for paine and torment: and all his armie was grieued at his ‖ smell.

Act. 12.23.

‖ Or, rottenesse.

10 Thus no man could beare because of his stinke, him that a litle afore thought hee might reach to the starres of heauen.

11 Then hee began to leaue off his great pride, and selfewill, when he was plagued and came to the knowledge of himselfe by the scourge of God, and by his paine which increased euery moment.

12 And when hee himselfe might not abide his owne stinke, hee saide these wordes, It is meete to be subiect vnto God, and that a man which is mortall, should not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lorde, who would nowe haue no mercie on him,

14 And saide thus, that he would set at libertie the holy citie vnto the which hee made haste to destroy it, and to make it a burying place.

15 And as touching the Jewes (whom hee had iudged not worthy to bee buried, but would haue cast them out with their chil-

dren

dren to bee deuoured of the foules and wilde beastes) hee would make them all like the citizens of Athens.

16 And whereas hee had spoyled the holy Temple afore, hee would garnish it with great giftes, and increase the holy vessels, and of his owne rentes beare the charges belonging to the sacrifices.

17 Yea, and that hee would also become a Iewe himselfe, & goe thorow all the world that was inhabited, and preach the power of God.

18 But for all this, his paines would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health, he wrote vnto the Iewes this letter vnder written, contayning the forme of a supplication.

19 ¶ THE KING, and prince Antiochus vnto the Iewes his louing citizens, wisheth much ioy and health and prosperitie.

20 If ye and your children fare well, and if all things goe after your minde, I giue great thankes vnto God hauing hope in the heauen.

21 Though I lie sicke, yet I am mindfull of your honour, and good will for the loue I beare you: therefore when I returned from the countrey of Persia, and fell into a sore disease, I thought it necessary to care for the common safetie of all,

22 Not distrusting mine health, but hauing great hope to escape this sickenesse.

23 Therefore considering that when my father led an hoste against the hie countries, hee appointed who should succeede him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grieuous, they in the land might knowe to whom the affaires were committed, that they should not be troubled.

25 Againe, when I ponder howe that the gouernours, that are borderers and neighbours vnto my kingdome, waite for all occasions, and looke but for opportunitie, I haue ordeined that my sonne Antiochus shall be King, whom I oft commended and committed to many of you, when I went into the hie prouinces, & haue written vnto him as followeth hereafter.

26 Therefore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euery man wilbe faithfull vnto me & my sonne.

27 For I trust that he will be gentle and louing vnto you according to my minde.

28 ¶ Thus the murtherer and blasphemer suffered most grieuously, and as he had intreated other men, so he dyed a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him, caried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Iudas Maccabeus taketh the citie and the Temple, 10 The actes of Eupator. 16 The Iewes fight against the Idumeans. 24 Timotheus inuadeth Iudea, with whom Iudas ioyneth battell. 29 Fiue men appeare in the ayre to the helpe of the Iewes, 37 Timotheus is slaine.

MAccabeus now and his company, through the helpe of the Lord, wanne the Temple and the citie againe,

2 And destroyed the altars, & chappels that the heathen had builded in the open places,

3 And cleansed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense two yeeres, and fire moneths after, and set forth the lampes, and the shew bread.

4 When that was done, they fel downe flat vpon the ground, and besought the Lorde, that they might come no more into such troubles: but if they sinned any more against him, that he himselfe would chasten them with mercy, and that they might not be deliuered to the blasphemous, and barbarous nations.

5 Now vpon the same day, that the strangers polluted the Temple, on the very same day it was cleansed againe, euen the fiue & twentieth day of the same moneth, which is ‖Chasleu.

‖Or, November.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembring, that not long afore they held the feast of the Tabernacles when they liued in the mountaines and dennes like beastes.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in cleansing his place.

8 They ordeined also by a common statute and decree, that euery yeere those dayes should be kept of the whole nation of the Iewes.

9 And this was the ende of Antiochus called Epiphanes.

10 ¶ Now will we declare the acts of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres, that followed.

11 For when he had taken the kingdome, he made one Lysias, which had beene captaine of the hoste in Phenice, and Coelosyria, ruler ouer the affaires of the Realme.

12 For Ptolemeus that was called Macron, purposed to do iustice vnto the Iewes for the wrong that had beene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause, hee was accused of his friends before Eupator, and was called oft times traitour, because he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that hee was no more in estimation, he was discouraged, and poysoned himselfe, and dyed.

14 ¶ But when Gorgias was gouernour of the same places, hee entertemed strangers, and made warre oft times against the Iewes.

15 Moreouer the Idumeans that held the strong holdes which were meete for their purpose, troubled the Iewes, & by receiuing them that were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus made prayers, & besought God that he would be their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And assaulted them sore, that they wanne the places, & slewe all that fought against them on the wall, and killed all that they met with, and slew no lesse then twenty thousand.

18 And because certaine (which were no lesse then

then nine thousand) were fledde into two strong castles, hauing all maner of things conuenient to susteine the siege,

19 Maccabeus left Simon, and Joseph, and Zaccheus also, and those that were with them, which were enowe to besiege them, and departed to those places which were more necessarie.

20 Nowe they that were with Simon, being led with couetousnesse, were intreated for money (through certeine of those that were in the castle) & tooke seuentie thousand drachmes, and let some of them escape.

a A drachme is the eight part of an ounce, which is about three pence.

21 But when it was tolde Maccabeus what was done, he called the gouernours of the people together, and accused those men, that they had solde their brethren for money, and let their enemies goe.

22 So hee slewe them when they were conuict of treason, and immediatly wanne the two castles:

23 And hauing good successe, as in all the warres that hee tooke in hand, hee slewe in the two castles moe then twentie thousand.

24 Now Timotheus whom the Jewes had ouercome afore, gathered an armie of strangers of all sorts, and brought a great troupe of horsemen out of Asia, to winne Jewrie by strength.

25 But when he drew nere, Maccabeus, and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth,

26 And fell downe at the foote of the altar, and besought the Lorde to be mercifull to them, and to be an enemie to their enemies, and to be an aduersarie to their aduersaries,* as the lawe declareth.

Exod. 23.20. deut. 20.4.

27 So after the prayer, they tooke their weapons, and went on further from the citie, and when they came nere to the enemies, they tooke heed to themselues.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victorie, and the other tooke courage as a guide of the warre.

29 But when the battell waxed strong, there appeared vnto the enemies from heauen fiue comely men vpon horses with bridles of golde, and two of them led the Jewes,

30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darts, & lightnings against the enemies, so that they were confounded with blindnesse, and beaten downe and full of trouble.

31 There were slaine of foote men twentie thousand and fiue hundred, and sixe hundred horsemen.

32 As for Timotheus himselfe, hee fled vnto Gazara, which was called a very strong holde, wherein Chereas was captaine.

33 But Maccabeus and his company layde siege against the fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

Or, the fiue and twentieth day.

35 Neuerthelesse, vpon the ‖ fifth day in the morning, twentie yoong men of Maccabeus company, whose hearts were inflamed, because of the blasphemies, came vnto the wall, and with bolde stomackes smote downe those that they met.

36 Others also that climed vp vpon the engins of warre against them that were within, set fire vpon the towres, and burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the armie, and tooke the citie.

37 And hauing found Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apollophanes.

38 When this was done, they praysed the Lord with Psalmes, and thankesgiuing, which had done so great things for Israel, and giuen them the victorie.

CHAP. XI.

1 Lysias goeth about to ouercome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 20 The letter of King Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romanes to the Iewes.

VEry shortly after this, Lysias the Kinges stewarde, and a kinsman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.

2 And when hee had gathered about fourescore thousand, with all the horsemen, he came against the Jewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple woulde hee haue to get money by, like the other temples of the heathen: for hee would sell the Priests office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footmen, and thousands of horsemen, and in his fourescore Elephants,

5 He came into Judea, and drewe neere to Beth-sura, which was a castle of defence, fiue a furlongs from Jerusalem, and layd sore siege vnto it.

a Whereof eight make a mile.

6 But when Maccabeus and his company knewe that he besieged the holdes, they, and all the people made prayers with weeping, and teares before the Lorde, that hee would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would ieopard themselues together with him to helpe their brethren: so they went foorth together with a couragious minde.

8 And as they were there besides Jerusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harnesse of golde.

9 Then they praysed the mercifull God all together, and tooke heart, insomuch that they were ready, not onely to fight with men, but with the most cruell beasts, & to breake downe walles of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lord was mercifull vnto them.

11 And running vpon their enemies like lyons, they slew eleuen thousand footmen, and sixteene hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, & Lysias himselfe fled away shamefully,

fully, and so escaped.

13 Who as he was a man of vnderstanding, considering what losse hee had had, and knowing that the Iehewes coulde not be ouercome because the Almightie God helped them, sent vnto them,

14 And promised, that hee would consent to all things which were reasonable, and persuade the king to be their friend.

15 Maccabeus agreed to Lysias requestes, hauing respect in all things to the common wealth, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Iewes, the king granted it.

16 For there were letters written vnto the Iewes from Lysias conteining these wordes, LYSIAS vnto the people of the Iewes sendeth greeting.

17 Iohn and ‖ Abesalom, which were sent from you, deliuered me the things that you demaund by writing, and required mee to fulfill the things that they had declared.

18 Therefore what things soeuer were meet to be reported to the king himselfe, I haue declared them, and hee graunted that that was possible.

19 Therefore if yee behaue your selues as friends toward his affaires, hereafter also I will endeuour my selfe to do you good.

20 As concerning these things, I haue giuen commandement to these men, and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare ye well, the hundred and eight and fourtie yeere, the foure and twentieth day of the moneth Dioscorinthius.

22 ¶ Nowe the Kings letter conteined these wordes, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our Realme, liue quietly, that euery man may appite his owne affaires.

24 Wee vnderstand also that the Iewes woulde not consent to our father, for to bee brought vnto the custome of the Gentiles, but would keepe their owne maner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne lawes.

25 Wherefore our minde is that this nation shall be in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.

26 Thou shalt doe well therefore to send vnto them, and grant them peace, that when they are certified of our minde, they may be of good comfort, and cheerefully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greeting.

28 If ye fare well, wee haue our desire: wee are also in good health.

29 Menelaus declared vnto vs that your desire was to returne home, and to apply your owne businesse.

30 Wherefore, those that will depart, wee giue them free libertie, vnto the thirtie day of the moneth of ‖ Panthicus,

31 That the Iewes may vse their owne maner of liuing and lawes, like as afore, and none of them by any maner of wayes to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare yee well: the hundreth and eight and fortie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes also sent a letter conteining these words, QVINTVS MEMMIVS and Titus ‖ Manilius ambassadours of the Romanes, vnto the people of the Iewes send greeting.

35 The things that Lysias the kings kinseman hath granted you, we grant the same also.

36 But concerning that which hee shall report vnto the king, send hither some with speed, when ye haue considered the matter diligently, that we may consult thereupon, as shall be best for you: for we must goe vnto Antiochia.

37 And therefore make haste and sende some men, that we may know your minde.

38 Farewell: this hundreth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

1 Timotheus troubleth the Iewes. 3 The wicked deed of them of Ioppe against the Iewes. 6 Iudas is auenged of them. 9 He setteth fire in the hauen of Iamnia. 20 The pursute of the Iewes against Timotheus. 24 Timotheus is taken and let go vnhurt. 32 Iudas pursueth Gorgias.

WHen these couenants were made, Lysias went vnto the king, and the Iewes tilled their ground.

2 But the gouernours of the places, as Timotheus, and Apollonius the sonne of Gennæus, and Hieronymus, & also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the ships, which they had prepared as though they had ought them none euill will.

4 And so by the common aduice of the citie, they obeyed them, and suspected nothing: but when they were gone foorth into the deepe, they drowned no lesse then two hundreth of them.

5 Nowe when Iudas knew of their cruelty shewed against his nation, he commanded those men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, he went foorth against the murtherers of his brethren, and set fire in the hauen by night, and burnt the shippes, and those that fled thence, he slew.

7 ¶ And when the citie was shut vp, he departed as though hee would come againe, and root out all them of the citie of Ioppe.

8 ¶ But when hee perceiued that the Iamnites were minded to do in like maner vnto the Iewes, which dwelt among them,

9 He came vnto the Iamnites by night, and set fire in the hauen with the nauie, so that the light of the fire was seene at Ierusalem, vpon a two hundreth and fourtie furlongs.

10 Now when they were gone from thence nine furlongs, in their iourney towarde Timotheus, about fiue thousande men of foote, and

for, *Absalon, or Absalom.*

‖ *Or, Manlius.*

‖ *Or, April, some reade Xanticus, and some Lanticus.*

and fiue hundreth horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Iudas through the helpe of God: the [a] Nomades of Arabia, being ouercome, besought Iudas to make peace with them, and promised to giue him certaine ‖cattell, and to helpe him in other things.

12 And Iudas thinking that they should in deede be profitable concerning many things, graunted them peace: whereupon they shooke hands, and so they departed to their tents.

13 ¶ Iudas also assaulted a citie called Caspis, which was strong by reason of a bridge, and fenced rounde about with walles, and had diuers kindes of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of victuales, that they were the slacker in their doings, reuiling them that were with Iudas, and reproching them: yea, they blasphemed and spake such wordes as were not lawfull.

15 But Maccabeus souldiers, calling vpon the great prince of the worlde (which without any ‖ instruments, or engins of warre, did * cast downe the walles of Iericho, in the time of Iesus) gaue a fierce assault against the walles,

16 And tooke the citie by the will of God, and made an exceeding great slaughter, insomuch that a lake of two furlongs broade, which lay thereby, seemed to flowe with blood.

17 ¶ Then departed they from thence, seuen hundreth and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tubieni.

18 But they founde not Timotheus there: for, he was departed from thence, and had done nothing, and had left a garison in a very strong holde.

19 But Dositheus, and Sosipater, which were captaines with Maccabeus, went forth, and slewe those that Timotheus had left in the fortresse, more then ten thousand men.

20 And Maccabeus prepared, and ranged his armie by bandes, and went courageously against Timotheus, which had with him an hundreth and twentie thousand men of foote, and two thousand and fiue hundreth horsemen.

21 When Timotheus had knowledge of Iudas comming, he sent the women, and children, and the other baggage afore vnto a fortresse called Carnion (for it was hard to besiege, and vneasie to come vnto because of the straites on all sides.)

22 But when Iudas first bande came in sight, the enemies were smitten with feare, and a trembling was among them through the presence of him that seeth all things, in so much that they fleeing one here, another there, were oft times hurt by their owne people, & wounded with the points of their owne swords.

23 But Iudas was very earnest in pursuing, and slewe those wicked men: yea, hee slewe thirtie thousand men of them.

24 Timotheus also him selfe fell into the hands of Dositheus, and Sosipater, whom he besought with much craft to let him goe with his life, because he had many of the Iewes parents and the brethren of some of them, which if they put him to death, should be despised.

25 So when hee had assured them with many wordes, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went ‖Maccabeus toward Carnion, and Atargation, and slew fiue and twentie thousand persons.

27 And after that hee had chased away and slaine them, Iudas remooued the hoste toward Ephron a strong citie, wherein was Lysias and a great multitude of all nations, and the strong young men kept the walles, defending them mightily: there was also a great preparation of engins of warre, and dartes.

28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they wanne the citie, and slewe fiue and twentie thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth sixe hundreth furlongs from Ierusalem.

30 But when the Iewes which dwelt there, testified, that the ‖Scythopolitans dealt louingly with them, and intreated them kindly in the time of their aduersitie,

31 They gaue them thankes, desiring them to be friendly still vnto them, and so they came to Ierusalem, as the feast of the weekes approched.

32 ¶ And after the feast called Pentecost, they went forth against Gorgias the gouernour of Idumea:

33 Who came out with three thousand men of foote, and foure hundreth horsemen.

34 And when they ioyned together, a fewe of the Iewes were slaine,

35 And Dositheus one of the Baccenors, which was on horseback and a mighty man, tooke Gorgias, and layd holde of his garment, and drewe him by force, because hee would haue taken the wicked man aliue: but an horseman of Thracia fell vpon him, and smote off his shoulder, so that Gorgias fledde into ‖Marisa.

36 And when they that were ‖with Esdrin, had fought long, and were weary, Iudas called vpon the Lord, that he would shewe himselfe to bee their helper, and captaine of the fielde.

37 And then hee began in his owne language, and sung Psalmes with a loude voyce, insomuch that straightwayes hee made them that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his hoste, and came into the citie of Odolla. And when the seuenth day came, they cleansed themselues (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necessitie required, Iudas and his company came to take vp the bodies of them that were slaine, and to burie them with their kinsemen in their fathers graues.

40 Now vnder the coates of euery one that was slaine, they founde reliques that had beene consecrate to the idoles of the * Iamnites, which thing is forbidden the Iewes by the lawe. Then euery man sawe that this was the cause wherefore they were slaine.

41 And

a So called because they were shepheards.

‖Or, pastures.

‖Or, battell rammes, Iosh. 6.20.

‖Scythians.

‖Or, Moresa, or, Maresa.

‖Or, with Gorgias.

* Deut. 7.25. Iosh. 17.1, 11, 12.

41 And so euery man gaue thankes vnto the Lorde, the righteous Iudge, which had opened the things that were hid.

a From this verse to the ende of this Chapter, the Greeke text is corrupt, so that no good sense, much lesse certaine doctrine can be gathered thereby: Also it is euident that this place was not written by the holy Ghost, both because it disenteth from the rest of the holy Scriptures, and also the authour of this booke acknowledging his owne infirmitie, desireth pardon, if hee haue not attained that hee should. And it seemeth, that this Iason the Cyrenian, out of whom he tooke this abridgement, is Ioseph Ben-gorion, who hath written in Ebrewe fiue bookes of these matters, and intreating this place, maketh no mention of this prayer for the dead, lib. 3. Cap. 19. For it is contrary to the custome of the Iewes, euen to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to proue that women might minister the Sacraments, Exod. 4. 25. or the example of Razis that one might kill himselfe, whom this authour so much commendeth, Chap. 14 41.

42 And they gaue themselues to prayer, and besought him, that they thoulde not vtterly be destroyed for the fault committed. Besides that, noble Iudas exhorted the people to keepe them selues from sinne, for so much as they sawe before their eyes the things which came to passe by the sinne of these that were slaine,

43 And hauing made a gathering through the company, sent to Ierusalem about two thousand drachmes of siluer, to offer a sinne offering, doing very well, and honestly that he thought of the resurrection.

44 For if he had not hoped, that they which were slaine, should rise againe, it had bene superfluous, and vaine, to a pray for the dead.

45 And therefore hee perceiued, that there was great fauour laide vp for those that died godly. (It was an holy and good thought.) So he made a reconciliation for the dead that they might be deliuered from sinne.

CHAP. XIII.

1 The comming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator, moueth his souldiers vnto prayer. 15 He killeth fourteene thousand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

IN the hundreth fourty and nine yeere, it was tolde Iudas that Antiochus Eupator was comming with a great power into Iudea,

2 And Lysias the steward and ruler of his affaires with him, hauing both in their armie an hundreth and tenne thousand men of foote of the Grecians, and fiue thousand horsemen, and two and twentie Elephants, and three hundreth charets set with hookes.

3 Menelaus also ioyned himselfe with them, and with great deceite incouraged Antiochus, not for the safegarde of the countrey, but because he thought to haue bene made the gouernour.

4 But the King of kings moued Antiochus minde against this wicked man, and Lysias informed the King that this man was the cause of all mischiefe, so that the King commanded to bring him to Berea to put him vnto death as the maner was in that place.

5 Now there was in that place a towre of fiftie cubites high, full of ashes, and it had an instrument that turned rounde, and on euery side it rouled downe into the ashes:

6 And there whosoeuer was condemned of sacriledge, or of any other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man should die such a death, and it was a most iust thing that Menelaus should want buriall.

8 For because he had committed many sinnes by the altar, whose fire and ashes were holy: he himselfe also died in the ashes.

9 ¶ Now the King raged in his minde, and came to shewe himselfe more cruell vnto the Iewes then his father.

10 Which things when Iudas perceiued, he commaunded the people to call vpon the Lorde night and day, that if euer he had holpen them, he would now helpe them, when they shoulde be put from their Lawe, from their countrey, and from the holy Temple:

11 And that hee would not suffer the people which a litle afore began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this all together, and besought the Lord for mercy with weeping and fasting, and falling downe three dayes together, Iudas exhorted them to make themselues readie.

13 And he being apart with the Elders, tooke counsel to goe forth, afore the King brought his hoste into Iudea, and should take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the worlde, hee exhorted his souldiers to fight manfully, euen vnto death for the Lawes, the Temple, the city, their countrey, and the common wealth, and camped by Modin.

15 And so giuing his souldiers for a watch worde, The victorie of God, he picked out the manliest young men, and went by night into the Kings campe, and slewe of the hoste fourteene thousand men, and the greatest Elephant with all that sate vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lorde did helpe them.

18 ¶ Now when the King had tasted the manlinesse of the Iewes, he went about to take the holdes by policie,

19 And marched toward Beth-sura, which was a strong holde of the Iewes: but hee was chased away, hurt, and lost of his men.

20 For Iudas had sent vnto them that were in it, such things as were necessary.

21 But Rhodocus which was in the Iewes hoste, disclosed the secrets to the enemies: therefore he was sought out, and when they had gotten him, they put him in prison.

22 After this did the king commune with them that were in Beth-sura, and ‖ tooke truce with them, departed, and ioyned battell with Iudas, who ouercame him. ‖ *or, gaue and tooke the right hand.*

23 But when hee vnderstood, that Philip (whom he had left to be ouerseer of his busines at Antiochia) did rebell against him, he was astonished, so that hee yeelded himselfe to the Iewes, and made them an oth to doe all things that were right, and was appeased towarde them, and offered sacrifice and adorned the Temple, and shewed great gentlenesse to the place,

24 And embraced Maccabeus, and made him captaine and gouernour from Ptolemais vnto the Gerrenians.

25 Neuertheless,

25 Neuertheleſſe, when hee came to Ptolemais, the people of the citie were not content with this agreement: and becauſe they were grieued, they would that hee ſhould breake the couenants.

26 Then went Lyſias vp into the iudgement ſeate, and excuſed the fact as well as hee could, and perſwaded them, and pacified them, and made them well affectioned, and came againe vnto Antiochia. This is the matter concerning the Kings iourney, and his returne.

CHAP. XIIII.

1 Demetrius moued by Alcimus ſendeth Nicanor to kill the Iewes. 18 Nicanor maketh a compact with the Iewes, 29 Which he yet breaketh through the motion of the King. 37 Nicanor commandeth Razis to be taken, who ſlayeth himſelfe.

After three yeeres was Judas infourmed that Demetrius the ſonne of Seleucus was come vp with a great power and nauie by the hauen of Tripolis,

2 When he had wonne the countrey, and ſlaine Antiochus and his lieutenant Lyſias.

3 Nowe Alcimus, which had beue the high Prieſt, and wilfully defiled himſelfe in the time that all things were confounded, ſeeing that by no meanes he could ſaue himſelfe, nor haue any more entrance to the holy altar,

4 He came to king Demetrius in the hundreth fiftie and one yeere, preſenting vnto him a crowne of golde, and a palme, & of the boughes, which were vſed ſolemnely in the Temple, and that day he held his tongue.

5 But when he had gotten opportunitie, and occaſion for his rage, Demetrius called him to counſell, and aſked him what deuices or counſels the Iewes leaned vnto.

6 To the which he anſwered, The Iewes that be called Aſideans, whoſe captaine is Judas Maccabeus, maintaine warres, and make inſurrections, and will not let the Realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the hie Prieſthood) am nowe come hither,

8 Partly becauſe I was well affectioned vnto the Kings affaires, and ſecondly becauſe I ſought the profite of mine owne citizens: for all our people, through their raſhneſſe, are not a litle troubled.

9 Wherefore, O King, ſeeing thou knoweſt all theſe things, make prouiſion for the countrey, and our nation which is abuſed, according to thine owne humanitie, that is ready to helpe all men.

10 For as long as Judas liueth, it is not poſſible that the matter ſhould be well.

11 When he had ſpoken theſe wordes, other friends alſo hauing euill will at Judas, ſet Demetrius on fire.

12 Who immediatly called for Nicanor the ruler of the Elephantes, and made him captaine ouer Judea,

13 And ſent him foorth, commanding him to ſlay Judas, and to ſcatter them that were with him, and to make Alcimus high Prieſt of the great Temple.

14 Then the Heathen which fled out of Judea from Judas, came to Nicanor by flockes, thinking the harme & calamities of the Iewes to be their welfare.

15 Nowe when the Iewes heard of Nicanors comming, and the gathering together of the heathen, they ſprinckled themſelues with earth, and prayed vnto him which had appoynted himſelfe a people for euer, and did alwayes defend his owne portion with euident tokens.

16 So at the commaundement of the captaine, they remoued ſtraightwaies from thence, and came to the towne of Deſſan,

17 Where Simon Judas brother had ioyned battell with Nicanor, and was ſomewhat aſtoniſhed through the ſudden ſilence of the enemies.

18 Neuertheleſſe Nicanor hearing the manlineſſe of them that were with Judas, and the bolde ſtomackes that they had for their countrey, durſt not prooue the matter with bloodſheading.

19 Wherefore he ſent Poſidonius, ‖ Theodoſius, and ‖ Matthias before to make peace. ‖ *Or, Theodotus.*

20 So when they had taken long aduiſement thereupon, and the captaine ſhewed it vnto the multitude, they were agreed in one minde, and conſented to the couenants. ‖ *Or, Mattathias.*

21 And they appoynted a day when they ſhould particularly come together: ſo when the day was come, they ſet for euery man his ſtoole.

22 Neuertheleſſe Judas commaunded certayne men of armes to waite in conuenient places, leſt there ſhould ſuddenly ariſe any euill thorow the enemies: and ſo they communed together of the things whereupon they had agreed.

23 Nicanor, while hee abode at Jeruſalem, did none hurt, but ſent away the people that were gathered together.

24 Hee ‖ loued Judas, and fauoured him in his heart. ‖ *Or, had Iudas before his eyes.*

25 Hee prayed him alſo to take a wife, and to beget children: ſo hee married, and they liued together.

26 But Alcimus perceiuing the loue that was betweene them, and vnderſtanding the coueuants that were made, came to Demetrius, & told him, that Nicanor had taken ſtrange matters in hand, and ordeyned Judas a traytour to the Reamle, to be his ſucceſſour.

27 Then the King was diſpleaſed, and by the reportes of this wicked man, hee wrote to Nicanor, ſaying, that he was very angry for the couenants, commanding him that he ſhoulde ſend Maccabeus in all haſte priſoner vnto Antiochia.

28 When theſe things came to Nicanor, hee was aſtoniſhed and ſore grieued, that he ſhould breake the things wherein they had agreed, ſeeing that that man had committed no wickedneſſe.

29 But becauſe it was not commodious to him to withſtand the King, hee ſought craftily to accompliſh it.

30 Notwithſtanding when Maccabeus perceiued that Nicanor beganne to be rough vnto him, and that he intreated him more rudely then hee was wont, hee perceiued that ſuch rigour came not of good, and therefore hee gathered a fewe of his men, and withdrewe himſelfe from Nicanor.

31 But the other perceiuing that hee was

prouented by Maccabeus worthie pollicie, came into the great and holy Temple, and commanded the Priests, which were offering their vsual sacrifices, to deliuer him the man.

32 And when they ware that they could not tell where the man was, whom he sought,

33 He stretched out his right hand towarde the Temple, and made an othe in this maner,

If yee will not deliuer me Iudas as a prisoner, I will make this Temple of God a plaine field, and will breake downe the altar, and will erect a notable temple vnto Bacchus.

34 After these wordes he departed: then the Priestes lift vp their handes towarde heauen, and besought him that was euer the defender of their nation, saying in this maner,

35 Thou, O Lorde of all things, which hast neede of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lord, keepe this house euer vndefiled, which lately was cleansed, and stoppe all the mouthes of the vnrighteous.

37 Nowe was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a louer of the citie, & a man of very good report, which for his loue was called a father of the Iewes.

38 For this man afore times when the Iewes were minded to keepe themselues vndefiled and pure, being accused to bee of the religion of the Iewes, did offer to spend his body and life with all constancie for the religion of the Iewes.

39 So Nicanor willing to declare the hatred that he bare to the Iewes, sent about fiue hundreth men of warre to take him.

40 For hee thought by taking him to doe the Iewes much hurt.

41 But when this company would haue taken his castell, and would haue broken the gates by violence, & commanded to bring fire to burne the gates, so that he was ready to be taken on euery side, he fell on his sword,

42 Willing rather to die manfully, then to giue himselfe into the handes of wicked men, and to suffer reproche vnworthie for his noble stocke.

43 Notwithstanding what time as hee missed of his stroke for haste, and the multitude rushed in violently betweene the doores, hee ranne boldly to the wall, and cast himselfe down manfully among the multitude:

44 Which conueyed themselues lightly away, and gaue place, so that hee fell vpon his belly.

45 Neuertheles while there was yet breath in him, being kindled in his minde, hee rose vp, and though his blood gushed out like a fountain, and he was very sore wounded, yet hee ranne thorow the middes of the people,

46 And gate him to the top of an hie rocke: so when his blood was vtterly gone, he tooke out his owne bowels with both his handes, and threw them vpon the people, calling vpon the Lorde of life and Spirite, that hee would restore them againe vnto him, and thus he dyed.

a As this priuate example ought not to be followed of the godly, because it is contrary to the worde of God, although the authorseeme here to approue it: so that place as touching prayer, Chap. 12. 44. though Iudas had appointed it, yet were it not sufficient to prooue a doctrine, because it is onely a particular example.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Maccabeus encouraged him. 21 The prayer of Maccabeus. 30 Maccabeus commaundeth Nicanors head and handes to bee cut off, and his tongue to be giuen vnto the fowles. 39 The author excuseth himselfe.

NOwe when Nicanor knew that Iudas and his company were in the countrey of Samaria, hee thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheless the Iewes that were compelled to goe with him, sayde, O kill not so cruelly and barbarously, but honour and sanctifie the day that is appointed by him that seeth all things.

3 But this most wicked person demaunded, Is there a Lorde in heauen, that commaunded the Sabbath day to be kept?

4 And when they sayde, There is a liuing Lorde, which ruleth in the heauen, who commanded the seuenth day to be kept,

5 Then he sayde, And I am mightie vpon earth to commaund them to arme themselues, and to performe the kings businesse. Notwithstanding he could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memoriall of the victorie obtayned of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and a perfect hope that the Lorde would helpe him,

8 And exhorted his people not to bee afrayde at the comming of the heathen, but alway to remember the helpe that had bene shewed vnto them from heauen, and to trust nowe also that they should haue the victorie by the Almightie.

9 Thus he encouraged them by the law and Prophetes, putting them in remembrance of the battels that they had wonne afore, and so made them more willing.

10 And stirred vp their heartes, and shewed them also the deceitfulnesse of the heathen, and howe they had broken their othes.

11 Thus hee armed euery one of them, not with the assurance of shieldes and speares, but with wholesome wordes and exhortations, and shewed them a dreame worthie to bee beleeued, and reioyced them greatly.

12 And this was his vision, He thought that he sawe Onias, (which had bene the hie Priest, a vertuous and a good man, reuerent in behauiour, and of sober conuersation, well spoken, and one that had bene exercised in all poynts of godlinesse from a childe) holding vp his handes toward heauen, and praying for the whole people of the Iewes.

13 After this there appeared vnto him an other man which was aged, honourable, and of a wonderfull dignitie, and excellencie aboue him.

14 And Onias spake, and sayde, This is a louer of the brethren, who prayeth much for the people, and for the holy citie, to wit, Ieremias the Prophet of God.

15 Her thought also that Ieremias helde out his right hand, and gaue vnto Iudas a sworde of golde: and as he gaue it, he spake thus,

16 Take this holy sworde a gift from God, wherewith thou shalt wounde the aduersaries.

17 And

17 And so being comforted by the wordes of Judas, which were very sweete and able to stirre them vp to valiantnes and to encourage the hearts of the young men, they determined to pitch no campe, but courageously to set vpon them, and manfully to assaile them, and to trie the matter hand to hand, because the citie and the Sanctuary & the Temple were in danger.

18 As for their wiues and children, and brethren, and kinsfolkes, they set lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Againe they that were in the citie, were carefull for the armie that was abroad.

20 Now whiles they all waited for the trial of the matter, and the enemies nowe met with them, and the hoste was set in aray, and the ‖beastes were separated into conuenient places, and the horsemen were placed in the wings:

‖Or, Elephants.

21 Maccabeus considering the comming of the multitude, and the diuers preparations of weapons, and the fiercenesse of the beasts, helde vp his hands toward heauen, calling vpon the Lorde that doeth wonders, and that looked vpon them, knowing that the victorie commeth not by the weapons, but that he giueth the victorie to them that are worthy, as seemeth good vnto him.

22 Therefore in his prayer hee sayde after this maner, O Lord, * thou that didst send thine Angel in the time of Ezechias king of Judea, who in the hoste of Sennacherib slewe an hundreth fourescore and fiue thousand,

1. *Kings* 19. 35. *Isa.* 37. 36. *Iob.* 1. 18. *Ecclu.* 48. 22.

23 Sende now also thy good Angell before vs, O Lorde of heauens, for a feare and dread vnto them,

24 And let them bee discomfited by the strength of thine armie, which come against thine holy people to blaspheme. Thus with these wordes he made an ende.

25 Then Nicanor and they that were with him, drewe neere with trumpets & shoutings for ioy.

26 But Judas and his company praying and calling vpon God, encountred with the enemies,

27 So that with their hands they fought, but with their hearres they prayed vnto God, and slewe no lesse then fiue and thirtie thousand men: for through the presence of God they were wonderously comforted.

28 Nowe when they left off, & were turning againe with ioy, they vnderstoode that Nicanor himselfe was slaine for all his armour.

29 Then they made a great shoute and a cry, praysing the Almightie in their owne language.

30 Therefore Iudas, which was euer the chiefe defender of his citizens both in body and minde, and which bare euer good affection towardes them of his nation, commaunded to smite off Nicanors head, with his hand and shoulder, and to bring it to Jerusalem.

31 And when hee came there, hee called all them of his nation, and set the ‖Priestes by the altar, and sent for them of the castell,

32 And shewed them wicked Nicanors head, and the hand of the blasphemer which hee had holden vp against the holy Temple of the Almightie with proude bragges.

33 He caused the tongue also of wicked Nicanor to be cut in litle pieces, and to bee cast vnto the foules, and that the rewardes of his madnes should be hanged vp before the Temple.

34 So euery man prayed toward the heauen the glorious Lord, saying, Blessed be hee, that hath kept his place vndefiled.

35 He hanged also Nicanors head vpon the high castell, for an euident and plaine token vnto all the helpe of God.

36 And so they established all together by a common decree that they would in no case suffer this day without keeping it holy:

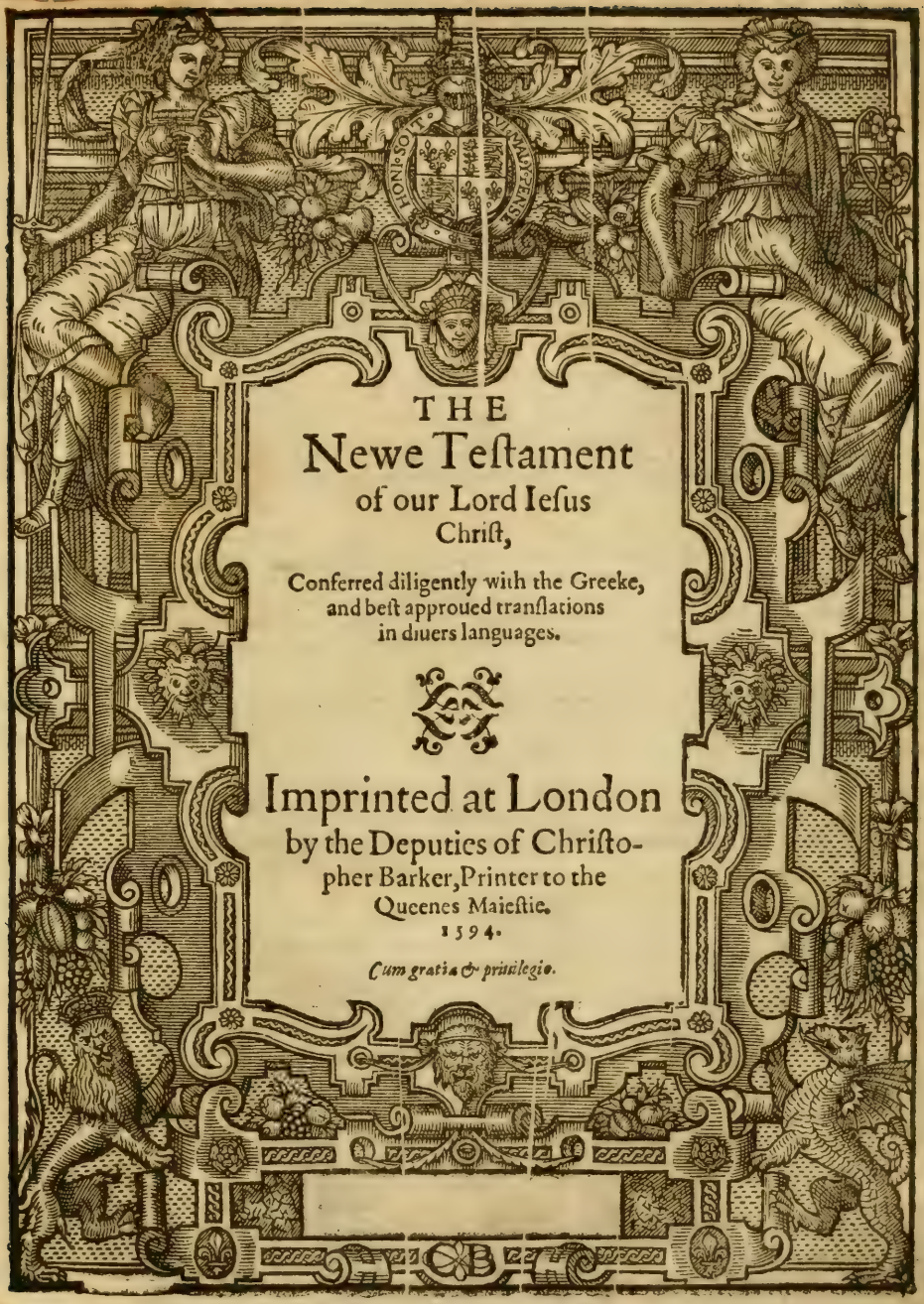
37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here will I also make an end.

39 If I haue done well, and as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone, and then againe water: and as wine tempered with water is pleasant and delighteth the taste: so the setting out of the matter delighteth the eares of them that reade the storie. And here shall be the ende.

The ende of Apocrypha.



THE Newe Teſtament of our Lord Ieſus Chriſt,

Conferred diligently with the Greeke, and beſt approued tranſlations in diuers languages.

Imprinted at London by the Deputies of Chriſtopher Barker, Printer to the Queenes Maieſtie.

1594.

Cum gratia & priuilegio.

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1599.

The ſumme of the whole Scripture of the bookes of the olde and Newe Teſtament.

GOD.

THe bookes of the olde Teſtament doe teach vs that the ſame GOD, whom Adam, Noe, Abraham, Iſaac, Iacob, Dauid & the other fathers did worſhip, is *the only true God, and that he the ſame is Almightie and aeuerlaſting: who of his meere goodneſſe hath created by his word[b] heauen and earth, & al that is in them: From whom al things do come: without whom there is nothing at al: And that he is[c] iuſt and mercifull: who alſo[d] worketh al in all, [e] after his owne will: [f] To whome it is not lawfull to ſay, wherefore hee doth thus or thus.

Creation of man.

MOreouer, theſe bookes teach vs, that this very God Almightie, after he created al things, ſhope alſo Adam the firſt man, [g] to the image and ſpiritual ſimilitude of himſelfe, and that he did conſtitute him Lord ouer all things that he had created in earth. Which Adam, by the enuy and fraud of the deuil, tranſgreſſing the precept of his creator, [h] by this his ſinne brought in ſuch and ſo great ſinne into the world, that we which be ſprong from him by the fleſhe, [i] bee in nature the children of wrath, and thereupon wee be made ſubiect and thrall to death, to damnation, to the yoke and tyrannie of the deuill.

Sinne.

Chriſt promiſed

FVrthermore, we are taught by theſe exceellent bookes, that God promiſed to [k] Adam, [l] Abraham, [m] Iſaac, [n] Iacob, [o] Dauid, & to other fathers of the old time, that he would ſend that bleſſed ſeed, his ſonne Ieſus Chriſt our Sauiour, which ſhould deliuer all thoſe from ſinne, and from the ptyranny of the deuill, which by a [p] lively and working faith ſhould beleeue this promiſe, and put their truſt in Ieſus Chriſt, hoping that of him and by him, they ſhould obteine this deliuerance.

The Lawe

ALſo they giue vs to vnderſtand, that in the meane ſeaſon, while thoſe fathers the Iſraelites looked for the ſaluation, and deliuerance promiſed (for that the nature of man is ſuch, ſo prond and ſo corrupt, that thoſe would not willingly acknowledge themſelues to be ſinners, which had need of the Sauiour promiſed) God the creator gaue by Moſes his [q] Law written in two Tables of ſtone: that by it, ſinne & the malice of mans heart beeing [r] knowen, men mought more vehemently thirſt for the [s] comming of Ieſus Chriſt, who ſhould redeeme and deliuer them from ſinne: which thing, neither the Law, nor yet the ſacrifices and oblations of the Law did [t] performe. For they were ſhadowes and figures of the true oblation of the body of Chriſt: by which oblation all [u] ſinne ſhould be blotted out, and quite put away.

Chriſt God our Sauiour came.

BY the bookes of the new Teſtament we be taught, that Chriſt ſo afore promiſed (*which is God aboue al things moſt bleſſed for euer,) he, I ſay, was ſhadowed in the bookes of the olde Teſtament, and in ſacrifices figured, that he was [a] ſent at the laſt from the father, the ſelfe ſame time which the father did conſtitute within himſelfe: I ſay, [b] at that time, when all wickednesſe abounded in the worlde, then he was ſent. And this Ieſus our Sauiour, being borne in the fleſh, [c] ſuffered death, and roſe againe from the dead. Which actes of his were not done by him in reſpect of the [d] good workes of any man (for we were all ſinners) but ỹ this God our father ſhoulde [e] appeare true, in exhibiting the aboundant [f] riches of his grace which hee promiſed, and that [g] through his mercy hee mought bring vs to ſaluation.

A Lambe. A ſacrifice. Peace. Adoption.

Whereupon it is euidently ſhewed in the [h] newe Teſtament, that Ieſus Chriſt, beeing the true [i] Lambe, the true [k] ſacrifice of the world, [l] putting away the ſinnes of men, came into this world to purchaſe grace and [m] peace for vs with the Father, [n] waſhing vs from our ſinnes in his owne blood, and [o] ſhould deliuer vs from the bondage of the deuil, whome by ſinne wee did ſerue: And ſo we ſhould be [p] adopted by him to be the ſonnes of God, made [q] heires with him of that moſt excellent and euerlaſting kingdome.

The holy Ghoſt, Faith.

Nowe that we ſhould acknowledge this ſingular and excellent benefite of God towards vs, Almightie God [r] giueth vs his holy Spirit: the [s] fruite and effect of the which is faith in God, and in his Chriſt. For, without the holy Ghoſt, by which we are inſtructed and [t] ſealed, neither can we beleeue that God the father ſent Meſſias, nor yet that Ieſus is Chriſt: For [u] no man (ſaith Paul) can ſay that Ieſus is the Lord, but by the holy Ghoſt. The [x] ſame Spirit witneſſeth to our Spirit, ỹ we are the children of God, [y] and powreth into our bowels that charitie which Paul deſcribed to the Corinthians. Furthermore, ỹ holy Spirit doth giue vs hope, which is a ſure looking for eternal life, wherof he himſelfe is the certain [z] token & pledge. Alſo he giueth vs other *ſpiritual gifts, of the which Paul writeth to ỹ Galatians. Therfore ỹ benefit of faith is not to be deſpiſed, or litle to be ſet by. For by ỹ meanes of this truſt & [a] faith in Chriſt, which [b] worketh by charitie, & ſheweth it ſelf forth by ỹ works of charitie, mouing man thereto, we are [c] iuſtified & ſanctified: that is to ſay, God & the Father of our Lord

Charitie. Hope.

Iuſtification and ſanctification.

*Iſaiah.45.14.
a Gen.21.33. Dan.7.9.
b Gen.2.2. Iſaiah.45.18.
c Exod.9.27. Pſal.9.7,8. Iſaiah 45.21. Exod.22.27.
d 1.Cor.12.6.
e Ierem.18.6.
f Iſaiah 45.9. Rom.9.20.
g Gen.1.27. Wiſd.2.23,24.
h Rom.5.14,18.
i Epheſ.2.3.
k Gen.3.15.
l Gen.12.3.
m Gen.26.4.
n Gen.28.14.
o 2.Sam.7.12. Pſal.132.11.
p Heb.2.14.
q Exod.20.1.
r Rom.3.20.
ſ Gal.3.19.
t Heb.7.18. and 10.1.
u Iohn 1.29.
*Rom.9.5.
a Luke 1.31.
b Gal.4.4,5. Epheſ.1.10.
c Rom.5.8.
d Epheſ.2.9. Titus 3.5.
e Rom.15.8.
f Epheſ.2.7.
g Titus.3.5.
h Iſaiah 53.7.
i Iohn 1.29.
k Epheſ.5.2. Heb 9.26.
l Acts 3.19.
m Ephe.2.14,15
n Reuel.1.5.
o Heb.2.14.
p Gal.4.5. Epheſ.1.5.
q Rom.8.17.
r Epheſ.3.5. Rom.8.15. Gal.4.6.
ſ Ephe. 1.1. Gal.5.23.
t Epheſ.1.13. and 4.3.
u 1.Cor.12.3.
x Rom.8.16.
y Rom.5.5. 1 Cor.13.4.
z Ephe.1.14.
* Gal.5.22.
a Gal.5.6.
b Ephe.5.2. Heb.13.21.
c Rom.3.30. and 4.2. Gal.2.16.

Ieſus Chriſt (which is made our [d] Father alſo by him, being our [e] brother) doeth accompt vs to be iuſt and holy through his grace, and through the merit of his ſonne Ieſus Chriſt, not [f] imputing our ſinnes to vs, ſo farre forth that we ſhould ſuffer the paines of hell for them.

Good workes,

Finally, Chriſt himſelfe came into the world, to the intent that we through him being ſanctified and cleanſed from our ſinnes, following his will in good workes, ſhould deny the things pertaining to the fleſh, and [g] freely [h] ſerue him in righteouſneſſe and holineſſe all the dayes of our life: and that [i] by good workes (which God hath prepared for vs to walke in) we ſhould [k] ſhew our ſelues to bee called to his grace, and gift of faith: which good works who ſo hath not, doeth ſhew himſelfe not to haue ſuch a faith in Chriſt as is required in vs.

Chriſt our Maſter and teacher.

To Chriſt muſt we come, and [l] followe him with a cheerefull minde, that he may teach: For he is [m] our maſter, [n] lowly and humble of heart: he is to vs an [o] example, whereby we muſt learne the rule to liue well.

Biſhop. Mediatour, Aduocate.

Moreouer, he is our [p] Biſhop, and our [q] high Prieſt, which did himſelfe offer vp for vs his owne blood, being the onely [r] mediatour betweene God and men: Who now ſitteth at the right hande of God the Father, being made our ſaduocate, making prayer and interceſſion for vs: who doubtleſſe ſhall obteine for vs [t] whatſoeuer wee ſhall deſire, either of him, or els of his Father in his Name, if ſo be that we thus deſiring, ſhall beleeue that he will ſo doe: for thus hath he promiſed. Therefore let vs not doubt, if wee ſinne at any time, to come with [u] repentance (to the which he doeth inuite and ſtirre vs at the very beginning of his preaching) and with ſure truſt to the [x] throne of his grace, with this beliefe, that we ſhall obtaine mercie. For therefore [y] came he into the world, that he might ſaue ſinners by his grace.

Iudgment.

THis is verily Chriſt Ieſus, which ſhall come at a [z] certaine time appointed by his Father, and ſhall ſit in great maieſtie to [a] iudge all men, and to render to euery man [b] the workes of his body according to that he hath done, whether it be good or euill. And he ſhall ſay to them which ſhal be on the right ſide, which in this worlde did looke for the good things to come (that is to ſay, life

Eternall life.

euerlaſting:) [c] Come ye bleſſed of my Father, inioy the kingdome that hath bene prepared for you from the beginning of the world. But to them which ſhall be on the left ſide, hee ſhall ſay: Depart

Eternall fire.

from me ye curſed into euerlaſting fire prepared for the deuil and his Angelles. And then [d] ſhall the ende be, when Chriſt hauing vtterly vanquiſhed all maner of enemies, ſhall deliuer vp the kingdome to God the Father.

To what intent the Scriptures were written.

TO the intent that we mought vnderſtand theſe things, the [e] ſacred bookes of the Bible were deliuered to vs by the goodnes of God through his holy Spirit, with the preaching of that doctrine which is conteined in them, and with his Sacraments, by which the trueth of his doctrine is ſealed vp to vs: that we [f] mought vnderſtand, I ſay, and beleeue that there is one onely true God, & one Sauiour Ieſus Chriſt, whom (as he had promiſed) hee hath ſent: [g] and that we beleeuing, mought haue in his Name life euerlaſting.

Chriſt the onely foundation.

BEſide this [h] foundation, no man can lay any other in the Church of Chriſt: and vpon this foundation the Church doeth ſtand ſure and ſtedfaſt. And Paul willeth him to bee [i] accurſed which ſhall preach any other faith and ſaluation, then by Ieſus Chriſt, yea, although he were an Angel from heauen.

For [k] of him, through him, and for him, are all things: To whome with the Father and the holy Ghoſt, be all honour and glory, world without ende, Amen.

[d] Matth. 5. 48. and 23. 9.
[e] Hebr. 2. 11.
[f] 2. Cor. 5. 19.
[g] Titus 2, 11. 12, 13.
[h] Luke 1, 74.
[i] Epheſ. 2, 10.
[k] 2. Pet. 1. 10.
[l] Epheſ. 5. 2.
[m] Matth. 23. 8.
[n] Matt. 11. 29.
[o] Iohn 13. 15. 1 Pet. 2. 20, 21.
[p] 1. Pet. 2. 25.
[q] Heb. 4. 14.
[r] 1. Tim. 2. 5.
[t] 1. Iohn. 2, 1, 2.
[u] Iohn. 14. 13. and 16. 23. marke 11. 24. Matt. 4. 17.
[x] Herb. 4. 16.
[y] 1. Tim 1. 15
[z] Matth. 25. 13.
[a] 2. Tim. 4. 1.
[b] 1. Cor. 5. 10.
[c] Matth. 25. 34, &c.
[d] 1. Cor. 15. 24, 25, 26.
[e] 2. Pet. 1, 19, 21.
[f] Iohn 17. 3.
[g] Iohn. 20. 31.
[h] 1. Cor. 3. 11.
[i] Gal. 1, 8.
[k] Rom. 11. 36.

Certaine

Certaine questions and answeres touching the doctrine of Predestination, the vse of Gods worde and Sacraments.

Question.

WHy doe men so much varie in matters of religion?

Answere.

Because all haue not the like measure of knowledge, neither doe all beleeue ỳ Gospel of Christ.

Question.

What is the reason thereof?

Answere.

Because they onely beleeue the Gospell and doctrine of Christ, which are ordeined vnto eternall life.

Question.

Are not all ordained vnto eternall life?

Answere.

Some are vessels of wrath ordained vnto destruction, as others are vessels of mercie prepared to glory.

Question.

Howe standeth it with Gods iustice, that some are appointed vnto damnation?

Answere.

Very wel: because all men haue in themselues sinne, which deserueth no lesse: and therefore the mercie of God is wonderfull in that he vouchsafeth to saue some of that sinfull race, and to bring them to the knowledge of the trueth.

Question.

If Gods ordinance and determination must of necessitie take effect, then what neede any man to care? for hee that liueth well, must needes be damned, if he be thereunto ordeined: and hee that liueth ill must needes be saued, if hee be thereunto appointed.

Answere.

Not so: for it is not possible, that either the elect should alwayes be without care to doe well, or that the reprobate should haue any will thereunto. For to haue either good will or good worke, is a testimonie of the Spirit of God, which is giuen to the elect only, whereby faith is so wrought in them, that being graft in Christ, they growe in holinesse to that glory, whereunto they are appointed. Neither are they so vaine as once to thinke that they may doe as they list themselues, because they are predestinate vnto saluation: but rather they endeuour to walke in such good workes as God in Christ Iesus hath ordained them vnto, and prepared for them to be occupied in, to their owne comfort, stay, and assurance, and to his glory.

Question.

But howe shall I knowe my selfe to bee one of those whome God hath ordained to life eternall?

Answere.

By the motions of spirituall life, which belongeth onely to the children of God: by the which that life is perceiued, euen as the life of this body is discerned by the sense and mottons thereof.

Question.

What meane you by the mottons of spirituall life?

Answere.

I meane remorse of conscience, ioyned with the lothing of sinne, and loue of righteousnes: the hand of faith reaching vnto life eternall in Christ, the conscience comforted in distresse, and rayled vp to confidence in God by the worke of his Spirit: a thankfull remembrance of Gods benefites receiued, and the vsing of all aduersities as occasion of amendment sent from God.

Question.

Cannot such perish as at some time or other feele these motions within themselues?

Answere.

It is not possible that they should: for as Gods purpose is not changeable, so he repenteth not the gifts and graces of his adoption: neither doth he cast off those whome he hath once receiued.

Question.

Why then should wee pray by the example of Dauid, that he cast vs not from his face, and that hee take not his holy Spirit from vs?

Answere.

In so praying wee make protestation of the weaknesse of flesh, which mooueth vs to doubt: yet should not wee haue courage to aske, if wee were not assured that God will giue according to his purpose and promise, that which we require.

Question.

Doe the children of God feele the motions aforesayd alwayes alike?

Answere.

No truely: for God sometime to proone his, seemeth to leaue them in such sort, that the flesh ouermatcheth the spirite, whereof ariseth trouble of conscience for the time:

yet the spirite of adoption is neuer taken from them, that haue once receiued it: else might they perish. But as in many diseases of the body, the powers of bodily life are letted: So in some assaults these motions of spirituall life are not perceiued, because they lie hidden in our manifold infirmities, as the fire couered with ashes. Yet as after sickenesse commeth health, and after cloudes the Sunne shineth cleare: so the powers of spiritall life will more or lesse be felt and perceiued in the children of God.

Question.

What if I neuer feele these motions in my selfe, shal I despayre and thinke my selfe a castaway?

Answere.

God forbid: for God calleth his at what time hee seeth good: and the instruments whereby hee vsually calleth, haue not the like effect at all times, yet it is not good to neglect the meanes whereby God hath determined to worke the saluation of his. For as ware is not melted without heate, nor clay hardened but by meanes thereof: so God vseth meanes both to drawe those vnto himselfe, whome hee hath appointed vnto saluation, and also to bewray the wickednesse of them whom he iustly condemneth.

Question.

By what meanes vseth God to drawe men to himselfe that they may be saued?

Answere.

By the preaching of his worde and the ministring of his Sacraments thereunto annexed.

Question.

What meane you by the worde of God?

Answere.

I meane the doctrine of the Prophets and Apostles which they receiued of the spirit of God, and haue left written in that Booke which wee commonly call the Olde and Newe Testament.

Question.

Howe may I be assured, that it is the worde of God, which that Booke conteineth?

Answere.

By the maiestie of God appearing in that plaine and simple doctrine: by the pureneſſe, vprightneſſe and holines thereof: by the certaintie of euery thing therein affirmed: by the successe of all things according to it: by perpetuall consent which is to be seene in euery part thereof: by the excellencie of the matters vttered: But especially by the testimonie of Gods spirite, whereby it was written, who moueth the hearts of those in whome it resteth, to consent vnto the worde, and reuerently to embrace it.

Question.

Howe doeth this worde of God serue to drawe men vnto him?

Answere.

When it is so preached and heard, that men may vnderstand and learne what God teacheth: accept & receiue thankfully that which is thereby giuen, promised and assured: and be moued with desire and diligence to doe that which it commandeth.

Question.

Doe the Sacraments also serue to this ende?

Answere.

Yea verily: that by sight, taste and feeling, as well as by hearing, wee might bee instructed, assured, and brought to obedience.

Question.

Howe doeth our Baptisme serue hereunto?

Answere.

It teacheth vs to put on Christ, that with his righteousnes our sinfulnes may be hidden: it assureth vs, that we are so graft into Christ, that all our sinnes by him are washed away: it chargeth vs to die to sinne, to continue in the profession of Christ, and to loue eche other.

Question.

Hath the Lords Supper also this vse?

Answere.

Yea doubtlesse: for it teacheth, that the body and blood of Christ crucified is the onely foode of the newe borne children of God: it assureth that Christ is wholly theirs to giue and to continue life spirituall and heauenly to body and soule, to nourish, strengthen, refresh, and to make cheerefull the hearts of the elect: it requireth thankfull remembrance of the death of Christ, vnitie among those that doe professe him, with a true confession of his trueth.

Question.

Why is not this vse of the Sacraments commonly knowen?

Answere.

Because they are abused for custome, for fashion, for custome and company, without regard vnto the worde, whereunto they are so annexed, that they ought not vpon any necessitie by any person be seuered from it, which teacheth the right vse of euery thing.

Question.

I perceiue that nothing is more necessarie then the worde of God: therefore I pray you shewe me howe I may attaine to some knowledge and profite thereby.

Answere.

By diligent hearing of such as preach it, by continuall and orderly exercise of reading and praying.

Question.

What orderly exercise thinke you most conuenient to be vsed herein?

Answere.

Answere.

That as euery day, twise at the least, we most commonly receiue foode to the nourishment of this corporall life: so no day be let passe without some reading in such sort that occasion therby may be taken to speake againe vnto God by prayer, as hee in his word speaketh vnto vs: So that at the least two Chapters would bee orderly and aduisedly read euery day, all other businesse, impediments and lets set apart.

Question.

This seemeth very easie to be done, what thinke you elle requisite?

Answere.

That some especiall places of Scripture be so committed to memory, that the minde may euer bee furnished with some good matter against all temptations. To which ende I note these Scriptures vnto you, whereunto you may ioyne other at your owne choise: Psalmes 37.50.139. Esai.53. Iohn 17. Rom.8. 1. Tim.4.

Question.

But the Scriptures are hard and not easie to vnderstand.

Answere.

Discourage not your selfe herewith: for GOD maketh them easie to such as in humilitie seeke him: and that hardnesse that you finde serueth to moue you to the more diligence, and to make inquirie of such as haue knowledge, when any doubt ariseth. That which you perceiue not at one time, God shall reueale at another: So that you shall haue your growing in grace, knowledge and godlinesse, to Gods glorie and your owne comfort in Christ, whose name for euer be praysed. Amen.

The names and order of all the Books of the Olde and New Teſtament, with the number of their Chapters, and the leafe where they begin.

Geneſis hath Chapters	50	leafe 1
Exodus	40	22
Leuiticus	27	40
Nombers	36	53
Deuteronomie	34	70
Ioſua	24	85
Iudges	21	96
Ruth	4	106
1.Samuel	31	107
2.Samuel	24	121
1.Kings	22	132
2.Kings	25	145
1.Chronicles	29	147
2.Chronicles	36	169
The prayer of Manaſſeh, Apocryphe.		184
Ezra	10	184
Nehemiah	13	188
Eſter	10	194
Iob	42	197
Pſalmes	150	210
Prouerbes Chapters	31	leafe 243
Eccleſiaſtes	12	253
The ſong of Salomon.	8	256
Iſaiah	66	258
Ieremiah	52	282
Lamentations	5	306
Ezekiel	48	309
Daniel	12	330
Hoſea	14	338
Ioel	3	341
Amos	9	342
Obadiah	1	345
Ionah	4	345
Micah	7	346
Nahum	5	349
Habakkuk	3	349
Zephaniah	3	351
Haggai	2	352
Zechariah	14	352
Malachi	4	357

The bookes called Apocrypha.

1.Eſdras	9	359
2.Eſdras	16	365
Tobit	14	375
Iudeth	16	379
The reſt of Eſther	6	384
Wiſedome	19	386
Eccleſiaſticus	51	392
Baruch with the Epiſtle of Ieremiah	6	408
The ſong of the three children		411
The ſtorie of Suſanna		412
The idole Bel and the Dragon		413
1.Maccabees	16	413
2.Maccabees	15	425

The bookes of the Newe Teſtament.

Matthewe	28	441
Marke	16	455
Luke	24	464
Iohn	21	479
The Actes	28	490
The Epiſtle to the Romanes	16	504
1.Corinthians	16	511
2.Corinthians	13	517
Galatians	6	521
Epheſians	6	524
Philippians	4	526
Coloſſians	4	527
1.Theſſalonians	5	529
2.Theſſalonians	3	530
1.Timotheus	6	531
2.Timotheus	4	533
Titus	3	534
Philemon	1	535
To the Hebrewes	13	535
The Epiſtle of Iames	5	540
1.Peter	5	541
2.Peter	3	543
1.Iohn	5	544
2.Iohn	1	545
3.Iohn	1	546
Iude	1	546
Reuelation	22	546

¶ The holy [a] Gospell of Iesus Christ, [b] according to Matthewe.

a This word signifieth good tydings, and is taken here for the story, which conteyneth the ioyfull message of the comming of the sonne of God promised from the beginning.
b That is, written and taught by Matthewe.

THE ARGVMENT.

IN this historie written by Matthewe, Marke, Luke, and Iohn, the spirite of God so gouerned their hearts, that although they were foure in number, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and maner of writing they be diuers, and sometime one writeth more largely that which the other doth abridge: neuerthelesse in matter and argument, they all tend to one ende: which is, to publish to the world the fauour of God towarde mankinde through Christ Iesus, whome the Father hath giuen as a pledge of his mercie and loue. And for this cause they entitle their storie, GOSPEL, which signifieth good tydings, forasmuch as God hath perfourmed indeede that which the fathers hoped for. So that hereby we are admonished to forsake the worlde, and the vanities thereof, and with most affectioned hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioy nor consolation, no peace nor quietnesse, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, and in whome all the promises are Yea, and Amen. And therefore vnder this word is contained the whole New Testament: but commonly we vse this name for the history, which the foure Euangelists write, containing Christs comming in the flesh, his death and resurrection, which is the perfect summe of our saluation. Matthew, Marke, and Luke are more copious in describing his life and death: but Iohn more laboureth to set foorth his doctrine, wherein both Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to know that Christ was borne, dead, and risen againe, shoulde nothing profite vs. The which thing notwithstanding that the three first touch partly, as he also sometime intermedleth the historical narration yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe, as it were, the body, and Iohn setteth before our eyes the soule. Wherefore the same aptly termeth the Gospell written by Iohn, the key which openeth the doore to the vnderstanding of the others: for whosoeuer doeth knowe the office, vertue and power of Christ, shal reade that which is written of the Sonne of God come to be the Redeemer of the worlde, with most profite. Now as concerning the writers of this historie, it is euident that Matthew was a Publicane, or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bin Peters disciple, and to haue planted the first Church at Alexandria, where he dyed the eight yeere of the reigne of Nero. Luke was a Phisition of Antiochia, and became Pauls disciple, and fellowe in all his trauailes: hee liued fourescore and foure yeeres, and was buried at Constantinople. Iohn was that Apostle whom the Lord loued, the sonne of Zebedeus, and brother of Iames: he dyed threescore yeeres after Christ, and was buried neere to the citie of Ephesus.

CHAP. I.

1 The Genealogie of Christ, that is, the Messias promised to the fathers, 18 Who was conceiued by the holy Ghost, and borne of the virgine Marie, when she was betrothed vnto Joseph. 20 The Angell satisfieth Iosephs minde. 21 Why he is called Iesus, and wherefore Emmanuel.

THE * [c] Booke of the generatiō of IESVS CHRIST ẏ [d] sonne of [e] Dauid, the sonne of Abraham.

2 * Abraham begat Isaac, * and Isaac begate Iacob. And * Iacob begate Iudas and his brethren.

3 * And Iudas begate Phares, and Zara [f] of Thamar. And * Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of [g] Rachab. And * Booz begate Obed of Ruth. And Obed begate Iesse.

6 And * Iesse begate Dauid the King. And * Dauid the King begate Solomon of her that was the wife of Urias.

7 And * Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate [h] Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10 And * Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And * Iosias begate Iacim. And Iacim begate Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, * Iechonias begat [i] Salathiel.

Luke 3.23.
c This is the rehearsall of the progenie, whereof Iesus Christ is sprong according to the flesh.
d So called, for that he came of the stocke of Dauid.
e These two are first rehearsed, because Christ was especially promised to come of them and their seede, and therefore Christ commonly was called the sonne of Dauid, because the promise was more euidently confirmed vnto him. *Gen.21.2 Gen.25.24. Gen.29.35. Gen.38.27.*
f By incestuous adulterie, the which shame setteth foorth his great humilitie, who made himselfe of no reputation, but became a seruant for our sakes: yea, a worme and no man, the reproch of men, and contempt of the people, and at length suffered the accursed death of the crosse. *1.Chro.2.5 ruth 4.18,19.*

g Rachab and Ruth being Gentiles, signifie that Christ came not onely of the Iewes and for them, but also of the Gentiles, and for their saluation. *Ruth.4.21. 1.Sam.16.1. and 17.12. 2.Sam.12.24. 1.king.11.43. 1.chron.3.10.*
h He hath omitted three Kings, Ioas, Amazia, Azaria, abbridging the number, to make the times foureteene generations. *2.King.20.21. and 21.18. 1.chron.3.13,14,15. 2.King.23.34. and 24.1,6. 2.chron.36.4,9. 1.Chron.3.16.*
i After the captiuitie, the title royall was appoynted vnto him: so that notwithstanding that they were as slaues for the space of seuentie yeeres, yet by the prouidence of God the gouernment remained in the familie of Dauid, where it continued till the comming of Christ.

1. *Chro.* 3. 17, 19. *ezra.* 3. 2, *and* 5. 2.

* And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begat Achim. And Achim begat Elihud.

15 And Elihud begat Eleazar. And Eleazar begat Matthan. And Matthan begate Jacob.

16 And Jacob begat Joseph, the husband of Marie, [h] of whome was borne Jesus, that is called [i] Christ.

17 So all the generations from Abraham to David, are fourteene generations. And from David until they were caried away into Babylon, fourteene generations: and after they were carried away unto Babylon untill Christ, fourteene generations.

18 ¶ Now the birth of Jesus Christ was thus, [l] When as his mother Mary was * betrothed to Joseph, [m] before they came together, she was found [n] with childe of the holy Ghost.

19 Then Joseph her husband being a * iust man, and not willing to * make her a publike example, was minded to put her away secretly.

20 But whiles he thought these things, beholde, the Angell of the Lorde appeared vnto him in a [p] dreame, saying, Joseph the [q] sonne of David, feare not to take Marie for thy wife: for that which is conceiued in her, is of the holy Ghost.

21 And she shal bring forth a sonne, and thou shalt * call his name [r] Jesus: for hee shall * saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, saying,

23 * Beholde, a Virgine shall bee with childe, and shall beare a sonne, and ‖ they shall call his name Emmanuel, which is by interpretation, [s] God with vs.

24 ¶ Then Joseph, being raised from sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25 But hee knewe her not, till shee had brought forth her [t] first borne sonne, and hee called his name IESVS.

1. *Chro.* 3. 17, 19. *ezra.* 3. 2, *and* 5. 2.

h Albeit the Iewes number their kinred by the malekinde, yet this linage of Marie is comprehended vnder the same, because she was married to a man of her owne flocke and tribe.

i Who is the true King, Priest, and Prophet anoynted of God to accomplish the office of the redeemer.

Luke 1. 27.

l Before he tooke her home to him.

m As the Angel afterward declared to Ioseph.

n Vpright and fearing God, and therefore suspecting that she had committed fornication, before she was betrothed, would neyther retaine her, which by the Law should be married to an other, neither by accusing her, put her to shame for her fact.

Deut. 24. 1.

p This dreame is witnessed by the holy Ghost, and is a kind of reuelation, Num. 12. 6.

q This name putteth him in remembrance of Gods promise to Dauid. *Luke* 1. 1. r That is, a Sauiour. *Act.* 4. 12 *phil.* 2. 10. *Isa.* 7. 14. ‖ *Or, thou.* s God is ioyned with vs by the meanes of Iesus Christ, who is both GOD and man. t Christ is here called the first borne, because she had neuer any before, and not in respect of any she had after. Neither yet doth this worde (till) import alwayes a time following wherein the contrary may be affirmed: as our Sauiour, saying that hee will be present with his disciples till the ende of the worlde, meaneth not, that after this worlde he will not be with them.

CHAP. II.

1 *The time and place of Christes birth.* 11 *The wise men offer their presents.* 14 *Christ fleeth into Egypt.* 16 *The yong children are slaine.* 23 *Joseph turneth into Galile.*

Luke 2. 6.

a For there is another Bethlehem in the tribe of Zebulun.

WHen * Jesus then was borne at Beth-lehem in [a] Judea, in the dayes of Herode the King, beholde, there came [b] Wisemen from the East to Jerusalem,

2 Saying, Where is the King of the Iewes that is borne? for wee haue seene his [c] starre in the East, and are come [d] to worship him.

3 When King Herode heard this, he was troubled, and all Jerusalem with him.

4 And gathering together all the chiefe Priestes and Scribes of the people, he asked of them, where Christ should be borne.

5 [e] And they said vnto him, At Beth-lehem in Judea: for so it is written by the Prophet,

6 * And thou Beth-lehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come the gouernour that shall feede my people Israel.

7 Then Herode [f] priuily called the wisemen, and diligently inquired of them the time of the starre that appeared,

8 And sent them vnto Beth-lehem, saying, Go, and search diligently for the babe: and when yee haue found him, bring mee worde againe, that I may come also, and worship him.

9 ¶ So when they had heard the King, they departed: and loe, the [g] starre which they had seene in the East, went before them, till it came, and stoode ouer the place where the babe was.

10 And when they sawe the starre, they reioyced with an exceeding great ioy,

11 And went into the house, and ‖ found the babe with Marie his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him giftes, [h] euen golde, and incense, and myrrhe.

12 And after they were warned of God in a dreame, that they should [i] not go againe to Herode, they returned into their countrey another way.

13 ¶ After their departure, beholde, the Angell of the Lorde appeareth to Joseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and bee there till I bring thee worde: for Herode will seeke the babe, to destroy him.

14 So hee arose, and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herode, [k] that it might be fulfilled, which was spoken of the Lorde by the * Prophet, saying, Out of Egypt haue I called my Sonne.

16 ¶ Then Herode, seeing that he was mocked of the wise men, was exceeding wroth, and sent forth, and slewe all the male children that were in Beth-lehem, and in all the coastes thereof, from two yeere olde and vnder, according to the time which hee had diligently searched out of the wisemen:

17 Then was that fulfilled which was

b Wisemen, or Magi, in the Persians & Chaldeans tongue, signifie Philosophers, Priests, or Astronomers, & are here the first fruites of the Gentiles that came to worship Christ.

c An extraordinarie signe to set foorth that Kings honour, whome the worlde did not esteeme.

d Which was a declaration of that reuerence, which the Gentiles shoulde beare vnto Christ.

e They coulde well tel of Christ in generall: but when they should professe his name, and giue him his due honour, they waxe cold and shrinke backe.

Micah. 5. 2. *iohn* 7. 42.

f An euil conscience is a burning fire.

g The starre vanished away before, to the intent they should tary at Ierusalem, and there inquire of the thing, to the confusion of the Iewes.

Or, sawe.

h The Persians maner was not to salute kings without a present, and therfore they brought of that which was most precious in their countrey, whereof euery one of them offred.

i Promise ought not to be kept where Gods honour and preaching of his truth is hindered: or else it ought not to be broken.

k That which was prefigured by the deliuerance of the Israelites out of Egypt, which were Christs Church and his body, is now verified, and accomplished in the head Christ. *Hos.* 11, 1.

l Within a certaine time after.

spoken

Iere.31.15.
m Herod renewed the sorow which the Beniamites had suffred long before: yet for all this crueltie he could not bring to passe that Christ should not reigne.
n That is, they were killed and dead.
o Thus the faithfull may see how God hath infinit meanes to preserue them from ỹ rage of tyrants.
‖ *Or, therefore.*
‖ *Or, of Nazaret.*
p Which is holy & consecrated to God: alluding vnto those that were Nazarites in the olde Lawe, which were a figure of that holinesse which should be manifested in Christ, as was Samson, Ioseph, &c.

spoken by the Prophet Jeremias, saying,

18 * In m Rama was a voyce heard, mourning, and weeping, and great lamentation: Rachel weeping for her children, and would not be comforted, because they o were not.

19 And when Herode was dead, behold, an Angel of ỹ Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and goe into the lande of Israel: for they are o dead which sought the babes life.

21 Then he arose vp, and tooke the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Iudea in steade of his father Herode, hee was afraide to goe thither: ỹet after hee was warned of God in a dreame, he turned aside into the partes of Galile,

23 And went and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, which was, that he should be called ‖ a p Nazarite.

Chap.2.39.

CHAP. III.

1 The office, doctrine, and life of Iohn. 7 The Pharises are reprooued. 8 The fruites of repentance. 13 Christ is baptized in Iordan, 17 And authorized by God his Father.

Mar.1.4.luk.3.3.
a In the 15. yere of the reigne of Tiberius, after Christ had long time remained in Nazaret, and was now about 30. yeere olde, luke 3.1.23.
b So called in respect of the plaine countrey & fertile valleis: & not because it was not inhabited.
‖ *Or, be sorie for your faultes past, and amend.*
c Which is, that God will reigne ouer vs, gather vs vnto him, pardon our sinnes, and adopt vs by the preaching of the Gospel. *Isa.40.3.mar.1.3. luke 3.4.iohn 1.23. Mar.1.6.*
d Wouen with haire, as grosse haire cloth. ‖ *Or, grashoppers.*
e Such meates as nature brought forth without mans labor or diligence: reade Leuit.11.22. *Mar.1.5.luk.3.7.*
f Acknowledging their faultes: for there is no repentance without confession. *Chap.12.34.* ‖ *Or, broodes.*
g Hee menaceth those venemous and malicious Pharises with the iudgement of God, except they shew before men such workes as are agreeable to the profession of the godly, whom Isai calleth the trees of righteousnesse, *Chap.61.3.*

A ND * in a those dayes, Iohn the Baptist came and preached in the b wildernesse of Iudea,

2 And said, ‖ Repent: for the c kingdome of heauen is at hand.

3 For this is he of whome it is spoken by the Prophet Esaias, saying, * The voyce of him that cryeth in the wildernes, is, Prepare ye the way of the Lorde: make his pathes straight.

4 * And this Iohn had his d garment of camels haire, and a girdle of a skin about his loynes: his meate was also ‖ e locustes and wild honie.

5 * Then went out to him Ierusalem, and all Iudea, and all the region round about Iordan,

6 And they were baptized of him in Iordan f confessing their sinnes.

7 Now when he saw many of the Pharises and of the Sadducees come to his baptisme, he said vnto them, * O ‖ generations of vipers, who hath forewarned you to flee from the anger to come?

8 Bring foorth therefore g fruites worthy amendment of life,

9 And thinke not to say with your selues, * We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

10 And now also is the h are put to the roote of the trees: * therefore euery tree, which bringeth not foorth good fruite, is hewen downe, and cast into the fire.

11 * In deede I baptize you with water to amendement of life, but he that commeth after me, is mightier then I, whose shoes I am not worthy to beare: he wil baptize you with the holy Ghost, and with i fire.

12 Which hath his k fanne in his hand, & wil make cleane his flooze, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.

13 ¶ * Then came Iesus from Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue neede to be baptized of thee, and comest thou to me?

15 Then Iesus answering, said to him, Let be now, for thus it becommeth vs to l fulfil all righteousnes. So he suffered him.

16 And Iesus when hee was baptized, came straight out of the water. And lo, the heauens were opened vnto him, and Iohn sawe the Spirite of God descending like a m done, and lighting vpon him.

17 And loe, a voyce came from heauen, saying, * n This is my * beloued Sonne, in whome I am well pleased.

Iohn 8.39.
actes 13.26.
h The iudgement of God is at hand to destroy such as are not meete to be of his Church. *Chap.7.19. Marke 1.8. luk 3.16. ioh.1.26. actes 1.5. & 2.4. & 8.17. and 19.4,5.*
i When God baptizeth inwardly with the vertue of his spirit, he burneth & consumeth the vices, and inflameth the hearts with loue toward him.
k Which is the preaching of the Gospell, whereby he gathereth the faithfull as good corne, and scattereth the infidels as chaffe. *Marke 1.9. luke 3.21.*
l We must render perfite obedience to God in all thinges, which he hath ordeined.
m To shewe the state of his kingdome, which is in all meekenesse and lowlinesse. *Chap.17.5.2.pet.1.17.*
n The fauour of God resteth on Iesus Christ, that from him it might bee powred on vs, which deserue of our selues his wrath and indignation. *Coloss 1.13.*

CHAP. IIII.

1 Christ fasteth and is tempted. 11 The Angels minister vnto him. 17 He beginneth to preach. 18 He calleth Peter, Andrewe, Iames and Iohn, and healeth all the sicke.

Mar.1.12.lu.4.1
a By the holy Ghost.
b To the ende that he ouercoming these tentations, might get ỹ victorie for vs.
c Satan would haue Christ to distrust God, and his word, and follow other strange and vnlawfull meanes. *Deut.8.3.*
d He meaneth the order that God hath ordeined to maintaine his creatures by.
e To wit, Ierusalem. *Psal.91.11,12.*
f He alledgeth but halfe the sentence to deceiue thereby the rather, and cloke his craftie purpose.

THen * was Iesus led aside a of the Spirite into the wildernesse, to be b tempted of the deuill.

2 And when he had fasted fourtie dayes, and fourtie nights, hee was afterwarde hungry.

3 Then came to him the tempter, c & said, If thou be the Sonne of God, c command that these stones be made bread.

4 But hee answering, saide, It is written, * Man shal not liue by bread onely, but by euery d worde that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the e holy Citie, and set him on a ‖ pinacle of the Temple,

6 And saide vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is written, * that hee will giue his Angels charge ouer thee, & with their handes they shall f lift thee vp, least at any time thou

‖ *Or, vane, which sheweth where the winde stoode.*

shouldest dash thy foote against a stone.

7 Jesus said vnto him, It is written againe, * Thou shalt not e tempt the Lorde thy God.

8 Againe the deuill tooke him vp vnto an exceeding high mountaine, and h shewed him all the kingdomes of the worlde, and the glory of them,

9 And said to him, All these will I giue thee, if thou wilt fal downe and worship me.

10 Then said Jesus vnto him, Auoyde Satan: for it is written, * Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 * Then the deuill i left him: and behold, the Angels * came, and ministred vnto him.

12 ¶ * And when Jesus had heard that John was l deliuered vp, he returned into Galile,

13 And leauing Nazareth, went f dwelt in Capernaum, which is neere the m sea, in the borders of Zabulon and Nephthalim,

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 * The land of Zabulon, & the land of Nephthalim by the way of the sea, beyond Jordan, n Galile of the Gentiles:

16 The people which sate in o darkenesse sawe great light: and to them which sate in the region and shadow of death, light is risen vp.

17 * From that time Jesus beganne to preach, & to say, Amende your liues: for the kingdome of heauen is at hand.

18 ¶ * And Jesus walking by the sea of Galile, sawe two brethren, Simon, which was called Peter, and Andrewe his brother, casting a net into the sea (for they were p fishers.)

19 And he said vnto them, Followe me, and I will make you fishers q of men.

20 And they straightway leauing the nets, followed him.

21 And when he was gone foorth from thence, he sawe other two brethren, James the sonne of Zebedeus, & John his brother in a ship with Zebedeus their father, mending their nets, and he called them.

22 And they r without tarying, leauing the ship, and their father, followed him.

23 So Jesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the s kingdome, & healing euery sickenesse and euery disease among the people.

24 And his fame spread abroad throughout all Syria: & they brought vnto him all sicke people, that were taken with diuers diseases and gripings, and them that were possessed with t deuils, and those which were u lunatike, and those that had the palsie: and he healed them.

25 And there followed him great multitudes out of Galile, and x Decapolis, and Jerusalem, and Judea, and from beyonde Jordan.

e We must not leaue such lawfull meanes as God hath appointed, to seeke others after our owne fantasie.

h In a vision.

Deut.6.13. and 10.20.

Marke 1.13.

luke 4.13.

i The worde of God is the sword of the Spirite, wherewith Satan is ouercome.

k To comfort him.

Marke 1.14.

luke 4.14.

iohn 4.43.

l And cast in prison by Herod.

m Or to they called the lake of Gennezareth.

Isa.9.1,2.

n Christ had preached now almost a yeere in Judea, & Samaria, & afterwent to preach in the vppermost Galile, which was out of the borders of Palestina.

o Which was without comfort, hath receiued consolation.

Marke 1.15.

Marke 1.16.

p God hath chosen the weake things of the worlde to confound ỹ mightie, *1.Cor.1.27.*

q To draw them out of the sea of this worlde, wherein they are drowned.

r We ought to be most ready to follow Christ when he calleth, leauing al worldly respectes apart.

s That is, the blessed tidings of forgiuenes of sinnes and reconciliation with God.

t So that by healing incurable diseases Christes diuinitie appeared. u They that were mad or sicke at a certaine time of the moone. x It was a countrey wherein were tenne cities, as the worde signifieth.

CHAP. V.

3 Christ teacheth who are blessed. 13 The salt of the earth, and light of the world. 16 Good workes. 17 Christ came to fulfill the Lawe. 21 What is meant by killing. 23 Reconciliation. 27 Adulterie. 29 Offences. 31 Diuorcement. 33 Not to sweare. 39 To suffer wrong. 44 To loue our enemies. 48 Perfection.

AND when hee sawe the multitude, hee went vp into a mountaine: and when he was set, his disciples came to him.

2 And he opened his mouth and taught them, saying,

3 * Blessed are the a poore in spirite: for theirs is the kingdome of heauen.

4 * Blessed are they that b mourne: for they shall be comforted.

5 * Blessed are the c meeke: for they shall inherite the earth.

6 Blessed are they which d hunger and thirst for righteousnes: for they shal be filled.

7 Blessed are the mercifull: for they shall obteine mercie.

8 Blessed are the * pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shalbe called the e children of God.

10 Blessed are they * which suffer persecution for righteousnesse sake: for theirs is the kingdome of heauen.

11 * Blessed are yee when men reuile you, and persecute you, and say all maner of euill against you for my sake, falsly.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 * Ye are the f salt of the earth: but if the salt haue lost his sauour, wherewith shall it be salted? it is thencefoorth good for nothing but to be cast out, and to bee troden vnder foote of men.

14 Ye are the light of the worlde. A citie that is set on an hill can not be hid.

15 * Neither doe men light a candle, and put it vnder a bushel, but on a candlesticke, and it giueth light vnto all that are in the house.

16 * Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.

17 Thinke not that I am come to destroy the Law, or the Prophets. h I am not come to destroy them, but to fulfill them.

18 * For truely I say vnto you, Till heauen and earth perish, one iote, or one title of the Lawe shall not escape, till i all things be fulfilled.

19 * Whosoeuer therefore shall breake one of k these least commaundements, and teach men so, hee shall be called the least in the kingdome of heauen: but whosoeuer shall obserue and teach them, the same shall bee called great in the kingdome of heauen.

20 For I say vnto you, except your righteousnesse * exceede the righteousnesse of the

Luke 6.20.

a That feele themselues voide of all righteousnesse, that they may onely seeke it in Christ.

Isa.61.2,3,7. and 65.13,19. luke 6.21.

b Which feele their owne miserie, and seeke their comfort in God.

Psal.37.11.

c Who rather would suffer all iniuries, then they would auenge themselues.

d Being in necessitie, desire nothing but that which is vpright and godly.

Psal.24.4.

e For he is called the God of peace, *1.Cor.14.33.*

1.Pet.3.14.

1.Pet.4.14.

actes 5.41.

Marke 9.50.

luke 14.34.

f Your office is to season men with the salt of the heauenly doctrine.

Marke 4.21.

luke 8.16. and 11.33.

1.Pet.2.12.

g Because you are seene farre off, giue good example of life.

h The Gospel is the stablishing & accomplishing of the Lawe.

Luke 16.17.

i The doctrine of the lawe conteineth nothing vnprofitable or superfluous. *Iames 2.10.* k Whosoeuer shall transgresse the least of the tenne commaundements in word and example, he shall be cast out of the kingdome of God, except it be pardoned him in Christ. *Luke 11.39.*

l Which neither expound the law truely, nor obserue it well.

m He sheweth how these worthy doctors haue falsly glosed this commandement. *Exod.20.13. deut.5.17.*

‖ *Or, subiect to punishment.*

‖ *Or, without cause.*

n For God knowing his secret malice, will punish him.

o Which signifieth in the Syrians tongue an idle braine, and is spoken in contempt.

p Like iudgement almost the Romanes obserued: for Triumuiri had the examination of small matters, the councill of 23. of greater causes, and finally great matters of importãce were decided by the Senate of 71. iudges, which here is compared to the iudgement of God, or to be punished with hell fire.

q For that thou hast offended him, or he hath offended thee: for God preferreth brotherly reconciliation to sacrifice. *Luke 12.58. Exod.20.14. rom.13.9.*

r Chastitie is required both in body & in minde. *Chap 18.8,9. mar.9.47.*

s Nothing is so precious which ought not to be reiected in respect of the glorie of God.

‖ *Or, and not that.*

Chap.19.7 deut.24.1. mar.10.4. luke 16.18. 1.cor.7.10. t In that he giueth her leaue to marry another by that testimonial. *Exo.20.7. leu.19.12. deut.5.11.* u All superfluous othes are vtterly debarred, whether the name of God be therein mentioned, or otherwise.

l Scribes and Pharises, yee shall not enter into the kingdome of heauen.

21 m Ye haue heard that it was said vnto them of the olde time, *Thou shalt not kill: for whosoeuer killeth, shall be ‖ culpable of iudgement.

22 But I say vnto you, Whosoeuer is angrie with his brother ‖ n vnadui sedly, shall bee culpaple of iudgement. And whosoeuer sayth vnto his brother, o Raca, shall be worthy to bee punished by the p Councel. And whosoeuer shall say, Foole, shall bee worthy to be punished with hell fire.

23 If then thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee,

24 Leaue there thine offering before the altar, and goe thy way: first be q reconciled to thy brother, and then come and offer thy gift.

25 * Agree with thine aduersarie quickly, whiles thou art in the way with him, least thine aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the sergeant, and thou be cast into prison.

26 Verily I say vnto thee, thou shalt not come out thence, till thou hast payed the vtmost farthing.

27 ¶ Ye haue heard that it was sayd to them of olde time, *Thou shalt not commit adulterie.

28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed r adulterie with her alreadie in his heart.

29 * Wherefore, if thy right s eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, ‖ then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee that one of thy members perish, then that thy whole bodie should be cast into hell.

31 It hath bene sayde also, *Whosoeuer shall put away his wife, let him giue her a testimoniall of diuorcement.

32 But I say vnto you, Whosoeuer shall put away his wife (except it be for fornication) t causeth her to commit adulterie: and whosoeuer shall marrie her that is diuorced, committeth adulterie.

33 Againe, yee haue heard that it was said to them of olde time, *Thou shalt not forsweare thy selfe, but shalt performe thine othes to the Lord.

34 But I say vnto you, u Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth: for it is his foote-stoole: neither by Ierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke.

37 * But let your communication bee x Yea, yea: Nay, nay. For whatsoeuer is more then these, commeth of y euill.

38 ¶ Ye haue heard that it hath bin said, An * z eye for an eye, and a tooth for a tooth.

39 But I say vnto you, * Resist not ‖ euill: but whosoeuer a shall smite thee on thy right cheeke, turne to him the other also.

40 And if any man will sue thee at the Lawe, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer will compell thee to goe a mile, goe with him twaine.

42 * Giue to him that asketh, and from him that would borowe of thee, turne not away.

43 Ye haue heard that it hath bene said, *Thou shalt loue thy neighbour, and b hate thine enemie.

44 But I say vnto you, *Loue your enemies: bless them that curse you: doe good to them that hate you, * and pray for them which ‖ hurt you, and persecute you,

45 * That ye may be the children of your Father that is in heauen: for hee maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust and vniust.

46 * For if ye loue them, which loue you, what reward shall you haue? Doe not the c Publicanes euen the same?

47 And if yee ‖ bee friendly to your brethren onely, what singular thing do ye? doe not euen the Publicanes likewise?

48 Ye shall therefore be d perfite, as your father which is in heauen, is perfit.

James 5.12.

x Let simplicitie and trueth be in your wordes, and then ye shall not be so light, and ready to sweare.

y When a man speaketh otherwise then he thinketh in heart, it commeth of an euill conscience, and of the deuill. *Exod.21.24. leuit.24.20. deut.19.21.*

z Albeit this was spoken for the iudges, yet euery man applied it to reuenge his priuate quarrell. *Luke 6.29. rom.12.17. 1.cor.6.7.*

‖ *Or, iniurie.*

a Rather receiue double wrong, then reuenge thine owne grieses. *Deut.15.8. Leuit.19.18.*

b This was added by the false expositours the Pharises. *Luke 6.27.35. Luke 23.34. actes 7.60. 1.cor.4.13.* ‖ *Or, rush in upon you. Luke 6.35. Luke 6.32.*

c These did take to farme the taxes, tolles and other payments, and therefore were greatly in disdaine with all men. ‖ *Or, imbrace.*

d Wee must labour to attaine to the perfection of God, who of his free liberalitie, doth good to them that are vnworthie.

CHAP. VI.

1 Of almes, 5 Prayer, 14 Forgiuing one another. 16 Fasting. 19 He forbiddeth the carefull seeking of worldly things, and willeth men to put their whole trust in him.

TAke heede that yee giue not your almes before men, to be seene of them, or else ye shall haue no reward of your Father which is in heauen.

2 * Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thee, as the a hypocrites doe in the Synagogues and in the streetes, to be praysed of men. Verely I say vnto you, they haue their b reward. *Rom.12.8.*

a Whose works proceede not of a right faith, but are done for vaineglorie.

b In that they are praysed and commended of men.

3 But when thou doest thine almes, let not thy c left hand knowe what thy right hand doeth,

4 That thine almes may bee in secrete, and thy Father that seeth in secrete, he will reward thee d openly.

5 And when thou prayest, be not as the hypocrites: for they loue to standе, and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Verely I say vnto you, they haue their reward.

c It is sufficiene that God approue our works.

d In that day when all things shall be reueiled.

e Withdraw thy selfe rather apart.
‖Or, babble not much.
f He commandeth vs to beware of much babbling and superfluous repeates.
g Who is not perswaded by eloquent speach, and long talke, as men are.
h Christ bindeth them not to the wordes, but to the sense, and forme of prayer. *Luke* 11.2.
i We must seeke Gods glorie first and aboue all things.
k Reigne thou ouer all, and let vs render vnto thee perfect obedience, as thine Angels doe.
l To be ouercome thereby. *Chap.*13.19.
m This conclusion excludeth mans merits, and teacheth vs to ground our prayers onely on God. *Mar.*11.25. *ecclus.*28.2.
n Make their faces to seeme of an other sort then they were wont to doe.
o Whereby is commanded to auoide all vaine ostentation. *Luke* 12.33. 1.*tim.*6.19. *Luke* 11.34.
p If thine eye be disposed to liberalitie, Prou. 22.9.
q If thine affection be corrupt, and giuen to couetousnesse, Deut.15.9.
r If the concupiscence and wicked affections ouercome reason, we must not marualle though men bee blinded, and be like vnto beasts. *Luke* 16. 13. *Psal.*55.22. *luke* 12.22. *phil.*4.6. 1.*tim.*6.8. 1.*pet.*5.7.
s Mans trauaile nothing auaileth where God giueth not increase.
t The goodnesse of God euen toward the herbes of the field, farre passeth all things that man can cõpasse by his power and labour.
u The word signifieth, they weare rie not themselues.
x With care and distrust.
y That is, to be regenerate, and amend your liues.
‖Or, his owne things.
z God will prouide for euery day that that shall be necessarie, though we doe not increase the present griefe by the carefulnesse howe to liue in time to come.
a He commandeth not to be curious or malicious to trie out and condemne our neighbours faults: for hypocrites hide their owne faults, and seeke not to amend them, but are curious to reproue other mens. *Luke* 6.37. *rom.*2.1. 1.*cor.*4.3. *Mar.*4.24. *luke* 6.38. *Luke* 6.41.
b Declare not the Gospel to the wicked contemners of God, whom thou seest left to themselues and forsaken. *Chap.*21.22. *mar.*11.24. *luke* 11.9. *iohn* 14.13. & 16.23, 24. *iames* 1.5.

6 But when thou prayest, e enter into thy chamber, and when thou hast shut thy doore, pray vnto thy Father which is in secrete, and thy Father which seeth in secret, shall reward thee openly.

7 Also when ye pray, ‖ f vse no vaine repetitions as the heathen: for they thinke to be heard for their much babbling.

8 Be ye not like them therefore: for your g Father knoweth whereof yee haue neede, before ye aske of him.

9 After this h manner therefore pray yee, *Our Father which art in heauen, hallowed be thy i Name.

10 Thy k kingdome come. Thy will be done euen in earth, as it is in heauen.

11 Giue vs this day our daily bread.

12 And forgiue vs our debtes, as we also forgiue our debters.

13 And leade vs not into l tentation, but deliuer vs *from euill: for m thine is the kingdome, and the power, and the glorie for euer, Amen.

14 *For if ye doe forgiue men their trespasses, your heauenly Father will also forgiue you.

15 But if ye doe not forgiue men their trespasses, no more will your Father forgiue you your trespasses.

16 Moreouer, when yee fast, looke not sowre as the hypocrites: for they n disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their reward.

17 But when thou fastest, o anoint thine head, and wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secrete: and thy Father which seeth in secrete, will reward thee openly.

19 ¶ Lay not vp treasures for your selues vpon the earth, where the moth and canker corrupt, and where theeues dig through, and steale.

20 But lay vp treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where theeues neither dig through, nor steale.

21 For where your treasure is, there will your heart be also.

22 ¶ *The light of the body is the eye: if then thine eye be p single, thy whole body shalbe light.

23 But if thine eye be q wicked, then all thy bodie shall be darke. Whereforе if the r light that is in thee, be darkenesse, howe great is that darkenesse!

24 *No man can serue two maisters: for either hee shall hate the one, and loue the other, or else he shall leane to the one, and despise the other. Yee cannot serue God and riches.

25 *Therefore I say vnto you, Be not carefull for your life, what yee shall eate, or what ye shall drinke: nor yet for your body, what ye shall put on. Is not the life more worth then meate? and the bodie then raiment?

26 Behoulde the foules of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenly Father feedeth them. Are ye not much better then they?

27 Which of you by taking care, is able to adde one cubite vnto his stature?

28 And why care yee for raiment? Learne howe the lilies of t the fielde doe growe: they u labour not, neither spinne:

29 Yet I say vnto you, that euen Salomon in all his glorie was not arayed like one of these.

30 Wherefore if God so clothe the grasse of the fielde which is to day, and to morow is cast into the ouen, shall hee not doe much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shal we eate? or what shall we drinke? or wherewith shall we be clothed?

32 (For after all these things x seeke the Gentiles) for your heauenly father knoweth that ye haue neede of all these things.

33 But seeke yee first the kingdome of God, and his y righteousnesse, and all these things shalbe ministred vnto you.

34 Care not then for the morow: for the morow shall care for ‖ it selfe: the day hath ynough with his owne griefe.

CHAP. VII.

1 Christ forbiddeth rash iudgement. 6 Not to cast holy things to dogs. 7 To aske, seeke, or knocke. 12 The scope of the Scripture. 13 The straight & wide gate. 15 Of false prophets. 16 The good tree and euill. 22 False miracles. 24 The house on the rocke, or vpon the sand.

I Iudge * not, that ye be not iudged.

2 For with what * iudgement ye iudge, ye shalbe iudged, and with what * measure yee mete, it shall bee measured to you againe.

3 And why seest thou the mote that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 *Or howe sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behoulde, a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearely to cast out the mote out of thy brothers eye.

6 ¶ b Giue yee not that which is holy, to dogges, neither cast yee your pearles before swine, least they treade them vnder their feete, and turning againe, all to rent you.

7 ¶ *Aske, and it shalbe giuen you: seeke, and ye shall finde: knocke, and it shall bee opened vnto you.

8 For whosoeuer asketh, receiueth: and hee that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 For what man is there among you, which if his sonne aske him bread, would giue him a stone?

10 Or if he aske a fish, will he giue him a serpent?

11 If ye then, which are euill, can giue to your children good gifts, howe much more shall

shall your father which is in heauen, giue good things to them that aske him?

12 * Therefore whatsoeuer yee would that men should doe to you, euen so doe ye to them: for this is the c Law & the Prophets.

13 ¶ * d Enter in at the straite gate: for it is the wide gate, and broade c way that leadeth to destruction: and many there bee which goe in thereat.

14 Because the gate is straite, and the way narrowe that leadeth vnto life, and fewe there be that finde it.

15 ¶ Beware of false prophetes, which come to you in sheepes clothing, but inwardly they are rauening wolues.

16 Ye shall know them by their fruites. * Do men gather grapes of thornes? or figs of thistles?

17 So euery good tree bringeth foorth good fruite, & a corrupt tree bringeth foorth euil fruite.

18 A good tree can not bring foorth euill fruite: neither can a corrupt tree bring foorth good fruite.

19 * Euery tree that bringeth not foorth good fruite, is hewen downe, and cast into the fire.

20 Therefore by their fruites yee shall know them.

21 ¶ Not euery one that sayth vnto me, f Lord, Lord, shall enter into the kingdome of heauen, * but he that doeth my Fathers will which is in heauen.

22 Many will say to me in that day, Lord, Lord, haue we not g by thy Name prophesied? and by thy Name cast out deuils? and by thy Name done many ‖ great workes?

23 And then will I professe to them, h * I neuer knew you: * depart from me, ye that worke iniquitie.

24 Whosoeuer then heareth of mine these wordes, * and doeth the same, I will liken him to a wise man, which hath builded his house on a rocke.

25 And the raine fell, & the floodes came, and the windes blewe, and beat vpon that house, and it fell not: for it was grounded on a rocke.

26 But who so euer heareth these my wordes, and doeth them not, shal be likened vnto a foolish man, which hath builded his house vpon the sand:

27 And the raine fell, & the floods came, and the winds blewe, and beat vpon that house, & it fell, & the fall thereof was great.

28 ¶ * And it came to passe, when Jesus had ended these wordes, the people were astonied at his doctrine.

29 For hee taught them as one hauing i authoritie, and not as the Scribes.

CHAP. VIII.

2 Christ healeth the leper. 5 The captaines faith. 11 The vocation of the Gentiles. 14 Peters mother in law. 19 The Scribe that would follow Christ. 20 Christs pouertie. 24 Hee stilleth the sea and the wind. 31 And suffereth the deuils out of the possessed into the swine.

NOwe when he was come downe from the mountaine, great multitudes followed him.

2 * And loe, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Jesus putting foorth his hande, touched him, saying, I will, be thou cleane: and immediatly his a leprosie was cleansed.

4 Then Jesus sayd vnto him, See thou tell b no man, but go, and shew thy selfe vnto the c Priest, and offer the gift that * Moyses commanded, for d a witnesse to them.

5 ¶ * When Jesus was entred into Capernaum, there came vnto him a ‖ Centurion, beseeching him,

6 And sayd, Master, my ‖ seruant lyeth sicke at home of the palsie, and is grieuously pained.

7 And Jesus sayd vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldest come vnder my roofe: but speake the word onely, and my seruant shall be healed.

9 For I am a man also vnder the authoritie of another, and haue souldiers vnder mee: and I say to one, Goe, and hee goeth: and to another, Come, and hee commeth: and to my seruant, Do this, and he doeth it.

10 When Jesus heard that, hee marueiled, and sayd to them that followed him, Verily, I say vnto you, I haue not founde so great faith, euen in Israel.

11 But I say vnto you, that e many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Jacob in the kingdome of heauen.

12 And the children of the kingdom shall be cast out into f vtter * darkenesse: there shall be weeping and gnashing of teeth.

13 Then Jesus said vnto the Centurion, Goe thy way, and as thou hast beleeued, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ * And when Jesus came to Peters house, hee sawe his wiues mother layde downe, and sicke of a feuer.

15 And hee touched her hand, & the feuer left her: so she arose, & ministred vnto them.

16 * When the euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirites with his word, & healed all that were sicke,

17 That it might be fulfilled, which was spoken by * Esaias the Prophet, saying, g He tooke our infirmities, & bare our sicknesses.

18 ¶ And when Jesus sawe great multitudes of people about him, he commaunded them to goe ouer the water.

19 * Then came there a certaine Scribe, and sayd vnto him, Master, h I will followe thee whithersoeuer thou goest.

20 But Jesus sayd vnto him, The foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hath not whereon to rest his head.

21 ¶ And i another of his disciples sayd vnto him, Master, suffer me first to go, and k burie my father.

22 But

Luke 6.31.
Iob.4.15.
c The whole law & the Scriptures set forth vnto vs, & commend charitie, *Luke 13.24.*
d We must ouercome and mortifie our affections, if we will be true disciple of Christ.
e For the most part of men seeke their owne libertie, and runne headlong to euil, *Luke 6.43,44.*
‖ *Or, a rotten*

Chap.3.10.

f He meaneth hirelings and hypocrites, who rather serue God with their lips then with their heart, *Rom.2.13. Iames 1.22.*
g By thy vertue, authoritie and power.
‖ *Or, miracles.*
h I neuer accepted you to be my true ministers and disciples. *Luke 13.17. Psalme 6.8. Luke 6.47.*

Mar.1.22. luke 4.32.
i The mightie power of Gods Spirit appeared in him, whereby he declareth himselfe to be God, and caused others to beleeue in him.

Mar.1.40. luke.5.12.

a It was not like that leprosie that is now, but was a kind therof which was incurable.
b He would not yet be throughly knowen, but had his time and houre appointed.
c Our Sauiour would not contemne ŷ which was ordeined by the Lawe, seeing as yet ŷ ceremonies thereof were not abolished. *Leuit.14.4.*
d To condemne them of ingratitude, when they shall see the whole. *Luke 7.1.*
‖ *Or, a captaine ouer an hundreth.*
‖ *Or, some.*
e Which are strange people and the gentiles, to whome the couenant of God did not properly appertaine.
f For there is nothing but meere darkenesse out of the kingdome of heauen. *Chap.22.13. Mar.1.29. lu.4.38. Mar.1.32. lu.4.40. Isa.53.4. 1.pet.2.24.*
g The Prophet speaketh chiefly of the sebelenes and disease of our soules, which Iesus Christ hath borne: therefore he setteth his great mercie and power before our eies by healing the body. *Luke 9.57.*
h He thought by this meanes to curry fauor with the world: but Iesus sheweth for: for in steade of Luke maketh mention of three, which were hindred by wordly respectes from comming to Christ.
k To succour and helpe him in his olde age till hee die, and then I will follow thee wholy.

22 But Jesus sayd vnto him, Followe me, and let the [1] dead burie their dead.

23 ¶ And when he was entred into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, so that the ship was couered with wawes: but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, saue vs, We perish.

26 And he sayd vnto them, Why are yee fearefull, O ye of litle faith? Then he arose, and rebuked the winds and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that both the windes and the sea obey him?

28 ¶ And when he was come to the other side, into the countrey of the Gergesenes, there met him two possessed with deuils, which came out of the graues very fierce, so that no man might go vp by that way.

29 And behold, they cried out, saying, Jesus the Sonne of God, what haue wee to do with thee? Art thou come hither to torment vs [m] before the time?

30 Now there was afarre off from them, a great heard of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, [n] suffer vs to goe into the heard of swine.

32 And he sayd vnto them, Goe. So they went out, and departed into the heard of swine: and behold, the whole heard of swine was carried with violence from a steepe downe place into the [o] sea, and died in the water.

33 Then the heardmen fled: and when they were come into the citie, they told al things, & what was become of them, that were possessed with the deuils.

34 And behold, all the citie came out, to meete Jesus: & when they saw him, [p] they besought him to depart out of their coastes.

1 No duetie or loue is to be preferred to Gods calling, therefore Jesus calleth them dead which are hindred by any worldly thing to follow Christ.

Marke 4.35. luke 8.22.

Marke.5.1. luke.8.26.

m The wicked would euer deferre their punishment, thinking all correction to come too soone.

n The deuill desireth euer to doe harme, but he can doe no more then God doeth appoint.

o Meaning, the lake of Gennesareth.

p These Gergesenes esteemed more their hogs then Jesus Christ.

CHAP. IX.

2 *He healeth the palsie,* 5 *And forgiueth sins.* 9 *He calleth and visiteth Matthewe.* 13 *Mercie.* 15 *He answereth the Pharises and Johns disciples.* 16 *Of the raw cloth and new wine.* 22 *He healeth the woman of the bloodie issue.* 25 *He raiseth Jairus daughter.* 29 *Giueth two blind men their sight.* 33 *Maketh a dumme man to speake.* 35 *Preacheth and healeth in diuers places.* 38 *And exhorteth to prayers for the aduancement of the Gospel.*

Marke.2.3. luke 5.18.

THen he entred into a shippe, and passed ouer, and came into his owne citie.

a And also his faith that had the palsie: for except we haue faith, our sinnes cannot be forgiuen.

2 And * loe, they brought to him a man licke of the palsie, lying on a bed. And Jesus seeing their [a] faith, sayde to the licke of the palsie, Sonne, be of good comfort: thy [b] sinnes are forgiuen thee.

b Iesus toucheth the principall cause of all our miseries, which is sinne.

3 And behold, certeine of the Scribes sayd with themselues, This man blasphemeth.

4 But when Jesus sawe their thoughts, he sayd, Wherefore thinke yee euill things [c] in your hearts?

c Because they did maliciously refuse Christ, who offered himselfe vnto them.

5 For whether is it [d] easier to say, Thy sinnes are forgiuen thee, or to say, Arise, and walke?

d Christ speaketh according to their capacities for they more esteemed outward myracles, then the vertue and power of Iesus Christ, whereby their sinnes might be forgiuen.

6 And that yee may knowe that the Sonne of man hath authoritie in earth to forgiue sinnes, (then sayd he vnto the licke of the palsie,) Arise, take vp thy bed, and go to thine house.

Marke.2.14. luke 5.27.

7 And hee arose, and departed to his owne house.

8 So when the multitude sawe it, they marueiled, and glorified God, which had giuen such authoritie to men.

9 ¶ * And as Jesus passed forth from thence, hee sawe a man sitting at the receite of custome, named Matthewe, and sayd to him, Followe mee. And hee arose, and followed him.

e He reproueth the vaine persuasion of them, which thought themselues whole, and contemned the poore sicke sinners, which sought Iesus Christ to be their physition.

10 And it came to passe, as Jesus sate at meate in his house, behold, many Publicanes and sinners, that came thither, sate downe at the table with Jesus and his disciples.

11 And when the Pharises sawe that, they said to his disciples, Why eateth your master with Publicans and sinners?

f Which are puffed vp with vaine confidence of your owne righteousnes.

12 Now when Jesus heard it, he sayde vnto them, The * whole neede not the physition, but they that are sicke.

Hose.6.6.chap. 12.7.

13 But go [e] ye and learne what this is, * I [f] will haue mercie, and not sacrifice: for I am not come to call the righteous, but the * sinners to repentance.

g God requireth not ceremonies, but brotherly loue of one towards another.

14 ¶ * Then came the disciples of John to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

1.Tim.1.15. Marke 2.18. luke 5.33.

15 And Jesus sayde vnto them, Can the [h] children of the marriage chamber mourne as long as the bridgrome is with them? But the dayes will come when the bridegrome shall bee taken from them, and then shall they fast.

h Christ would spare his disciples a while, not burdening them too much, least he should discourage them.

16 Moreouer, no man pieceth an [i] olde garment with a piece of ‖ new cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

i Christ compareth his disciples for their infirmitie, to old garments, and olde vessels, which are not able as yet to beare the perfection of his doctrine, which he meaneth by new cloth and new wine.

17 Neither doe they put new wine into [k] olde ‖ vessels: for then the vessels would breake, and the wine would bee spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preserued.

‖ *Or, raw and vndressed.*

k The minde which is infected with the dregs of superstitious ceremonies, is not meete to receiue the pleasant wine of the Gospel.

18 ¶ * While hee thus spake vnto them, behold, there came a certaine ruler, & worshipped him, saying, My daughter is now deceased, but come and lay thine hande on her, and she shal liue.

19 And Jesus arose and followed him with his disciples.

20 (And behold, a woman which was diseased [l] with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his garment.

‖ *Or, bottels or bags of leather or skin, wherein wine was carried on asses or camels. Mar. 5.22. luke 8.41.*

21 For she sayde in her selfe, If I may touch but his garment onely, I shall bee whole.

22 Then Jesus turned him about, and seeing her, did say, Daughter, bee of good

comfort: thy faith hath made thee whole. And the woman was made whole at that houre.)

23 Nowe when Jesus came into the rulers house, and sawe the l minstrels and the multitude making noyse,

l Players vpon flutes or pipes, or other instrumẽts which in those dayes they vsed at burials.

24 Hee sayd vnto them, Get you hence: for the mayd is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put forth, he went in and tooke her by the hand, and the mayd arose.

26 And this bruite went throughout all that land.

27 And as Jesus departed thence, two blinde men followed him, crying, and saying, O sonne of Dauid, haue mercy vpõ vs.

28 And when hee was come into the house, the blinde came to him, and Jesus sayde vnto them, m Beleeue yee that I am able to doe this? And they sayd vnto him, Yea, Lord.

m Hee would prooue whether they bare him that reuerence which was due to Messias. *Luke* 11.14. *Chap.* 12.24. *marke* 3.22. *luke* 11.15.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Jesus charged them, saying, See that no man know it.

31 But when they were departed, they spred abroad his fame throughout all that land.

32 ¶ * And as they went out, beholde, they brought to him a dumme man possessed with a deuill.

33 And when the deuill was cast out, the dumme spake: then the multitude marueiled, saying, The like was neuer seene in Israel.

34 But the Pharises sayd, * He n casteth out deuils, through the prince of deuils.

n This blasphemie proceedeth of extreme impietie, seeing all the people confessed the contrary. *Mar.* 3.6. *luke* 13.22.

35 ¶ And * Jesus went about all cities and townes, teaching in their synagogues, and preaching the Gospell of the o kingdome, and healing euery sickenes and euery disease among the people.

o Whereby God gathereth his people together, that hee may reigne ouer them. *Mar.* 6.34. *Luke* 10.2. *iohn* 4.35,36.

36 But * when hee sawe the multitude, he had compassion vpon them, because they were dispersed, and scattered abroad, as sheepe hauing no shepheard.

37 Then saith he to his disciples, * Surely the p haruest is great, but the labourers are fewe.

p He meaneth the people are ripe, and ready to receiue the Gospel, comparing the number of the Elect to a plentifull haruest.

38 Wherefore pray the Lord of the haruest, that hee would ‖ send forth labourers into his haruest.

‖ Or, thrust forth.

CHAP. X.

5 Christ sendeth out his Apostles to preach in Iudea. 7 He giueth them charge, teacheth them, and comforteth them against persecution. 20 The holy Ghost speaketh by his ministers. 26 Whom we ought to feare. 30 Our haires are counted. 32 To confesse Christ. 37 Not to loue our parents more then Christ. 38 To take vp our crosse. 39 To saue or lose the life. 40 To receiue the preachers.

Marke 3.13. *luke* 9.1.

AND * he called his twelue Disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and to heale euery sickenes, and euery disease.

2 Nowe the names of the twelue Apostles are these. The first q Simon, called Peter, and Andrewe his brother: James the sonne of Zebedeus, and John his brother:

q Or, the zealous. *Actes* 13.46.

3 Philip and Barthlemewe: Thomas, and Matthewe the Publicane: James the sonne of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon ‖ the Cananite, and Judas Iscariot, who also betrayed him.

‖ Or, the zealous.

5 These twelue did Jesus send forth, and commanded them, saying, Goe not into the way of the Gentiles, and into the cities of the Samaritanes enter ye not:

6 But goe rather * to the r lost sheepe of the house of Israel.

r For a the kingdome of God must first bee preached vnto them, because Christ was especially promised vnto them. *Luke* 10.9.

7 * And as ye goe, preach, saying, The kingdome of heauen is at hand:

8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely yee haue receiued, s freely giue.

s He commandeth them to offer themselues freely to ỹ Lords worke, without respect of gaine or lucre. *Mark.* 6.8. *luke* 9.3. *and* 22.35.

9 * ‖ Possesse not t golde, nor siluer, nor money in your ‖ girdles,

‖ Or, prouide not for.

10 Nor a scrippe for the iourney, neither two coates, neither shoes, nor a staffe: * for the workeman is worthy of his meate.

t Because hee sendeth them not for a long time, but onely for one iourney, he defendeth the things that might let them: neither is this a perpetuall commandement.

11 And into * whatsoeuer citie or towne ye shall come, enquire who is worthy in it, and there abide till ye goe thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 * And whosoeuer shal not receiue you, nor heare your wordes, when ye depart out of that house, or that citie, * u shake off the dust of your feete.

‖ Or, purses. *1. Tim.* 5.18. *luke* 10.7. *Luke* 10.8. *Mar.* 6.11. *luke* 9.5. *Actes* 13.51. *and* 18.6.

15 Truely I say vnto you, it shall be easier for them of the land of x Sodom and Gomorrha in the day of iudgement, then for that citie.

u To signifie that their land is polluted, and ỹ you consent not to their wickednes.

16 ¶ * Beholde, I send you as sheepe in the middes of wolues: be ye therefore wise as serpents, and ‖ y simooent as doues.

x Who were not so lively taught, and aduertised. *Luke* 10.3.

‖ Or, simple.

17 But beware of men, for they will deliuer you vp to the Councils, & will scourge you in their Synagogues.

y Not reuenging wrong, much lesse doing wrõg.

18 And ye shall be brought to the Gouernours and Kings for my sake, in z witnes to them, and to the Gentiles.

z To take from them all pretence of ignorance, and to make them inexcusable. *Marke* 13.11. *luke* 12.11.

19 * But when they deliuer you vp, take no thought howe or what yee shall speake: for it shalbe giuen you in that houre, what ye shall say.

20 For it is not yee that speake, but the spirit of your father which speaketh in you.

21 And the * brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

22 And ye shall be * hated of all men for my name: * but hee that endureth to the ende, he shalbe saued.

23 And when they persecute you in this citie, flie a into another: for verely I say vnto you, ye shall not finish all the cities of Israel, till the b Sonne of man be come.

a To profite and doe good, and not to be idle. b And wil comfort you and giue manifest euidence of his presence: and he speaketh not of their first sending, but of the whole time of their Apostleship.

Luke 21.16. *Luke* 21.17. *Mar.* 13.13. *luke* 21.19.

Luke 6.40. *iohn* 13.16. *and* 15.20.

Chap. 12.24.

k It was the name of an idole which signified the god of flies, and in despite thereof was attributed to the deuill, reade 2. King. 1.2. and the wicked called Christ by this name. *Mar.* 4.22. *luke* 8.17. *and* 12.2.

l Which in those countreys are so made that men may walke vpon them. 2. *Sam.* 14.11. *actes* 27.34. *Mar.* 8.38. *luke* 9.26. *and* 12.8. 2. *tim.* 2.12.

m And acknowledge me his onely Sauiour. *Luke* 12.51.

n He giueth vs inward peace in our consciences, but outwardly wee must haue warre with wicked worldlings.

o Which thing commeth not of the propernie of Christ, but proceedeth of the malice of men, which loue not the light, but darkenesse, and are offended with the worde of saluation. *Micah* 7.6. *Luke* 14.26. *Chap.* 16.24. *marke* 8.34. *luke* 9.23. *and* 14.27.

p Also they that inuent any other way to honour God, then that he hath prescribed by his worde, followe not Christ, but goe before him.

q He that doeth preferre his life before my glory. *Luke* 10. 16. *iohn* 13.20.

r We must reuerence Christ in his seruants, and receiue them as sent from him, and honour them for their office sake. *Marke* 9.41.

24 * The disciple is not aboue his master, nor the seruant aboue his Lord.

25 It is ynough for the disciple to be as his master is, and the seruant as his Lorde. * If they haue called the maister of the house k Beelzebub, howe much more them of his housholde?

26 Feare them not therefore: * for there is nothing couered, that shall not be disclosed, nor hid, that shall not be knowen.

27 What I tell you in darkenes, that speake ye in light: and what ye heare in the eare, that preach ye on the l houses.

28 And feare ye not them which kill the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.

29 Are not two sparrowes solde for a farthing, & one of them shall not fall on the ground without your Father?

30 * Yea, and all the haires of your head are numbred.

31 Feare ye not therefore, ye are of more value then many sparrowes.

32 * Whosoeuer therefore shall m confesse me before men, him will I confesse also before my Father, which is in heauen.

33 But whosoeuer shall denie me before men, him will I also denie before my Father, which is in heauen.

34 * Thinke not that I am come to send a peace into the earth: I came not to sende peace, but the sword.

35 For I am come to set a man at o variance against his father, and the daughter against her mother, and the daughter in lawe against her mother in lawe.

36 * And a mans enemies shalbe they of his owne houshold.

37 * Hee that loueth father or mother more then me, is not worthy of me. And hee that loueth sonne or daughter more then me, is not worthy of me.

38 * And hee that taketh not his crosse, & p followeth after me, is not worthy of me.

39 He that will saue his q life, shall lose it, and hee that loseth his life for my sake, shall saue it.

40 He that receiueth you, receiueth mee: and he that receiueth me, receiueth him that hath sent me.

41 * He that receiueth a r Prophet in the name of a Prophet, shall receiue a Prophets reward: and hee that receiueth a righteous man, in the name of a righteous man, shal receiue the reward of a righteous man.

42 * And whosoeuer shall giue vnto one of these little ones to drinke a cup of colde water onely, in the name of a Disciple, verely I say vnto you, he shall not lose his reward.

C. H A P. XI.

1 Christ preacheth. 2 Iohn Baptist sendeth his disciples vnto him. 7 Christs testimonie concerning Iohn. 18 The opinion of the people concerning Christ and Iohn. 20 Christ vpbraideth the vnthankefull cities. 25 The Gospel is reuealed to the simple. 28 They that labour, and are laden. 29 Christes yoke.

AND it came to passe, that when Iesus had made an ende of commaunding his twelue disciples, hee departed thence to teach and to preach in their cities.

2 ¶ * And when Iohn heard in the prison the workes of Christ, hee a sent two of his disciples, and sayd vnto him,

3 Art thou he that should come, or shall we looke for another?

4 And Iesus answering, said vnto them, Goe, and shew Iohn what things yee haue heard and seene.

5 The blinde receiue sight, and the halte goe: the lepers are cleansed, and the deafe heare: the dead are raised vp, * & the ‖ poore receiue the Gospel.

6 And blessed is he that shall not b be offended in me.

7 And as they departed, Iesus began to speake vnto the multitude, of Iohn, What went ye out into the wildernesse to see? A c reede shaken with the winde?

8 But what went ye out to see? A man clothed in soft raiment? Beholde, they that weare soft clothing, are in Kings houses.

9 But what went ye out to see? A Prophet? Yea, I say vnto you, and d more then a Prophet.

10 For this is he of whome it is written, * Beholde, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verely I say vnto you, among them which are e begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, he that is the f least in the kingdome of heauen, is greater then he.

12 And from * the time of Iohn Baptist hitherto, the kingdome of heauen g suffereth violence, and the violent take it by force.

13 For all the Prophets and the Lawe h prophecied vnto Iohn.

14 And if ye will receiue it, this is * Elias, which was to come.

15 ¶ He that hath eares to heare, let him heare.

16 * But whereunto shall I liken this generation? It is like vnto little children which sit in the markets, and call vnto their fellowes,

17 And say, Wee haue piped vnto you, and ye haue not danced, we haue ‖ mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuil.

19 The sonne of man came eating and drinking, and they say, Beholde a glutton and a drinker of wine, a friende vnto Publicanes and sinners: but k wisedome is iustified of her children.

20 ¶ * Then began he to vpbraide the cities,

Luke 7.18,19.

a Not because Iohn was ignorant of Christ: but that he might teach his disciples that his office was to leade them to Christ. *Isa.* 61.1. *luke* 4.18.

‖ *Or, the Gospel is preached to the poore.*

b That take no occasion by Christ to be hindred from the Gospel.

c A man inconstant?

d For the Prophets declared Christ long before he came, but Iohn as it were pointed him with his finger. *Malach.* 3.1. *luke* 7.27,28.

e Which were begotten and borne by the meanes of man, and after the common course of nature: for Christ was conceiued by the holy Ghost.

f The least of them that shall preach the Gospel in the newe estate of Christes Church, shall haue more cleare knowledge then Iohn, and their message shalbe more excellent. *Luke* 16.16.

g Mens zeales are inflamed with desire to receiue Gods mercies offered, and are most greedy to heare the worde.

h They prophecied things to come, which nowe we see present, and more cleare. i Meaning his testimonie concerning Iohn. *Mal.* 4.5. *luke* 7.31,32. ‖ *Or, sung mourningly.*

k They that are wise in deede, acknowledge the wisdome of God in him, whom the Pharises contemne, reade Luke 7.29, *Luke* 10.13.

ties,

ties, wherein most of his great workes were done, because they repented not.

21 Wo be to thee, Chorazin: wo be to thee, Bethsaida: for if the great workes, which were done in you, had bene done in Tyrus and Sidon, they had repented long agone in sackcloth and ashes.

22 ‖ But I say to you, it shall bee easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great workes, which haue bene done in thee, had bene done among them of Sodom, they had remayned to this day.

24 But I say vnto you, that it shalbe easier for them of the land of Sodom in the day of iudgement, then for thee.

25 * At that time Iesus answered, and sayd, I giue thee thankes, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.

26 It is so, O Father, because thy good [m] pleasure was such.

27 * All things are giuen vnto me of my Father: and [n] no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and he to whom the Sonne will reueile him.

28 Come vnto me, all ye that [n] are wearie and laden, and I will ease you.

29 Take my [o] yoke on you, and learne of me, that I am meeke and lowly in heart, and ye shall finde * rest vnto your soules.

30 * For my yoke is easie, and my burden light.

CHAP. XII.

3 Christ excuseth his disciples which plucke the eares of corne. 10 He healeth the dried hand, 22 Helpeth the possessed that was blinde & dumme. 31 Blasphemie. 34 The generation of vipers. 35 Of good wordes. 36 Of idle wordes. 38 Hee rebuketh the vnfaithfull that woulde needes haue tokens, 49 And sheweth who is his brother, sister, and mother.

AT * that time Iesus went on a Sabbath day through the corne, and his Disciples were an hungred, and began to pucke the eares of corne and to eate.

2 And when the Pharises sawe it, they sayde vnto him, Beholde, thy disciples doe that which is not lawfull to doe vpon the Sabbath.

3 And hee sayde vnto them, * [a] Haue yee not read what Dauid did when hee was an hungred, and they that were with him?

4 How he entred into the house of God, and ate the shewe bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the * Priestes?

5 Or haue ye not read in the Lawe how that on the Sabbath dayes the Priestes in the Temple * [b] breake the Sabbath, and are blamelesse?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knewe what this is, * I will haue mercy, and not sacrifice, yee would not haue condemned the innocents.

8 For the Sonne of man is [c] Lorde, euen of the Sabbath.

9 * And he departed thence, and went into their Synagogue:

10 And beholde, there was a man which had his hande dryed vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 And he sayd vnto them, What man shall there bee among you, that shall haue a sheepe, and if it fall on a Sabbath day into a pitte, will not hee take it and lift it out?

12 Howe much more then is a man better then a sheepe? therefore it is lawfull to doe well on a Sabbath day.

13 Then sayde hee to the man, Stretche foorth thine hand. And he stretched it forth, and it was made whole as the other.

14 Then the Pharises went out, & consulted against him, howe they might destroy him.

15 But when Iesus knewe it, hee departed thence, and great multitudes followed him, and he healed them all,

16 And charged them that they should not make him knowen,

17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying,

18 * Beholde my seruant whome I haue chosen, my beloued in whome my soule delighteth: I will put my Spirite on him, and he shall shewe [d] iudgement to the Gentiles.

19 He shall not [e] striue, nor cry, neither shal any man heare his voyce in the streetes.

20 A [f] bruised reede shall he not breake, and smoking flaxe shall hee not quench, till hee bring foorth iudgement [g] vnto victorie.

21 And in his name shall the Gentiles trust.

22 ¶ * Then was brought to him one possessed with a deuill, both blind, [h] dumme, and he healed him, so that he which was blind and dumme, both spake and sawe.

23 And all the people were amased, and sayd, Is not this the Sonne of Dauid?

24 But when the Pharises heard it, they said, * This man casteth the deuils no otherwise out, but through Beelzebub the prince of deuils.

25 But Iesus knewe their thoughts, and sayd to them, Euery kingdome deuided against it selfe, shall be ‖ brought to nought: and euery citie or house deuided against it selfe, shall not stand.

26 So if Satan cast out Satan, hee is deuided against himselfe: howe shall then his kingdome endure?

27 Also if I through Beelzebub cast out deuils, by whome doe your [h] children cast them out? Therefore they shall bee your iudges.

28 But

Luke 10.21.
m Faith commeth not of mans will or power, but by the secret illumination of God, which is the declaration of his eternall counsell.
Iohn 3.35.
Iohn 6.46.
n Which feele the weight, and griefe of your sinnes and miseries.
o To be gouerned by my spirit and to mortifie your affections.
Ier. 6.16.
1. *Iohn* 5.3.

Mar. 2.23. *Luke* 6.1. *deut.* 23.25.
1. *Sam.* 21.6.
a Necessitie maketh y lawfull, which is prohibited for a certaine respect, in things appertaining to ceremonies.
Exod. 29.33.
Ieui. 8.31. & 24.9
Nom. 28.9.
b Not that the Priests brake the Sabbath in doing that, which was commaunded by the Law, but he speaketh thus to confute the errour of the people, who thought the Sabbath broken, if any necessarie worke were done that day.

Hose. 6.6. *chap.* 9.13.
c Christ hath power to exempt his from keeping of the Sabbath, seeing the seruice required in the Temple was able to excuse them that laboured in the same.
Marke 3.1. *luke* 6.6.

Isa. 42.1.
d The right trade of gouernment, not onely to the Iewes, but also to strange nations.
e He shall not make great noyse, nor seeke outward pompe and glory.
f Hee wil beare with them that be infirme and weake.
g Christ shall ouercome all lets which hinder the course of the Gospel, and then shall giue sentence as a conquerour against all his enemies.
Luke 11.14. *Chap.* 9.34. *marke* 3.22. *luke* 11.15.
‖ Or, *desolate.*
h Which coniured deuils by the vertue of Gods Name, albeit it was expressly against the Lawe of God,

[l] Cities of great marchandise full of dissolution and wantonnesse.
‖ Or, *therefore.*

28 But if I cast out deuils by the Spirite of God, then is the kingdome of God come vnto you.

29 Els howe can a man enter into a strong mans house and spoyle his goods, except hee first binde the strong man, and then spoyle his house?

30 He i that is not with mee, is against mee: and hee that gathereth not with me, scattereth.

31 * Wherefore I say vnto you, euery sinne, and blasphemie shall be forgiuen vnto men: but the blasphemie against the holy Ghost shall not be forgiuen vnto men.

32 And whosoeuer shall speake a word against the Sonne of man, it shall be forgiuen him: but whosoeuer shall speake against the k holy Ghost, it shall not bee forgiuen him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruite good: or els make the tree ‖ euill, and his fruite euill: for the tree is knowen by the fruite.

34 ‖ generations of vipers, how can you speake good things, when ye are euill? For of the * abundance of the heart, the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth foorth good things: and an euill man out of an euill treasure, bringeth foorth euill things.

36 But I say vnto you, that of euery l idle worde that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy words thou shalt be m iustified, and by thy words thou shalt be condemned.

38 ¶ * Then answered certaine of the Scribes and of the Pharises, saying, Master, n we would see a signe of thee.

39 But hee answered and saide to them, An euill and o adulterous generation seeketh a signe, but no signe shall be giuen vnto it, saue the signe of the Prophet Jonas.

40 * For as Jonas was three dayes and three nights in the whales belly: so shall the sonne of man be three p dayes and three nights in the heart of the earth.

41 The men of Nineue shal rise in iudgement with this generation, and condemne it: for they * repented at the preaching of q Jonas: and beholde, a greater then Jonas is here.

42 * The Queene of the South shal rise in iudgement with this generation, & shall r condemne it: for shee came from the vtmost partes of the earth to heare the wisedome of Solomon: and beholde, a greater then Solomon is here.

43 ¶ * Now when the vncleane spirit is gone out of a man, hee walketh throughout ‖ drie places, seeking rest, and findeth none.

44 Then hee sayeth, I will returne into mine house, from whence I came: and when he is come, hee findeth it emptie, swept, and garnished.

45 ¶ Then he goeth, & taketh vnto him s seuen other t spirites worse then himselfe, and they enter in, and dwell there: * and the ende of that man is worse then the beginning. Euen so shall it be with this wicked generation.

46 ¶ * While he yet spake to the multitude, behold, his mother, and his u brethren stoode without, desiring to speake with him.

47 Then one sayd vnto him, Behold, thy mother and thy brethren stande without, desiring to speake with thee.

48 But he answered, and sayde to him that tolde him, Who is my mother? and who are my brethren?

49 And he stretched forth his hande toward his disciples, and sayde, Behold my x mother and my brethren.

50 For whosoeuer shall doe my fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

3 The state of the kingdome of God set forth by the parable of the seede. 24 Of the tares. 31 Of the mustard seede. 33 Of the leauen. 44 Of the treasure hid in the fielde. 45 Of the pearles, 47 And of the net. 57 The Prophet is contemned in his owne countrey.

THe * same day went Jesus out of the house, and sate by the sea side.

2 And a great multitudes reioyced vnto him, so that he went into a shippe, and sate downe: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Beholde, a sower went forth to sowe.

4 And as hee sowed, some fell by the wayes side, and the foules came and deuoured them vp.

5 And some fell vpon stony ground, where they had not much earth, and anon they sprung vp, because they had no depth of earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting, withered away.

7 And some fell among thornes, and the thornes sprong vp, and choked them.

8 Some againe fel in good ground, and brought foorth fruite, one corne an hundreth folde, some sixtie folde, and another thirtie folde.

9 Hee that b hath eares to heare, let him heare.

10 ¶ Then the disciples came, and sayd to him, Why speakest thou to them in parables?

11 And he answered and said vnto them, Because it is giuen vnto you, to know the secrets of the kingdome of heauen, but to them it is not c giuen.

12 * d For whosoeuer hath, to him shalbe giuen, and hee shall haue abundance: but whosoeuer hath not, from him shalbe taken away, euen e that he hath.

13 Therefore speake I to them in parables, because they seeing, doe not see: & hearing, they heare not, neither vnderstand.

i He declareth to the Phariſes, that they were in two ſorts his enemies, not onely becauſe they did forſake him, but alſo make open warre againſt him. *Mar.* 3.28,29. *luke* 12.10. 1.*ioh.* 5.16.

k That is, he that ſtriueth againſt the trueth, which he knoweth, and againſt his owne conſcience, can not returne to repentance: for he ſinneth againſt the holy Ghoſt.

‖ *Or, corrupt.* ‖ *Or, broodes.* *Luke* 6.45.

l Much more they ſhal giue account of their blaſphemies.

m Their wicked wordes ſhalbe a ſufficient proofe to condemne the vngodly, if there were no other thing. *Cha.* 16.1. *luk.* 11, 29. 1.*cor.* 1.22.

n This was to finde ſome newe ſhift or pretext to reſiſt his doctrine.

o They were become baſtards & degenerate from their holy anceſters. *Ion.* 1.17. & 2.10

p He taketh part of the day for y whole day. *Jonas* 3.5.

q Who was a poore ſtranger, and yet theſe know not the Meſſias which was promiſed to be their king. 1.*King.* 10.1. 2.*chron.* 9.1.

r It is meant as touching her fact in comming to ſee Salomon, and not her perſon: for ſhe was not inſtructed in the Lawe of God. *Luke* 11.24. ‖ *Or, Wildernesse.*

ſ Meaning an infinite number.

t If Satan be caſt out, we muſt watch ſtill, that he enter not againe: for ſince he was once mãs olde gheſt, he knoweth euery hole and corner of our houſe. 2.*Pet.* 2.20. *hebr.* 6.4. *and* 10.26. *Marke.* 3.31. *luke* 8.20.

u This worde in the Scriptures ſignifieth oft times, euery kinſman.

x Chriſt preferreth the ſpirituall kinred to the carnall.

Marke 4 1. *luke* 8.4,5.

a All deſired to heare his doctrine, but there was not like affection in all.

b He ſheweth that all men can not vnderſtand theſe myſteries, and alſo maketh his diſciples more attentiue.

c The Goſpel is hid to them that periſh. *Chap.* 25.29.

d Chriſt encreaſeth in his children his graces.

e Euen that which hee ſeemeth to haue.

14 So in them is fulfilled the prophesie of Esaias, which prophesie saith, * By hearing, yee shall heare, and shall not vnderstand, and seeing yee shall see, and shall not perceiue.

Isa. 6.9. mar. 4. 12. luk. 8.10. ioh. 12.40. acts 28. 26. rom. 11.8.

15 [f] For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, least they should see with their eyes, and heare with their eares, and shoulde vnderstande with their heartes, and shoulde returne, that I might heale them.

16 But blessed are your eyes, for they [g] see: and your eares, for they heare.

17 * For verily I say vnto you, that many Prophets, and righteous men haue desired to see those things which yee see, and haue not seene them, and to heare those things which ye heare, and haue not heard them.

18 ¶ * Heare yee therefore the parable of the sower.

19 Whensoeuer a man heareth the word of the kingdome, and vnderstandeth it not, the euill one commeth, and catcheth away that which was sowen in his heart: and this is he which ‖ hath receiued the seede by the way side.

20 And hee that receiued seede in the stonie grounde, is hee which heareth the worde, and incontinently with ioy receiueth it.

21 Yet hath he no roote in himselfe, and dureth but a season: for assoone as tribulation or persecution commeth because of the word, by and by he is offended.

22 And he that receiueth the seed among thornes, is he, that heareth the word: but the care of this world, and the deceitfulnesse of riches choke the worde, and hee is made vnfruitfull.

23 But he that receiueth the seede in the good ground, is he that heareth the word, & vnderstandeth it, which also beareth fruite, and bringeth foorth, some an hundred folde, some sixtie folde, some thirtie folde.

24 ¶ Another parable put he foorth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seede in his field.

25 [h] But while men slept, there came his enemie, & sowed tares among the wheate, and went his way.

26 And when the blade was sprung vp, and brought foorth fruit, then appeared the tares also.

27 Then came the seruants of the householder, and said vnto him, Master, sowedst not thou good seede in thy fielde? from whence then hath it tares?

28 And hee sayde to them, The enuious man hath done this. Then the seruants said vnto him, Wilt thou then that we goe and gather them vp?

29 But he said, Nay, lest while yee goe about to gather the tares, ye plucke vp also with them the wheate.

30 [i] Let both growe together vntill the haruest, and in time of haruest I will say to the reapers, Gather yee first the tares, and binde them in sheaues to burne them: but gather the wheate into my barne.

31 ¶ * Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a grayne of mustard seede, which a man taketh and soweth in his fielde:

Marke 4.30, 31. luke 13.19.

32 Which in deede is the [k] least of all seedes: but when it is growen, it is the greatest among herbes, and it is a tree, so that the birdes of heauen come and build in the branches thereof.

33 ¶ * Another parable spake hee to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three peckes of meale, [l] till all bee leauened.

Luke 13.21.

34 ¶ * All these things spake Jesus vnto the multitude in parables, and without parables spake he not to them,

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open my mouth in [m] parables, and will vtter the things which haue bene kept secrete from the foundation of the world.

Mar. 4.33, 34. Psal. 78.2.

36 Then sent Jesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the fielde.

37 Then answered he, and said to them, He that soweth the good seede, is the sonne of man,

38 And the fielde is the world, and the good seede, they are the children of the kingdome, and the tares are the children of the wicked,

39 And the enemie that soweth them, is the deuil, * and the haruest is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of the world.

41 The sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that [n] offend, and them which doe iniquitie,

42 And shall cast them into a fornace of fire. There shalbe wayling and gnashing of teeth.

43 * Then shall the iust men shine as the Sunne in the kingdome of their Father. Hee that hath eares to heare, let him heare.

Dan. 12.3. wisd. 3.7.

44 ¶ Againe the kingdome of heauen is like vnto a treasure hid in the fielde, which when a man hath found, hee hideth it, and for ioy thereof departeth and selleth all that he hath, and byeth that fielde.

45 ¶ Againe, the kingdome of heauen is like to a merchant man, that seeketh good pearles,

46 Who hauing found a pearle of great price, went, and solde all that hee had, and bought it.

47 ¶ Againe the kingdome of heauen is like [o] vnto a draw net cast into the sea, that gathereth of all kindes of things.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the [p] bad away.

49 So shall it be at the end of the world.

The

f That which the Prophet referreth to the secret counsell of God, is here attributed to the hard stubburnnesse of the people: for the one cannot be separated from the other.

g To wit, the glory of ye sonne of God, to acknowledge him their Sauiour.

Luke 10.24. Marke 4.15. luke 8.11.

‖ *Or, was sowen.*

h He teacheth that the good & the bad shall be mixt together in the Church, to the end that the faithfull may arme themselues with patience and constancie.

i Christ meaneth onely that the Church shall neuer be without some wicked men, although they be neuer so sharpely punished by such meanes as he hath left to purge his Church

k This teacheth vs not to be astonished at the small beginnings of the Gospel.

l By this he admonisheth them to waite till the fruit of the Gospel appeare.

m This word signifieth graue and sententious prouerbes, to the ende that the doctrine might haue the more maiestie, and the wicked might thereby be confounded.

Ioel 14.

...ist graun... ...er petition, ...er faiths and not at ...quest of ...ciples.

...e. 7.31. ...5, 6.

n The ... which h... ...thers by th... euill example.

o It is a kinde of net that gathereth in all things that come in the way.

p The Greeke worde signifieth rotten things.

The Angels shall goe foorth, and seuer the bad from among the iust,

50 And shal cast thē into a fornace of fire: there shalbe wailing, and gnashing of teeth.

51 ¶ Iesus said vnto them, Vnderstand ye all these things? They sayde vnto him, Yea, Lord.

52 Then said he vnto them, Therefore euery q Scribe which is taught vnto the kingdome of heauen, is like vnto an housholder, which bringeth foorth out of his r treasure things both new and olde.

53 ¶ And it came to passe that when Iesus had ended these parables, hee departed thence,

54 * And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and said, Whence commeth this wisedome and great workes vnto this man?

55 Is not this the carpenters sonne? is not his mother called Marie, * and his ‖ brethren Iames and Ioses, and Simon and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus sayd to them, * A Prophet is not without honor, s saue in his owne countrey, and in his owne house.

58 And hee did not many great workes there, for their vnbeliefs sake.

CHAP. XIIII.

2 Herods opinion concerning Christ. 10 Iohn is beheaded. 19 Christ feedeth fiue thousand mē with fiue loaues & two fishes. 23 He prayeth in the mountaine. 25 He appeareth by night vnto his disciples vpon the sea, 31 And saueth Peter. 33 They confesse him to be the sonne of God. 36 He healeth all that touched the hemme of his garment.

AT * that time Herode the Tetrarche heard of the fame of Iesus,

2 And sayde vnto his seruants, This is Iohn Baptist: t he is risen againe from the dead, & therefore great u workes are wrought by him.

3 * For Herod had taken Iohn & bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn saide vnto him, It is not * x lawfull for thee to haue her.

5 And when hee would haue put him to death, he feared the multitude, because they counted him as a * Prophet.

6 But when Herods birth day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Wherefore he y promised with an oth, that hee would giue her whatsoeuer shee would aske.

8 And she being before instructed of her mother, said, Giue me here Iohn Baptists head in a platter.

9 And the King was sorie: neuertheles because of the othe, and them that sate with him at the table, he commanded it to be giuen her,

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the maid, and shee brought it vnto her mother.

12 And his disciples came, and tooke vp his ‖ body, and buried it, and went, and told Iesus.

13 * And when Iesus heard it, he departed thence by ship into a z desart place apart. And when the multitude had heard it, they followed him afoote out of the cities.

14 And Iesus went foorth and sawe a great multitude, and was mooued with compassion towarde them, and hee healed their sicke.

15 ¶ And when euen was come, * his disciples came to him, saying, This is a desert place, and the houre is already past: let the multitude depart, that they may goe into the townes, and buy them vitailes.

16 But Iesus sayde to them, They haue no need to goe away: giue ye them to eate.

17 Then sayde they vnto him, We haue here but fiue loaues, and two fishes.

18 And he said, Bring them hither to me.

19 And he commanded the multitude to sit downe on the grasse, and tooke the fiue loaues and the two fishes, and looked vp to heauen and ‖ blessed, and brake, and gaue the loaues to his disciples, & the disciples to the multitude.

20 And they did all eate, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fiue thousand men, beside women and little children.

22 ¶ And straightway Iesus a compelled his disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.

23 And assoone as he had sent the multitude away, hee went vp into a mountaine alone to pray: * and when the euening was come, he was there alone.

24 And the ship was now in the midst of the sea, and was tossed with waues: for it was a contrary winde.

25 And in the b fourth watch of the night, Iesus went vnto them, walking on the sea.

26 And when his disciples sawe him walking on the sea, they were troubled, saying, It is a spirit, and cryed out for feare.

27 But straightway Iesus spake vnto them, saying, c Be of good comfort. It is I: be not afrayd.

28 Then Peter answered him, and said, Master, if it be thou, d bid mee come vnto thee on the water.

29 And he sayd, Come. And when Peter was come downe out of the ship, he walked on the water, to goe to Iesus.

30 But when he sawe a mightie winde, he was afraide: and as hee e began to sinke, he cryed, saying, Master, saue me.

31 So immediatly Iesus stretched forth his hand, and caught him, and sayd to him, f O thou of litle faith, wherefore diddest thou doubt?

32 And assoone as they were come into the

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q Because the Scribes office was to expound the Scripture, he meaneth him that doeth interpret them aright, and according to the spirit.

r The preachers of Gods word must haue store of sundry & ample instructions. *Marke 6.1. luke 4.16. Iohn 6.42.*

‖ *Or cousins. Mar. 6.4. luk. 4. 24. iob. 4.42, 44.*

s Men commonly neglect them, whom they haue knowen of children: also they do enuy them of the same countrey: & such is their ingratitude, y they take light occasion to contemne the graces of God in others.

vngodly, if there were no other thing. *Cha. 16.1. luk. 11 29. 1. cor. 1.22.*

n This was to finde some new shift or pretence to resist his doctrine.

o They at that the comers of them denat were departed, entred into another body.

b To approue his resurrection, and to get him greater authoritie. *Marke 6.17. luke 3.19. Leuit 18.16. and 20.21.*

c Aswell because nature abhorreth such horrible incest, as also that he had taken her by force from his brother. *Chap. 21 26.*

d The promise was wicked: but yet it was more vile to bee obstinate in the same, that hee might seeme constant.

‖ Or, karken.

Marke 6.32. luke 9.10.

e To the intent that his disciples now after their ambassage, might somewhat rest them, or els that he might instruct them to greater enterprises. *Mark 6 25. luke 9.12. iohn 6.5.*

f Christ leaueth them not destitute of bodily nourishment, which seeke the foode of the soule.

‖ Or, prayed and gaue thanks to God.

g The disciples were loth to depart from Christ: but yet they shewed their obedience. *Mar. 6.46, 47. ioh. 6.16, 17, 18.*

h The night was diuided into foure watches, whereof euery one conteined three houres.

i The presence of Christ maketh his bolde.

k His zeale was great, but he had not sufficiently considered the measure of his faith.

l His enterprise was too great, & therefore hee must needes fall into danger, when his faith failed.

m Christ correcteth his fault, and also giueth remedie, both at once.

the ship, the winde ceased.

33 Then they that were in the shippe, came and worshipped him, saying, Of a trueth thou art the sonne of God.

34 ¶ And when they were come over, they came vnto the land of Gennesaret.

35 And when the men of that place knew him, they sent out into all that countrey round about, and brought vnto him all that were sicke,

36 And besought him, that they might touch the hemme of his [n] garment onely: and as many as touched it, were made whole.

CHAP. XV.

3 *Christ excuseth his disciples, and rebuketh the Scribes, and Pharises, for transgressing Gods commandement by their owne traditions.* 13 *The plant that shalbe rooted out.* 18 *What things defile a man.* 22 *Hee deliuereth the woman of Cananees daughter.* 26 *The bread of the children.* 30 *Hee healeth the sick,* 36 *And feedeth foure thousand men, beside women and children.*

THen came to Iesus the Scribes and Pharises, which were of Ierusalem, saying,

2 *Why doe thy disciples transgresse the tradition of the Elders? for they [a] wash not their hands when they eate ‖ bread.

3 But he answered and said vnto them, Why doe yee also transgresse the commandement of God by your tradition?

4 * For God hath commanded, saying, Honour thy father and mother: * and he that curseth father or mother, let him die the death.

5 But yee say, Whosoeuer shall say to father or mother, [b] By the gift that is offered by me, thou mayest haue profite,

6 Though he honour not his father, or his mother, shalbe free: thus haue yee made the commandement of God of no authoritie by your tradition.

7 ❋ Hypocrites, Esaias prophecied well of you, saying,

8 *This people draweth neere vnto me with their mouth, and honoureth mee with the lippes, but their heart is farre off from me.

9 But [c] in vaine they worship mee, teaching for doctrines mens precepts.

10 * Then hee called the multitude vnto him, & said to them, Heare and vnderstand.

11 That which goeth into ỹ mouth defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his disciples, & said vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying?

13 But he answered and sayde, *[d] Euery plant which mine heauenly Father hath not planted, shall be rooted vp.

14 [e] Let them alone: they be the * blind leaders of the blinde: and if the blind leade the blinde, both shall fall into the ditch.

15 ¶ * Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then said Iesus, Are ye yet without vnderstanding?

17 Perceiue ye not [a] 24.7. entreth into the belly, and is cast out into the draught?

18 But those things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come euill [f] thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.

20 These are the things, which defile the man: but to eate with vnwashen handes, defileth not the man.

21 * And Iesus went thence, and departed into the coastes of Tyrus and Sidon.

22 And beholde, a woman a Cananite came out of the same coastes, and cryed, saying vnto him, Haue mercie on me, O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuill.

23 But hee answered her not a worde. Then came to him his disciples, & besought him, saying, [g] Send her away, for she crieth after vs.

24 But he answered, and said, I am not sent, but vnto the * lost sheepe of the house of Israel.

25 Yet shee came, and worshipped him, saying, Lord helpe me.

26 And he answered, and said, It is not good to take the childrens bread, & to cast it to [h] whelpes.

27 But she sayd, Trueth Lorde: yet in deede the whelpes eate of the crummes, which fall from their masters table.

28 Then Iesus answered, and said vnto her, O woman, great is thy [i] faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ So Iesus * went away frō thence, and came neere vnto the sea of Galile, and went vp into a mountaine and sate downe there.

30 And great multitudes came vnto him, * hauing with them halte, blinde, dumme, maymed, and many other, and cast them downe at Iesus feete, and he healed them,

31 In so much that the multitude wondred to see the dumme speake, the maimed whole, the halt to go, & the blind to see: and they glorified the God of Israel.

32 * Then Iesus called his disciples vnto him, and sayde, I [k] haue compassion on this multitude, because they haue continued with mee already three dayes, and haue nothing to eate: and I will not let them depart fasting, lest they faint in the way.

33 And his disciples sayde vnto him, Whence should wee get so much bread in the wildernesse, as should suffice so great a multitude?

34 And Iesus sayde vnto them, How many loaues haue yee? And they sayde, Seuen, and a fewe little fishes.

35 Then he commanded the multitude to sit downe on the ground,

36 And tooke the seuen loaues, and the fishes, and gaue thankes, & brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were sufficed:

Marke.6.54.
n It seemeth they were led with a certaine superstition, notwithstanding our Saviour would not quench the smoking flaxe, and therefore did beare with these smal beginnings.

Mar. 7.1,5.
a Men are more rigorous to obserue their owne traditions then Gods commandement.
Or, weare.
Exod.20.12.deu.5.16.ephes.6.2.
Exod.21.17.
leuit.20.9.
prou.20.20.
b The Scribes dispensed with them that did not their duties to their owne parents, so that they would recompence ỹ same to their profit by their offerings.
Isa.29.13.
c God will not be honoured according to mans fantasie, but detesteth all good intentions, which are not grounded on his word.
Mark.7.14,15.
Iohn 15.2.
d All they which are not grafted in Iesus Christ by free adoption, & euery doctrine that is not established by Gods worde.
e They are not worthie to be cared for.
Luke.6.39.
Marke 7.17.

Gen.6.5.& 8.21
f All vices proceede of the corrupt affection of the heart.

Marke 7.24.

g The disciples were offended at her importunitie.
Chap.10.6.

h Christ calleth them dogges, or whelpes, which are strangers from the house of God.
i Christ graunted her petition, for her faiths sake, and not at the request of his disciples.
Marke.7.31.
Isa.35.5,6.

Marke 8.1.
k Christ can not forget those that follow him.

ced: and they tooke vp of the fragmentes that remayned, seuen baskets full.

38 And they that had eaten were foure thousand men, beside women, and litle children.

39 Then Iesus sent away the multitude, and tooke shippe, and came into the parts of ‖Magdala.

‖Or, Magadan.

CHAP. XVI.

1 The Pharises require a token. 6 Iesus warneth his disciples of the Pharises doctrine. 16 The confession of Peter. 19 The keyes of heauen. 24 the faithfull must beare the crosse. 25 To winne or lose the life. 27 Christs comming.

THen * came the [a] Pharises and Sadducees, and did [b] tempt him, desiring him to shew them a signe from heauen.

2 But he answered, and said vnto them, When it is euening, ye say, Faire weather: for the skie is redde.

3 And in the morning ye say, To day shal be a tempest: for the skie is redde and lowring. O hypocrites, ye can discerne the face of the skie, & can yee not discerne the [c] signes of the times?

4 * The wicked generation and adulterous seeketh a signe, and there shall no signe be giuen it, but the [d] signe of the Prophet * Jonas: so he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had * forgotten to take bread with them.

6 Then Iesus sayde vnto them, Take heed and beware of the leauen of the Pharises and Sadducees.

7 And they ‖ thought in them selues, saying, It is because wee haue brought no bread.

8 But Iesus [e] knowing it, sayde vnto them, O ye of litle faith, why thinke you thus in your selues, because yee haue brought no bread?

9 Doe ye not yet perceiue, neyther remember the fiue loaues, when there were * fiue thousand men, and howe many baskets tooke ye vp?

10 Neither the seuen loaues when there were * foure thousand men, and how many baskets tooke ye vp?

11 Why perceiue ye not, that I said not vnto you concerning bread, that ye shoulde beware of the leauen of the Pharises and Sadducees?

12 Then vnderstoode they that hee had not said, that they should beware of the leauen of bread, but of the [f] doctrine of the Pharises, and Sadducees.

13 ¶ * Nowe when Iesus came into the coastes of Cesarea Philippi, he asked his disciples, saying, Whome doe men say that I the sonne of man am?

14 And they said, Some say, Iohn Baptist, and some, Elias: & others, Jeremias, or one of the Prophets.

15 He saide vnto them, But whome say ye that I am?

16 Then Simon Peter answered, & saide, * Thou art the Christ, the Sonne of the liuing God.

17 And Iesus answered, & said vnto him, Blessed art thou, Simon, the sonne of Jonas: for [g] flesh and blood hath not reuealed it vnto thee, but my father which is in heauen.

18 And I say also vnto thee, that thou art * Peter, and vpon [h] this rocke I will build my Church: and the [i] gates of hel shal not ouercome it.

19 [k] And I * will giue vnto thee the keis of the kingdome of heauen, and whatsoeuer thou shalt [l] binde vpon earth, shall bee bounde in heauen: and whatsoeuer thou shalt ‖ loose on earth, shall bee loosed in heauen.

20 Then he charged his disciples, that they shoulde [m] tell no man that he was Iesus the Christ.

21 ¶ [n] From that time forth Iesus began to shewe vnto his disciples, that hee must go vnto Jerusalem, and suffer many things of the Elders, and of the hie Priestes and Scribes, and be slaine, and rise againe the third day.

22 Then Peter tooke him aside, & began to rebuke him, saying, Master, pitie thy self: this shall not be vnto thee.

23 Then hee turned backe, & sayd vnto Peter, Get thee behinde me, [o] Satan: thou art an offence vnto mee, because thou vnderstandest not the things that are of God, but the things that are of men.

24 Iesus then sayde to his disciples, * If any man will followe me, let him forsake himselfe, & take vp his crosse, & follow me.

25 * For whosoeuer will [p] saue his life, shall lose it: and whosoeuer shall lose his life for my sake, shall find it.

26 * For what shall it profite a man, though he should win the whole worlde, if he lose his owne soule? or what shall a man giue for recompence of his soule?

27 For the sonne of man shall come in the glory of his Father with his Angels, & * then shall he giue to euery man according to his deedes.

28 * Verily I say vnto you, there be some of them that stande here, which shall not taste of death, [q] till they haue seene the sonne of man come in his kingdome.

Chap. 12.38. *marke* 8.11. *luke* 12.54. a Although they did not agree in doctrine, yet they ioyned together to fight against the truth. b Men tempt God, either by their incredulity, or curiositie. c Which appertaine to the heauenly and spirituall life. *Chap.* 12.34. d Christ shal be to them as a Jonas raysed vp from death. *Jonas* 1.17. *and* 2.1. *Marke* 8.14. *luke* 12.1. ‖Or, reasoned with themselues. e A token of Christs diuinitie, to knowe mens thoughts. *Chap.* 14.17. *Iohn* 6.9. *Chap.* 15.34.

§ We may boldly by Christs admonition reiect and contemne all erroneous doctrine and mans inuentions, and ought onely to cleaue to the word of God. *Marke* 8.27. *luke* 9.18. *Iohn* 6.69.

g He meaneth any thing that is in man. *Iohn* 1.42. h Vpon that faith whereby thou hast confessed and acknowledged me: for it is grounded vpon an infallible trueth. i The power of Satan which standeth in error and violence. k The preachers of the Gospell open the gates of heauen with the worde of God, which is the right key: so that where this word is not purely taught, there is neither key nor authoritie. *Iohn* 20.23. l Condemne by Gods worde. ‖Or, absolue. m Because he would yet instruct them, & not preuent his time. n He woulde plucke out of their hearts that false opinion, which they had of his temporall kingdome. o Which worde signifieth an aduersarie, who resisteth the will of God, either of malice, as did Iudas, or of rashnesse and arrogancie, as Peter did. *Chap.* 10.38. *mar.* 8.34. *luke* 9.23. & 14.27. *Chap.* 10.39. *mar.* 8.35. *luk.* 9.24. & 17.33. p That is, whosoeuer thinketh to saue himselfe by forsaking Iesus Christ. *Marke* 8.36. *luke* 9.25. *iohn* 12.25. *Psal* 62.12. *rom.* 2.6 *Marke* 9.1. *luke* 9.27. q This was fulfilled in his resurrection, which was as an entre into his kingdome, and was also confirmed by sending the holy Ghost, whereby he wrought so great and sundry miracles.

CHAP. XVII.

2 The transfiguration of Christ vpon the mountaine of Thabor. 5 Christ taught to be heard. 11. 13 Of Elias and Iohn Baptist. 15 He healeth the lunatike. 20 The power of faith. 21 Prayer and fasting. 22 Christ telleth them before of his passion. 27 He payeth tribute.

AND * ‖ after sixe dayes Iesus tooke Peter, James, and Iohn his brother, and brought them vp into an hie mountaine apart,

Marke 9.2. *luke* 9.28. ‖Or, the sixt day after.

2 And was [a] transfigured before them: and his face did shine as the Sunne, and his clothes were as white as the light.

3 And beholde, there appeared [b] vnto them Moses and Elias, talking with him.

4 Then answered Peter, and saide to Iesus, Master, it is [c] good for vs to bee heere: if thou wilt, let vs make heere three tabernacles, one for thee, and one for Moses, and one for Elias.

5 While hee yet spake, beholde, a bright cloude shadowed them: and beholde, there came a voice out of the cloude, saying, *This is my beloued Sonne, [d] in whom I am wel pleased: [e] heare him.

6 And when [f] disciples heard that, they fell on their faces, and were sore afraide.

7 Then Iesus came and touched them, and saide, Arise, and be not afraide.

8 And when they lifted vp their eyes, they sawe no man, saue Iesus onely.

9 ¶ And as they came downe from the mountaine, Iesus charged them, saying, Shewe the vision to no man, [g] vntill the Sonne of man rise againe from the dead.

10 * And his disciples asked him, saying, Why then say the Scribes that * Elias must first come?

11 And Iesus answered, and saide vnto them, Certainely Elias must first come, and restore all things.

12 But I say vnto you, that Elias is come already, and they knew him not, but haue done vnto him whatsoeuer they would: likewise shall also the Sonne of man suffer of them.

13 Then the disciples perceiued that hee spake vnto them of Iohn Baptist.

14 ¶ * And when they were come to the multitude, there came to him a certaine man, and kneeled downe to him,

15 And saide, Master, haue pitie on my sonne: for he is lunatike, and is sore vexed: for oft times he falleth into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Iesus answered, and saide, [h] O generation faithles and crooked, how long now shall I be with you? howe long now shall I suffer you? bring him hither to me.

18 And Iesus rebuked the deuill, and he went out of him: and the childe was healed at that houre.

19 Then came the disciples to Iesus apart, and said, Why could not we cast him out?

20 And Iesus said vnto them, Because of your vnbeliefe: for * verely I say vnto you, if ye haue faith as much as is a graine of mustard seede, ye shall say vnto this mountaine, [i] Remoue hence to yonder place, and it shall remoue: and nothing shall be vnpossible vnto you.

21 Howbeit this kinde goeth not out, but by [k] prayer and fasting.

22 ¶ And as they ‖ abode in Galile, Iesus sayde vnto them, The sonne of man shall be deliuered into the hands of men,

23 And they shall kill him, but the third day shall he rise againe: and they were very sory.

24 ¶ And when they were come to Capernaum, they that receiued [l] polle money, came to Peter, and sayde, Doeth not your Master pay tribute?

25 He said, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou, Simon? Of who doe the kings of the earth take tribute, or polle money? of their children, or of strangers?

26 Peter sayde vnto him, Of strangers. Then sayd Iesus vnto him, Then are the children free.

27 Neuertheless, lest we should [m] offend them, goe to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a [n] piece of twentie pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdome of heauen. 3 He teacheth hu disciples to be humble and harmeles. 6 To auoyd occasions of euill. 10 Not to contemne the litle ones. 11 Why Christ came. 15 Of brotherly correction. 17 Of the authoritie of the Church. 19 The commendation of prayer and godly assemblies. 21 Of brotherly forgiuenesse.

THe * same time the disciples came vnto Iesus, saying, [a] Who is the greatest in the kingdome of heauen?

2 And Iesus called a litle childe vnto him, and set him in the middes of them,

3 And sayd, Verely I say vnto you, except ye be * conuerted, and become as litle [b] children, yee shall not enter into the kingdome of heauen.

4 Whosoeuer therefore shall humble himselfe as this litle childe, the same is the greatest in the kingdome of heauen.

5 [c] And whosoeuer shall receiue such a litle childe in my name, receiueth me.

6 * But whosoeuer shall offend one of these litle ones which beleeue in mee, it were better for him, that a [d] millstone were hanged about his necke, and that hee were drowned in the depth of the Sea.

7 [e] Wo be vnto the world because of offences: for it must needes be that offences shall come, but woe bee to that man, by whom the offence commeth.

8 * Wherefore, if thine hand or thy foote cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two handes or two feete, to be cast into euerlasting fire.

9 And if thine eye cause thee to offende, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hell fire.

[a] Christ shewed them his glorie, that they might not thinke that hee suffered through infirmitie, but that he offered vp himselfe willingly to die.
[b] By these two witnesses are represented the law & the Prophets, which leadeth vs to Christ.
[c] After Moses and Elias departure, Peter fearing he should lose their ioyfull sight, speaketh as a man distract, and would haue lodged them in earthly houses, which were receiued in glory. *Chap.3.17. 2.pet.1.17.*
[d] Wee are reconciled to God by Christ onely.
[e] Christ is our chiefe and onely scholemaster.
[f] And so worshipped Christ.
[g] For men would not haue beleeued them, before that Christ had made his glory more manifest by his resurrection. *Mar.9.11. Chap.11.14. malac.4.5. Mar.9.14,17. luke 9.38.*
[h] He speaketh chiefly to the Scribes, who began to brag, as if they had nowe gotten the victory ouer Christ, because his disciples were not able to doe this miracle. *Luke 17.6.*
[i] By this maner of speach is signified, that they should do things by their faith, that should seeme impossible.
[k] The best remedy to strengthen the weake faith is prayer, which hath fasting added to it, as an helpe to the same.
‖ *Or, were conuersant, or, returned into Galile. Chap.20.17, marke 9.31. luke 9.44. and 24.7.*

[l] The Greeke word is (didrachma) which was of value about ten pence of olde sterling money, and the Israelites payed it once by the law, Exod.30.13. and at this time they payed it to the Romanes.
[m] Or giue occasion to forsake the trueth.
[n] The word is (Statera) which conteineth two didrachmas, & is valued aboue fiue groats of olde sterling.

Marke 9.34. luke 9.46.
[a] They striue for the reward before they haue taken any paine: and where as they should haue holpen and reuerenced one another, they were ambitious and despisers of their brethren. *Chap.19.14. 1.cor.14.20.*
[b] Not in lacke of discretion, but that they be not vaine glorious, seeking to aduance themselues to worldly honours.
[c] Hee calleth them litle children now, which humble themselues with all humility and subiection. *Mar.9.42. luke 17.1,2.*
[d] The word signifieth a great millstone which is turned with mans hand, which is lesse.
[e] Christ warneth his to take heede, that they shrinke not backe from him for any euill example or offence that man can giue. *Chap.5.30, mar.9.45.*

f Christ toucheth the cause of this offence, which is pride & disdayne of our inferiours. *Psal.* 34.7.

g Seeing God hath commaunded his Angels to take ȝ charge of his children, the wicked may be assured that if they despise thē, God will reuenge their cause. *Luke* 19.10.

h We may not lose by our offence that which God hath so dearely bought *Luke* 15.4. *Leuit.* 19.17. *ecclus.* 19.13. *luke* 17.3. *iames* 5.19.

i Wherewith thou mayest be offended: he speaketh of secret or particular sinnes, & not of opē or known to others. ‖*Or, reproue him.* *Deut.* 19.15. *iohn* 8.17. *heb.* 10.28. 2. *cor.* 13.1.

k He meaneth according to the order that was amōg the Iewes, who had their counsell of ancient and expert men to reforme maners, and execute discipline. This assembly represented the Church, which had appoynted them to this charge. 1. *Cor.* 5.4. 2. *thes.* 3.14.

l In the 16. chap. 19. he meant this of doctrine, and here of ecclesiasticall discipline, which dependeth of the doctrine. *John* 20.23. ‖*Or, done to.* *Luke* 17.4.

10 f See that yee despise not one of these little ones: for I say vnto you, that in heauen their * g Angels alwayes beholde the face of my Father which is in heauen.

11 For * the Sonne of man is come to h saue that which was lost.

12 How thinke yee? * If a man haue an hundreth sheepe, and one of them bee gone astray, doeth he not leaue nintie and nine, and goe into the mountaines, and seeke that which is gone astray?

13 And if so be that hee finde it, verely I say vnto you, hee reioyceth more of that sheepe, then of the nintie and nine which went not astray.

14 So is it not the will of your Father which is in heauen, that one of these little ones should perish.

15 ¶ * Moreouer, if thy brother trespasse against i thee, goe, and ‖ tell him his fault betweene thee and him alone: if hee heare thee, thou hast wonne thy brother.

16 But if hee heare thee not, take yet with thee one or two, that by the * mouth of two or three witnesses euery worde may be confirmed.

17 And if he will not vouchsafe to heare them, tell it vnto the k Church: and if hee refuse to heare the Church also, let him be vnto thee as an heathen man, and a ‖ Publicane.

18 Verely I say vnto you, * Whatsoeuer yee l binde on earth, shall bee bound in heauen: and * whatsoeuer ye loose on earth, shall be loosed in heauen.

19 Againe, Verely I say vnto you, that if two of you shall agree in earth vpon anie thing, whatsoeuer they shall desire, it shall be ‖ giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the middes of them.

21 Then came Peter to him, and sayde, Master, how oft shall my brother sinne against me, and I shall forgiue him? * vnto seuen times?

22 Iesus sayde vnto him, I say not to thee, Vnto seuen times, but vnto m seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take a count of his seruants.

24 And when he had begun to recken, one was brought vnto him, which ought him ten thousand n talents.

25 And because he had nothing to pay, his master commaunded him to bee solde, and his wife, and his children, and all that he had, and the debt to be payd.

26 The seruant therefore fell downe, and besought him, saying, Master, appeale thine anger towarde me, and I will pay thee all.

27 Then that seruants master had compassion, and loosed him, and forgaue him the debt.

28 But when the seruant was departed, hee founde one of his fellowes, which ought him an hundreth o pence, and he laid hands on him, & tooke him by the throate, saying, ‖ Pay me that thou owest.

29 Then his fellowe fell downe at his feete, and besought him, saying, Appeale thine anger towarde mee, and I will pay thee all.

30 Yet he would not, but went and cast him into prison, till he should pay the debt.

31 And when his other fellowes sawe what was done, they were very sory, and came, and declared vnto their master all that was done.

32 Then his master called him, and said to him, O euill seruant, I forgaue thee all that debt, because thou prayedst me.

33 Oughtest not thou also to haue had pitie on thy fellowe, euen as I had pitie on thee?

34 So his master was wroth, and deliuered him to the taylers, till he should pay all that was due to him.

35 So likewise shall mine heauenly Father doe vnto you, except yee forgiue p from your hearts, eche one to his brother their trespasses.

m We must be continually ready to forgiue and bee forgiuen. n A common talent was valued at threescore pounde: some also were greater, and some lesse.

o Which amounteth of our money to ȝ summe of 25. shillings, or very neere, and was nothing in respect of the former, which his master forgaue him.

p God esteemeth onely the heart and affection.

CHAP. XIX.

3 Christ sheweth for what cause a woman may be diuorced. 11 *Continence is a gift of God.* 14 *He receiueth litle children.* 16 *To obtaine life euerlasting.* 24 *That rich men can scarcely bee saued.* 28 *He promiseth them which haue left all to follow him, life euerlasting.*

AND * it came to passe, that when Iesus had finished those sayings, he departed from Galile, and came into the coastes of Iudea beyond Iordan.

Mar. 10.1.

2 And great multitudes followed him, and he healed them there.

‖ *Or, cause.* *Gen.* 1.27. *Gen.* 2.24. 1. *cor.* 6.16. *ephes.* 5.31.

3 ¶ Then came vnto him the Pharises tempting him, and saying to him, Is it lawfull for a man to put away his wife for euery ‖ fault?

a They that afore were as two, shalbe now as one person. ‖ *Or, person.* *Deut.* 24.1.

4 And he answered and said vnto them, Haue ye not read, * that hee which made them at the beginning, made them male and female,

b It was to auoyde the cruelty that men would haue vsed towards their wiues, if they had bene forced to reteine them in their displeasure, furie, and malice.

5 And said, * For this cause, shall a man leaue father and mother, and cleaue vnto his wife, and they a twaine shall bee one ‖ flesh?

c That is, at the beginning, and by Gods ordinance. *Chap.* 5.32. *mar.* 10.11. *luke* 16.18. 1. *cor.* 7.11.

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

7 They sayd to him, Why did then * Moses commaund to giue a bill of diuorcement, and to put her away?

8 He sayd vnto them, Moses, because of the b hardnes of your heart, suffered you to put away your wiues: but c from the beginning it was not so.

d For this band cannot be broken at mans pleasure.

9 I say therefore vnto you, * that whosoeuer shall put away his wife, except it bee for whoredome, and marry another, d committeth adultery: and whosoeuer marrieth her which is diuorced, doeth commit adulterie.

10 Then sayd his disciples to him, If the matter

matter be so betweene man and wife, it is not good to marrie.

11 But he said vnto them, All men can not receiue this thing, saue they to whome it is giuen.

12 For there are *some f chaste, which were so borne of their mothers belly: and there be some chaste, which be made chaste by men: and there be some chaste, g which haue made themselues chaste for the kingdome of heauen. He h that is able to receiue this, let him receiue it.

13 ¶ Then were brought to him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer the little children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when hee had put his handes on them, he departed thence.

16 ¶ * And beholde, one came, and said vnto him, Good master, what good thing shall I doe, that I may haue eternall life?

17 And he said vnto him, i Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, k keepe the commaundements.

18 He saide to him, Which? And Jesus said, *Thefe, Thou shalt not kil: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnes.

19 Honour thy father and mother: and thou shalt loue thy neighbour as thy selfe.

20 * The yong man said vnto him, I haue l obserued all these thinges from my youth: what lacke I yet?

21 Jesus said vnto him, If thou wilt be perfite, goe, m sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.

22 And when the yong man heard that saying, he went away sorowfull: for he had great n possessions.

23 Then Jesus said vnto his disciples, Verely I say vnto you, that a rich man shal hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a ‖ camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saued?

26 And Jesus beholde them, and said vnto them, With men this is vnpossible, but with God o all things are possible.

27 ¶ * Then answered Peter, and said to him, Beholde, we haue forsaken all, and followed thee: what shall we haue?

28 And Jesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his maiestie, yee which followed mee, p in the regeneration, * shall sit also vpon twelue thrones, & iudge the twelue tribes of Israel.

29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, hee shall receiue an q hundreth folde more, and shall inherite euerlasting life.

30 * But many that are first, shal be last, and the last shall be first.

CHAP. XX.

1 *Christ teacheth by a similitude, that God is better vnto no man, and how he alway calleth men to his labour.* 18 *He admonisheth them of his passion.* 20 *He teacheth his to flee ambition.* 28 *Christ payeth our ransome.* 30 *He giueth two blinde men their sight.*

FOr the kingdome of heauen is like vnto a certaine housholder, which went out at the dawning of the day to hire labourers into his vineyarde.

2 And he agreed with the labourers for a a penie a day, and sent them into his vineyarde.

3 And hee went out about the b thirde houre, and sawe other standing idle in the market place,

4 And saide vnto them, Goe ye also into my vineyarde, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the sixt and ninth houre, and did likewise.

6 And hee went about the eleuenth houre, and found other standing idle, and saide vnto them, Why stand ye here all the day idle?

7 They said vnto him, because no man hath hired vs. He said to them, Goe ye also into my vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyarde said vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euery man a penie.

10 Now when the first came, they supposed that they shoulde receiue more, but they likewise receiued euery man a penie.

11 And when they had receiued it, they murmured against the master of the houle,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden, and heate of the day.

13 And he answered one of them, saying, ‖ Friend, I doe thee no wrong: diddest thou not agree with me for a penie?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawfull for me to doe as I will with mine owne? Is thine eye c euill because I am good?

16 *So the last shalbe first, and the first last: for many are called, but fewe chosen.

17 * And Jesus went vp to Jerusalem, and tooke the twelue disciples apart in the way, and said vnto them,

Luke 22.30.

q The ioy of cōscience which Gods children feele euē in their afflictions, is a thousand folde more worth then all worldly treasures.

Chap. 20, 16. *mar.* 10, 31. *luke* 13, 30

a Which was called *denarius*, and was of value about foure pense halfepenie of olde money, & was commonly a workemans hire.

b They deuided the day into twelue houres, so that the thirde was the fourth part of the day, sixt of the clocke was noone, nine was three of the clocke after dinner, and the eleuenth houre was an houre before the sunne set.

e Some by nature are vnable to marrie, and some by arte.

f The word signifieth (gelded) and they were so made, because they shuld keepe the chambers of noble women: for they were iudged chaste.

g Which haue the gift of continencie, and vse it to serue God with more free libertie.

h This gift is not common for all men, but is very rare, and giuen to few: therefore men may not rashly abstaine from mariage.

Chap. 18, 3. *mar.* 10, 13. *luke* 18, 15. *Mar.* 10, 17. *luke* 18, 18.

i Because this yong man knew nothing in Iesus Christ but his manhoode, hee leadeth him to higher things, to the intent, that his doctrine might better take place.

k He spake this, that he might learne to know himselfe.

Exo. 20, 13. *deut.* 5, 17. *rom.* 13, 9. *Mar.* 10, 20.

l He boasteth much because as yet he knew not himselfe.

m Christ hereby discouered his hypocrisie, and caused him to feele his owne weakenes, not generally commanding all to doe the like.

n What hinderance men may haue by riches. ‖ *Or, cable rope.* o Who can frame mens hearts so, that they shall not set their mindes on their riches. *Mar.* 10, 28. *luke* 18, 28. p In this worke where by ỹ world is changed, renued and regenerate: or to ioyne this word with the sentence following, and so take regeneration for the day of iudgement, when the elect shall in soule and body enioy their inheritance, to the ende that they might know that it is not sufficient to haue begun once.

Luke 22, 30.

q The ioy of cōscience which Gods children feele euē in their afflictions, is a thousand folde more worth then all worldly treasures.

Chap. 20, 16. *mar.* 10, 31. *luke* 13, 30

a Which was called *denarius*, and was of value about foure pense halfepenie of olde money, & was commonly a workemans hire.

b They deuided the day into twelue houres, so that the thirde was the fourth part of the day, sixt of the clocke was noone, nine was three of the clocke after dinner, and the eleuenth houre was an houre before the sunne set.

‖ *Or, Fellowe.*

c Or, enuious because of my liberalitie, Deut. 15, 9. *Chap.* 19, 30. *mar.* 10, 31. *luke* 13, 30.

d Therefore euery man in his vocation, as he is called first, ought to goe forwards, and encourage others, seeing the hire is indifferent for all.

Chap. 22, 14. *Mar.* 10, 32. *luke* 18, 31.

18 Behold, we goe vp to Ierusalem, and the sonne of man shall be delimered vnto the chiefe Priestes, and vnto the Scribes, and they shall condemne him to death,

Iohn 18.32. 19 And *shal deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him: but the third day he shall rise againe.

Mar. 10.35. 20 * Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certaine thing of him.

21 And he said vnto her, What wouldest thou? Shee said to him, Graunt that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered, and saide, Yee knowe not what yee aske. Are yee able to drinke of the c cuppe that I shall drinke of, and to be baptized with the baptisme that I shall be baptized with? They said to him, We are able.

c He setteth the crosse before their eyes to draw them from ambition, calling it a cup, to signifie the measure of the afflictions, which God hath ordeined for euery man: the which thing also he calleth baptisme.

23 And he said vnto them, Ye shal drinke in deede of my cuppe, and shall be baptized with the baptisme that I am baptized with, but to sit at my right hand, and at my left hand, is f not mine to giue: but it shall be giuen to them, for whome it is prepared of my Father.

f God my Father hath not giuen me charge to bestow offices of honour here: but to be an example of humilitie vnto all.

24 * And when the other ten heard this, they disdayned at the two brethren.

Marke 10.41. *luke* 22.25. *Philip.* 2.7.

25 Therefore Iesus called them vnto him, and said, Ye knowe that the Lordes of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whosoeuer will bee great among you, let him be your seruant,

27 And whosoeuer will be chiefe among you, let him be your seruant,

28 * Euen as the sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

Marke 10.46. *luke* 18.35. 29 ¶ * And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men sitting by the way side, when they heard that Iesus passed by, cryed, saying, O Lorde, the Sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, because they should holde their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercie on vs.

32 Then Iesus stoode still, and called them, and said, What will ye that I should doe to you?

33 They said to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassion touched their eyes, and immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 12 The buyers & sellers are chased out of the Temple. 15 The children wish prosperitie vnto Christ. 19 The figtree withereth. 22 Faith requisite in prayer. 25 Iohns baptisme. 28 The two sonnes. 33 The parable of the husbandmē. 42 The corner stone reiected. 43 The Iewes reiected, and the Gentiles receiued.

AND * when they drew neere to Ierusalem, and were come to Bethphage, vnto the mount of the Olives, then sent Iesus two disciples,

Mark. 11.1. *luke* 19.29.

2 Saying to them, Goe into the towne that is ouer against you, and anon yee shall finde an a asse bound, and a colte with her: loose them, and bring them vnto me,

a By this entrie Christ would shewe the state & condition of his kingdome, which is farre contrary to the pompe & glory of ỹ world. *Isa.* 62.11. *Zech.* 9 9. *Iohn* 12.15.

3 And if any man say ought vnto you, say ye, that the Lorde hath neede of them, and straightway he will let them goe.

4 All this was done that it might bee fulfilled which was spoken by the Prophet, saying,

5 ¶ * Tell ye the b daughter of Sion, Beholde, thy King commeth vnto thee, meeke, and sitting vpon an asse, and a c colte, the foale of an asse vsed to the yoke.

b That is, the citie Sion, or Ierusalem.

c It is a maner of speach called Synecdoche, whereby two are taken for one.

6 So the disciples went, and did as Iesus had commaunded them,

7 And brought the asse and the colt, and put on d thē their clothes, & set him thereon.

d He rid on the foale, and the dam went by.

8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the people that went before, and they also that followed, cryed, saying, e Hosanna the sonne of Dauid: blessed be hee that commeth in the Name of the Lorde, Hosanna thou which art in the f hiest heauens.

e Which is to say, Saue I pray thee, desiring God to prosper and send good successe to the Messias.

f For God which is in heauen, must onely saue. *Mar.* 11.11. *luke* 19.45. *John* 2.13.

10 * And when hee was come into Ierusalem, all the citie was mooued, saying, Who is this?

11 And the people saide, This is Iesus the Prophet of Nazareth in Galile.

12 ¶ And Iesus went into the Temple of God, and cast out all them that solde and bought in the g Temple, and ouerthrewe the tables of the money changers, and the seates of them that solde doues,

g In the porch or entrie into the Temple. *Isa.* 56.7.

13 And said to them, It is writte, * Mine house shall be called the house of prayer: h but * ye haue made it a denne of theeues.

h Vnder the pretence of religion, hypocrites seeke their owne gaine & spoyle God of his true worship. *Iere.* 7.11. *mar.* 11.17.

14 Then the blinde and the halt came to him in the Temple, and he healed them.

luke 19.46.

15 But when the * chiefe Priestes and Scribes sawe the marueiles that hee did, and the children crying in the Temple, and saying, Hosanna the Sonne of Dauid, they disdained,

Mar. 11.18. *luke* 19.47. *Psal.* 8.2.

16 And said vnto him, Hearest thou what these say? And Iesus said vnto them, Yea: read ye neuer, * By the i mouth of babes and sucklings thou hast k made perfite the prayse?

i If God reueile his glory and might by babes, that cannot as yet speake, is it marueile if they that can speake, doe set forth or magnifie the same?

17 ¶ So hee left them, and went out of the citie vnto Bethania, and lodged there.

k In Ebrew it is, hast ordeined or grounded the strength: which is all to one purpose, because God is then most praysed when his strength is best knowen.

18 And * in the morning as hee returned into the citie, he was hungry,

19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and saide to it, Neuer fruite growe on thee hencefoorwardes. And anon the figge tree withered.

20 And when his disciples sawe it, they marueiled, saying, Howe soone is the figge tree withered!

21 And Iesus answered, & said vnto thē, * Verely I say vnto you, if yee haue faith, and

Mark. 11.12, 13. *Chap.* 17.20.

and doubt not, yee shall not onely doe that which I haue done to the figge tree, but also if yee say vnto this mountaine, [1] Take thy selfe away, and cast thy selfe into the sea, it shalbe done.

22 * And whatsoeuer yee shall aske in prayer, if ye beleeue, ye shall receiue it.

23 ¶ * And when he was come into the Temple, the chiefe Priests, & the Elders of the people came vnto him, and hee was teaching, and said, By what authority doest thou these things? and who gaue thee this authoritie?

24 Then Iesus answered and said vnto them, I also will aske of you a certaine thing, which if yee tell mee, I likewise will tell you by what authoritie I doe these things.

25 The baptisme of John whence was it? ‖from heauen, or of men? Then they reasoned among themselues, saying, If we shall say, From heauen, he wil say vnto vs, Why did ye not then beleeue him?

26 And if we say, Of men, we [m] feare the people: * for all hold John as a Prophet.

27 Then they answered Iesus, and said, We cannot tell. And he sayde vnto them, Neither tell I you by what authoritie I doe these things.

28 ¶ But what thinke yee? A certaine man had two sonnes, and came to the elder, and said, Sonne, goe, and [n] worke to day in my vineyard.

29 But he answered and said, I wil not: yet afterward hee repented himselfe, and went.

30 Then came he to the second, and said likewise. And he answered, and said, I wil, sir: yet he went not.

31 Whether of them twaine did the wil of the father? They sayde vnto him, The first. Iesus saide vnto them, Verily I say vnto you, that the [n] Publicanes and the harlots shall goe before you into the kingdome of God.

32 For John came vnto you in the [o] way of righteousnes, and ye beleeued him not: but the Publicanes, and the harlots beleeued him, and ye though ye saw it, were not moued with repentance afterwarde, that ye might beleeue him.

33 ¶ Heare another parable, There was a certaine householder, * which planted a [p] vineyarde, and [q] hedged it round about, and made a winepresse therein, and built a towre, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruit drew neere, he sent his seruants to [r] the husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his seruants, and beat one, and killed another, and stoned another.

36 Againe hee sent other seruants, more then the first: and they did the like vnto them.

37 But last of all he sent vnto them his owne [s] sonne, saying, They will reuerence my sonne.

38 But when the husbandmen sawe the sonne, they said among themselues, * This is the heire: come, let vs kill him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 ¶ When therefore the Lord of [p] vineyard shall come, what will he doe to those husbandmen?

41 They sayd vnto him, He wil cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruites in their seasons.

42 Iesus said vnto them, Read ye neuer in the Scriptures, * The stone which the builders refused, the same is made the [x] head of the corner? (This was the Lords doing, and it is marueilous in our eyes.

43 Therefore say I vnto you, the kingdome of God shall be taken from you, and shall be giuen to a nation, which shall bring forth the fruites thereof.)

44 * And whosoeuer shall fall on this stone, he shalbe broken: but on whomsoeuer it shall fall, it will grinde him to powder.

45 And when the chiefe Priestes and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

2 The parable of the mariage. 9 The vocation of the Gentiles. 11 The mariage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christs diuinitie.

THen * Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine king which maried his sonne,

3 And [a] sent forth his seruants, to call them that were bid to the wedding, but they would not come.

4 Againe he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are killed, and al things are readie: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

6 And the remnant tooke his seruants, and intreated them sharpely, and slewe them.

7 But when the king heard it, hee was wroth, and sent forth his warriers, and [b] destroyed those murderers, and burnt vp their citie.

8 Then said he to his seruants, Truely the wedding is prepared: but they which were bidden, were not worthy.

9 Go ye therefore out into the hie waies, and as many as yee finde, bid them to the mariage.

10 So [c] those seruants went out into the hie wayes and gathered together all that euer they found, both [d] good and bad: so the wedding was furnished with ghests.

11 Then the king came in, to see the ghests, and saw there a man which had not on a [e] wedding garment.

12 And he sayd vnto him, Friend, how

1 Which thing seemeth to be impossible.
Chap.7.7.ioh.15.7.1.ioh 3.22. Mar.11.27, 28. luke 20.1,2.

‖ *Or, of God.*

m The hypocrites feare man more then God, and malice neuer iustifieth the trueth.
Chap.14.5.mar. 6.20.

n So farre it is vnpossible for them to repent and be saued, that stand in their owne conceite, that the greatest sinners that are, shall more soone come to repentance.

o God taught by Iohn the way of righteousnesse, whose life was vpright and perfite.
Isa.5.1.ier. 2.21. marke 12.1. luke 20.9.

p The vineyard is the people, whom he had elected.

q Vsed al meanes to preserue it, and to make it fruitfull.

‖ *Or, digged.*

r Which were the Priests and rulers.

s The Prophets.

t Iesus Christ.
Chap.26.3,4.and 27.1.ioh.11,53.

Psal.118.22.act 4.11.rom.9.33. 1.pet.2.7.

u As not meete or fit for their building.

x To fasten and ioyne the building together, and to vphold the whole.
Isa.8.14.

Luke 14.16. reue.19.9.

a Christ reprocheth the Iewes of their ingratitude and obstinate malice, in that they reiected the grace of God, which was so plentifully offred vnto them.

b God punisheth extreemely such ingratitude.

c The ingratitude of them which are bid, can not cause Gods liberality and his holy meates to perish, which he hath prepared for his.

d In the Church the hypocrites are mixed with the godly.

e He had not a pure affection and vpright conscience, which proceeded of faith.

though God for a time spareth hypocrites in the Church, yet he knoweth how to trie them, and fanne them out. *Chap.8.12.& 13 42.& 25.30. Chap.20.16.*

g By the outward and generall calling. *Mar.12.13. luke 20.20.*

h These were certaine flatterers of the court, which euer maintained that religion which king Herod best approued: and though they were enemies to the Pharises, yet in this thing they consented, thinking to intangle Christ, and so eyther to accuse him of treason, or to bring him into the hatred of all his people.

i As touching the outward qualitie, as whether a man be rich or poore.

‖*Or, the coyne of the tribute.*

k Which was of value about foure pence halfe penie. *Rom.13.7.mar. 12.17.lu.20.25. Mar.12.18.luke 20.27.acts.23.8. Deut.25.5.*

‖*Or, sonnes.*

l By the title of aliance: and here by brother hee meaneth the next kinsman, that lawfully might marry her.

m Where Gods word is not preached and vnderstood, there must needes reigne blindnesse and errours.

n Forasmuch as they shalbe exempted from the infirmities of this present life.

cannest thou in hither, and hast not on a wedding garment? and he was speechles.

13 Then sayd the King to the seruants, Bind him hand and foote: take him away, and cast him into vtter darkenesse: * there shalbe weeping and gnashing of teeth.

14 * For many are called, but few chose.

15 ¶ * Then went the Pharises & tooke counsell how they might tangle him in talke.

16 And they sent vnto him their disciples, with the * Herodians, saying, Master, we knowe that thou art true, and teachest the way of God truely, neither carest for any man: for thou considerest not the i person of men.

17 Tell vs therefore, how thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not?

18 But Jesus perceiued their wickednes, and said, Why tempt ye me, ye hypocrites?

19 Shewe me the ‖ tribute money. And they brought him a * penie.

20 And he sayd vnto them, Whose is this image and superscription?

21 They sayde vnto him, Cesars. Then sayd he vnto them, * Giue therefore to Cesar, the things which are Cesars, and giue vnto God, those things which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ * The same day the Sadducees came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, * Moses sayd, If a man die, hauing no ‖ children, let his brother l marie his wife, and raise vp seede vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife, and deceased: and hauing no issue, left his wife vnto his brother.

26 Likewise also the second, and the third, vnto the seuenth.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Jesus answered, and said vnto them, Ye m are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marrie wiues, nor wiues are bestowed in marriage, but are as the n Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 * I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were astonied at his doctrine.

34 ¶ * But when the Pharises had heard, that he had put the Sadducees to silence, they assembled together.

35 And one of them, which was an expounder of the Lawe, asked him a question, tempting him, saying,

36 Master, which is the great commandement in the Law?

37 Jesus said to him, * Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy minde.

38 This is the first and the great commandement.

39 And the second is like vnto this, * Thou shalt loue thy neighbour as thy selfe.

40 On these two commandements hangeth the whole Law and the Prophets.

41 ¶ * While the Pharises were gathered together, Jesus asked them,

42 Saying, What thinke ye of Christ? whose o soune is he? They said vnto him, Dauids.

43 He said vnto them, How then doeth Dauid in p spirit call him Lord, saying,

44 * The Lord said to my Lord, Sit at my right hand, q till I make thine enemies thy footestoole?

45 If then Dauid call him Lord, how is he his sonne?

46 And none could answere him a word, neyther durst any from that day forth aske him any moe questions.

Leuit.19.18. mar.12.31.rom. 13.9 gal 5.14. iames 2.8. Marke 12.35. luke 20.41.

o Of what stock or familie.

p By the spirit of prophecie speaking of the kingdome of Christ. *Psal.110.1.*

q By the right hand is signified the authoritie & power, which God giueth his Sonne Christ, in making him his lieutenant and gouernour ouer his Church. r Not that his kingdome shall then end: but the office of his humanitie shall cease, and he with the Father and the holy Ghost shal reigne for euer as one God all in all. s Christ is Dauids sonne touching his manhoode, and his Lord concerning his Godhead.

CHAP. XXIII.

3 Christ condemneth the ambition, couetousnes, and hypocrisie of the Scribes & Pharises. 31 Their persecutions against the seruants of God. 37 He prophecieth the destruction of Ierusalem.

THen spake Jesus to the multitude, and to his disciples,

2 Saying, The * Scribes and the Pharises a sit in Moses seate.

3 All therefore whatsoeuer they bid you obserue, that b obserue & doe: but after their workes doe not: for they say, and doe not.

4 * For they bind heauie burdens, and grieuous to bee borne, and lay them on mens shoulders, but they themselues will not moue them with one of their fingers.

5 All their works they doe for to be seene of men: for they make their c phylacteries broad, and make long the * fringes of their garments.

6 * And loue the chiefe place at feasts, and to haue the chiefe seates in the assemblies,

7 And greetings in the markets, and to be called of men, ‖ Rabbi, Rabbi.

8 * But be not ye called d Rabbi: for one is your ‖ doctor, to wit, Christ, and all ye are brethren.

9 And * call no man your father vpon the earth: for there is but one your Father, which is in heauen.

10 Bee not called e doctors: for one is your doctor, euen Christ.

11 But he that is f greatest among you, let him be your seruant.

Nehem.8.4.

a And teach that which Moses saith.

b According to Moses whom they reade, but not that which they teach of themselues. *Luke 11.46.*

actes 15.10.

c They were skroles of parchment wherin the commandements were written: & to this day the Iewes vse the same, and close them in a piece of leather, and so binde them to their browe and left arme, to the intent they might haue continuall remembrance of the Lawe. *Numb.15.38. deut.22.12. Mark.12.38. luk.11.43 & 20.46.* ‖*Or, master. Iames 3.1.*

d Christ forbiddeth not to giue iust honour to Magistrates and Masters, but condemneth ambition and superioritie ouer our brothers faith, which office appertaineth to Christ alone. ‖*Or, teachers. Mal.1.6.*

e The Pharises were called Masters or fathers, and the Scribes Doctors.

f The highest dignitie in the Church is not lordship, or dominion, but ministery and seruice.

Luke 14.11. *and* 18.14.

12 * For whosoeuer will exalt himselfe, shall be brought lowe: and whosoeuer will humble himselfe, shall be exalted.

13 ¶ Wo therefore be vnto you Scribes and Pharises, hypocrites, because ye g shut vp the kingdome of heauen before men: for ye your selues goe not in, neither suffer yee them h that would enter, to come in.

14 * Woe be vnto you Scribes & Pharises, hypocrites: for ye deuoure widowes houses, euen vnder a colour of long prayers: wherefore yee shall receiue the greater damnation.

15 Woe bee vnto you Scribes & Pharises, hypocrites: for ye compasse sea and land to make one of your profession: and when he is made, yee make him two folde more the childe of hell, then you your selues.

16 Wo be vnto you blinde guides which say, Whosoeuer sweareth by the Temple, it is nothing: but whosoeuer sweareth by the gold of the Temple, he ‖offendeth.

17 Ye fooles and blinde, whether is greater, the golde, or the Temple that k sanctifieth the golde?

18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offring that is vpon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offring, or the altar which sanctifieth the offring?

20 Whosoeuer therefore sweareth by the altar, sweareth by it, and by all thinges thereon.

21 * And whosoeuer sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 * And hee that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

Luke 11.42.

23 ¶ Wo be to you, Scribes, and Pharises, hypocrites: for yee tythe mint, and anise, and cummin, & leaue the weightier matters of the Lawe, as iudgement, and mercie, and fidelitie. These ought yee to haue done, and not to haue left the other.

1 Ye slay at that which is nothing, and let passe that which is of greater importance.

24 Ye blinde guides, which l straine out a gnat, and swallow a camel.

25 ¶ Wo be to you, Scribes & Pharises, hypocrites: m for yee make cleane the vtter side of the cup, and of the platter: but within they are full of hypherie, and ‖excesse.

m Ye seeke how to get estimation with men, and passe not whether ye haue a good conscience or no.

‖*Or, intemperance.*

26 * Thou blinde Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

Luke 11.39. ‖*Or, painted.*

27 Wo be to you Scribes and Pharises, hypocrites: for yee are like vnto ‖whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and of all filthinesse.

28 So are ye also: for outwarde yee appeare righteous vnto men, but within yee are full of hypocrisie and vnquitie.

29 ¶ Wo be vnto you, Scribes & Pharises, hypocrites: for yee build the tombes of the n Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, wee would not haue bene partners with them in the bloud of the Prophets.

n For a remembrance of them, and in the meane season they passed not for their doctrine,

31 So then yee be witnesses vnto your selues, that ye o are the children of them that murdered the Prophets.

32 Fulfill ye also the measure of your fathers.

33 O serpents, the generation of vipers, how should ye escape the damnation of hell?

34 Wherefore beholde, I send vnto you p Prophets, and wise men, & Scribes, and of them ye shall kill & crucifie: and of them shall ye scourge in your Synagogues, and persecute from citie to citie,

35 That vpon q you may come all the righteous bloud that was shed vpon the earth, * from the blood of Abel the righteous, vnto the blood of r Zacharias, the sonne of Barachias, whome yee slewe betweene the Temple and the altar.

36 Verily I say vnto you, All these things shall come vpon this generation.

37 * Ierusalem, Ierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue gathered thy children together, * as the henne gathereth her chickens vnder her wings, and ye would not!

38 Behold, your habitation shall be left vnto you desolate.

39 For I say vnto you, ye shall not see me s henceforth, till that yee say, Blessed is hee that commeth in the name of the Lord.

o It is not now onely that your nation had begun to be cruell against the seruants of God, & therefore it is no marueile though the children of such murderers handle roughly the Prophets.

p To conuince you of greater ingratitude.

q Christ meaneth that all their race shalbe punished, so that the iniquitie of the fathers shall be powred into the bosome of the children, which resemble the fathers.

Gen. 4.8. *hebr.* 11.4.

r Reade 2. Chro. 24.22. *Luke* 13.34.

2. *Esd.* 1.30. s He will returne no more to them as a teacher but as a Iudge, when as they shall be compelled to confesse (although too late) that he is the very Sonne of God.

CHAP. XXIIII.

2 Christ sheweth his disciples the destruction of the Temple. 5.24 The false Christes. 13 To perseuere. 14 The preaching of the Gospel. 16.29 The signes of the ende of the world. 42 He warneth the to wake. 44 The sudden comming of Christ.

Marke 13.1. *luke* 21.5.

AND * Iesus went out, and departed frō the Temple, and his disciples came to him, to shewe him the a buildings of the Temple.

a Whose excellencie appeareth in that that Herod for the space of 8. yeeres kept ten thousand men in worke: the stones were 15. cubites long, in height 12. in breadth 8. as Iosephus writeth.

2 And Iesus said vnto them, See ye not all these things? Verily I say vnto you, * there shall not bee here left a stone vpon a stone, that shall not be cast downe.

Luke 19.44.

3 And as he sate vpon the mount of Olives, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe shall bee of thy comming, b and of the end of the world.

b They thought the world should be at an ende, when Ierusalem were destroyed.

4 And Iesus answered, & said vnto them, * c Take heede that no man deceiue you.

Ephes. 5.6. *col.* 2.8.

5 For many shall come in my name, saying, I am Christ, and shall deceiue many.

c He answereth them not according to their mindes, but admonisheth them of that which is necessarie for them to knowe.

6 And yee shall heare of warres, and rumours of warres: see that yee be not troubled: for all these things must come to passe, but the end is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall bee d pestilence, and famine, and earthquakes in diuers places.

d Great and cruel warres haue ensued since, amongst the heathen for the contempt of the Gospell, and increase more and more.

8 All these are but the d beginning of sorowes.

Chap. 10.17. *Luke* 21.12. *ſohn* 15. 20. *and* 16.2.

c As if you were the cauſe of theſe troubles.

d Many will keepe backe their charitie, becauſe they are vnthankfull and euill vpon whome they ſhould beſtow it. 2. *Theſſ.* 3.13. 2. *Tim.* 2.5.

e Whē the Temple ſhall be polluted, it ſhal be a ſigne of extreme deſolation: the ſacrifices ſhall end and neuer be reſtored. *Marke* 13.14. *Luke* 21.20.

h The horrible deſtruction of the Temple, and the corruption of Gods pure religion. *Dan.* 9.27. *Acts* 1.12.

‖ *Or, man.*

i God prouideth for his children in the mids of troubles. *Marke* 13.21. *Luke* 17.23.

k Whither the falſe Chriſtes, & deceiuers leade ſ people, hiding themſelues in holes, as if they were aſhamed of their profeſſion.

‖ *Or, cloſets.* *Luke* 17.37.

l In deſpite of Satan the faithfull ſhall be gathered and ioyned with Chriſt as the Egles aſſemble to a dead carkeis. *Marke* 13.24. *Luke* 21.25. *Iſa.* 13.10. *ezek.* 32.7. *Ioel.* 2.31. *and* 3.15. 2. *Cor.* 15.52.

m When God hath made an ende of the troubles of his church.

n He meaneth an horrible trembling of the world, and as it were, an alteration of the order of nature. *Dan.* 7.13. *Reuel.* 1.7.

9 * Then ſhall they deliuer you vp to bee afflicted, and ſhall kill you, and yee ſhall bee t hated of all nations for my Names ſake.

10 And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another.

11 And many falſe prophets ſhall ariſe, and ſhall deceiue many.

12 And becauſe u iniquitie ſhal be increaſed, the loue of many ſhall be cold.

13 * But he that endureth to the ende, he ſhalbe ſaued.

14 And this Goſpel of the kingdom ſhal be preached through the whole world for a witneſſe vnto all nations, and then ſhall the ende come.

15 ¶ When x ye therefore ſhall ſee the habomination of deſolation ſpoken of by * Daniel the Prophet, ſtāding in the holy place, (let him that readeth, conſider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the houſe top, not come downe to fetch any thing out of his houſe.

18 And he that is in the field, let not him returne backe to fetch his clothes.

19 And woe ſhalbe to them that are with-childe, and to them that giue ſucke in thoſe dayes.

20 But pray that your flight be not in the winter, neither on the * Sabbath day.

21 For then ſhall bee great tribulation, ſuch as was not from the beginning of the world to this time, nor ſhall be.

22 And except thoſe dayes ſhoulde bee ſhortened, there ſhould no ‖ fleſh bee ſaued: but for the y elects ſake, thoſe dayes ſtall bee ſhortened.

23 * Then if any ſhall ſay vnto you, Loe, here is Chriſt, or there, beleeue it not.

24 For there ſhal ariſe falſe Chriſts and falſe prophets, and ſhall ſhew great ſignes and wonders, ſo that if it were poſſible, they ſhould deceiue the very elect.

25 Behold, I haue told you before.

26 Wherefore if they ſhall ſay vnto you, Behold, he is in the z deſart, go not forth: Behold, he is in the ‖ ſecret places, beleeue it not.

27 For as the lightning commeth out of the Eaſt, and ſhineth into the Weſt, ſo ſhall alſo the comming of the Sonne of man be.

28 * For whereſoeuer a dead a carkeis is, thither will the Egles reſort.

29 * And immediately after the b tribulations of thoſe dayes, ſhall the Sunne c bee darkened, and the moone ſhall not giue her light, and the ſtarres ſhall fal from heauen, and the powers of heauen ſhall be ſhaken.

30 * And then ſhall appeare the ſigne of the Sonne of man in heauen: and then ſhall all the kinreds of the earth mourne, and they ſhall ſee the Sonne of man come in the clouds of heauen with power and great glory.

31 * And he ſhall ſend his Angels with a great ſound of a trumpet, and they ſhall gather together his elect, from the foure windes, and from the one end of the heauen vnto the other. 1. *Cor.* 15.22. 1. *Theſſ.* 4.16.

32 Now learne the parable of the figge tree: when her bough is yet tender, and it buddeth forth leaues, ye know that ſommer is neere.

33 So likewiſe ye, when ye ſee all theſe things, knowe that the kingdome of God is neere, euen at the doores.

34 Verely I ſay vnto you, this d generation ſhall not paſſe, till all theſe things be done.

35 * Heauen and earth ſhall paſſe away: but my wordes ſhall not paſſe away.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, ſo likewiſe ſhall the comming of the Sonne of man be.

38 * For as in the dayes before the flood, they did eate and drinke, marrie, and giue in marriage, vnto the day that Noe entred into the Arke,

39 And e knewe nothing, till the flood came, and tooke them all away: ſo ſhall alſo the comming of the ſonne of man be.

40 * f Then two men ſhall bee in the fields, the one ſhall bee receiued, and the other ſhall be refuſed.

41 Two women ſhal be grinding at the mill: the one ſhall be receiued, and the other ſhall be refuſed.

42 * Wake therefore: for yee know not what houre your maſter will come.

43 Of * this bee ſure, that if the good man of the houſe knewe at what watche the theefe would come, hee would ſurely watch, and not ſuffer his houſe to bee digged through.

44 Therefore bee ye alſo ready: for in the houre that ye thinke not, will the Sonne of man come.

45 * Who then is a faithfull ſeruaunt and wiſe, whom his maſter hath made ruler ouer his houſhold, to giue them meate in ſeaſon?

46 Bleſſed is that ſeruant, whome his maſter when he commeth, ſhall finde ſo doing.

47 Verely I ſay vnto you, he ſhall make him ruler ouer all his goods.

48 But if the euill ſeruant ſhal ſay in his heart, My maſter doeth deferre his comming,

49 And begin to ſmite his fellowes, and to eate, and to drinke with the drunken,

50 That ſeruants maſter will come in a day, when hee looketh not for him, and in an houre that he is not ware of,

51 And will ſeuer him off, and giue him his portion with hypocrites: * there ſhall be weeping, and gnaſhing of teeth. ‖ *Or, ſeparate him.* *Chap.* 13.42. *and* 25.30.

o For within fiftie yeeres after Ieruſalem was deſtroyed, the godly were perſecuted, falſe teachers ſeduced the people, religion was polluted, ſo that the world ſeemed to be at an ende. *Mar.* 13.31. *Gen.* 7.5, 11. *Luke* 17.16. 1. *Pet.* 3.20.

p Becauſe of their incredulitie. *Luke* 17.34, 35. 1. *Theſſ.* 4.17.

q This teacheth euery man to walke warily, not reſpecting his companion, although he be neuer ſo deare vnto him. *Marke* 13.35. *Luke* 12.39. 1. *Theſſ.* 5.2. *Reuel.* 16.15. *Luke* 12.43.

CHAP. XXV.

1 By the ſimilitude of the virgins Ieſus teacheth euery man to watch. 14 And by the talents to bee diligent. 31 The laſt iudgement. 32 The ſheepe and the goates. 35 The workes of the faithfull.

Then

Then the a kingdome of heauen shall bee likened vnto ten virgins, which tooke their lamps, and went to b meet the bridegroome.

2 And fiue of them were wise, and fiue foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lamps.

5 Nowe while the bridegroome taried long, all slumbred and slept.

6 And at midnight there was a crie made, Beholde, the bridegroome commeth: goe out to meet him.

7 Then all those virgins arose, & trimmed their lamps.

8 And the foolish said to the wise, c Giue vs of your oyle, for our lamps are ‖ out.

9 But the wise answered, saying, We feare least there will not bee enough for vs and you: but d goe yee rather to them that sell, and buy for your selues.

10 And while they went to buy, the bridegroome came: and they that were readie, went in with him to the wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, e I know you not.

13 *Watch therefore: for ye know neither the day nor the houre, whe the Sonne of man will come.

14 *f For the kingdome of heauen is as a man that going into a strange country, called his seruants and deliuered to them his goods.

15 And vnto one hee gaue fiue g talents, and to another two, and to another one, to euery man after his owne habilitie, and straightway went from home.

16 Then hee that had receiued the fiue talents, went and occupied with them, and ‖ gained other fiue talents.

17 Likewise also, he that receiued two, he also gained other two.

18 But hee that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came he that had receiued fiue talents, and brought other fiue talents, saying, Master, thou deliueredst vnto me fiue talents: behold, I haue gained with them other fiue talents.

21 Then his master sayde vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: h enter in into thy masters ioy.

22 Also he that had receiued two talents, came and said, Master, thou deliueredst vnto me two talents: beholde, I haue gained two other talents with them.

23 His master sayde vnto him, It is well done good seruant, and faithfull, Thou hast bene faithful in little, I will make thee ruler ouer much: enter in into thy masters ioy.

24 Then hee which had receiued the one talent, came and said, Master, I knew that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraid, and went and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and saide vnto him, Thou euill seruant and ‖ slouthfull, thou knewest that I reape, where I sowed not, & gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my comming should I haue receiued mine owne with vantage.

28 Take therefore the talent frō him, and giue it vnto him, which hath ten talents.

29 *For vnto euery man that hath, it shall be giuen, and he shall haue abundance, and i from him that hath not, euen that he hath, shall be taken away.

30 Cast therefore that vnprofitable seruant into vtter *darkenesse: there shall be weeping and gnashing of teeth.

31 ¶ And when the Sonne of man commeth in his glory, and all the holy Angels with him, then shall hee sit vpon the throne of his glory.

32 And before him shall be gathered all nations, and he shal separate them one from another, as a shepheard separateth the sheepe from the goates.

33 And hee shall set the sheepe on his right hand, and the goates on the left.

34 Then shall the King say to them on his right hand, Come ye k blessed of my father: inherite ye the kingdome prepared for you from the l foundations of the world.

35 *For m I was an hungred, & ye gaue me meate: I thirsted, & ye gaue me drinke: I was a stranger, and ye lodged me:

36 I was naked, and ye clothed me: I was *‖ sicke, and ye visited mee: I was in prison, and ye came vnto me.

37 Then shall the righteous answere him, saying, Lorde, when sawe we thee an hungred, and fedde thee? or athirst, & gaue thee drinke?

38 And when sawe we thee a stranger, and lodged thee? or naked, & clothed thee?

39 Or when sawe we thee sicke, or in prison, and came vnto thee?

40 And the king shal answere & say vnto them, Verely I say vnto you, in as much as yee haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall he say vnto them on the left hand, *Depart from me ye cursed, vnto euerlasting fire, which is prepared for the deuill and his angels.

42 For I was an hungred, and ye gaue me no meate: I thirsted, and ye gaue mee no drinke:

43 I was a stranger, and ye lodged me not: I was naked, & ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shal they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then

a This similitude teacheth vs, that it is not sufficient to haue once giuen our selues to folow Christ, but that we must continue.

b To doe him honour, as the maner was.

c Many seeke that which they haue contemned, but it is too late.

‖ Or, quenched.

d This was spoken in reproch, because they made not prouision in time.

e I will not open to you because you haue failed in the midway. *Chap.* 24.42, 44. *marke* 13.33, 35. *Luke* 19.12.

f This similitude teacheth how we ought to continue in the knowledge of God, and doe good with those graces that God hath giuen vs.

g Euery talent commonly made threescore pound, reade chap. 18.24.

‖ Or, made.

h The master receiueth him into his house to giue him part of his goods and commodities.

‖ Or, lingerer.

Chap. 13.12. *luke* 8.18. *and* 19.26. *marke* 4.25.

i The graces of God shalbe taken away from him that doeth not bestow them to Gods glory and his neighbours profite. *Chap.* 8.12. *and* 22.13.

k For our saluation commeth of the blessing and fauour of God.

l Hereby God declareth the certaintie of our predestination, whereby we are saued, because we were chosen in Christ before the foundations of the world, Ephe. 1.4.

Isa. 58.7. *ezek.* 18.7.

m Christ meaneth not that our saluation dependeth on our works or merits, but teacheth what it is to liue iustly according to godlinesse and charitie, and that God recompenseth his of his free mercy, likewise as he doeth elect them. *Ecclus.* 7.35.

‖ Or, infirme. *Psal.* 6.8. *chap.* 7.23. *luke* 13.27.

Dan. 12.2. *Iohn* 5.29. n We must therefore onely doe that which God requireth of vs, and not follow mens fooliſh fantaſies.

45 Then ſhall he anſweare them, and ſay, Verely I ſay vnto you, in as much as ye did it not to one of the leaſt of theſe, yee did it not to me.

46 * And theſe n ſhall go into euerlaſting paine, and the righteous into life eternall.

CHAP. XXVI.

3 Conſpiracie of the Prieſts againſt Chriſt. 10 He excuſeth Magdalene. 26 The inſtitution of the Lords Supper. 31 The diſciples weakneſſe. 48 The treaſon of Iudas. 62 The ſword. 64 Becauſe Chriſt calleth himſelfe the ſonne of God, he is iudged woorthie to die. 69 Peter denieth and repenteth.

Marke 14.1. *luke* 22.1.

AND * it came to paſſe, when Ieſus had finiſhed all theſe ſayings, hee ſayd vnto his diſciples,

2 Ye know that within two dayes is the Paſſeouer, and the Sonne of man ſhall be deliuered to be crucified.

Iohn 11.47.

3 * Then aſſembled together the chiefe Prieſts, and the Scribes, and the Elders of the people into the hall of the hie Prieſt, called Caiaphas,

4 And conſulted howe they might take Ieſus by ſubtiltie, and kill him.

5 But they ſayd, Not on the feaſt day, leſt any vprore be among the people.

Marke 14.3. *ioh* 11.2. & 12.3. a He ſheweth what occaſion Iudas tooke to commit his treaſon. b This was through Iudas motion to whom they gaue credite. *Deut.* 15 11. c This fact was extraordinarie, neither was it left as an example to be followed: alſo Chriſt is not preſent with vs bodily or to be honored with any outward pompe. d To honour my buriall withall. *Marke* 14.10, *luke* 22.4. e Euery one in value was about foure pence halfepenie of olde ſterling. *Marke* 14.12. *luke* 22.7. f He maketh haſte to a more worthie ſacrifice, to wit, to that which the paſſeouer ſignified. *Marke* 14.18. *luke* 22.14. *iohn* 13.21.

6 ¶ * And when Ieſus was in Bethania, in the houſe of Simon the leper,

7 There came vnto him a woman, which had a box of very coſtly oyntment, and * powred it on his head, as hee ſate at the table.

8 And when his diſciples ſawe it, they had b indignation, ſaying, What needed this waſte?

9 For this oyntment might haue beene ſolde for much, and bene giuen to the poore.

10 And Ieſus knowing it, ſayde vnto them, Why trouble ye the woman? for ſhe hath wrought a good worke vpon me.

11 * For ye haue the poore alwayes with you, but me ſhall ye not c haue alwayes.

12 For in that ſhe powred this oyntment on my body, ſhe did it to d burie me.

13 Verely I ſay vnto you, Where ſoeuer this Goſpel ſhall bee preached throughout all the world, there ſhall alſo this * ſhe hath done, be ſpoken of for a memoriall of her.

14 ¶ * Then one of the twelue called Iudas Iſcariot, went vnto the chiefe Prieſts,

15 And ſaid, What will ye giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie e pieces of ſiluer.

16 And from that time he ſought opportunitie to betray him.

17 ¶ * Now on the firſt day of the feaſt of vnleauened bread the diſciples came to Ieſus, ſaying vnto him, Where wilt thou that we prepare for thee to eate the Paſſeouer?

18 And he ſayd, Goe into the citie to ſuch a man, f ſay to him, The maiſter ſaith, * My time is at hand: I will keepe the Paſſeouer at thine houſe with my diſciples.

19 And the Diſciples did as Ieſus had giuen them charge, and made ready the Paſſeouer.

20 * So when the euen was come, hee ſate downe with the twelue.

21 And as they did eat, he ſaid, verely I ſay vnto you, g one of you ſhall betray me.

22 And they were exceeding ſorowfull, and began euery one of them to ſay vnto him, Is it I, Maiſter?

23 And he anſwered, and ſaid, * Hee that h dippeth his hand with mee in the diſh, hee ſhall betray me.

24 Surely the Sonne of man goeth his way, i as it is written of him: but woe be to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

25 Then Iudas which betrayed him, anſwered, and ſaide, Is it I, Maiſter? He ſayd vnto him, Thou haſt ſaid it.

26 ¶ * And as they did eate, Ieſus tooke the bread: and when he had giuen thanks, he brake it, and gaue it to the diſciples, and ſayd, Take, eate: k this is my body.

27 Alſo hee tooke the cup, and when he had giuen thankes, he gaue it them, ſaying, Drinke ye all of it.

28 For this is my k blood of the Newe teſtament, that is ſhedde for many, for the remiſſion of ſinnes.

29 I ſay vnto you, that l I will not drinke henceforth of this fruite of the vine vntill that day, when I ſhall drinke it newe with you in my Fathers kingdome.

30 And when they had ſung a Pſalme, they went out into the mount of Olives.

31 ¶ * Then ſayd Ieſus vnto them, All ye ſhalbe m offended by me this night: for it is written, I will * ſmite the ſhepheard, and the ſheepe of the flocke ſhalbe ſcattered.

32 But * after I am riſen againe, I will goe before you into Galilee.

33 But Peter anſwered, and ſayd vnto him, n Though that all men ſhould be offended by thee, yet will I neuer be offended.

34 * Ieſus ſayd vnto him, Verely I ſay vnto thee, that this night, before the cocke crowe, thou ſhalt denie me thrie.

35 Peter ſaid vnto him, Though I ſhould dye with thee, yet will I not denie thee. Likewiſe alſo ſayd all the diſciples.

36 ¶ * Then went Ieſus with them into a place which is called Gethſemane, and ſayd vnto his diſciples, Sit ye here, while I goe and pray yonder.

37 And he tooke Peter, & the two ſonnes of Zebedeus, and began to waxe ſorowfull, o and grieuously troubled.

38 Then ſaid Ieſus vnto them, My ſoule is very heauie, euen vnto the p death: tarie ye here, and watch with me.

39 So he went a litle further, & fel on his face, & prayed, ſaying, O my Father, if it be poſſible, let this q cup * paſſe from me: neuertheleſſe, not as I will, but as thou wilt.

40 After, he came vnto * diſciples, & found them aſleepe, and ſayd to Peter, What? could ye not watch with me one houre?

41 Watch, and pray, that yee enter not into tentation: the ſpirit in deede is ready, but the fleſh is r weake.

42 Againe he went away * ſecond time, and prayed, ſaying, O my Father, if this

Pſal. 41.9. g He that is accuſtomed to eate with me daily at the table. *Pſal.* 41.9. h To the intent his diſciples might know that all this was appointed by * Prouidence of God. 1. *Cor.* 11.24. i That is, a true ſigne and teſtimonie that my body is made yours, and by me your ſoules are nouriſhed. k The wine ſignifieth that our ſoules are refreſhed and ſatisfied with the blood of Chriſt ſpiritually receiued, ſo that without him we haue no nouriſhment. l You ſhall no more enioy my bodily preſence till we meete together in heauen. *Mar.* 14.27. *iohn* 16.32. & 18.8. m Shall turne backe and be diſcouraged. *Zech.* 13.7. *Mar.* 14.28. *and* 16.7. n This declareth what danger it is to truſt too much to our owne ſtrength. *Iohn* 13.38. *Mar.* 14.32. *luke* 22.39. o He feared not death of it ſelfe, but trembled for feare of Gods anger towarde ſinne, * burden whereof he bare for our ſakes. p For he ſawe Gods anger kindled toward vs. q That is, the anger of God for mans ſinnes. r He knew well what his father had determined, and therefore was ready to obey: but he prayeth as the faithfull doe in their troubles, without reſpect of the eternall counſell of God. ſ And therefore we muſt continually fight againſt the fleſh.

cup

t He speaketh this in a contrary sense, meaning they should anon be well wakened.
u Christ died willingly, and therefore presented himselfe to his enemies.
Mar. 14.43. *Iuke* 22.47. *Iohn* 18.3.
‖ *Or, Haile, Rabbi.*
x He rebuketh his vnkindnesse vnder the cloke of pretensed friendship.
‖ *Or, heathe.*
Gen. 9.6. *reue.* 13.10.
y The exercising of the sword is forbid to priuate persons. Also he would haue hindered by his vndiscrete zeale the worke of God.
z Euery legion conteyned commonly 6000. footemen, and 732. horsemen, whereby here he meaneth an infinite number.
Isa. 53.10. *Lamen.* 4.20. *verse* 31. *Marke.* 14.35. *Iuke* 22.54. *Iohn* 18.13,24. *Marke.* 14.55.
a He declareth how Iesus was wrongfully accused, to the ende ỳ we may knowe his innocencie, and not that he suffered for himselfe, but for vs.
b Which could iustly witnesse against him.
Iohn 2.19.
c Christ did neglect their false reports, and moreouer he was not there to defend his cause but to suffer condemnation.
d Or, adiure thee by thine allegiance towardes God.

chyppe can not passe away from mee, but that I must drinke it, thy will be done.

43 And he came, and found them asleepe againe: for their eyes were heauie.

44 So hee left them, and went away againe, and prayed the third time, saying the same words.

45 Then came hee to his disciples, and sayde vnto them, t Sleepe henceforth and take your rest: behold, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 u Rise, let vs goe: beholde, hee is at hand that betrayeth me.

47 * And while he yet spake, loe, Iudas, one of the twelue, came, ỳ with him a great multitude with swordes and staues, from the hie Priests and Elders of the people.

48 Now hee that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Iesus, and said, ‖ God saue thee, Master, and kissed him.

50 Then Iesus said vnto him, x Friend, wherefore art thou come? Then came they, and laid handes on Iesus, and tooke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, ỳ drewe his sword, and stroke a seruant of the hie Priest, and smote off his eare.

52 Then said Iesus vnto him, Put vp thy sword into his ‖ place: for al that y take the sword, shal perish with the sword.

53 Either thinkest thou, that I can not now pray to my father, and he wil giue mee moe then twelue z legions of Angels?

54 How then should the * Scriptures be fulfilled, which say, that it must be so?

55 The same houre saide Iesus to the multitude, ye be come out as it were against a theefe with swordes and staues, to take me: I sate dayly teaching in the Temple among you, and ye tooke me not.

56 But all this was done, ỳ the * Scriptures of the Prophets might bee fulfilled. * Then all the disciples forsooke him, ỳ fled.

57 ¶ * And they tooke Iesus, and led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him a farre off vnto the hie Priestes hall, and went in, and sate with the seruants to see the ende.

59 Nowe * the chiefe Priestes and the Elders, and all the whole Counsell a sought false witnesse against Iesus, to put him to death.

60 But they founde none, and though many false witnesses came, yet founde they b none: but at the last came two false witnesses,

61 And said, This man said, * I can destroy the temple of God, and builde it in three dayes.

62 Then the chiefe Priest arose, and saide to him, answerest thou nothing? What is the matter that these men witnesse against thee?

63 But Iesus c held his peace. Then the chiefe Priest answered, and said to him, I d charge thee by the liuing God, that thou tell vs if thou be Christ the Sonne of God.

64 * Iesus said to him, e Thou hast said it: neuertheless I say vnto you, hereafter shall ye see the Sonne of man sitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 Then the hie Priest rent his f clothes, saying, He a hath blasphemed: what haue we any more neede of witnesses? beholde, now ye haue heard his blasphemie.

66 What thinke ye? They answered, and said, He is worthie to die.

67 * Then spate they in his face, and buffeted him; and b other smote him with their rodes,

68 Saying, ‖ Prophecie to vs, O Christ, Who is he that smote thee?

69 ¶ * Peter sate without in the hall: ỳ a maide came to him, saying, Thou also wast with Iesus of Galile.

70 But he denied before them all, saying, I wot not what thou sayest.

71 And when hee went out into the porch, another maide sawe him, and said vnto them that were there, This man was also with Iesus of Nazaret.

72 And b againe he denied with an oth, saying, I know not the man.

73 So after a while, came vnto him they that stoode by, and sayd vnto Peter, Surely thou art also one of them: for euen thy speach bewrayeth thee.

74 Then began he to curse himselfe, and to sweare, saying, I know not the man. And immediatly the cocke crewe.

75 Then Peter remembred the wordes of Iesus, which had sayd vnto him, Before the cocke crowe, thou shalt deny me thrise. So he went out, and i wept bitterly.

Chap. 16.27. *rom.* 14.10. *1.thess* 4.14.
e Christ confesseth that he is the sonne of God.
f This was one of their owne traditions, if they had heard any Israelite blaspheme.
g The enemies of God call a true confession blasphemie.
Isa. 50.6.
h The officers smite Christ with their rods or litle staues.
i They mocked him after this sort, ỳ he might not seeme to be a Prophet, and so would turne the peoples mindes from him.
Marke 14.66. *luke* 22.55. *iohn* 18.25.
k An example of our infirmitie ỳ we may learne to depend vpon God, & not put our trust in our selues. 1 He was liuely touched with repentance by the motion of Gods Spirite, who neuer suffereth his to perish vtterly, though for a time they fall, to the intent they may feele their owne weakenesse, and acknowledge his great mercie.

CHAP. XXVII.

2 Christ is deliuered vnto Pilate. 5 Iudas hangeth himselfe. 24 Christ is pronounced innocent by the iudge, & yet is condemned, & crucified among theeues. 46 He prayeth vpon the crosse. 51 The vaile is rent. 52 The dead bodies arise. 57 Ioseph burieth Christ. 64 Watchmen keepe the graue.

Marke 15.1. *luke* 22.66. *iohn* 18.28.

WHen * the morning was come, all the chiefe Priestes, and the Elders of the people tooke counsell against Iesus, to put him to death,

a For they had no authoritie to condemne him, or to put any to death.

2 And led him away bound, ỳ a deliuered him vnto Pontius Pilate the gouernour.

3 ¶ Then when Iudas which betrayed him, sawe that hee was condemned, b hee repented himselfe, and brought againe the thirty pieces of siluer to the chiefe Priestes, and Elders,

b Ouerlate repentance bringeth desperation.
c Although he abhorre his sinnes, yet is he not discharged therewith but despaireth in Gods mercies, & seeketh his owne destruction.

4 Saying, I haue c sinned betraying the innocent blood. But they sayd, What is that to vs? d see thou to it.

d These hypocrites lay the whole fault vpon Iudas. *Act.* 1.18.

5 And when hee had cast downe the siluer pieces in the Temple, he departed, and went, * and hanged himselfe.

e The hypocriees are full of cõscience in a matter of nothing, but to shed innocent blood they make nothing at it.

6 And the chiefe Priests tooke the siluer pieces, and sayde, It is not e lawfull for vs

to

Or, Corbana.

to put them into the ‖treasure, because it is the price of blood.

7 And they tooke counsell, and bought with them a potters field, for the buriall of f strangers.

8 Wherefore that field is called, *The field of blood vntill this day.

9 (Then was fulfilled that which was spoken by Jeremias the Prophet, saying, * And they tooke thirtie siluer pieces, the price of him that was valued, whom they of the children of Israel valued.

10 And they gaue them for the potters field, as the Lord appointed me.)

11 ¶ *And Jesus stood before the gouernour, and the gouernour asked him, saying, Art thou the king of the Jewes? Jesus said vnto him, Thou layest it.

12 And whe he was accused of the chiefe Priests and Elders, he answered nothing.

13 Then said Pilate vnto him, Hearest thou not how many things they lay against thee?

14 But hee answered him not to one word, insomuch that the gouernor maruailed greatly.

15 Now at the feast the gouernour was wont to ‖deliuer vnto the people a g prisoner, whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate said vnto them, Whether will ye that I let loose vnto you Barabbas, or Jesus which is called Christ?

18 (For he knew wel, that for enuy they had deliuered him.

19 Also when he was set down vpon the iudgement seate, his wife sent to him, saying, h Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 *But the chiefe Priests and the Elders had perswaded the people that they should aske Barabbas, and shoulde destroy Jesus.

21 Then the gouernour answered, & said vnto them, Whether of the twaine will ye that I let loose vnto you? And they saide, i Barabbas.

22 Pilate said vnto them, What shal I do then with Jesus which is called Christ? They all said to him, Let him be crucified.

23 Then said the gouernour, But what euill hath hee done? Then they cryed the more, saying, Let him be crucified.

24 When Pilate saw that he auailed nothing, but that more tumult was made, he tooke water and washed his handes before the multitude, saying, I am innocent of the blood of this k iust man: looke you to it.

25 Then answered all the people, & said, His l blood be on vs, and on our children.

26 Thus let hee Barabbas loose vnto them, and scourged Jesus, and deliuered him to be crucified.

27 ¶ * Then the souldiers of the gouernour tooke Jesus into the common hall, and gathered about him the whole band.

28 And they stripped him, and put vpon him a m skarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, & a reede in his right hande, and bowed their knees before him, and mocked him, saying, God saue thee king of the Jewes,

30 And spitted vpon him, and tooke a reede, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne rayment on him, and led him away to crucifie him.

32 *And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse.

33 * And when they came into the place called Golgotha, (that is to say, the place of dead mens skulles)

34 They gaue him n vineger to drinke mingled with gall: And when he had tasted thereof, he would not drinke.

35 ¶ And when they had crucified him, they parted his garments, & did cast lots, that it might bee fulfilled, which was spoken by the Prophet, * They deuided my garments among them, and vpon my vesture did cast lots.

36 And they sate, & watched him there.

37 ¶ They set vp also ouer his head his cause written, o THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two theeues crucified with him, one on the right hand, and an another on the left.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be the sonne of God, come downe from the crosse.

41 Likewise also the hie Priests mocking him, with the Scribes, and Elders, and Pharises, sayd,

42 He saued others, but hee cannot saue himselfe: if hee bee the King of Israel, let him now come downe from the crosse, and we will beleeue him.

43 * He p trusted in God, let him deliuer him now, if he will haue him: for hee sayd, I am the Sonne of God.

44 That same also the q theeues which were crucified with him, cast in his teeth.

45 Now from the r sixt houre was there darkenesse ouer al the s land, vnto the ninth houre.

46 And about the ninth houre Jesus cryed with a loud voyce, saying, *Eli, Eli, lamma sabachthani? that is, t My God, my God, why hast thou forsaken me?

47 And some of them that stoode there, when they heard it, sayd, This man calleth u Elias.

48 And straightway one of them ranne, and tooke * a sponge, and filled it with vineger, and put it on a ‖reede, and gaue him to * drinke.

49 Other sayd, Let be: let vs see, if Elias will come and saue him.

50 Then Jesus cried againe with a loud voyce,

f For the Iewes thought it a great offence to be buried in the same place that the strangers were.
Acts 1.19.
Zach. 11.13.

*Mar. 15.2.
luke 23.3.
iohn 18.33.

‖Or, quit.
g It was a tradition of the Iewes to deliuer a prisoner at Easter.
h This was to the greater condemnation of Pilate, whom neyther his owne knowledge could teach, nor counsell of others, to defend Christs innocencie.
Marke 15.11.
luke 23.18.
iohn 18.40.
Acts 3.14.
i The multitude preferre the wicked to the righteous.
k Pilate beareth witnes that he is innocent before he condemne him.
l If his death be not lawfull, let the punishment fall on our heads & our childrens. And as they wished, so this curse taketh place to this day.
Marke 15.16.
iohn 19.2.
m To deride him because he called himselfe a king.

*Mar. 15.21.
luke 23.26.
Marke 15.22.
iohn 19.17.
n It was a kinde of drinke to open the veines, and so to hasten his death, which was giuen him vpon the crosse.
Psal. 22.18.
marke 15.24.
o The maner then was to set vp a writing to signifie wherefore a man was executed: but here God gouerned Pilats hand to write otherwise then he thought.
Iohn 2.19.
Psal. 22 8.
wisd. 2.18.
p This was a great tentation, to go about to rake from him his trust in God, and so to bring him to despaire.
q Meaning by this Synecdoche the one of the theeues.
r That was from noone till three of the clocke.
s Of Iewrie and the countrey there about.
Psal. 22.2.
t Notwithstanding that he feeleth him selfe as it were wounded with Gods wrath, and forsaken for our sinnes, yet he ceaseth not to put his confidence in God and call vpon him: which is written to teach vs in all afflictions to trust still in God be the assaults neuer so grieuous to the flesh. u They mocked at Christs prayer as if it had bene in vaine. Iohn 19.29. ‖Or, hyssope stalke. Psal. 69.21.

voyce,

x Voluntarily after he had obeyed his father in all things. 2.*Chro.*3.14.

y Which signified an ende of all the ceremonies of the Law. ‖ *Or, Ierusalem.*

z This iudgement of an heathen man was sufficient to condemne the grosse malice of the Iewes. *Mar.*15.42,43. *luke* 23.50,51. *iohn* 19.38.

a Who was so much the more in danger by declaring himselfe to be Iesus disciple.

b Christes burying doth so much more verefie his death and resurrection.

c Which was the day before the Sabbath.

d More will follow his doctrine then did afore he was put to death.

e That is, men appointed for the keeping of the Temple.

f The more that men go about to subdue Christes power, the more they shew their owne malice, and procure to themselues the greater condemnation, for as much as Gods glory the more appeareth thereby.

voyce, and yeelded vp the x ghost.

51 And behold, y the vaile of the temple was rent in twaine, from the toppe to the bottome, and the earth did quake, and the stones were cloven,

52 And the graues did open themselues, and many bodies of the Saintes which slept, arose,

53 And came out of the graues after his resurrection, and went into the‖ holy City, and appeared vnto many.

54 When the Centurion, and they that were with him watching Iesus, sawe the earthquake, and the things that were done, they feared greatly, saying, Truely z this was the Sonne of God.

55 ¶ And many women were there, beholding him afarre off, which had followed Iesus from Galile, ministring vnto him.

56 Among whom was Marie Magdalene, and Marie the mother of Iames and Joses, and the mother of Zebedeus sonnes.

57 ¶ * And when the euen was come, there came a a rich man of Arimathea, named Joseph, who had also himselfe bene Iesus disciple.

58 He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered.

59 So Joseph tooke the body, and wrapped it in a cleane linnen cloth,

60 And put it in his new b tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the c Preparation of the Sabbath, the high Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceiuer said, while he was yet aliue, Within three dayes I will rise.

64 Commaund therefore, that the sepulchre be made sure vntill the third day, least his disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: so shall the last d errour be worse then the first.

65 Then Pilate said vnto them, Ye haue e a watch: go, and make it sure as ye know.

66 And they went, and made the sepulchre f sure with the watch, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 *The brethren of Christ.* 12 *The hie Priestes bribe the souldiers.* 17 *Christ appeareth to his disciples, and sendeth them forth to preach, and to baptize,* 20 *Promising to them continuall assistance.*

NOwe * in the ‖ ende of the a Sabbath when the first day of the weeke began to dawne, Mary Magdalene, and the other Marie came to see the sepulchre.

2 And beholde, there was a great earthquake: for the b Angel of the Lord descended from heauen, and came c rolled backe the stone from the doore, and sate vpon it.

3 And his countenance was like lightening, and his raiment white as snowe.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and sayde to the women, Feare ye not: for I know that yee seeke Iesus which was crucified:

6 Hee is not here, for he is risen, as hee sayde: Come, see the place where the Lord was layd,

7 And goe quickly, and tell his disciples that he is risen from the dead: and beholde, he goeth before you into Galile: there yee shall see him: c loe, I haue tolde you.

8 So they departed quickly from the sepulchre, with feare and a great d ioy, and did runne to bring his disciples worde.

9 And as they went to tell his disciples, beholde, Iesus also met them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

10 Then sayd Iesus vnto them, Be not afraide, Goe, and tell my brethren, that they goe into Galile, and there shall they see me.

11 ¶ Now when they were gone, beholde, some of the watch came into the citie, and shewed vnto the hie Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Say, his disciples came by night, and stole him away while we slept.

14 And if e gouernour heare of this, we will perswade him, and saue you harmelesse.

15 So they tooke the money, and did as they were taught: and this c saying is noysed among the Iewes vnto this day.

16 ¶ Then the eleuen disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they sawe him, they worshipped him: but some doubted.

18 And Iesus came, f spake vnto them, saying, * All power is giuen vnto me in heauen, and in earth.

19 * Go therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue al things, whatsoeuer I f haue commanded you: and loe, * I am with you alway, vntil the g ende of the world, Amen.

*Mar.*16.1 2,5. *iohn* 20.1. ‖ *Or, euening.*

a Here the Euangelist reckoneth the naturall day from the sunne rising to his rising againe, and not as the Iewes did, which began to count at the first houre after the sunne set.

b There were two: but it is a maner of speech to vse the singular number for the plurall, and contrary.

c He assureth them that it is so.

d Their ioy was mixt with feare, both because of the Angels presence, & also for that they were not assured.

e An extreme vengeance of God, whereby the Iewes were the more hardened, so that they cannot feele the profite of his death and resurrection. *Heb.*2.8. *chap.* 11.27. *iohn* 17.2. *Marke* 16.15.

f Men may not teach their owne doctrine, but whatsoeuer Christ hath taught them: for he refuseth this authoritie to himselfe, to be the onely teacher and authour of the doctrine. *Iohn* 14.16.

g By power, grace, and vertue of the holy Ghost.

The

¶ The holy Gospel of Iesus Christ, according to S. Marke.

CHAP. I.

1 The office, doctrine and life of Iohn the Baptist. 9 Christ is baptized, 13 and tempted. 14 He preacheth, 17 calleth the fishers. 23 Christ healeth the man with the vncleane spirit, 27 Newe doctrine. 29 He healeth Peters mother in lawe. 34 The deuils know him. 41 He cleanseth the leper, and healeth diuers others.

THe [a] beginning of the Gospell of Iesus Christ, the Sonne of God:

2 As it is written in the Prophets, * Beholde, I sende my [b] messenger before thy face, which shall prepare thy way before thee.

3 * The voyce of him that crieth in the wildernes, is, ¶ Prepare the way of the Lord: make his paths straight.

4 * Iohn did baptize in the wilderneſſe, and [d] preach the baptisme of amendement of life, for remission of sinnes.

5 And all the countrey of Iudea, & they of Ierusalem went out vnto him, and were all baptized of him in the Riuer Iordan, confessing their sinnes.

6 * Nowe Iohn was clothed with camels haire, and with a girdle of a skinne about his loynes: and he did eate ‖ * Locusts and wilde honie,

7 * And preached, saying, A stronger then I, commeth after me, whose shooes latchet I am not worthy to stoope downe, and vnlooſe.

8 Trueth it is, I haue * baptized you with [e] water: but he will baptize you with the holy Ghost.

9 ¶ * And it came to passe in those dayes, that Iesus came from Nazaret a citie of Galile, and was baptized of Iohn in Iordan.

10 And assoone as ‖ hee was come out of the water, Iohn sawe the heauens cloue in twaine, and the [f] holy Ghost descending vpon him like a doue.

11 Then there was a voyce from heauen, saying, Thou art my beloued [g] sonne, in whom I am well pleased.

12 * And immediatly the ‖ Spirit driueth him into the wildernesse.

13 And hee was there in the wildernesse fourtie dayes, and was [h] tempted of Satan: hee was also with the wilde beastes, and the Angels ministred vnto him.

14 ¶ * Nowe after that Iohn was committed to prison, Iesus came into Galile, preaching [i] the Gospell of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospel.

16 ¶ * And as he walked by the ‖ sea of Galile, hee sawe Simon, and Andrew his brother, casting a net into the sea, (for they were fishers.) *Matth.4.18. luke 5.2. ‖ Or, lake.*

17 Then Iesus said vnto them, Follow me, & I will make you to be [k] fishers of men.

18 And straightway they forlooke their nettes, and followed him.

19 And when he had gone a litle further thence, he sawe Iames the sonne of Zebedeus, and Iohn his brother, as they were in the shippe, mending their nettes.

20 And anon he called them: and they left their father Zebedeus in the ship with his hired seruants, and went their way after him.

21 ¶ So * they entred into Capernaum, and straightway on the Sabbath day he entred into the Synagogue, and taught. *Matth.4.13. luke 4.31.*

22 And they were astonied at his doctrine: * for he taught them as one that had authoritie, and [l] not as the Scribes. *Mat.7.28,29. luke 4.32.*

23 ¶ And there was in their Synagogue a man which had an vncleane spirit, and he cryed,

24 Saying, Ah, what haue wee to doe with thee, O Iesus of Nazareth? Art thou come to destroy vs? I knowe thee what thou art, euen that holy one of God.

25 And Iesus rebuked him, saying, [m] Holde thy peace, and come out of him.

26 And the vncleane spirit tare him, and cryed with a loude voyce, and came out of him.

27 And they were all amased, so that they demaunded one of another, saying, What thing is this? what [n] newe doctrine is this? for he commandeth the foule spirits with authoritie, and they obey him.

28 And immediatly his fame spred abroad throughout all the region bordering on Galile.

29 ¶ * And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with Iames and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anon they tolde him of her.

31 And he came & tooke her by the hand, and lift her vp, and the feuer forlooke her by and by, and she ministred vnto them.

32 And when euen was come, and the sunne was downe, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and hee cast out many deuils, and [o] suffered not the deuils to say that they knewe him.

35 And in the morning very earely, ‖ before day, Iesus arose and went out into a solitarie place, and there prayed.

36 And Simon, & they that were with him, followed after him.

37 And

a He sheweth that Iohn Baptist was the first preacher of the Gospel. *Malac.3.1.*

b In Greeke, Angel, or ambassadour. *Isa.40.3. luke 3. 4 iohn 1.15.*

c Take away all lettes, which might hinder Christ to come to you. *Mat.3.1.6.*

d He did both baptize and preach, but preached first, & after baptized, as appeareth by Matt. 3.1. so that ỹ order is here inuerted, which thing is common in the Scripture.

e *Matth.3.4.* ‖ *Or, Grashoppers. Leuit.11.22. Matt.3.11. luke 3.16. iohn 1.27. Act.1.5. & 2.4. & 11.16. & 19.4.*

e He declareth that he is but the minister of the outward signe, and that it is Iesus Christ that giueth the force and vertue. *Matt.3.13. luke 3 21. iohn 1.33.* ‖ *Or, Iesus.*

f This was done for the confirmation of Iohn and them that stoode by.

g The Father beareth witnesse that Christ is the very Sonne of God. *Matth.4.1. luke 4.1.* ‖ *Or, the holy Ghost.*

h Christ would be tempted, to perswade vs that he will helpe them that be tempted, Heb 2.18. *Matt.4.12. luke 4.14. iohn 4.43.*

i By the which Gospel he will rule and reigne ouer all.

k To draw them from perdition.

l Whose doctrine was dead, and nothing sauoured of the spirit.

m Christ would not suffer the father of lies to beare witnesse to the trueth.

n They referre the myracle to the kinde of doctrine, & so marueile at it, as a new and strange thing, and doe not consider the power of Christ, who is the authour of the one and the other. *Matth.8.14. luke 4.38.*

o Christ would not haue such witnesses to preach him and his Gospel. So Paul was offended that the Pythonesse should testifie of him, Actes 16.18. ‖ *Or, being yet night.*

37 And when they had found him, they
said vnto him, All men seeke for thee.
38 Then he sayd vnto them, Let vs goe
vnto the next townes, that I may preach
there also: for I came out for that purpose.
39 And hee preached in their Synagogues, throughout all Galile, and cast the
deuils out.
40 ¶ *And there came a leper to him,
beseeching him, and kneeled downe vnto
him, and sayd to him, If thou wilt, thou
canst make me cleane.
41 And Iesus had compassion, and put
forth his hand, & touched him, and sayd to
him, I will: be thou cleane.
42 And assoone as hee had spoken, immediatly the leprosie departed from him,
and he was made cleane.
43 And after he had giuen him a straight
p commaundement, hee sent him away
forthwith,
44 And said vnto him, See thou say nothing to any man, but get thee hence, and
shewe thy selfe to q the * Priest, and offer
for thy cleansing those things, which Moses commaunded, for a r testimoniall vnto
them.
45 But when he was departed, * he began to tell many things, and to publish the
matter: so that Iesus s coulde no more openly enter in the citie, but was without in desert places: and they came to him from
euery quarter.

CHAP. II.

He healeth the man of the palsie. 5 He forgiueth sinnes. 14 He calleth Leui the customer. 16 He eateth with sinners. 18 He excuseth his disciples, as touching fasting, and keeping the Sabbath day.

AFter * a fewe dayes, he entred into Capernaum againe, and it was noysed
that he was in the a house.
2 And anon, many gathered together, in
so much that the places about the doore
could not receiue any more: and hee preached the worde vnto them.
3 And there came vnto him, which brought
one sicke of the palsie, borne of foure men.
4 And because they could not come neere
vnto him for the multitude, they vncouered the roofe of the house where hee was:
and when they had broken it open, they let
downe the bed, wherein the sicke of the palsie lay.
5 Now when Iesus sawe their faith, he
said to the sicke of the palsie, Sonne, thy
b sinnes are forgiuen thee.
6 And there were certaine of the Scribes,
sitting there, and reasoning in their hearts,
7 Why doeth this man speake such blasphemies? * who can forgiue sinnes, but God
onely?
8 And immediately when Iesus perceiued in his spirit, that thus they thought
with themselues, he saide vnto them, Why
reason ye these things in your hearts?
9 c Whether is it easier to say to the sicke
of the palsie, Thy sinnes are forgiuen thee?
or to say, Arise, and take vp thy bed, and
walke?
10 And that yee may knowe, that the
Sonne of man hath authoritie in earth to
forgiue sinnes, (he said vnto the sicke of the
palsie)
11 I say vnto thee, Arise and take vp thy
bed, & get thee hence into thine owne house.
12 And by and by he arose, and tooke vp
his bed, & went foorth before them all, in so
much that they were all amazed, & glorified
God, saying, d We neuer sawe such a thing.
13 ¶ Then hee went againe toward the
sea, and all the people resorted vnto him,
and he taught them.
14 * And as Iesus passed by, he saw Leui the sonne of Alpheus sit at the receite of
custome, and said vnto him, Followe mee.
And he arose and followed him.
15 ¶ And it came to passe, as Iesus sate
at table in his house, many Publicanes and
sinners sate at table also with Iesus, and
his disciples: for there were many that followed him.
16 And when the Scribes and Pharises sawe him eate with the Publicanes and
sinners, they said vnto his disciples, Howe
is it, that he eateth & drinketh with Publicanes and sinners?
17 Now when Iesus heard it, he sayde
vnto them, The whole haue no neede of the
Phisician, but the sicke. * I came not to call
the e righteous, but y sinners to repentance.
18 *And the disciples of Iohn, and the
Pharises did fast, & came & saide vnto him,
Why doe the disciples of Iohn and of the
Pharises fast, and thy disciples fast not?
19 And Iesus sayd vnto them, Can the
f children of the marriage chamber fast,
whiles the bridegroome is with them? as
long as they haue the bridegroome with
them, they cannot fast.
20 But the dayes will come, when the
bridegroome shall be taken from them, and
then shall they fast in those dayes.
21 Also no man seweth a piece g of new
cloth in an olde garment: for els the newe
piece taketh away the filling vp from the
olde, and the breach is worse.
22 Likewise, no man putteth new wine
into olde vessels: for els the new wine breaketh the vessels, and the wine runneth out,
and the vessels are lost: but newe wine
must be put into new vessels.
23 ¶ *And it came to passe as hee went
through the corne on the Sabbath day, that
his disciples, as they went on their way,
began to plucke the eares of corne.
24 And the Pharises sayde vnto him,
Behold, why doe they on the Sabbath day,
that which is not lawfull?
25 And he sayd to them, Haue ye neuer
read what * Dauid did, when he had neede,
and was an hungred, both he, and they that
were with him?
26 How he went into the house of God,
in y dayes of h Abiathar the hie Priest, and
did eate the shewe bread, which were not
lawfull to eate, but for the * Priestes, and
gaue also to them which were with him?
27 And he sayd to them, The Sabbath
was i made for man, and not man for the
Sabbath.
28 Wherefore the Sonne of man is
Lord, euen of the Sabbath.

CHAP.

Matth.8.2. luke 5.12.
p Forbidding him to tell any man, because as yet his time was not come to bee knowen.
q It belonged to the Priest to know if a man were healed of the leprosie.
Leuit.14.4.
r To take all maner of excuse from them, and to condemne them of ingratitude.
Luke 5.15.
s The preasse was so great, that he should haue bin thronged.

Matt.9.1. luke 5.18.
a Where he was wont to remaine.

b By these words Christ shewed that he was sent of his father with authoritie to take away our sinnes.
Iob.14.4. isa.43.25.
c Christ speaketh according to their capacitie, who were so blinde that they would beleeue nothing but that which they sawe with their eyes, and therefore sheweth his authoritie ouer the soule by the power which he hath ouer the body.

d Their owne consciences ceuse them to confesse the trueth. *Mat.9.9. luke 5.27.*

1.Tim.1.15.
e He speaketh of such as perswade themselues to be iust, although they be nothing lesse. *Mat.9.14. luke 5.33.*
f Christ sheweth that he will spare his, and not burden them before it be necessary.
g The word properly signifieth new cloth, which as yet hath not passed the hands of the fuller. *Mat.12.1. luke 6.1.*
1.Sam.21.6.
h He was also called Achimelech, as his father was, so that both the father and the sonne were called by both these names, 1.Chron.24.6. 2.Sam.8.17. and 15.29. 1.King.2.26. *Exod.29.33 leuit.8.31. and 24.9.*
i Seeing the sabbath was made for mans vse, it was not meete it should be vsed to his hinderance and incommoditie.

CHAP. III.

1 Hee healeth the man with the dried hand. 14 He choſeth his Apoſtles. 21 Chriſt is thought of the worldlings to be beſide himſelfe. 22 He caſteth out the vncleane ſpirit, which the Phariſes aſcribe vnto the deuill. 29 Blaſphemie againſt the holy Ghoſt. 35 The brother, ſiſter, and mother of Chriſt.

Mat.12.9,10. luke 6.6.

AND * he entred againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him, whether hee would heale him on the Sabbath day, that they might accuſe him.

3 Then he ſayd vnto the man which had the withered hand. Ariſe: ſtand forth in the middes.

4 And he ſaid to them, Is it lawfull to doe a good deede on the Sabbath day, or to doe euill? to ſaue the life, or to kill? But they a held their peace.

5 Then he looked round about on them b angerly, mourning alſo for the hardneſſe of their hearts, & ſayde to the man, Stretch forth thine hand. And he ſtretched it out: and his hand was reſtored as whole as the other.

6 ¶ And the Phariſes departed, and ſtraightway gathered a counſell with the c Herodians againſt him, that they might deſtroy him.

7 But Jeſus auoyded with his diſciples to the ſea: and a great multitude followed him from Galile, and from Judea,

8 And from Jeruſalem, and from Idumea, and beyonde Jordan: and they that dwelled about Tyrus and Sidon, when they had heard what great things hee did, came vnto him in great number.

9 And he commanded his diſciples, that a ſhip ſhoulde waite for him, becauſe of the multitude, leſt they ſhould throng him.

10 For he had healed many, inſomuch that they preaſed vpon him, to touche him as many as had ‖ plagues.

11 And when the vncleane ſpirites ſawe him, they fell downe before him, and cryed, ſaying, Thou art the ſonne of God.

12 And he ſharpely rebuked them, to the ende they ſhould not vtter him.

Chap.6.7. mat.10.1, luke 9.1.

13 ¶ * Then hee went vp into a mountaine, & called vnto him whome he would, and they came vnto him.

14 And hee appointed twelue that they ſhoulde be with him, and that he might ſend them to preach,

15 And that they might haue power to heale ſickeneſſes, and to caſt out deuils.

16 And the firſt was Simon, and he named Simon, Peter.

17 Then James the ſonne of Zebedeus, and John, James brother (and named them Boanerges, which is, the ſonnes of thunder)

‖Or, Lebbeus, or Judas.

18 And Andrew, and Philip, and Bartlemewe, and Matthew, and Thomas, and James, the ſonne of Alpheus, and ‖ Thaddeus, and Simon the Cananite,

19 And Judas Iſcariot, who alſo betrayed him, and they came d home.

20 And the multitude aſſembled againe, ſo that they could not ſo much as eat bread.

21 And when ſ his kinſfolkes heard of it, they went out to e lay holde on him: for they thought he had bene beſide himſelfe.

22 ¶ * And ẏ Scribes which came from Jeruſalem, ſaide, He hath Beelzebub, and through the prince of deuils hee caſteth out deuils.

23 But he called them vnto him, and ſaid vnto them in parables, How can Satan caſte out Satan?

24 For if a kingdome be deuided againſt it ſelfe, that kingdome cannot ſtand.

25 Or if a houſe be deuided againſt it ſelf, that houſe cannot continue.

26 So if Satan make inſurrection againſt himſelfe, and be deuided, hee cannot endure, but is at an ende.

27 No man can enter into a ſtrong mans houſe, and take away his goods, except he firſt binde that ſtrong man, and then ſpoyle his houſe.

28 ¶ * Verely I ſay vnto you, all ſinnes ſhall be forgiuen vnto the children of men, & blaſphemies, wherewith they blaſpheme:

Mat.9.34. and 12.24. luke 11.15.

29 But hee that f blaſphemeth againſt the holy Ghoſt ſhal neuer haue forgiueneſſe, but is culpable of eternall damnation.

Mat.12.31. luke 12.10. 1.ioh.5.16.

30 Becauſe they ſayde, Hee had an vncleane ſpirit.

31 ¶ * Then came his brethren and mother, and ſtoode without, & ſent vnto him, and called him.

32 And the people ſate about him, & they ſayd vnto him, Beholde, thy mother and thy brethren ſeeke for thee without.

33 But he anſwered them, ſaying, Who is my mother and my brethren?

34 And he looked round about on them, which ſate in compaſſe about him, & ſayde, Beholde my mother and my brethren.

35 For whoſoeuer doth the will of God, he is my brother, & my ſiſter, and mother.

CHAP. IIII.

2 By the parables of the ſeede, and the muſtard corne, Chriſt ſheweth the ſtate of the kingdome of God. 11 A ſpeciall gift of God to know the myſteries of his kingdome. 37 He ſtilleth the tempeſt of the ſea which obeyed him.

Mat.13.1. luke 8.4.

AND * he began againe to teach by the ſea ſide, and there gathered vnto him a great multitude, ſo that hee entred into a ſhip, and ſate in the ſea, and all the people was by the ſea ſide on the land.

2 And he taught them many things in parables, and ſayde vnto them ‖ in a his doctrine,

3 Hearken: Beholde, there went out a ſower to ſowe.

4 And it came to paſſe as he ſowed, that ſome fell by the wayes ſide, and the fowles of the heauen came and deuoured it vp.

5 And ſome fell on ſtonie ground, where it had not much earth, & by and by ſprang vp, becauſe it had not depth of earth.

6 But aſſoone as the ſunne was vp, it caught heate, and becauſe it had no roote, it withered away.

7 And ſome fel among the thornes, and the thornes grewe vp and choked it, ſo that it gaue no fruite.

8 Some againe fel in good ground, & did yeelde

a They held their tongues of malice: for they would neither confeſſe nor denie.

b Chriſt is in ſuch ſort angrie with man, that he pitieth him and ſeeketh to winne him.

c Although they hated one another deadly, yet this hindered them not to ioyne their malice to reſiſt Chriſt, reade Mat.22.16.

‖Or, ſcourges, meaning diſeaſes.

d The diſciples were now conuerſant with Chriſt, both at home and abroade.

‖Or, they that were about him.

e His kinſfolkes would haue thut him in doores, leaſt any harme ſhould haue come vnto the, if any tumult had bene made: for ſome would haue made him a king, and the Phariſes with others ſought his life: ſo that hereby they might haue procured the hatred of Herode, and of the Phariſes and the Romanes.

f Which is, when a man fighteth againſt his owne conſcience, and ſtriueth againſt the trueth which is reuealed vnto him: for ſuch one is in a reprobate ſenſe, & can not come to repentance.

Mat.12.46. luke 8.19.

‖Or, couſins.

‖Or, as he taught.

a It is called Chriſts doctrine, either for that he was accuſtomed to ſpeake vnto them by ſimilitudes: or els becauſe it had that vertue and maieſtie, that men could not deny but it came from heauen.

yeelde fruite that sprung vp, and grew, and it brought foorth, some thirtie folde, some sixtie folde, and some an hundreth folde.

9 Then he said vnto them, He that hath [b] eares to heare, let him heare.

10 And when hee was alone, they that were about him with the twelue, asked him of the parable.

11 And he said vnto them, To [c] you it is giuen to know the mysterie of the kingdome of God: but vnto them that are [d] without, all things be done in parables,

12 * That they seeing, may see, and not discerne: and they hearing, may heare, and not vnderstand, lest at any time they should turne, and their sinnes should bee forgiuen them.

13 Againe hee said vnto them, Perceiue ye not this parable? howe then shoulde yee vnderstand all other parables?

14 The sower soweth the word.

15 And these are they that receiue the seed by the wayes side, in whom the worde is sowen: but when they haue heard it, Satan commeth immediatly, and taketh away the worde that was sowen in their hearts.

16 And likewise they that receiue the seede in stony ground, are they, which when they haue heard the word, straightwayes receiue it with gladnesse,

17 Yet haue they no roote in themselues, and endure but a time: for when trouble and persecution ariseth for the word, immediatly they be offended.

18 Also they that receiue the seede among the thornes, are such as heare the word:

19 But the cares of this world, and the * deceitfulnesse of riches, and the lustes of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heare the word, and receiue it, and bring foorth fruite, one corne thirtie, another sixtie, and some an hundreth.

21 ¶ Also he sayd vnto them, * Is [e] the candle ‖lighted to bee put vnder a bushell, or vnder the table, and not to bee put on a candlesticke?

22 * [f] For there is nothing hid, that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 And he sayde vnto them, Take heed what yee heare. * With [g] what measure yee mete, it shall bee measured vnto you: and vnto you that heare, shall more bee giuen.

25 * For vnto him that hath, shall it bee giuen, and from him that hath not, shall be taken away, [h] euen that he hath.

26 ¶ Also he sayd, So is the [i] kingdome of God, as if a man should [k] cast seede in the ground,

27 And should sleepe, and rise vp night and day, and the seede shoulde spring and growe vp, he not knowing how.

28 For the earth bringeth foorth fruite of her selfe, first the blade, then the eares, after that, full come in the eares.

29 And assoone as the fruite sheweth it selfe, anon he putteth in the sickle, because the harueste is come.

30 ¶ * He said moreouer, whereunto shall we liken the kingdome of God? or with what comparison shall we compare it?

31 It is like a graine of mustard seede, which when it is sowen in the earth, is the least of all seedes that be in the earth:

32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the foules of heauen may builde vnder the shadow of it.

33 And * with many such parables hee preached the worde vnto them, as they were able to heare it.

34 And without parables spake hee nothing vnto them: but hee expounded all things to his disciples apart.

35 ¶ * Nowe the same day when euen was come, hee said vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and [l] tooke him as he was in the ship: and there were also with him other ships.

37 And there arose a great storme of winde, and the waues dashed into the ship, so that it was now full.

38 And he was in the sterne [m] asleepe on a pillowe: and they awoke him, and sayde to him, Master, carest thou not that wee perish?

39 And hee rose vp, and rebuked the winde, and sayd vnto the sea, Peace, and be still. So the wind ceased, and it was a great calme.

40 Then he said vnto them, Why are ye so fearefull? ‖howe is it that yee haue no faith?

41 And they feared exceedingly, and said one to another, Who is this, that both the winde and the sea obey him?

CHAP. V.

8 Iesus casteth the deuils out of the man, and suffereth them to enter into the swine. 25 He healeth a woman from the bloody yssue, 41 And raiseth the captaines daughter.

AND * they came ouer to the other side of the sea into the countrey of the Gadarenes.

2 And when hee was come out of the shippe, there met him incontinently out of the graues, a man which had an vncleane spirite:

3 Who had his abiding among the graues, and no man could binde him, no not with chaines,

4 Because that when he was often bound with fetters, and chaines, hee plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And allwayes both night and day hee cried in the mountaines, and in the graues, and strooke himselfe with stones.

6 And when hee sawe Iesus afarre off, he ranne and worshipped him,

7 And cryed with a loude voyce, and said, [a] What haue I to doe with thee, Iesus, the Sonne of the most high God? I charge thee

b For God doth not open al mens hearts to vnderstand his mysteries.

c Which are led by the Spirit of God.

d And are not of the number of the faithfull, neither atteine to the pith and substance, but onely stay in the outward rinde and barke.

Isa.6.9.
mat.13.14.
luke 8.10.
iohn 12.40.
actes 28.26.
rom.11 8.
1.Tim.6.17.
Mat.5.15.
luke.8.16.
and 11.33.

e Christ setteth before their eyes the true paterne of a christian life.

‖*Or, brought.*

Mat.10.26.
luke 8.17.
and 12.2.

f Wee may not take occasion to do euil vnder colour to hide our doings: for all shalbe disclosed at the length.

Mat.7.2.
luke 6.38.

g If you do your endeuour faithfully, ye shalbe recompensed iustly.

Mat.13.12.
and 25.29.
luke 8.18.
and 19.26.

h That which he thinketh himselfe to haue.

i These two similitudes following prooue, that although the kingdome of God seemeth to haue very litle appearance or beginning, yet God doth increase it aboue mans reason.

k If the ministers doe their duetie, God will giue the increase.

Matth.13.31.
luke 13.12.

Matth.13.34.

Matth.8.23.
luke 8.22.

l And set forward,

m Christ leaueth vs oftentimes to our selues, both as well that we may learne to knowe our owne weakenesse, as his mightie power.

‖*Or, haue you not yet faith?*

Matt.8.28.
luke 8.26.

a The deuill is constrained to confesse Iesus Christ, and yet ceaseth not to resist him.

‖*Or, adiure thee to sweare by God.*

‖Or, by tables ful: for in euery rancke were as many as a table could hold

all sit downe by ‖ companies vpon the greene grasse.

u The Greeke word signifieth such beddes as are made in a garden, so that the companie which were there set, might seeme as rowes, or borders of beddes in a garden.

40 Then they sate downe by u rowes, by hundreds, and by fifties.

41 And he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thankes, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he deuided among them all.

42 So they did all eate, & were satisfied.

43 And they tooke vp twelue baskets ful of the fragments, and of the fishes.

44 And they that had eaten were about fiue thousand men.

45 ¶ And straightway he caused his disciples to goe into the ship, and to goe before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then assoone as he had sent them away hee departed into a mountaine to pray.

Mat.14.23. Iohn 6.15.

47 * And when euen was come, the ship was in the middes of the sea, and hee alone on the lande.

48 And he sawe them troubled in rowing, (for the winde was contrary vnto them,) and about the fourth x watch of the night, he came vnto them, walking vpon the sea, and would haue passed by them.

x Which was about two or three houres before day.

49 And when they sawe him walking vpon the sea, they supposed it had bene a spirite, and cryed out.

50 For they all sawe him, and were sore afraide: but anon he talked with them, and sayd vnto them, Bee y of good comfort: it is I, be not afraid.

y Christ assureth his and maketh them bold, both by his word, and mightie power.

51 Then hee went vp vnto them into the ship, and the winde ceased, & they were sore amazed in themselues beyond measure, and marueiled.

52 z For they had not considered the matter of the loaues, because their hearts were hardened.

z They had forgot the miracle which was wrought with the fiue loaues, *Matth.14.34.*

53 ¶ * And they came ouer, and went into the land of Gennesaret, and arrived.

54 So when they were come out of the ship, straightway they knew him,

55 And ranne about throughout all that region round about, and beganne to carry hither and thither in beddes all that were sicke, where they heard that he was.

‖Or, Markets.

56 And whither soeuer hee entred into townes, or cities, or villages, they layde their sicke in the ‖ streetes, and prayed him that they might touch at the least the a edge of his garment. And as many as touched him, were made whole.

a Not for any such vertue that was in his garment, but for the confidence which they had in him.

CHAP. VII.

1 The disciples eat with vnwashen hands. 8 The commandement of God is transgressed by mans traditions. 21 What defileth man. 24 Of the woman of Syrophenissa. 32 The healing of the dumme. 37 The people prayse Christ.

THen * gathered vnto him the Pharises, and certaine of the Scribes which came from Ieruselem.

Mat.15.2.

2 And when they sawe some of his disciples eate meate with ‖ common a handes,

‖Or, fithie.

a The Pharises would not eate with vnwashen hands, because they thought that the common handling of things defiled them, so that they made holinesse and religion to depend in hand-washings.

(that is to say vnwash:) they complayned.

3 (For the Pharises and all the Iewes, except they wash their handes b oft, eate not, holding the tradition of the Elders.

b Or, contentiously, striuing to wash best.

4 And when they come from the market, except they wash, they eate not: and manie other things there bee, which they haue taken vpon them to obserue, as the washing of cuppes, and c pottes, and of brasen vessels, and of tables.)

c Little pots, somewhat more in quantitie, then a wine pinte.

5 Then asked him the Pharises, and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eate ‖ meate with vnwashen hands?

‖Or, bread.

6 Then he answered and said vnto them, Surely * Elai hath prophesied well of you, hypocrites, as it is written, This people honoureth me with their d lippes, but their heart is farre away fro mme.

Isa.29.13.

d With an outward shewe.

7 But they worship me in vaine, teaching for doctrines the e commaundements of men.

e Whosoeuer teacheth any doctrine but Gods word, is a false worshipper, and a seducer of the people, seeme his doctrine neuer so probable to the iudgement of man.

8 For ye lay the commandement of God apart, and obserue the tradition of men, as the washing of pots and of cuppes, and many other such like things ye doe.

9 And he sayd vnto them, Well, ye reiect the commandement of God, that yee may obserue your owne tradition.

10 For Moses sayd, * Honour thy father, & thy mother: and, * Whosoeuer shall curse father or mother, let him f die the death.

Exod.20.12. deut.5.16. ephes 6.2. Exod.21.17. leuit.20.9. prou.20.20.

f That is, without any hope of pardon.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou maiest haue profite, hee shall be free.

12 So yee suffer him no more to doe any thing for his father, or his mother,

13 Making the worde of God of none authoritie, by your tradition which ye haue ordeined: and ye doe many such like things.

14 * Then hee called the whole multitude vnto him, and sayd vnto them, Hearken you all vnto me, and vnderstand.

Mat.15.10.

15 There g is nothing without a man, that can defile him, when it entreth into him: but the things which procede out of him, are they which defile the man.

g There is no outward or corporall thing, which entreth into man, that can defile him: meaning, chiefly of meates, which if they be taken excessiuely, it commeth of the inordinate lust of the heart, and so the lust is euill.

16 If any haue eares to heare, let him heare.

17 And when hee came into an house away from the people, his Disciples asked him concerning the parable.

18 And he sayde vnto them, What? are ye without vnderstanding also? Doe ye not knowe that whatsoeuer thing from without entereth into a man cannot defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught which is the purging of all meats?

20 Then he sayd, That which commeth out of a man, that defileth man.

21 * For from within, euen out of the heart of men, procede euill thoughtes, adulteries, fornications, murthers,

Gene.6.5, & 8.21

22 Thefts, couetousnes, wickednes, deceit, ‖ vncleannes, ‖ a wicked eye, backebiting, pride, foolishnes.

‖Or, wantonnesse. ‖Or, enuie.

23 All these euill things come from within, and defile a man.

24 ¶ * And from thence he rose, & went into

Mat.15.21.

into the borders of Tyrus and Sidon, and entred into an house, and would that no man should haue knowen: but he could not be hid.

25 For a certaine woman, whose litle daughter had an vncleane spirite, heard of him, and came, and fell at his feete.

26 (And the woman was a Greeke, a Syrophenissian by nation) and she besought him that he would cast out the deuill out of her daughter.

27 But Jesus sayde vnto her, Let the h children first bee fed: for it is not good to take the childrens bread, and to cast it vnto i whelpes.

28 Then shee answered, and sayde vnto him, Trueth, Lorde: yet in deede the whelpes eate vnder the table of the childrens k crummes.

29 Then hee laid vnto her, For this saying goe thy way: the deuill is gone out of thy daughter.

30 And when shee was come home to her house, she found the deuill departed, and her daughter lying on the bed.

31 ¶ And hee departed againe from the coasts of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coastes of Decapolis.

32 And they brought vnto him one that was deafe, and stambred in his speech, and prayed him to put his hand vpon him.

33 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, he l sighed, and said vnto him, Ephphatha, that is, Bee opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he commanded them, that they should tell no man: but howe much soeuer he forbade them, the more a great deale they published it,

37 And were beyond measure astonied, saying, * m He hath done all things well: he maketh both the deafe to heare, and the dumme to speake.

h Meaning the Iewes, to whom the promises were first made.
i The Iewes tooke strangers no better then the dogges, and therefore Christ speaketh according to their opinion.
k Shee asketh but the poore crummes, and not the childrens bread, wherein she declareth her faith and humilitie.
l Declaring by this signe the compassion that hee hath vpon mans miseries. *Gen.* 1.31. *ecclus.* 39.16.
m As if they would say, besides all the miracles that hee hath done, euen this now declareth, that whatsoeuer he doth, is very well.

CHAP. VIII.

2 The miracle of the seuen loaues. 11 The Pharises aske a signe. 15 The leauen of the Pharises. 22 The blind receiueth his sight. 29 He was knowen of his disciples. 33 He reproueth Peter, 34 And sheweth howe necessarie persecution is.

IN * those dayes, when there was a very great multitude, and had nothing to eate, Jesus called his disciples to him, and sayde vnto them,

Matth. 15.32.

2 I haue a compassion on the multitude, because they haue nowe continued with me three dayes, and haue nothing to eate.

a Christ prouideth for his, when they seeme to be destitute and forsaken.

3 And if I send them away fasting to their owne houses, they would faint by the way: for some of them came from farre.

4 Then his disciples answered him, ‖ Howe can a man satisfie these b with bread here in the wilderneste?

‖ Or, whence.
b If bread were so hard to come by, it seemed vnpossible to obteine other meate,

5 And hee asked them, Howe many loaues haue ye? And they said, Seuen.

6 Then hee commaunded the multitude to sit downe on the ground: and hee tooke the seuen loaues, and gaue thankes, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7 They had also a fewe small fishes: and when he had giuen thanks, he commanded them also to be set before them.

8 So they did eate, and were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full,

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 ¶ * And anon he entred into a shippe with his disciples, and came vnto the parts of c Dalmanutha.

Matth. 15.39.

c Which was neere to Bethsaida, betweene the lake of Genezaret & mount Thabor.

11 * And the Pharises came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

Matth. 16.1.

12 Then he d sighed deepely in his spirit, and said, Why doth this e generation seeke a signe? verely I say vnto you, ‖ f a signe shall not be giuen vnto this generation.

d O the incomprehensible loue of our Christ! howe long shall we abuse his great mercies?
e Christ goeth about by sharpnesse of speech to saue them from wilfull destruction.
‖ Or, *if a signe be giuen.*
f As if he would say, If I shewe them any signe, let me be a lyar and a deceiuer.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ * And they had forgotten to take bread, neither had they in the shippe with them, but one loafe.

Matth. 16.5.

15 And hee charged them, saying, Take heede, and beware of the g leauen of the Pharises, and of the leauen of Herod.

g Hee willeth them to beware contagious doctrine, and such subtile practises as the aduersaries vsed to suppresse his Gospel. *Iohn* 6.11.

16 And they thought among themselues, saying, It is, because we haue no bread.

17 And when Jesus knewe it, he sayde vnto them, Why reason you thus because ye haue no bread? perceiue yee not yet, neither vnderstand? haue yee your hearts yet hardened?

18 Haue yee eyes and see not? and haue ye eares and heare not? and doe ye not remember?

19 * When I brake the fiue loaues among fiue thousand, howe many baskets full of broken meate tooke yee vp? they said vnto him, Twelue.

Matth. 16.9.

20 And when I brake seuen among foure thousand, howe many baskets of the leauings of broken meate tooke yee vp? and they said, Seuen.

21 Then hee sayd vnto them, h How is it that ye vnderstand not?

h Christ reprooueth them because their minds are as yet vpon the materiall leauen, notwithstanding they had prooued by diuers miracles that hee gaue them their daily bread.

22 ¶ And hee came to Bethsaida, and they brought a blinde man vnto him, and desired him to touch him.

23 Then he tooke the blinde by the hand, and led him out of the towne, & spate in his eyes, and put his hands vpon him, and asked him, if he sawe ought.

24 And he looked vp, and said, I see men: for I see them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him looke againe. And hee was restored to his sight, and sawe euery man a farre off cleerely.

26 And hee sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ * And Jesus went out, & his disciples into the townes of Cesarea Philippi. And by the way hee asked his disciples, saying vnto them, Whome men say

Matth. 16.13. *luke* 9.18.

that I am?

28 And they answered, Some say, John Baptist: and some, Elias: and some, one of the Prophets.

29 And hee saide vnto them, But whom say yee that I am? Then Peter answered and said vnto him, Thou art the i Christ.

30 And he sharpely k charged them that concerning him they should tell no man.

31 Then he began to teach them that the Sonne of man must suffer many things, and should be reprooued of the Elders, and of the hie Priestes, and of the Scribes, and be slaine, and within three daies rise againe.

32 And hee spake that thing plainely. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behinde me, l Satan: for thou vnderstandest not the things that are of God, but the things that are of men.

34 ¶ And hee called the people vnto him with his disciples, and sayde vnto them, * Whosoeuer will followe mee, let him forsake himselfe, and take vp his crosse, and followe me.

35 For whosoeuer will m saue his life, shall lose it: but whosoeuer shall lose his life, for my sake and the Gospels, he shall m saue it.

36 For what shall it profite a man, though hee should winne the whole worlde, if he lose his soule?

37 Or what shall a man giue for recompence of his soule?

38 * For whosoeuer shalbe ashamed of me, & of my wordes among this adulterous and sinfull generation, of him shall the Sonne of man bee ashamed also, when hee commeth in the glorie of his Father with the holy Angels.

i He that is the anoynted of God and fulfilled with all grace for mans saluation.
k Deferring it to a more commodious time, lest sudden haste should rather hinder then further the mysterie of his comming.
l This word signifieth aduersarie, or enemie: and he calleth him so, because he did as much as in him lay, to pull him from obeying God.
*Mat.*10.38. *and* 16.24. *luke* 9.23. *and* 14.27.
*Mat.*10.39. *and* 16.25. *luke* 9.24. *and* 17.33. *iohn* 12.25.
m For mortalitie and corruption, he shall receiue immortalitie and perfection.
*Matth.*10.33. *luke* 9.26. *and* 12.9.

CHAP. IX.

2 The transfiguration. 7 Christ is to be heard. 26 The domme spirit n cast out. 29 The force of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputation who should bee the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

*Matth.*16.28. *luke* 9.27.

AND * he said vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death, til a they haue seene the o kingdome of God come with power.

a The preaching of the Gospel receiued and increased: he spake this to comfort them, and that they should not thinke they trauailed in vaine.
*Matt.*17.1. *luke* 9.28.
b Christ sheweth his maiestie so farre as their infirmitie was able to comprehend it.
c Peter measured this vision according to his owne capacitie, not considering the ende thereof.

2 * And sixe daies after, Jesus took Peter, and James, and John, & brought them vp into an hie mountaine out of the way alone, and he was transfigured before them.

3 And his raiment did b shine, and was very white as snowe, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with p Moses, and they were talking with Jesus.

5 Then Peter answered, and said to Jesus, Master, it is good for vs to be here: let vs make also three Tabernacles, one for thee, and one for Moses, and one for Elias.

6 c For he knewe not what he sayde: for they were afraide.

7 And there was a cloud that shadowed them, and a voyce came out of the cloude, saying, * This is my beloued Sonne: d heare him.

8 And suddenly they looked rounde about, and sawe no more any man saue Jesus onely with them.

9 * And as they came downe from the mountaine, hee charged them, that they shoulde tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselues, & demanded one of another, what the rising from the dead againe should meane.

11 Also they asked him, saying, Why say the Scribes, that * Elias e must first come?

12 And he answered, and said vnto them, Elias verely shall first come and restore all things: and *as it is written of the Sonne of man, he must suffer many things, and be set at nought.

13 But I say vnto you, that f Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 ¶ * And when he came to his disciples, he saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amased, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dispute you || among your selues?

17 And one of the companie answered, and said, Master, I haue brought my sonne vnto thee, which hath a dumme spirit:

18 And whersoeuer hee taketh him, he h teareth him, and hee foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples that they should cast him out, and they could not.

19 Then he answered him, and said, i O faithlesse generation, how long now shall I be with you? how long now shall I suffer you? Bring him vnto me.

20 So they brought him vnto him: and assoone as the spirit sawe him, hee tare him, and hee fell downe on the ground, wallowing and foming.

21 Then he asked his father, How long time is it since he hath bene thus? And hee sayd, Of a childe.

22 And oft times hee casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.

23 And Jesus said vnto him, If k thou canst beleeue it, all things are l possible to him that beleeueth.

24 And straightway the father of the childe crying with teares said, Lord, I beleeue: helpe my m vnbeliefe.

25 When Jesus saw that the people came running together, hee rebuked the vncleane spirit, saying vnto him, Thou dumme and deafe spirite, I charge thee, come out of him, and enter no more into him.

*Mat.*3.17. *and* 17.5. *luke* 3.22. *chap.*1.11.
d Christ onely must be the chiefe teacher and instructour of all them, which professe themselues to be his members, seeing that God the Father giueth him this authoritie, and commandeth vs this obedience, *Matt.*17.9. *Malac.*4.5.
e Their false opinion was that either Elias should rise againe from the dead, or that his soule should enter into some other body. *Isa.*53.4.
f That is, Iohn Baptist. *Mat.*17.14. *luke* 9.37, 38.
g To the nine, which he left the day before.
‖ *Or, against them.*
h When the spirit cõmeth vpon him, he teareth him with inward sorow and pangs, as in a colike a man feeleth such griefe, as if his bowels were rent asunder.
i It seemeth that this man deserued not so sharpe an answere: but Christ speaketh in his person to the Pharisee, which were stubburn & desperate.
k The Lord is euer ready to helpe vs, so that we put him not backe through our incredulitie.
l All things that are agreeable to the will of God, shalbe granted to him that beleeueth: for faith seeketh nothing that is contrary to his will, or that is not reuciled in his word.
m That is, the feebleneſſe, and imperfection of my faith.

26 Then the spirit cryed, & rent him sore, and came out, and [n] hee was as one dead, in so much that many sayde, He is dead.

27 But Jesus tooke his hande, and lift him vp, and he arose.

28 And when hee was come into the house, his Disciples asked him secretly, Why could not we cast him out?

29 And he sayde vnto them, This kinde can by no other meanes come forth, but by [o] prayer and fasting.

30 ¶ * And they departed thence, & went through Galile, and he would not that any should haue knowen it.

31 For he taught his disciples, and sayde vnto them, The sonne of man shall bee deliuered into the hands of men, and they shall kill him, but after that he is killed, hee shall rise againe the third day.

32 But [p] they vnderstoode not that saying, and were afraid to aske him.

33 * After, he came to Capernaum: and when he was in the house, hee asked them, What was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselues, who should be the chiefest.

35 And hee sate downe, and called the twelue, and sayd to them, If any man desire to be first, the same shall bee last of all, and seruant vnto all.

36 And he tooke a litle child, and set him in the middes of them, & tooke him in his armes, and sayd vnto them,

37 Whosoeuer shall receiue one of such litle children in my Name, receiueth mee: and whosoeuer receiueth mee, receiueth not [q] me, but him that sent me.

38 ¶ * Then Iohn answered him, saying, Master, wee sawe one casting out deuils by thy name, which followeth not vs, and wee forbade him, because he followeth vs not.

39 * But Jesus sayde, Forbid him not: for there is no man that can doe a ‖ miracle by my Name, that can lightly speake euill of me.

40 For whosoeuer is not [r] against vs, is on our part.

41 * And whosoeuer shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shall not lose his reward.

42 * And whosoeuer shall offend one of these litle ones, that beleeue in mee, it were better for him, rather that a millstone were hanged about his necke, and that he were cast into the sea.

43 * Wherefore, if thine [s] hand cause thee to offende, cut it off: it is better for thee to enter into life, maymed, then hauing two handes, to goe into hell, into the fire that neuer shall be quenched,

44 * Where their [t] worme dieth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offende, cut it off: it is better for thee to goe halt into life, then hauing two feete to bee cast into hell, into the fire that neuer shall be quenched,

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where their worme dieth not, and the fire neuer goeth out.

49 For euery man shall be [u] salted with fire: and * euery sacrifice shalbe salted with salt.

50 * Salt is good: but if the [x] salt be vnsauerie, wherewith shall it bee seasoned? Haue salt in your selues, and haue peace one with another.

n Meaning the childe.

o Meaning that prayer which is surely grounded vpon faith, and hath fasting ioyned vnto it as a profitable ayde. *Matth.* 17.22. *Iuke* 9.22.

p Because they imagined that Christ should raigne temporally, this matter of his death was so strange, that they could perceiue nothing. *Matth.* 18.1. *Iuke* 9.46.

q To wit, onely as man, but as him in whome is all perfection and fulnesse of al graces, & benefites. *Luke* 9.49. 1. *Cor.* 12.3. ‖ *Or, any great worke.*

r Although he shewe not himselfe to be mine, yet in that he beareth reuerence to my name, it is ynough for vs. *Matth.* 10.42. *Matth.* 18.6. *Iuke.* 17.1,2. *Matth.* 5.30. & 18.8.

s It is a maner of speach, which signifieth, that we should cut off all things, which hinder vs to serue Christ. *Isa.* 66.24.

t These similitudes declare the paines, and eternal torments of the damned.

u He teacheth that it is better to be sacrificed to God by salt and fire, that is, to be purged and sanctified, then to be sent into hell fire. *Leuit.* 2.13. *Matth.* 5.13. *Iuke* 14.34.

x They which destroy the grace that they haue receiued of God, are as salt, which hath lost his sauour, and are worse then infidels.

CHAP. X.

2 Of diuorcement. 17 The rich man questioneth with Christ. 30 Their reward that are persecuted. 35 Of the sonnes of Zebedeus. 46 Bartimeus hath his eyes opened.

AND * hee arose from thence, and went into the coastes of Judea, by the farre side of Jordan, and the people resorted vnto him againe, and as hee was wont, hee taught them againe. *Matth.* 19.1.

2 Then the Pharises came & asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he answered and sayd vnto them, What did * Moses command you? *Deut.* 24.1

4 And they sayd, Moses suffered to write a bill of diuorcement, and to put her away.

5 Then Jesus answered, and sayd vnto them, For the hardnesse of your heart hee wrote this precept vnto you.

6 But at the [a] beginning of the creation, * God made them male and female.

7 * For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall bee one ‖ flesh: so that they are no more twaine, but one flesh.

9 * Therefore, what God hath coupled together, let no man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he sayd vnto them, * Whosoeuer shall put away his wife & marrie an other, [b] committeth adulterie against her.

12 And if a woman put away her husband, and be married to another, shee committeth adulterie.

13 ¶ * Then they brought litle children to him, that hee should touch them: and his disciples rebuked those that brought them.

14 But when Jesus sawe it, hee was displeased, and sayde to them, Suffer the litle children to come vnto mee, and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God as [c] a litle childe, he shall not enter therein.

16 And he tooke them vp in his armes, and put his handes vpon them, and [d] blessed them.

17 ¶ And when hee was gone out on the

a The true way, to amend abuses is to returne to the institution of things, and to trie them by Gods word. *Gene.* 1.27. *matth.* 19.4. *Gene.* 2.24. 1. *cor.* 6.16. *ephe.* 5.31. ‖ *Or, person.* 1. *Cor.* 7.10. *Mat.* 5.32. & 19 *Iuke* 16.18. 1. *cor.* 7.10.

b For the second is not his wife, but his harlot. *Matth.* 19.13. *Iuke* 18.15.

c We must bee regenerate and void of all pride, & concupisence.

d It was vsuall with the Iewes that the greater should blesse the inferior, Heb. 7.7 therefore Christ being head of his Church, did by a solemne kinde of prayer offer vp & consecrate the babes to God.

Matth. 19. 16. *Luke* 18. 18.

way, there came one * running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternal life?

18 Jesus sayd to him, Why callest thou mee good? there is none * good but one, euen God.

c Christ woulde shew that his goodnes was farre otherwise then the goodnesse which is attributed to men, which is full of vanitie and hypocrisie.

19 Thou knowest the commandements, * Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt hurt no man. Honour thy father and mother.

Exod. 20. 13.

f That is, he approoued certaine good seede that was in him, which gaue him a litle motion.

20 Then he answered, and sayd to him, Master, all these thinges I haue obserued from my youth.

21 And Jesus beheld him, & f loued him, and sayd vnto him, One thing is lacking vnto thee, Goe and g sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp the crosse.

g He toucheth his maladie and sore, which before he felt not.

22 But hee was sad at that saying, and went away sorowful: for hee had great possessions.

23 And Jesus looked round about, and sayd vnto his Disciples, howe hardly doe they that haue riches, enter into the kingdome of God!

24 And his diciples were astonied at his wordes. But Jesus answered againe, and sayde vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

‖ Or, cable rope.

h Which putteth his trust in riches.

25 It is easier for a ‖ camel to go through the eye of a needle, then for a h rich man to enter vnto the kingdome of God.

i For he can giue grace to the riche to cause him to enioy his riches, as if he had them not.

Matth. 19. 27. *Luke* 18. 18.

26 And they were much more astonied, saying with themselues, Who then can be saued?

k We must not measure these promises by our owne couetous desires, but referre the accomplishment to Gods will, who euen in our persecutions and afflictions performeth the same, so farre as they be expedient. Let vs therfore learne to haue ynough and to want, that being tried, wee may enioy our treasures in heauen.

27 But Jesus looked vpon them, and sayde, With men it is impossible, but not with God: for with God i all thinges are possible.

Matth. 19. 30. *Luke* 13. 30.

l He sayeth this because they that are first called, should goe still forward and not disdaine others.

28 ¶ * Then Peter beganne to say vnto him, Loe, wee haue forsaken all, and haue followed thee.

Matth. 19. 27. *Luke* 18. 28.

29 Jesus answered and sayd, Verely I say vnto you, there is no man that hath forsaken houle, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shall receiue an hundreth folde now at this present: houses, and brethren, and sisters, and mothers, and children, and lands with k persecutions, and in the world to come eternall life.

31 * But many that are l first, shall be last, and the last, first.

Matth. 20. 1. *Luke* 13. 31.

32 ¶ * And they were in the way going vp to Jerusalem, and Jesus went before them, and they were amased, and as they followed, they were afraide, and Jesus tooke the twelue againe, and beganne to tell them what thinges shoulde come vnto him,

33 Saying, Beholde, we goe vp to Jerusalem, and the Sonne of man shall be deliuered vnto the hie priests, and to y Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles.

34 And they shall mocke him, & scourge him, and spit vpon him, and kil him: but the third day he shall rise againe.

35 ¶ * Then James and John the sonnes of Zebedeus came vnto him, saying, Master, wee would that thou shouldest doe for vs that that we desire.

Matth. 20. 20.

36 And he sayd vnto them, What would ye I should doe for you?

37 And they sayd to him, Graunt vnto vs, that we may sit one at thy right hande, and the other at thy left hande in thy glory.

38 But Jesus sayd vnto them, Ye knowe not what ye aske. Can yee m drinke of the cup that I shall drinke of, and bee baptized with the baptisme that I shall bee baptized with?

m Can you be partakers of my crosse and afflictions?

39 And they sayd vnto him, We can. But Jesus sayde vnto them, Yee shall drinke in deede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand, & at my left, is not n mine to giue, but it shall be giuen to them for whom it is prepared.

n I haue not this commission for this time.

41 And when the ten heard that, they beganne to disdaine at James and John.

42 But Jesus called them vnto him, and sayd vnto them, * Ye know that they which delite to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.

Luke 22. 25.

43 But it shall o not bee so among you: but whosoeuer will bee great among you, shall be your seruant.

o Christ woulde not that his disciples & ministers should beare rule as worldly gouernours doe.

44 And whosoeuer will be chiefe of you, shalbe the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

46 ¶ * Then they came to Jericho: and as hee went out of Jericho with his disciples, and a great multitude, p Bartimeus the sonne of Timeus, a blinde man, sate by the wayes side begging.

Matth. 20. 29. *Luke* 18. 35.

p The other Euangelists mention two, but Marke nameth him that was most knowen.

47 And when hee heard that it was Jesus of Nazaret, he began to cry and to say, Jesus the sonne of David, haue mercie on me.

48 And many rebuked him, because hee shoulde holde his peace: but hee q cryed much more, O Sonne of David, haue mercie on me.

q The more that Satan resisteth vs, the more our faith ought to increase.

49 Then Jesus stood stil, and commanded him to bee called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloke, & rose, and came to Jesus.

51 And Jesus answered, and sayd vnto him, What wilt thou that I doe vnto thee? And the blinde sayd vnto him, Lord, that I may receiue sight.

52 Then Jesus sayd vnto him, Goe thy way: thy faith hath saued thee. And by and by, he receiued his sight, and followed Jesus in the way.

CHAP. XI.

11 *Christ rideth to Ierusalem.* 13 *The fig tree drieth vp.* 15 *The buyers and sellers are cast out*

of

of the Temple. 24 *Hee declareth the vertue of faith, and how we should pray.* 27 *The Pharises question with Christ.*

Matth.21.1. luke 19.29.

AND * when they came neere to Jerusalem, to Bethphage and Bethania vnto the mount of Olives, he sent foorth two of his disciples,

a Christ sheweth by this poore entrie, the state of his kingdome, and it is not like the great magnificence of this world.

2 And sayd vnto them, a Go your wayes into that towne that is ouer against you, and assoone as ye shall enter into it, ye shall finde a colt bound, whereon neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why doe ye this? Say that the Lord hath neede of him, and straightway hee will send him hither.

4 And they went their way, and found a colte tyed by the doore without, in a place where two wayes mette, and they loosed him.

5 Then certaine of them that stood there, sayd vnto them, What doe yee loosing the colte?

6 And they said vnto them, as Jesus had commaunded them. So they let them goe.

John 12 14.

7 ¶ * And they brought the colte to Jesus, and cast their garments on him, and he sate vpon him.

b Euery one shewed some signe of honour and reuerence. ‖ *Or, saue I pray thee.*

8 And b many spread their garments in the way: other cut downe branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cryed, saying, ‖ Hosanna: Blessed be he that commeth in the Name of the Lorde.

10 Blessed be the kingdome that commeth in the c Name of the Lorde of our father d Dauid: Hosanna, O thou which art in the highest heauens.

c Many came in their owne name, but Christ came in the Name of the Lord.

d Because the promise was made to him. *Matth.21.10. luke 19.45. Matth.21.19.*

11 * So Jesus entred into Jerusalem, and into the Temple: and when he had looked about on all things, and nowe it was euening, hee went foorth vnto Bethania with the twelue.

12 * And on the morow when they were come out from Bethania, hee was e hungrie.

e Christ was subiect to our infirmities.

13 And seeing a figge tree afarre off, that had leaues, hee went to see if hee might finde any thing thereon: but when hee came vnto it, he found nothing but leaues: for the time of figs was not yet.

14 Then Jesus answered, and said to it, f Neuer man eate fruite of thee hereafter while the world standeth: and his disciples heard it.

f This was to declare howe much they displease God, which haue but an outward shew and appearance without fruite.

15 ¶ And they came to Jerusalem, and Jesus went into the Temple, and began to cast out them that solde and bought in the Temple, and ouerthrewe the tables of the money changers, & the seates of them that solde doues.

Isa.56.7. Iere.7.11.

16 Neither would he suffer that any man should carry a vessell through the Temple.

17 And he taught, saying vnto them, Is it not written, * Mine house shall be called the house of prayer vnto all nations? * but yee haue made it a deane of theeues.

g For neither could they suffer reprehension, nor that their profite should be hindered.

18 And the Scribes & hie Priests heard it, and sought howe to s destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

19 But when euen was come, Iesus went out of the citie.

Mat.21.19,20.

20 ¶ * And in the morning as they passed by, they sawe the figtree dryed vp from the rootes.

21 Then Peter remembred, & sayd vnto him, Master, beholde, the figtree which thou cursedst is withered.

22 And Jesus answered, and sayd vnto them, Haue h faith in God.

h Christ taketh occasion to instruct them of the vertue of faith.

23 For verily I say vnto you, that whosoeuer shall say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, and shall not wauer in his heart, but shall beleeue that those things which hee sayth shall come to passe, whatsoeuer hee sayth, shalbe done to him.

Mat.7.7. luke 11.9.

24 * Therefore I say vnto you, i whatsoeuer ye desire when ye pray, beleeue that ye shall haue it, and it shalbe done vnto you.

i He teacheth vs not hereby to aske whatsoeuer seemeth good in our fantasies: for our prayer must be grounded on faith, & our faith vpon the worde of God.

25 * But when ye shall stand and pray, forgiue, if yee haue any thing against any man, that your Father also which is in heauen may forgiue you your trespasses.

Matth.6.14.

26 For if you will not forgiue, your Father which is in heauen, will not pardon you your trespasses.

Matth.21.23. luke 20.1,2.

27 ¶ * Then they came againe to Jerusalem: and as hee walked in the Temple, there came to him the hie Priests, and the Scribes, and the Elders,

28 And sayd vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldest doe these things?

29 Then Jesus answered, and said vnto them, I will also aske of you a certaine thing, and answere ye me, & I will tell you by what authoritie I doe these things.

30 The k baptisme of Iohn, was it from heauen, or of men? answere me.

k He comprehendeth his whole office and ministerie.

31 And they thought with themselues, saying, If we shall say, From heauen, hee will say, Why then did ye not beleeue him?

32 But if we say, Of men, we feare the people: for all men counted Iohn, that hee had bene a very Prophet.

33 Then they answered, and sayd vnto Jesus, We cannot tell. And Jesus answered and sayde vnto them, l Neither wil I tell you by what authoritie I doe these things.

l They came of malice, and not to learne: therefore Christ thought them vnworthie to be taught.

CHAP. XII.

1 *The vineyarde is let out.* 14 *Obedience and tribute due to Princes.* 25 *The resurrection of the dead.* 28 *The summe of the Lawe.* 35 *Christ the sonne of Dauid.* 38 *Hypocrites must be eschewed.* 41 *The offering of the poore widowe.*

Isa.5.1. iere.2,21. matth.21.33. luke 20.9.

AND he began to speake vnto them in parables, * A certaine man planted a vineyarde, and compassed it with an hedge, and digged a pit for the a winepresse, and built a towre in it, and let it out to husbandmen, and went into a strange countrey.

a The Greeke worde signifieth the vessell or fat, which standeth vnder the winepresse to receiue the iuyce or liquor.

2 And at a time, he sent to the husbandmen a seruant, that hee might receiue of the husbandmen of the fruite of the vineyarde.

3 But

3 But they tooke him, and beat him, and sent him away emptie.

4 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe he sent another, and him they slewe, and many other, beating some, and killing some.

6 Yet had he one sonne, his deare beloued: him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen sayde among themselues, This is the heire: come, let vs kill him, and the inheritance shalbe ours.

8 So they tooke him, & killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? He b will come and destroy these husbandmen, and giue the vineyarde to others.

10 Haue yee not read so much as this scripture? * The stone which the builders did refuse, is made the head of the corner:

11 This c was done of the Lord, and it is marueilous in our eyes.

12 Then they went about to take him, but they feared ỹ people: for they perceiued that hee spake that parable against them: therefore they left him, and went their way.

13 ¶ * And they sent vnto him certaine of the Pharises, and of the Herodians that they might take him in his talke.

14 And when they came, they sayd vnto him, Master, we knowe that thou art true, and carest for no man: for thou considerest not the d person of men, but teachest the e way of God truely, Is it lawfull to giue tribute to Cesar, or not?

15 Should we giue it, or should wee not giue it? But he knew their hypocrisie, & said vnto them, f Why tempt ye me? Bring me a peny, that I may see it.

16 So they brought it, and he sayd vnto them, * Whose is this image & superscription? and they sayd vnto him, Cesars.

17 Then Iesus answered, and said vnto them, * Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueiled at him.

18 ¶ * Then came the Sadducees vnto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, * Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that s his brother should take his wife, and raise vp seede vnto his brother.

20 There were seuen brethren, & the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, and he died, neither did he yet leaue issue, & the third likewise.

22 So seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seuen had her to wife.

24 Then Iesus answered, and said vnto them, Are yee not therefore deceiued, because ye know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marry, nor wiues are married, but are h as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue yee not read in the booke of Moses, how in the bush God spake vnto him, saying, I * am the God of Abraham, and the God of Isaac, and the God of Iacob?

27 He is not the God of the dead, but the God of the i liuing. Ye are therefore greatly deceiued.

28 ¶ * Then came one of the Scribes, that had heard them disputing together, and perceiuing that hee had answered them well, he asked him, Which is the first commandement of all?

29 Iesus answered him, The first of all the commandements is, * Heare, Israel, the Lord our God is the onely Lord.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy ‖minde, & with all thy strength: this is the first commandement.

31 And the second is k like, that is, * Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.

32 Then the Scribe said vnto him, Well Master, thou hast said the trueth, that there is one God, and that there is none but he.

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all burnt l offerings and sacrifices.

34 Then, when Iesus sawe that he answered discreetely, hee sayde vnto him, Thou m art not farre from the kingdome of God. And no man after that durst aske him any question.

35 ¶ * And Iesus answered & sayd teaching in the Temple, How say the Scribes that Christ is the Sonne of Dauid?

36 For Dauid himselfe sayd by the n holy Ghost, * The Lord sayd to my Lord, Sit at my right hand, till I make thine enemies thy footestoole.

37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 * Moreouer he said vnto them in ‖his doctrine, Beware of the Scribes, which loue to goe in long o robes, and loue salutations in the markets,

39 And the chiefe seates in the Synagogues, and the first roomes at feastes,

40 Which * deuoure widowes houses, ‖euen vnder a colour of long prayers. These shall receiue the greater damnation.

41 * And as Iesus sate ouer against the treasurie, hee beheld howe the people cast money into the treasurie, & many rich men cast in much.

42 And there came a certaine poore widowe, and she threwe in two mites, which make a p quadrin.

43 Then hee called vnto him his disciples, and sayde vnto them, Verely I say vnto

b He sheweth the plague that shall befall these ambitious and couetous rulers, whose hearts are hardened against Christ.
*Psal.*118.22. *Isai.*28.16. *mat.* 21.42. *act.*4.11. *rom.*9.33. 1. *pet.* 2.7,8.

c It is the ordinance of God that it should be so, which most commonly is contrary to mans reason: and thus that which was spoken figuratiuely of Dauid, is fulfilled in Christ, reade Matt. 22.16.
*Matth.*22.15. *luke* 20.20.

d As the qualities of the minde or body, or of outward things.

e As godly maners, agreable to Gods lawe.

f He gaue them to vnderstande that he knewe their malicious intent.
*Rom.*13.7. *Matth.*22.23. *luke* 20.27. *Deut.*25.5.

g This was a politike lawe giuen for a time for the preseruation of families, reade Matth.22.24.

h Not as touching the spirituall nature, but concerning the state of incorruption, and immortalitie, so that then there shall neede no more mariage.
*Exod.*3.6. *matth.* 22.32.

i Then it followeth that they liue, although they be deceased out of this life.
*Matth.*22.35. *Exo.*20.2. *deu.*6.4

‖*Or, thought.*

k That is, dependeth on the first, & proceedeth of the loue of God.
*Leui.*19.18. *mat.* 22.39. *rom.*13.9. *gal.*5.14. *iam.*2.8.

l He meaneth all the ceremonies of the Lawe, wherein the hypocrites put great holinesse.

m Because hee shewed himselfe willing to bee taught, and well perceiued the difference betwixt our outward profession, and that which God doth principally require of vs.
*Mat.*22 44. *luke* 20.41.

n Inspired by the holy Ghost and by the spirit of prophecie.
*Psal.*110.1. *Matt.*23.6. *luke* 11.43. & 20.46.

‖*Or, as he taught.*

o He condemneth not their apparell, but their vaine ostentation, and outward shew of hollines, whereby they deceiued the simple people.
*Matth.*23.14. *luke* 20.47.

‖*Or, and vnder pretence pray long.*
Luke 21.1.

p Which is about halfe a farthing.

vnto you, that this poore widowe hath cast q more in, then all they which haue cast into the treasurie.

q Our Sauiour esteemeth our giftes, by our affections and ready willes.

44 For they all did cast in of their superfluitie: but shee of her pouertie did cast in all that she had, euen all her liuing.

CHAP. XIII.

2 The destruction of Ierusalem. 10 The Gospel shalbe preached to all. 9. 22 The persecutions and false prophets which shalbe before the comming of Christ, whose houre is vncertaine. 33 He exhorteth euery one to watch.

Matth.24.1, luke.21.5.

AND * as he went out of the Temple, one of his disciples sayde vnto him, Master, see what stones, and what buildings are here.

Luke 19.43,44.

2 * Then Iesus answered and said vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be throwen downe.

3 And as he sate on the mount of oliues, ouer against the Temple, Peter, & James, and Iohn, and Andrew asked him secretly,

4 Tell vs, when shall these things be? and what shall bee the signe when all these things shall be fulfilled?

5 And Iesus answered them, & began to say, * a Take heed lest any man deceiue you.

Ephes 5.6. 2.thes.2.3.

a He doeth answere them of things that were more necessarie for them to knowe, then the things that they demanded.

6 For many shall come in my name, saying, I b am Christ, and shall deceiue many.

b Vsurping the authoritie of Christ.

7 Furthermore when yee shall heare of warres, and rumours of warres, be yee not troubled: for such things must needes be: but the ende shall not be yet.

c That they may be inexcusable.

Mat.10.19.luke 12.11. & 21.14.

8 For nation shall rise against nation, and kingdome against kingdome, and there shall be earthquakes in diuers quarters, and there shall be famine and troubles: these are the beginnings of sorowes.

d He onely forbiddeth that care which commeth of distrust.

9 But take yee heede to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: ye shall be beaten, and brought before rulers and kings for my sake, for a c testimoniall vnto them.

e This is not to make them negligent, but to assure them that he wil assist them & instruct them sufficientiy with answeres, so that they may hereby perceiue that their defence standeth not in their owne wisedome, or eloquence.

10 And the Gospel must first bee published among all nations.

Matth.24.15.

11 * But when they leade you, and deliuer you vp, take yee d no thought afore, neither premeditate e what ye shall say: but whatsoeuer is giuen you at the same time, that speake: for it is not ye that speake, but the holy Ghost.

Dan.9.27.

f This is meant of that time that the Romanes should prophane the Temple.

12 Yea, and the brother shall deliuer the brother to death, and the father y sonne, and the children shall rise against their parents, and shall cause them to die.

13 And ye shal be hated of all men for my Names sake: but whosoeuer shall endure vnto the end, he shalbe saued.

14 * Moreouer, when ye shall see the abomination of desolation (spoken of by * Daniel the Prophet) ‖ standing where it ought not, (let him that readeth, consider it) * then let them that be in Iudea, flee into the g mountaines,

‖Or, being.

Luke 21.20, 21.

g Because the destruction shall be most extreme and cruell,

15 And let him that is vpon y house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the fielde, not turne backe againe vnto the thinges which he left behind him, to take his clothes.

17 Then wo shalbe to them that are with h child, & to them y giue sucke in those daies.

h For they shall not be able to flee.

18 i Pray therefore that your flight bee not in the winter.

i That you haue no let to hinder you when you should escape.

19 For there shall be in those dayes such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no ‖ flesh should bee saued: but for the elects sake, which he hath chosen, he hath shortened those dayes.

‖Or, man. Matth.24.23, luke 21.8.

21 Then * if any man say to you, Lo, here is Christ: or, Lo, he is there, beleeue it not.

k The elect may wauer and bee troubled, but they cannot vtterly be deceiued and ouercome.

22 For false Christs shal rise, & false prophets, and shal shew signes and wonders, to deceiue, if it were k possible, the very elect.

23 But take ye heede: beholde, I haue shewed you all things l before.

l Wherefore hee that suffereth himselfe now to be seduced, hath none excuse.

24 ¶ Moreouer m in those dates, after that tribulation, the Sunne shall ware darke, & the Moone shall not giue her light,

Isa.13.10. & ezek. 32.7. ioel 2.10. & 3.15.

25 And the m starres of heauen shal fal: & the powers which are in heaue, shall shake.

m This teacheth that there shalbe a change of the whole order of nature.

26 And then shall they see the Sonne of man comming in the cloudes, with great power and glory.

Matth.24.31.

27 * And he shall then send his Angels, and shall gather together his elect from the foure windes, and from the vtmost part of the earth to the vtmost part of heauen.

28 Now learne a parable of the fig tree. When her bough is yet tender, and it bringeth forth leaues, yee knowe that sommer is neere.

29 So in like maner, when ye see these things come to passe, knowe that the kingdome of God is neere, euen at the doores.

n The word signifieth the space of a 100. yeeres: albeit this came to passe before fifrie yeeres.

30 Verely I say vnto you, y this n generatiõ shal not passe, til al these things be done.

31 Heauen and earth shall passe away, but my wordes shall not passe away.

32 But of that o day and houre knoweth no man, no, not the Angels which are in heauen, neither the p Sonne himselfe, saue the Father.

o When the destruction of Ierusalem, the persecutions & illusions shall come: but chiefly these are vnderstood of the second comming of Christ.

p In that he is man and Mediatour.

Matth.24.42.

33 * Take heede: watch, and pray: for ye know not when the time is.

34 For the Sonne of man is as a man going into a strange countrey, and leaueth his house, and giueth authoritie to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 q Watch therefore, (for ye knowe not when the master of the house will come, at euen, or at midnight, at the cocke crowing, or in the dawning)

q For of the coming wee are most assured: but of the time, the yeere, the day or houre, we are ignorant, & therefore must watch continually.

36 Least if he come suddenly, hee should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XIIII.

1 The Priestes conspire against Christ. 3 Mary Magdalene anointeth Christ. 12 The Passouer is eaten. 18 He telleth afore of the treason of Iudas. 22 The Lords Supper is instituted. 46 Christ is taken. 67 Peter denieth him.

Matth.26.2. luke 22.1.

AND * two dayes after followed the feast of the Passouer, and of vnleauened bread: and the high Priestes and Scribes sought howe they might take

take him by craft, and put him to death.

2 But they said, Not in the feast day, lest there be any tumult among the people.

Matth.26.6. *iohn 12.1.*

3 * And when he was in Bethania in the house of Simon the leper, as hee sate at table, there came a woman hauing a boxe of ointment of ‖spikenard very costly, and she brake the boxe, and powred it on his head.

‖Or, of pure nard, & faithfully made.

4 Therefore a some disdayned among themselues, and said, To what ende is this waste of ointment?

a As Iudas who caused this murmuring.

5 For it might haue bene solde for more then b three hundreth pence, & bin giuen vnto the poore, c and they grudged against her.

b Which are in value about sixe pound sterling.

c To wit, Iudas: who was offended therewith & therefore made a businesse.

6 But Iesus sayde, Let her alone: why trouble yee her? shee hath wrought a good worke on me.

7 For yee haue the poore with you alwayes, and when yee will yee may doe them good, but me ye shall not haue alwayes.

8 She hath done that she could: she came aforehand to anoint my body to ỹ burying.

9 Verely I say vnto you, Wheresoeuer this Gospel shalbe preached throughout the whole worlde, this also that shee hath done, shalbe spoken of in remembrance of her.

Matth.26.14. *luke 22.4.*

10 ¶ * Then Iudas Iscariot one of the twelue, d went away vnto the hie Priests, to betray him vnto them.

d He tooke occasion by this oyntment as of a thing euill done.

11 And when they heard it, they were glad, and promised that they woulde giue him money: therefore hee sought howe hee might conueniently betray him.

Matth.26.17. *luke 22.7,8.*

12 ¶ * Now the first day of vnleauened bread, when they sacrificed the Passeouer, his disciples sayde vnto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Passeouer?

13 Then he sent foorth two of his disciples, and sayde vnto them, Goe yee into the citie, and there shall a man meete you bearing a pitcher of water: followe him.

14 And whithersoeuer he goeth in, say ye to the goodman of the house, The Master sayth, Where is the lodging where I shall eate the Passeouer with my disciples?

15 And hee will shewe you an vpper chamber which is large, trimmed and prepared: there make it ready for vs.

16 So his disciples went forth, and came to the citie, and found as hee had sayd vnto them, and made ready the Passeouer.

Matth.26.20. *luke 22.14.* *iohn 13.21.*

17 ¶ And at euen he came with ỹ twelue.

18 * And as they sate at table & did eate, Iesus sayde, Verily I say vnto you, that one of you shall betray mee, which eateth with me.

c To dip the hand, is as much to say, as he that is accustomed to eate with me. *Psal.41.9.* *iohn 13.18.*

19 Then they began to be sorowfull and to say to him one by one, Is it I? and another, Is it I?

Matth.26.24. *acts 1.16.*

20 And he answered & sayde vnto them, It is one of the twelue that e * dippeth with me in the platter.

f This declareth that nothing can be done without Gods prouidence. *Matth.26.26.* *1.cor.11.24.*

21 * Truely the sonne of man goeth his way, as it is f written of him: but woe bee to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if he had neuer beene borne.

g Reade Matt. chap.26,16.

22 * And as they did eate, Iesus g tooke the bread, and when hee had giuen thankes, he brake it and gaue it to them, and sayde, Take, eate, this is my body.

23 And he tooke the cup, & when hee had h giuen thankes, gaue it to them: and they all dranke of it.

h The Greeke word is to bl esse, which is here taken, onely to giue thanks, as S. Luke and S. Paul interprete it, and S. Marke also speaking of ỹ cup.

24 And he sayde vnto them, This is my blood of the newe Testament, which is shed for many.

25 Verely I say vnto you, I will drinke no more of the fruite of the vine, vntill that day, that I drinke it newe in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Olives.

27 ¶ * Then Iesus sayd vnto them, All ye shalbe i offended by me this night: for it is written, * I will smite the shepheard, and the sheepe shall be scattered.

John 16.32.

i That is, turned from me, because of the persecution.

Zech.13.7. *Chap.16.7.*

28 But after that I am risen, I will goe into * Galile before you.

29 And Peter sayd vnto him, Although all men should bee offended, yet woulde not I.

30 Then Iesus sayd vnto him, Verely I say vnto thee, this day, euen in this night, before the cocke crowe twise, thou shalt denie me thrise.

31 But hee sayde more earnestly, If I should die with thee, I will not denie thee: likewise also sayd they all.

32 ¶ * After, they came into a place named Gethsemane: then hee sayd to his disciples, Sit ye here, till I haue prayed.

Matth.26.36. *luke 22.39.*

33 And hee tooke with him Peter, and James, & Iohn, and he began k to be afraid, and in great heauinesse,

k His diuinitie was as it were hid, and his humanitie shewed it selfe fully.

34 And sayd vnto them, My soule is very heauie, euen vnto the death: tary here and watch.

35 So he went forward a litle, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

36 And hee sayde, l Abba, Father, all things are possible vnto thee: take away this cup from me: Neuertheless, not that I will, but that thou m wilt, be done.

l *Ab* in Ebrewe, and *Abba* in the Syrian tongue, signifieth father.

m He standeth not so to his owne will, but that willingly he offereth himselfe to obey God.

37 Then he came & found them sleeping, and sayd to Peter, Simon, sleepest thou? couldest thou not watch one houre?

38 ¶ Watch ye, and pray, that ye enter not into temptation: the spirit in deede is ready, but the flesh is weake.

39 And againe he went away, & prayed, and spake the same wordes.

40 And he returned and found them asleepe againe: for their eyes were heauy: neither knewe they what they should answere him.

41 And he came the third time, and sayd vnto them, n Sleepe henceforth, and take your rest: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners.

n He meaneth that the houre will come when they shalbe kept from sleeping.

42 Rise vp: let vs go: loe, he that betrayeth me, is at hand.

43 * And immediatly, while he yet spake, came Iudas that was one of the twelue, and with him a great multitude with o swords and staues from the hie Priests & Scribes, and Elders:

Matth.26.47. *luke 22.47.* *iohn 18,3.*

44 And he that betrayed him, had giuen them

o It was the fashion then to greete with kissing at their meetings, and also at their departure.

p He repeateth it twise as if hee had bene mooued with a certaine pitie in taking his last leaue.

q To wit, Peter.

r Called Malchus.

s Which declareth that no man can doe any thing contrary to Gods ordinance.

t Meaning all the disciples. *Mat.*26.57. *Luke* 22.54. *Iohn* 18.24.

u That is, they which had chiefest authoritie among the priests.

x Which signified that his hoate zeale began now to be abated.

‖*Or, light. Matt.*26.56. ‖*Or, were not like. Iohn* 2.19.

y These two witnesses dissented, in that the one reported that Christ sayd, he could destroy the Temple, (as Matthewe writeth) and the other sayd, that he heard him say, that hee would doe it, as is here noted.

z That is, of God, who is worthy all prayse: the which worde in their language, the Iewes when they speake of God, vse commonly in their writings euen to this day. *Matth.*24.30.

a Whome they now condemned in this base estate, they should see appeare at the last day with maiestie and glory.

b This declareth the wickednesse and insolencie of the gouernours and rulers, seeing their officers contrary to all iustice, thus raged and tormented him, that was innocent.

them a token, saying, Whomsoeuer o I shall kisse, he it is: take him, and leade him away safely.

45 And assoone as he was come, he went straightway to him, and sayd, p Maister, Maister, and kissed him.

46 Then they layd their handes on him, and tooke him.

47 And q one of them that stood by, drew out a sword, and smote a r seruant of the hie Priest, and cut off his eare.

48 And Iesus answered and sayd vnto them, Be he come out as vnto a theefe with swordes and with staues to take me.

49 I was dayly with you teaching in the Temple, and ye s tooke me not: but this is done ỹ the Scriptures should be fulfilled.

50 Then they t all forlooke him, & fled.

51 And there followed him a certaine yong man, clothed in linnen vpon his bare body, and the yong men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 * So they led Iesus away to the hie Priest, & to him came all the u hie Priests, and the Elders, and the Scribes.

54 And Peter followed him x afarre off, euen vnto the hall of the hie Priest, and sate with the seruants, and warmed himselfe at the ‖ fire.

55 And the * hie Priestes, and all the Councill sought for witnesse against Iesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witnesse ‖ agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 We heard him say, * I y will destroy this Temple made with hands, and within three dayes I wil build another, made without hands.

59 But their witnesse yet agreed not together.

60 Then ỹ hie Priest stood vp amongst them, and asked Iesus, saying, Answerest thou nothing? What is the matter that these beare witnesse against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, and sayde vnto him, Art thou Christ the Sonne of the z Blessed?

62 And Iesus sayd, I am he, * and yee shall see the a Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.

63 Then the hie Priest rent his clothes and layd, What haue we any more neede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthy of death.

65 And some began to spit at him, & to couer his face, and to beate him with fists, and to say vnto him, Prophecie. And the b sergeants smote him with their rodes.

66 * And as Peter was beneath in the hall, there came one of the maydes of the hie Priest. *Matth.*26.69. *Luke* 22.55. *Iohn* 18.25.

67 And when she sawe Peter warming himselfe, she looked on him, and sayd, Thou wast also with Iesus of Nazaret.

68 But c he denied it, saying, I knowe him not, neither wot I what thou sayest. Then he went out into the ‖ d porch, and the cocke crewe.

69 * Then a mayd saw him againe, and began to say to them that stood by, This is one of them.

70 But he denied it againe: and anon after they that stood by, sayd againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speach is like.

71 And he began to curse, & sweare, saying, I knowe not this man of whome yee speake.

72 * Then the second time the cocke crewe, & Peter remembred the worde that Iesus had sayd vnto him, Before the cocke crowe twise thou shalt denie me thrise, and ‖ waying that with himselfe, he wept.

c We ought to consider our owne infirmitie, that wee may learne onely to trust in God, and not in our owne strength.

‖*Or, entrie.*

d Peter prepareth himselfe to flee, if he were further layde vnto. *Matth.*26.71. *Luke* 22.58. *Iohn* 18.25. *Matth.*26.75. *Iohn* 13.38.

‖*Or, rushed out of the doores and wept.*

CHAP. XV.

1 *Iesus is led to Pilate.* 15 *He is condemned, reuiled, put to death,* 46 *And is buried by Ioseph.*

AND * anon in the dawning, the high Priests helde a counsell with the Elders and the Scribes, and the whole counsell, and bound Iesus, and led him away, and deliuered him to Pilate. *Matth.*27.1,2. *Luke* 22.66. *Iohn* 18.28.

a For the Romanes gaue them no authoritie to put any man to death.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and sayd vnto him, Thou sayest it.

3 And the hie Priests accused him of many things.

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? Beholde howe many things they witnesse against thee. *Matth.*27.12. *Luke* 23.3. *Iohn* 18.35.

5 But Iesus answered b no more at all, so that Pilate marueiled.

b He would not defend his cause, but presented himselfe willingly to be condemned.

6 Nowe at the feast Pilate did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloude, and began to desire that hee would doe as hee had c euer done vnto them.

c The people alwayes mainteine their customes, although they be worth nothing.

9 Then Pilate answered them, & sayd, Will yee that I let loose vnto you the King of the Iewes?

10 For hee knewe that the hie Priestes had deliuered him of enuie.

11 But the hie Priests had mooued the people to desire that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, and sayde againe vnto them, What will ye then that I doe with him, whome yee call the King of the Iewes?

13 And they cryed againe, Crucifie him.

14 Then Pilate sayde vnto them, But what euill hath hee done? And they cryed the more fermently, Crucifie him.

d When a iudge hath respect to men, hee quite forgetteth iustice.

15 So Pilate d willing to content ỹ people,

ple, loosed them Barabbas, and deliuered Iesus when he had scourged him, that hee might be crucified.

16 Then the souldiers led him away into the hall, which is the ‖common hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a ‖reede, and spat vpon him, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 *And they e compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 *And they* brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulles.

23 And they gaue him to drink wine mingled f with myrhe: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lottes for them, what euery man should haue.

25 And it was g the third houre, when they crucified him.

26 And the title of his cause was written aboue, THE KING OF THE IEWES.

27 They crucified also with him two theeues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which sayth, * And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, * Hey, thou that destroyest the temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the high Priestes mocking, said among themselues with the Scribes, Hee saued other men, himselfe he cannot saue.

32 Let Christ the King of Israel nowe come downe from the crosse, that we may see, and beleeue. h They also that were crucified with him, reuiled him.

33 ¶ Nowe when the sixt houre was come, darkenesse arose ouer i all the land vntill the ninth houre.

34 And at the k ninth houre Iesus cried with a loude voyce, saying, * Eloi, Eloi, lamma sabachthani? which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, sayd, l Beholde, hee calleth Elias.

36 And one ran, and filled a *sponge full of vineger, and put it on a reed, & gaue him to drinke, saying, Let him alone: let vs see if Elias wil come and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the ghost.

38 ¶ And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the m Centurion, which stood ouer against him, sawe that hee thus crying gaue vp the ghost, hee sayd, Truely this man was the sonne of God.

40 ¶ There were also women, which beholde afarre off, among whome was Marie Magdalene, and Mary (the mother of James the lesse, and of Ioses) and Salome,

41 Which also when hee was in Galile, *followed him, and ministred vnto him, and many other women which came vp with him vnto Ierusalem.

42 ¶ *And now when night was come (because it was the day of the preparation, that is before the Sabbath)

43 Ioseph of Arimathea, an n honorable Counsellour, which also looked for the kingdome of God, came, & went in o boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate marueiled if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.

45 And when he knewe the trueth of the Centurion, he gaue the body to Ioseph,

46 Who bought a linnen cloth, & tooke him downe, and wrapped him in the linnen cloth, and laide him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre.

47 And Marie Magdalene, and Mary Ioses mother beholde where hee should be layde.

CHAP. XVI.

1 The women come to the graue. 9 Christ being risen againe, appeareth to Magdalene, 14 Also to the eleuen, and reprocueth their vnbeliefe. 16 He committeth the preaching of the Gospel and the ministration of baptisme vnto them.

AND *when the Sabbath day was past, Mary Magdalene, and Mary the mother of James, & Salome, bought sweete ointments that they might come, and embalme him.

2 Therefore earely in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was ‖ yet rising,

3 And they sayd one to another, Who shall rolle vs away the stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled away (for it was a very great one.)

5 * So they went into the sepulchre, and sawe a yong man sitting at the right syde, clothed in a long white robe: and they were afraide.

6 But he said vnto them, Be not afrayd: ye seeke Iesus of Nazaret, which hath bene crucified: he is risen: he is not here: beholde the place where they put him.

7 But goe your way, and tell his disciples, and b Peter, that hee will goe before you into Galile: there shall ye see him, * as he sayd vnto you.

8 And they went out quickly, & fled from the sepulchre: for they trembled, and were amased: neither sayd they any thing to any man: for they were afraide.

9 ¶ And

‖Or, Pretorie.

‖Or, flalke. Matth. 27.32. luke 23.26.

e It was the custome to make him that was condemned, to carie his crosse, but Iesus was not able for weakenesse. Matth. 27.33. luke 23.33. iohn 19.17.

f Which was to hasten his death: but hee would not drinke it, because he would waite for the houre that his father had appointed, that he might render vnto him perfite obedience.

g The Iewes diuided their day into foure partes, so that by the third houre is here ment the third part of the day, which was from sixe a clock to nine, at what time Matt. saith he was crucified. Isa. 53.12. Iohn 2.19.

h Meaning, the one of them that were crucified.

i Because this darkenesse was onely ouer the land of Canaan, when the rest of the world was light, the miracle is the greater.

k Which was the third part of the day, and about three of the clocke after noone. Psal. 22.1. matt. 27.46.

l This was spoken mockingly. Psal. 69.21.

m Who had charge ouer an hundred men.

Luke 8.2,3.

Matth. 27.57. luke 23.50,51. iohn 19.38.

n A graue man and of great authoritie.

o This man shewed his faith boldly when the danger seemed to be most perilous.

Luke 24.1. iohn 20.1.

‖Or, not risen.

Matth. 28.1. iohn 20.12.

a The Angel of God in the likenesse of a yong man.

b He especially maketh mention of Peter to comfort him, because he had fallen into greater danger then the rest. Matth. 26.32. chap. 14.28.

9 ¶ And when Iesus was risen againe, in the morowe (which was the first day of the weeke) he appeared first to Mary Magdalene, *out of whō he had cast seuen deuils.

10 And she went and told them that had bene with him, which mourned and wept.

11 And when they heard that hee was alyue, and had appeared to her, they [c] beleeued it not.

12 ¶ *After that, he appeared vnto two of them in another forme, as they walked and went into the countrey.

13 And they went and told it to the remnant, but they beleeued them not.

14 ¶ * Finally he appeared vnto the eleuen as they [d] sate together, and reprooued them of their vnbeliefe & hardnesse of heart, because they beleeued not them which had seene him, being risen vp againe.

15 And he said vnto them, * Goe ye into all the world, and preach the Gospell to [e] euery creature.

16 He that shall beleeue and be baptized, shall be saued: *but he that will not beleeue, shalbe damned.

17 And these [f] tokens shall follow them that beleeue, * In my name they shall cast out deuils, and * shall speake with [g] newe tongues,

18 * And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: * they shall lay their handes on the sicke, and they shall recouer.

19 * So after the Lord had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.

20 And they went foorth, and preached euery where. And the * Lord wrought with them, and confirmed the word with [h] signes that followed. Amen.

Iohn 20.16.
Luke 8.2.
c They had soone forgotten that, that Christ had foretolde them of his resurrection.
Luke 24.13,15.
Luke 24.36.
Iohn 20.19.
d Mourning and praying.
Matth.28.19.
e As well Gentile as Iewe.
Iohn 12.48.
f This gift was but for a time, to cause men the more willingly to receiue the Gospel which as yet was not euidently knowen.
Act. 16.18.
Act. 2.4. & 10.46
g With other and diuers, as Luke saith.
Act. 28.5.
Act. 28.8.
Luk. 24.51.
Heb. 2.4. h The miracles & signes follow ỹ doctrine as certain seales, ỹ if the doctrine be false, ỹ miracles can be no better, Deu. 13.3.

¶ The holy Gospel of Iesus Christ, according to Luke.

CHAP. I.

5 Of Zacharias & Elisabet. 11 The Angel sheweth him of the nativity of Iohn Baptist. 20 His incredulity is punished. 28 The salutacion of the Angel, & Mary. 46 Her song. 57 The birth, circumcision, and graces of Iohn. 68 Zacharias giueth thankes to God, and prophecieth.

FOr as much as many haue taken in hand to set foorth the storie of those things whereof we are fully perswaded,

2 [a] As they haue deliuered them vnto vs, which from the beginning saw them their selues, and were ministers of the [b] worde,

3 It seemed good also to me (most noble Theophilus) after one as I had searched out perfectly all things from the beginning, to write vnto thee thereof from point to point,

4 That thou mightest acknowledge the certaintie of those things, wherein thou hast bene instructed.

5 ¶ In the time of [c] Herod King of Iudea, there was a certain Priest named Zacharias, of the [d] course of Abia: and his wife was of the [e] daughters of Aaron, and her name was Elisabet.

6 Both were [f] iust before God, and walked in all the commaundements and [g] ordinances of the Lord, without reproofe.

7 And they had no child, because that Elisabet was barren: and both were well stricken in age.

8 And it came to passe, as he executed the Priestes office before God, as his course came in order,

9 According to the custome of ỹ Priests office, his lot was to [h] burne incense, when he went into the [i] Temple of the Lorde.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared vnto him an Angell of the Lorde standing at the right side of the altar of incense.

12 And when Zacharias sawe him, hee was troubled, and feare fell vpon him.

13 But the Angel sayd vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shall beare thee a sonne, and thou shalt call his name [k] Iohn.

14 And thou shalt haue ioy and gladnes, and many shall reioyce at his birth.

15 For he shalbe great in the sight of the Lord, & shal neither drinke wine, nor [l] strong drinke: and hee shall be filled with the holy Ghost, euen from his mothers wombe.

16 * And many of the children of Israel shall he turne to their Lord God.

17 * For he shall goe [m] before him in the spirite and power of Elias, to turne the hearts of the [n] fathers to the children, and the disobedient to the wisedome of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias said vnto the Angel, Whereby shall I know this? For I am an olde man, and my wife is of a great age.

19 And the Angel answered, & said vnto him, I am [o] Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shewe thee these good tidings.

20 And beholde, thou shalt be dumme, and not be able to speake, vntil [p] the day that these things be done, because thou beleeuedst not my wordes, which shall be fulfilled in their season.

a Meaning the Apostles with whome hee was conuersant.
b Or of ỹ thing: and it may be referred either to Christ, or to the Gospell: and hereby is meant, that they were the ministers of Christ, who is called the worde: or ministers of the word, that is to say, of the Gospel: and this commendeth the authoritie of his doctrine, seeing he receiued it of the Apostles.
c The sonne of Antipater.
d Read 1. Chr. 24.10.
e By her father: for by her mothers line shee was of the house of Dauid.
f This perfection or iustice is iudged by the fruites and outwarde appearance, and not by the cause: which onely commeth of Gods free mercy through Christ. g The Greeke worde signifieth iustifications, whereby is meant the outwarde obseruation of the ceremonies commaunded by God. h That is, the euening and morning sacrifice, according to the law.
i The Temple was diuided into three partes: the first was the body of the Temple called Atrium, where the people was: the second called Sanctum, where the Priests and Leuites were: and the third Sanctum Sanctorum, into the which the hie Priest entred once a yeere to sacrifice.
Exod 30.7.
leuit.16.17.
k Which signifieth the grace of the Lord.
l The word signifieth all maner of drinke which maketh men drunken.
Mala.4.5,6.
Matt.11.14.
m As a King in his royaltie hath one to goe before him, who signifieth the King to be at hand.
n When Christ sayth hee came to set the father against the sonne, &c. hee meaneth the successe which commeth of the Gospel, through the malice of men: but here he speaketh of the true ende & prosperitie of the Gospel. o Which signifieth the strength or soueraintie of God. p We must not measure Gods promise by our weake senses.

21 Nowe the people waited for Zacharias, and marueiled that he taried so long in the Temple.

22 And when he came out, he could not speake vnto them: then they perceiued that he had seene a vision in the Temple: for he made signes vnto them, and remayned dumme.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed q to his owne house.

24 And after those dayes, his wife Elisabet conceiued, and hid her selfe fiue moneths, saying,

25 Thus hath the Lord dealt with mee, in the dayes wherein hee looked on mee, to take from me r my rebuke among men.

26 ¶ And in the first moneth, the Angel Gabriel was sent from God vnto a cite of Galile, named Nazaret,

27 To a virgin affianced to a man whose name was Joseph, of the house of Dauid, and the virgins name was Marie.

28 And the Angel went in vnto her, and sayde, ‖ Haile thou that art ‖freely beloued: the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and thought what maner of salutation that should be.

30 Then the Angel said vnto her, Feare not, Marie: for ſ thou hast found fauour with God.

31 * For loe, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Iesvs.

32 Hee shall be great, and shall be called the Sonne t of the most High, and the Lord God shall giue vnto him the throne of his father Dauid.

33 * And hee shall reigne ouer the house of Iaacob for euer, and of his kingdome shall be none ende.

34 Then sayde Marie vnto the Angel, u Howe shall this bee, seeing I knowe not man?

35 And the Angel answered, and sayde vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall x ouershadow thee: therefore also that y holy thing which shall bee borne of thee, shall be called the Sonne of God.

36 And beholde, thy z cousin Elisabet, shee hath also conceiued a sonne in her olde age: and this is her sixe moneth, which was called barren.

37 For with God shall nothing bee vnpossible.

38 Then Mary sayd, Behold, the seruant of the Lord: bee it vnto me according to thy word. So the Angel departed from her.

39 ¶ And Marie arose in those dayes, and went into the hill countrey, with haste to a a citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Marie, the babe b sprang in her bellye, and Elisabet was filled with the holy Ghost.

42 And shee cried with a loude voyce, and sayd, Blessed art thou among women, because the c fruit of thy wombe is blessed.

43 And whence commeth this to mee, that the mother of my Lorde should come to me?

44 For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed is shee that beleeued: for those things shall be performed, which were tolde her d from the Lord.

46 Then Marie sayd, My e soule magnifieth the Lord,

47 And my spirite reioyceth in God my Sauiour.

48 For hee hath looked on the ‖ poore degree of his seruant: for behold, from henceforth shall all ages call f me blessed.

49 Because he that is mightie hath done for me great things, and holy is his Name.

50 And his g mercy is from generation to generation on them that feare him.

51 * Hee hath shewed strength with his arme: * he hath scattered the proude in the h imagination of their hearts.

52 He hath put downe the mightie from their seates, and exalted them of low degree.

53 * He hath filled the hungry with good things, and sent away the rich emptie.

54 * Hee hath vpholden Israel his seruant, being mindefull of his mercy,

55 (* As he hath spoken to our fathers, to wit, to Abraham, and his ‖ seede) for euer.

56 ¶ And Mary abode with her about three moneths: after, shee returned to her owne house.

57 ¶ Now Elisabets time was fulfilled, that she should be deliuered, and she brought forth a sonne.

58 And her neighbours, & cousins heard tell howe the Lorde had shewed his great mercy vpon her, and they reioyced with her.

59 And it was so that on ỹ eight day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and sayd, Not so, but he shalbe called Iohn.

61 And they said vnto her, There is none of thy kinred, ỹ is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So he asked for writing tables, and wrote, saying, His name is Iohn, and they marueiled all.

64 And his mouth was opened immediatly, and his tongue loosed, and hee i spake and prayed God.

65 Then feare came on all them that dwelt neere vnto them, and all these wordes were noysed abroad throughout all the hill countrey of Iudea.

66 And all they that heard them, layde them

q While their course endured to sacrifice, they might not lie with their wiues, nor drinke any licour that might make one drunke.

r For the barren women enioyed not the promise which God made to them that were married, to haue issue: but principally they were depriued of that promise which God made to Abraham, that he would increase his seede.

‖ *Or, gladnesse be to thee.*

‖ *Or, receiued into fauour.*

ſ Not for her merites, but only through Gods free mercie, who loued vs when we were sinners, that whosoeuer reioyceth, should reioyce in the Lord.

Isa.7.14.
mat.1.21.
chap.2.21.

t Because he is the true Sonne of God begotten from before all beginning, and manifested in flesh at the determinate time.

Dan.7.14.
mic.4.7.

n She would bee resolued of all doubts, to the ende that she might more surely embrace the promise of God.

x It shalbe a secret operation of the holy Ghost.

y Hee must be pure and without sinne, which must take away the sinnes of the world.

z Notwithstanding that Elisabet was married to one of the tribe of Leui, yet she was Maries cousin, which was of the stocke of Dauid. For the Lawe which forbad marriage out of their owne tribe, was onely that the tribes should not be mixt & confounded, which could not be in marrying with the Leuites: for they had no portion assigned vnto them.

a Which was also called, Kiriath-arba, or Hebron, Iosh.14.15.&21.11.

b This mouing was extraordinarie, and not naturall, which was to commend the miracle.

c He sheweth the cause why Marie was blessed.

d By the message of the Angel.

e The soule and the Spirit signifie the vnderstanding & affection, which are ỹ two principall parts of the soule.

‖ *Or, lowe estate.*

f This fauour that God hath shewed me, shall be spoken of for euer.

g According to the promise made to Abraham, that he would be his God, and the God of his seede for euer.

Isa.51.9.
Psal.33.10.
Isa.29.15.

h The wicked lay snares for other, wherein they themselues are taken.

1.Sam.2.5,6,7.
psal.34.10.
Isa.30.18.& 43.9.and 54.5.
Iere.31.3,20.
Gene.17.19.and 22.17.
psal.132.11.

‖ *Or, posteritie.*

i Not onely for his benefite in pardoning his fault, but also to shew that he was iustly punished for his incredulitie,

them vp in their hearts, saying, What manner childe shall this be! and the [k] hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophecied, saying,

68 Blessed be the Lorde God of Israel, because he hath [l] visited * and redeemed his people,

69 * And hath raised vp the [m] horne of saluation vnto vs, in the house of his seruant Dauid,

70 * As he spake by the mouth of his holy Prophets, which were since the world began,

71 That he would send vs deliuerance from our enemies, and from the hands of all that hate vs,

72 That hee woulde shewe [n] mercie towards our fathers, and remember his holy Couenant,

73 * And the othe which hee sware to our father Abraham:

74 Which was, that he would graunt vnto vs, that wee being deliuered out of the hands of our enemies, shoulde [o] serue him without feare

75 All the dayes of our life, in * holinesse and righteousnesse [p] before him.

76 And thou, babe, shalt bee called the Prophet of the most High: for thou shalt goe before the face of the Lorde, to prepare his wayes,

77 And to giue knowledge of saluation vnto his people, by the [q] remission of their sinnes,

78 Through the tender mercie of our God, whereby * the [r] day spring from an high, hath visited vs,

79 To giue light to them that sitte in darkenesse, and in the shadow of death, and to guide our feete into the way of [s] peace.

80 And the childe grew, & waxed strong in spirite, and was in [t] the wildernesse, till the day came, that hee shoulde shewe himselfe vnto Israel.

k The mightie power of God and his graces, which declared that he should be an excellent person.

l Indeclaring himselfe mindfull of his people: and therefore is come from heauen to visite and redeeme them. *Mat.* 1.21. *chap.* 2.30. *Psal.* 132.17,18.

m When the promises of God seemed to haue failed, and the state of Israel to haue perished, then sent he his Christ, who by his inuincible strength, as with a strong horne ouerthrewe his enemies. *Iere.* 23.6. *and* 30.10.

n He declareth the cause and fountaine of our redemption. *Gene.* 22.16,17. *Ierem.* 31.33. *heb.* 6.13.

o This is the ende of our redemption. 1. *Pet.* 1.15.

p To whome no hypocrisie can be acceptable.

q He sheweth that our saluation cõsisteth in the remission of sinnes, which is the principall part of the Gospel. *Zech.* 3.8. *and* 6.12. *mala.* 4.2.

r Or branch of a tree, meaning the Messias, who is the sunne of righteousnesse, which shineth from heauen.

s That is, of all felicitie.

t Hee meaneth that part of Iudea which was least inhabited, where also the grosse and rude people dwelled.

CHAP. II.

7 The birth and circumcision of Christ. 22 *He was receiued into the Temple,* 28 *Simeon and Anna prophecie of him.* 46 *He was found among the doctours.* 51 *His obedience to father and mother.*

AND it came to passe in those dayes, that there came a commaundement from Augustus Cesar, that all the [a] world should be ‖taxed.

2 (This first [b] taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed, euery man to his owne citie.

4 And [c] Ioseph also went vp from Galile out of a citie called Nazaret, into Iudea, vnto the citie of * Dauid, which is called Beth-lehem (because hee was of the house and linage of Dauid,)

5 To be taxed with Marie that was giuen him to wife, which was with childe.

6 ¶ And so it was, that while they were there, the dayes were accomplished that she should be deliuered.

7 And she brought forth her [d] first begotten sonne, and wrapped him in swaddling clothes, and layd him in a [e] cratch, because there was no roume for them in the Inne.

8 ¶ And there were in the same countrey shepheards abiding in the fielde, and keeping watch by night because of their flocke.

9 And loe, the Angel of the Lord came vpon them, and the glory of the Lord shone about them, and they were sore afrayde.

10 Then the Angel layd vnto them, Be not afraid: for beholde, I bring you tidings of great ioy, that shalbe to all the people:

11 That is, that vnto you is borne this day in the citie of [f] Dauid, a Sauiour, which is Christ the Lord.

12 And [g] this shall be a signe to you, Yee shall finde the childe swadled, and layde in a cratch.

13 And straightway there was with the Angel a multitude of heauenly souldiours, praysing God, and saying,

14 Glory bee to God in the high heauens, and peace in earth, and towardes men [h] good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepheardes sayde one to another, Let vs goe then vnto Beth-lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, and found both Mary and Ioseph, and the babe layde in the cratch.

17 And when they had seene it, they published abroade the thing, which was tolde them of that childe.

18 And all that heard it, wondered at the things which were tolde them of the shepheards.

19 But Mary kept all those sayings, and pondered them in her heart.

20 And the shepheards returned, glorifying & praysing God, for all that they had heard & seene, as it was spoken vnto them.

21 ¶ * And when the eight dayes were accomplished, that they shoulde circumcise the childe, his name was then called * IESVS, which was named of the Angel, before he was conceiued in the wombe.

22 * And when the dayes of ‖ her purification after the Lawe of Moses were accomplished, they brought him to Ierusalem, to present him to the Lord,

23 (As it is written in the Lawe of the Lord, * Euery man child ‖ that first openeth the wombe, shalbe called holy to the Lord:)

24 And to giue an oblation, * as it is comanded in the Lawe of the Lord, [i] a paire of turtle doues, or two yong pigeons.

25 And behold, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the [k] holy Ghost was vpon him.

a So much as was subiect to the Romanes. ‖ *Or, put in writing.*

b Whereby the people were more charged and oppressed.

c He sheweth by what occasion Iesus was borne in Beth-lehem. *Iohn* 7.42.

d Reade Mat. 1.25.

e Whereby appeared his pouertie, and their crueltie, which would not pitie such a woman in such case.

f Which was Beth-lehem.

g Because they should not be offended with Christs poore estate, the Angell preuenteth this doubt, and sheweth in what sore they should find him.

h The free mercie and good will of God, which is the fountaine of our peace and felicitie, and is chiefly declared to the elect.

Gen. 17.12. *lenit.* 12.3. *iob.* 7.22. *Mat.* 1.21. *chap.* 1.31. *Leuit.* 12.6. ‖ *Or, their.* *Exod.* 13.2. *numb.* 8.16. ‖ *Or, that is first borne.* *Leuit.* 12.6.

i Which offring was appointed to them which were so poore that they were not able to offer a lambe.

k The spirit of prophecie.

26 And a reuelation was giuen him of the holy Ghost, that he should not see death, before he had seene the Lords‖ Christ.

27 And hee came ‡ by the motion of the Spirit into the Temple, and when the parents brought in the childe Iesus, to doe for him after the custome of the Lawe,

28 Then he tooke him in his armes, and praysed God, and sayde,

29 Lord,] nowe lettest thou thy seruant depart in peace, according to thy word:

30 For mine eyes haue seene thy m saluation,

31 Which thou hast prepared before the face of all people:

32 A light to ‖ bee reuciled to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon blessed them, and said vnto Marie his mother, Beholde, this childe is appointed for the ° fall and rising againe of many in Israel, and for a signe which shall be spoken against,

35 (Yea, and a p sword shall pierce thorowe thy soule) that the q thoughts of many hearts may be opened.

36 And there was a Prophetisse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had r liued with an husband seuen yeeres from her virginitie.

37 And shee was widowe about fourescore and foure yeeres, and went ſ not out of the Temple, but serued God with fastings and prayers, night and day.

38 Shee then comming at the same instant vpon them, ‖ confessed likewise the Lord, and spake of him to all that looked for redemption in Ierusalem. *Magna.*

39 And when they had performed all things according to the Lawe of the Lorde, they returned into Galile to their owne citie Nazaret.

40 And the childe grewe, and waxed strong in spirite, and was filled with wisedome, and the grace of God was with him.

41 ¶ Now his parents went to Ierusalem euery yeere, * at ỳ feast of the Passeouer.

42 And when he was twelue yeeres old, and they were come vp to Ierusalem, after the custome of the feast,

43 And had finished the daies thereof, as they returned, the child Iesus remained in Ierusalem, and Ioseph knewe not, nor his mother:

44 But they supposing, that hee had beene in the company, went a dayes iourney, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Ierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the middes of the ‖ doctours, both hearing them, and asking them questions.

47 And all that heard him, were astonied at his vnderstanding, and answers.

48 So when they sawe him, they were amazed, and his mother saide vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee with heauie hearts.

49 Then saide he vnto them, Howe is it that ye sought mee? t knewe yee not that I must goe about my fathers businesse?

50 But they u vnderstoode not the worde that he spake to them.

51 Then he went downe with them, and came to Nazaret, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisedome, & stature, and in fauour with God and men.

CHAP. III.

3 *The preaching, baptisme, and prisonment of Iohn.* 15 *He is thought to be Christ.* 21 *Christ is baptized.* 23 *His age, and genealogie.*

NOwe in the fifteenth yere of the reigne of Tiberius Cesar, Pontius Pilate being Gouernour of Iudea, and a Herode being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 (* When Annas and Caiaphas were the hie b Priestes) the worde of God came vnto Iohn, the sonne of Zacharias in the wildernesse.

3 * And hee came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Esaias the Prophet, which sayth, * The voice of him that cryeth in the wildernesse is, Prepare yee the way of the Lord: make his paths straight.

5 Euery c valley shall be filled, and euery mountaine and hill shall be brought lowe, and crooked things shall be made straight, and the rough wayes shall be made smooth.

6 And ‖ all flesh shall see the d saluation of God.

7 Then sayde he to the people that were come out to be baptized of him, * ‖ generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring foorth therefore fruites worthy amendement of life, and beginne not to say with your selues, Wee haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Nowe also is the e axe layde vnto the roote of the trees: therefore euery tree which bringeth not foorth good fruite, shall be hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we doe then?

11 And he answered, and said vnto them, * Hee f that hath two coates, let him part with him that hath none: and he that hath meate, let him doe likewise.

12 Then came there g Publicanes also to be baptized, and sayd vnto him, Master, What shall we doe?

13 And he sayde vnto them, Require no more then that which is appointed vnto you.

14 The souldiers likewise demanded of him,

] Simeon declareth himselfe to die willingly, since he hath seene the Messias which was promised.

‡ *Greeke, in the spirit.*

‖ *Or, Messias.*

m The meane and substance of saluation.

‖ *Or, for the reuelation of.*

n That is, prayed to God for them, and for the prosperitie of Christs kingdome.

o To be the fall of the reprobate which perish through their owne default, and raising vp of the elect to whom God giueth faith. *Isa.8.14.rom.9. 32.1.pet.2.8.*

p That is, sorowes should pearce her heart as a sword.

q Thus chiefly appeareth when the crosse is layd vpon vs, whereby mens hearts are tryed.

r She was seuen yeeres married.

ſ She was continually in the Temple.

‖ *Or, prayed. Deut.16.1.*

‖ *Or, learned men.*

t Our duetie to God is to be preferred before father and mother.

u For his vocation was not yet manifestly knowen.

a This was the sonne of Herode called the great. *Act.4.6.*

b There could be by Gods law but one sacrificer at once: but because of the troubles that then reigned, the office was so mangled by reason of ambition and bribery, that both Caiaphas and Annas his father in law had it deuided betweene them. *Mat.3.2.mar. 1.4. Isa.40.3.iob.1.23*

c All impediments shalbe taken away, which should hinder the way of God, or of saluation, so that the way shal be plaine by Christ to lead vs vnto God.

‖ *Or, euery man.*

d That is, the Messias shall be reueiled to the world. *Matth.3.7.*

‖ *Or. vipers broods.*

e The vengeance of God is at hand. *Iames 2.15. 1.iohn 3.17.*

f He willeth that the rich helpe the poore according to their necessity.

g Whose office was to receiue the tribute and tolles.

him, saying, And what shall we doe? And he said vnto them, Doe violence to no man, neither accuse any falsely, and bee content with your wages.

15 As the people wayted, and all men mused in their hearts of Iohn, if hee were not the Christ,

16 Iohn answered, and said to them all, * In deede I [h] baptize you with water, but one stronger then I, commeth, whose shoes latchet I am not worthie to vnloose: he wil baptize you with the holy Ghost, and [i] with fire.

17 * Whose fanne is in his hand, and he will make cleane his floore, and will gather the wheate into his garner, but the chaffe will he burne vp with fire that neuer shall be quenched.

18 Thus then exhorting with many other things, he preached vnto the people.

19 * But when [k] Herode the Tetrarch was rebuked of him, for Herodias his brother Philips wife, & for all the euils which Herode had done,

20 He added yet this aboue all, that hee shut vp Iohn in prison.

21 * Now it came to passe, as all the people were baptized, & that Iesus was baptized & did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue, vpon him, and there was a voyce from heauen, saying, Thou art my beloued Sonne; in thee I am well pleased. *vid mark 1.*

23 ¶ And Iesus himselfe beganne to be about thirtie yeeres of age, being as men supposed the sonne of [l] Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Janna, the sonne of Joseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Esli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of ‖Joseph, the sonne of Juda,

27 The sonne of Joanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 The sonne of ‖ Jose, the sonne of Eliezer, the sonne of Jorim, the sonne of Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Juda, the sonne of Joseph, the sonne of Jonam, the sonne of Eliacim,

31 The sonne of Melea, the sonne of ‖Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Jesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Juda,

34 The sonne of Jacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne [m] of God.

CHAP. IIII.

1 Iesus is led into the wildernes to be tempted. 13 He ouercōmeth the deuil. 14 He goeth into Galile, 16 Preacheth at Nazaret, & Capernaum. 22 The Iewes despise him. 38 He cōmeth into Peters house, & healeth his mother in law. 41 The deuils acknowledge Christ. 43 He preacheth through the cities.

AND Iesus full of the holy Ghost, returned from Iordan, and was led by the Spirit into the wildernesse,

2 * And was there fourtie dayes tempted of the deuill, and in those dayes [a] he did eate nothing: but when they were ended, he afterward was hungry.

3 Then the deuill said vnto him, If thou be the Sonne of God, commaund this stone that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shall not liue by bread onely, but by euery [b] word of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the worlde, ‡ in the twinckeling of an eye.

6 And the deuill said vnto him, All this power will I [c] giue thee, and the glory of those kingdomes: for that is deliuered to me: and to whomsoeuer I will, I giue it:

7 If thou therefore wilt ‖ worshippe me, they shall be all thine.

8 But Iesus answered him, and saide, ‡ Auoide from me, Satan: for it is written, * Thou shalt worship the Lord thy [d] God, and him alone thou shalt serue.

9 Then he brought him to [e] Jerusalem, and set him on a pinacle of ỹ Temple, and saide vnto him, If thou be the sonne of God, cast thy selfe downe from hence,

10 For it is written, * That he wil giue his Angels charge ouer thee to keepe thee:

11 And with their handes they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and said vnto him, It is said, * Thou shalt not tempt the Lord thy God.

13 And when the deuil had ended all the tentation, hee departed from him [f] for a season. *Chaima vid Joh 1. 15.*

14 ¶ And Iesus returned by the power of the Spirite into Galile: and there went a fame of him throughout all the region round about.

Matth.3.11. marke 1.8. Iohn 1.26. act.1.5.& 2.4. and 11.16.and 19.4.

h The vertue & force of baptisme standeth in Iesus Christ, and Iohn was but the minister thereof.

i That is, with a mightie and vehement spirite: whose propertie is to consume, & purge our filth as fire doeth the mettals.

Matth.3.12.

Matth.14.3. mark.6.17.

k Named Antipas.

Matth.3.13. marke 1.9. Iohn 1.32.

l Luke ascendeth from the last father to the first, & Matthew descendeth frō the first to the last. Matthew extendeth not his rehersall further thē to Abraham, which is for the assurance of the promise for the Iewes. Luke referreth it euen to Adam, whereby the Gentiles also are assured of the promise, because they came of Adam, and are restored in the second Adam: Matthew counteth by the legall descent, and Luke by the naturall: finally both two speaking of the same persons, applie vnto them diuers names.

‖Or, Iosech.

‖Or, Iesus.

‖Or, Mattha.

‖Or, Menna.

m Not that Adam was ỹ sonne of God by generation, but by creation, in the which sense God also calleth himselfe Father, Deu. 32.6,18,19.

Matth.4.1. marke 1.12.

a This fast was miraculous, to confirme the Gospell, & ought no more of men to be followed then the other miracles that Christ did. *Deut 8.3. matth.4.4.*

b That is, by the ordinance, and prouidence of God.

‡*Greeke, in a moment of time.*

c Satan promiseth that, which he cannot giue, thinking thereby that he might deceiue the more craftily: for he is but prince of the worlde by permission, and hath his power limited.

‖*Or, fall downe before me.*

‡*Greeke, goe behinde me.*

Deut.6.13. and 10.20.

d Christ sheweth that all creatures ought onely to worship and serue God.

e This declareth how hard it is to resist the tentations of Satan: for hee giueth not ouer for twise or thrise putting backe. *Psal.91.11,12. Deut.6.16.* f It is not ynough, twise or thrise to resist Satan: for he neuer ceaseth to tempt: or if hee relent a litle, it is to the ende that hee may renew his force and assaile vs more sharpely.

15 For he taught in their Synagogues, and was honoured of all men.

16 * And he came to Nazaret where hee had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stoode vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Elias: and when hee had opened the booke, hee found the place, where it was written,

18 *. The Spirit of the Lord is vpon me, because hee hath g anointed mee, that I should preach the Gospell to the poore: hee hath sent mee, that I shoulde heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blinde, that I should set at libertie them that are bruised,

19 And that I should preach the h acceptable yeere of the Lord.

20 And he closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee beganne to say vnto them, This day is this scripture fulfilled in your eares.

22 And all i bare him witnesse, and wondered at the gracious wordes, which proceeded out of his mouth, and saide, Is not this Iosephs sonne?

23 Then hee said vnto them, Ye will surely say vnto mee this prouerbe, Physician, k heale thy selfe: Whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And he said, Verely I say vnto you, * No l Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of * Elias, when heauen was shut three yeeres and sixe moneths, when great famine was throughout all the land,

26 But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidon, vnto m a certaine widowe.

27 Also many lepers were in Israel, in the time of * Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 Then all that were in the Synagogue, when they heard it, were filled n with wrath,

29 And rose vp, & thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But hee passed o through the middes of them, and went his way,

31 ¶ * And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 * And they were astonied at his doctrine: for his word was p with authoritie.

33 And in the Synagogue there was a man which had a q spirit of an vncleane deuill, which cryed with a loude voyce,

34 Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazaret? art thou come to destroy vs? I know who thou art, euen the holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authoritie and power he commandeth the foule spirits, and they come out.

37 And the fame of him spred abroade throughout all the places of the countrey round about.

38 ¶ * And hee rose vp, and came out of the Synagogue, and entred into Simons house: and Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he stoode ouer her, and rebuked the feuer, and it left her: and immediatly she arose, and ministred vnto them.

40 Now when the sunne was downe, all they that had sicke folkes of diuers diseases, brought them vnto him, and hee laide his handes on euery one of them, and healed them.

41 * And deuils also came out of many, crying, and saying, r Thou art the Christ, the Sonne of God: but hee rebuked them, and suffered them not to say that they knew him to be the Christ.

42 And when it was day, he departed, and went foorth into a desert place, and the people sought him, and came to him, and kept him, that hee should not depart from them.

43 But he saide vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish. 10 Certaine disciples are called. 12 He cleanseth the Leper. 18 Hee healeth the man of the palsie. 27 Hee calleth Matthew the customer. 30 Eateth with sinners. 34 And excuseth his, as touching fasting.

Then * it came to passe, as the people preassed vpon him to heare the worde of God, that hee stoode by the lake of Gennezaret,

2 And sawe two ships stand by the lake side, but the fishermen were gone out of thē, and were washing their nets.

3 And s he entred into one of the ships, which was Simons, and required him that he would thrust off a little from the lande: and he sate downe, and taught the people out of the ship.

4 ¶ Now when hee had left speaking, hee saide vnto Simon, Launch out into the deepe, and let downe your nettes to make a draught.

5 Then Simon answered, and said vnto him, t Master, we haue trauailed all night, and haue taken nothing: neuertheless at thy u word I will let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which

Matth. 8.14. *mar.* 1.30.

Mar. 1.34.

Matth. 4.18. *marke* 1.16.

Matth. 13.54. *marke* 6.1. *iohn* 4.43.

Isa. 61.1.

g That is, indued with graces.

h He alludeth to the yeere of Iubile, which is mentioned in ỹ Lawe, whereby this great deliuerance was figured.

i They approued and commended whatsoeuer he saide.

k Bestowe thy benefites vpon them, which appertaine more vnto thee. *Iohn* 4.44.

l Their infidelitie stayed Christ from working miracles. 1. *Kings* 17.9. *iames* 5.17.

m He sheweth by examples, that God oftimes preferreth the strangers to them of the houshold. 2. *Kings* 5.14.

n Because they perceiued that the grace of God should be taken from them and giuen to others.

o And escaped miraculously out of their hands: for his houre was not yet come. *Matth* 4.13. *marke* 1.21. *Matth.* 7.29. *mark* 1.22.

p Full of dignitie and maiestie, which touched the heart of the auditours, and caused them to beare reuerence to his wordes.

q That is, the motion of the deuil, or that was tormented with a very deuil.

r The deuils are constrained to confesse Christ to be the Sonne of God, and yet it doeth nothing auaile them, because it commeth not of faith.

a To the intent that he might not be thronged of the preasse, and also that he might the better be heard.

b The word signifieth him that is made ruler ouer any thing.

c He sheweth his prompt obedience to Christs commandement.

which were in the other shippe, that they shoulde come and helpe them, who came then, and filled both the shippes, that they did [d] sinke.

d They were so laden that they almost sunke.

8 Now when Simon Peter saw it, hee fell downe at Jesus knees, saying, Lord, goe from me: for I am a sinfull man.

e The feeling of Gods presence maketh afraide.

9 For he [e] was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also James & John the sonnes of Zebedeus, which were companions with Simon. Then Jesus saide vnto Simon, Feare not: from [f] henceforth thou shalt catch men.

f He appointeth him to the office of an Apostle.

11 And when they had brought [g] ships to land, they forsooke all, and followed him.

Matth. 8. 2.
marke 1. 40.

12 ¶ [h] Now it came to passe, as he was in a certaine citie, beholde, there was a man full of leprosie, and when hee sawe Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediatly the leprosie departed from him.

14 And hee commaunded him that hee should tell it no man: but goe, sayeth he, and shewe thy selfe to the [i] Priest, and offer for thy cleansing, as [k] Moses hath commaunded, for a witnesse vnto them.

g Hereby he sheweth them that he would not transgresse the law, and that they should be inexcusable, who seeing the miracle wrought, would not beleeue Christ.

Leuit. 14. 4.

15 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to bee healed of him of their infirmities.

16 But hee kept himselfe apart in the wildernesse, and prayed.

17 ¶ And it came to passe, on a certaine day, as he was teaching, that the Pharises and doctours of the Lawe sate by, which were come out of every towne of Galile, and Judea, and Jerusalem, and the power of the Lord was in him to heale them.

18 [l] Then behold, men brought a man lying in a bedde, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

Matt. 9. 2.
marke 2. 3.

19 And when they coulde not finde by what way they might bring him in, because of the preasse, they went vp on the house, and let him downe through the tiling, bed and all, in the middes before Jesus.

20 And when he saw their faith, he sayd vnto him, Man, thy [m] sinnes are forgiuen thee.

h Christ toucheth the principall cause of all our evils.

21 Then the Scribes and the Pharises began to thinke, saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but God onely?

22 But when Jesus perceyued their thoughts, he answered, and said vnto them, What thinke ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiuen thee, or to say, Rise and walke?

i Forasmuch as his diuinitie was sufficiently shewed by this miracle, he gaue them hereby to vnderstand that he had power to forgiue sinnes.

24 But that yee may knowe that the Sonne of man hath authoritie to forgiue sinnes in earth, (he sayde vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, and goe to thine house.

25 And immediately hee rose vp before them, and tooke vp his bed whereon hee lay, and departed to his owne house, praysing God.

26 And they were all amased, and praysed God, and were filled with feare, saying, Doubtlesse wee haue seene [n] strange things to day.

[n] Or, aboue our expectation.
Matth. 9. 9.
marke 2. 14.
[o] Or, Matthewe.

27 ¶ [o] And after that he went foorth and sawe a Publicane named Leui, sitting at the receite of custome, and said vnto him, Followe me.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sate at table with them.

30 But they that were Scribes & Pharises among them, murmured against his disciples, saying, Why eate yee and drinke ye with Publicanes and sinners?

31 Then Jesus answered, and sayd vnto them, They that are whole, needе not the Physician, but they that are sicke.

32 [p] I came not to call the [k] righteous, but sinners to repentance.

1. *Tim. 1. 15.*
k Which seeme to be righteous, and yet are but hypocrites.
Matth. 9. 14.
marke 2. 18.
‡ *Greeke, make prayers.*
l The friendes and familiars of Christ: and hereby Iesus Christ declareth that he will not burden his, before that he hath made them able to beare.
m Reade Matt. 9. 17.

33 ¶ [q] Then they sayd vnto him, Why do the disciples of John fast often, & ‡ pray, and the disciples of the Pharises also, but thine eate, and drinke?

34 And he said vnto them, Can ye make the [l] children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome shall bee taken away from them: then shall they fast in those dayes.

36 Againe he spake also vnto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the new renteth it, & the piece taken out of the newe, agreeth not with the olde.

37 [m] Also no man powreth new wine into olde vessels: for then the newe wine will breake the vessels, and it will runne out, and the vessels will perish.

38 But newe wine must be powred into new vessels: so both are preserued.

39 Also no man that [n] drinketh old wine, straightway desireth new: for he saith, The olde is better.

n He admonisheth them not to trust too much to their owne sense or iudgement: nor, because they haue accustomed themselues to one thing, to condemne another which is better.

CHAP. VI.

3 Christ standeth in his disciples defence and his owne, as touching the breach of the Sabbath. 12 After watching and prayer hee electeth his Apostles. 18 He healeth and teacheth the people. 20 He sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly. 41 And to auoyde hypocrisie.

Matth. 12. 1.
marke 2. 23.

AND [a] it came to passe on the seconde Sabbath, after the first, that hee went through the corne fieldes, and his disciples plucked the eares of corne, and did eate, and rubbe them in their hands.

a Those feastes which contemed many dayes, as the Passeouer, & the feast of Tabernacles, had two Sabbaths: the first day of the feast, and the last.

2 And certayne of the Pharises sayde vnto them, Why doe yee that which is not lawfull to doe on the Sabbath dayes?

3 Then Jesus answered them, and said, [b] Haue yee not read this, that Dauid did when hee him selfe was an hungred, and

1. Sam. 21. 6.

they which were with him,

4 How he went into the house of God, and tooke, and ate the shewe bread, & gaue also to them which were with him, which was not lawfull to eat, but for the * Priests onely?

5 And he sayde vnto them, The sonne of man is b also Lord of the Sabbath day.

6 ¶ * It came to passe also on another Sabbath, that he entred into the Synagogue and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether hee would heale on the Sabbath day, that they might finde an accusation against him.

8 But hee knewe their thoughts, and sayde to the man which had the withered hand, Arise, and stand vp in the middes. And he arose, and stood vp.

9 Then sayde Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to doe euill? to saue ‖ life, or to destroy it?

10 And hee beheld them all in compasse, and sayde vnto the man, Stretch foorth thine hand. And he did so, & his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might doe to Iesus.

12 ¶ And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 * And when it was day, hee called his disciples, and out of them he chose c twelue, which also he called d Apostles.

14 (Simon whome he named also Peter, and Andrewe his brother, Iames and Iohn, Philippe, and Bartlemewe:

15 Matthewe, and Thomas: Iames the sonne of Alpheus, and Simon called Zelotes:

16 Iudas Iames brother, and Iudas Iscariot, which also was the traitour.)

17 Then he came downe with them, and stoode in a ‖ plaine place, with the companie of his disciples, and a great multitude of people out of all Iudea, and Ierusalem, and from the sea coast of Tyrus & Sidon, which came to heare him, and to be healed of their diseases,

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and he healed them all.

20 ¶ * And he lifted vp his eyes vpon his disciples, and said, Blessed be ye e poore: for yours is the kingdome of God.

21 * Blessed are ye that hunger now: for ye shall bee satisfied: Blessed are yee that * weepe now: for ye shall laugh.

22 * Blessed are ye when men hate you, and when f they separate you, and reuile you, and put out your name as euill, for the Sonne of mans sake.

23 Reioyce ye in that day, and be g glad: for behold, your reward is great in heauen: for after this maner their fathers did to the Prophets.

24 * But woe be to you that are h rich: for ye haue receiued your consolation.

25 * Woe be to you that are full: for yee shall hunger. Woe bee to you that now laugh: for ye shall waile and weepe.

26 Woe be to you when all i men speake well of you: for so did their fathers to the false prophets.

27 ¶ * But I say vnto you which heare, Loue your enemies: do well to them which hate you.

28 Blesse them that curse you, and pray for them which hurt you.

29 * And vnto him that ‖ smiteth thee on the one checke, offer also the other: * and him that taketh away thy cloke, forbid not to take thy coate also.

30 Giue to euery man that asketh of thee: and of him that taketh away thy goods, m aske them not againe.

31 * And as ye would that men shoulde doe to you, so doe ye to them likewise.

32 * For if yee loue them which loue you, what thanke shall yee haue? for euen the n sinners loue those which loue them.

33 And if yee doe good for them which doe good for you, what thanke shall yee haue? for euen the sinners doe the same.

34 * And if ye lend to them of whome yee hope to receiue, what thanke shall ye haue? for euen the sinners lende to sinners, to receiue the like.

35 ¶ Wherefore loue ye your enemies, & do good, & lend, o looking for nothing againe, and your reward shall bee great, and yee shall be the children of * the most High: for he is kind vnto the vnkind, and to the euill.

36 Bee ye therefore mercifull, as your Father also is mercifull.

37 ¶ * Iudge not, and ye shal not be iudged: condemne not, and ye shall not bee condemned: forgiue, and ye shall be forgiuen.

38 Giue, and it shall bee giuen vnto you: * a good measure, pressed downe, shaken together, and running ouer shall men giue into your bosome: for ‖ with what measure ye mete, with the same shal men mete to you againe.

39 And hee spake a parable vnto them, * Can the blinde leade the blinde? shal they not both fall into the ditch?

40 * The disciple is not aboue his master: but whosoeuer will be a perfite disciple, shall be as his master.

41 ¶ * And why p seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly, to pull out the mote that is in thy brothers eye.

43 ¶ * For it is not a good tree that bringeth foorth euill fruite: neyther an euill tree, that bringeth forth good fruite.

44 * For euery tree is knowen by his owne fruite: * for neither of thornes gather

out ỹ least fault in their brother. *Mat.*7.17. *Mat.*12.33. *Mat.*7.16.

men

*Exo.*29.33. *Ieuit.* 8.31. & 24.9.

b Hauing power to dispense with, and qualifie the keeping of the Sabbath and other ceremonies. *Matth.*12.9. *marke* 3.1.

‖ Or, a person. *Mat.*10.1. *mar.*3.13. & 6 7 *chap.*9.1.

c According to the similitude of the twelue Patriarkes of whome the Church of God is sprung.

d Ambassadours or messengers whom he had elected before, but now inioyneth them their charge.

‖ Or, champion. *Mat.*5.3.

e They that are humble & submit themselues willingly to obey God. *Isa.*65.13. *Isa.*61.3. *Mat.*5.11.

f He meaneth excommunication, which also he calleth putting out their names: S. Iohn calleth it casting out of the Synagogue: S. Paul, deliuering to Satan, which punishment as it is most terrible when it is iustly executed, so is it comfortable to the godly when they are cast out of wicked mens company, as the Prophet declareth, Psal. 1.1.

g The worde signifieth to leape for ioy, or to shewe mirth by outward gesture.

Amos 6.1. *eccles.*31.8.

h That put your trust in your riches, and forget the life to come. *Isa.*65.13,14.

i Signifying them that liue at ease, and after the pleasures of the flesh.

k He reproueth ambition and vaine glory, whē as men goe about by all meanes to get fauour, and worldly pompe. *Mat.*5.44. *Mat.*5.39.

l Rather endure more iniurie then reuenge your selues. 1. *Cor.*6.7.

m Be not so carefull for the losse of thy goods, ỹ thou shouldest be discouraged to serue God. *Mat.*7.12. *tob.*4.15. *Matth.*5.46.

n They are commonly called sinners, which are of a wicked life, and without all feare of God. *Matt.*5.42. *deut.*15.8.

o Not onely not hoping for profite, but to lose the stocke and principall, for as much as Christ bindeth himselfe to repay the whole with a most liberall interest. *Matt.*5.45. *Matt.*7.1. *Matt.*7.2. *marke* 4.24. *Matt.*15.14. *Matt.*10.24. *iohn* 13,16. *and* 15.20. *Matt.*7.3.

p He reproueth the hypocrisie of such as winke at their owne horrible faults, and yet are too curious to spie

men figges, nor of bushes gather they grapes.

45 A q good man out of the good treasure of his heart bringeth forth good, and an euil man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

46 ¶ But why call ye me Master, Master, and doe not the things that I speake?

47 Whosoeuer commeth to me, and heareth my wordes, and doeth the same, I will shewe you to whome he is like.

48 He is like a man which built an house, and digged deepe, and laide the foundation on a rocke: and when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, and it fell by & by: and the fall of that house was great.

q The name and title are nothing worth to proue that a man is sent of God, except in effect he shew the same. *Matth.7.21. rom.2.13. iames 1.22.*

r He speaketh not onely to the false Prophets, but to all false Pastors, hirelings and hypocrites.

CHAP. VII.

2 He healeth the captaines seruant. 11 He rayseth vp the widowes sonne frō death to life. 19 He answereth the disciples whom Iohn Baptist sent vnto him. 24 He commendeth Iohn, 31 And reproueth the Iewes for their vnfaithfulnes. 36 He eateth with the Pharise. 37 The woman washeth his feete with her teares, and he forgiueth her sinnes.

Matth.8.5.

WHen *he had ended all his sayings in the audience of the people, he entred into Capernaum.

a It might be that this captaine did lie with his garrison in Capernaum.

2 And a certaine a Centurions seruant was sicke and ready to dye, which was deare vnto him.

3 And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that hee would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that hee was worthie that he should doe this for him.

5 For he loueth, sayde they, our nation, and he hath built vs a b Synagogue.

b In building them a temple for their assemblies, he shewed his zeale towards the true seruice of God.

6 Then Iesus went with them: but when he was now not far from the house, the Centurion sent friends to him, c saying vnto him, Lord, trouble not thy selfe: for I am not worthie that thou shouldest enter vnder my roofe,

c The friends speake to Iesus in the captaines name.

7 Wherefore, I thought not my selfe worthie to come vnto thee: but d say the worde, and my seruant shall be whole.

d Or, commaund by a word onely that it so be.

8 For I likewise am a man set vnder authoritie, & haue vnder me souldiers, and I say vnto one, Goe, and he goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

e He commendeth this heathen captaine because he assureth himselfe vpō Christs word alone.

9 When Iesus heard these things, he marueiled at him, and turned him, and said to the people that followed him, I say vnto you, I haue not founde so e great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they founde the seruant that was sicke, whole.

11 And it came to passe the day after, that he went into a citie called f Nain, and many of his disciples went with him, and a great multitude.

f Which was a towne of Galile in the tribe of Issachar not farre from Tiberias.

12 Now when he came neere to the gate of the citie, beholde, there was a dead man caryed out, who was the only begotten sonne of his mother, which was a widowe, and much people of the citie was with her.

13 And when the Lord sawe her, he had compassion on her, and saide vnto her, Weepe not.

14 And he went and touched the ‖coffin, (and they that bare him, stood still) and he said, g Yong man, I say vnto thee, Arise.

‖ *Or, biere.*

g Christ calleth those things that are not, as if they were, and giueth life to them that be dead.

15 And he that was dead, sate vp, and beganne to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, & they glorified God, saying, A great Prophet is raised vp among vs, and God hath h visited his people.

h That is, to establish, and restore them.

17 And this rumour of him went forth throughout all Iudea, and throughout all the region round about.

18 ¶ And the disciples of Iohn shewed him of all these thinges.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou i he that shoulde come, or shall we waite for another?

i To wit, the Messias, and redeemer.

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that shoulde come, or shall we waite for another?

21 And at that time he cured many of their sicknesses, and plagues, and of euill spirits, and vnto many blind men hee gaue sight.

k He declareth by the vertues & power that were in him, that he was the Christ.

22 And Iesus answered, and saide vnto them, Goe your wayes and shewe Iohn k what thinges ye haue seene and heard: that the blinde see, the halt goe, the Lepers are cleansed, the deafe heare, the dead rise againe, and the l ‖ poore receiue the Gospell.

l Such as feele their owne miserie and wretchednesse.

‖ *Or, the Gospel is preached to the poore.*

23 And blessed is he, that shall not bee ‖offended in me.

‖ *Or, stumble.*

24 And when the messengers of Iohn were departed, he began to speake vnto the people, of Iohn, m What went ye out into the wildernesse to see? A reede shaken with the winde?

m That shalpers seuere and not shrinke backe for any thing that can come vnto them.

25 But what went ye out to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, & liue delicately, are in kings courtes.

n Reade Matth. 11.7.

26 But what went yee foorth to see? A Prophet? yea, I say to you, and greater then a Prophet.

Mala.3.1.

‖ *Or, Angell.*

27 This is hee of whome it is written, *Behold, I send my ‖messenger before thy face, which shall prepare thy way before thee.

‖ *Or, borne.*

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are ‖ begotten of women: neuertheless, he that is the least in the kingdome of God, is greater then he.

o They prayse him as iust, faithfull, good & mercifull, so that the fruit of their baptisme appeared in them.

29 Then all the people that heard, & the Publicanes o iustified God, being baptized with the p baptisme of Iohn.

p This worde comprehendeth the whole doctrine that Iohn taught.

30 But the Pharises and the expounders of the Lawe despised the counsell of God q against themselues, and were not baptized of him.

31 * And the Lord said, Whereunto shal I liken the men of this generation? & what thing are they like vnto?

32 They are like vnto children sitting in the market place, & crying one to another, and saying, † We haue piped vnto you, and ye haue not daunced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came, neither eating bread, nor drinking wine: and ye say, He hath the deuill.

34 The sonne of man is come, and ‡ eateth and drinketh: and ye say, Beholde, a man which is a glutton, & a drinker of wine, a friend of Publicanes and sinners.

35 But wisedome is ‖ iustified of all her children.

36 ¶ * And one of the Pharises desired him that he would eate with him: and hee went into the Pharises house, and sate downe at table.

37 And beholde, a woman in the citie, which was a sinner, when she knewe that Iesus sate at table in the Pharises house, she brought a box of ointment.

38 * And shee stoode at his feete behinde him weeping, and began to washe his feete with teares, and did wipe them with the haires of her head, and kissed his feete, and anointed them with the ointment.

39 Now when the Pharise which bade him, sawe it, he spake within himselfe, saying, If this man were a prophet, he would surely haue knowen who, and what maner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered, and said vnto him, Simon, I haue somewhat to say vnto thee. And he saide, Master, say on.

41 There was a certaine lender which had two debters: the one ought fiue hundreth pence, and the other fiftie.

42 When they had nothing to pay, hee forgaue them both. Which of them therefore, tell me, will loue him most?

43 Simon answered, and said, I suppose that he, to whome hee forgaue most. And he saide vnto him, Thou hast truely iudged.

44 Then hee turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my feete: but she hath washed my feete with teares, and wiped them with the haires of her head.

45 Thou gauest me no kisse: but she since the time I came in, hath not ceassed to kisse my feete.

46 Mine head with oyle thou diddest not anoynt: but shee hath anoynted my feete with ointment.

47 Wherefore I say vnto thee, Many sinnes are forgiuen her: for shee * loued much. To whome a little is forgiuen, hee doeth loue a little.

48 And he said vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say within themselues, Who is this that euen forgiueth sinnes?

50 And he said to the woman, Thy faith hath saued thee: go in ‖ peace.

CHAP. VIII.

1 Christ with his Apostles goe from towne to towne, and preach. 3 The women minister vnto them of their goods. 5 He sheweth the parable of the seede. 21 He telleth who is his mother and his brother. 24 He stilleth the raging of the lake. 27 He deliuereth the possessed. 33 The deuils enter into the heards of swine. 41 He healeth the sicke woman, and Iarus daughter.

AND it came to passe afterwarde, that hee himselfe went throughe euery citie and towne, preaching, and publishing the kingdome of God, & the twelue were with him.

2 And certaine women, which were healed of euill spirites, and infirmities, as * Mary which was called Magdalene, out of whome went seuen deuils,

3 And Ioanna the wife of Chuza Herodes steward, and Susanna, and many other which ministred vnto ‖ him of their substance.

4 * Now when much people were gathered together, and were come to him out of all cities, he spake by a parable,

5 A sower went out to sow his seede, and as he sowed, some fell by the way side, and it was troden vnder foote, and the foules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprong vp, it withered away, because it lacked moysture.

7 And some fell among thornes, and the thornes sprang vp with it, and choked it.

8 And some fell on good ground, and sprang vp, and bare fruit, an hundreth folde. And as hee saide these things, he cryed, Hee that hath eares to ‖ heare, let him heare.

9 Then his disciples asked him, demanding, what parable that was?

10 And he said, Vnto you it is giuen to know the secrets of the kingdome of God, but to other in ‖ parables, that when * they see, they should not see, & when they heare, they should not vnderstand.

11 * The parable is this, The seede is the worde of God.

12 And they that are beside the way, are they that heare: afterward commeth the deuill, and taketh away the worde out of their heartes, least they should beleeue, and be saued.

13 But they that are on the stones, are they which when they haue heard, receiue the word with ioy: but they haue no rootes, which for a while ‖ beleeue, but in the time of tentation goe away.

14 And that which fell among thornes, are they which haue heard, and ‖ after their departure are choked with cares and with riches, and voluptuous liuing, and bring foorth no fruit.

15 But that which fell in good ground, are they which with an honest and good heart heare

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q Meaning, to their owne condemnation, or as some reade, with themselues, because they durst not openly speak against Iohns doctrine: for they feared the people, Matt. 21.46. *Matth.* 11.16.

† The songs of little children are sufficient to condemne the Pharises & such like.

‡ I liued according to the fashion of other men.

‖ He sheweth that the wicked, although they turne from God, shal nothing hinder the elect to continue in the faith of the Gospell. *Mar.* 14.3. *Mar.* 15.40. *Iohn* 11.2.

c This great loue is a signe that she felt her selfe much bound vnto Christ, who had forgiuen her so many sinnes.

x The peace of conscience commeth onely of faith.

Mar. 16.9.

a Whereby they acknowledged the benefit which they had receiued of him, and also shewed their perseuerance, which prooued their knowledge to be of God. ‖ *Or, to them.* *Matth.* 13.3. *mar.* 4.1,2.

b That is, to vnderstand, and beleue these things.

c Which word is here taken for an obscure or darke saying. *Isa.* 6.9. *mat.* 13. 14. *mar.* 4.12. *Iob.* 12.40. *act.* 28.26 *rom.* 11.8. *Matth.* 13.18. *mar.* 4.15.

d That is, acknowledge, and consent to the word, and also reuerence it.

e When they returne home to their affaires.

heare the word, and keepe it, & bring foorth fruit with patience.

16 ¶ * No f man when he lighteth a candle, couereth it vnder a vessell, neither putteth it vnder the ||table, but setteth it on a candlesticke, that they that enter in, may see the light.

17 * For nothing is secret, that shall not be vttered: neither any thing hid, that shall not be knowen, and come to light.

18 Take heede therefore howe ye heare: * for whosoeuer hath, to him shalbe giuen: and whosoeuer hath not, from him shall be taken euen that, which e it seemeth that he hath.

19 ¶ * Then came to him his mother & his brethren, and couldc not come neere to him for the preasse.

20 And it was told him by certeine which sayd, Thy mother and thy ||brethren stand without, and would see thee.

21 But he answered, & sayd vnto them, My mother, and my brethren are h these which heare the word of God, and do it.

22 ¶ * And it came to passe on a certeine day, that hee went into a ship with his disciples, and he said vnto them, Let vs goe ouer vnto the other side of the lake. And they launched forth.

23 And as they sailed, he fell i asleepe, & there came downe a storme of winde on the lake, and they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then hee sayde vnto him, Where is your faith? and they feared, and wondered among themselues, saying, Who is this that commandeth both the windes and water, and they obey him?

26 ¶ * So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 And as hee went out to lande, there met him a certaine man out of the citie, which had a deuill long time, and hee ware no clothes, neither abode in house, but in the graues.

28 And when hee sawe Jesus, hee cryed out, and fell downe before him, and with a loud voyce sayd, What haue I to doe with thee, Jesus the sonne of God, the most high? I beseech thee k torment me not.

29 For hee commanded the foule spirit to come out of the man: (for ||oft times hee had caught him: therefore hee was bound with chaines, and kept in fetters: but hee brake the bandes, and was l caryed of the deuill into wildernesses.)

30 Then Jesus asked him, saying, What is thy name? And hee sayde, m Legion, because many deuils were entred into him.

31 And they besought him, that he would not cõmand them to go out into the n deepe.

32 And there was there by, an heard of many swine, feeding on an hill, and the deuils besought him, that he would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entred into the swine: & the herde was caried with violence from a steepe downe place into the lake, and was choked.

34 When the herdemen sawe what was done, they fled: and when they were departed, they told it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Jesus, and founde the man, out of whome the deuils were departed, sitting at the feete of Jesus, clothed, and in his right minde: and they were afraide.

36 They also which sawe it, tolde them by what meanes hee that was possessed with the deuill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him, that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whome the deuils were departed, besought him that hee might be with him: but Jesus sent him away, saying,

39 ° Returne into thine owne house, and shew what great things God hath done to thee. So hee went his way, and preached throughout all the p citie, what great things Jesus had done vnto him.

40 ¶ And it came to passe when Jesus was come againe, that the people receiued him: for they all waited for him.

41 ¶ * And behold, there came a man named Jairus, and he was the ruler of the q Synagogue, who fell downe at Jesus feete, and besought him that he would come into his house.

42 For hee had but a daughter onely, about twelue yeeres of age, and she lay a dying. (And as he went, the people thronged him.

43 And a woman hauing an issue of blood, twelue yeeres long, which had spent all her substance vpon physitions, and could not be healed of any:

44 When she came behind him, she touched the r hemme of his garment, and immediatly her issue of blood stanched.

45 Then Jesus said, Who is it that hath touched mee? When euery man denied, Peter sayd and they that were with him, Master, the multitude thrust thee, and treade on thee, and sayest thou, Who hath touched me?

46 And Jesus sayd, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman sawe that she was not hidde, she came trembling, and fell downe before him, and tolde him before all the people, for what cause she had touched him, and howe she was healed immediatly.

48 And he sayd vnto her, Daughter, be of good comfort: thy s faith hath made thee whole: goe in peace.)

49 While

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f Christ wameth his to doe good with their light, which they haue receiued, and to set it forth before all mens faces.

||Or, bedde.

Chap. 12.2. *matt.* 10.26. *mar.* 4.22. *Matt.* 13.12. *and* 25.29. *mar* 4.25. *chap.* 19.24. 26.

g Both to himselfe, and to others. *Matth.* 12.46. *marke* 3.31.

||Or, kinsfolke.

h The spirituall kinred is to be preferred to the carnall and naturall, forasmuch as thereby of many we are made one, confessing together one God, one fayth, and one baptisme, louing God aboue all things, and our neighbours as our selues.

Mat. 8.23. *mar.* 4.36.

i The word signifieth a deepe or sound sleepe. *Mat.* 8.28. *mar.* 5.1.

k Satan is tormented where Christ is present.

||Or, *many a day agone.*

l The word signifieth to be inforced with violence, as an horse when he is spurred.

m A legion, as writeth Vegetius, conteined 6000. footemen, and 732. horsemen: but here it is taken for an vncertaine and infinite number.

n That is, to depart, that they could doe no harme: and this word, Chap. 16.23. is called hell, where the deuils are chained in the obscuritie of darkenesse, 2. Pet. 2.4.

o Christ knewe that hee should better serue him being absent, then with him.

p This was his owne citie called Gadaris, which was in the countrey of Decapolis, and therefore Luke dissenteth not from Marke who writeth that he preached in Decapolis. *Mat.* 9.18. *mar.* 5.22.

q Of the congregation of the Iewes.

r Being assured of the vertue and power of Iesus Christ, and not attributing any vertue to the garment.

s Christ doeth not impute vnto vs the weakenes of our faith, but doeth accept it as though it were perfite.

49 While he yet spake, there came one from the ruler of the Synagogues house, which sayd to him, Thy daughter is dead: disease not the master.

t Meaning, the ruler of the Synagogue.

50 When Iesus heard it, hee answered t him, saying, Feare not: beleeue onely, and she shalbe made whole.

51 And when he went into the house, he suffred no man to go in with him, saue Peter, and Iames, and Iohn, and the father and mother of the maid.

52 And all wept, and sorowed for her: but he said, Weepe not: for she is not u dead, but sleepeth.

u Although she was verily dead: yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his sleepe.

53 And they laught him to scorne, knowing that she was dead.

54 So he x thrust them all out, & tooke her by the hand, and cryed, saying, Maid, arise.

x He meaneth those which he found in the house.

55 And her spirit came againe, & she rose straightway: and he commaunded to giue her meat.

56 Then her parents were astonied: but he commanded them that they should tell no man what was done.

CHAP. IX.

2 He sendeth out the twelue Apostles to preach. 7 Herode heareth tell of him. 12 He feedeth fiue thousand men with fiue loaues, and two fishes. 19 Diuers opinions of Christ. 28 He transfigureth himselfe vpon the mount. 42 He deliuereth the possessed, 47 and teacheth his disciples to be lowly. 54 They desire vengeance, but he reproueth them.

Mat. 10.1. *mar.* 3.15 *and* 6.7. *Mat.* 10.7, 8. *mar.* 6.8.

THen * called he the twelue disciples together, and gaue them power & authoritie ouer all deuils, and to heale diseases.

2 * And he sent them to preach the kingdome of God, and to cure the sicke.

3 And he sayd to them, a Take nothing to your iourney, neither ‖staues, nor scrip, neither bread, nor siluer, neither haue two coats.

a To the end they might do their charge with greater diligence when they had nothing to let them.

‖ *Or, rods.*

4 And whatsoeuer house yee enter into, there abide, and b thence depart.

b Hee willeth them not to tary long, but to preach from towne to towne. *Act.* 13.51. *chap.* 10.11.

5 And wholoeuer will not receiue you, when ye go out of that citie, * shake off the very c dust from your feete for a testimonie against them.

c Which was a signe of detestation, and of the vengeance which was prepared for such contemners of Gods benefits which are vnworthy that one should receiue any thing at their hands.

6 And they went out, and went through euery towne preaching the Gospell, and healing euery where.

7 ¶ * Now Herod the Tetrarch heard of all that was done by him: and he doubted, because that it was said of some, that Iohn was risen againe from the dead:

Matth. 14.1. *mar.* 6.14. *Marke* 6.30. *Matth.* 14.13. *mar.* 6.32.

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herode sayde, Iohn haue I beheaded: who then is this of whom I heare such things? and he desired to see him.

10 ¶ * And when the Apostles returned, they told him what great things they had done. * Then he tooke them, and went aside into a solitarie place, neere to the citie called Bethsaida.

11 But when the people knewe it, they followed him: and hee receiued them, and spake vnto them of the kingdome of God, and healed them that had need to be healed.

12 * And when the day began to weare away, the twelue came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for wee are here in a desert place.

Mat. 14.15. *mar.* 6.35. *Iohn* 6.5.

13 But hee sayde vnto them, d Giue yee them to eate. And they sayde, Wee haue no more but fiue loaues and two fishes, except we should goe, and buy meate for all this people.

d Christ forsaketh not them that follow him, but sendeth them sufficient reliefe.

14 For they were about fiue thousand men. Then he sayde to the disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and e blessed them, and brake, and gaue to the disciples, to set before the people.

e Iohn saith, he gaue thankes, Iohn 6.11.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ * And it came to passe as he was alone praying, his disciples were with him, and he asked them, saying, Whome say the people that I am?

Matth. 16.13. *marke* 8.27.

19 They answered, and sayde, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And he sayd vnto them, But whome say ye that I am? Peter answered, & sayd, The Christ of God.

21 And he warned, & commanded them, that they should tell f that to no man,

f For he knewe best his conuenient time which was appointed for him to be manifested in. *Matth.* 17.22. *marke* 8.31. *Chap.* 14.27. *mat.* 10.38. & 16.24. *marke* 8.34.

22 Saying, * The Sonne of man must suffer many things, and be reproued of the elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

23 ¶ * And he sayd to them all, If any man will come after me, let him denie himselfe, and take vp his crosse g daily, and followe me.

g For as one day followeth another, so doeth one crosse followe in the necke of an other.

24 For whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.

25 For what aduantageth it a man, if he winne the whole world, and destroy himselfe, or lose himselfe?

Chap. 17.33. *mat.* 10.39. & 16.25. *mar.* 8.38. 2. *tim.* 2.12.

26 * For whosoeuer shall be ashamed of me, and of my words, of him shall the Sonne of man be ashamed when he shall come in his glory, and in the glory of the Father, and of the holy Angels.

Marke 16.28. *marke* 9.1.

27 * And I tell you of a truetie, there be some standing here, which shall not taste of death, till they haue seene the h kingdome of God.

h Established and enlarged by the preaching of the Gospel. *Matth.* 17.1. *marke* 9.2.

28 * And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to pray.

29 And as he prayed, the fashion of his countenance was changed, & his garment was white and glittered.

30 And behold, two men talked with him, which were Moses and Elias,

31 Which appeared in glory, and told of his i departing, which hee should accomplish at Ierusalem.

i That is, what issue he should haue, and howe he should die.

32 But Peter and they that were with him,

him, were heavie with sleepe, and when they awoke, they sawe his glorie, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Jesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he sayd.

34 Whyle hee thus spake, there came a cloud, & [k] ouershadowed them, & they feared when they were entring into the cloude.

35 * And there came a voyce out of the cloud, saying, This is my beloued Sonne, heare him.

36 And when the voyce was past, Jesus was found alone: and they kept it close, and tolde no man in [l] those dayes any of those things which they had seene.

37 ¶ And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 * And behold, a man of the company cried out, saying, Master, I beseech thee, behold my sonne: for he is all that I haue.

39 And lo, a spirit taketh him, & suddenly he cryeth, and he teareth him, that hee foameth, and with much paine departeth from him, when he hath bruised him.

40 Now I haue besought thy disciples to cast him out, but they could not.

41 Then Jesus answered, and said, [m] O generation faithlesse, and crooked, how long now shall I bee with you, and suffer you? bring thy sonne hither.

42 And whiles hee was yet comming, the deuil rent him, and tare him: and Jesus rebuked the vncleane spirit, and healed the childe, and deliuered him to his father.

43 ¶ And they were all amased at the mightie power of God: and while they all wondred at all things, which Jesus did, he sayd vnto his disciples,

44 ‡ Marke these wordes diligently: for it shall come to passe, that the sonne of man shalbe deliuered into the hands of men.

45 But they [n] vnderstood not that word: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that word.

46 ¶ Then there arose a disputation among them, which of them should be the greatest.

47 When Jesus sawe the thoughtes of their hearts, he tooke a litle childe, & set him by him,

48 And said vnto them, Whosoeuer receiueth this little childe in my Name, receiueth me: and whosoeuer shall receiue me, receiueth him that sent me: for hee that is least among you all, he shall be great.

49 ¶ * And Johan answered and saide, Master, we sawe one casting out deuils in thy Name, and we forbad him, because he followeth thee not with vs.

50 Then Jesus saide vnto him. Forbid ye him not: for he that is not against vs, [o] is with vs.

51 ¶ And it came to passe, when the [p] dayes were accomplished, that he should be receiued vp, he setled himselfe fully to go to Jerusalem.

52 And sent messengers before him: and they went and entred into a towne of the Samaritanes, to prepare him lodging.

53 But they would not receiue him, because his [q] behauiour was, as though hee would goe to Jerusalem.

54 And when his disciples, James and John [s] sawe it, they saide, Lorde, wilt thou that we commaunde, that fire come downe from heauen, and consume them, euen as * Elias did?

55 But Jesus turned about, and rebuked them, and saide, Ye know not of what [r] spirit ye are.

56 For the sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ And it came to passe that as they went in the way, * a certaine man said vnto him, I will follow thee, Lord, whithersoeuer thou goest.

58 And Jesus said vnto him, The [t] foxes haue holes, and the birdes of the heauen haue nests, but the Sonne of man hath not wherein to lay his head.

59 But he sayd vnto another, Followe me. And the same sayd, Lord, suffer me first to goe and [u] bury my father.

60 And Jesus sayde vnto him, * Let the dead bury their dead: but goe thou & preach the kingdome of God.

61 Then another said, I wil follow thee, Lord: but let me first go bid them farewell, which are at mine house.

62 And Jesus sayd vnto him, No man that putteth his hand to the plough, and [x] looketh backe, is apt to the kingdome of God.

k For otherwayes they had not bene able to comprehend his great maiestie. *Mat.3.17. marke 1.11.*

l They concealed it till Christes resurrection, as Marke writeth.

Matth.17.14. marke 9.17.

m Vnder the colour that his disciples could not heale the sicke man, he reprooueth them, which would haue diminished his authoritie.

‡ *Greeke, put these words into your eares.*

n They were so blinded with this opinion, that Christ should haue a temporall kingdome, that they would not vnderstand when he spake of his death. *Matth.18.1. mar.9.33,34.*

Mar.9.38.

o Forasmuch as he letteth vs not, & God is glorified by his occasion.

p Of his death, whereby he was exalted.

q Or, face, or apparell: for they knewe he was a Iewe, and as touching the Samaritanes opinion of the Temple, reade John 4.20. also they hated the Iewes, because they differed from them in religion. *2. King.1.10.*

r He reproueth their rash and carnall affection, which were not led with Elias spirite. *Matth.8.19.*

s We must not follow Christ for riches and commodities, but prepare our selues to pouertie, and to the crosse by his example.

t That is, till he be dead, and I haue done my duetie to him in burying him.

u We may not follow what seemeth best to vs, but onely Gods calling: and here by *dead*, hee meaneth those that are vnprofitable to serue God.

x To be hindred, or entangled with respect of any worldly commoditie, or stayed to goe forward for any payne, or trouble.

CHAP. X.

1 He sendeth the seuentie before him to preach, and giueth them a charge how to behaue themselues. 13 Hee threatneth the obstinate. 21 Hee giueth thanks to his heauenly father. 25 He answereth the Scribe that tempted him, 33 And by the example of the Samaritane sheweth who is a mans neighbor. 38 Martha receiueth the Lord into her house. 40 Marie is feruent in hearing his word.

AFter * these things, the Lorde appoynted other seuentie also, and sent them, two and two before him into euery citie and place, whither hee himselfe should come. *Matt.10.1.*

2 And he sayde vnto them, * [a] The harvest is great, but the [b] labourers are fewe: pray therefore the Lorde of the harvest to send forth labourers into his harvest. *Matt.9.37.*

a Meaning a great number of people, which are ready to be brought vnto God.

3 Goe your wayes: beholde, * I send you forth as lambes among wolues.

4 Beare no bag, neither scrip, nor shoes, * and [d] salute no man by the way.

5 * And into whatsoeuer house yee enter,

b That is, the preachers. *Matth.10.16.*

c Not that they shall hurt you, but that you shall bee prosecuted by my prouidence. *2. King.4.29.*

d Hee willeth that they shoulde dispatch this iourney with diligence, not occupying themselues about other duties. *Matth.10.12. marke 6.10.*

first

first say, Peace be to this house.

6 And if the f sonne of peace bee there, your peace shall rest vpon him: if not, it shall turne to you againe.

7 And in that house tary still, eating and drinking such things as by them shall be set before you: * for the labourer is worthie of his wages. Goe not from s house to house.

8 But into whatsoeuer citie ye shall enter, if they receiue you, h eate such things as are set before you,

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.

10 But into whatsoeuer citie ye shall enter, if they will not receiue you, goe your waies out into y streetes of the same, & say,

11 Euen the very * dust, which cleaueth on vs of your citie, wee wipe off against you: notwithstanding know this, y i kingdome of God was come neere vnto you.

12 For I say to you, that it shall be easier in that day for them of Sodom, then for that citie.

13 * Woe be to thee, Chorazin: woe bee to thee, Bethsaida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while agone repented, sitting k in sackecloth and ashes.

14 Therefore it shall be easier for Tyrus, l and Sidon at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, shalt bee thrust downe to hell.

16 ¶ * He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth mee, despiseth him that sent me.

17 ¶ And y seuentie turned againe with ioy, saying, Lord, euen the deuils are subdued to vs through thy name.

18 And he said vnto them, I saw m Satan, like lightning, fal downe from heauen.

19 Beholde, I giue vnto you power to treade on serpents, and scorpions, and ouer all the power of the enemie, and nothing shall hurt you.

20 Neuerthelesse, in this reioyce not, that the spirites are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ That same houre reioyced Iesus ‖ in the spirit, and said, I confesse vnto thee, Father, Lorde of heauen and earth, that thou hast hid these thinges from the n wise and learned, and hast reuealed them to babes: euen so, Father, because it so pleased thee.

22 Then he turned to his disciples, and saide, All things are o giuen me of my Father: & p no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the q Sonne, and he to whome the Sonne will reuele him.

23 ¶ And he returned to his disciples, & saide secretly, * Blessed are the eyes, which see that ye see.

24 For I tell you that many Prophets and kings haue desired to see those thinges which ye see, and haue not seene them: and to heare those things which yee heare, and haue not heard them.

25 ¶ * Then behold, a certaine expounder of the Law stood vp, and tempted him, saying, Master, what shall I doe, to inherit eternall life?

26 And he said vnto him, What is written in the Lawe? how readest thou?

27 And he answered, & said, * Thou shalt loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, * and thy neighbour as thy selfe.

28 Then he said vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 But hee willing to ‖ ‖ iustifie himselfe, said vnto Iesus, Who r is then my neighbour?

30 And Iesus answered, and said, A certaine man went downe from Ierusalem to Iericho, and fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 And by f chance there came downe a certaine t Priest that same way, and when he sawe him, hee passed by on the other side.

32 And likewise also a Leuite, when hee was come neere to the place, went and looked on him, and passed by on the other side.

33 Then a certaine u Samaritane, as he iourneied, came neere vnto him, and when he sawe him, he had compassion on him,

34 And went to him, and bounde vp his woundes, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him.

35 And on the morowe when hee departed, hee tooke out x two pence, and gaue them to the host, and sayde vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he sayde, He that shewed mercie on him. Then sayde Iesus vnto him, Goe, y and doe thou likewise.

38 ¶ Now it came to passe as they went, that he entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And shee had a sister called Marie, which also sate at Iesus feete, and heard his preaching.

40 But Martha was combred about much serving, and came to him, and sayde, Master, doest thou not care that my sister hath left mee to serue alone? bid her therefore, that she helpe me.

41 And Iesus answered, and sayd vnto her, Martha, Martha, thou carest, and art z troubled about many things:

42 But one thing is needefull, Marie hath chosen the good part, a which shal not be taken away from her.

CHAP.

Matth.22.35. mark.12.28.

Deut.6.5.

Leuit.19.18.

‖ *Or, to approue himselfe as iust.*

r For they counted no man their neighbour, but their friend.

f For so it seemed to mans iudgement, although this was so appointed by Gods counseland prouidence.

t He plainly noteth y great cruelty, which was among this people, and chiefly the gouernours.

u This nation was odious to the Iewes.

x Which was about nine pence of sterling money.

y Helpe him that hath neede of thee, although thou know him not.

z For she forgat the principall, which was to heare Gods word.

a It was not meete that thee should haue bene drawen from so profitable a thing, whereunto she could not alwayes haue opportunitie.

e It was their maner of salutation, wherby they wished health & felicitie.

f Which loueth the doctrine of peace and the Gospell.

Deut.24.14, 15. matth.10.10. 1 Tim.5.18.

g He would not that they should tary long in one towne, neither yet be carefull to change their lodging.

h Doubt not to receiue nourishment of them, for whom you trauaile.

Matt.10.14. chap.9.5. act.13.51. and 18.6.

i God did present himselfe vnto you by his messengers, and would haue reigned ouer you.

Mat.11.21.

k Which were the signes of repentance.

l The more benefices that God bestoweth vpon any people, the more doeth their ingratitude deserue to be punished.

Mat.10.40. ioh.13.20.

m The power of Satan is beaten downe by the preaching of the Gospell.

‖ *Or, in his minde.*

n He attributeth it to the free election of God, that the wise and worldlings know not the Gospel, and yet the poore base people vnderstand it.

o Christ is our onely meane to receiue Gods mercies by.

p Therefore we must esteeme him as the Father hath taught vs, and not according to mans iudgement.

q In whome we see God as in his liuely image, *Matth.13.16.*

CHAP. XI.

2 He teacheth his disciples to pray. 14 He driveth out a deuill, 15 and rebuketh the blasphemous Pharises. 28 He preferreth the spirituall cousinage. 29 They require signes and tokens. 37 He eateth with the Pharise, and reproueth the hypocrisie of the Pharises, Scribes, and hypocrites.

AND it was, that as hee was praying in a certeine place, when he ceased, one of his Disciples sayde vnto him, Master, teach vs to pray, as Iohn also taught his disciples.

Matth.6.9.

2 * And he sayde vnto them, When yee pray, say, Our Father, which art in heauen, halowed bee thy Name: Thy kingdome come: Let thy will be done euen in earth, as it is in heauen:

3 Our daily bread giue vs [a] for the day:

a Or, euery day, or as much as is sufficient for this day.

4 And ‖ forgiue vs our sinnes: for euen wee forgiue euery man that is indebted to vs: And lead vs not into temptation: but deliuer vs from euill.

‖ *Or, pardon.*

5 ¶ Moreouer he said vnto thē, [b] Which of you shall haue a friend, and shall goe to him at midnight, and say vnto him, Friend, lend me three loaues:

b By this similitude he teacheth vs that we ought not to be discouraged, if we obteine not incontinently that which we demand.

6 For a friend of mine is come ‖ out of the way to mee, and I haue nothing to set before him:

‖ *Or, in passing by the way.*

7 And hee within should answere, & say, Trouble me not: the doore is now shut, and my children are with mee in bed: I cannot rise and giue thee thee.

8 I say vnto you, Though he would not rise and giue him, because he is his friend, yet doubtlesse because of his ‖ importunitie, he would rise, and giue him as many as hee needed.

‖ *Or, impudencie.*

9 * And I say vnto you, Aske, and it shal be giuen you: seeke, and ye shal find: knocke, and it shalbe opened vnto you.

Matth.7.7. and 21.22. mar.11. 24. Ioh.14.13. & 16.23. Iam.1.5.

10 For euery one that asketh, receiueth: and he that seeketh, findeth: & to him that knocketh, it shalbe opened.

Matth.7.9.

11 * If a sonne shall aske bread of any of you that is a father, will hee giue him a stone? or if he aske a fish, will hee for a fish giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If yee then which are euill, can giue good gifts vnto your children, howe much more shall your heauenly Father giue [c] the holy Ghost to them, that desire him?

c The chiefest thing that we can desire of God, is his holy Spirit.

14 ¶ Then he cast out a deuil which was dumme: and when the deuill was gone out, the dumme spake, and the people wondered.

15 But some of them sayde, Hee casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 But hee knewe their thoughts, and said vnto them, * Euery kingdome deuided against it selfe, shall be desolate, and an house deuided against an house, falleth.

Matth.12.25. mar.3.24,25.

18 So if Satan also bee deuided against himselfe, howe shall his kingdome stand, because yee say that I cast out deuils through Beelzebub?

19 If I through Beelzebub cast out deuils, by whome doe your [d] children cast them out? Therefore shall they bee your iudges.

d That is to say, your coniurers.

20 But if I by the [e] finger of God cast out deuils, doubtlesse the kingdome of God is come vnto you.

e The finger of God is taken for the vertue and power of God. And the vertue of the Father and the Sonne is the holy Ghost: for so Matthewe doeth interprete this place.

21 When a strong man armed keepeth his [f] palace, the things that hee possesseth are in ‖ peace.

f The word signifieth an entrie or porch before an house.

‖ *Or, safetie.*

22 But when a stronger then hee commeth vpon him, and ouercommeth him: he taketh from him all his armour wherein he trusted, and deuideth his spoyles.

23 Hee that is not s with mee, is against mee: and hee that gathereth not with mee, scattereth.

24 * When the vncleane spirite is gone out of a man, hee walketh through dry places, seeking [g] rest: and when hee findeth none, hee saith, I will returne vnto mine house whence I came out.

g They that doe not wholly apply themselues to destroy the kingdome of Satan, cannot bee counted to bee on Christs side, but are his aduersaries: how much more is he against him, that maketh open warre with him as Satan doeth?

Matth.12.43.

25 And when he commeth, he findeth it swept, and [i] garnished.

i More apt to receiue him then it was afore.

26 Then [k] goeth hee, and taketh to him ‖ seuen other spirits, worse then himselfe: and they enter in, and dwell there, * so the last state of that man is worse then the first.

k If by infidelitie we turne backe from God, Satan hath greater power ouer vs then he had before.

‖ He meaneth an infinite number.

Heb.6.4,2.pet. 2.20.

27 ¶ And it came to passe as hee sayde these things, a certaine woman of the company lifted vp her voyce, and said vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked.

28 But hee sayd, [m] Yea, rather blessed are they that heare the worde of God, and keepe it.

m Christ gaue her a priuy taunt for that she omitted the chiefe prayse which was due vnto him: that was ỹ they are blessed in deede to whome he communicateth himselfe by his worde.

Matth.12.38, Chap.8.16. mar.5.15. mark.4.21. Matth.6.22.

29 ¶ * And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of * Ionas the Prophet.

30 For as Ionas was a signe to the Niniuites, so shall also the Sonne of man be to this generation.

31 * The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for she came from the vttmost parts of the earth to heare the wisedome of Solomon, and beholde, a greater then Solomon is here.

32 The men of Niniue shal rise in iudgement with this generation, and shall condemne it: for they * repented at the preaching of Ionas: and beholde, a greater then Ionas is here.

33 ¶ * No man lighteth a candle, & putteth it in a priue place, neither vnder a bushell: but on a candlesticke, that they which come in may see the light.

34 * ‖ The light of the body is the [n] eye: therefore when thine eye is [o] single, then is thy whole body light: but if thine eye be euill, then thy body is darke.

35 Take heede therefore ỹ the light which is in thee, be not darkenesse.

36 If therefore thy whole body shall be light, hauing no part darke, then shall all

39. Ionas 1.17. 1. King.10.1,2. chro.9.1. Ionas 3.5. Chap.8.16. mar.5.15. mark.4.21. Matth.6.22. ‖ *Or, candle.* n Because it should guide and leade the body. o Without spot or vice.

be

be light, euen as when a candle doeth light thee with the brightnesse.

37 ¶ And as hee spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at table.

38 And when the Pharise sawe it, hee marueiled that hee had not first washed before dinner.

39 * And the Lord said to him, In deede ye Pharises make cleane the outside of the cup and of the platter: but the inward part is full of rauening and wickednesse.

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 Therefore p giue almes of ‖ those things which are within, and beholde, all things shalbe cleane to you.

42 But woe be to you, Pharises: for yee tithe the mint and the rewe, and all maner herbes, and passe ouer ‖ iudgement and the loue of God: these ought yee to haue done, and q not to haue left the other vndone.

43 * Woe be to you, Pharises: for ye loue the vppermost seates in the Synagogues, and greetings in the markets.

44 Woe be to you, Scribes and Pharises, hypocrites: for ye are as graues which r appeare not, and the men that walke ouer them, perceiue not.

45 ¶ Then answered one of the expounders of the Lawe, & said vnto him, Master, Thus saying thou puttest vs to rebuke also.

46 And he saide, Woe be to you also, yee interpreters of the Law: for yee * lade men with burdens grieuous to be borne, and yee your selues touch not the burdens with one of your fingers.

47 Woe be to you: for ye ſ builde the sepulchres of the Prophets, and your fathers killed them.

48 t Truely ye beare witnesse, and allow the deedes of your fathers: for they killed them, and ye u build their sepulchres.

49 Therefore sayd the wisdome of God, I will send them Prophets and Apostles, and of them they shall slay and ‖ persecute,

50 That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation,

51 From the blood of * Abel vnto the blood of * Zacharias, which was slaine betweene the altar and the Temple: verely I say vnto you, it shall bee required of x this generation.

52 Woe be to you, ye interpreters of the Lawe: for ye haue y taken away the key of knowledge: yee entred not in your selues, and them that came in, ye forbade.

53 And as hee layde these things vnto them, the Scribes and Pharises began to vrge him sore, and to prouoke him to speake of many things,

54 Laying waite for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

Matth. 23. 25.

p Christ heere requireth two things: first, that we come truely by our meate & drinke: and next, that we distribute part to the poore: for charitie is the perfection of the Lawe.

‖ *Or, of that that you haue.*

‖ *Or, that which is iust and right.*

q He would not breake the very least commandement before all things were accomplished: but taught them to sticke to the chiefest, and not preferre the inferiour ceremonies which must quickly be abolished.

Chap. 20. 46. *mat.* 23. 6. *mar.* 12. 38.

r Whose stinke and infection appeare not suddenly.

Acts 15. 10.

ſ Whereby you keepe in remembrance the execrable deedes of your fathers.

t You shew your selues as great hypocrites as were your Fathers, making men beleeue ye honour God, when ye dishonour him.

u They were more curious to builde their graues then to followe their doctrine.

‖ *Or, cruelly expel them.*

Gene. 4. 8. 2. *Chron.* 24. 21.

x Because they were culpable of the same fault that their ancesters were.

y They hid and tooke away the pure doctrine, and the true vnderstanding of the Scriptures.

CHAP XII.

Name. 10 *Blasphemy against the Spirit.* 14 *Not to passe our vocation.* 15 *Not to giue our selues to couetous care of this life,* 32 *But to righteousnesse, almes, watching, patience, wisedome, and concord.*

IN * the meane time, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first, Take heede to your selues of the leauen of the Pharises, which is hypocrisie.

Matth. 16. 5, 6. *marke* 8. 14.

2 * For there is nothing couered, that shall not bee reuealed: neither hid, that shall not be knowen.

Matth. 10. 26. *marke* 4. 22.

3 Wherefore whatsoeuer ye haue spoken in darkenesse, it shall bee heard in the light: and that which ye haue spoken in the eare, in secrete places, shall bee preached on the a houses.

a. Openly, that all men may heare. *Matth.* 10. 28.

4 * And I say vnto you, my friends, Be not afraid of them that kill the body, and after that are not able to doe any more.

5 But I will forewarne you, whom yee shall feare: feare him which after hee hath killed, hath power to cast into hell: yea, I say vnto you, him feare.

6 Are not fiue sparrowes bought for two farthings, and yet not one of them is forgotten before God?

Chap. 9. 26. *mat.* 10. 32. *mar.* 8. 38. 2. *tim.* 1. 12.

7 Yea, and all the haires of your head are numbred: feare not therefore: yee are more in value then many sparrowes.

b He that shall resist against the worde of God purposely, and against his conscience.

8 * Also I say vnto you, Whosoeuer shall confesse mee before men, him shall the sonne of man confesse also before the Angels of God.

Matth. 10. 19. *marke* 13. 11.

c Bee not so doubtfull that you should be discouraged or distrust.

9 But he that shal denie me before men, shalbe denied before the Angels of God.

10 And whosoeuer shall speake a worde against the Sonne of man, it shalbe forgiuen him: but vnto him, that b shall blaspheme the holy Ghost, it shall not bee forgiuen.

‖ *Or, moment.*

11 * And when they shall bring you vnto the Synagogues, & vnto the rulers & princes, take no c thought howe, or what thing ye shall answere, or what ye shall speake.

d Christ chiefly came to be iudged, and not to iudge: notwithstanding he willeth the Christians to be iudges and decide controuersies betwixt their brethren, 1. Cor. 6. 1.

12 For the holy Ghost shall teach you in the same ‖ houre, what ye ought to say.

13 And one of the company sayde vnto him, Master, bid my brother diuide the inheritance with me.

14 And hee sayde vnto him, Man, who made me a d iudge, or a diuider ouer you?

e Christ condemneth the arrogancie of the rich worldlings, who as though they had God locked vp in their coffers and barnes, set their whole felicitie in their goods, not considering that God gaue them life, and also can take it away when he will.

15 Wherefore he sayd vnto them, Take heed, and beware of couetousnesse: e for though a man haue abundance, yet his life standeth not in his riches.

‖ *Or, countrey.* *Eccles.* 11. 19.

16 And hee put foorth a parable vnto them, saying, The ‖ ground of a certaine rich man brought foorth fruites plenteously.

17 Therefore he thought with himselfe, saying, What shall I doe, because I haue no roume, where I may lay vp my fruites?

18 And he sayd, This will I doe, I will pull downe my barnes, and builde greater, and therein wil I gather all my fruits, and my goods.

19 And I will say to my soule, Soule, * thou hast much goods layde vp for many yeeres: liue at ease, eate, drinke, and take thy pastime.

20 But

20 But God sayde vnto him, O foole, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast prouided?

21 So is he that gathereth riches to himselfe, and is not rich in f God.

f To depend onely on his prouidence, knowing that he hath ynough for all. *Matth.6.25. 1 pet.5.7. psal.55.22.*

22 And hee spake vnto his disciples, Therefore I say vnto you, * Take no thought for your life, what yee shall eate: neither for your body, what ye shall put on.

23 The life is more then meate: and the body more then the rayment.

24 g Consider the rauens: for they neither sowe nor reape: which neyther haue storehouse nor barne, and yet God feedeth them: howe much more are ye better then fowles?

g He exhorteth vs to cast our care on God, and to submit our selues to his prouidence.

25 And which of you h taking thought, can adde to his stature one cubite?

26 If ye then be not able to doe the least thing, why take ye thought for the remnant?

h The liberalitie of God, which shineth in the herbes & flowres, surmounteth all that man can doe by his riches or force.

27 h Consider the lilies how they grow: they labour not, neyther spinne they: yet I say vnto you, that Solomon himselfe in all his royaltie was not clothed like one of these.

28 If then GOD so clothe the grasse which is to day in the fielde, and to morow is cast into the ouen, howe much more will he clothe you, O ye of litle faith?

29 Therefore aske not what ye shal eate, or what ye shall drinke, neither ‖ stand in doubt.

‖ Or, make discourses in the aire.

30 For all such things the people of the world seeke for: and your father knoweth that ye haue neede of these things.

31 But rather seeke yee after the kingdome of God, i and all these things shall be ministred vnto you.

i Which are but accessaries, and are common as well to the wicked men as to the godly.

32 Feare not, litle flocke: for it is your fathers pleasure, to giue you the k kingdome.

k Which is the chiefest thing that can be giuen, and therfore you cannot want those thinges which are of lesse importance. *Matth.6.20. 1.Pet.1.13.*

33 ¶ * Sell that ye haue, and giue almes: make you bagges, which ware not olde, a treasure that can neuer faile in heauen, where no thiefe commeth, neyther mothe corrupteth.

34 For where your treasure is, there will your hearts be also.

35 ¶ * Let your loynes be l girded about, and your lights burning,

l Be in a readinesse to execute the charge which is committed vnto you.

36 And yee your selues like vnto men that wayte for their master, when hee will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediatly.

37 Blessed are those seruants, whome the Lord when he commeth, shal finde waking: verely I say vnto you, hee will m gird himselfe about, and make them to sit downe at table, and will come forth, and serue them.

m Because they did vse long garments, the maner was to girde or truse them vp when they went about any businesse. *Matth.24.43. Luke,16.15.*

38 And if he come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.

39 * Now vnderstand this, that if the good man of the house had knowen at what houre the thiefe would haue come, hee would haue watched, and would not haue suffred his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man will come at an houre when ye thinke not.

41 Then Peter said vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithful stewarde, and wise, whome the master shal make ruler ouer his houshold, to giue them their n portion of meate in season?

n The portion of seruants euery moneth was foure peckes of corne, as Donatus writeth in Phormio.

43 Blessed is that seruant, whom his master when he commeth, shall finde so doing.

44 Of a trueth I say vnto you, that hee will make him ruler ouer all that he hath.

45 But if that seruant say in his heart, My master doeth deferre his comming, and shall begin to smite the seruants, and maydens, & to eate and drinke, & to bee drunken,

46 The master of that seruant will come in a day when hee thinketh not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

47 ¶ And that seruant that knewe his masters will, and prepared not himselfe, neither did according to his wil, shal be beaten with many stripes.

48 But he that knew it not, and yet did commit things o worthy of stripes, shall be beaten with fewe stripes: for vnto whomsoeuer p much is giuen, of him shall hee much required, and to whome men much commit, the more of him will they aske.

o Therefore ignorance is inexcusable.

p To whom God hath giuen many graces,

49 ¶ I am come to put q fire on y earth, and what is my desire, if it bee r already kindled?

q The Gospel is as a burning fire most vehement, which maketh a change of things through the world.

50 Notwithstanding I must be s baptized with a baptisme, and how am I grieued till it be ended?

r If there be great troubles and alterations vpon the earth, which things come not by the proprietie of the Gospell, but through the wickednesse of man.

51 * Thinke yee that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there shalbe fiue in one house deuided, three against two, and two against three.

53 The father shall bee deuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against her daughter in lawe, and the daughter in lawe against her mother in lawe.

s He compareth his death to baptisme. *Matth.10.34. Matth.16.2.*

54 ¶ * Then said he to the people, When ye see a cloud rise out of the West, straightway yee say, A shower commeth: and so it is.

55 And when yee see the South winde blowe, yee say, that it will bee hot: and it commeth to passe.

56 Hypocrites, ye can discerne the face of the earth, and of the skie: but why discerne ye not this time?

57 Yea, and why iudge ye not of your selues what is right?

58 ¶ * While thou goest with thine aduersary to the ruler, as thou art in the way, giue diligence in the way, that thou mayest be t deliuered from him, least hee bring thee to the iudge, and the iudge deliuer thee to the tayler, and the tayler cast thee into prison.

Matth.5.25.

t Though it be to thy losse and hinderance.

59 I tell thee, thou shalt not depart thence, till thou hast payed the vttmost mite.

CHAP.

CHAP. XIII.

1 The cruelnesse of Pilate. 2 We ought not to condemne all to bee wicked men which suffer. 3 Christ exhorteth to repentance. 11 He healeth the crooked woman, 15 Answereth to the master of the Synagogue. 18 By diuers similitudes he declareth what the kingdome of God is, 23 Also that the number of them which shall bee saued, is small. 33 Finally, he sheweth that no worldly policie or force can let the worke and counsell of God.

THere were certaine men present at the same season, that shewed him of the Galileans, whose blood Pilate had [a] mingled with their owne sacrifices.

2 And Iesus answered, and sayde vnto them, Suppose yee that these Galileans were [b] greater sinners then all the other Galileans, because they haue suffered such things?

3 I tell you, nay: but except [c] yee amend your liues, ye shall all likewise perish.

4 Or thinke you that those eighteene, vpon whom the towre in [d] Siloam fell, and slewe them, were ‖ sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay: but except ye amend your liues, ye shall all likewise perish.

6 ¶ He spake also this parable, A certaine man had a figge tree planted in his vineyard: and hee came and sought fruite thereon, and found none.

7 Then said he to the dresser of his vineyard, Beholde, [e] this three yeeres haue I come and sought fruite of this fig tree, and finde none: [f] cut it downe: why keepeth it [g] also the ground barren?

8 And he answered, and sayde vnto him, Lorde, let it alone this yeere also, till I dig round about it, and dung it.

9 And if it beare fruite, well: if not, then after thou shalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a [h] spirit of infirmitie eighteene yeres, and was [i] bowed together, and could not lift vp her selfe in any wise.

12 When Iesus saw her, he called her to him, and sayde to her, Woman, thou art ‖ loosed from thy disease.

13 And hee laid his hands on her, and immediatly she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation because that Iesus had healed on the Sabbath day, & sayde vnto the people, There are sixe dayes in which men ought to worke: in them therefore come and bee healed, and not on the Sabbath day.

15 Then answered him the Lorde, and sayde, Hypocrite, doeth not eche one of you on the Sabbath day loose his oxe or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham, whome Satan had bounde, loe, eighteene yeeres, bee loosed from this bond on the Sabbath day?

17 And when he had these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶ *Then said he, What is the [k] kingdome of God like? or whereto shall I compare it?

19 It is like a graine of mustard seede, which a man tooke and sowed in his garden, and it grewe, and waxed a great tree, and the foules of the heauen made nestes in the branches thereof.

20 ¶ And againe hee sayde, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three peckes of floure, till all was leauened.

22 ¶ * And hee went thorow all cities and townes, teaching, and iourneying towards Ierusalem.

23 Then said one vnto him, Lorde, are there fewe that shall be saued? And he sayde vnto them,

24 *[l] Striue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and yee begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and hee shall answere and say vnto you, I know you not whence ye are,

26 [m] Then shal ye begin to say, We haue eaten and dunke in thy presence, and thou hast taught in our streetes.

27 But he shall say, I tell you, I knowe you not whence ye are: *depart from me, all ye workers of iniquitie.

28 There shal be weeping and gnashing of teeth, when ye shall see Abraham & Isaac and Iacob, & all the Prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shal come many from the [n] East, and from the West, and from the North, and from the South, and shall sit at table in the kingdome of God.

30 * And beholde, [o] there are last, which shall be first, and there are first, which shall be last.

31 The same day there came certaine Pharises, and sayd vnto him, Depart, and go hence: for Herode will kill thee.

32 Then said he vnto them, Goe ye & tell that fox, Beholde, I [p] cast out deuils, and will heale still to day, and to morow, and the third day [r] I shall be ‖ perfected.

33 Neuertheles I must walke to day, and to morrow, and the day following: for it cannot be, that a Prophet should perish out of Ierusalem.

34 * O Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent to thee, howe often would I haue gathered thy children together, as the hen gathereth her brood vnder her wings, and ye would not!

35 Behold, your [s] house is left vnto you

a He murthered them as they were sacrificing: and so their blood was mingled with the blood of the beasts which were sacrificed.

b For the Iewes tooke occasion hereby to condemne them as most wicked men.

c He warneth them, rather to consider their owne state, then to reproue other mens.

d Which towre stoode by the riuer Siloe or fish poole in Ierusalem.

‖ *Or, debters.*

e By this similitude is declared the great patience that God vseth towards sinners in looking for their amendement: but this delay auayleth them nothing, when they still remaine in their corruption.

f We see our state, if we bring not forth fruit.

g For both it is vnfruitful it selfe, and doth hurt to the ground where it groweth.

h Whome Satan had stricken with a disease, as the spirit of couetousnesse is that spirit, that maketh a man couetous.

i As they are, whole synewes are shroonke.

‖ *Or, set at liberty out of Satans bands.*

Matth. 13. 31. *marke* 4 31.

k By these similitudes he sheweth the increase, whereby God augmenteth his kingdome, contrary to all mens opinions. *Matth.* 9. 35. *marke* 6. 6. *Matth.* 7. 13.

l We must indeuour, and cut off all impediments, which may let vs.

m He warneth the Iewes, that they depriue not themselues by their owne negligence, of that saluation, which was offered vnto them. *Psal.* 6. 8. *matt.* 7. 23. *and* 25. 41.

n The people which then were strangers. *Mat.* 19. 30. *and* 20. 16. *marke* 10. 31.

o Christ cutteth off the vaine confidence of the Iewes, who gloried in that, that God had chosen them for his people: yet they obeyed him not according to his word.

p Neyther the enuie of the Pharises, who would haue put him in feare of Herode, nor yet any policie of man could stay him from that office which God had enioyned him.

q Meaning, a litle while.

r By Christs death we are made perfect for euer.

‖ *Or, make an end.*

s He noteth their malice, which by all meanes sought his death more then did the tyrant of whom they willed him to beware. *Matth.* 23. 37.

t Christ forewarneth them of the destruction of the Temple, and of their whole policie.

desolate:

desolate: and verily I tell you, ye shall not see me vntill the time come that ye shall say, u Blessed is he that commeth in the name of the Lord.

u When your owne conscience shall reproue you, and cause you to confesse that which yee nowe denie, which shalbe when you shall see mee in my maiestie.

CHAP. XIIII.

1 *Iesus eateth with the Pharise,* 4 *Healeth the dropsie vpon the Sabbath,* 8 *Teacheth to be lowly, and to bid the poore to our table.* 15 *He telleth of the great Supper.* 28 *Hee warneth them that will follow him, to lay their accounts before, what it will cost them.* 34 *The salt of the earth.*

AND it came to passe that when he was entred into the house of one of the chiefe Pharises on the Sabbath day, to ‖ eate bread, they watched him.

‖Or, take his refection.

2 And behold, there was a certaine man before him, which had the dropsie.

3 Then Iesus answering, spake vnto the expounders of the Lawe, and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they helde their peace. Then he tooke him, and healed him, and let him goe,

5 And answered them, saying, Which of you shall haue an asse, or an oxe fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they coulde not answere him againe to those things.

7 ¶ He spake also a parable to the ghests, when hee marked howe they chose out the chiefe roomes, and said vnto them,

n He reprooueth their ambition, which desire to sit in the hiest places.

8 n When thou shalt bee bidden of any man to a wedding, set not thy selfe downe in the chiefest place, least a more honourable man then thou be bidden of him,

9 And hee that bade both him and thee, come, and say to thee, Giue this man roome, and then thou begin with shame to take the lowest roome.

Prou.25.5.

10 * But when thou art bidden, goe and sit downe in the lowest roome, that when he that bade thee, commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at table with thee.

Chap.18.14. mat.23.12.

11 * For whosoeuer exalteth himselfe, shalbe brought lowe, and hee that humbleth himselfe, shalbe exalted.

12 ¶ Then o said he also to him that had bidden him, * When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsemen, nor the rich neighbours, lest they also bid thee againe, and a recompence be made thee.

b Christ reprehendeth onely the blinde affection of man, which regardeth nothing but a worldly recompence.

Pro.3.9.tob.4.7. Matt.22.2. reuel.19.9.

13 But when thou makest a feast, call the poore, the maimed, the lame, and the blinde,

14 And thou shalt bee blessed, because they cannot recompense thee: for thou shalt bee recompensed at the resurrection of the iust.

c He casteth the Iewes in the teeth with their ingratitude, which would not eate of those holy meates of Gods word, which was presented vnto them, and whereunto they were bid a long time before.

15 ¶ Nowe when one of them that sate at table, heard these things, hee sayde vnto him, Blessed is hee that eateth bread in the kingdome of God.

16 Then said he to him, * c A certaine man made a great supper, and bade many,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are nowe readie.

18 But they all with one minde began to make excuse: The first saide vnto him, I haue bought a farme, and I must needes go out and see it: I pray thee haue me excused.

19 And another said, I haue bought fiue yoke of oxen, and I goe to proue them: I pray thee haue me excused.

20 And another sayde, I haue maried a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his master these things. Then was the good man of the house angrie, and said to his seruant, d Goe out quickely into the places and streetes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

d Here is signified the calling of the Gentiles.

22 And the seruant sayd, Lord, it is done as thou hast commanded, and yet there is roome.

e God wil rather receiue all the rascall people of the world to his banquet, then them which are vnthankefull.

23 Then the master said to the seruant, Goe out into the e high wayes, and hedges, and f compell them to come in, that mine house may be filled.

f This compulsion commeth of the feeling of the power of Gods word, after that his word hath bene preached. Matt.10.37. and 16.24.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 Nowe there went great multitudes with him, and hee turned and sayde vnto them,

26 * If any man come to me, and g hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, hee cannot bee my disciple.

g That is, he that casteth not off all affections and desires which drawe vs from Christ. Chap.9.23. matt. 16.24. mar.8.34.

27 * And whosoeuer beareth not his crosse, and commeth after mee, cannot bee my disciple.

h He that will professe the Gospel, must diligently consider what his profession requireth, and not rashly take in hand so great an enterprise: neither yet when he hath taken it in hand, in any case forsake it.

28 For which of you minding to builde a towre, sitteth not downe before, and h counteth the cost, whether hee haue sufficient to perfourme it,

29 Lest that after he hath laid the foundation, and is not able to perfourme it, all that behold it, begin to mocke him,

30 Saying, This man began to builde, and was not able to make an ende?

31 Or what king going to make warre against another King, sitteth not downe first and taketh counsell, whether he be able with tenne thousande, to meete him that commeth against him with twentie thousand?

i He that is not perswaded to leaue all at euery houre to bestowe himselfe frankely in Gods seruice. Matth.5.13. mar.9.50.

32 Or els while hee is yet a great way off, hee sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoeuer he be of you, that i forsaketh not all that he hath, he cannot be my disciple.

34 * Salt is good: k but if salt haue lost his sauour, wherewith shall it be ‖ salted?

k Matt.5.13. mar.9.49. luke 12.33.

35 It is neither meete for the land, nor yet for the dunghill, but men cast it out. He that hath eares to heare, let him heare.

‖Or, seasoned.

CHAP. XV.

2 *The Pharises murmure because Christ receiueth sinners.* 4 *The louing mercie of God is openly set foorth in the parable of the hundreth sheepe.* 7 *Ioy in heauen for one sinner.* 12 *Of the prodigal sonne.*

THen resorted vnto him all the Publicanes and sinners, to heare him.

2 Therefore the Pharises and Scribes murmured, saying, Hee receiueth sinners, and eateth with them.

3 Then spake hee this parable to them, saying,

Matth. 18.12. 4 *What man of you hauing an hundreth sheepe, if he lose one of them, doth not leaue ninetie and nine in the wildernesse, and goe after that which is lost, vntil hee finde it?

5 And when he hath found it, hee layeth it on his shoulders with ioy.

6 And when hee commeth home, hee calleth together his friendes and neighbours, saying vnto them, Reioyce with mee: for I haue found my sheepe, which was lost.

7 I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, more then for ninetie and nine * iust men, which needs none amendment of life.

a Which iustifie themselues, and know not their owne faults.

8 Either what woman hauing tenne b pieces of siluer, if shee lose one piece, doth not light a candle, and sweepe the house, and seeke diligently till she finde it?

b The word is *drachma*, which is somewhat more in value then fiue pence of old sterling money, and was equall with a Romane penie.

9 And when shee hath found it, shee calleth her friendes, and neighbours, saying, Reioyce with mee: for I haue founde the piece which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ He said moreouer, A certaine man had two sonnes.

12 And the yonger of them sayde to his father, Father, giue me the c portion of the goods that falleth to mee. So hee deuided vnto them his substance.

c This declareth that we ought not to desire to haue our portion separate from God, except we will lose all.

13 So not long after, when the yonger sonne had gathered all together, hee tooke his iourney into a farre countrey, and there hee wasted his goods with d riotous liuing.

d The Greeke word signifieth so to waste all, that a man reserueth nothing to himselfe.

14 Nowe when hee had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then he went and claue to a citizen of that countrey, and he sent him to his farme, to feede swine.

16 And hee would faine haue filled his belly with the huskes, that the swine ate: e but no man gaue them him.

e For no man had pitie vpon him.

17 Then hee came to himselfe, and sayd, Howe many hired seruants at my fathers haue bread enough, and I die for hunger?

f That is, against God.

18 I will rise, and goe to my father, and say vnto him, Father, I haue sinned against f heauen, and before thee,

g God preuenteth vs and heareth our gronings before we crie to him.

19 And am no more worthie to be called thy sonne: make me as one of thy hired seruants.

h He was touched with the feeling of his sinne, and therefore was ashamed thereof, and heauie in heart.

20 So hee arose, and came to his father, and when he was yet g a great way off, his father sawe him, and had compassion, and ranne and fell on his necke, and kissed him.

21 And the sonne sayde vnto him, h Father, I haue sinned against heauen, and before thee, I am no more worthy to be called thy sonne.

22 Then the father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feete,

23 And bring the fat calfe, and kill him, and let vs eate, and be merry.

24 For this my sonne was dead, and is aliue againe: and hee was lost, but hee is found. And they began to be merry.

25 Nowe the i elder brother was in the fielde, and when hee came and drewe neere to the house, he heard melodie, and dauncing,

i God reproueth the enuie of such as grudge when God receiueth sinners to mercie.

26 And called one of his seruants, and asked what those things meant.

27 And hee said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because hee hath receiued him safe and sound.

28 Then hee was angrie, and would not goe in: therefore came his father out and intreated him.

29 But hee answered and said to his father, Loe, these many yeeres haue I done thee seruice, neither brake I at any time thy commaundement, and yet thou neuer gauest mee a kid, that I might make merie with my friends.

k Thy part which art a Iewe, is nothing diminished by ỹ, that Christ was also killed for the Gentiles: for he accepteth not the person, but feedeth indifferently all them that beleeue in him, with his body and blood to life euerlasting.

30 But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fat calfe.

31 And hee said vnto him, k Sonne, thou art euer with mee, and all that I haue, is thine. It was meete that wee should make merie, and be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

CHAP. XVI.

1 Christ exhorteth vs to wisedome and liberality by the example of the steward. 13 None can serue two masters. 14 He reproueth the couetousnesse and hypocrisie of the Pharises. 16 Of the ende and force of the Law. 18 Of the holy state of mariage. 19 Of the rich man, and Lazarus.

AND hee sayde also vnto his disciples, a There was a certaine rich man, which had a steward, and hee was accused vnto him, that he wasted his goods.

a Christ teacheth hereby, that likewise as he which is in authoritie and hath riches, if he get friends in his prosperitie, may be relieued in his aduersitie: so our liberalitie towards our neighbour shall stand vs in such stead at the day of iudgement, that God will accept it as done vnto him.

2 And he called him, and saide vnto him, Howe is it that I heare this of thee? Giue an accounts of thy stewardship: for thou mayest be no longer steward.

3 Then the stewarde sayde within himselfe, What shall I doe: for my master will take away from mee the stewardship? I cannot dig, and to beg I am ashamed.

4 I knowe what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.

5 Then called hee euery one of his masters debters, and said vnto the first, Howe much owest thou vnto my master?

6 And he sayde, An hundreth measures of oyle. And he sayd to him, Take thy writing, and sitte downe quickely, and write fiftie.

7 Then said he to another, Howe much owest thou? And hee sayde, An hundreth measures

measures of wheate. Then hee sayde to him, Take thy writing, and write foure score.

8 And the Lorde commended [b] the vniust stewarde, because hee had done wisely. Wherefore the children of this worlde are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends [c] with the riches of iniquitie, that when ye shall want, they may receiue you into euerlasting habitations.

10 He that is faithfull in the least, [*] he is also faithfull in much: and hee that is vniust in the least, is vniust also in much.

11 If then yee haue not bene faithfull in [d] the wicked riches, who will trust you in the true treasure?

12 And if yee haue not bene faithfull in [e] another mans goods, who shall giue you that which is [f] yours?

13 [*] No seruiant can serue two masters: for either he shall hate the one, and loue the other: or els hee shall leane to the one, and despise the other. Ye cannot serue God and riches.

14 All these thinges heard the Pharises also which were couetous, and they mocked him.

15 Then he sayd vnto them, Ye are they, which [h] iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 [*] The Law and the Prophets endured vntil Iohn: and since that time the kingdome of God is preached, and euery man [i] preaseth into it.

17 [*] Now it is more easie that heauen & earth should passe away, then that one title of the lawe should fall.

18 ¶ [*] Whosoeuer putteth away his wife, and marrieth another, committeth adultery: and whosoeuer marrieth her that [k] is put away from her husband, committeth adultery.

19 ¶ There was a [l] certaine rich man, which was clothed in purple, and fine linnen, and fared well and delicately euery day.

20 Also there was a certaine begger named Lazarus, which was layd at his gate full of sores,

21 And desired to bee refreshed with the crummes that fell from the rich mans table: yea, and the dogs came and licked his sores.

22 And it was so that the begger died, & was carried by the Angelles into [m] Abrahams [n] bosome. The riche man also died and was buried.

23 And being in hell in torments, he lift vp his eyes, and sawe Abraham afarre off, and Lazarus in his bosome.

24 Then he cryed, & sayd, Father Abraham, haue mercy on me, and send Lazarus, that yee may dip the tip of his ° finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham sayd, [p] Sonne, remember that thou in thy life time receiuedst thy ‖ pleasures, and likewise Lazarus ‖ paines: nowe therefore is hee comforted, and thou art tormented.

26 Besides all this, betweene you and vs there is a great ‖ gulfe set, so that they which woulde goe from hence to you, can not, neither can they come from thence to vs.

27 Then he sayde, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I haue fiue brethren) that hee may testifie vnto them, least they also come into this place of torment.

29 Abraham said vnto him, They haue Moses and the [q] Prophets: let them [r] heare them.

30 And he sayd, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

31 Then he sayd vnto him, If they heare not Moses and the Prophets, neither will they bee perswaded, though one rise from the dead againe.

b God, who doeth here represent the master of the house, doth rather commend the prodigall waste of his goods, and the liberall giuing of the same to the poore, then the straite keeping & hording of them.

c That is, either wickedly gotten, or wickedly kept or wickedly spet: and hereby we be warned to suspect riches, which for the most part are an occasion to their possessours of great wickednesse.

d They which can not well bestowe worldly goods, will bestowe ill spirituall treasures: & therefore they ought not to be committed vnto them.

e As are riches and such like things, which God hath giuen, not for your selues onely, but to bestowe vpon others.

f Christ calleth the gifts which he giueth vnto vs, ours.

Matt. 6.24.

g Because they iudged no man happie, but those that were riche.

h Which loue outwarde appearance, and vaine glorie.

Matth. 11.12.

i Their zeale is so inflamed, that they followe the Gospel without respect of worldly things. *Matt. 5.18. Matth. 5.32. & 19.9. 1.cor.7.11.*

k That is, which is not lawfully diuourced.

l By this storie is declared, what punishment they shall haue, which liue deliciously & neglect the poore.

m As the fathers in the olde Lawe, were sayd to be gathered into the bosome of Abraham, because they receiued ỹ fruit of the same faith with him: so in ỹ new Testament we say ỹ the members of Christ are ioyned to their head, or gathered vnto him.

n Wherby is signified ỹ most blessed life, which they that die in the faith of Abraham did, shal enioy after this world.

q Which declareth that it is too late to be instructed by the dead, if in their life time they cannot profit by the liuely worde of God.

r As faith commeth by Gods word, so is it maintained by the same. So that we neither ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the worde of God is sufficient to life euerlasting.

CHAP. XVII.

a Christ teacheth his disciples to auoyde occasions of offence, 3 One to forgiue another. 5 We ought to pray for the increase of faith. 6 He magnifieth the vertue of faith, 10 And sheweth the vnabilitie of man, 11 Healeth tenne lepers, 20 Speaketh of the latter dayes, and of the ende of the worlde.

THen sayde hee to the disciples, [*] It can not be auoyded, but that offences will come, but woe bee to him by whome they come. *Matth. 18.7. mar. 9.42.*

a That is, to turne him backe from the knowledge of God, & his saluation.

2 It were better for him that a great millstone were hanged about his necke, and that hee were cast into the sea, then that he should [a] offend one of these litle ones.

3 ¶ Take heede to your selues: if thy brother trespasse against thee, rebuke him: and if he repent, forgiue him. *Matth. 18.21.*

b That is, many times: for by a certaine number he meaneth an vncertaine.

4 [*] And though he sinne against thee seuen times in a day, and seuen times in a day turne againe to thee, saying, It repenteth me, thou shalt forgiue him.

5 ¶ And the Apostles sayd vnto the Lord, Increase our faith. *Matth. 17.20.*

c That is, if they had neuer so little of pure and perfite faith.

6 And the Lorde sayd, [*] If ye had faith, as much as is [c] a graine of mustarde seede, and shoulde say vnto this Mulberie tree, [d] Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it shoulde euen obey you.

d Meaning, they shoulde doe wonderfull and incredible things.

n Christ describeth spirituall things by such maner of speach, as is most proper to our vnderstanding: for our soules haue neither fingers nor eyes, neither are they thirsty, or speake: but the Lord, as it were in a table painteth forth the state of the life to come, as our capacitie is able to comprehend it.

p In calling him sonne, he taunteth his vaine boasting, who in his life vaunted himselfe to be the sonne of Abraham: warning vs also hereby how litle glorious titles auaile.

‖ *Or, good things.*

‖ *Or, euill things.*

‖ *Or, swallowing pit.*

7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattell, woulde say vnto him by and by, when he were come from the fielde, Goe, and sit downe at table?

8 And woulde not rather say to him, e Dresse wherewith I may suppe, and gird thy selfe, and serue mee, till I haue eaten and dronken, and afterward eate thou, and drinke thou?

9 Doth he thanke that seruant, because he did that which was commaunded vnto him? I trow not.

10 So likewise ye, when ye haue done al those things, which are commaunded you, say, Wee are f vnprofitable seruants: we haue done that which was our duety to do.

11 ¶ And so it was when he went to Ierusalem, that he passed through the middes of Samaria and Galile.

12 And as hee entred into a certaine towne, there met him ten men that were lepers, which stoode afarre off.

13 And they lift vp their voyces & sayde, Iesus Master, haue mercy on vs.

14 And when he sawe them, he sayd vnto them, * Goe, shewe your selues vnto the g Priests. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when he saw that hee was healed, turned backe, and with a loude voyce praysed God,

16 And fel down on his face at his feete, and gaue him thankes: and hee was a Samaritan.

17 And Iesus answered, & said, Are there not ten cleansed? but where are the h nine?

18 There are none found that returned to giue God prayse, saue this stranger.

19 And he sayd vnto him, Arise, Goe thy way, thy faith hath made thee whole.

20 ¶ And when he was demaunded of the Pharises, when the kingdome of God should come, he answered them, and sayde, The kingdome of God commeth not i with obseruation.

21 Neither shall men say, Lo here, or loe there: for behold, the kingdome of God is ‖ k within you.

22 And he sayd vnto the disciples, The dayes will come, when ye shall desire to see l one of the dayes of the Sonne of man, and ye shall not see it.

23 * Then they shall say to you, Behold here, or behold there: but goe not thither, neither follow them.

24 For as the lightning that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shall the Sonne of man be in his m day.

25 But first must hee suffer many things, and be reproued of this generation.

26 * And as it was in the n dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they marryed wiues, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 * Likewise also, as it was in the daies of Lot: they ate, they dranke, they bought, they solde, they planted, they built.

29 But in the day that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them all.

30 After these ensamples shall it be in the day when the Sonne of man shall bee reuealed.

31 At that day, he that is vpō the o house, and his stuffe in the house, let him not come downe to take it out: and hee that is in the fielde likewise, let him not turne backe to that he left behinde.

32 * Remember Lots wife.

33 * Whosoeuer will seeke to saue his soule, shall lose it: and whosoeuer shall lose it, p shall get it life.

34 * I tell you, in that night there shalbe two in one q bed: the one shall be receiued, and the other shall be left.

35 Two women shal be grinding together: the one shall be taken, and the other shalbe left.

36 Two shall be in the fielde: one shalbe receiued, and another shall be left.

37 And they answered, and sayd to him, Where, Lorde? And hee sayde vnto them, *r Where soeuer the body is, thither will also the Egles reuort.

they shall gather vnto him, as the rauening birdes about a cation.

e Hereby is declared that it is not ynough to doe a piece of our duety for a time, but also we must continue to the ende.

f For God receiueth nothing of vs, whereby he should stande bound vnto vs. *Leuit.* 14.2.

g To whome it did appertaine to iudge of the leprosie, Leu. 14.2. & hereby also the Priestes shoulde haue no occasion to grudge, or murmure.

h He noteth hereby their ingratitude, & that the greatest part neglect the benefits of God.

i It cannot be discerned by any outward shew, or maiestie whereby it might ȳ rather be knowen.

‖ *Or, among you.*

k Either by reason of the word of God, which is receiued by faith, or that the Messias whome they sought as absent, is now present, euen within their owne doores, and yet they know him not, Iohn 1. 11.

l He speaketh of his first comming into the world. *Mat.* 24.23. *Mar.* 13.21.

m Meaning, his second comming, wherein hee shall appeare in glory. *Gene.* 7.5. *mat.* 24 38.1. *per.* 3.20.

n When men contemne the iudgement of God, wherewith they were before menaced. *Gene.* 19.24.

o Wee must forget that which we haue left behinde vs, to the end that we may the beter follow our heauenly vocation. *Gene.* 19.26. *Chap.* 9.24. & 18. 25. *matth.* 10.39. *mar.* 8.35 *Iohn* 12.25.

p This corporall death shall engender life euerlasting. *Mat.* 24.40,41.

q He meaneth that no band or coniuction is so straight that should stay vs. *Matth.* 24.28.

r Nothing can hinder the faithfull to bee ioyned to their head Iesus Christ: for

CHAP. XVIII.

2 *By the example of the widowe, and the Publicane, Christ teacheth howe to pray.* 15 *By the example of children, he exhorteth to humilitie.* 18. *Of the way to be saued, and what things let.* 29 *The reward promised to his,* 31 *And of the crosse.* 35 *The blinde man receiueth sight.*

AND * he spake also a parable vnto them, to this ende, that they ought alwayes to pray, and not to a ware faint,

2 Saying, There was a Iudge in a certaine citie, which feared not God, neither reuerenced man.

3 And there was a widowe in that citie, which came vnto him, saying, ‖ Doe mee iustice against mine b aduersarie.

4 And he would not for a time: but afterward he sayd with himselfe, Though I feare not God, nor reuerence man,

5 Yet because this widowe troubleth me, I will doe her right, least at the last she come and make me wearie.

6 And the Lorde sayde, Heare what the vnrighteous Iudge sayeth.

7 Nowe shall not God auenge his elect, which cry day and night vnto him, yea, though c he suffer long for them?

8 I tel you he wil auenge them quickely: but when the Sonne of man commeth, shal he finde faith on the earth?

9 Hee spake also this parable vnto certaine which trusted in themselues that they were iust, and despised other,

10 Two men went vp into the Temple to pray: the one a Pharise, and the other a Publicane.

11 The Pharise d stood and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publicane.

Eccles 18.22. *rom.* 12.12. 1. *thes.* 5.17.

a The Greeke worde signifieth not to shrinke backe, as cowards doe in warre, or to giue place in afflictions or dangers.

‖ *Or, auenge me.*

b Who pleadeth against me.

c And seeme slow in reuenging their wrongs.

d Whereby he declareth his proud and disdainefull heart.

12 I

12 I fast twise in the weeke: I giue tithe of all that euer I possesse.

13 But the Publicane standing afarre off, would not lift vp so much as his e eyes to heauen, but smote his brest, saying, O God, be merciful to me a sinner.

14 I tell you, this man departed to his house iustified, ‖ rather then the other: * For euery man that exalteth himselfe, shall bee brought lowe, and hee that humbleth himselfe, shalbe exalted.

15 ¶ * They brought vnto him also f babes, that hee should touche them. And when his disciples saw it, they rebuked the.

16 But Iesus called g them vnto him, and sayde, Suffer the babes to come vnto me, and forbid them not: for of h such is the kingdome of God.

17 Verely I say vnto you, whosoeuer receiueth not the kingdome of God, as i a babe, he shall not enter therein.

18 * Then a certaine ruler asked him, saying, Good master, what ought I to doe, to inherite eternall life?

19 And Iesus sayd vnto him, Why callest thou me k good? none is good, saue one, euen God.

20 Thou knowest the commandements, * Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnesse: Honour thy father and thy mother.

21 And he sayde, All these haue I kept from my youth.

22 Nowe when Iesus heard that, hee sayd vnto him, Yet lackest thou one thing. Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, followe me.

23 But when he heard those things, hee was very heauy: for hee was marueilous rich.

24 And when Iesus sawe him sorowfull, he sayde, With what difficultie shall they that haue riches, enter into the kingdome of God?

25 Surely it is easier for a ‖ camell to go through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then sayde they that heard it, And who then can be saued?

27 And he sayde, The things which are vnpossible with men, are l possible with God.

28 ¶ * Then Peter sayd, Loe, we haue left all, and haue followed thee.

29 And he sayd vnto them, Verily I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receiue m much more in this world, and in the world to come life euerlasting.

31 ¶ * Then Iesus tooke vnto him the twelue, and sayde vnto them, Beholde, wee goe vp to Ierusalem, and all things shalbe fulfilled to the Sonne of man, that are written by the Prophets.

32 For hee shall bee deliuered vnto the Gentiles, and shall be mocked, and shall be spitefully intreated, and shall be spitted on.

33 And when they haue scourged him, they will put him to death: but the thirde day he shall rise againe.

34 But they vnderstoode none of these things, & this saying was hid from them, neyther perceiued they the things, which were spoken.

35 ¶ * And it came to passe, that as hee was come neere vnto Iericho, a certaine blinde man sate by the way side begging. *Mat.20.29. mar.10.46.*

36 And when he heard the people passe by, he asked what it meant.

37 And they sayde vnto him, that Iesus of Nazareth passed by.

38 Then hee cryed, saying, Iesus the sonne of Dauid, haue mercy on me.

39 And they which went before, rebuked him, that hee should hold his peace, but he cryed much more, O n Sonne of Dauid, haue mercie on me.

40 And Iesus stoode still, and commanded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I do vnto thee? And he sayde, Lord, that I may receiue my sight.

42 And Iesus sayde vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediately hee receiued his sight, and followed him, o praysing God: and all the people when they saw this, gaue praise to God.

CHAP. XIX.

2 Of Zacchaeus. 12 The tenne pieces of money. 28 Christ rideth to Ierusalem, and weepeth for it. 45 He chaseth out the merchants, 47 And his enemies seeke to destroy him.

NOwe when Iesus entred and passed through Iericho,

2 Beholde, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich.

3 And he sought to see Iesus, who hee should be, and could not for the preasse, because he was of a lowe stature.

4 Wherefore he ran before, and climed vp into a wild figge tree, that he might see him, for he should come that way.

5 And when Iesus came to the place, hee looked vp, and sawe him, and sayd vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 And when all they sawe it, they murmured, saying, that he was gone in to lodge with a ‖ sinfull man.

8 And Zaccheus stoode forth, and sayde vnto the Lorde, Beholde, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by ‖ forged cauillation, I restore him foure fold.

9 Then Iesus sayd to him, This day is saluation come vnto this a house, forasmuch as he is also become the b sonne of Abraham.

10 * For the Sonne of man is come to seeke, and to saue that which was lost.

e These were signes of an humble and lowly heart. ‖ *Or, and not the other.* *Chap.14.11. mat.23.12.* *Mat.19.13. mar.10.13.*

f The word signifieth yong sucking babes which they caried in their armes.

g He meaneth the nourses or them that bare the babes, whom the Apostles rebuked.

h He comprehendeth aswell them that are infants of age, as them also, which are like vnto infants in simplicity and plainnesse.

i Signifying that they ought to lay aside all malice and pride. *Mat.19.16. mar.10.17.*

k Because commonly they abused this word, Iesus sheweth him that he could not confesse him to be good, except also he acknowledged that he was of God. *Exod.20.13,14.*

‖ *Or, cable rope.*

l For he so gouerneth the hearts of his, that their riches doe not blinde them. *Mat.19.27. mar.10.28.*

m The litle that a man hath with the grace of God, is an hundreth folde better then all the abundance that one can haue without him: but the chiefe recompence is in heauen. *Mat.20.17. mar,10.32.*

n The people vsed to call the Messias by this name, because they knewe he should come of the stocke of Dauid, Psal.132. 11. actes 2 30.

o He was mindfull of the benefite receiued, and also the people were moued thereby to glorifie God.

‖ *Or, a man of a wicked life.*

‖ *Or, false accusation.*

a Zaccheus adoption was a signe that the whole family was receiued to mercie. Notwithstanding this promes, God reserueth to himself free libertie, either to chuse or forsake, as in Abrahams house.

b To bee the sonne of Abraham is to bee chosen freely, Rom.9.8. to walke in the steppes of the faith of Abraham, Rom.4.12. to doe the works of Abraham, Ioh.8.39. by the which things wee are most assured of life euerlasting, Rom,8,29. *Matth,*18.11.

11 And whiles they heard these things, hee continued and spake a parable, because hee was neere to Ierusalem, and because also they thought that the kingdome of God should shortly appeare.

12 He saide therefore, * A certaine noble man went into c a farre countrey, to receiue for himselfe a kingdome, and so to come againe.

13 And he called his owne seruants, and deliuered them ten d pieces of money, and said vnto them, e Occupie till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, We will not haue this man to raigne ouer vs.

15 And it came to passe, when hee was come f againe, and had receiued his kingdome, that hee commanded the seruants to be called to him, to whome hee gaue his money, that he might knowe what euery man had gained.

16 Then came the first, saying, Lord, thy piece hath increased ten pieces.

17 And he said vnto him, Well, good seruant: because thou hast beene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lorde, thy piece hath increased fiue pieces.

19 And to the same he said, Be thou also ruler ouer fiue cities.

20 So the other came and said, Lord, behold thy piece, which I haue laide vp in a napkin.

21 For I feared thee, because thou art a strait man: thou takest vp, that thou laydest not downe, and reapest that thou diddest not sowe.

22 Then hee saide vnto him, Of thine owne g mouth will I iudge thee, O euill seruant. Thou knewest that I am a strait man, taking vp that I laid not downe, and reaping that I did not sowe.

23 Wherefore then gauest not thou my money into the banke, that at my comming I might haue required it with vantage?

24 And he sayde to them that stoode by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they sayde vnto him, Lord, hee hath ten pieces.)

26 * For I say vnto you, that vnto all them that haue, it shalbe h giuen: and from him that hath not, euen that he hath, shalbe taken from him.

27 Moreouer, those mine enemies, which woulde not that I shoulde reigne ouer them, bring hither, and slay them before mee.

28 ¶ And when he had thus spoken, hee went foorth i before, ascending vp to Ierusalem.

29 * And it came to passe, when he was come neere to Bethphage, and Bethania, beside the mount which is called the mount of Olives, hee sent two of his disciples,

30 Saying, Goe ye to the towne which is before you, wherein, assoone as ye are come, ye shall finde a colt tyed, whereon neuer man sate: loose him, & bring him hither.

31 k And if any man aske you, why yee loose him, thus shall yee say vnto him, Because the Lord hath neede of him.

32 So they that were sent, went their way, and found it as he had sayd vnto them.

33 And as they were loosing the colte, the owners thereof sayde vnto them, Why loose ye the colte?

34 And they sayd, The Lord hath neede of him.

35 ¶ * So they brought him to Iesus, and they cast their garments on the colte, and set Iesus thereon.

36 And as he went, they spred their clothes in the way.

37 And when he was nowe come neere to the going downe of the mount of Olives, the whole multitude of the disciples began to reioyce, and to praise God with a loude voyce, for all the great woorkes that they had seene,

38 Saying, Blessed bee the King that commeth in the name of the Lorde: l peace in heauen, and glory in the hiest places.

39 Then some of the Pharises of the company sayde vnto him, Master, rebuke thy disciples.

40 But he answered and sayd vnto them, I tell you, that if these shoulde holde their peace, the stones would cry.

41 ¶ * And when he was come neere, he beheld the citie, and wept for it,

42 Saying, m O if thou haddest euen knowen at the least in this thy day n those things, which belong vnto thy peace! but nowe are they o hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee rounde, and keepe thee in on euery side,

44 And shall make thee euen with the grounde, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not the time of thy p visitation.

45 ¶ * Hee went also into the Temple, and began to cast out them that solde therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but ye haue made it a denne of theeues.

47 And he taught daily in the Temple. And the high Priests and the Scribes, and the chiefe of the people sought to destroy him.

48 But they coulde not finde what they might doe to him: for all the people q hanged vpon him when they heard him.

CHAP. XX.

4 Christ stoppeth his aduersaries mouthes by another question, 9 Sheweth their destruction by a parable. 22 The authoritie of princes. 27 The resurrection, and his diuine power. 46 He reproueth the ambition of the Scribes.

AND * it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospell, the high Priestes and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what

Mat.25.14.
c This was to declare to them, that he must yet take great paines before his kingdome should be established.
d This piece of money is called Mina, and the whole summe mounteth about the value of seuenteene pound, esteeming euery piece about fiue Nobles and seuen pence.
e God will not that his graces remaine idle with vs,
f Whereby we learne that the second comming of our Sauiour Christ shall be more glorious and excellent then it doeth now appeare.
g They that suppresse the gifts of God, and liue in idlenesse, are without all excuse.
Chap.8.18. mat. 13.12.& 25.29. mar.4.25.
h He that faithfully bestoweth ỹ graces of God, shall haue them increased: but they shalbe taken away from him that is vnprofitable, and vseth them not to Gods glory.
i Hereby we perceiue the excellent constancie of Christ, who notwithstanding he did now fight against the terrour of death, and Gods iudgement: yet went before his fearefull disciples, and led the way to death.
Mat.21.1, mar,11.1.

k Christ preuenteth such difficulties as might haue troubled his disciples, *Mat.21.7. iohn 12.14.*
l They wish that God may be appeased & reconciled with men: and so by this meanes be glorified.
Chap.21.6, mat. 24.1 mar.13.1.
m Christ partly pitieth the citie which was so neere her destruction, and partly vpbraideth their malice which would not imbrace Christ their Sauiour, & therefore pronounceth greater punishment to Ierusalem, then to other cities which had not receiued like graces.
n Meaning Christ, without whom there is no saluation, and with whome is all felicitie.
o Through thine owne malice thou art blinded.
p And receiuedst not the Redeemer, which was sent thee.
Mat.21.13. mar.11.17. Isa.56.7. Iere.7.11.
q Or, *in the day time.*
r That is, were most attent to heare.

Mat.21.23. mar,11,27,28.

what authoritie thou doest these thinges, or who is hee that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also will aske you one thing: tell me therefore:

4 The a baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselues, saying, If wee shall say, From heauen, hee will say, Why then beliued yee him not?

6 But if we shal say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus saide vnto them, b Neither tell I you, by what authoritie I doe these thinges.

9 ¶ Then began he to speake to the people this parable, * A certaine man planted a c vineyard, and d let it forth to husbandmen: and went into a strange countrey, for a great season.

10 And at a time hee sent a e seruant to the husbandmen, that they should giue him of the fruite of the vineyard, but the husbandmen did beate him, and sent him away emptie.

11 Againe hee sent yet an other seruant: and they did beate him, and foule intreated him, and sent him away emptie.

12 Moreouer, he sent the third, and him they wounded, and cast out.

13 Then saide the Lord of the vineyard, What shall I doe? I will send my beloued Sonne: it may bee that they will doe reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with them selues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 He will come and destroy these husbandmen, and will giue out his vineyarde to others. But when they heard it, they said, God forbid.

17 ¶ And he beheld them, and said, What meaneth this then that is written, * The stone that the builders refused, that is made the head f of the corner?

18 g Whosoeuer shal fall vpon that stone, shalbe broken: and on whomsoeuer it shall fall, it will grinde him to powder.

19 Then the hie Priestes & the Scribes the same houre went about to laye handes on him: (but they feared the people) for they perceiued that he had spoken this parable against them.

20 * And they h watched him, and sent foorth spies, which should faine themselues iust men, to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.

21 And they asked him, saying, Maister, we know that thou sayest, & teachest right, neither doest thou accept mans person, but teachest the way of God truely.

22 Is it i lawfull for vs to giue Cesar tribute, or no?

23 But he perceiued their craftines, and said vnto them, Why tempt ye me?

24 Shew me a penie. Whose image and superscription hath it? They answered and said, Cesars.

25 Then he said vnto them, * k Giue then vnto Cesar the thinges which are Cesars, and to God those which are Gods.

26 And they could not reproue his saying before the people: but they marueiled at his answere, and held their peace.

27 * Then came to him certaine of the Sadduces, (which deny that there is any resurrection) and they asked him,

28 Saying, Maister, * Moses wrote vnto vs, If any mans brother die hauing a wife, and hee die without children, that his brother should take his wife, and raise vp seede vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and hee died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the third tooke her: and so likewise the seuen died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shal she be? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, The l children of this worlde marrie wiues, and are married.

35 But they which shall be counted worthie to enioy that world, and the resurrection from the dead, neither marry wiues, neither are married.

36 m For they can die no more, forasmuch as they are equall vnto the Angels, and are the sonnes of God, n since they are the children of the resurrection.

37 And that the dead shall rise againe, euen * Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For hee is not the God of the o dead, but of them which liue: p for all liue vnto him.

39 Then certaine of the Pharises answered, & said, Maister, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ * Then said he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid himselfe saith in the booke of the Psalmes, * The Lord saide vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footestoole.

44 Seeing Dauid calleth him Lord, how is he then his q sonne?

45 ¶ Then in the audience of all the people, he said vnto his disciples,

46 * Beware of the Scribes, which desire to goe in long robes, and loue salutations in the markets, and the highest seates in the Synagogues, and the chiefe roomes at feastes:

a By Baptisme he comprehendeth all Iohns ministerie, who bare witnesse to Christ.

b By this meanes he made them ashamed and astonished. *Matth.*21.33. *mar.*12.1. *isa.*5.1 *ier.*2.21.

c The Iewes were as Gods plants and his owne grafting.

d God committed his people to the gouernours and priestes.

e He rayled vp Prophets.

*Psal.*118.22. *isa.* 28.16. *actes* 4.11. *rom.*9.33.1. *pet.* 2.7.

f For by it the building is ioyned together, and made strong.

g They that stumble and fall on Christ, thinking to oppresse him, shalbe ouerthrowen themselues and destroyed. *Matth.*22.16. *mar.*12.13.

h They wayted for a conuenient time and place.

i They thoughte it vnlawfull to pay to a prince being an infidel, that which they were wont to pay to God in his Temple. *Rom.*13.7.

k The duetie which we owe to Princes, letteth nothing that which is due vnto God. *Mat.*22.23. *mar.*12.18. *Deut.*25.5.

l In this place he calleth all them children of this worlde which remaine in ȳ same or els matrimonie should not seeme to appertaine to the children of God, as that wicked möster Pope Cyricius taught, against the manifest Scriptures.

m Since marriage is ordeined to maintaine and increase mankinde: when we shalbe immortall, it shall not be in any vse.

n For although the wicked rise againe, yet that life is but death and an eternall destruction. *Exod.*3.6.

o Of them which are not, but of them which are.

p The immortalitie of the soule cannot be separated from the resurrection of ȳ body, whereof here Christ properly speaketh. *Mat.*22.44. *mar.*12.35. *Psal.*110.1.

q For the sonne is not Lord of his father, and therefore it followeth that Christ is God: *Chap.*1.43. *mat.* 23.6. *mar.*12.38.

47 Which deuoure widowes houses, euen vnder a colour of long praying: these shall receiue greater damnation.

CHAP. XXI.

3 Christ commendeth the poore widowe. 6 He forewarneth the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens & troubles to come. 27 Of the ende of the worlde, 37 And of his daily exercise.

Marke 12 41.

AND * as he beheld, he saw the rich men, which cast their giftes into the treasurie,

2 And he sawe also a certaine poore widow, which cast in thither two mites,

3 And he sayde, Of a trueth I say vnto you, that this poore widowe hath cast in more then they all.

a God esteemeth not the gift or almes by the quantitie or value, but by the heart and affection.

4 a For they all haue of their superfluitie cast into the offerings of God: but she of her penurie hath cast in all the liuing that she had.

Chap. 19. 43, 44. matth. 24. 1. marke 13. 1.

5 * Now as some spake of the Temple, how it was garnished with goodly stones, and with ‖ consecrate things, he said,

‖ Or, giftes.

6 Are these the things that ye looke vpon? the dayes will come, wherein a stone shall not be left vpon a stone, that shall not be throwen downe.

7 Then they asked him, saying, Master, but when shall these thinges bee? and what signe shall there be when these thinges shall come to passe?

8 * And he sayde, b Take heede that ye be not deceiued: for many will come in my Name, saying, I am Christ, and the time draweth neere: follow ye not them therefore.

Ephes. 5. 6. 2. thess. 2. 3.

b Christ then maketh answere of that which was more necessary for them, and not to the question they demaunded.

9 And when ye heare of warres and seditions, be not afraide: for these thinges must first come, but the ende followeth not by and by.

Matth. 24. 7. marke 13. 8.

10 Then said he vnto them, Nation shal rise against nation, and kingdome against kingdome,

c This their sufferance shall both be a greater confirmation to the Gospel, & also by their constancie the tyrannie of their enemies shall at length be manifest before God and man.

11 * And great earthquakes shall bee in diuers places, and hunger, and pestilence, and fearefull thinges, and great signes shall there be from heauen.

Chap. 12. 12 matth. 10. 19. marke 13. 11.

12 But before all these, they shall lay their handes on you, and persecute you, deliuering you vp to the Synagogues, and into prisons, and bring you before Kings and rulers for my Names sake.

d For though they were so impudent to resist, yet trueth euer gaineth the victorie.

13 And this shall turne to you, for a e testimoniall.

Matth. 10. 30.

e That is, liue ioyfully & blessedly euen vnder the crosse.

14 * Lay it vp therefore in your hearts, that ye premeditate not what yee shall answere.

15 For I will giue you a mouth, and wisedome, where against all your aduersaries shall not be able to speake, nor d resist.

16 Yea, ye shall bee betrayed also of your parents, and of your brethren, & kinsmen, and friendes, and some of you shall they put to death.

Mat. 24. 15. mar. 13. 14. dan. 9. 27.

17 And ye shalbe hated of all men for my Names sake.

18 * Yet there shall not one haire of your heads perish.

19 By your patience e possesse your soules.

20 ¶ * And when ye see Ierusalem besieged with souldiers, then vnderstand that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these bee the dayes of vengeance, to fulfill all things that are written.

23 But woe be to them that be with child, and to them that giue sucke in those dayes: for there shall be great distresse in this land, and f wrath ouer this people.

f Gods wrath against this people shall appeare by the calamities and plagues wherewith hee will punish them.

24 And they shall fall on the edge of the sworde, and shall bee led captiue into all nations, and Ierusalem shall be troden vnder foote of the Gentiles, vntill the g time of the Gentiles be fulfilled.

g He meaneth their iniquities to receiue likewise their punishment afterward.

25 * Then there shall bee signes in the Sunne and in the Moone, & in the Starres, and vpon the earth trouble among the nations, with perplexitie: the sea and the waters shall roare,

Isa. 13. 10. ezek. 32. 7. mat. 24. 29. marke 13. 24.

26 And mens hearts shall faile them for feare, and for looking after those thinges which shall come on the worlde: for the powers of heauen shall be shaken,

27 And then shall they see the Sonne of man come in a cloude, with power and great glory.

28 And when these thinges beginne to come to passe, then looke vp, & lift vp your heads: * for your h redemption draweth neere.

Rom. 8. 23.

h The effect of that redemption which Iesus Christ hath purchased, shall then fully appeare.

29 And he spake to them a parable, Beholde the figge tree, and all trees,

30 When they now shoote forth, ye seeing them, knowe of your owne selues, that sommer is then neere.

31 So likewise yee when yee see these thinges come to passe, knowe yee that the kingdome of God is neere.

32 Verely I say vnto you, This age shal not i passe, till all these things be done.

i For all these thinges came within fiftie yeeres after.

33 Heauen and earth shall passe away, but my wordes shall not passe away.

34 Take heede to your selues, least at any time your hearts be oppressed with surfetting and drunkennesse, and cares of this life, and least that day come on you at vnwares

35 For as a k snare shall it come on all them that dwell on the face of the whole earth.

k To catch and intangle them, whersoeuer they be in the worlde.

36 Watch therefore, and pray continually, ‖ that ye may bee counted worthie to escape all these thinges that shall come to passe, and that ye may stand before the Sonne of man.

‖ Or, that ye may be made worthie.

37 ¶ Nowe in the day time he taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Olines.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 Conspiracie against Christ. 7 They eate the Passouer. 19 The institution of the Lordes Supper. 24 They striue who shall be greatest, and he reproueth them. 42 He prayeth vpon the mount. 47 Iudas treason. 54 They take him, and bring him to the hie Priestes

Priests house. 60 Peter denieth him thrise, and yet repenteth. 67 Christ is brought before the Councill, where he maketh ample confession.

NOwe * the a feast of vnleauened bread drewe neere, which is called the Passeouer.

2 And the hie Priests & Scribes sought how they might kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and commmed with the hie Priests and b captaines, how he might betray him to them.

5 So they were c glad, & agreed to giue him money.

6 And hee consented, and sought opportunitie to betray him vnto them, when the people were away.

7 ¶ * Then came the day of vnleauened bread when the Passeouer d must be sacrificed.

8 And he sent Peter and John, saying, Goe, and prepare vs the Passeouer, that we may eate it.

9 And they sayde to him, Where wilt thou that we prepare it?

10 Then he laide vnto them, Beholde, when ye be entred into the citie, there shall a man meete you, bearing a pitcher of water: followe him into the house that hee entreth in,

11 And say vnto the good man of the house, The master saith vnto thee, Where is the lodging where I shal eate the Passeouer with my disciples?

12 Then he shall shewe you a great high chamber trimmed: there make it ready.

13 So they went, and founde as hee had said vnto them, and made ready the Passeouer.

14 * And when the e houre was come, he sate downe, and the twelue Apostles with him.

15 Then he said vnto them, I haue earnestly desired to eate this Passeouer with you before I suffer.

16 For I say vnto you, f Henceforth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.

17 And hee tooke the cuppe, and gaue thankes, and sayde, Take this, and deuide it among you.

18 For I say vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come.

19 * And he tooke bread, and when he had giuen thanks, he brake it, and gaue to them, saying, g This is my body, which is giuen for you: do this in the remembrance of me.

20 Likewise also after Supper he tooke the cup, saying, This cup is the newe h Testament in my blood, which is shed for you.

21 * Yet beholde, the hand of him that betrayeth me, is with me at the table.

22 And truely the sonne of man goeth as it is i appointed: but woe bee to that man, by whom he is betrayed.

23 Then they began to enquire among themselues which of them it should be, that should doe that.

24 ¶ * And there arose also a strife among them, which of them should seeme to be the greatest.

25 But hee sayde vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called k Gracious lords.

26 But ye shall not be so: but let the greatest among you bee as the ‖ least: and the chiefest as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth? is not hee that sitteth at table? And I am among you as hee that serueth.

28 And yee are they which haue continued with me in my tentations.

29 Therefore I ‖ appoynt vnto you a kingdome, as my Father hath appoynted to me,

30 * That ye may l eate, & drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, beholde, * Satan hath desired you, m to winow you, as wheate.

32 But I haue prayed for thee, that thy faith n faile not: therefore when thou art conuerted, strengthen thy brethren.

33 * And he sayd vnto him, Lord, I am ready to goe with thee into prison, and to death.

34 But he sayd, I tell thee, Peter, the cocke shall not crowe this day, before thou hast thrise denied that thou knewest me.

35 ¶ And he sayd vnto them, * When I sent you without bagge, and scrip, & shoes, lacked ye any thing? And they sayde, Nothing.

36 Then he sayd to them, But nowe hee that hath a bagge, let him take it, & likewise a scrip: and he that hath none, let him sel his coate, and o buy a sword.

37 For I say vnto you, that yet the same which is written, must bee perfourmed in me, * Euen with the wicked was hee numbred: for doubtlesse those things which are written of me, haue an ende.

38 And they sayd, Lord, beholde, here are p two swords. And he sayd vnto them, It is inough.

39 ¶ * And he came out, and went (as he was wont) to the mount of Olives: and his disciples also followed him.

40 * And when he came to the place, hee sayd to them, Pray, least ye enter into tentation.

41 And he gate himselfe frō them about a stones cast, & kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take away this q cup from me: neuertheless, not my will, but thine be done.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 But being in r agonie, he prayed more earnestly: & his sweate was like drops of blood, trickling downe to the ground.

Matth.26.1. mar.14.1.
a The feast was so called because they could eat no leauened bread for the space of seuen dayes: for so long the feast of the Passeouer continued.
b Such as were appointed to keepe the Temple.
c For they were in doubt what way to take before this occasion was offered.
Matth.26.17. mar.14.13.
d According to Gods commandement which was first to offer it, and after to eate it.
Matth.26.20. mar.14.17,18.
e Which was in the euening about twilight, which time was appointed to eate the Passeouer.
f He meaneth that this is the last time that he would be conuersant with them as he was before, or so eate with them.
Matth.26.26. marke 14.22. 1.cor.11.24.
g The bread is a true signe, and an assured testimonie that the body of Iesus Christ is giuen for the nouriture of our soules: likewise the wine signifieth that his blood is our drinke to refresh and quicken vs euerlastingly.
h The signe of the newe couenant which is established and ratified by Christes blood.
Ieh.13.18. psal.41.9.
i By the secret counsell of God, as Act.4.28.
Matth.20.25. marke 10.42.
k Meaning, that they haue vaine and flattering titles giuen them, forasmuch as they are nothing lesse then their names doe signifie.
‖ *Or, yongest.*
‖ *Or, leaue by bequest.*
Matth.19.28.
l By these similitudes he declareth that they shall be partakers of his glory: for in heauen is neither eating nor drinking. *1.Pet.5.8.*
m Satan seeketh by all meanes to disquiet the Church of Christ, to dispearse it, and to shake it from the true faith.
n It was sore shaken, but yet not ouerthrown. *Mat.26.34,35. mar.14.29,31. iohn 13.38.*
Matt.10.9,10.
o By this hee sheweth them that they must sustaine great troubles and afflictions. *Isai.53.12.*
p They were yet so rude that they thought to haue resisted with materiall weapons, whereas Christ warneth them of a spirituall fight, wherein aswell their life as faith should be in danger. *Matth.26.36. marke 14.32. iohn 18.1.*
Matth.26.41. marke 14.38.
q Meaning his death & passion.
r The worde signifieth y horrour that Christ had conceiued, not onely for feare of death, but of his Fathers iudgement and wrath against sinne,

45 And he rose vp from prayer, & came to his disciples, and found them sleeping for heauinesse.

46 And he said vnto them, Why sleepe ye? rise & pray, lest ye enter into tentation.

Matth.26.47. mar.14.43. iohn 18.3.

47 ¶ * And while he yet spake, beholde a company, and hee that was called Iudas one of the twelue, went before them, & came neere vnto Iesus to kisse him.

48 And Iesus saide vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 Nowe when they which were about him, sawe what would followe, they saide vnto him, Lord, shall we smite with swoord?

50 And one of them smote a seruant of the hie Priest, & strooke off his right eare.

51 Then Iesus answered & said, Suffer them thus farre: and he touched his eare, and healed him.

52 Then Iesus said vnto ỳ hie Priests, and captaines of the Temple, and the Elders which were come to him, Be ye come out as vnto a theefe with swoords & staues?

53 When I was dayly with you in the Temple, ye stretched not forth the handes against me: but this is your very houre, and the [f] power of darkenesse.

f For now God gaue libertie to Satan, whose ministers they were, to execute his rage against him: which thing we see is gouerned by the prouidence of God. *Matth.26.69. marke 14.66. iohn 18.25.*

54 ¶ Then tooke they him, and led him, and brought him to the high Priests houle. And Peter followed a farre off.

55 * And when they had kindled a fire in the mids of the hall, & were set downe together, Peter also sate downe among them.

56 And a certeine maide beheld him as he sate by the fire, & hauing well looked on him, said, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a litle while, another man sawe him, and said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an houre after, a certeine other affirmed, saying, Verely euen this man was with him: for hee is also a Galilean.

60 And Peter saide, Man, I know not what thou sayest. And immediatly while he yet spake, the cocke crewe.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the woord of the Lord, how he had said vnto him, * Before the cocke crow, thou shalt denie me thrise.

Matth.26.34. iohn 13.38.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Iesus, mocked him, and strooke him.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, [t] Prophecie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 * And assoone as it was day, the Elders of the people, and the hie Priestes and the Scribes came together, and led him into their Councell,

67 Saying, [u] Art thou the Christ? tell vs. And hee said vnto them, If I tell you, ye will not beleeue it.

t They scoffed at him, because the people thought he was a Prophet. *Matth.27.1. marke 15.1. iohn 18.28.*

u They asked not to the ende that the trueth might be knowen (for the thing was too manifest) but for malice they bare towards Christ.

68 And if also I aske you, ye will not answere me, nor let me goe.

69 [x] Hereafter shall the Sonne of man sit at the [y] right hand of the power of God.

x At his second comming.

y As in the second place of honour and dignitie.

70 Then said they all, Art thou then the Sonne of God? And he sayde to them, Yee say that I am.

71 Then sayde they, What neede we any further witnesse? for wee our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 Iesus is brought before Pilate & Herod. 18 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Christ crucified. 34 Hee prayeth for his enemies. 40 He conuerteth the theefe and many others at his death, 53 And is buried.

THen * the whole multitude of them arose, and led him vnto [a] Pilate.

Matth.22.21. marke 12.17.

a Who was the chiefe gouernour, and had the examination of matters of life and death. *Matth.27.11. marke 15.2. iohn 18.33.*

2 And they began to accuse him, saying, Wee haue founde this man peruerting the people, and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 * And Pilate asked him, saying, Art thou the King of the Iewes? And hee answered him, and sayd, Thou sayest it.

4 Then sayd Pilate to the hie Priestes, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, He moueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 Nowe when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when hee knewe that hee was of Herodes iurisdiction, hee [b] sent him to Herod, which was also at Ierusalem ‖ in those dayes.

b To ridde his handes, & to gratifie Herode.

‖ *Or, at that time.*

8 And when Herod sawe Iesus, he was exceedingly glad: for he was [c] desirous to see him of a long season, because hee had heard many things of him, and trusted to haue seene some ‖ signe done by him.

c Of a certaine curiositie.

‖ *Or, miracle.*

9 Then questioned he with him of many things: but he answered him [d] nothing.

d For Christ came not to defend himselfe, neither yet would please the vaine curiositie of this tyrant.

10 The hie Priests also & Scribes stood forth, and accused him vehemently.

11 And Herode with his ‖ men of warre despised him, and mocked him, and arayed him in [e] ‖ white, and sent him againe to Pilate.

‖ *Or, band, or traine.*

e Commonly this was a robe of honour or excellencie: but it was giuen to Christ in mockage.

‖ *Or, in bright colour.*

12 And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priests, and the rulers, and the people,

14 * And said vnto them, Ye haue brought this man vnto me, as one that peruerted the people: and beholde, I haue examined him before you, and * haue found no fault in this man, of those things whereof ye accuse him:

Matth.27.23. marke 15.14. Iohn 18.38, and 19.4.

15 No, nor yet Herode: for I sent you to him: and loe, nothing worthie of death is done ‖ to him.

‖ *Or, by him.*

16 I will therefore chastise him, and let him loose.

17 (For of [f] necessitie hee must haue let one loose vnto them at the feast.)

f For the Romanes had giuen such franchise & liberties to the Iewes, which was but a tradition, and not according to the word of God.

18 Then all the multitude cryed at once, saying, Away with him, and deliuer to vs

vs Barabbas:

19 Which for a certaine insurrection made in the citie, and murther, was cast in prison.

20 Then Pilate spake againe to them, willing to let Jesus loose.

21 But they cryed, saying, Crucifie, crucifie him.

g The iudge giueth sentence with Christ, before he condemneth him, wherby plainly appeareth Iesus innocencie.

22 And he said vnto them the third time, But what euill hath he done? I finde s no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loude voyces, and required that he might be crucified: and the voyces of them, and of the hie Priests preuailed.

24 So Pilate gaue sentence, that it should be as they required.

25 And hee let loose vnto them him that for insurrection and murther was cast into prison, whome they desired, and deliuered Jesus to doe with him what they would.

Mat.27.32, mar.15.21.

26 ¶ * And as they ledde him away, they caught one Simon of Cyrene, comming out of the fielde, and on him they layd the crosse, to beare it after Jesus.

27 And there followed him a great multitude of people, and of women, which women bewayled and lamented him.

‖*Or, women of Ierusalem.*

28 But Jesus turned backe vnto them, and sayd, ‖ Daughters of Jerusalem, weepe not for me, but weepe for your selues, and for your children.

Isa.2.19. hose.10.8. reuel.6.16. 1.Pet.4.17.

29 For beholde, the dayes will come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke.

h If the innocent be thus handled, what shall the wicked man be?

30 Then shall they begin to say to the mountaines, * Fall on vs: and to the hilles, Couer vs.

Mat.27.38. mar.15.27. iohn 19.18.

31 t For if they doe these things to a greene tree, what shall be done to the drie?

‖*Or, the place of sculles.*

32 * And there were two others, which were euill doers, led with him to be slaine.

i Whom God hath before all others appointed to be the Messias: otherwise the scriptures calleth them the elect of God, whome he hath chosen before all beginning to life euerlasting.

33 And when they were come to the place which is called ‖ Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 Then saide Jesus, Father, forgiue them: for they knowe not what they doe. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if he be the Christ, the i Chosen of God.

k Mixt with myrrhe and gall to hasten his death.

36 The souldiers also mocked him, and came and offered him k vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

l That the thing might be knowē to all nations, because these three languages were most common.

38 And a superscription was also written ouer him, in l Greeke letters, and in Latine, and in Hebrewe, THIS IS THE KING OF THE IEWES.

m The condemnation which thou now sufferest, causeth it thee not to feare God?

39 ¶ And one of the euill doers, which were hanged, rayled on him, saying, If thou be the Christ, saue thy selfe and vs.

40 But the other answered, & rebuked him, saying, m Fearest thou not God, seeing thou art in the same condemnation?

41 We are in deede righteously here: for we receiue things worthie of that wee haue done: but this man hath done nothing amisse.

42 And he saide vnto Jesus, Lorde, remember me, when thou commest into thy kingdome.

43 Then Jesus saide vnto him, Verely I say vnto thee, to day shalt thou bee with me in Paradise.

44 ¶ And it was about the n first houre: and there was a darkenes ouer all the land, vntill the ninth houre.

n Which was midday.

45 And the Sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Jesus cryed with a loude voyce, and saide, * Father, into thine handes I commend my spirite. And when hee thus had said, he gaue vp the ghost.

Psalm.31.5.

47 ¶ Now when the ‖ o Centurion saw what was done, he glorified God, saying, Of a surete this man was iust.

‖*Or, captaine.*

o The Romane Captaine, who had charge ouer an hundreth men.

48 And all the people that came together to that sight, beholding the thinges, which were done, smote their breastes & returned.

49 And all his acquaintance stood afar off, and the women that followed him from Galile, beholding these thinges.

50 ¶ * And beholde, there was a man named Joseph, which was a Counseller, a good man and a iust.

Mat.27.57. mark.15.43. iohn 19.38.

51 He did not consent to the counsell and deede of them, which was of Arimathea, a citie of the Iewes: who also himselfe ‖ p waited for the kingdome of God.

‖*Or, had imbraced.*

p He looked for the redeemer, by whom all should be restored.

52 Hee went vnto Pilate, and asked the body of Jesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewen out of a rocke, wherein was neuer man yet layd.

54 And that day was the q Preparation, and the Sabbath r drewe on.

q When men prepared all things ready for the feast.

r That is, began the same euening.

55 And the women also that followed after, which came with him from Galile, beholde the sepulchre, and howe his body was layd.

56 And they returned, and prepared odours, and oyntmentes, and rested the Sabbath day, according to the commaundement.

CHAP. XXIIII.

1 The women come to the graue. 13 Christ appeareth vnto the two disciples that goe towarde Emmaus. 36 He standeth in the mids of his disciples, & openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 Hee ascendeth vp to heauen. 52 His disciples worship him, 53 And of their daily exercise.

NOw the * a first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours, which they had prepared, and certaine women with them.

Matt.28.1. marke 16.1. iohn 20.1.

a Which was the first day after the first Sabbath of the feast.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Jesus.

4 And it came to passe, that as they were amased thereat, beholde, b two men suddenly stood by them in shining vestures.

b Two Angels in forme of men.

5 And as they were afrayd, and bowed

downe

downe their faces to the earth, they sayd to them, Why seeke ye him that liueth, among the dead?

6 He is not here, but is risen: remember
Chap.9.22.mat. 17.23.mar.9.31. * how he spake vnto you, when he was yet in Galile,

7 Saying, that the sonne of man must be deliuered into the handes of sinfull men, and be crucified, & the third day rise againe.

8 And they remembred his wordes,

9 And returned from the sepulchre, and told all these things vnto the eleuen, and to all the remnant.

10 Nowe it was Marie Magdalen, and Joanna, and Marie the mother of James, and other women with them, which tolde these things vnto the Apostles.

11 But their wordes seemed vnto them, as a fained thing, neither beleeued they them.

12 Then arose Peter, and ranne vnto the sepulchre, and looked in, and sawe the linnen clothes layd by themselues, and departed wondering in himselfe, at that which was come to passe.

Marke 16.12. 13 ¶ * And beholde, two of them went that same day to a towne which was from Jerusalem about c threescore furlongs, called Emmaus.

c Which is about seuen miles and a halfe.

14 And they d talked together of al these things that were done.

d Hereby appeareth that they had faith, although it was weake.

15 And it came to passe, as they communed together, and reasoned, that Jesus himselfe drewe neere, and went with them.

16 But their eyes e were holden, that they could not know him.

e This declareth that we can neither see, nor vnderstand till God open our eyes.

17 And he said vnto them, What maner of communications are these that yee haue one to another as ye walke, and are sad?

18 And ỳ one (named Cleopas) answered, and said vnto him, Art thou onely a f stranger in Jerusalem, and hast not knowen the things which are come to passe therein in these dayes?

f For the thing was so notorious, that all men might haue knowen it.

19 And hee sayde vnto them, What things? And they sayd vnto him, Of Jesus of Nazaret, which was a Prophet mightie in deede and in word before God, and al the people,

20 And howe the hie Priestes and our rulers deliuered him to bee condemned to death, and haue crucified him.

21 But wee g trusted that it had bene he that shoulde haue deliuered Israel, and as touching all these things, to day is the third day that they were done.

g They vnderstoode not yet what was the deliuerance that Iesus Christ purchased for vs, but looked for some worldly prosperitie.

22 Yea, and certaine women among vs made vs astonied, which came earely vnto the sepulchre,

23 And when they found not his body, they came, saying, that they had also seene a vision of Angels, which saide that he was aliue.

24 Therefore certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had said, but him they saw not.

h Infidelitie is reproued.

25 Then he saide vnto them, h O fooles, and slowe of heart to beleeue all that the Prophets haue spoken,

26 Ought not Christ to haue suffered these thinges, and to enter into his glory?

27 And he began at i Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

i Christ onely is the interpreter of scriptures: for both the beginning, and end thereof direct vs to him because he is the Sauiour that is promited.

28 And they drew nere vnto the towne, which they went to, but hee k made as though he would haue gone further.

k Because Christ did both shut their eyes and open them, he would keepe them in suspence till his time came to manifest himselfe vnto them.

29 But they constrayned him, saying, Abide with vs: for it is towardes night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe, as he sate at table with them, he tooke the bread, l & gaue thankes, and brake it, and gaue it to them.

l According to the custome: the which maner of praying before meales they vse to this day.

31 Then their eyes were opened, & they knew him: but hee was taken out of their sight.

32 And they said betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Jerusalem, and found the eleuen gathered together, and them that were with them,

34 Which sayde, The Lorde is risen in deede, and hath appeared to Simon.

35 Then they tolde what things were done in the way, and how hee was knowne of them in m breaking of bread.

m So soone as he began to breake bread. *Marke 16.14. iohn 20.19.*

36 ¶ * And as they spake these things, Jesus himselfe stoode in the mids of them, and sayd vnto them, Peace be to you.

37 But they were abashed and afrayde, supposing that they had seene a spirit.

38 Then he sayd vnto them, Why are ye troubled? and wherefore doe doubts arise in your hearts?

39 Beholde mine handes and my feete: for it is I my selfe: handle me, and see: for a spirite hath not flesh and bones, as yee see me haue.

40 And when he had thus spoken, hee shewed them his hands and feete.

41 And while they yet beleeued not for ioy, and wondered, he said vnto them, Haue ye here any meate?

42 And they gaue him a piece of a broyled fish, and of an hony combe.

43 And he tooke it, and did eate before them.

44 And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, That all must be fulfilled which are written of me in the Lawe of Moses, and in the Prophetes, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand ỳ Scriptures,

46 And said vnto them, Thus is it written, & thus it behooued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance, & remission of sinnes should bee preached in his name among all nations, beginning at Jerusalem.

Iohn 15.26. actes 1.4.

48 Now ye are witnesses of these things.

49 And behold, I will send the * promise of my Father vpon you: but tary ye in the citie of Jerusalem, n vntill yee be endued with power from an hie.

n Which was till Whitsontide, when the holy Ghost was sent from heauen.

50 Afterward he led thē out into Bethania,

nia, and lift vp his hands, and blessed them.
51 And it came to passe, that as he blessed them, *he departed from them, and was carried vp into heauen.
52 And they worshipped him, and returned to Ierusalem with great ioy,
53 And were continually in the Temple, praysing and lauding God, Amen.

Marke 16.19. actes 1.9.

¶ The holy Gospel of Iesus Christ, according to Iohn.

CHAP. I.

1. 14. 17. *The diuinitie, humanitie, and office of Iesus Christ.* 15 *The testimonie of Iohn.* 39 *The calling of Andrewe, Peter, &c.*

IN ‖ the beginning was the Worde, and the Worde was with a God, and that Worde was God.
2 The same was b in the beginning with God.
3 All things were made by it, & c without it was made nothing that was made.
4 In it was d life, and the life was the e light of men.
5 And the light shineth in f the darknes, and the darknesse comprehended it not.
6 ¶ * There was a man sent from God, whose name was Iohn.
7 The same came for a witnesse, to beare witnesse of the light, that all men through him might beleeue.
8 He was not that light, but was sent to beare witnesse of the light.
9 That was ỹ true light, which lighteth euery man that ‖ commeth into the world.
10 He was in the world, and the world was * made by him: and the world g knewe him not.
11 Hee came vnto h his owne, and his owne receiued him not.
12 But as many as receiued him, to them hee gaue i power to be the sonnes of God, euen to them that beleeue in his Name,
13 Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14 *And the Worde was made k flesh, & dwelt among vs, (& we * saw ỹ glory thereof, as the glory of the onely begotten Sonne ‖ of the Father) * full of grace and trueth.
15 ¶ Iohn bare witnesse of him, & cryed, saying, This was he of whome I sayd, He that commeth after mee, is preferred before me: for he was ‖ before me.
16 And of his fulnesse haue all we receiued, and l grace for grace.
17 For ỹ Law was giuen by Moses, but grace and trueth came by Iesus Christ.
18 *No man hath seene God at any time: the only begotten sonne, which is in ỹ m bosome of the Father, he hath n declared him.
19 ¶ Then this is ỹ record of Iohn, when the Iewes sent Priests and Leuites from Ierusalem, to aske him, Who art thou?
20 And he confessed and denied not, and sayd plainely, I * am not the Christ.
21 And they asked him, What then? Art thou Elias? And hee sayd, I am not. Art thou the o Prophet? And he answered, No.
22 Then sayd they vnto him, Who art thou, that we may giue an answere to them that sent vs? what sayest thou of thy selfe?
23 He said, I * am ỹ voyce of him ỹ crieth in the wildernesse, Make straight the way of the Lord, as sayd the Prophet Esaias.
24 Nowe they which were sent, were of the Pharises.
25 And they asked him, & said vnto him, Why baptizest thou then, if thou be not the Christ, neither Elias, nor the Prophet?
26 Iohn answered them, saying, I baptize with water: but there is one among you, whome ye know not.
27 * Hee it is that commeth after mee, which is preferred before mee, whose shoe latchet I am not worthy to vnloose.
28 These things were done in Bethabara beyond Iordā, where Iohn did baptize.
29 ¶ The next day Iohn seeth Iesus comming vnto him, and sayth, Beholde the Lambe of God, which taketh away the p sinne of the world.
30 This is he of whom I sayd, After me commeth a man, which is preferred before me: for he was before me.
31 And I knewe q him not: but because he should be declared to Israel, therefore am I come, baptizing with water.
32 So Iohn bare record, saying, I sawe * the Spirit come downe from heauen, like a doue, and it abode vpon him.
33 And I knewe him not: but hee that sent me to baptize with water, he sayd vnto me, Upon whome thou shalt see the Spirit come downe, and tary still on him, that is he which baptizeth with the r holy Ghost.
34 And I saw, and bare record that this is the sonne of God.
35 ¶ The next day, Iohn stood againe, and two of his disciples:
36 And hee beholde Iesus walking by, and sayd, Beholde the s lambe of God.
37 And the two disciples heard him speake, and followed Iesus.
38 Then Iesus turned about, and sawe them followe, and sayd vnto them, What seeke yee? and they sayde vnto him, Rabbi (which is to say by interpretation, Master) t where dwellest thou?
39 Hee sayd vnto them, Come, and see. They came and sawe where he dwelt, and abode with him that day: for it was about the u tenth houre.
40 Andrewe, Simon Peters brother, was one of the two which had heard x it of Iohn, and that followed him.

Acles 13.25.

o Whom they looked for to be such one as Moses was, Deut. 18.15. *Isa.40.3.matth. 3.3.luke 3.4.*

Matt.3.11, mar. 1.7.luke 3.16. act.1.5.and 11. 16.and 19.4.

p Signifying the originall sinne, which is ỹ fountaine of al sinnes, and therewith all other sinnes.
q That is, by sight, but onely by the reuelation of God. *Matt.3.16.mar. 1.10.luke 3.22.*
r Who giueth the vertue and effect to baptisme, accomplishing that thing, which is thereby represented.
s He alludeth to the Paschal lamb which was a figure of Christ.
t Or, where is thy lodging? or whicher goest thou? for hee dwelled in Nazaret, and was there as a stranger.
u This was two houres before night.
x Howe Iohn sayd, that Iesus was the lambe

Or, before the beginning.
a Christ is God before all time.
b The sonne is of the same substance with the Father.
c No creature was made without Christ.
d Whereby all things are quickned & preserued.
e The life of man is more excellent then of any other creature, because it is ioyned with light & vnderstanding.
f Mans minde is full of darknesse because of ỹ corruption thereof. *Mat.3.1.marke 1.4.luke 3.2.*
Or, vborne. Hebr.11.3.
g Because they did not worship him as their God, Rom.1.21. Actes 14.15.
h To the Israelites, who were his peculiar people.
i Meaning, a priuiledge or dignitie. *Matth.1.16,luke 2.7,11.*
k He was formed and made man by the operation of the holy Ghost without the operation of man. *Matth.17.2. 2.peter 1.17.*
Or, proceeding from the father. Col.1.19.& 2.9. *Or, more excellent then I.* l More abundant grace then by Moses. *1.Tim.6.16.1,iob. 4.12.* m Meaning, he is most deare, and straitely ioyned to his Father, not onely in loue, but also in nature and vnion. n And so God that before was inuisible, was made, as it were visible in Christ.

41 The same found his brother Simon first, and sayd vnto him, We haue found the Messias, which is by interpretation, ‖Or, the anoynted. ‖the Christ.

42 And he brought him to Jesus. And Jesus behelde him, and sayde, Thou art Simon the sonne of Iona: thou shalt bee called Cephas, which is by interpretation, ‖Or, Petrus. ‖a stone.

43 ¶ The day following, Jesus would goe into Galile, and found Philip, and sayd vnto him, Followe me.

44 Now Philip was of Bethsaida, the citie of Andrewe and Peter.

45 Philip found Nathanael, and sayde vnto him, We haue found him, of whome *Moses did write in the Lawe, and the *Prophets, Jesus of Nazaret the Sonne of Ioseph.

Gen. 49. 10. deut. 18. 18. Isa. 4. 2. & 40. 10. and 42. 1. & 45. 8, 9. iere. 23. 5. & 33. 14. eze. 34. 23, 29. & 37. 24, 25. dan. 9. 24, 25.

46 Then Nathanael said vnto him, Can there any y good thing come out of Nazaret? Philip sayd to him, Come and see.

y Those things which are contemptible to the world, are esteemed and preferred of God: and those things which the world preferreth, God abhorreth.

47 Jesus sawe Nathanael comming to him, and sayd of him, Beholde in deede an Israelite, in whome is no guile.

48 Nathanael sayd vnto him, Whence knewest thou mee? Jesus answered, and sayde vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I sawe thee.

49 Nathanael answered, and sayd vnto him, Rabbi, thou art the Sonne of God: thou art the king of Israel.

50 Jesus answered, and sayd vnto him, Because I sayd vnto thee, I sawe thee vnder the fig tree, ‖beleeuest thou? thou shalt see greater things then these. ‖Or, thou beleeuest.

51 And he sayd vnto him, Verely, verely I say vnto you, hereafter shall ye see heauen z open, and the Angels of God *ascending and descending vpon the Sonne of man.

z Christ openeth the heauens, that wee may haue accesse to God, & maketh vs fellowes to the Angels.

Gene. 28. 12,

CHAP. II.

8 Christ turneth the water into wine. 14 Hee driueth the buyers and sellers out of the Temple. 19 Hee forewarneth his death and resurrection. 23 He conuerteth many, and distrusteth man.

AND the third day, was there a marriage in Cana a towne of Galile, and the mother of Jesus was there.

2 And Jesus was called also, & his disciples vnto the marriage.

3 Nowe when the wine failed, the mother of Jesus sayd vnto him, They haue no wine.

a Who vsed continuall washings to purifie themselues. Which superstition *Hebion* the heretike would haue brought into the Church, & nowe the Papists haue receiued it.

4 Jesus sayd vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.

5 His mother sayde vnto the seruants, Whatsoeuer he sayth vnto you, doe it.

6 And there were set there, fiue water pots of stone, after the maner of the a purifying of the Iewes, conteining two or three ‖b firkins a piece. ‖Or, measures.

b Whereof euery one conteined 25. galons.

7 And Jesus sayd vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then he sayd vnto them, Drawe out nowe and beare vnto the ‖gouernour of the feast. So they bare it. ‖Or, steward.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for he knewe not whence it was: but the seruants, which drewe the water, knewe) the gouernour of the feast called the bridegroome,

10 And sayde vnto him, All men at the beginning set foorth good wine, and when men haue well dronke, then that which is worse: but thou hast kept backe the good wine vntill nowe.

11 This beginning of ‖miracles did Jesus in Cana a towne of Galile, and shewed foorth his glory: and his disciples beleeued on him. ‖Or, signes.

12 After that hee went downe into Capernaum, he and his mother, and his ‖brethren, and his disciples: but they continued not many dayes there. ‖Or, cousins.

13 For the Iewes Passeouer was at hand. Therefore Jesus went vp to Jerusalem.

14 * And hee found in the Temple those that solde oxen, and sheepe, and doues, and changers of money, sitting there. *Matth. 21. 12, marke 11. 15. luke 19. 45.*

15 Then he made a scourge of small cords, and draue them all out of the Temple with the sheepe & oxen, and powred out the changers money, and ouerthrewe the tables,

16 And sayd vnto them that solde doues, Take these things hence: make not my Fathers house an house of merchandise.

17 And his disciples remembred, that it was written, * The c zeale of thine house hath eaten me vp. *Psal. 69. 9.*

c This affection was so burning in him, that it surmounted and swallowed vp all the others.

18 Then answered the Iewes, and sayd vnto him, What ‖signe shewest thou vnto vs, that thou doest these things? ‖Or, miracle.

19 Jesus answered and sayd vnto them, * Destroy this Temple, and in three dayes I will raise it vp againe. *Matth. 26. 61. & 27. 40. mark. 14. 58. and 15. 29.*

20 Then sayd the Iewes, Fourtie and sixe yeeres was this Temple in building, and wilt thou reare it vp in three dayes?

21 But hee spake of the Temple of his d body.

d Christes body might iustly be called the Temple, because the fulnesse of the Godhead dwelleth in it corporally, Col. 2. 9.

22 Assoone therefore as he was risen frō the dead, his disciples remembred that hee thus sayd vnto them: and they beleeued the Scripture, and the worde which Jesus had sayde.

23 Nowe when he was at Jerusalem at the Passeouer in the feast, many beleeued in his Name, when they sawe his miracles which he did.

24 But Jesus e did not commit himselfe vnto them, because he knewe them all,

e For he tooke not them for true disciples, as hee knewe by their inward thoughts, what religion soeuer they did pretend outwardly.

25 And had no neede that any should testifie of man: for he knew what was in man.

CHAP. III.

3 Christ instructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the loue of God towards the world. 23 The doctrine and baptisme of Iohn. 28 And the witnesse that he beareth of Christ.

THere was nowe a man of the Pharises named Nicodemus, a ruler of the Iewes.

2 He came to Jesus by night, and sayde vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man could doe these miracles that thou doest, except God were with him.

3 Jesus answered, and sayde vnto him, Verely, verely I say vnto thee, except a man be borne againe, hee cannot a see the b kingdome of God.

a To enter therin.
b Which thing is to be assembled and incorporate into the Church of God.

4 Nicodemus said vnto him, Howe can a man bee borne which is olde? can hee enter into his mothers wombe againe, and be borne?

5 Jesus answered, Verely, verely I say vnto thee, except that a man bee borne of c water and of the Spirit, he can not enter into the kingdome of God.

c Which is the spirituall water where the holy Ghost doth wash vs into newnesse of life.

6 That which is borne of the flesh, is flesh: and that that is borne of the spirit, is spirit.

7 Marueile not that I sayde to thee, Ye must be borne againe.

8 The d winde bloweth where it listeth, and thou hearest the sounde thereof, but canst not tell whence it commeth, and whither it goeth: so is euery man that is borne of the Spirit.

d As the power of God is manifest by the mouing of the ayre, so is it in changing and renuing vs, although the maner be hid from vs.

9 Nicodemus answered, and said vnto him, How can these things be?

10 Jesus answered, and saide vnto him, Art thou a teacher of Israel, and e knowest not these things?

e Although he was excellently learned, yet knew hee not those things which the very babes in Christes schoole ought to know.

11 Verely, verely I say vnto thee, wee speake that we f knowe, and testifie that we haue seene: but ye g receiue not our witnesse.

f We may not teach our owne inuentions.
g He reproueth him, for that men doe teach things which they vnderstand not, and yet others beleeue them: but Christ teacheth things most certaine, & knowen, and men will not receiue his doctrine.

12 If when I tell you h earthly things, ye beleeue not, howe should ye beleeue, if I shall tell you of heauenly thinges?

h Which was after a common & grosse maner.

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in i heauen.

i By reason of the vnion of his Godhead with his manhood, Nom.21.9.

14 * And as Moses lift vp the serpent in the wildernesse, so must the Sonne of man be k lift vp,

k His power must be manifest which is not yet knowen. 1. John 4.9. Chap.9.39. and 12.47.

15 That whosoeuer beleeueth in him, should not perish, but haue eternall life.

16 * For God so loued the world, that he hath giuen his only begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.

17 * For God sent not his Sonne into the world, that hee should l condemne the worlde, but that the m worlde thzough him might be saued.

l The contempt of Christ, and the sinnes of the wicked condemne them: yet Christ as a iust iudge giueth sentence against ỹ reprobate.
m Not onely the Iewes, but whosoeuer shoulde beleeue in him. Chap.1.9.

18 Ye that beleeueth in him, shall not be condemned: but he that beleeueth not, is condemned already, because he beleeueth not in the Name of the onely begotten Sonne of God.

19 * And this is the n condemnation, that light is come into the worlde, and men loued darkenesse rather then light, because their deedes were euil.

n The cause and matter of condemnation. o In walking roundly and sincerely.

20 For euery man that euill doeth, hateth the light, neither commeth to light, lest his deedes should be reproued.

21 But he that doeth o trueth, commeth to the light, that his deedes might bee made manifest, that they are wrought ‖ p according to God.

‖ Or, in God.
p As they doe which set God onely before their eyes, and followe the rule of his worde.

22 ¶ After these things came Jesus and his disciples into the ‖ lande of Judea, and there taried with them, and * baptized.

‖ Or, territorie. Chap.4.1,2.

23 And John also baptized in Enon, beside Salim, because there was much water there: & they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question betweene Johns disciples and the Iewes, about q purifying.

q That is, howe they might be made cleane before God, which the washings vnder the Lawe did represent.

26 And they came vnto John and sayd vnto him, Rabbi, r hee that was with thee beyonde Jordan, to whome * thou hareste witnesse, beholde, he baptizeth, and all men come to him.

r They were led with ambition, fearing least their master shoulde haue lost his fame.

27 John answered, and sayd, A man can receiue nothing, except it be giuen him from heauen.

Chap.1.34.

28 Ye your selues are my witnesses, that * I sayde f I am not the Christ, but that I am sent before him.

Chap.1.20.
f No man ought to vsurpe any thing further then God giueth him.

29 He that hath the bride, is the bridegrome: but the friende of the bridegrome which standeth and heareth him, reioyceth greatly, because of the bridegromes voyce. This my ioy therefore is fulfilled.

30 He must t increase, but I must decrease.

t And be exalted, & I esteemed as his seruant.

31 He that is come from on high, is aboue all: he that is of the u earth, is of the earth, and speaketh of the earth: he that is come from heauen, is aboue all.

u The minister compared to Christ, is but earth. Rom.3.4.

32 And what he hath seene & heard, that he testifieth: but no man receiueth his testimonie.

33 He that hath receiued his testimonie, hath sealed that * God is true.

34 For hee whome God hath sent, speaketh the wordes of God: for God giueth him not the Spirit by x measure.

x For vnto Christ was giuen the full abundance of all grace, that wee might receiue of him as of the only fountaine. Matth.11.27. Habac.2.4. 1.John 5.10.

35 The Father loueth the Sonne, and hath * giuen all thinges into his hand.

36 * He that beleeueth in the Sonne, hath euerlasting life, and he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him. Vid Luc.3.19.

CHAP. IIII.

7 The communication of Christ with the woman of Samaria. 34 His zeale towards his Father and his harueste. 39 The conuersion of the Samaritanes, 45 And Galileans. 47 Howe hee healeth the rulers sonne.

NOwe when he Lorde knewe, howe the Pharises had heard, that Jesus made and baptized moe disciples then John,

2 (Though Jesus himselfe baptized not: but his disciples)

3 He a left Judea, and departed againe into Galile.

a To giue place to their rage.

4 And he must needes goe thzough Samarie.

5 Then came hee to a citie of Samaria called ‖ Sychar, neere vnto the possession that * Jacob gaue to his sonne Joseph.

‖ Or, Sychem. Gene.33.19. and 48.22. Iosh.24.32.

6 And there was Jacobs well. Jesus then wearied in the iourney, sate b thus on the well: it was about the c sixt houre.

b Euen wearie as he was.
c Which was midday.

7 There came a woman of Samaria to draw water. Jesus sayd vnto her, Giue me drinke.

8 For

8 For his disciples were gone away vnto the citie, to buy meate.

9 Then sayde the woman of Samaria vnto him, Howe is it, that thou being a Iewe, askest drinke of me, which am a woman of [d] Samaria? For the Iewes medle not with the Samaritanes.

10 Iesus answered, and sayde vnto her, If thou knewest the [e] gift of God, and who it is that saith to thee, Giue me drinke, thou wouldest haue asked of him, and he would haue giuen thee [f] water of life.

11 The woman said vnto him, Sir, thou hast nothing to drawe with, and the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the wel, and he him selfe drancke thereof, and his children, and his cattel?

13 Iesus answered, and sayde vnto her, Whosoeuer drinketh of this water, shall thirst againe:

14 But whosoeuer drinketh of the [g] water that I shall giue him, shall neuer be more [h] a thirst: but the water that I shall giue him, shall be in him a well of water, springing vp into euerlasting life.

15 The woman said vnto him, Sir, giue mee of that water, that I may not thirst, neither come hither to drawe.

16 Iesus saide vnto her, Goe, call thine husband, and come hither.

17 The woman answered, and sayde, I haue no husband. Iesus sayde vnto her, Thou hast well sayd, I haue no husband.

18 For thou hast had fiue husbands, and hee whom thou nowe hast, is not thine husband: that saidest thou truely.

19 The woman saide vnto him, Sir, I [i] see that thou art a Prophet.

20 Our fathers worshipped in this mountaine, and yee say, that in * Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleeue me, the houre commeth, when yee shall neither in this mountaine, nor at Ierusalem, worship the father.

22 Ye worship that which yee * knowe not; we worship that which we knowe: for saluation is of the Iewes.

23 But the houre commeth, and nowe is, when the true worshippers shall worship the Father in spirit, and trueth: for the Father requireth euen such to worship him.

24 * God is a [k] Spirite, and they that worship him, must worship him in Spirite, and trueth.

25 The woman sayd vnto him, I know well that Messias shall come, which is called Christ: when he is come, he will tell vs all things.

26 Iesus sayd vnto her, I am hee, that speake vnto thee.

27 ¶ And vpon that came his disciples, and marueiled that hee talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her water pot, and went her way into the citie, and sayd to the men,

29 Come, see a man which hath told me all things that euer I did: is not hee the Christ?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eate.

32 But he sayd vnto them, I haue meate to eat, that ye know not of.

33 Then said the disciples betweene themselues, Hath any man brought him meate?

34 Iesus sayde vnto them, [l] My meate is that I may doe the will of him that sent me, and finish his worke.

35 Say not ye, There are yet foure moneths, and then commeth harueste? Behold, I say vnto you, lift vp your eyes, and looke on the regions: * for they are white already vnto haruest.

36 And he that reapeth, receiueth wages, and gathereth fruit vnto life eternall, that both he that soweth, and hee that reapeth, might [m] reioyce together.

37 For herein is the ‖ saying true, that one soweth and another reapeth.

38 I sent you to reape that, whereon yee bestowed no labour: [n] other men laboured, and ye are entred into their labours.

39 Nowe many of the Samaritans of that citie [o] beleeued in him, for the saying of the woman which testified, He hath told me all things that euer I did.

40 Then when the Samaritanes were come vnto him, they besought him, that hee would tary with them: and hee abode there two dayes.

41 And many mo [p] beleeued because of his owne worde.

42 And they sayde vnto the woman, Nowe wee beleeue, not because of thy saying: for we haue heard him our selues, and knowe that this is in deede the Christ the Sauiour of the world.

43 ¶ So two dayes after, hee departed thence, and went into Galile.

44 For Iesus himselfe had * testified that a Prophet hath none honour in his [q] owne countrey.

45 Then when he was come into Galile, the Galileans receiued him, which had seene all the things that hee did at Ierusalem at the feast: for they went also vnto the feast.

46 And Iesus came againe into * Cana a towne of Galilee, where hee had made of water wine. And there was a certaine [r] ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galilee, hee went vnto him, and besought him that hee would ‖ goe downe, and heale his sonne: for hee was euen ready to die.

48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleeue.

49 The ruler sayde vnto him, Sir, goe downe before my sonne die.

50 Iesus sayd vnto him, Goe thy way, thy sonne liueth: and the man beleeued the worde that Iesus had spoken vnto him, and went his way.

51 And as he was now ‖ going downe, his seruants

d For the Iewes esteemed the Samaritans as wicked and prophane.

e Meaning of himselfe whom his father had sent to conuert this woman.

f Which is the loue of God in his sonne powred into our hearts by the holy Ghost, vnto euerlasting life, Rom. 5.5. 1. Iohn 3.5.

‖ *Or, the liuely water.*

g Of the spirituall grace.

h He shall neuer be dried vp, or destitute.

i Till shee was liuely touched with her faults, she mocked and would not heare Christ.

Deut. 12.6.

2. *King* 17.29.

2. *Cor.* 3.17.

k God being of a spirituall nature, requireth a spirituall seruice, and agreeable to his nature.

l There is nothing, that I hunger for more, or wherein I take greater pleasure.

Mat. 9.37. *luke* 10.2.

m Without grudging the one at the others labour.

‖ *Or, prouerbe.*

n Meaning the Prophets.

o The Samaritans shewed thē selues willing to receiue his doctrine, who being but strangers, and scarcely knowing Christ, are a condemnation to the Iewes, and all others, which neglect Gods worde when it is offered.

p That is, had the right and true faith.

Matt. 13.57. *marke* 6.4. *luke* 4.24.

q Here by his owne countrey he meaneth Ierusalem, and the countrey about. *Chap.* 2.1.

r The worde signifieth royall, or one of the Kings court: and it seemeth, that he was one of Herods court, who was in great estimation with Herod, whom the people called King, Marke 6.14.

‖ *Or, come.*

‖ *Or, returning.*

seruants mette him, saying, Thy sonne liueth.

52 Then enquired he of them the houre when hee began to amend. And they sayde vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knewe, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleeued, and all his houshold.

54 This seconde miracle did Iesus againe, after he was come out of Iudea into Galile. *vid. Luc. 4. 14.*

CHAP. V.

8 He healeth the man that was sicke eight and thirtie yeeres. 10 The Iewes accuse him. 19 Christ answereth for himselfe, and reproueth them, 32 Shewing by the testimonie of his father, 33 Of Iohn, 36 Of his workes, 39 And of the Scriptures, who he is.

Leuit.23.3. deut.16.1.

AFter * that, there was a feast of the Iewes, & Iesus went vp to Ierusalem.

‖ *Or, the sheepe market.*

2 And there is at Ierusalem by ‖ the place of the sheepe, a poole called in Ebrewe b Bethesda hauing fiue porches:

a Where the sheepe were washed, that should be sacrificed.

b Which signifieth the house of powring out, because the water ranne out by conduites.

3 In the which lay a great multitude of sicke folke, of blinde, halt, and withered, wayting for the mouing of the water.

4 For an Angel went downe at a certaine season into the poole, and troubled the water: whosoeuer then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certaine man was there, which had bene diseased eight and thirtie yeeres.

6 When Iesus sawe him lie, and knewe that hee nowe long time had bene diseased, hee sayde vnto him, Wilt thou bee made whole?

7 The sicke man answered him, Syr, I haue no man, when the water is troubled, to put mee into the poole: but while I am comming, another steppeth downe before me.

e This was, to the ende that the miracle might be so euident, that no man coulde speake against it.

8 Iesus saide vnto him, Rise: e take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.

10 The Iewes therefore saide to him that was made whole, It is the Sabbath day: * it is not lawfull for thee to carry thy bed.

Ierem.17.22.

11 Hee answered them, He that made me whole, he sayde vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which saide vnto thee, take vp thy bed, and walke?

13 And he that was healed, knewe not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and sayd vnto him, Beholde, thou art made whole: d sinne no more, least a worse thing come vnto thee.

d The afflictions that we endure, are chastisements for our sinnes.

15 ¶ The man departed, and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because hee had done these things on the Sabbath day.

17 But Iesus answered them, My father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him: not onely because hee had broken the Sabbath, but saide also that God was e his f Father, and made himselfe equall with God.

e That is, proper and peculiar to him alone.

f It was lawfull for all Israel to call God their father, Exod.4. 22. but because Christ did attribute to himselfe that he had power ouer all things, and wrought as his Father did, they gathered that Christ did not onely make himselfe the Sonne of God, but also equall with him.

19 Then answered Iesus, and sayd vnto them, Verely, verely I say vnto you, The Sonne can doe nothing of himselfe, saue that hee seeth the Father doe: for whatsoeuer things he doeth, the same things doeth the Sonne also.

20 For the Father loueth the Sonne, and g sheweth him all things, whatsoeuer he himselfe doeth, and hee will shewe him greater workes then these, that yee should marualle.

g That is, he doth communicate with him, hauing the same power and the same will.

21 For likewise as the Father rayseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father iudgeth no man, but hath committed all h iudgement vnto the Sonne,

h In giuing him power and rule ouer all.

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father, which hath sent him.

24 Verely, verely I say vnto you, hee that heareth my word, and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.

25 Verely, verely I say vnto you, the houre shall come, and nowe is, when the dead shall heare the voyce of the Sonne of God: and they that i heare it, shall liue.

i They that receiue it by faith.

26 For as the Father hath life in k himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe,

k To communicate it with vs.

27 And hath giuen him power also to execute l iudgement, in that hee is the sonne of man.

l That is, to gouerne and rule all things.

28 Marualle not at this: for the houre shall come in the which all that are in the graues, shall heare his voyce.

29 And they shall come forth, * that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

Matth.25.46.

30 I can doe nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

Chap.8.14. mat.3.17.

31 If I * shoulde beare witnesse of my selfe, my witnesse were not m true.

m Christ had respect to their weakenesse that heard him, and therefore said that his owne witnesse should not be sufficient.

32 There is another that beareth witnesse of mee, and I knowe that the witnesse, which he beareth of me, is true.

33 * Yee sent vnto Iohn, and hee bare witnesse vnto the trueth.

Chap.1.27.

34 But I receiue not the recorde of man: neuertheless, these things I say, that ye might be saued.

‖ *Or, lampe.*

35 Hee was a burning, and e shining ‖ candle: and yee would for a season haue reioyced in his light.

n But yee left him quickely, and did not perseuere.

36 But I haue greater witnesse then the witnesse of Iohn: for the workes which the Father hath giuen mee to finish, the same workes that I doe, beare witnesse of me, that the Father sent me.

37 And the *Father himselfe, which hath sent me, ° beareth witnesse of me. Yee haue not heard his voyce at any time, *neither haue ye seene his shape.

38 And his worde haue yee not abiding in you: for whome he hath sent, him ye beleeue not.

39 *Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.

40 But ye will not come to mee, that ye might haue life.

41 I receiue not praise of men.

42 But I knowe you, that yee haue not the loue of God in you.

43 I am come in my Fathers name, and yee receiue me not: ᵖ if another shall come in his owne name, him will ye receiue.

44 How can yee beleeue, which ᵠ receiue *honour one of another, and seeke not the honour that commeth of God alone?

45 Doe not thinke that I will accuse you to my Father: there is one that ʳ accuseth you, euen Moses, in whom ye trust.

46 For had ye beleeued Moses, ye would haue beleeued me: *for he wrote of me.

47 But if yee beleeue not his writings, howe shall ye beleeue my wordes?

*Matth.*3.17. *and* 17.5. ° In the lawe and Prophets, *Deut.*4.12. *Act.*7.11. p The people are more ready to receiue false prophets, then Iesus Christ. q Vaine glory is a great let for a man to come to God. *Chap.*12.43. r As Moses shall accuse them that trust in him: so they shall haue no greater enemies at the day of iudgement, then the virgine Marie and the Saintes, vpon whome nowe they call: but whosoeuer doth accuse the godly, Christ and their owne conscience shall condemne them. *Gene.*3.15. *and* 22.17. *and* 49.10. *deut.*18.15.

CHAP. VI.

10 *Iesus feedeth fiue thousand men with fiue loaues and two fishes.* 15 *He departeth away, that they should not make him king.* 26 *He reproueth the fleshly hearers of his word.* 41 *The carnall are offended at him.* 63 *The flesh profiteth not.*

AFter these things, Iesus went his way ouer the ª sea of Galile, or of ᵇ Tiberias.

2 And a great multitude followed him, because they sawe his miracles, which hee did on them that were diseased.

3 Then Iesus went vp into a mountaine, and there he sate with his disciples.

4 Nowe the Passeouer, a *feast of the Iewes, was neere.

5 *Then Iesus lift vp his eyes, and seeing that a great multitude came vnto him, he sayde vnto Philip, ᶜWhence shall we buy bread, that these might eate?

6 (And this he said to proue him: for he himselfe knew what he would doe)

7 Philip answered him, ᶜ Two hundred penniworth of bread is not sufficient for them, that euery one of them may take a little.

8 Then saide vnto him one of his disciples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath fiue barley loaues, and two fishes: but what are they among so many?

10 And Iesus sayde, Make the people sit downe. (Now there was much grasse in that place.) Then the men sate downe in number, about fiue thousand.

11 And Iesus tooke the bread, and ᵈ gaue thankes, and gaue to the disciples, and the disciples to them that were set downe: and likewise of ᵖ fishes as much as they would.

12 And when they were satisfied, he sayd vnto his disciples, Gather vp the broken meate which remaineth, that ᵉ nothing be lost.

13 Then they gathered it together, and filled twelue baskets with the broken meat of the fiue barley loaues, which remained vnto them that had eaten.

14 Then the men when they had seene the miracle that Iesus did, sayd, This is of a truth the Prophet that should come into the world.

15 ¶ When Iesus therefore perceiued that they would come, and take him to make him ᶠ King, he departed againe into a mountaine himselfe alone.

16 ¶ When euen was nowe come, his disciples went downe vnto the sea,

17 *And entred into a shippe, and went ᵍ ouer the sea towards Capernaum: and nowe it was darke, and Iesus was not come to them.

18 And the sea arose with a great winde that blewe.

19 And when they had rowed about fiue and twentie, or thirtie ʰ furlongs, they sawe Iesus walking on the sea, and drawing neere vnto the ship: so they were afrayd.

20 But he sayd vnto them, ⁱ It is I: be not afrayd.

21 Then willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.

22 ¶ The day following, ᵖ people which stood on the other side of the sea, sawe that there was none other ship there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone ⁱ alone,

23 And that there came other ships from Tiberias neere vnto the place where they ate ᵖ bread, after ᵖ Lord had giuen thanks.

24 Nowe when the people saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the ᵏ other side of the sea, they sayd vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and sayd, Verely, verely I say vnto you, ye seeke me not, because ye saw the miracles, but because yee ate of the loaues, and were filled.

27 Labour not for the meate which perisheth, but for the meate that ˡ endureth vnto euerlasting life, which the sonne of man shall giue vnto you: for him hath *God the Father ᵐ sealed.

28 Then said they vnto him, ᶜWhat shall we doe, that we might worke the ª workes of God?

29 Iesus answered, and said vnto them, *This is the worke of God, that ye beleeue in him, whom he hath sent.

30 They said therefore vnto him, ᶜWhat signe shewest thou then, that we may see it, and beleeue thee? what doest thou worke?

31 *Our fathers did eate Manna in the desert,

*Matth.*14.16. *marke* 6.37. *Iake* 9.13. c This summe amounteth to about fiue pound sterling. d Prayer and thankesgiuing do sanctifie our meates, wherewith we are nourished. e The abundant store of Gods gifts ought not to make vs prodigall to waste them. f They imagined an earthly kingdome without the testimonie of Gods word, so that by this meanes his spirituall kingdome should haue bene abolished. *Matth.*14.25. *marke* 6.47. g Ouer a corner of the lake. h Whereof eight make a mile. i Wherefore it must needes follow that Christ passed miraculously. k This was not straight ouer the lake from side to side, but ouer a creeke, or arme of the lake, which saued much labour to them that should haue gone about by land. l Which nourisheth and augmenteth our faith. *Chap.*1.32. *mat.* 3.17. *and* 17.5. m For when hee appointed him to be the Mediatour, he set his marke and seale in him to be the onely one to reconcile God and man together. n Such as be acceptable vnto God. 1. *Iohn* 3.23. *Exo.*16.14,15. *num.*11.7.

a Called the lake of Gennezareth. b Tiberias, Bethsaida, and Capernaum were on this side the lake in respect of Galile: but it is here said that he went ouer, because there were diuers creekes and turnings, ouer the which men ferried. *Leuit.*23.5. *deut.*16.1. *Matth.*14.16. *marke* 6.37. *Iake* 9.13.

Psal.78.24,25. wisd.16,20.

desert, as it is * written, He gaue thē bread from heauen to eate.

o He compareth Moses with the Father, & Manna with Christ, who feedeth vs into euerlasting life, 1 Cor,10,3.

32 Then Iesus sayd vnto them, Verely, verely I say vnto you, o Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is hee which commeth downe from heauen, and giueth life vnto the world.

34 Then they said vnto him, Lord, euermore giue vs this bread.

35 And Iesus sayd vnto them, I am the bread of life: hee that commeth to me, shall not hunger, and * hee that beleeueth in mee, shall p neuer thirst.

Eccles 24 24. chap.4.14.

p He shall neuer want spirituall nourishment.

36 But I sayd vnto you, that yee also haue seene me, and beleeue not.

37 All q that the Father giueth mee, shal come to me: and him that commeth to me, I cast not away.

q God doeth regenerate his elect, and causeth them to obey the Gospel,

38 For I came downe from heauen, not to doe mine owne will, but his will which hath sent me.

39 And this is the fathers will which hath sent me, that of all which hee hath giuen me, I should lose nothing, but shoulde raise it vp againe at the last day.

40 And this is the will of him that sent me, that euery man which seeth the Sonne, and beleeueth in him, shoulde haue euerlasting life: and I wil raise him vp at the last day.

41 The Iewes then murmured at him, because hee sayde, I am the bread, which is come downe from heauen.

Mat.13.55.

42 And they sayde, * Is not this Iesus the sonne of Ioseph, whose father and mother we knowe? how then saith hee, I came downe from heauen?

43 Iesus then answered, and sayd vnto them, Murmure not among your selues.

r That is, or beleeue in me.

s By lightning his heart with his holy Spirit.

44 No man can r come to me, except the Father which hath sent mee, s draw him: and I will raise him vp at the last day.

Isa.54.13. Ierem.31.33. Matth,11.27.

45 It is written in the * Prophets, And they shall be all taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me,

46 * Not that any man hath seene the Father, saue hee which is of God, hee hath seene the Father.

47 Verely, verely I say vnto you, Hee that beleeueth in me, hath euerlasting life.

48 I am the bread of life.

Exod.16.15.

t Then there is no foode that can nourish our soules, but Iesus Christ.

49 * Your fathers did eate Manna in the wildernesse, t and are dead.

u Which giue life to the world.

50 This is the bread, which commeth downe from heauen, that he which eateth of it, should not die.

51 I am the u liuing bread, which came downe from heauen: if any man eate of this bread, hee shall liue for euer: and the bread that I will giue, is my flesh, which I will giue for the life of the world.

52 Then the Iewes strone among themselues, saying, Howe can this man giue vs his flesh to eate?

x Where Christ is not, there death raigneth.

53 Then Iesus sayd vnto them, Verely, verely I say vnto you, Except yee eate the flesh of the Sonne of man, and drinke his blood, ye haue x no life in you.

54 Whosoeuer * eateth my flesh, & drinketh my blood, hath eternall life, and I wil raise him vp at the last day.

1.Cor,11.27.

55 For my flesh is meate in deede, and my blood is drinke in deede.

56 Hee y that eateth my flesh, & drinketh my blood, z dwelleth in mee, and I in him.

y As our bodies are susteined with meat and drinke, so are our soules nourished with the body and blood of Iesus Christ.

z To eate the flesh of Christ & drinke his blood, is to dwell in Christ, and to haue Christ dwelling in vs.

57 As the liuing Father hath sent me, so liue I by the Father, and he that eateth me, euen he shall liue by me.

58 This is the bread which came down from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake hee in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples (when they heard this) sayde, This is an hard saying, who can a heare it?

a That is, vnderstand it.

61 But Iesus knowing in himselfe, that his disciples murmured at this, sayde vnto them, Doth this offend you?

62 What then if ye should see the Sonne of man b ascend vp * where hee was before?

b Hee meaneth not ỹ his humanitie descended from heauen: but he speaketh touching ỹ vnion of both natures, attributing to the one, that which appertayneth to the other.

63 It is the Spirit that quickeneth: the flesh c profiteth nothing: the wordes that I speake vnto you, are spirit and life.

Chap.3.13.

64 But there are some of you that beleeue not: for Iesus knewe from the beginning, which they were that beleeued not, and who should betray him.

65 And he sayde, Therefore sayd I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 From that time, many of his disciples went backe, and walked no more with him.

c To wit, if it be separated from the Spirit, whereof it hath the force: for it commeth of the power of the spirite, that the flesh of Christ giueth vs life.

67 Then sayd Iesus to the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whome shall we goe? Thou hast the wordes of d eternall life:

d Then without Christ there is but death: for his worde onely leadeth vs to life.

69 And we beleeue, and know that thou art * the Christ, the sonne of the liuing God.

Matth,16.16. Matth.26.16.

70 Iesus answered them, Haue not I * chosen you twelue, and e one of you is a deuill?

71 Nowe he spake it of Iudas Iscariot ỹ sonne of Simon: for he it was that should betray him, though he was one of ỹ twelue.

e Although your nomber be small, yet shall ye be diminished.

CHAP. VII.

6 Iesus reproueth the ambition of his cousins. 12 There are diuers opinions of him among the people. 17 He sheweth how to know the trueth. 20 The iniurie they doe vnto him. 47 The Pharises rebuke the officers because they haue not taken him, 52 And chide with Nicodemus, for taking his part.

AFter these thinges, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

Leuit.23.34.

a At this feast they dwelled seuen dayes in the tents, which put them in remembrance, that they had no citie here permanent, but that they must seeke one to come,

‖Or, manifest.

bee ‖ famous. If thou doest these thinges, shewe thy selfe to the worlde.

5 For as yet his brethren beleeued not in him.

6 Then Iesus sayd vnto them, My time is not yet come: but your time is alway readie.

7 The worlde cannot hate you: but me it hateth, b because I testifie of it, that the workes thereof are euill.

8 Goe ye vp vnto this feast: I will c not goe vp yet vnto this feast: for my time is not yet fulfilled.

9 ¶ These things he said vnto them, and abode still in Galile.

10 But assone as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as it were priuily.

11 Then the Iewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some sayd, He is a good man: other sayd, Nay: but hee deceiueth the people.

13 Howbeit no man spake openly of him for feare of the d Iewes.

14 Now when halfe the feast was done, Iesus went vp into the Temple e taught.

15 And the Iewes marueiled, saying, Howe knoweth this man the ‖ Scriptures, seeing that he neuer learned?

16 Iesus answered them, and sayd, My doctrine is not e mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 He f that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glorie that sent him, the same is true, and no g vnrighteousnes is in him.

19 * Did not Moses giue you a Law, and yet none of you keepeth the Lawe? * Why goe ye about to kill me?

20 The h people answered, and sayd, Thou hast a deuill: who goeth about to kil thee?

21 Iesus answered, and sayde to them, I haue done one worke, and yee all i marueile.

22 * Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the * fathers) and ye on the Sabbath day circumcise a man.

23 If a man on the Sabbath receiue circumcision, that the Lawe of Moses shoulde not be broken, be ye angry with me, because I haue made a man euery whit whole on the Sabbath day?

24 * Iudge not according to the appearance, but iudge righteous iudgement.

25 ¶ Then sayd some of them of Ierusalem, Is not this he, whome they goe about to kill?

26 And beholde, hee speaketh ‖ openly, and they say nothing to him: doe the rulers knowe in deede that this is the very Christ?

‖Or, freely.

27 Howbeit we know this man whence he is: but when the Christ commeth, no man shall know whence he is.

28 ¶ Then cryed Iesus in the Temple as he taught, saying, Ye k both knowe mee, and knowe whence I am: yet am I not come of myselfe, but hee that sent mee, is true, whom ye know not.

29 But I knowe him: for I am of him, and he hath sent me.

30 Then they thought to take him, but no man layde his handes on him, because his houre was not yet come.

31 Nowe many of the people l beleeued in him, and sayde, When the Christ commeth, will he doe moe miracles then this man hath done?

32 The Pharises heard that the people murmured these things of him, and the Pharises and hie Priestes sent officers to take him.

33 Then sayd Iesus vnto them, Yet am I m a litle while with you, and then goe I vnto him that sent me.

34 * Ye shal seeke me, and shall not finde me, and where I ‖ am, can ye not come.

35 Then sayde the Iewes among themselues, Whither will he goe, that we shall not finde him? Will hee goe vnto them that are ‡ dispersed among the n Grecians, and teach the Grecians?

36 What saying is this that he sayde, Ye shall seeke mee, and shall not finde mee: and where I am, can ye not come?

37 Now in the last and * great day of the feast, Iesus stoode and cryed, saying, If any man thirst, let him come vnto mee, and drinke.

38 He that o beleeueth in mee, * as sayth the Scripture, out of his belly shall flowe riuers of water p of life.

39 (* This spake he of the Spirit which they that beleeued in him, shoulde receiue: for the q holy Ghost was not yet giuen, because that Iesus was not yet glorified.)

40 So many of the people, when they heard this saying, sayde, Of a trueth this is the r Prophet.

41 Other said, This is the Christ: ‡ some sayd, But shall Christ come out of Galile?

42 * Saith not the Scripture that the Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there dissension among the people for him.

44 And some of them would haue taken him, but no man layde hands on him.

45 Then came the officers to the high Priests and Pharises, and they sayd vnto them, Why haue ye not brought him?

46 The officers answered, ‡ Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also deceiued?

48 Doeth any of the s rulers, or of the Pharises beleeue in him?

49 But this people, which knowe not the Law, are curled.

50 Nicodemus sayde vnto them, * hee that came to Iesus by night, and was one of them)

51 Doeth our Lawe iudge a man before it heare him, * and knowe what hee hath done?

52 They

b Why the world hateth Christ.

c Christ doeth not vtterly denie that he would go to the feast, but signifieth that as yet he was not fully determined.

d These were the heads of the people, who did enuie Christ.

‖Or, letters.

e In that, that he is man onely.

f By this marke we may know whether the doctrine be of God or of man.

g Nothing counterfait or vntrue. *Exod.* 24.3. *Chap.* 5.18.

h Who did not know the fetch of the Scribes.

i Because I did it on the Sabbath day. *Leuit.* 12.3. *Gene.* 17.10.

Deut. 1.16,17.

k He speaketh this, as it were scornefully.

l They were wel minded to heare him, which preparation is here called (although improperly) faith.

m He sheweth vnto them that they haue no power ouer him til the time come that his Father hath ordeined. *Chap.* 13.33. ‖Or, shalbe. ‡Greeke, dispersion.

n Among the Iewes which were scattered here and there among the Gentiles. *Deuit.* 23.36.

o The true way to come to Christ, is by faith. *Deut.* 18.15.

p Which shall neuer drie vp. *Ioel* 2.28. *acts* 2.17.

q These were the visible graces which were giuen to the Apostles after his ascension.

r They looked for some notable Prophet besides the Messias, Chap. 1.21. *Micah.* 5.2. *matth.* 2.5.

‡ Wherein appeareth the mightie power of Christes worde against his enemies.

t They alledge the authoritie of man against Gods authoritie *Chap.* 3.1,2. *Deut.* 17.8. *and* 19.15.

52 They answered and sayde vnto him, Art thou also of Galile? search and looke: for out of Galile ariseth no Prophet.

53 And euery man went vnto his owne house.

CHAP. VIII.

11 Christ deliuereth her that was taken in adulterie. 12 He is the light of the world. 14 He sheweth from whence he is come, wherefore, & whither he goeth. 32 Who are free and who are bond. 34 Of free men and slaues, and their reward. 46 Hee defieth his enemies, 59 And being persecuted, withdraweth himselfe.

AND Jesus went vnto the mount of Oliues,

2 And early in the morning came againe into the Temple, † all the people came vnto him, and he sate downe, and taught them.

3 Then the Scribes and the Pharises brought vnto him a woman taken in adulterie, and set her in the middes,

4 And layde vnto him, Master, this woman was taken in adultery, in the very act.

5 * Now Moses in the Law commanded vs, that such should be stoned: what sayest thou therefore?

6 And this they sayde to tempt him, that they might haue whereof to [a] accuse him. But Jesus stouped downe, and with his finger wrote on the ground.

7 And while they continued asking him, he lift himselfe vp, and said vnto them, *Let him that is among you without sinne, cast the first stone at her.

8 And againe hee stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Jesus was left alone, and the woman standing in the middes.

10 When Jesus had lift vp himselfe againe, and sawe no man, but the woman, hee sayd vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She sayd, No man, Lord. And Jesus sayde, [b] Neither doe I condemne thee: goe and sinne no more.

12 Then spake Jesus againe vnto them, saying, I * am the light of the world: hee that followeth me, shall not walke in darkenesse, but shall haue the ‖light of life.

13 The Pharises therefore sayde vnto him, Thou bearest record of thy selfe: thy record is not ‖true.

14 *Jesus answered, and said vnto them, [c] Though I beare record of my selfe, yet my record is true: for I know whence I came, and whither I go: but ye cannot tel [d] whence I come, and whither I goe.

15 Ye iudge after the flesh: [e] I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.

17 And it is also written in your Lawe, * that the testimonie of two men is true.

18 I am [f] one that beare witnesse of my selfe, and the Father that sent me, beareth witnesse of me.

19 Then saide they vnto him, Where is thy Father? Jesus answered, Ye neither knowe mee, nor my Father. If yee had knowen mee, yee shoulde haue knowen my Father also.

20 These wordes spake Jesus in the [g] treasurie, as he taught in the Temple, and no man layd handes on him: for his houre was not yet come.

21 Then sayde Jesus againe vnto them, I goe my way, and yee shall seeke mee, and shall die in your [h] sinnes. Whither I goe, can ye not come.

22 Then sayde the Iewes, Will hee kill himselfe, because hee saith, Whither I goe, can ye not come?

23 And he said vnto them, [i] Ye are from beneath: I am from aboue: ye are of this world: I am not of this world.

24 I sayde therefore vnto you, That yee shall die in your sinnes: for except yee beleeue, that I am hee, yee shall die in your sinnes.

25 Then sayde they vnto him, Who art thou? And Jesus sayde vnto them, ‖Euen the same thing that I sayde vnto you [k] from the beginning.

26 I haue many things to say, and to iudge of you: but he that sent mee, is true, and the things that I haue heard of him, those speake I to the world.

27 They vnderstood not that he spake to them of the Father.

28 Then sayde Jesus vnto them, When yee haue [l] lift vp the Sonne of man, then shall ye [m] knowe that I am [n] hee, and that I do nothing of my selfe, but as my Father hath taught me, so I speake these things.

29 For he that sent me is with mee: the Father hath not left mee alone, because I doe alwayes those things that please him.

30 ¶ As he spake these things, many beleeued in him.

31 Then said Jesus to the Iewes which beleeued in him, If yee continue in my word, ye are verely my disciples,

32 And shall knowe the trueth, and the trueth [o] shall make you free.

33 They answered him, [p] We be Abrahams seede, and were neuer bond to any man: why sayest thou then, Ye shalbe made free?

34 Jesus answered them, Verely, verely I say vnto you, that whosoeuer committeth sinne, is the * seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If the Sonne therefore shall make you free, ye shalbe free in deede.

37 I [q] knowe that yee are Abrahams seede, but yee seeke to kill mee, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which yee haue seene with your father.

39 They answered, and saide vnto him, Abraham is our father. Jesus sayde vnto them,

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Leuit.20.10.
a Either for breaking the Lawe, if he did deliuer her, or of lightnesse and inconstancie, if he did condemne her.
Deut.17.6,7.
b Iesus would not meddle, but with that which did appertaine to his office, to wit, to bring sinners to repentance: and therefore did not abolish the Lawe against adultery.
Chap.1.5.& 9.5.
‖*Or, truely light.*
‖*Or, iust.*
Chap.5.31.
c That which Christ denyed, Chap.5.31. here he granteth, to declare vnto them their stubbernesse, and saith that being God, he beareth witnesse to his humanitie: likewise doeth God the father witnesse the same, which are two distinct persons, though but one God, chap.5.37.
d In that he came from his father, he sheweth that he is not onely man, but God also.
e He would not iudge rashly, as they did.
Deut.17.6.and 19.15.mat.18.16 2.cor.13.1. heb.10.28.
f Which place prooueth Christ to bee very God, and man.
g That is, the place where the vessell and other things belonging to the temple, were kept.
h Because of their rebellion wherein they did perseuere.
i He sheweth the difference betweene the Gospel, and the subtill wit of man.
‖*Or, from the beginning, euen that I said vnto you.*
k That is, who he was, whence he was, and why he came into this world.
l Their endeuours and practises, whereby they thinke to destroy him, shall serue to exalt and magnifie his glorie.
m Not to beleeue in him, but to be conuicted.
n To wit, the Messias.
o For we were slaues to sinne.
p These were not the beleeuing Iewes, but the mockers that answered thus. *Rom.6.20. 2.pet.2.19.*
q He granteth their sayings in such sort, that he sheweth vnto them that their owne deedes proue them liars.

them, If yee were Abrahams children, yee would doe the r workes of Abraham.

r Which were his obedience, charitie, and such good workes which proceeded of faith.

40 But nowe yee goe about to kill me, a man that hath tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Yee doe the workes of your father. Then sayde they to him, We are not borne of fornication: wee haue one father, which is God.

42 Therefore Iesus sayde vnto them, If God were your Father, then wouldе yee loue me: for I proceeded foorth, and came from God, neither came I of my selfe, but he sent me.

43 Why do ye not vnderstand my talke? because ye cannot s heare my word.

s For you are carnall, and can not vnderstand spirituall things. 1. *Iohn* 3.8.

44 *Ye are of your father the deuill, and the lusts of your father ye will doe: he hath bene a murtherer t from the beginning, and u abode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh hee of his x owne: for hee is a lyar, and the father thereof.

t Since the first creation of man.

u It followeth then that he was once in the truth: for he was not created euill.

x According to his wont and custome. 1. *Iohn* 4.6.

45 And because I tell you the trueth, ye beleeue me not.

46 Which of you can rebuke mee of sinne? and if I say the trueth, why doe yee not beleeue me?

47 *Hee that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and said vnto him, Say we not well, that thou art a Samaritan, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my father, and yee haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and y iudgeth.

y Who will reuenge the iniurie that ye doe against me, or rather against him.

51 Verely, verely I say vnto you, If a man keepe my word, he shall neuer z see death.

z For the faithfull euen in death see life.

52 Then sayd the Iewes to him, Nowe knowe we that thou hast a deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my word, hee shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my father that honoureth me, whom ye say, that he is your God.

a Which was to see the comming of Christ in the flesh: which thing Abraham sawe farre off with the eyes of faith, Heb. 11.10.

55 Yet ye haue not knowen him: but I knowe him, and if I shoulde say I knowe him not, I should bee a lyar like vnto you: but I know him, and keepe his word.

56 Your father Abraham reioyced to see my a day, and he saw it, and was glad.

b Not only God, but the mediatour betweene God & man, appointed before all eternitie. *Chap.* 10.31.

57 Then said the Iewes vnto him, Thou art not yet fifty yeere olde, and hast thou seene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, b I am.

59 *Then tooke they vp stones, to cast at him, but Iesus hid himselfe, and went out of the Temple.

CHAP. IX.

1 *Of him that was borne blinde.* 11 *The confession of him that was borne blinde.* 39 *To what blindemen Christ giueth sight.*

AND as Iesus passed by, he saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, a Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

a God doeth not alwayes punish men for their sinnes.

4 I must worke the workes of him that sent me, while it is b day: the night commeth, when no man can worke.

b When oportunitie and the season serueth. *Chap.* 1.9. *and* 8.12. *and* 12.35.

5 As long as I am in the world, *I am the light of the world.

6 Assoone as hee had thus spoken, hee c spat on the ground, and made clay of the spettle, and anoynted the eyes of the blinde with the clay,

c This was not for any vertue that was in the earth, in the spettle, or in the clay, to make one see: but it onely pleased him to vse these signes and meanes.

7 And sayde vnto him, Goe wash in the poole of Siloam (which is by interpretation, d Sent.) He went his way therefore and washed, and came againe seeing.

d Hereby was prefigured the Messias, who should be sent vnto them.

8 Nowe the neighbours and they that had seene him before, when hee was blinde, said, Is not this he that sate and begged?

9 Some sayde, This is hee: and others sayd, He is like him: but he himselfe sayd, I am he.

10 Therefore they sayde vnto him, How were thine eyes opened?

11 He answered, and said, The man that is called Iesus, made clay, and anoynted mine eyes, and sayde vnto mee, Goe to the poole of Siloam, and wash. So I went and washed, and receiued sight.

12 Then they saide vnto him, Where is he? He said, I cannot tell.

13 ¶ They brought to the Pharises him that was once blinde.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharises also asked him, howe hee had receiued sight. And hee sayde vnto them, Hee layde clay vpon mine eyes, and I washed, and doe see.

16 Then sayde some of the Pharises, This man is not of God, because he keepeth not the Sabbath day. Others sayde, Howe can a man that is a sinner, doe such miracles? and there was a dissension among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because hee hath opened thine eyes? And he sayde, Hee is a Prophet.

18 Then the Iewes did not beleeue him (that hee had bene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now see then?

20 His parents answered them, and said, We knowe that this is our sonne, and that he was borne blinde:

21 But by what meanes he nowe seeth, wee knowe not: or who hath opened his eyes, e can wee not tell: hee is olde ynough: aske him: hee shall answere for himselfe.

e They durst not speake the trueth for feare they should be excommunicate.

22 These wordes spake his parents, because

cause they feared the Iewes: for the Iewes had ordained already, that if any man did confesse that hee was the Christ, hee shoulde be excommunicate out of the Synagogue.

23 Therefore sayd his parents, He is old ynough: aske him.

24 Then againe called they the mā that had bene blinde, and sayde vnto him, f Giue glory vnto God: wee knowe that this man is a sinner.

25 Then he answered & sayde, Whether hee be a sinner or no, g I can not tell: one thing I know, that I was blinde, and now I see.

26 h Thē sayd they to him againe, What did hee to thee? howe opened hee thine eyes?

27 He answered them, I haue tolde you already, and ye haue not heard it: wherefore would yee heare it againe? i will ye also be his disciples?

28 Then checked they him, and sayd, Be thou his disciple: wee be Moses disciples.

29 We know that God spake with Moses: but this man wee knowe not from whence he is.

30 The man answered, and sayde vnto them, Doubtles this is a marueilous thing, that ye k know not whence hee is, and yet he hath opened myne eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his wil, him heareth hee.

32 Since the world beganne was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, hee could haue done nothing.

34 They answered and sayde vnto him, Thou art altogether borne in sinnes, and doest thou teach vs? so they cast him out.

35 Iesus heard that they had ‖ cast him out: and when he had found him, hee sayde vnto him, doest thou beleeue in the Sonne of God?

36 He answered, and sayde, Who is hee, Lord, that I might beleeue in him?

37 And Iesus sayd vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then he sayd, Lorde, I beleeue, and m worshipped him.

39 And Iesus sayde, I am come vnto n iudgement into this worlde, that they which see not, might see: and that they * which see, might be made blinde.

40 And some of ỹ Pharisees which were with him, heard these things, and sayd vnto him, Are we blinde also?

41 Iesus sayde vnto them, If yee were blinde, o ye should not haue sinne: but now ye say, We see: therefore your sinne remaineth.

f That is, consider that nothing is hid from God: therefore tell vs the trueth, that God may be glorified thereby, Iosh.7.19. 1.Sam.6.5.

g He spake this in mockerie.

h They thought either to driue him from the trueth, or to make him swarue by their oft times examining him: which practise Satans members euer doe obserue in examining the Christians.

i He derideth their wilfull malice & ignorance.

k They doubted not of his countrey or parents, but of his office and authoritie.

l Or, wicked men contemners of God, and such as delight in sinne.

‖ Or, excommunicate him.

m As all astonished he fell downe and worshipped him.

n Meaning, with rule and authority, to make the poore blinde to see, and the proud seers blind. Chap.3.17,18. and 12.46,47.

o You should not be so much in fault.

CHAP. X.

11 Christ is the true shepheard, and the doore. 19 Diuers opinions of Christ. 24 Hee is asked, if he be Christ. 32 His workes declare that hee is God. 34 The Princes called gods.

VErely, verely I say vnto you, He that entreth not in by ỹ doore into the sheepefolde, but climeth vp another way, hee is a thiefe, and a robber.

2 But hee that goeth in by the dooze, is the shepheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voyce, and he a calleth his owne sheepe by name, and leadeth them out.

4 And when he hath sent foorth his owne sheepe, he goeth before them, and the sheepe followe him: for they know his voyce.

5 And they wil not follow a stranger, but they flee from him: for they knowe not the voyce of strangers.

6 This parable spake Iesus vnto them: but they vnderstoode not what things they were which he spake vnto them.

7 Then sayde Iesus vnto them againe, Verely, verely I say vnto you, I am the dooze of the sheepe,

8 All b that euer came before mee, are theeues and robbers: but the sheepe did not heare them.

9 I am the dooze: by mee if any man enter in, he shal be saued, and shall c goe in and goe out, and finde pasture.

10 The thiefe commeth not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in aboundance.

11 * I am the good sheepheard: the good sheepheard giueth his life for his sheepe.

12 But an hireling, and hee which is not the sheepheard, neither the sheepe are his owne, seeth the wolfe comming, and hee leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am the good sheepheard, and d know mine, and am knowen of mine.

15 e As the father f knoweth me, so know I the Father: and I lay downe my life for my sheepe.

16 g Other sheepe I haue also, which are not of this fold: them also must I bring, and they shall heare my voyce: and * there shall be one sheepefold, and one shepheard.

17 h Therefore doeth my Father loue me, because * I lay downe my life, that I might take it againe.

18 No man taketh it from mee, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this * commaundement haue I receiued of my Father.

19 ¶ Then there was a dissension againe among the Iewes for these sayings.

20 And many of them sayd, He hath a deuill, and is mad: why heare ye him?

21 Other sayd, These are not the wordes of him that hath a deuil: can the deuill open the eyes of the blinde?

22 And it was at Ierusalem the i feast of the * Dedication, and it was winter.

23 And Iesus walked in the Temple, in k Solomons porch.

24 Then came the Iewes round about him, and saide vnto him, Howe long doest thou ‖ make vs doubt? If thou bee the

a That is, there is mutuall agreement & consent of faith betweene the pastour and the sheepe.

b he meaneth all the false Prophets, who led not mē to Christ, but from him.

c He shal be sure of his life. Isa.40.11. Ezek.34.23.

d Christ knoweth his because he loueth them, careth and prouideth for them.

e As the father cannot forget him, no more can he forget vs.

f In that he loueth and approueth me.

g To wit, among the Gentiles, which then were strangers frō the Church of God. Ezek.37.22,24.

h Christ euen in that that he is man, hath deserued his Fathers loue and euerlasting life, not to his flesh only, but to vs also, which by his obedience, & perfect iustice are imputed righteous, Rom. 5.19. Phil.2.7. Isa.53.7. Acts 2.24.

i Which was instituted, that the people might giue thankes to God for their deliuerance and restoring of their religion & Temple, which Antiochus had corrupted & polluted. 1.Mac.4.59.

k Which was builded againe after the patterne of that which Salomon builded.

‖ Or, holdest our minde in suspense.

Christ, tell vs plainely.

25 Iesus answered them, I told you, and ye beleeue not: the workes that I doe in my Fathers Name, they beare witnesse of me.

26 But ye beleeue not: l for ye are not of my sheepe, as I sayde vnto you.

l The cause wherefore the reprobate can not beleeue.

27 My sheepe heare my voyce, & I know them, and they follow me,

28 And I giue vnto them eternall life, and they shall neuer perish, neither shal any plucke them out of mine hand.

29 My Father which gaue them me, is m greater then all, and none is able to take them out of my Fathers hand.

m Whereby we learne how safely we are preserued against all dangers.

30 I and my Father are one.

31 * Then the Iewes againe tooke vp stones, to stone him.

Chap.8.59.

32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of these workes doe ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, * I sayd, ye are n gods?

Psal.82.6.

n Meaning of princes & rulers, who for their office sake are called gods, and are made here in earth as his Lieutenants: wherefore if this noble title be giuen to man, much more it appertained to him that is the Sonne of God equall with his father.

35 If hee called them gods, vnto whome the word of God was giuen, and the Scripture cannot be broken,

36 Say ye of him, whome the Father hath sanctified, & sent into the world, Thou blasphemest, because I sayde, I am the Sonne of God?

37 If I doe not the workes of my Father, beleeue me not.

38 But if I doe, then, though ye beleeue not me, yet beleeue the workes, that ye may knowe and beleeue, that the Father is in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

o Whereby they gathered that Christ was more excellent then Iohn.

41 And many resorted vnto him, & sayd, Iohn did o no miracle: but all thinges that Iohn spake of this man were true.

42 And many beleeued in him there.

CHAP. XI.

43 Christ rayseth Lazarus from death. 47 The hie Priestes and Pharises gather a councell against him. 50 Caiaphas prophecieth. 54 Christ getteth him out of the way.

AND a certaine man was sicke, named Lazarus of Bethania, the town of Marie, and her sister Martha.

2 (And it was that * Marie which anoynted the Lord with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

Chap.12.3. matth.26.7.

3 Therefore his sisters sent vnto him, saying, Lorde, behold, he whome thou louest, is sicke.

4 When Iesus heard it, he sayde, This sickenesse is not a vnto death, but for the glory of God, that the Sonne of God might be glorified thereby.

a For although he died, yet being restored so soone to life, it was almost no death in comparison.

5 ¶ Now Iesus loued Martha, and her sister, and Lazarus.

6 And after hee had heard that hee was sicke, yet abode he two daies still in the same place where he was.

7 Then after that, sayd hee to his disciples, Let vs goe into Iudea againe.

8 The disciples sayd vnto him, Master, the Iewes lately sought to * stone thee, and doest thou go thither againe?

Chap.7.30.& 8. 59. and 10.31.

9 Iesus answered, Are there not b twelue houres in the day? if a man walke in the day, he stumbleth not, because hee seeth the light of this world.

b He that walketh in his vocation, & hath the light of God for his guide, needeth to feare no dangers. The day also, both sommer and winter was with the Iewes deuided into xii. houres.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake he, & after he said vnto them, Our friend Lazarus sleepeth: but I goe to wake him vp.

12 Then sayde his disciples, Lord, if hee sleepe, he c shall be safe.

c They laboured to stay Christ from going into Iudea, as though there had bene no neede.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

§ *Or, slumbering sleepe.*

14 Then sayd Iesus vnto them plainely, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs goe vnto him.

16 Then sayd Thomas (which is called d Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

d Which signifieth in our tongue, a twin in birth.

17 ¶ Then came Iesus, and found that hee had lyen in the graue foure dayes alreadie.

18 (Now Bethania was neere vnto Ierusalem, about e fiftteene fourlongs off.)

e Which were almost two mile.

19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when shee heard that Iesus was comming, went to meete him: but Marie sate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst bene here, my brother had not bene dead.

22 But now f I knowe also, that whatsoeuer thou askest of God, God will giue it thee.

f She sheweth some faith, which notwithstanding was almost ouercome by her affections.

23 Iesus sayd vnto her, Thy brother shal rise againe.

24 Martha sayd vnto him, I know that he shall rise againe in the resurrection at the last day.

25 Iesus said vnto her, g I am the resurrection and the life: he that beleeueth in me, though he were dead, yet shall he liue.

g Christ restoreth vs from death to giue vs euerlasting life.

26 And whosoeuer liueth, and beleeueth in mee, shall neuer die. Beleeuest thou this?

27 She sayd vnto him, Yea, Lord, I beleeue that thou art the Christ the Sonne of God, which should come into the world.

28 ¶ And when she had so said, she went her way, and called Marie her sister secretly, saying, The Master is come, and calleth for thee.

29 And when shee heard it, shee arose quickely, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they sawe

saw Marie, that shee rose vp [h] hastily, and went out, followed her, saying, She goeth vnto the graue, to weepe there.

32 Then when Marie was come where Iesus was, and saw him, shee fell downe at his feete, saying vnto him, Lorde, if thou haddest bene here, my brother had not bene dead.

33 When Iesus therfore saw her weepe, and the Iewes also weepe which came with her, he [i] groned in the spirit, and was troubled in himselfe,

34 And sayd, Where haue ye layd him? They sayd vnto him, Lord, come and see.

35 And Iesus [k] wept.

36 Then sayd the Iewes, Beholde, how he loued him.

37 And some of them sayde, Could not hee, which opened the eyes of the blinde, haue made also that this man should not haue died?

38 Iesus therefore againe groned in him selfe, and came to the graue. And it was a caue, and a stone was layd vpon it.

39 Iesus sayd, Take ye away the stone. Martha the sister of him that was dead, sayd vnto him, Lorde, he stinketh already: for he hath bene dead foure dayes.

40 Iesus sayd vnto her, Sayde I not vnto thee, that if thou diddest beleeue, thou shouldest see the [l] glory of God?

41 Then they tooke away the stone from the place where the dead was layde. And Iesus lift vp his eyes, and sayde, Father, I thanke thee, because thou hast heard me.

42 I knowe that thou hearest mee alwayes, but because of the people that stand by, I sayd it, that they may beleeue, that thou hast sent me.

43 As hee had spoken these things, hee cryed with a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand and foote with bandes, and his face was bound with a napkin. Iesus sayd vnto them, Loose him, and let him goe.

45 ¶ Then many of the Iewes which came to Marie, and had seene the things, which Iesus did, beleeued in him.

46 But some of them went their way to the Pharises, and tolde them what things Iesus had done.

47 Then gathered the hie Priestes, and the Pharises a counsell, and sayde, What shall wee doe? For this man doeth many miracles.

48 If [m] wee let him thus alone, all men will beleeue in him, and the Romanes will come and take away both our place, and the nation.

49 Then one of them named Caiaphas, which was the high Priest [n] that same yeere, sayd vnto them, Ye perceiue nothing at all,

50 Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 This spake hee not of himselfe: but being hie Priest that same yeere, he [o] prophecied that Iesus should die for the nation:

52 And not for the nation only, but that hee should gather together in one the children of God, which were scattered.

53 Then from that day forth they consulted together, to put him to death.

54 Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wildernesse, into a citie called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Passeouer was at hand, and many went out of the countrey vp to Ierusalem before the Passeouer, to [p] purifie themselues.

56 Then sought they for Iesus, & spake among themselues, as they stoode in the Temple, What thinke ye, that he commeth not to the feast?

57 Nowe both the high Priestes and the Pharises had giuen a commaundement, that if any man knewe where he were, hee should shewit, that they might take him.

CHAP. XII.

7 *Christ excuseth Maries fact.* 13 *The affection of some towards him, and the rage of others against him and Lazarus.* 25 *The commoditie of the crosse.* 27 *His prayer.* 28 *The answere of the Father.* 32 *His death, and the fruite thereof.* 36 *He exhorteth to faith.* 40 *The blindnesse of some, and the infirmities of others.*

THen *Iesus, sixe dayes before the Passeouer, came to Bethania, where Lazarus was, which was dead, whome hee had raised from the dead. *Matth.26.7. marke 14.3.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then tooke Marie a pound of ointment of spikenard very costly, and anoynted Iesus [a] feete, and wiped his feete with her haire, and the house was filled with the sauour of the ointment.

4 Then sayde one of his disciples, euen Iudas Iscariot Simons sonne, which should betray him,

5 Why was not this ointment solde for [b] three hundreth pence, and giuen to the poore?

6 Nowe hee sayd this, not that he cared for the poore, but because hee was a theefe, and *had the bagge, and bare that which was giuen. *Chap.13.29.

7 Then said Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes yee haue with you, but me ye shall not haue alwayes.

9 Then much people of the Iewes knewe that he was there: and they came, not for Iesus sake only, but that they might see Lazarus also, whom hee had raised from the dead.

10 The hie Priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleeued in Iesus.

12 ¶ *On the morowe a great multitude that were come to the feast, when they heard that Iesus should come to Ierusalem, *Matt.21.8.mar. 11.8, luke 19.35.

13 Tooke

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h Wherein she declared her affection and reuerence that shee bare to Christ.

i For compassion: for hee felt our miseries as though he suffered the like.

k We reade not that his affections were so excessiue that he kept no measure, as wee doe in our sorowes, ioyes, and other affections.

l That is, a miracle whereby Gods Name should be glorified.

m They resist God, thinking to hinder his worke by their owne policies.

n Or, for that present time.

o God made him to speake, neither could his impietie let Gods purpose, who caused this wicked man euen as hee did Balaam, to be an instrument of the holy Ghost,

p Because they thought hereby to make themselues more holy against they should eate the Passeouer: but they were not commanded by God to this ceremonie.

a Euen from the head to the feete.

b Reade Marke 14.5.

13 Tooke branches of palme trees, and went forth to meete him, and cried, c Hosanna, Blessed is ỹ King of Israel that commeth in the Name of the Lord.

14 And Iesus found a d yong asse, and sate thereon, as it is written,

15 * Feare not, daughter of Sion: behold, thy King commeth sitting on an asses colt.

16 But his disciples understood not these things at the first: but when Iesus was glorified, then remembred they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witnesse that hee called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they heard that hee had done this miracle.

19 And the Pharises sayd among themselues, Perceiue yee howe yee preuaile nothing? Beholde, the ‖ worlde goeth after him.

20 ¶ Now there were certaine e Greekes among them that came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galile, and desired him, saying, Sir, we would see Iesus.

22 Philip came and tolde Andrew: and againe Andrew and Philip tolde Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be f glorified.

24 Verely, verely I say vnto you, except the wheate corne fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruite.

25 * He that g loueth his life, shal lose it, and hee that h hateth his life in this worlde, shall keepe it vnto life eternall.

26 * If any man serue me, let him folow me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.

27 Nowe is my soule troubled: and what shall I say? Father, saue me from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I both haue glorified it, and will glorifie it againe.

29 Then sayd the people that stood by and heard, that it was a thunder: others sayd, An Angel spake to him.

30 Iesus answered, and sayde, This voyce came not because of me, but for your sakes.

31 Now is the i iudgement of this worlde: nowe shall the prince of this worlde be cast out.

32 * And k I, if I were lift vp from the earth, will draw l all men vnto me.

33 Now this sayd hee, signifying what death he should die.

34 The people answered him, We haue heard out of the * Lawe, that the Christ bideth for euer: and how sayest thou, that the Sonne of man must bee lift vp? who is that Sonne of man?

35 Then Iesus sayde vnto them, Yet a litle while is * the light with you: walke while ye haue light, lest the darkenesse come vpon you: for he that walketh in the darke, knoweth not whither he goeth. *Chap.1.9.*

36 While ye haue light, beleeue in the light, that ye may be ỹ children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ And though hee had done so many miracles before them, yet beleeued they not on him:

38 That the saying of Esaias the Prophet might be fulfilled, that he sayd, * Lord, who beleeued our report? and to whome is the m arme of the Lord reuelled? *Isa.53.1. rom.10.16.*

39 Therefore could they not beleeue, because that Esaias sayth againe,

40 * He hath blinded their eyes, & hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should be conuerted, and I should n heale them. *Isa.6.9. mat.13.14. mar.4.12. luke 8.10. act.28.26. rom.11.8.*

41 These things sayd Esaias when hee saw his glory, and spake of him.

42 Neuertheless euen among the chiefe rulers many beleeued in him: but because of the Pharises, they did not confesse him, lest they should be ‖ cast out of the Synagogue.

43 * For they loued the o prayse of men, more then the prayse of God.

44 And Iesus cried, and sayd, Hee that beleeueth in me, beleeueth not in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I * am come a light into the worlde, that whosoeuer beleeueth in me, should not abide in darkenesse. *Chap.3.19. and 9.39.*

47 * And if any man heare my wordes, and beleeue not, I ‖ iudge him not: for I came not to ‖ iudge the worlde, but to saue the worlde.

48 He that refuseth me, & receiueth not my wordes, hath one that ‖ iudgeth him: the worde that I haue spoken, it shall iudge him in the p last day.

49 For I haue not spoken of my selfe: but the Father, which sent me, he gaue me a commandement what I should say, and what I should speake.

50 And I knowe that his commandement is life euerlasting: the things therefore that I speake, I speake them so as the father sayd vnto me.

CHAP. XIII.

5 Christ washeth the disciples feete, 14 Exhorting them to humilitie & charitie, 21 Telleth them of Iudas the traitour, 34 And commandeth them earnestly to loue one another. 38 Hee forewarneth of Peters denial.

NOw * before the feast of the Passeouer, when Iesus knewe that his houre was come, that hee should depart out of this worlde vnto the Father, for as much as hee loued his owne which were in the worlde, a vnto the end he ‖ loued them. *Mat.26.2. marke 14.1. luke 22.1.*

toward them, therefore hee tooke the greater

2 And

c That is, saue, I beseech thee.

d This doeth well declare that his kingdome stood not in outward things. *Zech.9.9.*

‖ *Or, the preasse.*

e They were of the race of the Iewes, and came out of Asia and Grecia: for else the Iewes would not haue permitted ỹ they should worship with them in the Tempe.

f Which is, that the knowledge of him should be manifest thorow all the world. *Mat.10.39. & 16.25. mar.8.35. luke 9.24. and 17.33.*

g If the loue thereof let him from comming to Christ.

h And so loseth it for Christes sake. *Chap.12.24.*

i The reformation and restoring of those things, which were out of order. *Chap.3.14.*

k The crosse is the meane to gather the Church of God together, and to draw men to heauen.

l Not onely the Iewes but also the Gentiles. *Psal.89.36. and 110.4. and 117. Ezech.37.25.*

m That is, the Gospel, which is the power of God to saluation to euery one that doeth beleeue. *Isa.6.9. mat.13.14. mar.4.12. luke 8.10. act.28.26. rom.11.8.*

n By deliuering them from their miseries, and giuing them true felicitie.

‖ *Or, excommunicate. Chap.5.44.*

o To be esteemed of men.

‖ *Or, condemne.*

‖ *Or, condemneth. Marke 16.16.*

p For that day shalbe the approbation of the Gospel.

a Because hee sawe the danger great which was

2 And when [b] supper was done, (and that the deuil had now put in the heart of Judas Iscariot, Simons sonne, to betray him)

3 Iesus knowing that the Father had giuen all things into his hands, and that hee was come from God, and went to God,

4 He riseth from supper, and layeth aside his vpper garments, and tooke a towell, and girded himselfe.

5 After that, hee powred water into a basin, and began to wash the disciples feete, and to wipe them with the towell, wherewith he was girded.

6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my feete?

7 Iesus answered and sayde vnto him, What I doe thou knowest not nowe: but thou shalt knowe it hereafter.

8 Peter sayde vnto him, Thou shalt neuer wash my feete. Iesus answered him, If I [c] wash thee not, thou shalt haue no part with me.

9 Simon Peter sayde vnto him, Lord, not my feete onely, but also the hands, and the head.

10 Iesus sayde to him, Hee that is washed, needeth not, saue to [d] wash his feete, but is cleane euery whit: and ye are *cleane, but not all.

11 For he knew who should betray him: therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their feete, and had taken his garments, and was set downe againe, he sayde vnto them, Knowe ye what I haue done to you?

13 Ye call me Master, and Lord, and ye say well: for so am I.

14 If I then your Lord, and Master, haue washed your feete, yee also ought to wash [e] one anothers feete.

15 For I haue giuen you an example, that ye should doe, euen as I haue done to you.

16 Verely, verely I say vnto you, *The seruant is not greater then his master, neither the ambassadour greater then hee that sent him.

17 If ye knowe these things, blessed are ye if ye doe them.

18 ¶ I speake not of you all: I knowe whome I haue chosen: but it is that the Scripture might be fulfilled, *He that eateth bread with me, hath lift vp his heele against me.

19 From hencefoorth tell I you before it come, that when it is come to passe, yee might beleeue that I am [g] he.

20 *Verely, verely I say vnto you, If I send any, hee that receiueth him, receiueth me, and he that receiueth me, receiueth him that sent me.

21 When Iesus had said these things, he was [h] troubled in the spirit, and [i] testified, and sayde, Verely, verely I say vnto you, that one of you shall betray me.

22 *Then the disciples looked one on another, doubting of whome he spake.

23 Now there was one of his disciples, which leaned on Iesus [k] bolome, whome Iesus loued.

24 To him beckened therefore Simon Peter, that hee should aske who it was of whome he spake.

25 He then, as he leaned on Iesus breast, sayd vnto him, Lord, who is it?

26 Iesus answered, He it is, to whome I shal giue a soppe, whe I haue dipped it: and he wet a soppe, and gaue it to Judas Iscariot, Simons sonne.

27 And after the soppe, [l] Satan entred into him. Then said Iesus vnto him, That thou doest, doe quickely.

28 But none of them that were at table, knewe for what cause hee spake it vnto him.

29 For some of them thought because Judas had the bagge, that Iesus had sayd vnto him, Buy those things which we haue neede of against the feast: or that hee should giue some thing to the poore.

30 Assone then as hee had receiued the soppe, he went immediatly out, and it was night.

31 ¶ When he was gone out, Iesus sayd, [m] Nowe is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, & shal straightway glorifie him.

33 Little children, yet a litle while am I with you: yee shall seeke me, but as I sayd vnto the *Iewes, Whither I goe, can ye not come: also to you say I nowe,

34 *[n] A new commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 By this shall all men know that ye are my disciples, if yee haue loue one to another.

36 Simon Peter sayd vnto him, Lorde, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow mee nowe: but thou [o] shalt folow me afterwards.

37 Peter sayd vnto him, Lord, why can I not follow thee nowe? *I will lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crowe, till thou haue denied me thrise.

CHAP. XIIII.

1 He armeth his disciples with consolatiō against trouble. 2 He ascendeth into heauē to prepare vs a place. 6 The way, the trueth and the life. 10 The Father and Christ one. 13 How we should pray. 23 The promes vnto them that keepe his worde.

AND hee layde to his disciples, Let not your heart bee troubled: yee beleeue in God, [a] beleeue also in me.

2 In my fathers house are many [b] dwelling places: if it were not so, I would haue tolde you: I go to prepare a place for you.

3 And though I goe to prepare a place for you, I will [c] come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

4 And whither I goe, ye know, and the way ye know.

5 Thomas sayde vnto him, Lorde, wee [d] knowe not whither thou goest: howe can we then know the way?

6 Iesus said vnto him, I am [e] the way,

we must begin in him, continue in him, and ende in him.

b Which was the eating of the Passeouer.

c And make thee cleane from thy sinnes.

d That is, to be continually purged of his corrupt affections and worldly cares which remaine daily in vs. *Chap.15.3.*

e To serue one another. *Chap.15.20. mat. 10.24. luke 6.40. Psal.41.9.*

f Vnder pretence of friendship seeketh his destruction.

g To wit, § Christ and redeemer of the world. *Matth.10.40. luke 10.16.*

h For very horrour and indignation of such an abominable act, as Iudas should commit.

i He did openly affirme. *Matth.26.21. marke 14.18. luke 22.21.*

k Their fashion was not to sit at table, but hauing their shoes off, & cushions vnder their elbowes, leaned on their sides, as it were halfe lying.

l Satan tooke full possession of him.

m Meaning, that his crosse shal ingender a marueilous glory, and that in it shall shine the infinite bountie of God. *Chap.7.34.*

Leuit.19.18. mat.22.39.chap. 15.12.1.ioh.4.21.

n Whereof we ought to haue continual remēbrance, as though it were euen newly giuen.

o When thou shalt be more strong. *Matth.26.33. marke 14.29.*

a For in so beleeuing, no troubles shall ouercome them.

b So that there is not only place for him, but for all his.

c At the latter day, Act.1.11.

d He was not altogether ignorant, but his knowledge was weake and imperfect.

e Therefore

and the trueth, and the life. No man commeth vnto the Father, but by me.

7 If ye had knowen mee, ye should haue knowen my Father also: and from henceforth ye knowe him, and haue seene him.

8 Philip sayde vnto him, Lord, shewe vs thy Father, and it sufficeth vs.

9 Iesus sayde vnto him, I haue bene so long time with you, and hast thou not knowen me, Philip? he that hath seene me, hath seene my Father: howe then sayest thou, Shewe vs thy Father?

10 Beleeuest thou not, that I am in the Father, and f the Father is in mee? the wordes that I speake vnto you, I speake not of my g selfe: but the Father that dwelleth in me, he h doeth the workes.

11 Beleeue me, that I am in the Father, and the Father in me: at the least, beleeue me for the very workes sake.

12 Verely, verely I say vnto you, he that beleeueth in me, the workes that I doe, i he shall doe also, and greater then these shall he doe: for I goe vnto my Father.

13 * And whatsoeuer yee aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If yee shall aske any thing in my Name, I will doe it.

15 If ye loue mee, keepe my commandements,

16 And I will pray the Father, and hee shall giue you another k Comforter, that he may abide with you for euer,

17 Euen the Spirit of l trueth, whom the worlde cannot receiue, because it seeth him not, neither knoweth him: but yee knowe him: for he dwelleth with you, & shalbe in you.

18 I will not leaue you comfortlesse: but I will m come to you.

19 Yet a litle while, and the world shall see me no more, but yee shall see me: because I liue, ye shall liue also.

20 At that day shal ye know that I am in my Father, and you in me, and I in you.

21 Hee that hath my commaundements, and keepeth them, is he that loueth me: and he that loueth me, n shall be loued of my Father: and I will loue him, and will shewe mine owne selfe to him.

22 Iudas sayd vnto him (not o Iscariot) Lorde, what is the cause that thou wilt shewe thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and sayde vnto him, If any man loue mee, hee will p keepe my worde, and my Father will loue him, and wee will come vnto him, and will dwell with him.

24 He that loueth me not, keepeth not my wordes, and the word which ye heare, is not q mine, but the Fathers which sent me.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holy Ghost, whome the Father will send in my Name, he shall teach you all thinges, and bring all thinges to your remembrance, which I haue told you.

27 r Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart bee troubled, nor feare.

28 Ye haue heard how I sayde vnto you, I goe away, and will come vnto you. If yee loued me, ye would verely reioyce, because I sayd, I goe vnto the Father: for my Father is s greater then I.

29 And nowe haue I spoken vnto you, before it come, that when it is come to passe, ye might beleeue.

30 Hereafter will I not speake many thinges vnto you: for the t prince of this world commeth, and hath u nought in me.

31 But it is that the worlde may knowe that I loue my Father: and as the Father hath commanded me, so I doe. Arise, let vs goe hence.

CHAP. XV.

6 The sweete consolation, & mutual loue betweene Christ & his mebers vnder the parable of the vine. 18 Of their common afflictions and persecutions. 26 The office of the holy Ghost, and the Apostles.

I Am the true vine, and my Father is an husbandman.

2 *Euery branch that beareth not fruite in me, he taketh away: and euery one that beareth fruite, hee purgeth it, that it may bring foorth more fruite. *Matth.15.13.*

3 * Nowe are yee cleane through the worde, which I haue spoken vnto you. *Chap.13.10.*

4 Abide in mee, and I in you: as the branch cannot beare fruite of it selfe, except it abide in the vine, no more can yee a except ye abide in me.

5 I am the vine: ye are the branches: hee that abideth in me, and I in him, the same bringeth forth much fruite: for without mee can ye doe nothing.

6 If a man abide not in mee, hee is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 If ye abide in me, and my b wordes abide in you, aske c what ye will, and it shall be done to you.

8 Herein is my Father glorified, that yee beare much fruite, and be made my disciples.

9 As the Father hath loued me, so haue I loued you: continue in d my loue.

10 If yee shall keepe my commaundements, ye shall abide in my loue, as I haue kept my Fathers commaundements, and abide in his loue.

11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be e full.

12 * This is my commandement, that ye loue one another, as I haue loued you. *Chap.13.34. 1.thes.4.9. 1.iohn 3.11. and 4.21.*

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye doe whatsoeuer I commaund you.

15 Henceforth, call I you not seruants: for the seruaunt knoweth not what his Master doeth: but I haue called you friendes: for f all things that I haue heard of my Father, haue I made knowen to you.

16 Ye haue not chosen mee, but I haue chosen

f For the very fulnesse of the diuinitie remaineth in Christ.
g In that, that he is man.
h Who declareth his maiestie and vertue by his doctrine and miracles.
i This is referred to the whole bodie of the Church, in whom this vertue of Christ doth shine and remaine for euer. *Chr.16.23, matt. 7.7. mar.11.24. iames 1.5.*
k I haue comforted you whiles I was with you, but henceforth the holy Ghost shall comfort you, and preserue you.
l So called, because he worketh in vs the trueth.
m Which thing he doeth by the vertue of his Spirit.
n He shall sensibly feele that the grace of God abideth in him.
o But the brother of Iames.
p Whereby he aduertiseth them not to haue respect to y worlde, least they should be drawen backe by euill example.
q That is, not his alone: for he had nothing seperate from his Father.
r All comfort, & prosperitie.

s In that, that Christ is become man to be Mediatour betweene God and vs.
t Satan executeth his rage and tyranny by the permissiō of God.
u Satan shall assaile me with all his force, but he shall not find that in me which he looketh for: for I am that innocent lambe wout spot.

a We can bring forth no fruite, except we be ingraffed in Christ.
b We must be rooted in Iesus Christ by faith, which commeth of the worde of God.
c So that ye follow Gods worde which ye comprehend by faith.
d Wherewith I loue you.
e Perfect and entire.
f So that there is nothing omitted that is necessarie for vs, and concerning our saluation.

Mat.28.19.

chosen you, and ordeined you, * that yee goe and bring foorth fruite, and that your fruite remaine, that whatsoeuer yee shall aske of the Father in my Name, hee may giue it you.

17 These things commaund I you, that ye loue one another.

18 If the world hate you, ye knowe that it hated me before you.

19 If ye were of the worlde, the worlde would loue his owne: but because yee are not of the world, but I haue chosen you out of the world, therefore the worlde hateth you.

Chap.13.16. Matt.10.24. Matth.24.9.

20 Remember the worde that I sayde vnto you, * The seruant is not greater then his master. * If they haue persecuted mee, they will persecute you also: if they haue g kept my worde, they will also keepe h yours.

g The word also signifieth, to be diligent to espie faults to trip one in.

h Which is the selfe same worde, but called theirs because they preach it.

21 But all these things will they doe vnto you for my Names sake, because they haue not knowen him that sent me.

22 If I had not come and spoken vnto them, they i should not haue had sinne: but nowe haue they no k cloke for their sinne.

i But should haue seemed to be innocent, if I had not discouered their malice.

k In that they refused Christ, it taketh from them all excuse wherewith they would haue iustified themselues as if they had bene very holy and without all sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but nowe haue they both seene, and haue hated both me and my Father.

25 But it is that the worde might be fulfilled, that is written in their l Law, * They hated me without a cause.

l That is, in the holy Scriptures. *Psal.35.19.*

26 But when the comforter shall come, * whome I wil send vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he shal testifie of me.

Chap.14.26. Luke 24.49.

27 And ye shall witnesse also, because yee haue bene with me from the beginning.

CHAP. XVI.

2 He putteth them in remembrance of the crosse, and of their owne infirmitie to come, 7 And therefore doeth comfort them with the promise of the holy Ghost. 16 Of the comming againe of Christ. 17 Of his ascension. 23 To aske in the Name of Christ. 33 Peace in Christ, and in the world affliction.

THese things haue I sayd vnto you, that ye should not be a offended.

a And so shrinke from me.

2 They shall ‡ excommunicate you: yea, the time shall come, that whosoeuer killeth you, will thinke that hee doeth God seruice.

‡ *Greeke, put you out of the Synagogues.*

3 And these things will they doe vnto you, because they haue not knowen the Father, nor me.

4 But these things haue I tolde you, that when the houre shall come, yee might remember, that I tolde you them. And these things b sayde I not vnto you from the beginning, because I was with you.

b He bare with them because they were but weakelings.

5 But nowe I goe my way to him that sent me, and none of you asketh me, c Whither goest thou?

c For if you did consider, yee would reioyce.

6 But because I haue sayd these things vnto you, your hearts are full of sorowe.

7 Yet I tell you the trueth, It is expedient for you that I goe away: for if I go not away, the Comforter will not come vnto you: but if I depart, I will send him vnto you.

8 And when he is come, he wil d reproue the world of sinne, and of righteousnes, and of iudgement.

d Or, conuince. This is to be vnderstood of the comming of the holy Ghost when his vertue and strength shall shine in the Church.

9 Of e sinne, because they beleeue not in mee:

e His enemies which contemned him, and put him to death, shalbe conuict by their owne conscience, for that they did not beleeue in him, Actes 2.37. and shall knowe that without Iesus Christ there is nothing but sinne.

10 Of f righteousnesse, because I goe to my Father, and ye shall see me no more:

f Wherefore the wicked must needes confesse that he was iust, and beloued of his father, and not condemned by him as a blasphemer or transgressor.

11 Of g iudgement, because the prince of this world is iudged.

g When they shall know that I (whome they called the carpenters sonne, and willed to come downe from the crosse) am the very sonne of God which haue ouercome all the powers of hell, and reigne ouer all, Ephes. 1.19, 20.

12 I haue yet h many things to say vnto you, but ye cannot beare them nowe.

h These things are conteined in the doctrine of the Apostles which onely is sufficient.

13 Howbeit, when hee is come which is the Spirit of trueth, hee will leade you into all trueth: for hee shall not speake of himselfe, but whatsoeuer he shall heare, shall he speake, and he wil shew you the things i to come.

i As touching the spirituall kingdome of God: For the Apostles knewe not that, till after the resurrection.

14 Hee shall glorifie mee: for he shall receiue of mine, and shall shewe it vnto you.

15 All things that the Father hath, are mine: therefore sayd I, that he shall take of mine, and shewe it vnto you.

16 k A little while, and ye shall not see me: and againe a little while, and ye shall see me: for I l goe to my Father.

k Mine absence shall not bee long: for I will sende you the holy Ghost, who shall remaine with you for euer.

l From death I passe to glory, and so will I indue you with mine heauenly vertue.

17 Then said some of his disciples among themselues, What is this that he saith vnto vs, A little while, and ye shall not see me, and againe, a litle while, and ye shall see me, and, For I goe to my Father?

18 They sayde therefore, What is this that he sayth, A litle while? wee knowe not what he sayth.

19 Nowe Iesus knew that they would aske him, and sayd vnto them, Doe yee enquire among your selues, of that I sayd, A litle while, and yee shall not see me: and againe, a litle while, and ye shall see me?

20 Verely, verely I say vnto you, that ye shall weepe and lament, and the world shall reioyce: and ye shall sorowe, but your sorowe shalbe turned to ioy.

21 A woman when she trauaileth, hath sorowe, because her houre is come: but as soone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world.

22 And ye now therefore are in sorowe: but I will see you m againe, & your hearts shall reioyce, and your ioy shall n no man take from you.

m By the power and vertue of the holy Ghost. n For it shall be grounded vpon my resurrection and the grace of the holy Ghost.

23 And in that day shall ye aske me o nothing. * Verily, verily I say vnto you, whatsoeuer yee shall aske the Father in my Name, he will giue it you.

o For yee shall haue perfect knowledge, and shal no more doubt as ye were wont. *Chap.14.13. matt.7.7. and 21.22. mar.11.24. luke 11.9. iames 1.5.*

24 Hitherto haue ye asked p nothing in my Name: aske, and ye shall receiue, that your ioy may be full.

p In respect of that, that you shal obteine, if you aske in faith.

25 These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainely of the Father.

26 At that day shal ye aske in my name, and I say not vnto you, that I will q pray vnto the Father for you.

27 For the Father himselfe loueth you, because ye haue loued me, * and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father.

29 His disciples sayd vnto him, Lo, now speakest thou plainely, and thou speakest no parable.

30 Nowe knowe wee that thou knowest all things, and needest not that any man should aske thee. By this we beleeue, that thou art come out from God.

31 Iesus answered them, Doe you beleeue nowe?

32 * Beholde, the houre commeth, and is already come, that ye shalbe scattered euery man into his owne, and shal leaue me alone: but I am not r alone: for the Father is with mee.

33 These things haue I spoken vnto you, that s in mee yee might haue peace: in the world ye shall haue affliction, but be of good comfort: I haue ouercome the world.

q Christ denieth not that he is the Mediatour, but sheweth that they shall obteine their request without difficultie or any paine. *Chap.* 17. 8.

Matth. 26. 31. *marke* 14. 27.

r Although men forsake Christ, yet is hee no whit diminished: for he and his Father are one.

s We haue rest & comfort when we are truely graffed in Christ.

CHAP. XVII.

1 The prayer of Christ vnto his Father, both for himselfe and his Apostles, and also for all such as receiue the truth.

THese things spake Iesus, and lift vp his eyes to heauen, and sayde, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 * As thou hast giuen him a power ouer all flesh, that he should giue eternall life to all b them that thou hast giuen him.

3 And this is life eternall, that they knowe thee to be the onely very God, and whome thou hast sent, Iesus c Christ.

4 I haue d glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

5 And nowe glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

6 I haue declared thy Name vnto the men which thou gauest me out of the world: e thine they were, and thou gauest them me, and they haue kept thy word.

7 Nowe they know that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them *ỳ* words, which thou gauest me; and they haue receiued them, * and haue knowen surely that I came out from thee, and haue beleeued that thou hast sent me.

9 I pray for them: I pray not for f the world, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, euen them whome thou hast giuen me, that they may be g one, as we are.

12 While I was with them in *ỳ* world, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the h childe of perdition, that the * Scripture might be fulfilled.

13 And nowe come I to thee, and these things speake I in the world, that they might haue my ioy fulfilled in themselues.

14 I haue giuen them thy worde, and the world hath hated them, because they are i not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keepe them from euill.

16 They are not of the world, as I am not of the world.

17 ‖ k Sanctifie them with thy trueth: thy worde is trueth.

18 As thou diddest send mee into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may bee l sanctified through the trueth.

20 I pray not for these alone, but for them also which shal beleeue in me, through their worde,

21 That they all may be one, as thou, O Father, art in me, and I in thee: euen that they may be also one in vs, that the m world may beleeue that thou hast sent me.

22 And the glory that thou gauest me, I n haue giuen them, that they may be one, as we are one,

23 I in them, and thou in mee, that they may be made perfite in one, and that the world may knowe that thou hast sent mee, and hast loued them, as thou hast loued me.

24 * Father, I will that they which thou hast giuen me, be o with mee euen where I am, that they may beholde my glory, which thou hast giuen me: for thou louedst mee before the foundation of the world.

25 O righteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued mee, may be in them, and I in p them.

g That they may be ioyned in vnitie of faith and spirit.

h He was so called, not onely for that he perished, but because God had appointed and ordeined him to this ende, Acts. 1. 16, 18. and 4 27, 28. *Psal.* 109. 7.

i But are separated by the spirit of regeneration.

‖ *Or, consecrate them to thy selfe.*

k Renue them with thine heauenly grace, that they onely may seeke thy will.

l Which thing declareth that Christes holinesse is ours.

m That the infidels may by experience be conuicted to confesse my glory.

n I haue shewed them the example and paterne of perfite felicity *Chap.* 12. 26.

o That they may profit, and growe vp in such sort, that in the ende they may enioy the eternall glory with me.

p For without him we cannot comprehend the loue wherewith God loueth vs.

CHAP. XVIII.

3 Christ is betrayed. 9 The wordes of his mouth smite the officers to the ground. 10 Peter smiteth off Malchus eare. 13 Iesus is brought before Annas and Caiaphas. 25 Where Peter denieth him. 36 He telleth Pilate what his kingdome is.

WHen Iesus had spoken these things, a hee went forth with his disciples ouer the b brooke * Cedron, where was a garden, into the which he entred, and his disciples.

2 And Iudas which betrayed him, knew also the place: c for Iesus oft times resorted thither with his disciples.

a Which was a deepe valley through *ỳ* which a streame ran after a great raine. 1. *King.* 15. 13. *matth.* 26. 36. *mar.* 14. 32. *luke* 22. 39.

3 * Iudas

Matt. 26. 47. *mar.* 14. 43. *luke* 22. 47.

3 *Iudas then after hee had receiued a [b] bande of men and officers of the high Priestes, and of the Pharises, came thither with lanternes, and torches, and weapons.

4 Then Iesus, knowing all things that shoulde come vnto him, went forth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazaret. Iesus said vnto them, I am he. Nowe Iudas also which betrayed him, stoode with them.

6 Assoone then as hee had sayde vnto them, I am he, they went backwards, and fell to the ground.

7 Then he asked them againe, Whome seeke ye? And they said, Iesus of Nazaret.

8 Iesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these goe their way.

9 This was that the word might be fulfilled which he spake, *[c] Of them which thou gauest me, haue I lost none.

Chap. 17. 12.

b The which he had obteined of the gouernour of the temple.

c He both spareth their bodies and also saueth their soules.

10 Then Simon Peter hauing a sword, drew it, and smote the hie Priests seruant, and cut off his right eare. Nowe the seruants name was Malchus.

11 Then said Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath [g] geuen me?

12 Then the bande and the captaine, and the officers of the Iewes tooke Iesus, and bound him,

13 And led him away to *[d] Annas first (for hee was father in lawe to Caiaphas, which was the hie Priest [e] that same yeere)

Luke 3. 2.

d Who sent Christ vnto Caiaphas the hie Priest bound.

e Although this office was for terme of life by Gods ordinance, yet the ambition and dissention of the Iewes caused the Romanes from time to time to change it either for bribery or fauour.

14 *And Caiaphas was hee, that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

Chap. 11. 50. *Matth.* 26. 58. *mar.* 14. 54. *luke* 22. 54.

15 ¶ *Nowe Simon Peter followed Iesus, and another disciple, and that disciple was knowen of the hie Priest: therefore hee went in with Iesus into the hall of the hie Priest.

16 But Peter stoode at the doore without. Then went out [h] other disciple, which was knowen vnto the high Priest, and spake to her that kept the doore, & brought in Peter.

17 Then sayd the maid that kept [h] doore, vnto Peter, Art not thou also one of this mans disciples? he sayd, I am not.

18 And the seruants and officers stoode there, which had made a fire of coales: for it was colde, and they warmed themselues. And Peter also stoode among them, and warmed himselfe.

19 ¶ The high Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake [f] openly to the worlde: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secrete haue I sayd nothing.

f That is, frankly and plainely.

21 Why askest thou me? aske them which heard me what I sayd vnto them: beholde, they knowe what I sayd.

22 When hee had spoken these thinges, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ Nowe Annas had [g] sent him bound vnto Caiaphas the hie Priest)

Matth. 26. 57. *mar.* 14. 53. *luke* 22. 54.

g After that Caiaphas had first sent him to him.

25 *And Simon Peter stoode and warmed himselfe, and they sayde vnto him, Art not thou also of his disciples? He denied it, and sayd, I am not.

26 One of the seruants of the hie Priest, his cousin whose eare Peter smote off, sayde, Did not I see thee in the garden with him?

Mat. 26. 69, 70. *mar.* 14. 67. *luke* 22. 55, 56, 57.

27 Peter then denied againe, and immediatly the cocke crewe.

28 ¶ *Then led they Iesus from Caiaphas into the common hall. Nowe it was morning, and they themselues went not into the common hall, least they shoulde bee *defiled, but that they might eate the Passeouer.

Matt. 27. 2. *mar.* 15. 1. *luke* 23. 1.

Actes 10. 28. *and* 11. 3.

29 Pilate then went out vnto them, and sayde, What accusation bring yee against this man?

30 They answered and sayd vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee.

31 Then sayde Pilate vnto them, Take [h] yee him, and iudge him after your owne Lawe. Then the Iewes sayd vnto him, It is not [i] lawfull for vs to put any man to death.

h He spake this disdainefully, because they were so bent against all right and equitie.

i As if they should say, Thou wilt not suffer vs to doe it: for he knewe that it was not permitted to them by the Romanes to punish with death.

32 It was that the *worde of Iesus might be fulfilled which he spake, signifying what death he should die.

Matt. 20. 19. *Matth.* 27. 11. *mar.* 15. 2. *luke* 23. 3.

33 *So Pilate entred into the common hall againe, and called Iesus, and said vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tel it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the high Priests haue deliuered thee vnto mee. What hast thou done?

36 Iesus answered, My kingdome is not of this [k] world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: But nowe is my kingdome not from hence.

k It standeth not in strength of men nor in worldly defence.

37 Pilate then sayd vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause am I borne, and for this cause came I into the world, that I should beare witnesse vnto the trueth: euery one that is of the trueth, heareth my voyce.

38 Pilate sayde vnto him, [l] What is trueth? And when he had sayd that, he went out againe vnto the Iewes, and sayd vnto them, I finde in him no cause at all.

l This was a mocking and disdainefull question.

Matth. 27. 15. *marke* 15. 6. *luke* 23. 17.

39 *But you haue a [m] custome, that I should deliuer you one loose at the Passeouer: will ye then that I loose vnto you the King of the Iewes?

m This was one of their blinde abuses: for the Lawe of God gaue no libertie to quit a wicked trespasser.

40 *Then cryed they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a murtherer.

Actes 3. 14.

CHAP. XIX.

1 *When Pilate could not asswage the rage of the Iewes against Christ, hee deliuereth him vp with his*

his superscription to be hanged betweene two theeues. 23 *They cast lottes for his garments.* 26 *He commendeth his mother vnto Iohn,* 28 *Calleth for drinke,* 33 *Dieth,and his side is pearced,& taken downe from the crosse.* 38 *He is buried.*

Matt.27.29. mar.15.16,17.

THen * Pilate tooke Iesus and a scourged him.

a He thought to haue pacified the furie of the Iewes by some indifferent correction.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And sayde, Haile, King of the Iewes. And they smote him with their roddes.

4 Then Pilate went foorth againe, and said vnto them, Behold, I bring him foorth to you, that ye may knowe, that I finde no fault in him at all.

5 Then came Iesus foorth wearing a crowne of thornes, and a purple garment. And Pilate sayde vnto them, b Beholde the man.

b He spake in mockerie, because Christ called himselfe King.

6 Then when the hie Priestes and officers sawe him, they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I finde no fault in him.

7 The Iewes answered him, We haue a lawe, and by our lawe hee ought to die, because hee made himselfe the c Sonne of God.

c Christ was in deede the Sonne of God, and therefore might iustly call himselfe so without breach of the Lawe: wherefore their coloured accusation was falsly applied.

8 ¶ When Pilate then heard that word, he was the more afraid,

9 And went againe into the common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answere.

10 Then saide Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no d power at all against mee, except it were giuen thee from aboue: therefore hee that deliuered me vnto thee, hath the greater sinne.

d Hereby he sheweth him, that he ought not to abuse his office and authoritie.

12 From thencefoorth Pilate sought to loose him, but the Iewes cried, saying, If thou deliuer him, thou art not Cesars friende: for whosoeuer maketh himselfe a King, speaketh against Cesar.

13 ¶ When Pilate heard that worde, he brought Iesus foorth, and sate downe in the iudgement seate in a place called the e Pauement, and in Hebrewe, Gabbatha.

e A place somewhat high and raised vp.

14 And it was the Preparation of the Passeouer, and about the f sixth houre: and hee sayde vnto the Iewes, Beholde your King.

f Which was midday.

15 But they cryed, Away with him, away with him, crucifie him. Pilate sayde vnto them, Shall I crucifie your King? The high Priestes answered, We haue no King but Cesar.

16 Then deliuered he him vnto them, to be crucified. * And they tooke Iesus, and led him away.

Mat.27.32. mar.15.21. luke 23.26.

17 And he bare his crosse, and came into a place named of dead mens skulles, which is called in Hebrewe, g Golgotha:

g Which was the place of execution.

18 Where they crucified him, and two other with him, on either side one, and Iesus in the middes.

19 ¶ And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was neere to the citie: and it was written in h Hebrewe, Greeke, and Latin.

h Because all nations might vnderstand it.

21 Then sayde the high Priests of the Iewes to Pilate, Write not, the King of the Iewes, but that he sayde, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ Then the * souldiers, when they had crucified Iesus, tooke his garments, and made foure partes, to euery souldier a part, and his coate: and the coate was without seame, wouen from the toppe throughout.

Matt.27.35. marke 15.24. luke 23.24.

24 Therefore they sayde one to another, Let vs not deuide it, but cast lottes for it, whose it shalbe. This was that the i scripture might be fulfilled, which saith, * They parted my garments among them, and on my coate did cast lottes. So the Souldiers did these things in deede.

i That which was prefigured in Dauid, was accomplished in Iesus Christ. *Psal.22.18.*

25 ¶ Then stood by the crosse of Iesus his mother, and his mothers sister, Marie the wife of ‖ Cleopas, and Marie Magdalene.

‖ *Or, Clopas.*

26 And when Iesus sawe his mother, and the disciple standing by, whome he loued, he sayd vnto his mother, Woman, beholde thy sonne.

Psalm.69.22.

27 Then sayd he to the disciple, Beholde thy mother: and from that houre, the disciple tooke her home vnto him.

28 ¶ After, when Iesus knewe that all things were performed, that the * Scripture might be fulfilled, he sayd, I thirst.

k Or fastened it vpon an hysope stalke.

29 And there was set a vessell full of vineger: and they filled a sponge with vineger, and k put it about l an hysope stalke, and put it to his mouth.

l It may appeare that the crosse was not hie, seeing a man might reach Christes mouth with an hysope stalke, which as appeareth, 1.Kin.4.3 was the lowest among hearbes, as the cedar was highest among trees.

30 Nowe when Iesus had receiued of the vineger, hee sayd, m It is finished, and bowed his head, and gaue vp the Ghost.

m Mans saluation is perfected by the onely sacrifice of Christ, and all ȳ ceremonies of the Law are ended.

31 The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an n hie day) besought Pilate that their legs might be broken, and that they might be taken downe.

n Because ȳ day of the Passeouer fell on the Sabbath day.

32 Then came the souldiers, and brake the legs of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and sawe that he was dead already, they brake not his legs.

34 But one of the souldiers with a speare o pearced his side, and foorthwith came there out blood and water.

o Which declareth that he was dead in deede, & he rose againe from death to life. *Exod.12.46. numb.9.12. Zech.12,10.*

35 And he that sawe it, bare record, and his record is true: and he knoweth that he sayth true, that ye might beleeue it.

36 For these things were done, that the Scripture should be fulfilled, * Not a bone of him shalbe broken.

37 And againe another Scripture saith, * They shall see him whome they haue thrust

thrust through.

38 *And after these things, Ioseph of Arimathea, (who was a disciple of Iesus, but p secretly for feare of the Iewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gaue him licence. Hee came then and tooke Iesus body.

39 And there came* also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundreth pound.

40 q Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the manner of the Iewes is to bury.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet laide.

42 There then laide they Iesus, because of the Iewes Preparation day, for the sepulchre was neere.

*Mat.27.57. mar.15.42,43. luke 23.50,51.

p That is to say, before Christes death, but now he declareth himselfe manifestly.

Chap.3.2.

q This honorable buriall was as a preparation and entry vnto the resurrection.

CHAP. XX.

1 *Marie Magdalene commeth to the sepulchre.* 3 *So do Peter and John.* 12 *The two Angels appeare.* 17 *Christ appeareth to Marie Magdalene,* 19 *And to all his disciples.* 25 *The incredulitie of Thomas.* 28 *His confession.*

NOwe* the first day of the weeke came Marie Magdalene, early when it was yet a darke, vnto the sepulchre, and sawe the stone taken away from the tombe.

*Mar.16.1. luke 24.1.

a She departed from home before day, and came thither about the sunne rising, Mar.16.2.

2 Then she ranne, and came to Simon Peter, and to the other disciple, whom Iesus loued, and saide vnto them, They haue taken away the Lorde out of the sepulchre, and wee knowe not where they haue laide him.

3 Peter therefore went foorth, and the other disciple, and they came vnto the sepulchre.

4 So they ran both together, but the other disciple did outrunne Peter, and came first to the sepulchre.

5 And he stouped downe, and sawe the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen clothes lie,

7 And the ‖ kercheefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

‖Or, napkin.

8 Then went in also the b other disciple, which came first to the sepulchre, and he sawe it, and c beleeued:

b That is, Iohn which wrote this Gospel.

c He beleeued that Christes body was taken away according as Marie reported.

9 For as yet they knewe not the Scripture, that he must rise againe from the dead.

10 And the disciples went away againe vnto their ‖ owne home.

‖Or, to their company.

11 ¶* But Mary stoode without at the sepulchre weeping: and as shee wept, shee bowed her selfe into the sepulchre,

Mat.28.1. mar.16.5.

12 And sawe two Angels in white, sitting, the one at the head, & the other at the feete, where the body of Iesus had layen.

13 And they said vnto her, Woman, why weepest thou? She sayde vnto them, They haue taken away my Lorde, and I knowe not where they haue laid him.

14 When shee had thus said, she turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus sayth vnto her, Woman, why weepest thou? whom seekest thou? Shee supposing that he had bene the gardiner, said vnto him, Sir, if thou hast borne him hence, tell me where thou hast layde him, and I will take him away.

16 Iesus saith vnto her, Marie. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 Iesus saith vnto her, Touch me not: for I am not yet d ascended to my Father, but go to my brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and your e God.

d Because she was too much addicted to the corporall presence, Christ teacheth her to lift vp her minde by faith into heauen, where only after his Ascension he remaineth, and where we sit with him at the right hand of the father.

e That is, the disciples: for hee was the first borne among many brethren, Psal.22,22,23. rom.8.29. colos.1.18.

18 Mary Magdalene came and told the disciples that shee had seene the Lord, and that he had spoken these things vnto her.

19 ¶* The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stood in the midst, and said to them, h Peace be vnto you.

f He is our father & our God, because Iesus Christ is our brother. Mar.16.14. luke 24.36. 1.cor.15.5

g So that no man opened him the doores, but by his diuine power he caused them to open of their owne accorde, as of Peter is read, Act.5.19. and 12.10.

20 And when he had so sayd, hee shewed vnto them his handes, and his side. Then were the disciples glad, when they had seene the Lord.

21 Then sayde Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And when he had said that, he i breathed on them, and said vnto them, Receiue the holy Ghost.

23 *Whosoeuers sinnes ye remit, they are remitted vnto them: and whosoeuers sinnes ye retaine, they are retained.

h Or all prosperitie: which maner of greeting the Iewes vsed.

i To giue them greater power and vertue to execute that weightie charge that he would commit vnto them.

Mat.18.18.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, We haue seene the Lord: but he sayd vnto them, Except I see in his handes the ‖ print of the nailes, and put my finger into the ‖ print of the nailes, and put mine hand into his side, I will not beleeue it.

‖Or, plyce.

26 ¶ And eight dayes after againe his disciples were within, and Thomas with them. Then came Iesus when the doores were shut, and stood in the mids, and sayd, Peace be vnto you.

27 After, sayd he to Thomas, Put thy finger here, and see mine handes, & put forth thine hand, and put it into my side, and bee not faithlesse, but faithfull.

28 Then Thomas answered, and sayde vnto him, Thou art my Lord, and my God.

29 Iesus sayd vnto him, Thomas, because thou hast seene me, thou beleeuest: blessed are they that haue * not seene, and haue beleeued.

k Which depend vpon the simplicitie of Gods word, & ground not the selues vpon mans sense and reason.

Chap.21.25.

30 ¶* And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are written, that ye might beleeue, that Iesus is the Christ the Sonne of God, and that in beleeuing yee might haue life through his Name.

CHAP. XXI.

1 Christ appeareth to his disciples againe. 15 He commandeth Peter earnestly to feede his sheepe. 18 Hee forewarneth him of his death. 25 Of Christs manifold miracles.

AFter these things, Iesus shewed himselfe againe to his disciples at the ‖sea of Tiberias: and thus shewed he himselfe.

‖Or, lake of Genesareth.

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said vnto them, I go a fishing. They said vnto him, Wee also will goe with thee. They went their way, and entred into a shippe straightway, and that night caught they nothing.

4 But when the morning was nowe come, Iesus stood on the shore: neuertheles the disciples knew not that it was Iesus.

‖Or, children.

5 Iesus then said vnto them, ‖Sirs, haue ye any meate? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the shippe, and yee shall finde. So they [a] cast out, and they were not able at all to drawe it, for the multitude of fishes.

7 Therefore said the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his [b] coate to him (for he was naked) and cast himselfe vnto the sea.

8 But the other disciples came by ship (for they were not far from land, but about two hundreth cubites) and they drewe the net with fishes.

9 As soone then as they were come to land, they sawe hote coales, and fish laide thereon, and bread.

10 Iesus said vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land full of great fishes, an hundreth, fiftie and three: and albeit they were so many, yet was not the net broken.

12 Iesus saide vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou, seeing they knewe that he was the Lord.

13 Iesus then came, and tooke bread, and gaue them, and fish likewise.

14 This is nowe the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus said to Simon Peter, Simon the sonne of Iona, [c] louest thou me more then these? He said vnto him, Yea Lord, thou knowest that I loue thee. Hee saide vnto him, Feede my lambes.

16 Hee saide to him againe the second time, Simon the sonne of Iona, louest thou mee? Hee saide vnto him, Yea Lorde, thou knowest that I loue thee. He said vnto him, Feede my sheepe.

17 Hee saide vnto him the [d] third time, Simon the sonne of Iona, louest thou mee? Peter was sory because hee saide to him the third time, Louest thou me: and saide vnto him, Lord, thou knowest all thinges: thou knowest that I loue thee. Iesus saide vnto him, Feede my sheepe.

18 Verely, verely I say vnto thee, Whe thou wast yong, thou girdedst thy selfe and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch foorth thine hands, and another shall [e] gird thee, and leade thee whither thou wouldest not.

19 And this spake he, signifying by what death hee should glorifie God. And when he had layde this, he layd to him, Followe me.

20 Then Peter turned about, and sawe the disciple whom Iesus loued, following, which had also * leaned on his breast at supper, and had sayde, Lorde, which is he that betrayeth thee?

21 Whe Peter therefore saw him, he said to Iesus, Lord, what shall this man doe?

22 Iesus sayd vnto him, If I will that he tarie till I come, what is it to thee? followe thou me.

23 Then went this word abroad among the brethren, that this disciple should not die. Yet Iesus sayd not to him, He shall not die: but if I will that hee tary till I come, what is it to thee?

24 This is that disciple, which testifieth of these things, and wrote these things, and we knowe that his testimonie is true.

25 * Nowe there are also many other things which Iesus did, the which if they should be written euery one, [f] I suppose the world could not conteine the bookes that should be written. Amen.

a Albeit they knewe him not, yet they followed his counsell, because they had all night taken paines in vaine.

b It was some linnen garment, which fishers vse to weare, which being trussed vnto him, couered his nether parts, and also letted not his swimming.

c The Minister cannot wel teach his congregation, except hee loue Christ effectually, which loue is not in them that feede not the flocke.

d Because Peter shoulde be established in his office of an Apostle, Christ caused him by these three times confessing, to wipe away the shame of his three times denying.

e Instead of a girdle, thou shalt be tied with bands and coardes: and whereas nowe thou goest at libertie, then thou shalt be drawen to punishment, when thy flesh shall after asore resist.

Chap. 13. 23.

Chap. 20. 30.

f But God would not charge vs with so great an heape: seeing therfore that wee haue so much as is necessary, we ought to content our selues and praise his mercie.

The Actes of the holy Apostles,

written by Luke the Euangelist.

THE ARGVMENT.

CHrist, after his ascension, performed his promise to his Apostles, and sent them the holy Ghost, declaring thereby, that he was not only mindful of his Church, but woulde bee the heade and maintainer thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan and the worlde resisted neuer so much against this noble worke, yet by a fewe simple men of no reputation, replenished all the world with the founde of his Gospel. And here, in the beginning of the Church, and in the increase thereof, wee may plainely perceiue the practise and malice which Satan continually vseth to suppresse and ouerthrow the Gospell: he raiseth conspiracies, tumultes, commotions, persecutions, slanders, and all kinde of crueltie. Againe we shall here beholde the prouidence of God, who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth and encourageth his most valiantly and constantly

to

to follow their captaine Christ, leauing as it were by this historie a perpetuall memorie to the Church, that the crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the ende of one affliction, is but the beginning of another. Yet neuerthelesse God turneth the troubles, persecutions, imprisonings and tentations of his, to a good issue, giuing them as it were, in sorow, ioy: in bonds, freedome: in prison, deliuerance: in trouble, quietnesse: in death, life. Finally, this booke conteyneth many excellent sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christes flocke. Of repentance, and feare of God, with other principall pointes of our faith: so that this onely historie in a maner may be sufficient to instruct a man in all true doctrine and religion.

CHAP. I.

7 The wordes of Christ and his Angels to the Apostles. 9 His ascension. 14 Wherein the Apostles are occupied til the holy Ghost be sent. 26 And of the election of Matthias.

THe former treatise, O Theophilus, of all that Iesus beganne to a doe, and teach,

2 Untill the day, that hee was taken vp, after that hee through the holy Ghost, had giuen b commandements vnto the c Apostles, whome he had chosen:

3 To whome also hee presented himselfe aliue after that hee had suffered, by many infallible tokens, being seene of them by the space of fourtie dayes, and speaking of those thinges which appertaine to the d kingdome of God.

4 And when hee had e gathered them together, hee commaunded them, that they should not depart from Ierusalem, but to waite for the promise of the father, * which (said he) ye haue heard of me.

5 * For Iohn in deede baptized with water, but ye shall be baptized with the f holy Ghost within these fewe dayes.

6 When they therefore were come together, they asked of him, saying, Lorde, wilt thou g at this time restore the kingdome to Israel?

7 And hee said vnto them, It is not for you to knowe the h times, or the seasons, which the Father hath put in his owne power,

8 But ye shall receiue power of the holy Ghost, when he shall come on you: and ye shall be i witnesses vnto me both in Ierusalem, and in all Iudea, and in Samaria, and vnto the k vttermost part of the earth.

9 *And whe he had spoken these things, while they beheld, he was l taken vp: for a cloude tooke him vp out of their sight.

10 And while they looked stedfastly toward heaven, as hee went, beholde, m two men stoode by them in white apparell,

11 Which also said, Yee men of Galile, why stand yee n gasing into heauen? This Iesus which is taken vp from you into heauen, shal o so come, as ye haue seene him goe into heauen.

12 ¶ Then returned they vnto Ierusalem from the mount that is called the mount of Olives, which is neere to Ierusalem, conteyning a p Sabbath dayes iourney.

13 And when they were come in, they went vp into an vpper chamber, where abode both Peter, & Iames, and Iohn, and Andrewe, Philip, and Thomas, Bartlemewe, and Matthewe, Iames the sonne of Alpheus, and Simon Zelotes, and Iudas Iames brother.

14 These also continued with one q accorde in r prayer and supplication with the ‖ women, and Marie the mother of Iesus, and with his brethren.

15 ¶ And in those dayes Peter stoode vp in the middes of the disciples, and saide, (nowe the number of ‖ names that were in one place, were about an hundreth and twentie.)

16 Ye men and brethren, this s Scripture must needes haue bene fulfilled, which the * holy Ghost by the mouth of Dauid spake before of Iudas, which was * guide to them that tooke Iesus.

17 For he was numbred with vs, and had obteined ‖ fellowshippe in this ministration.

18 He therefore hath purchased a fielde with the t rewarde of iniquitie: and when he * had throwen downe himselfe headlong, he brast asunder in the middes, and all his bowels gushed out.

19 And it is knowen vnto all the inhabitants of Ierusalem, in so much that that fielde is called in their owne language, Aceldama, that is, The fielde of blood.

20 For it is written in the Booke of Psalmes, *Let his habitation be voyde, and let no man dwell therein: *also, Let another take his ‖ charge.

21 Wherefore, of these men which haue companied with vs, all the time that the Lord Iesus was ‡ conuersant among vs,

22 Beginning from the Baptisme of Iohn, vnto the day that hee was taken vp from vs, must one of them bee made a witnesse with vs of his u resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord which knowest the hearts of all men, shewe whether of these two x thou hast chosen,

a Whereby is meant Christes doctrine and his miracles declared for the confirmation of the same.

b To preach the Gospel.

c Who as they were called by God, so had they their consciences assured by his holy Spirit.

d Whereby God reigneth in vs.

e Because they should be all witnesses of his ascension.

Luke 24.49.
Iohn 14.26.
and 15.26.
and 16.7.
Matth. 3.11.
marke 1.8.
Iuke 3.16.
Iohn 1.26.
chap. 2.2.
and 11.16.
and 19.4.

f That is, with those spirituall graces, which Iesus onely giueth by his Spirit.

g This declareth mans impatiencie, who cannot abide quietly til Gods appointed time come, but would haue all things accomplished according to their affections, Reade *Zachar.* 6.14.

h For this passeth our capacitie, and God reserueth it to himselfe.

i To stand in the face of the whole world, which signifieth that they must enter into heauen by afflictions, and therefore must fight before they get the victorie.

k Hereby they might learne that the Messias was not onely for the Iewes, but also for the Gentiles. *Luke* 24.51.

l Whereby they knew certainely whither he went.

m Which were Angels in mens forme.

n And seeking him with carnall eyes.

o As the true redeemer to gather vs vnto him.

p Which was two mile, according to ỹ Iewes tradition, albeit it was not so appointed by the Scriptures.

q A liuely paterne to learne how to dispose our selues to receiue the giftes of the holy Ghost.

r Partly to obteine the holy Ghost, & partly to be deliuered from the present dangers.

‖ *Or, vniues.*

‖ *Or, men.*

f The offence, which might haue come by Iudas fall, is hereby taken away, because the Scripture had so forewarned.

Psal. 41.9.
Iohn 13.27.
and 18.2,3.

‖ *Or, portion.*

t Perpetual infamie is the reward of all such as by vnlawfull gotten goods buy any thing.

Matth. 27.5.
Psal. 69.25.
Psal. 109.8.

‖ *Or, ministerie.*

‡ *Grecke, went in and went out.*

u In that hee mentioneth the principall article of our faith, he comprehendeth also the rest.

x To the intent that hee that should take in hand that excellent office of an Apostle, might be chosen by the authoritie of God.

25 That he may take the roome of this
ministration and Apostleship, from which
Judas hath gone astray, to goe to his owne
place.

26 Then they gaue forth their lots: and
the lot fell on Matthias, and he was by a
common consent counted with the eleuen
Apostles.

CHAP. II.

3 The Apostles hauing receiued the holy Ghost, make their hearers astonished. 14 When Peter had stopped the mouthes of the mockers, he shewed by the visible graces of the holy Spirit that Christ is come. 41 He baptizeth a great many that were conuerted. 42 The godly exercise, charitie, and diuers vertues of the faithfull.

AND when the a day of Pentecost was
come, they were b all with one accorde
in one place.

2 And * suddenly there came a sound frō
heauen, as of a rushing & mightie c winde,
and it filled all the house where they sate.

3 And there appeared vnto them clouen
d tongues, like e fire, and it sate vpon eache
of them.

4 And they were all filled with the holy
Ghost, and began to speake with other
tongues, as ‡ the spirite gaue them ‖ vtterance.

5 And there were dwelling at Jerusalem
Jewes, men that feared God, of euery na-
tion vnder heauen.

6 Now when this was f noysed, ‡ multi-
tude came together, & were astonied, be-
cause that euery man heard them speake his
owne language.

7 And they wondered all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galile?

8 How then heare wee euery man our
owne g language, wherein we were borne?

9 Parthians, and Medes, & Elamites,
and the inhabitants of Mesopotamia, and
of Judea, and of Cappadocia, of Pontus,
and Asia,

10 And of Phrygia, and Pamphilia, of
Egypt, and of the partes of Libya, which
is beside Cyrene, and ‖ strangers of Rome,
and h Jewes, and i Proselytes,

11 Cretes, & Arabians: we heard them
speake in our owne tongues the wonderfull
workes of God.

12 They were all then amazed, & doubt-
ted, saying one to another, What may
this be?

13 And others k mocked, and said, They
are full of ‖ newe wine.

14 ¶ But Peter standing with the eleuen, lift vp his voyce, and saide vnto them, Ye men of Judea, and yee all that inhabite Jerusalem, be this knowen vnto you, and hearken vnto my wordes.

15 For these are not drunken, as ye sup-
pose, since it is but the third houre of the
day.

16 But this is that, which was spoken
by the l Prophet * Joel,

17 And it shall be in the last dayes, saith
God, I will powre out of my spirit vpon
all m flesh, and your sonnes, and your daugh-
ters shall prophecie, and your yong men
shall see visions, and your n olde men shall
dreame dreames.

18 And on my seruants, and on mine
handmaides I will o powre out of my Spi-
rite in those dayes, and they shall prophe-
cie.

19 And I will shewe wonders in heauen
aboue, and tokens in the earth beneath,
blood, and fire, and the vapour of smoke.

20 * The p Sunne shall bee turned into
darkenesse, and the Moone into blood, be-
fore that great and notable day of the Lorde
come.

21 And it shal be, that * whosoeuer shall
call on the q Name of the Lorde, shall bee
saued.

22 Ye men of Israel, heare these wordes,
Jesus of Nazaret, a man approued of God
among you with great workes, and won-
ders, and signes, which God did by him in
the middes of you, as yee your selues also
knowe:

23 Him, I say, haue ye taken by the hands
of r the wicked, being deliuered by the ſ de-
terminate counsell, and ‖ foreknowledge of
God, and haue crucified and slaine:

24 Whome God hath raised vp, & loosed
the t sorrowes of death, because it was vn-
possible that he shoulde be holden of it.

25 For Dauid saith concerning him, * I
beheld the Lord alwayes before mee: for
hee is at my u right hand, that I should not
be shaken.

26 Therefore did mine heart reioyce, &
my tongue was glad, and moreouer also
my flesh shall rest in x hope,

27 Because ‡ wilt not leaue my ‖ soule in
graue, neither wilt suffer thine holy one to
‖ see corruption.

28 Thou hast shewed mee the y wayes
of life, and shalt make mee full of ioy with
thy countenance.

29 Men and brethren, I may boldely
speake vnto you of the Patriarke Dauid,
* that he is both dead and buried, and his se-
pulchre remaineth with vs vnto this day.

30 Therefore, seeing he was a z Prophet,
and knew that God had * sworne with an
othe to him, that of the fruite of his loynes
hee would raise vp Christ concerning the
flesh to set him vpon his throne,

31 He knowing this before, spake of the
resurrection of Christ, that * his ‖ soule
should not be left in a graue, neither his flesh
should ‖ see corruption.

32 This Jesus hath God raised vp,
whereof we all are witnesses.

a The holy ghost was sent when much people was assembled in Ierusalem at the feast, Exod. 23. 16. Leuit. 23. 16. Deut. 16. 9. because the thing might not onely be knowen there, but also through the world.

b That is, the Apostles. *Chap. 1. 5. & 11. 15 & 19. 6. matt. 3. 11. mar. 1. 8. luke 3. 16.*

c Whereby is signified the holy Ghost.

d This signe agreeth with the thing, which is signified thereby.

e To declare the vertue and force that should be in them. ‖ *Or, to speake.*

f How the Apostles spake diuers languages.

g For they could speake all languages, so that they were able to speake to euery man in his owne language. ‖ *Or, those that dwell at Rome.*

h Whose ancesters were not of the Iewish nation, but were conuerted to the Iewes religion, which their children did professe.

i That is, such as were conuerted to the Iewish religion, which were before Painims and idolaters.

k There is no worke of God so excellent, which the wicked scoffers doe not deride. ‖ *Or, sweete.*

l He expoundeth Ioels minde without binding himselfe to his wordes. *Ioe. 2. 28. isa. 44. 3*

m Or man meaning yong and olde, man and woman.

n Meaning, that God will shewe himselfe very familiarly and plainely both to olde and yong.

o Euen in great abundance. *Ioel. 2. 31.*

p God will shew such signes of his wrath through all the worlde, that men shall be no lesse amased then if the whole order of nature were changed. *Ioel. 2. 32. rom. 10. 13.*

q He teacheth this remedy to auoid the wrath, and threatnings of God, and to obtaine saluation.

r God caused their wickednes to set foorth his glory contrary to their mindes.

ſ As Iudas treason & the Iewes cruelties toward Christ were most detestable, so were they not onely knowen to the eternall wisdome of God, but also directed by his immutable counsell to a most blessed end. ‖ *Or, prouidence.*

t Both as touching the paine, and also the horrour of Gods wrath and curse. *Psal. 18. 9.*

u To signifie that nothing can comfort vs in our afflictions, except wee knowe that God is present with vs.

x Our hope standeth in Gods defence. ‖ *Or, life, or, person.* ‖ *Or, feele.*

y In restoring me from death to life. *1. King. 2. 10. chap. 13. 36.*

z And so knewe by reuelation and speciall promise that which els he could not haue knowen. *Psal. 132. 11. Psal. 16. 10. chap. 13. 35.* ‖ *Or, person.*

a The word signifieth a place where one can see nothing. ‖ *Or, feele.*

b By the vertue and power.
c He obtained of his father power to accomplish the promise which he made to his Apostles, as touching the holy Ghost to be sent vnto them. *Psal.110.1.*
d And therefore Christ doeth farre excell David.
e Christ is the onely redeemer vnto whom all powers are subiect and must obey.
f That is, hath appointed as king and ruler: and note, that in all this Sermon Peter speaketh of Christs manhoode as, he was dead, buried, risen, and ascended to heauen.
g He speaketh not here of the forme of baptisme, but teacheth that the whole effect therof consisteth in Iesus Christ.
h The visible signes.
i Christ is promised both to the Iewes, and Gentiles, but the Iewes haue the first place.
‖ *Or, protested before God.*
‖ *Or, persons.*

33 Since then that he by the [b] right hand of God hath bene exalted, and hath [c] receiued of his Father the promise of the holy Ghost, he hath shed foorth this which yee now see and heare.

34 For Dauid is not ascended into heauen, but he saith, * The Lord sayde to my Lord, [d] Sit at my right hand,

35 Until I [e] make thine enemies thy footestoole.

36 Therefore, let all the house of Israel knowe for a suretie, that God hath [f] made him both Lord, and Christ, this Iesus, I say, whom ye haue crucified.

37 Now when they heard it, they were pricked in their hearts, and sayde vnto Peter and the other Apostles, What and brethren, what shall we doe?

38 Then Peter sayd vnto them, Amend your liues, and [g] bee baptized euery one of you in the name of Iesus Christ for the remission of sinnes; and ye shall receiue the [h] gift of the holy Ghost.

39 For the promise [i] is made vnto you, and to your children, and to all that are afarre off, euen as many as the Lord our God shall call.

40 And with many other wordes he ‖ besought, and exhorted them, saying, Saue your selues from this froward generation.

41 Then they that gladly receiued his word, were baptized: and the same day, there were added to the Church about three thousand ‖ soules.

42 And they continued in the Apostles doctrine, and [k] fellowship, and [l] breaking of bread, and prayers.

43 ¶ And feare came vpon euery soule: and many wonders and signes were done by the Apostles.

44 And all that beleeued, were in one place, and had all things * common.

45 And they solde their possessions and [m] goods, and parted them to all men, as euery one had neede.

46 And they continued dayly with one accord in the Temple, * and [n] breaking bread ‖ at home, did eate their meate together with gladnes and singlenesse of heart,

47 Praising God, and had fauour with all the people: and the Lord added to the Church [o] from day to day, such as shoulde be saued.

k Which standeth in brotherly loue, and liberalitie, Roman. 15, 26. 2. Cor. 9. 13. Hebr. 13. 16. l Which was the ministration of the Lords Supper. *Chap.* 4. 32. m Not that their goods were mingled all together: but such order was obserued, that euery man frankly relieued anothers necessitie. *Chap.* 20. 7. n They did eate together, and at these feasts did vse to minister the Lords Supper, 1. Cor. 11. 21. Iude 12. ‖ *Or, from house to house.* o Whereby we see that the Apostles trauailed not in vaine.

CHAP. III.

7 The lame is restored to his feete. 12 Peter preacheth Christ vnto the people.

NOwe Peter and John went vp together into the Temple, at the [a] ninth houre of prayer.

a Which is with vs three a clocke after noone,

which was their euening sacrifice, at which the Apostles were present to teach that the shadowes of the Law were abolished by that Lambe that tooke away the sinnes of the world.

2 And a certaine man which was a creeple from his mothers wombe, was caried, whome they layde dayly at the gate of the Temple called Beautifull, to aske [b] almes of them that entred into the Temple.

3 Who seeing Peter and John, that they would enter into the Temple, desired to receiue an almes.

4 And Peter earnestly beholding him with John, said, Looke on vs.

5 And he gaue heede vnto them, trusting to receiue some thing of them.

6 Then saide Peter, Siluer and golde haue I none, but such as I [c] haue, that giue I thee: In the [d] Name of Iesus Christ of Nazaret, rise vp, and walke.

7 And he tooke him by the right hand, and lift him vp, and immediatly his feete and ankle bones receiued strength.

8 And he leaped vp, stoode, and walked, and entred with them into the Temple, walking and leaping, and praising God.

9 And all the people sawe him walke, and praysing God,

10 And they knewe him, that it was he which sate for the almes at the Beautifull gate of the Temple: and they were amazed, and sore astonied at that which was come vnto him.

11 ¶ And as the creeple which was healed, held Peter and John, all the people ran amazed vnto them in the porch which is called Salomons.

12 So when Peter sawe it, he answered vnto the people, Ye men of Israel, why marualle ye at this? or why looke yee so stedfastly on vs, as though by our owne [e] power or godlinesse, wee had made this man goe?

13 The God of Abraham, and Isaac, and Iacob, the * God of our Fathers hath glorified his Sonne Iesus, whome yee betrayed, and denied in the presence of Pilate, when hee had iudged him to be deliuered.

14 * But ye denied the holy one and the iust, and desired a [f] murtherer to bee giuen you,

15 And killed the Lorde of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his [g] Name hath made this man sounde, whome yee see, and knowe, through faith in * his ‖ Name: and the faith which is by him, hath giuen to him this disposition of his whole bodie in the presence of you all.

17 And nowe brethren, I knowe that through [h] ignorance yee did it, as did also your [i] gouernours.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, hee hath thus fulfilled.

19 Amende your liues therefore, and turne, that your sinnes may bee put away, when the time of refreshing [k] shall come from the presence of the Lord.

20 And he shal send Iesus Christ, which before was preached vnto you.

21 Whom the heauen must [l] conteine vn-

b Because his disease was incurable, he gaue himselfe to liue of almes.
c He had the gift of healing sicknesses.
d In the vertue of Iesus: for Christ was the author of this miracle, and Peter was the minister.
e He correcteth the abuse of men, who attribute that to mans holinesse, which onely appertaineth to God. *Chap.* 5. 30. *Matth.* 27. 20. *marke* 15. 11. *luke* 23. 18. *Iohn* 18. 40.
f To wit, Barabbas.
g To wit, Gods name, whereby it appeareth that they did striue against God. 1. *Pet.* 1. 21.
‖ *Or, in Christ.*
h He doeth not excuse their malice, but because that ignorance and a blind zeale led many, he putteth them in hope of saluation.
i He meaneth some, and not all.
k When Iesus shall come to iudge the world, ye shal know that he will be your redeemer, and not your iudge.
l We therefore beleeue constantly that he is in none other place.

m Which is begun and continueth: but the full accomplishment and perfection is deferred to the last day. *Deut.18,15. chap.7.37.*

n Of the stocke of Abraham.

o Because they came of the same nation, and therefore were heires of the same promise which appertained to the whole body of the people. *Gen.12.3. galat.3.8.*

p Both Iewe and Gentile.

q None are blessed but in Christ. r So that our regeneration and newnesse of life is included vnder this blessing.

till the time that all things m bee restored, which God hath spoken by the mouth of all his holy Prophets since the world began.

22 * For Moses said vnto the Fathers, The Lord your God shall raise vp vnto you a Prophet, euen of your n brethren like vnto mee: yee shall heare him in all things, whatsoeuer he shall say vnto you.

23 For it shall bee, that euery person, which shall not heare that Prophet, shall be destroyed out of the people.

24 Also all the Prophets from Samuel, and thencefoorth as many as haue spoken, haue likewise foretolde of these dayes.

25 Ye are the o children of the Prophets, and of the couenant, which God hath made vnto our fathers, saying to Abraham, * Euen in thy seede shall all the p kinreds of the earth be q blessed.

26 First vnto you hath God rayled vp his Sonne Iesus, and him hee hath sent to blesse you, in r turning euery one of you from your iniquities.

CHAP. IIII.

3 Peter and Iohn deliuered out of prison preach the Gospel boldly. 10 They confesse plainely the Name of Christ. 16 They are commanded to preach no more in that Name. 24 They pray for the good successe of the Gospel. 32 The encrease, vnitie, and charitie of the Church.

a It is to be thought that this was the captaine of the Romanes garison.

b The Sadduces were great enemies to this doctrine.

c The whole Church was increased to this number.

d By whose authoritie or commandement?

e For he could not haue spoken of himselfe.

f Iudges ought not to condemne, but approoue and commend that which is well done. *Psa.118.22. isa. 28.16. mat.21. 42. mar.12.10. luke 20.17. rom. 9.33. 1. pet.2.7.*

g Meaning, Priests, Elders, and gouernours.

h For to vphold the weight and force of the building.

AND as they spake vnto the people, the Priests and the a Captaine of the temple, and the Sadducees came vpon them,

2 Taking it grieuously that they taught the people, and preached in Iesus Name the b resurrection from the dead.

3 And they layde handes on them, and put them in holde, vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the word, beleeued, and the number of the men was about c fiue thousand.

5 ¶ And it came to passe on the morow, that their rulers, and Elders, and Scribes were gathered together at Ierusalem,

6 And Annas the chiefe Priest, & Caiaphas, & Iohn, & Alexander, and as many as were of the kinred of the hie Priests.

7 And when they had set them before them, they asked, By what power, or d in what Name haue ye done this?

8 Then Peter full of the e holy Ghost, said vnto them, Ye rulers of the people, and Elders of Israel,

9 Forasmuch as wee this day are examined of the f good deede done to the impotent man, to wit, by what meanes he is made whole,

10 Be it knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazaret, whome yee haue crucified, whome God raised againe from the dead, euen by him doeth this man stand here before you, whole.

11 * This is the stone cast aside of you g builders, which is become the head of the h corner.

12 Neither is there saluation in any other: for among men there is giuen none other name i vnder heauen, whereby wee must be saued.

i That is, none other cause or meane.

13 Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned men, and without knowledge, they marueiled, and knew them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commaunded them to goe aside out of the Councill, and k conferred among themselues,

k The wicked full rage against Christ, though their owne conscience doe condemne them.

16 Saying, What shall wee do to these men? For surely a manifest signe is done by them, and it is openly knowen to al them that dwell in Ierusalem: and wee can not denie it.

17 But that it bee noysed no farther among the people, let vs threaten & charge them, that they speake hencefoorth to no man in this l Name.

l They gaue commandement to preach Christ no more.

18 So they called them, and commaunded them, that in m no wise they shoulde speake or teach in the name of Iesus.

m They preferre their authoritie to the ordinance of God.

19 But Peter and Iohn answered vnto them, and sayde, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

n To the intent that we should beare witnes, and preach them.

20 For we cannot but speake the things which we haue n seene and heard.

o God hath put a ring thorow the wickeds nose, so that he slayeth them from their mischieuous purposes.

21 So they o threatned them, and let them go, and found nothing how to punish them, because of the people: for all men prayed God for that which was done.

p To encourage one another, and to glorifie God.

22 For the man was aboue fourty yeere old, on whom this miracle of healing was shewed.

23 Then assoone as they were let goe, they came to their p fellowes, and shewed all that the high Priestes and Elders had said vnto them.

q They ground their prayers vpon Gods promise, who had assured that he would enlarge the kingdome of Christ. *Psal 2.1.*

24 And when they heard it, they lift vp their voyces to God with one accord, and sayde, O Lord, thou art the God which hast made the heauen and the earth, the sea, and all things that are in them.

25 Which q by the mouth of thy seruant Dauid hast sayd, * Why did the Gentiles rage, and the people imagine vaine things?

r This is the verifying of the prophecie.

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For r doubtlesse, against thine holy Sonne Iesus, whom thou hadst s anoynted, both Herode & Pontius Pilate, with the Gentiles and the people of Israel gathered themselues together,

s And appointed to be king.

t Power, and iustice.

u All things are done by the force of Gods purpose, according to the decree of his will, Ephe.1.11.

28 To doe whatsoeuer thine t hand, and thy u counsell had determined before to be done.

x Assuage their rage and malice which they enterprise against thee.

29 And nowe, O Lorde, beholde their x threatnings, and y graunt vnto thy seruants with all boldnes to speake thy word,

y They seeke not how to liue at ease, but whereby they may most glorifie God.

30 So that thou stretch forth thine hand, that healing, and signes, and wonders may bee done by the name of thine holy Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled

z This was a signe of Gods presence and the performance of his promise.
a This boldnesse and constancie declared that their prayer tooke effect.
b Of one minde, will, consent, and affection.
c Their hearts were so ioyned in God, that being all members of one body, they could not suffer their fellowe members to be destitute. *Chap.* 2. 44.
d As the Apostles suffered none to lacke, so S. Paul commaundeth that no idle loyterers be maintayned, 2. Thes. 3. 10.
e The goods were not alike deuided among al, but as euery man had want, so was his necessitie moderately relieued.

assembled together, and they were all [z] filled with the holy Ghost, and they spake the word of God [a] boldly.

32 And the multitude of them that beleeued, were of one heart, and of one [b] soule: neither any of them saide, that any thing of that which he possessed, was his [c] owne, but they had all things [*] common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 Neither was there any among them, that [d] lacked: for as many as were possessours of landes or houses, solde them, and brought the price of the thinges that were solde,

35 And laide it downe at the Apostles feete, and it was distributed vnto euery man, [e] according as he had neede.

36 Also Ioses, which was called of the Apostles, Barnabas (that is by interpretation, the sonne of consolation) being a Leuite, and of the countrey of Cyprus,

37 Whereas he had land, sold it, and brought the money, and layde it downe at the Apostles feete.

CHAP. V.

5 The hypocrisie of Ananias and Saphira is punished. 12 Miracles are done by the Apostles. 17 They are taken, but the Angell of God bringeth them out of prison. 29 Their bolde confession before the Councell. 34 The counsel of Gamaliel. 40 The Apostles are beat, and reioyce in trouble.

BVt a certaine man named Ananias, with Saphira his wife, solde a possession,

2 And [a] kept away part of the price, his wife also being of counsell, and brought a certaine part, and layde it downe at the Apostles feete.

3 Then said Peter, Ananias, why hath Satan filled thine heart, that thou shouldest lie vnto the holy [b] Ghost, and keepe away part of the price of the possession?

4 Whiles it remained, [c] appertained it not vnto thee? and after it was sold, was it not in thine owne [d] power? how is it that thou hast conceiued this thing in thine heart? thou hast not lyed vnto men, but vnto God.

5 Nowe when Ananias heard these wordes, he fell downe, & gaue vp the Ghost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, and tooke him vp, and caried him out, and buried him.

7 And it [e] came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell me, sold ye the lande for so much? And she saide, Yea, for so much.

9 Then Peter said vnto her, [f] Why haue yee agreed together, to tempt the Spirit of the Lord? behold, the feete of them which haue buried thine husband, are at the doore, and shall cary thee out.

10 Then fell she downe straightway at his feete, & yeelded vp the ghost: & the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Solomons porch.

13 And of the others durst no man ioyne himselfe to them: neuertheless the people [h] magnified them.

14 Also the number of them that beleeued in the Lord, both of men and women, grewe more and more)

15 In so much that they brought the sicke into the streetes, and laide them on beds, and couches, that at the least way the shadowe of Peter, when he came by, might shadowe some of them.

16 There came also a multitude out of the cities rounde about vnto Ierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the [i] Sadducees) and were full of [k] indignation,

18 And laid handes on the Apostles, and put them in the common prison.

19 But the Angel of the Lord by night opened the prison doores, & brought them foorth, and said,

20 Goe your way, and stand in the Temple, and speake to the people all the words of this life.

21 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councell together, and al the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, and found them not in the prison, they returned and tolde it,

23 Saying, Certainely wee founde the prison shut as sure as was possible, and the keepers [m] standing without before the doores: but when we had opened, we found no man within.

24 Then when the chiefe Priest, and the captaine of the Temple, and the hie Priestes heard these things, they doubted of them, whereunto this would growe.

25 Then came one and shewed them, saying, Behold, the men that yee put in prison, are standing in the Temple, and teach the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people, least they should haue bene stoned)

27 And when they had brought them, they set them before the Councell, and the chiefe Priest asked them,

f And to mocke him as if hee should not haue knowen your craftie fetch, which declareth that when men doe any thing of an euil conscience, they doe not onely pronounce the sentence of damnation vpon themselues, but also prouoke the wrath of God, because they doe proue, as it were purposely, whether God be righteous and almightie.

g Because of their owne euill consciences which made them to tremble: for they that were not assured of Gods mercies in Christ, were astonished at these his strange iudgements.
h That is, they gaue them great prayse.
i Which then were the chiefe among them.
k They were full of blinde zeale, emulation, and ielousie, in defence of their superstition.
l That is of the liuely doctrine, whereby the way to life is declared.
m So that there was no fraude nor deceite, nor negligence: but it liuely setteth foorth the power of God and his prouidence for his.

28 Saying, Did not wee straitly commaund you, that ye should not teach in this Name? and behold, ye haue filled [a] Ierusalem with your doctrine, and yee would bring this mans [o] blood vpon vs.

29 Then Peter and the Apostles answered, and saide, We ought rather to obey God then [p] men.

30 The * God of our Fathers hath raised vp Iesus, whome yee slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, to bee a [q] prince and a [q] Sauiour, to giue repentance to Israel, and forgiuenesse of sinnes.

32 And wee are his witnesses concerning these things which we say; yea, [r] the holy Ghost, whom God hath giuen to them that obey [s] him.

33 Now when they heard it, they [t] brast foranger, and consulted to slay them.

34 Then stood there vp in the Council a certaine Pharise named Gamaliel, a doctour of the law, honoured of all the people, and commanded to put the Apostles forth a little space,

35 And said vnto them, Men of Israel, take heede to your selues, what yee intend to doe touching these men.

36 For before these times, rose vp [u] Theudas boasting himselfe, to whom resorted a number of men, about a foure hundreth, who was slaine: and they all which obeyed him, were scattered, and brought to nought.

37 After this man, rose vp [x] Iudas of Galile, in the dayes of the tribute, & drewe away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And now I say vnto you, Refraine your selues from these men, and let them alone: for if this counsell, or this worke bee of men, it will come to nought:

39 But if it be of [a] God, ye cannot destroy it, lest ye bee found euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commaunded that they shoulde not speake in the Name of Iesus, and let them goe.

41 So they departed from the Council, reioycing that they were counted worthie to suffer rebuke for his Name.

42 And dayly in the Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

n He accuseth them of rebellion and sedition.
o And so make vs guiltie of Christes death.
p When they commaund, or forbid vs any thing contrary to the word of God.
Chap. 3. 13.
q Meaning, that he is ỹ Mediatour and onely meane betweene God and man.
r That is, Christ.
s This Theudas was aboue thirtie yeres before him, of whome Iosephus mentioneth lib. 20. de Antiq. chap. 4. that was after the death of Herod the great, when Archelaus his sonne was at Rome, at what time Iudea was full of insurrections: so that it is not sure to giue credit to Eusebius in this point.
t Of him maketh mention Iosephus. li. 18. where he speaketh of the taxing. Luke 2. 1.
u He groundeth vpon good principals, but hee doubteth of the qualitie of the cause, neither dare affirme whether it be good or bad: wherein appeareth he was but a worldling.

CHAP. VI.

3 Seuen Deacons are ordeined in the Church. 8 The graces and miracles of Steuen, whome they accused falsely.

AND in those dayes, as the nomber of the disciples grewe, there arose a murmuring of the [a] Grecians towardes the Hebrewes, because their widowes were [b] neglected in the dayly ministring.

2 Then the twelue called the multitude of the disciples together, and said, It is not meete that wee should leaue the worde of God to serue the [c] tables.

3 Wherefore brethren, looke yee out among you seuen men of honest report, and full of the holy Ghost, and of wisdome, which we may appoint to this businesse.

4 And we will giue our selues continually to prayer, and to the ministration of the word.

5 And the saying pleased the whole multitude: and they chose Steuen a man ful of [d] faith and of the holy Ghost, and * Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a [e] proselyte of Antiochia,

6 Which they set before the Apostles: & they prayed, & [f] laid their hands on them.

7 And the worde of God increased, and the number of the disciples was multiplied in Ierusalem greatly, and a great company of the Priestes were obedient to the [g] faith.

8 ¶ Now Steuen ful of faith and power, did great wonders and miracles among the people.

9 Then there arose certaine of the [h] Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 But they were not able to resist the wisedome, and the Spirit by the which hee spake.

11 Then they [i] suborned men, which said, Wee haue heard him speake blasphemous wordes against Moses, and God.

12 Thus they mooued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Councill,

13 And set foorth false witnesses, which said, This man ceaseth not to speake blasphemous wordes against this holy place, and the Lawe.

14 For wee haue heard him say, that [k] this Iesus of Nazaret shall destroy this place, and shall change the ordinances, which Moses gaue vs.

15 And as all that sate in the Council, looked stedfastly on him, they saw his face as it had bene the [l] face of an Angell.

a Whose aduersiers were Iewes and dwelled in Grecia: therefore these spake Greeke and not Hebrew.
b They were not looked vnto in the distribution of the almes.
c That is, to make prouision for the maintenance of the poore, forasmuch as they were not able to satisfie both the offices.
d He ioyneth faith with the other giftes of the holy Ghost. *Chap.* 21. 8.
e Meaning one that was turned to the Iewish religion.
f This ceremonie the Iewes obserued in solemne sacrifices, Leui. 3. 2. and also in prayer & priuate blessings, Ge. 48. 14. Likewise in the primatiue Church it was vsed, eyther when they made ministers, or gaue the gifts of ỹ holy Ghost: which gifts being now taken away, the ceremonie must ceale.
g That is, to the Gospel, which is receiued by faith.
h Or colledges diuers nations had colledges at Ierusalem, wherein their youth was instructed, as we see in vniuersities.
i That is, instructed, & set foorth false witnesses: and this malice seeketh false shifts when trueth faileth her.
k They spake this in contempt.
l Not onely a certaine confidence, but great maiestie appearing in him.

CHAP. VII.

2 Steuen maketh answere by the Scriptures to his accusers. 51 He rebuketh the hardnecked Iewes, 57 And is stoned to death. 58 Saul keepeth the tormentours clothes.

THen saide the chiefe Priest, Are these things so?

2 And he saide, Ye [a] men, brethren, and fathers, hearken. The God of [b] glory appeared vnto our father Abraham, while he was in [c] Mesopotamia, before he dwelt in Charran,

a Steuen was accused that he denied God, and therefore he is more diligent to purge this crime.
b He eby he is discerned from the false gods.
c He speaketh here of Mesopotamia, as it conteineth Babylon and Chaldea in it.

3 * And sayde vnto him, Come out of thy countrey, and from thy kinred, & come into the land, which I shall shew thee.

4 Then came he out of the lande of the Chaldeans, & dwelt in Charran. And after that his father was dead, God brought him from thence into this lande, wherein ye now dwell.

5 And hee gaue him none inheritance in it, no, not the breadth of a foot: yet he promised that hee would giue it to him for a possession, and to his seede after him, when as yet he had no childe.

6 But God spake thus, that his * seede should be a sojourner in a strange land, and that they should keepe it in bondage, and entreate it euill [d] foure hundreth yeres.

7 But the nation to whome they shalbe in bondage will I * iudge, saith God: and after that, they shall come forth and serue me in this place.

8 * He gaue him also the couenant of circumcision: and so Abraham begate * Isaac, and circumcised him the eight day: and Isaac begate * Jacob, and Jacob the twelue * Patriarks.

9 And the Patriarks mooued with enuie, solde * Joseph into Egypt: but God was [f] with him,

10 And deliuered him out of all his afflictions, and * gaue him fauour and wisdome in ỹ sight of Pharao king of Egypt, who made him gouernour of Egypt, and ouer his whole house.

11 ¶ Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

12 But when * Jacob heard that there was corne in Egypt, hee sent our fathers first.

13 * And at the second time, Joseph was knowen of his brethren, and Josephs kinred was made knowen vnto Pharao.

14 Then sent Joseph and called his father to be brought, and all his kinred, euen [g] threescore and fiftеene soules.

15 So * Jacob went downe into Egypt, and he * died, and our fathers,

16 And were remooued into * Sychem, and were put in the sepulchre, that [h] Abraham had bought * for money of the sonnes of Emor, sonne of Sychem.

17 But when the time of the promise drewe neere, which God had [i] sworne to Abraham, the people * grewe and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt [i] subtilly with our kinred, and euill entreated our fathers, and made them to cast out their yong children, that ‖ they should not remaine aliue.

20 * The same time was Moses borne, and was acceptable vnto God, which was nourished vp in his fathers house three moneths.

21 And when he was cast out, Pharaos daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisedome of the Egyptians, and was mightie in wordes and in deedes.

23 Now when he was full fourtie yeere olde, it came into his heart to visite his brethren the children of Israel.

24 * And when he saw one of them suffer wrong, hee defended him, and auenged his quarel that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethren would haue vnderstoode, that God by his hand should giue them deliuerance: but they vnderstood it not.

26 * And the next day, he shewed him- Exod.2.13.
selfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, ye are brethren: why doe ye wrong one to an other?

27 But hee that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill mee, as thou diddest the Egyptian yesterday?

29 Then fled Moses at that saying, and Exod.3.2.
was a stranger in the lande of Madian, where he begate two sonnes.

30 And when fourtie yeeres were expired, there appeared to him in the * wildernesse of mount Sina, an Angel of the Lorde in a flame [k] of fire, in a bush.

31 And when Moses saw it, he wondered at the sight: and as he drewe neere to consider it, the voyce of the Lord came vnto him, saying,

32 I am the [l] God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not beholde it.

33 Then the Lord said to him, [m] Put off thy shoes from thy feete: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: and nowe come, and I will send thee into Egypt.

35 This Moses whome they forsooke, saying, Who made thee a prince, & a iudge? the same God sent for a prince, and a deliuerer by the hand of the Angel, which appeared to him in the bush.

36 He * brought them out, doing wonders and miracles in the land of Egypt, and in the red sea, and in the wildernesse * fourtie yeeres.

37 This is that Moses which sayd vnto the children of Israel, * A Prophet shall the Lorde your God raise vp vnto you, euen of your brethren, like vnto me: him shall ye heare.

38 * This is he that was in the Congregation in the wildernesse with the [o] Angel, which spake to him in mount Sina, & with our fathers, who receiued the liuely oracles to giue vnto vs.

39 To whome our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, * Make vs gods that may go before vs: for [q] we know not what is become of this Moses that brought

Gene.12.1.

Gene.15.13.
d Beginning to reckon the yeres from the time that Isaac was borne.
e Take vengeance of them and deliuer my people.
Gene.17.9,10.
Gene.21.3.
Gene.24.25,26.
Gen.29.32,33 & 30.5. & 35.21.
Gene.37.28.
f That is preserued and brought all things to a good issue.
Gene.41.37, 39,40.
Gene.42.1,2.
Gene.45.4.
g After the Hebrew, threescore and ten.
Gene.46.5,6.
Gene.49.33.
Gene.50.7.
Ios.24.32.
h It is probable that some writer through negligence put in Abraham in this place, in steade of Iaacob, who bought this field, Gen.33.19. or, by Abraham hee meaneth the posteritie of Abraham.
Gen.23.16.
Exod.1.7.
i He inuented craftie wayes both to destroy the Israelites with ouermuch labour, and also to get great profite by them, Exod.1.10.
‖ Or, that their race should faile.
Exod.2.2.
Hebr.11.23.

Exod.2.11.

k This fire representeth the fornace of affliction, wherein the people of God were.
l Seeing this Angel called himselfe God, it declareth that he was Christ the mediatour, who is the eternall God.
m In signe of reuerence, reade Exod.3.5.
Exod.7.8.9.10. 11.14. Chapters.
Exod.16.1. Deut.18.15. chap.3.22.
n He proueth, ỹ Christ is the end of the Lawe and the Prophets.
Exod.19.2.
o Moses was the Angels or Christs minister, and a guide to the fathers.
p By oracles is meant the sayings that God spake to Moses.
Exod.32.1.
q Figures, or testimonies of the presence of God.
r yt they knew he was absent by their commoditie, and so would shortly returne and bring them the Law.

brought vs out of the land of Egypt.

41 And they made a calfe in those dayes, and offered sacrifice vnto the idole, and reioyced in the works of their owne hands.

42 Then God turned himselfe away, and * gaue them vp to serue the t host of heauen, as it is written in the booke of the Prophets, * O house of Israel, haue ye offered to me slaine beasts & sacrifices by the space of fortie yeres in the wildernesse?

43 And yee u tooke vp the tabernacle of * Moloch, and the starre of your god Remphan, figures, which yee made to worship them: therefore I will carie you away beyond Babylon.

44 Our fathers had the tabernacle of x witnesse in the wildernesse, as he had appointed, speaking vnto * Moses, that he should make it according to the fashion that he had seene.

45 Which tabernacle also our fathers receiued, and brought in with * Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 *Who found fauour before God, and desired that he might * finde a tabernacle for the God of Iacob.

47 * But Salomon built him an house.

48 Howbeit the most High * dwelleth not in y temples made with hands, as saith the * Prophet,

49 Heauen is my throne, and earth is my footestoole: what z house will yee builde for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 * Ye stifnecked and of vncircumcised a hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so doe you.

52 Which of the Prophets haue not your fathers persecuted? and they haue slaine them, which shewed before of the comming of that b Iust, of whome ye are now the betrayers and murtherers,

53 * Which haue receiued the Lawe by c ordinance of Angels, & haue not kept it.

54 But when they heard these things, their hearts rent for anger, and they gnashed at him with their teeth.

55 But he being full of the holy Ghost, looked stedfastly into heauen, and sawe the glory of God, and Iesus standing at the d right hand of God,

56 And said, Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shoute with a loude voyce, and stopped their eares, and e ranne vpon him all at once,

58 And cast him out of the citie, and stoned him: and the * witnesses layde downe their clothes at a yong mans feete, named Saul.

59 And they stoned Steuen, who called on God, and sayde, Lord Iesus, receiue my spirit.

60 And hee kneeled downe, and cryed with a loud voyce, *Lord, lay not this sinne to their charge. And when he had thus spoken, he slept.

Rom.1.24.
f As the sunne, moone, & other starres, Deut. 17.3.
Amos 5.25.
t Your fathers began in wildernesse to cõtemne mine ordinances, and you nowe farre passe them in impietie.
u And caried it vpon your shoulders.
Leuit.20.2.
x They ought to haue bene content with this couenant only, and not to haue gone after their leud fantasies.
Exod.25.40.
hebr.8.5.
Ios.3.14.
1.Sam.13.14.
psal.89.21.
2.Sam.7.2.
psal.132.5.
1.Chron.17.12.
1.king 6.1.
Chap.17.24.
y He reproueth the grosse dulnes of the people, which abused the power of God, in that they would haue conteined it within the temple.
Isa.66.1.
z God cannot be conteined in any space of place.
Ierem.9 26.
ezek.44.9.
a Which neither forsake your olde wickednesse, nor so much as heare when God speaketh to you, but stil rebell.
b Which is Iesus Christ, who is not onely iust for his innocencie, but because all true iustice commeth of him.
Exod.19.16.
gal.3.19.
c By their ministerie or office, *d* And reigning in his flesh, where hee had suffered. *e* This was done of furious violence, and by no forme of iustice. *Chap.22.20.*

CHAP. VIII.

2 Steuen is lamented and buried. 3 The rage of the Iewes & of Saul against them. 4 The faithfull scattered preach here and there. 9 Samaria is seduced by Simon the sorcerer, but was conuerted by Philip, and confirmed by the Apostles. 19 The couetousnesse and hypocrisie of Simon, 26 And conuersion of the Eunuch.

AND Saul consented to his death, and at that time there was a great persecution against the Church which was at Ierusalem, and they were all scattered abroad through the regions of Iudea and of Samaria, except the Apostles.

2 Then certaine men fearing God, a caried Steuen among them, to be buried, and made great b lamentation for him.

3 But Saul made hauocke of the Church, and entred into every house, and drewe out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ Then came Philippe into the citie c of Samaria, and preached Christ vnto them.

6 And the people gaue heede vnto those things which Philip spake, with one accord, hearing, and seeing the miracles which he did.

7 For vncleane spirits crying with a loude voyce, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that citie.

9 And there was before in the citie a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying, That hee himselfe was some great man.

10 To whom they d gaue heede from the least to the greatest, saying, This man is the great e power of God.

11 And they gaue heede vnto him, because that of long time hee had bewitched them with sorceries.

12 But assoone as they beleeued Philippe, which preached the things that concerned the kingdom of God, and the Name of Iesus Christ, they were baptized both men and women.

13 Then Simon himselfe f beleeued also and was baptized, and continued with Philip, and wondred, when hee sawe the signes & great miracles which were done.

14 ¶ Nowe when the Apostles, which were at Ierusalem, heard say, that Samaria had receiued the worde of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the g holy Ghost.

16 (For as yet, he was come downe on none of them, but they were baptized h onely in the Name of the Lorde Iesus)

Matth.5.44.
luke 23.34.
1.cor.4,13,

a From the place where he was stoned.
b When the Church is depriued of any worthy member, there is iust cause of sorrow: & note that here is no mention of any reliques or prayers for the dead, or worshipping.
c The conuersion of Samaria was as it were the first fruites of the calling of the Gentiles.
d. This declareth how much more we are inclined to follow the illusions of Satan, then the trueth of God.
e This is the craft of Satan, to couer all the illusions vnder the Name of God.
f The maiestie of Gods worde forced him to confesse the trueth: but yet was hee not regenerate therefore.
g Meaning the particular gifts of the holy Spirit.
h They had onely receiued the common grace of adoption and regeneration, which are offred to all the faithfull, in baptisme, and as yet had not receiued the gift to speake in diuers languages and to doe miracles,

17 Then

17 Then laid they their handes on them, and they receiued the holy Ghost.

18 And when Simon saw, that through laying on of the Apostles handes the holy Ghost was giuen, he offered them money,

19 Saying, Giue mee also this power, that on whomsoeuer I lay the handes, hee may receiue the holy Ghost.

20 Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor [i] fellowship in this businesse: for thine heart is not right in the sight of God.

22 [k] Repent therefore of this thy wickednesse, and pray God, that if it be [l] possible, the thought of thine heart may bee forgiuen thee.

23 For I see that thou art [m] in the gall of [*] bitternes, and in the bond of iniquitie.

24 Then answered Simon, & said, Pray ye to the Lord for me, [ỹ] none of these things which ye haue spoken, come vpon me.

25 ¶ So they, when they had testified, and preached the word of the Lorde, returned to Jerusalem, and preached the Gospel in many townes of the Samaritanes.

26 Then the Angell of the Lorde spake vnto Philippe, saying, Arise and goe toward the South vnto the way that goeth downe from Jerusalem vnto Gaza, which is [n] waste.

27 And he arose, & went: and behold, a certaine [o] Eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe Gouernour, who had the rule of all her treasure, and came to Jerusalem to worship:

28 And as hee returned sitting in his charet, he read Esaias the Prophet.

29 Then the Spirit sayde vnto Philip, Go neere & ioyne thy selfe to yonder charet.

30 And Philip ranne thither, and heard him reade the Prophet Esaias, & sayd, But vnderstandest thou what thou readest?

31 And he sayde, Howe can I, except I had a guide? And he desired Philip, that he would come vp and sit with him.

32 Now the place of the Scripture which he read, was this, [*] He was led as a sheepe to the slaughter: and like a lambe dumme before his shearer, so opened he not his mouth.

33 [p] In his humilitie his [q] iudgement hath bene exalted: but who shall declare [r] his generation? for his life is taken from the [s] earth.

34 Then the Eunuch answered Philip, and sayde, I pray thee of whome speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philippe [t] opened his mouth, and beganne at the same Scripture, and preached vnto him Jesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch said, See, here is water: what doeth let me to be baptized?

37 And Philip said vnto him, If thou beleeue with [u] all thine heart, thou mayest. Then he answered, and said, I beleeue that Jesus Christ is the Sonne of God.

38 Then he commaunded the charet to stand still: and they went downe both into the water, both Philip and the Eunuch, and he baptized him.

39 And assoone as they were come vp out of the water, the Spirit of the Lorde caught away Philip, that the Eunuch [x] saw him no more: so he went on his way reioycing.

40 But Philip [ỹ] was found at [y] Azotus, and hee walked to and fro preaching in all the cities, till he came to Cesarea.

i Thou art not worthie to be of the number of the faithfull.

k That is, turne away from thy wickednesse.

l Hereby hee would make him to feele his sinne, and not that he doubted of Gods mercies, if he could repent.

m Or, thine heart is full of despitefull malice, & deuilish poyson of impietie, so that now Satan hath thee tied as captiue in his bands. *Deut.29.18.*

n After that Alexander had destroyed it, it was not much peopled, as it was afore, and therfore in respect was as waste.

o Eunuch signifieth him that is gelded: but because in the East parts great affaires were committed to such, it came in vse that noble men were called Eunuchs, although they were not gelded: also all maner officers and seruants that were put in credit for necessary affaires, were called by this name, as Isa.39.7.

Isa.13.7.

p Albeit Christ was in graue and in deaths bands, feeling also his Fathers anger against sinne, yet he brake the bands of death, and was exalted, *Actes 2,24.*

q The punishment which hee suffered, was the beginning of his glory.

r That is, how long his age shall endure: for being risen from death, death shal no more reigne, neither shal his kingdome euer haue end: or els we may take generation, for his Church which neuer shall haue an end: for now they sit in the heauenly places with Christ their head, as Ephes.2.6.

s And he now reigneth in heauen,

t He declared at length this matter of so great importance.

u With a pure & perfect heart.

x This was, to the intent that he might knowe so much the better that Philip was sent to him by God.

ỹ Or, perceiued himselfe to be.

y Some thinke this citie was also called Asdod, Ioshu.15.47.

CHAP. IX.

3. The conuersion of Saul. 15 His vocation to the Apostleship. 20 His zeale to execute the same. 25 How he escapeth the Iewes conspiracies. 26 His accesse to the Apostles. 31 The prosperitie of the Church. 34 Peter healeth Eneas. 40 Raiseth Tabitha. 42 He conuerteth many to Christ, 43 And lodgeth in a Tanners house.

AND [*] Saul yet [a] breathing out threatnings and slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if hee founde any that were of that [b] way (either men or women) hee might bring them bound vnto Jerusalem.

3 Now as he iourneyed, it came to passe, that as he was come nere to Damascus, [*] suddenly there shined rounde about him a light from heauen.

4 And hee fell to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

5 And he saide, Who art thou, Lorde? And the Lord sayd, I am Jesus whom thou persecutest: it is hard for thee to kicke against [c] pickes.

6 [*] He then both trembling and astonied, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise and goe into the citie, and it shalbe tolde thee what thou shalt doe.

7 The men also which iourneyed with him, stoode amazed, hearing [d] his voyce, but [e] seeing no man.

8 And Saul rose from the ground, and opened his eyes, but [f] sawe no man. Then led they him by the hande, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither [g] ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And hee sayd, Behold, I am here, Lord.

11 Then the Lord said vnto him, Arise, and goe into the streete, which is called Streight, and seeke in the house of Judas after one called Saul of Tarsus: for behold,

Chap.22.4,5. galat.1.13.

a He persecuted with a great rage and cruelty the innocent blood which he thirsted for:

b That is, of that sect, or sort. *Chap.22.6. 1.cor.15.8.*

c That is, to resist God when he pricketh and soliciteth our consciences.

d Meaning Sauls voyce, as Chap.22.9.

e For onely Saul knewe that Jesus spake vnto him.

f For hee was blinde.

g He was so ruuished with the vision, that he did meditate nothing but heauenly things, and therewith was satisfied.

holde, he prayeth.

12 (And he sawe in a vision a man named Ananias comming in to him, and putting his hands on him, that hee might receiue his sight.)

13 Then Ananias answered, Lorde, I haue heard by many of this man, howe much euill hee hath done to thy Saints at Jerusalem.

14 Moreouer here he hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, Go thy way: for he is a [h] chosen vessell vnto me, to beare my name before the Gentiles, and kings, and the children of Israel.

16 For I will shewe him, howe many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into the house, and put his handes on him, and said, Brother Saul, the Lorde hath sent me (euen Jesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and bee filled with the holy Ghost.

18 And immediately there fell from his eyes as it had bene scales, and suddenly hee receiued sight, and arose, and was baptised,

19 And receiued meate, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that hee was the Sonne of God.

21 So that all that heard him, were amased, and sayde, is not this hee, that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he should bring them bound vnto the hie Priests?

22 But Saul increased the more in strength, and confounded the Jewes which dwelt at Damascus, [k] confirming that this was the Christ.

23 And after [l] that many dayes were fulfilled, the Jewes tooke counsell together to kill him.

24 But their laying awaite was knowen of Saul: now they [*m] watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wall, and let him downe in a basket.

26 And when Saul was come to Jerusalem, hee assayed to ioyne himselfe with the disciples: but they were all afraide of him, and beleeued not that hee was a disciple.

27 But Barnabas tooke him, [‡] brought him to the Apostles, and declared to them, how he had seene the Lorde in the way, and that hee had spoken vnto him, and how hee had spoken boldly at Damascus in the Name of Jesus.

28 And he [‡] was conuersant with [n] them at Jerusalem,

29 And spake boldly [o] in the Name of the Lord Jesus, and spake and disputed with the [p] Grecians: but they went about to slay him.

30 But when the brethren knew it, they brought him to Cesarea, and sent him forth to [q] Tarsus.

31 Then had the Churches rest through all Judea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saints which dwelt at Lydda.

33 And there hee found a certaine man named Aeneas, which had kept his bed eight yeeres, and was licke of the palsie.

34 Then said Peter vnto him, Aeneas, Jesus Christ maketh thee whole: arise and [‖] make vp thy bed. And hee arose immediatly.

35 And [r] all that dwelt at Lydda, and [s] Saron saw him, and turned to the Lord.

36 There was also at Joppa, a certaine woman a disciple named Tabitha (which by interpretation is called [t] Dorcas) shee was [‖] full of good workes and almes which she did.

37 And it came to passe in those dayes, that she was licke and died: and when they had [u] washed her, they laid her in an vpper chamber.

38 Nowe for as much as Lydda was neere to Joppa, & the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

39 Then Peter arose & came with them: and when he was come, they brought him into the vpper chaber, where all [y] widowes stoode by him weeping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and praied, and turned him to the body, and said, Tabitha, arise. And she opened her eyes, and when shee sawe Peter, sate vp.

41 Then hee gaue her the hand and lift her vp, and called the [x] Saintes and widowes, and restored her aliue.

42 And it was knowen throughout all Joppa, and many beleeued in the Lord.

43 And it came to passe that hee tarried many dayes in Joppa with one Simon a [‖] tanner.

CHAP. X.

3 Cornelius admonished by the Angel. 7 He sendeth to Joppa. 11 The vision that Peter saw. 17 How he was sent to Cornelius. 44 The Gentiles also receiue the Spirite, and are baptized.

FVrthermore there was a certaine man in Cesarea called Cornelius, a captaine of the band called the Italian band,

2 A deuout man, and [a] one that feared God with all his houholde, which gaue much almes to the people, and prayed God continually.

3 He sawe in a vision euidently (about the ninth houre of the day) an Angell of God comming in to him, and saying vnto him, Cornelius.

4 But whe he looked on him, he was afraide,

h A worthy seruant of God, and endued with excellent graces aboue others.

i To beare me witnesse, and set forth my glory.

k Prouing by the conference of the Scriptures.

l That was after three yeeres, that he had remained at Damascus, and in the countrey about, Gala. 1. 18.

2. *Cor.* 11. 32.

m The gouernour at their request appointed a watch as he declareth to the Corinthians, 2. Cor. 11. 32.

‡ *Greeke, went in and out.*

n With Peter and Iames, Gal. 1. 18, 19.

o Making open profession of the Gospel.

p Which were Jewes, but so called, because they were dispersed through Grecia and other countreys.

q Because it was his owne countrey, and there he might haue some authoritie.

‖ *Or, trusse thy couch together.*

r Meaning the greatest part.

s A place so called, and not a citie.

t That is, a deere, or, roe bucke. ‖ *Or, rich.*

u To the intent they might bury her afterward: for this was their custome.

x For she was restored to life, rather that others might haue occasion to beleeue and glorifie God, then for her owne sake. ‖ *Or, currier.*

a Who had forsaken all superstitions and gaue himselfe to the true seruice of God.

feaid, and sayd, What is it, Lord? And he sayde vnto him, Thy prayers and thine almes are come [b] vp into remembrance before God.

5 Nowe therefore sende men to Joppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: † he shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, hee called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Joppa.

9 On the morrow as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the house to pray, about the [c] sixt houre.

10 Then waxed he an hungred, & would haue eaten: but while they made some thing ready, he fell into a trance.

11 And he sawe heauen opened, & a certaine vessell come downe vnto him, as it had bene a great sheete, knit at the foure corners, and was let downe to the earth.

12 Wherein were [d] all maner of foure footed beasts of the earth, & wilde beasts, & creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

14 But Peter sayd, Not so, Lord: for I haue neuer eaten any thing that is ‖ polluted, or vncleane.

15 And the voyce spake vnto him againe the second time, The things that God hath [e] purified, [f] pollute thou not.

16 This was so done thrise: and the vessell was drawen vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which hee had seene, meant, beholde, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the spirit sayd vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, and [g] doubt nothing: for I haue sent them.

21 ¶ Then Peter went down to the men, which were sent vnto him from Cornelius, and sayd, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they sayde, Cornelius the captaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel, to send for thee into his house, and to heare thy words.

23 Then called ‖ hee them in, and lodged them, and the next day, Peter went forth with them, and certaine brethren from Joppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius waited for them, and had called together his kinsemen, and speciall friends.

25 And it came to passe, as Peter came in, that Cornelius met him, and fell downe at his feete, and [h] worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, hee came in, and found many that were come together.

28 And he said vnto them, Ye know that it is an vnlawfull thing for a man that is a Iewe, to company or come vnto one of an other nation: but God hath shewed mee, that I should not call any man ‖ polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue ye sent for mee?

30 Then Cornelius sayde, Foure dayes agoe about this houre, I fasted, and at the ninth houre I prayed in mine house, and beholde, a man stood before me in bright clothing,

31 And sayde, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call for Simon, whose surname is Peter (hee is lodged in the house of Simon a tanner by the sea side) who when he commeth, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast well done to come. Nowe therefore are wee all here present before God, to heare all things that are commaunded thee of God.

34 Then Peter opened his mouth, and sayd, Of a trueth I perceiue, that * God is no accepter of persons.

35 But in every nation he that [i] feareth him, and worketh [k] righteousnes, is accepted with him.

36 Yee knowe the worde which GOD hath sent to the children of Israel, preaching [l] peace by Jesus Christ, which is Lord of all,

37 Euen the worde which came through all Judea * beginning in Galile, after the baptisme which John preached,

38 To wit, howe God [m] anoynted Jesus of Nazaret with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuil: for God was with him.

39 And wee are witnesses of all things which he did both in the land of the Iewes, and in Jerusalem: whom they slewe, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, euen to vs which did eate and drinke with him, after he arose from the dead.

42 And hee commaunded vs to preach vnto the people, and to testifie, that it is hee that is ordeined of God a iudge of quicke and dead.

43 To him allo giue all the * Prophets witnesse, that through his Name, all that beleeue

b That is, God did accept them: whereof it followeth that he had faith: for els it is impossible to please God.

† Hee shall speake words vnto thee whereby thou shalt be saued, and all thine house.

c Which was midday.

d As camels, horses, dogs, oxen, sheepe, swine, and such like, which man nourisheth for his vse.

‖ Or, common.

e In taking away the difference betwixt vncleane beasts and cleane, he sheweth there is no difference betwixt the Iewes and Gentiles.

f Take it not for polluted, and impure.

g Then true obedience which proceedeth of faith ought to be without doubt or questioning.

‖ Or, Peter.

h Shewed too much reuerence and farre passing decent order, as though Peter had bene God.

‖ Or, common.

Deut. 10.17. *2.chron.* 19.7. *iob* 34.19. *wisd.* 6.7. *ecclus.* 35.16. *rom.* 2.11. *galat.* 2.6. *ephes.* 6.9. *col.* 3.25. *1.pet.* 1.17.

i By this speach the Ebrewes meane the whole religion of God, which without faith profiteth vs nothing.

k That is, he that is vpright and doth hurt to no man, but doeth good to all.

l Meaning the reconciliation betweene God and man through Christ Iesus, Luke 2.14. *Luke* 4.14.

m That is, endued him with graces and gifts aboue all others.

Iere. 33.34. *micah* 7.11, 18. *chap.* 15 9.

beleeue in him, shall receiue remission of sinnes.

44 While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

a We ought not to debarre them of baptisme whom God testifieth to be his: for seeing they haue the principall, that is lesse, ought not to be denied them.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man a forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the name of the Lord ‖ Iesus Christ. Then prayed they him to tary certeine dayes.

CHAP. XI.

4 Peter sheweth the cause wherefore he went to the Gentiles. 18 The Church approueth it. 21 The Church increaseth. 22 Barnabas and Paul preach at Antiochia. 28 Agabus propheseth dearth to come, 29 and the remedie.

NOw the Apostles and the brethren that were in Iudea, heard that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Ierusalem, they of the circumcision a contended against him,

a For they could not yet comprehend this secret which was hid from the Angels themselues, euen from the creation of the worlde, Ephes. 3. 8, 9. Col. 1. 26.

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I saw this vision, A certeine vessel comming downe as it had bene a great sheete, let downe from heauen by the foure corners, and came to me.

6 Toward the which when I had fastened mine eyes, I considered, and saw foure footed beasts of the earth, and wild beasts, and creeping things, and foules of the heauen.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voice answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then behold, immediately there were three men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I should goe with them, without doubting: moreouer these sixe brethren came with me, and we entred into the mans house.

13 And he shewed vs, how hee had seene an Angel in his house, which stood and said to him, Send men to Ioppa, and call for Simon whose surname is Peter.

14 Hee shall speake words vnto thee, whereby both thou and all thine house shall be saued.

15 And as I began to speake, the holy Ghost fell on them, *euen as vpon vs at the beginning. *Chap. 2. 4. and 4. 31.*

16 Then I remembred the word of the Lord, howe hee said, * Iohn baptized with water, but yee shall bee c baptized with the holy Ghost. *Chap. 1. 5. & 19. 4. mat. 3. 11. mar. 1. 8. luke 3. 16. iohn 1. 26.*

17 For as much then as God gaue them a like gift, as he did vnto vs, when wee beleeued in the Lord Iesus Christ, who was I, that I could let God?

c That is, indued with the graces of the holy Ghost. ‖ Not to giue them the holy Ghost.

18 When they heard these things, d they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted e repentance vnto life.

d Their modestie declareth, that they were not ashamed to vnsay that whereof they had vniustly blamed Peter.

19 ¶ And they which were * scattered abroade because of the ‖ affliction that arose about Stephen, walked thoughout till they came vnto Phenice and Cyprus, and Antiochia, preaching the word to no man, but vnto the Iewes onely.

e This repentance dependeth vpon faith. *Chap. 8. 1.*

‖ *Or, trouble.*

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the f Grecians, and preached the Lord Iesus.

f He meaneth not the Iewes which being scattered abroade in diuers countreys were called by this name, but the Grecians which were Gentiles.

21 And the g hand of the Lord was with them, so that a great number beleeued and turned vnto the Lord.

g The power and vertue.

22 Then tidings of these things came vnto the eares of the Church, which was in Ierusalem, and they sent forth Barnabas, that he should go vnto h Antiochia.

h This was the most famous citie of Syria, and bordered vpon Cilicia.

23 Who when he was come & had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would ‖ cleaue vnto the Lord.

‖ *Or, continue with the Lord.*

24 For he was a good man, and full of the holy Ghost, and faith, and much people ioyned themselues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had found him, hee brought him into Antioch a, and it came to passe, that a whole yeere they were conuersant with the Church, and taught much people, in so much, that the disciples were first called i Christians in Antiochia.

i Whereas before they were called disciples, nowe they are named Christians.

27 In those dayes also came Prophets from Ierusalem vnto Antiochia.

28 And there stoode vp one of them named Agabus, and signified by the k Spirit, that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

k This prophecie was an occasion to the Antiochians to relieue the necessitie of their brethren in Ierusalem.

29 Then the disciples, euery man according to his abilitie, l purposed to send succour vnto y brethren which dwelt in Iudea.

l To signifie that it came of a charitable minde towards them.

30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

CHAP. XII.

1 Herode persecuteth the Christians. 2 He killeth Iames, 4 And putteth Peter in prison, 7 Whome the Lord deliuereth by an Angel. 23 The horrible death of Herode. 24 The Gospel flourisheth. 25 Barnabas and Saul returning to Antiochia, take Iohn Marke with them.

NOwe about that time, a Herode the king stretched forth his handes to vexe certaine of the Church.

a Who was called Agrippa the sonne of Aristobulus: hee was nephewe vnto Herode the great, and brother of Herodias.

2 And hee killed Iames the [b] brother of Iohn with the sword.

3 And when he sawe that it [c] pleased the Iewes, he proceeded further to take Peter also (then were the dayes of vnleauened bread.)

4 And when he had caught him, hee put him in prison, and deliuered him to [d] foure quaternions of souldiers to be kept, intending after the Passeouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore, kept the prison.

7 *And beholde, the Angell of the Lord came vpon them, and a light shined in the house, and he smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fell off from his hands.

8 And the Angell sayde vnto him, Gird thy selfe, and binde on thy [e] sandales. And so hee did. Then he sayde vnto him, Cast thy garment about thee, and followe me.

9 So Peter came out and followed him, and knew not that it was true, which was done by the Angell, but thought hee had seene a vision.

10 Nowe when they were past the first and the second watch, they came vnto the yron gate, that leadeth vnto ỹ citie, which opened to them by it owne accorde, and they went out, and passed through one streete, and by and by the Angell departed from him.

11 ¶ And when Peter was come to himselfe, he sayde, Nowe I knowe for a trueth, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the [f] waiting for of the people of the Iewes.

12 And as hee considered the thing, hee came to the house of Mary, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 And when Peter knocked at the entrie doore, a maide came forth to hearken, named Rhode.

14 But when she knewe Peters voyce, she opened not the entrie doore for gladnes, but ran in, and tolde howe Peter stoode before the entrie.

15 But they saide vnto her, Thou art mad. Yet shee affirmed it constantly, that it was so. Then said they, It is his [g] Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 And he beckened vnto them with the hande, to holde their peace, and tolde them how the Lorde had brought him out of the prison. And hee saide, Goe shewe these thinges vnto Iames and to the brethren: and hee departed and went into [h] another place.

18 ¶ Nowe assoone as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herode had sought for him, & found him not, he examined the keepers, and commaunded them to be led to be punished. And he went downe from Iudea to Cesarea, and there abode.

20 Then Herode intended to make warre against them of Tyrus and Sidon, but they came all with one accorde vnto him, and [i] perswaded Blastus the kings chamberlaine, and they desired peace, because their countrey was nourished by the kings land.

21 And vpon a day appointed, Herode arayed himselfe in royall apparell, and sate on the iudgement seate, and made an oration vnto them.

22 And the people gaue a shoute, saying, The voyce of God, and not of man.

23 But immediatly the Angell of the Lord smote him, because he [k] gaue not glory vnto God, so that he was eaten [l] of wormes, and gaue vp the ghost.

24 And the word of God [m] grewe, and multiplied.

25 So Barnabas and Saul returned from Ierusalem, when they had fulfilled their [n] office, and tooke with them Iohn, whose surname was Marke.

to distribute the almes sent from Antiochia, Chap.11,29.

b There was an other so named which was the sonne of Alpheus.

c It came then of no zeale nor religion, but onely to flatter the people.

d The number being sixteene was deuided by foures to keepe diuers wards.

Chap.5.19.

e Reade Mar. 6.9.

f For they thought that Herod would haue put him to death, as he had purposed.

g For they did know by Gods word, that Angels were appointed to defend the faithfull, and also in those dayes they were accustomed to see such sights.

h Which was lesse suspect, by reason of the brethren.

i Both by flattering words, and also by bribetie.

k Which he should haue done if he had punished the flatterers, of whose vanitie he complained, when he was a dying, as Iosephus writeth.

l The vilenesse of the punishment declareth how God detesteth pride, and tyrannie: his grandfather also was eaten of lyce.

m The more these tyrants goe about to suppresse Gods word, the more doth it increase.

n Which was

CHAP. XIII.

2 Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The fruit of the Gentiles. 46 The Iewes reiected. 48 They that are ordeined to life, beleeue. 52 The fruit of faith.

THere were also in the Church that was at Antiochia, certaine Prophets & teachers, as Barnabas, & Symeon called Niger, and Lucius of Cyrene, and [a] Manahen (which had bene brought vp with Herode the Tetrarch) and Saul.

2 Now as they [b] ministred to the Lord, and fasted, the holy Ghost sayde, Separate mee Barnabas and Saul, for the worke whereunto I haue called them.

3 Then fasted they and prayed, and layd their hands on them, and let them goe.

4 And they after they were [*] sent foorth of the holy Ghost, came downe vnto Seleucia, and from thence they sayled to Cyprus.

5 And when they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a false prophet, being a Iewe, named Barieus,

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the word of God.

8 But Elymas, the sorcerer (for so is his name

a This declareth that God calleth of all sorts both hie and lowe.

b The word signifieth to execute a publike charge, as the Apostleship was: so that here is shewed, that they preached and prophecied.

Chap.14.26.

name by interpretation) withstoode them, and sought to turne away the Deputie from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 And said, O full of all subtiltie and al mischefe, the childe of the deuill, and enemie of all righteousnesse, wilt thou not cease to peruert the straight [c] wayes of the Lorde?

11 Now therefore beholde, the hand of the Lorde is vpon thee, and thou shalt bee blinde, and not see the sunne for a season. And immediatly there fell on him a mysts and a darkenesse, and he went about, seeking some to leade him by the hand.

12 Then the Deputie when he saw what was done, beleeued, and was astonyed at the doctrine of the Lord.

13 Nowe when Paul and they that were with him were departed by shippe from Paphus, they came to Perga a citie of Pamphylia: then Iohn departed from them, and returned to Ierusalem.

14 But when they departed from Perga, they came to [d] Antiochia a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

15 And after the lecture of the law and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men & brethren, if ye haue any word of [e] exhortation for the people, say on.

16 Then Paul stoode vp and beckened with the hand, and said, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of * Egypt, and with an * high arme brought them out thereof.

18 And about the time * of fourty yeres, suffered he their [f] maners in the wildernesse.

19 And he destroyed seuen nations in the land of Chanaan, and * deuided their lande to them by lot.

20 Then afterward he gaue vnto them * Iudges [g] about foure hundreth and fifte yeres, vnto the time of Samuel the Prophet.

21 So after that they desired a * king, and God gaue vnto them * Saul, the sonne of Cis, a man of the tribe of Beniamin, by the space of fourtie yeres.

22 And after he had taken him away, he raised vp * Dauid to be their king, of whome he witnessed, saying, I haue founde Dauid the sonne of Iesse, a man after mine owne heart, which will doe all things that I will.

23 Of this mans seede hath God * according to his promise raised vp to Israel, the Sauiour Iesus:

24 When * Iohn had first preached before his comming the baptisme of repentance to all the people of Israel.

25 And when Iohn had fulfilled his [h] course, he said, * Whome ye thinke that I am, I am not he: but beholde, there commeth one after me, whose shoe of his feete I am not worthie to loose.

26 Ye men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the [i] word of this saluation sent.

27 For the inhabitants of Ierusalem, & their rulers, because they [k] knew him not, nor yet the wordes of the Prophets, which are [l] read euery Sabbath day, they haue fulfilled them in condemning him.

28 And though they founde no cause of death in him, * yet desired they Pilate to kil him.

29 And when they had [m] fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God * raised him vp from the dead.

31 And hee was seene many dayes of them, which came vp with him from Galile to Ierusalem, which are his witnesses vnto the people.

32 And we declare vnto you, that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that he [n] raised vp Iesus, euen as it is written in the seconde Psalme, * Thou art my Sonne: this day haue I begotten thee.

34 Nowe as concerning that hee raised him vp from the dead, no more to returne to the graue, he hath layd thus, * I will giue you the [o] holy things of Dauid, which are faithfull.

35 Wherefore hee sayeth also in another place, * Thou wilt not suffer thine holy one to see corruption.

36 Howbeit, Dauid after he had serued his time by the counsell of God, hee * slept, and was layde with his fathers, and sawe corruption.

37 But he whome God raysed vp, sawe no corruption.

38 Bee it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiuenesse of sinnes.

39 And from all things from which yee could not bee iustified by the lawe of Moses, by him euery one that beleeueth, is iustified.

40 Beware therefore, least that come vpon you, which is spoken of in the Prophets,

41 * Behold, ye [p] despisers, and wonder, and vanish away: for I worke a [q] worke in your dayes, a worke which yee shall not beleeue, if a man woulde declare it you.

42 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preach these words to them the next Sabbath day.

43 Now when the Congregation was dissolued, many of the Iewes, and Proselytes that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

c Which are the doctrine of the Apostles, that onely leadeth vs to God.

d This was another Antiochia, then that which was in Syria.

e This declareth that the Scripture is giuen to teach and exhort vs, and that they refused none that had gifes to set forth Gods glory, & to edifie his people.

Exod. 1.9.
Exod. 13.14.
Exod. 16.1.

f Here is declared the great patience and long suffering of God before he punisheth.

Iosh. 14.1.
Iudg. 3.9.

g For these 450. yeeres were not fully accomplished, but there lacked 3. yeeres, counting from the birth of Isaac, to the distribution of the land of Chanaan.

1. *Sam.* 8.5.
1. *Sam.* 9.15, 16, *and* 10.1.
1. *Sam.* 16.13.
Psal. 89.20, 21.
Isa. 11.1.
Mat. 3.1. *mar.* 2.2. *luke* 3.2, 3.

h When his office drewe to an ende he sent his disciples to Christ.

Mar. 1.7.
John 1.20.

i That is, this message and tidings of saluation.

k He rebuketh them for their ignorance.

l Although they reade the Lawe, yet their hearts are couered that they can not vnderstand, 2. Cor. 3.14.

Mat. 27.22.
mar. 15.13. *luk.* 23.
John 19.6.

m In Christ all the promises are Yea, and Amen, 2. Cor. 1.20.

Mat. 28.2, 6.
mar. 16.6.
luke 24.6.
John 20.13.

n In that he was borne and incarnate.

Psal. 2.7. *heb.* 1.5 *and* 5.5.
Isa. 55.3.

o Meaning, that he would faithfully accomplish the promises, which he made of his free mercy with the forefathers: and he sheweth that as the grace, which God hath giuen to his sonne, is permanent for euer, so likewise the life of the Sonne is eternall.

Psal. 16.10.
chap. 2.31.
1. *King.* 2.10.
chap. 2.29.
Habak. 1.5.

p He reproueth them sharpely, because softnesse would not preuaile.

q Which is, vengeance vnspeakeable, for the contempt of Gods word.

44 And the next Sabbath day came almost the whole citie together, to heare the word of God.

45 But when the Iewes sawe the people, they were full of [r] enuie, & spake against those things, which were spoken of Paul, contrarying them, and railing on them.

46 Then Paul and Barnabas spake boldly, and said, *It was necessarie that the worde of God should first haue bene spoken vnto you: but seeing yee put it from you, and iudge your selues vnworthie of [s] euerlasting life, loe, we turne to the Gentiles.

47 For so hath the Lorde commanded vs, saying, *I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: and as many as were [t] ordeyned vnto eternall life, beleeued.

49 Thus the word of the Lord was published throughout the whole countrey.

50 But the Iewes stirred certaine [u] deuout and honourable women, and the chiefe men of the citie, and raysed persecution against Paul and Barnabas, and expelled them out of their coastes.

51 But they *shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

r They disdained that the Gentiles should be made equal with them. *Mat.* 10.6.

s Which is, to knowe one onely God, and whome he hath sent, Iesus Christ. *Isa.* 49.6. *Luke* 2.32.

t None can beleeue but they whom God doth appoynt before all beginnings to be saued.

u He meaneth superstitious women, and such as were led with a blind zeale, albeit the common people esteemed them godly: and therefore Luke speaketh as the world esteemed them. *Mat.* 10.14. *marke* 6.11. *luke* 9.5. *chap.* 18.6

CHAP. XIIII.

3 God giueth successe to his word. 6 Paul and Barnabas preach at Iconium & are persecuted. 13 At Lystra they would do sacrifice to Barnabas and Paul, which refuse it, and exhort the people to worship the true God. 19 Paul is stoned. 22 They confirme the disciples in faith, and patience, 23 Appoint ministers, 26 And passing through many places, make report of their diligence at Antiochia.

AND it came to passe in Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleeued.

2 But the [a] vnbeleeuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldly in the Lorde, which gaue testimonie vnto the word of his grace, and caused signes and wonders to bee done by their hands.

4 But the people of the citie were deuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with their rulers, to doe them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there were preaching the Gospel.

8 ¶ Nowe there sate a certaine man at Lystra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

a Which would not obey the doctrine, neither suffer themselues to be perswaded to beleeue the trueth and to imbrace Christ.

† In so much that all the people were mooued at the doctrine. So both Paul and Barnabas remained at Lystra.

9 He heard Paul speake: who behelding him, and perceiuing that he had faith to be healed,

10 Sayde with a loude voyce, † Stand vpright on thy feete. And he leaped vp, and walked.

11 Then when the people sawe what Paul had done, they lift vp their voyces, saying in the speach of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter, and Paul, Mercurius, because he was the chiefe speaker.

13 Then Iupiters Priest, which was before their citie, brought bulles with [b] garlands vnto the [c] gates, and would haue sacrificed with the people.

14 But when the Apostles Barnabas and Paul heard it, they rent their clothes, and ranne in among the people, crying,

15 And saying, O men, why doe yee these things? Wee are euen men [e] subiect to the like passions that ye be, and preach vnto you, that ye should turne from these vaine idoles vnto the liuing God, * which made heauen and earth, and the sea, and all things that in them are.

16 Who in times past *suffered all the Gentiles to walke in their owne [f] wayes.

17 Neuertheless, he left not him selfe without [g] witnesse, in that he did good, and gaue vs rayne from heauen, and fruitfull seasons, filling our hearts with foode and [h] gladnesse.

18 And speaking these things, scarce restrained they the people, that they had not sacrificed vnto them.

19 Then there came certaine Iewes from Antiochia & Iconium, which when they had perswaded the people, † *stoned Paul, and drewe him out of the citie, supposing he had bene dead.

20 Howbeit, as the disciples stood round about him, he arose vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 And after they had preached to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that wee must through many afflictions enter into the kingdome of God.

23 And when they had ordayned them Elders by [i] election in euery Church, and prayed, and fasted, they commended them to the Lord in whom they beleeued.

24 Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached ỳ word in Perga, they came downe to Attalia,

26 And thence sayled to Antiochia, *from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come, and had gathered the Church together, they rehearsed all the things that God had done [k] by them, and how he had opened the doore of faith vnto the Gentiles.

b That is, crimmed with flowres and garlands.

c He meaneth, before the gates of the house where the Apostles lodged: for the Temple was without ỳ towne, and therefore the Priest brought the sacrifice (as he thought) to the gods themselues.

d In signe of detesting and abhorring it.

e That is, not withoutour infirmities and sinnes, and also subiect to death. *Gen.* 1.1. *psal.* 146.6. *reuel.* 14.7.

f *Psal.* 81.12, 13. *rom.* 1.24.

g To take from men all excuse.

h That being satisfied they might reioyce.

† But that they should go euery man home. And whiles they taried and taught, there came &c.

† And disputing boldely, perswaded the people to forsake them: for, said they, they say nothing true but lie in all things. *2. Cor.* 11.25.

i The word signifieth to elect by putting vp the hands, which declareth that ministers were not made without the consent of the people. *Chap.* 13.1, 4.

k By their ministerie.

28 So there they abode a long time with the disciples.

CHAP. XV.

1 Variance about circumcision. 22 The Apostles send their determination to the Churches. 35 Paul and Barnabas preach at Antiochia. 39 And separate company because of John Marke.

a As Cerinthus and others: so writeth Epiphanius against the Cerinthians: also the fame of the place whence they came, did much preuaile to perswade abroad. *Gal.5.1,2.*

THen came downe a certaine from Iudea, and taught the brethren, saying, *Except ye be circumcised after the maner of Moses, ye cannot be saued.

2 And when there was great dissention and disputation by Paul and Barnabas against them, they ordeyned that Paul and Barnabas, and certaine other of them shoulde goe vp to Ierusalem vnto the Apostles and Elders about this question.

3 Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conuersion of the Gentiles: and they brought great ioy vnto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the church, and of the Apostles and Elders, and they declared what thinges God had done by them.

b Which were factious, & giuen to dissention.

5 But rise they, certaine of the sect of the b Pharises, which did beleeue, rose vp, saying, that it was needefull to circumcise them, and to commaund them to keepe the Lawe of Moses.

6 Then the Apostles and Elders came together to looke to this matter.

*Ch.9.10.20. and 11.13.

7 And when there had bin great disputation, Peter rose vp, and saide vnto them, *Ye men and brethren, yee knowe that a good while agoe, among vs God chose out mee, that the Gentiles by my mouth should heare the worde of the Gospell, and beleeue.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost, euen as he did vnto vs.

c As touching adoption and eternall life.

d By faith God purifieth the heart. *2.Cor.1.2. chap.10.43.*

9 And hee put no c difference betweene vs, and them, after that by faith hee d had *purified their hearts.

e They purposely tempt God, which lay greater charge on mens consciences, then they are able to beare. *Matt.23.4.*

10 Now therefore, why e tempt ye God, to *lay a yoke on the disciples necks, which neither our fathers, nor wee were able to beare?

f And not by the Law: for it is a clog to the conscience, and we cannot be deliuered thereby. *2.Pet.1.1. Amos 9.11.*

11 But wee beleeue, through the f grace of the Lord Iesus Christ to be saued, euen as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what tignes and wonders God had done among the Gentiles by them.

13 And when they helde their peace, Iames answered, saying, Men and brethren, hearken vnto me.

14 *Simeon hath declared, how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 *After this, I will returne, and will builde againe the g tabernacle of Dauid, which is fallen downe, and the ruines thereof will I builde againe, and I will set it vp,

g That is, the Church whereof the Temple was a figure.

17 That the residue of men might seeke after the Lorde, and all the h Gentiles vpon whom my Name is called, sayth the Lord which doeth all these things.

h Which are gathered into one familie with the Iewes, to the intent they should acknowledge all one God, and one Sauiour Christ Iesus.

18 From the beginning of the worlde God knoweth all his workes.

19 Wherefore my sentence is, that wee trouble not them of the Gentiles that are turned to God,

20 But that we write vnto them, that they abstaine themselues from i filthinesse of idoles, and k fornication, and that, that is strangled, and from blood†.

i For some thought it none offence to be present in the idoles temples, & there to banket: which S. Paul saith, is to drinke the cup of the deuils, 1.Cor.10.21.

k The heathen though this no vice, but made it a common custome. As touching a strangled thing and blood, they were not vnlawfull of themselues, and therefore were obserued but for a time.

† And whatsoeuer they would not should be done to themselues, that they should not doe it to others.

21 For l Moses of old time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath day.

l Therefore the ceremonies commanded by God coulde not so soone be abolished, till the liberty of the Gospell were better knowen.

22 Then it seemed good to the Apostles and Elders with the whole Church, to sende chosen men of their owne company to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 For as much as we haue heard, that certaine which departed from vs, haue troubled you with wordes, and combred your mindes, saying, Ye must bee circumcised and keepe the Law: to whom we gaue no such commandement,

25 It seemed therefore good to vs, when we were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27 We haue therefore sent Iudas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and m to vs, to lay no more burden vpon you, then these necessary things,

29 That is, that ye abstayne from things offered to idoles, and blood, and that, that is strangled, and from fornication: † from which if ye keepe your selues, yee shall doe well. Fare ye well.

m Whome the holy Ghost hath mooued and directed to ordaine, and write these things, not as the authors of this doctrine, but as the ministers of Gods ordinance, Exod.14.31. iudg.7.20. hag.1.12.

30 Nowe when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, ‖ exhorted the brethren with many words, and strengthened them.

33 And after they had tarried there a space, they were let goe in n peace of the brethren vnto the Apostles.

34 Notwithstanding o Silas thought good to abide there still†.

† And whatsoeuer yee would not that men shoulde doe vnto you, doe not to others.

‖ *Or, comforted.*

n Hauing desired leaue of the Church, the brethren prayed God to prosper their iourney. o Who, for iust causes, changed his minde.

† And onely Iudas went.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the worde of the Lorde.

36 ¶ But after certaine dayes, Paul said vnto Barnabas, Let vs returne, and visite our brethren in euery citie, where we haue preached the word of the Lord, and see how they doe.

37 And Barnabas † counselled to take with them John called Marke.

38 But Paul thought it not meete to take han vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 Then were they so stirred, that they p departed asunder one from the other, so that Barnabas tooke Marke, and sayled vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

1 When Paul had circumcised Timothie, hee tooke him with him. 7 The spirit calleth them from one countrey to another. 14 Lydia is conuerted. 28 Paul and Silas imprisoned, conuert the layler, 37 And are deliuered as Romanes.

THen came hee to Derbe and to Lystra: and beholde, a certa ne disciple was there, named * Timotheus, a womans sonne, which was a Jewesse and beleeued, but his father was a Grecian.

2 Of whome the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that hee should go forth with him, and tooke and † circumcised han, because of the Jewes, which were in those quarters: for they knewe all, that his father was a Grecian.

4 And as they went through the cities, they deliuered them the decrees to keepe ordayned of the Apostles & Elders, which were at Jerusalem.

5 And so were the Churches stablished in the faith, & increased in number daily.

6 ¶ Now when they had gone throughout Phrygia, and the region of Galatia, they were b forbidden of the holy Ghost, to preach the word in c Asia.

7 Then came they to Mysia, and sought to goe into Bithynia: but the Spirite † suffered them not.

8 Therefore they passed through Mysia, and came downe to d Troas,

9 Where a vision appeared to Paul in the night. There stoode a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after hee had seene the vision, immediately we prepared to goe into Macedonia, beeing e assured that the Lorde had called vs to preach the Gospell vnto them.

11 Then went wee foorth from Troas, and with a straight course came to Samothracia, and the next day to f Neapolis.

12 ¶ And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and g whose inhabitants came from Rome to dwell there, and we were in that citie abiding certaine dayes.

13 And on the Sabbath day, we went out of the citie, besides a riuer where they were wont to h pray: and wee sate downe, and spake vnto the women, which were come together.

14 And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that shee attended vnto the things which Paul spake.

15 And when shee was baptized and her household, she besought vs, saying, If ye haue iudged me to be faithfull to the Lorde, come into mine house and abide there: and she constrained vs.

16 And it came to passe, that as we went to prayer, a certaine maide hauing * a spirite i of diuination, met vs, which gate her masters much vantage with diuining.

17 She followed Paul & vs, and cried, saying, These men are the seruants of the most high God, which shewe vnto vs the k way of saluation.

18 And this did she many dayes: but Paul being grieued, l turned about, & saide to the spirit, I command thee in the name of Jesus Christ, that thou come out of her. And he came out the same houre.

19 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drewe them into the market place vnto the Magistrates,

20 And brought them to the Gouernors, saying, These men which are Jewes, trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 The people also rose vp together against them, and the Gouernours rent m their clothes, and * commaunded them to be beaten with roddes.

23 And when they had beaten them sore, they cast them into prison, commanding the layler to keepe them surely.

24 Who hauing receiued such commandement, cast them into the ‖ inner prison, and made their feete fast in the stockes.

25 Nowe at midnight Paul and Silas prayed, and sung a Psalme vnto God † and the prisoners heard them.

26 And suddely there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, & euery mans bandes were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when he sawe the prison doores open, he drewe out his sworde, and would haue killed himselfe, supposing the prisoners had bene fled.

28 But Paul cryed with a lowde voyce, saying, Doe thy selfe no harme: for wee are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and saide, Sirs, what must I doe to be saued?

31 And they said, Beleeue in the Lord Je-

Rom. 16. 21. phil. 2. 19. 1. thess. 3. 2.

Leuit. 20 27. deut. 18. 10, 11. 1. sam. 28. 7.

† Would take John, &c.

p God suffereth the most perfite to fall, & yet turneth their infirmities to the setting foorth of his glorie, as this breach of companie caused the word to be preached in moe places.

a Lest the Iewes should disdaine him as one that were prophane, & without God.

b God chuseth not only mé, but also appointeth countries where his worde shall be preached, and onely as he will.

c Meaning, Asia the lesse.

† of Iesus.

d Called also Antigonia, and Alexandria.

e We ought not to credit visions, except we be assured thereof by the spirit of God.

f Which is in the borders of Thracia & Macedonia

g In Greeke and Latine the word is called Colonia, which can not otherwise be well expressed, but by such circumlocution of wordes.

h Where the Christians accustomed to assemble their Church, when the infidels persecuted them.

i Which could gesse, and foredeeme of things past, present, and to come: which knowledge in many thinges God permitteth to the deuil.

k Satan, although hee spake the trueth, yet was his malicious purpose to cause the Apostles to be troubled as seditious persons, and teachers of strange religion.

l For Satans subtiltie increased, and also it might seeme that Satan and the Spirit of God taught both one doctrine, Reade Mar. 1. 34.

m To wit, the clothes of Paul and Silas.

2. Cor. 11. 25. 1. thess. 2. 2.

‖ Or, in the bottome of the prison, or, in a dungeon.

sus Christ, and thou shalt bee saued, and thine household.

32 And they preached vnto him the worde of the Lorde, and to all that were in his house.

33 Afterward hee tooke them the same houre of the night, and washed their ‖stripes, and was baptized with all that belonged vnto him, straightway.

34 And when he had brought them into his house, he ‡ set meate before them, and reioyced that he with all his houshold beleeued in God.

35 And when it was day, † the Gouernours sent the sergeants, saying, Let those men goe.

36 Then the keeper of the prison tolde these words vnto Paul, saying, The Gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

37 Then said Paul vnto them, After that they haue beaten vs openly vncondemned, which are [n] Romanes, they haue cast vs into prison, and now would they put vs out priuily? nay verely: but let them come and bring vs out.

38 And the sergeants tolde these wordes vnto the Gouernours, who [o] feared when they heard that they were Romanes.

39 Then came they ‡ prayed them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entred into the house of Lydia: and when they had seene the brethren, they comforted them, and departed.

‖ *Or, woundes, or hurtes.*

‡ *Greeke, he set the table.*

† The Gouernors assembled together in the market, and remembring ỹ earthquake that was, they feared & sent, &c.

n No man had authoritie to beare, or to put to death a citizen Romane, but the Romans themselues by the consent of the people.

o For the punishment was great against them that did iniurie to a citizen Romane.

CHAP. XVII.

1 Paul commeth to Thessalonica, 4 Where some receiue him, and others persecute him. 11 To search the Scriptures. 17 He disputeth at Athens, and the fruite of his doctrine.

NOw as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures,

3 Opening ‡ alledging that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whom, saide he, I preach to you.

4 And some of them beleeued, and ioyned in companie with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a fewe.

5 But the Iewes which beleeued not, moued with enuy, tooke vnto them certaine vagabonds and wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, and made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drewe Iason and certaine brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the world, and here they are,

7 Whom Iason hath receiued, and these all doe against the decrees of Cesar, saying, that there is an other [a] King, one Iesus.

8 Then they troubled the people, and the heades of the citie, when they heard these things.

9 Notwithstanding when they had receiued ‖ sufficient assurance of Iason and of the other, they let them goe.

10 And the brethren vnmediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 These were also [b] more noble men then they which were at Thessalonica, which receiued the word with all readinesse, and * searched the Scriptures dayly, [c] whether those things were so.

12 Therefore many of them beleeued, and of honest women, which were Grecians, and men not a fewe.

13 ¶ But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and moued the people.

14 But by and by the brethren sent away Paul to go as it were to the Sea: but Silas and Timotheus abode there still.

15 And they that ‖ did conduct Paul, brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus that they should come to him at once, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirite was stirred in him, when he sawe the citie [d] subiect to idolatrie.

17 Therefore hee disputed in the synagogue with the Iewes, and with them that were religious, and in the market dayly [e] with whomsoeuer he met.

18 Then certaine Philosophers of the [f] Epicures, and of the [g] Stoicks, disputed with him, and some saide, What will this ‖ babler say? Others saide, He seemeth to be a setter forth of strange gods (because hee preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into [h] Mars streete, saying, May wee not knowe, what this newe doctrine, whereof thou speakest, is?

20 For thou bringest certaine straunge things vnto our eares: wee would know therefore, what these things meane.

21 For all the Athenians and strangers which dwelt there, ‖ gaue themselues to nothing els, but either to tell or to heare some newes.

22 Then Paul stoode in the middes of [i] Mars streete, and saide, Ye men of Athens, I perceiue that in all things yee are too superstitious.

23 For as I passed by, and beheld your deuotions, I founde an altar wherein

a Like quarelpiking they vsed against Christ: & these be the weapons wherewith the world continually fighteth against the members of Christ, treason & seditiō.

‖ *Or, sufficient assurere.*

b Not more excellent of birth, but more prompt & couragious in receiuing ỹ word of God: for he compareth them of Berea with them of Thessalonica, who persecuted the Apostles in Berea. *Iohn 5.39.*

c This was not onely to trie if these things which they had heard, were true, but also to confirme themselues in the same, and to increase their faith.

‖ *Or, had the charge to conduct him safely.*

d That citie which was the fountaine of all knowledge, was nowe the sincke of most horrible idolatrie.

e Such was his feruent zeale towards Gods glory, that he laboured to amplifie the same both in season, and out of season, as hee taught afterward to Timothie.

f Who held, that pleasure was mās whole felicitie.

g Who taught that vertue was onely mans felicitie, which notwithstanding they neuer attained vnto.

‖ *Or, rascall, or, trifler.*

h Where iudgement was giuen of weightie matters, but chiefly of impietie against their gods, whereof Paul was accused: or els was led thither because of the resort of the people, whose eares euen tickled to heare newes. ‖ *Or, had leasure.*

i Which was also called Areopagus.

was

k Hereby Paul taketh an occasion to bring them to the true God. *Chap.7.48. Psal.50.8.*

l Before man was created, God had appoynted his state and condition.

m This is meant as touching the sundry changes of the world, as when some people depart out of a countrey, and others come to dwell therein.

n Men grope in darknesse, till Christ the true light shine in their hearts.

o As Aratus, and others. *Isa.40.19.*

p He condemneth the matter and the forme wherewith God is counterfaited.

q But pardoned it, and did not punish it as it deserued.

r This is meant of the vniuersall world, and not of euery particular man: for whosoeuer sinneth without the lawe, shall die without the lawe.

‖Or, *a iudge of Mars streete.*

was written, k VNTO THE VNKNOWEN GOD. Whom ye then ignorantly worship, him shew I vnto you.

24 God that made the worlde, and all things that are therein, seeing that hee is Lord of heauen and earth, *dwelleth not in temples made with hands,

25 * Neither is worshipped with mens hands, as though he needed any thing, seeing hee giueth to all, life and breath and all things,

26 And hath made of oneblood all mankinde, to dwell on all the face of the earth, and hath l assigned the times which were ordeyned before, and the boundes of their m habitation,

27 That they should seeke the Lord, if so be they might haue groped after him, and found n him, though doubtlesse hee bee not farre from euery one of vs.

28 For in him we liue, and moue, and haue our being, as also certaine of your owne o Poets haue sayde, For we are also his generation.

29 * Forasmuch then, as we are the generation of God, wee ought not to thinke that the Godhead is like vnto p golde, or siluer, or stone grauen by arte and the inuention of man.

30 And the time of this ignorance God q regarded not: but nowe hee admonisheth r all men euery where to repent,

31 Because hee hath appoynted a day in the which hee will iudge the world in righteousnesse, by that man whom hee hath appointed, whereof he hath giuen an assurance to all men, in that he hath rayled him from the dead.

32 Nowe when they heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whome was also Denys ‖Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinthus. 6 He is detested of the Iewes, 8 Yet receiued of many, 9 And comforted of the Lord, 14 Gallio refuseth to meddle with religion. 18 Pauls vowe. 21 His faith in the prouidence of God, 22 And care for the brethren. 24 The prayse of Apollos.

AFter these things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iewe, named * Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that a Claudius had commanded al Iewes to depart from Rome) and hee came vnto them.

3 And because he was of the same craft, hee abode with them and b wrought (for their craft was to make c tents.)

4 And he disputed in the Synagogue euery Sabbath day, and exhorted the Iewes, and the Grecians.

5 Nowe when Silas and Timotheus were come from Macedonia, Paul d burned in spirite, testifying to the Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, he * shooke his raiment, and said vnto them, e Your blood bee vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And * Crispus the chiefe ruler of the Synagogue, beleeued in the Lorde with all his household: and many of the Corinthians hearing it, beleeued and were baptized.

9 Then sayde the Lord to Paul in the night by a vision, Feare not, but speake, and hold not thy peace.

10 For f I am with thee, and no man shall lay handes on thee to hurt thee: for I haue much people in this citie.

11 So he continued there a yere and sixe moneths, and taught the word of God among them.

12 ¶ Now when Gallio was deputie of ‖Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate,

13 Saying, This fellow perswadeth men to worship God contrary to the g Law.

14 And as Paul was about to open his mouth, Gallio saide vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would accordingly reason mainteine you.

15 But if it be a question of words, and names, and of your Lawe, looke yee to it your selues: for I will be no iudge of those things.

16 And hee draue them from the iudgement seate.

17 Then tooke all the Grecians h Sosthenes, the chiefe ruler of the Synagogue, and beat him before the iudgement seate: but Gallio cared nothing for those things.

18 But when Paul had tarried there yet a good while, he tooke leaue of the brethren, and sailed vnto Syria (& with him Priscilla and Aquila) after that he had i shorne his head in Cenchrea: for he had a * vow.

19 Then he came to Ephesus, and left them there: but hee entred into the Synagogue and disputed with the Iewes.

20 Who desired him to tarie a longer time with them: but he would not consent,

21 But bade them farewell, saying, I must needes keepe this feast that commeth, in Ierusalem: but I will returne againe vnto you, * if God will. So he sayled from Ephesus.

22 ¶ And when he came downe to k Cesarea, he went vp to Ierusalem: and when he had saluted the Church, hee went downe vnto Antiochia.

23 Nowe when hee had tarried there a while, he departed, and went throughe the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certaine Iewe named * Apollos, borne at Alexandria, came to Ephesus,

d And boyled with a certaine zeale. *Chap.13.51. matt.10.14.*

e Because they haue none excuse, he denounceth the vengeance of God against them through their owne fault. *1.Cor.1.14.*

f God promiseth him a special protection, whereby he would defend him from the violent rage of his enemies.

‖Or, *Grecia.*

g They accused him, because he transgressed the seruice of God appointed by the Law.

h Of whom is spoken, *1.Cor.1.1.*

i Paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed. *Num.6.18. chap.21.24.*

1.Cor.4.19. iames 4.15.

k Called Cesarea Stratonis.

Rom.16.3.

a This was Claudius Cæsar, who then was Emperour.

b Thus he vsed where euer he came: but principally at Corinthus, because of the false apostles which preached without wages to win the peoples fauour.

c Or, paulions, which then were made of skinnes.

1.Cor.1.12.

an eloquent man, and ‖ mightie in the Scriptures.

‖ Or, well instructed.

25 The same was l instructed in the way of the Lord, and hee spake feruently in the spirite, and taught diligently the things of the Lord, and knewe but the m baptisme of Iohn onely.

l That is, was somewhat entred.

m He had but as yet the first principles of Christs religion: and by baptisme is here meant the doctrine.

26 And he began to speake boldely in the Synagogue. Whome when Aquila and Priscilla had heard, they tooke him vnto them, and n expounded vnto him the o way of God more perfectly.

n This great learned and eloquent man disdained not to be taught of a poore craftes man.

o The way to saluation.

27 And when he was minded to go into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after he was come thither, hee holpe them much which had beleeued through grace.

28 For mightily hee confuted publikely the Iewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

6 The holy Ghost is giuen by Pauls handes. 9 The Iewes blaspheme his doctrine, which was confirmed by miracles. 13 The rashnesse, and punishment of the coniurers, and the fruite that came thereof. 24 Demetrius raiseth sedition vnder pretence of Diana, 41 Yet God deliuereth his, and appeaseth it by the towne clarke.

AND it came to passe, while Apollos was at Corinthus, that Paul when he passed thorowe the vpper coastes, came to Ephesus, and found certaine disciples,

2 And said vnto them, Haue ye receiued the p holy Ghost since ye beleeued? And they sayde vnto him, We haue not so much as heard whether there be an holy Ghost.

p That is, the particular gifes of the Spirit: for as yet they knew not the visible giftes.

3 And hee said vnto them, q Vnto what were yee then baptized? And they sayde, Vnto Iohns baptisme.

q Meaning, what doctrine they did professe by their baptisme. For to be baptized in Iohns baptisme, signifieth to professe the doctrine, which he taught, and sealed with the signe of baptisme: to be baptized in the Name of the Father, &c. is to be dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one body, vnto remission of sinnes, is, that sinne by Christs death may be abolished and die in vs, and that we may growe in Christ our head, and that our sinnes may bee washed away by the blood of Christ. *Mat. 3. 11. mar. 1. 8. luke 3. 16. iohn 1. 27. chap. 1. 5. & 2. 1. & 11. 16.*

4 Then said Paul, r Iohn verily baptized with the baptisme of repentance, saying vnto the people, that they should beleeue in him, which should come after him, that is, in Christ Iesus.

r That is, the doctrine of repentance.

5 So when they heard it, they were s baptized in the Name of the Lord Iesus.

s Inducd with the visible graces of the holy Ghost.

6 And Paul laid his hands vpon them, and the holy Ghost came on them, and they spake the tongues and prophecied.

7 And all the men were about twelue.

8 ¶ Moreouer, hee went into the Synagogue, and spake boldly for the space of three moneths, disputing, and exhorting to the things that appertaine to the kingdome of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed daily in the schoole of one t Tyrannus †.

t That is, of a certaine man so called. † From fiue a clocke vnto ten.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sicke, ‖ kerchiefs or handkerchiefs, and the diseases departed from them, and the euill spirits went out of them.

‖ Or, napkins.

13 Then certaine of the vagabond Iewes, ‖ exorcists, tooke in hand to name ouer them which had euil spirits, the Name of the Lord Iesus, saying, We u adiure you by Iesus, whom Paul preacheth.

u This was to authorize the Gospel, and to confirme Pauls ministery, not to cause men to worship him or his napkins.

14 (And there were certaine sonnes of Scena a Iew, the Priest, about seuen which did this)

‖ Or, coniurers.

15 And the euil spirit answered, and said, Iesus I acknowledge, and Paul I knowe: but who are ye?

f They abuse Pauls authoritie, and without any vocation of God vsurpe that which is not in mans power.

16 And the man in whome the euill spirite was, ranne on them, and ouercame them, and preuailed against them, so that they fledde out of that house, naked, and wounded.

17 And this was knowen to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lorde Iesus was magnified.

g That is, declared by confession of their sinnes and by their good workes, that they were faithfull.

18 And many that beleeued, came and confessed, and x shewed their workes.

h This mounteth to of our money about 2000. markes.

19 Many also of them which vsed curious artes, brought their bookes, and burned them before all men, and they counted the price of them, and found it y fiftie thousand pieces of siluer.

i By the motion of the holy Ghost, he vndertooke his iourney.

20 So the word of God grewe mightily, and preuailed.

21 ¶ Nowe when these things were accomplished, Paul purposed z by the Spirit to passe through Macedonia & Achaia, and to goe to Ierusalem, saying, after I haue bene there, I must see also Rome.

k That is about the state of the Christians: for they contemned the Christians because they left the olde religion, and brought in another trade of doctrine.

22 So sent hee into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he remained in Asia for a season.

‖ Or, shrines.

23 And the same time there arose no small trouble about that a way.

l What impietie doth not couetousnesse driue a man vnto?

24 For a certaine man named Demetrius, a siluer smith, which made siluer ‖ temples of Diana, l brought great gaines vnto the craftsmen:

m He was moued with his profite: and the other for their bellies, so that they would rather lose both their liues and religion, then their filthie gaine.

25 Whom hee called together, with the workemen of like things, and sayde, Sirs, ye knowe that by this craft m we haue our goods.

n Meaning, their arte and occupation.

26 Moreouer ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they bee not gods which are made with hands:

o Religion is his second argument which hee lesse esteemeth then his profite, and therefore putteth it last, which thing is contrary to the doings of the faithfull: for they preferre religion aboue all,

27 So that not onely this thing is dangerous vnto vs, n that the state should bee reprooued, but also that the o temple of the great goddesse Diana should bee nothing esteemed, and that it woulde come to passe that her magnificence, which

all Asia, & the worlde worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, and caught *Gaius, and *Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffred him not.

31 Certaine also of the chiefe of Asia which were his friends, sent vnto him desiring him that he would not present himselfe in the common place.

32 Some therefore cryed one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the companie, q drewe foorth Alexander, the Iewes thrusting him forwardes. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 But when they knewe that he was a Iewe, there arose a shoute almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 Then the towne Clarke, when he had stayed the people, sayd, Yee men of Ephesus, what man is it that knoweth not, howe that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which came downe from r Jupiter?

36 Seeing then that no man can speake against these things, ye ought to bee appeased, and to do nothing rashly.

37 For yee haue brought hither these men, which haue neither committed sacrilege, neither do blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftes men which are with him, haue a matter against any man, the lawe is open, and there are Deputies: let them accuse one another.

39 But if yee inquire any thing concerning other matters, it may bee determined in a lawfull assembly.

40 For we are euen in ieopardie to be accused of this dayes sedition, forasmuch as there is no cause, whereby wee may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assembly depart.

CHAP. XX.

1 *Paul goeth into Macedonia and into Grecia,* 7 *He celebrateth the Lords Supper and preacheth,* 9 *At Troas he rayseth vp Eutychus.* 27 *At Ephesus hee calleth the Elders of the Church together, commiteth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, & departeth by ship towards Ierusalem.*

NOw after ỹ tumult was ceased, Paul called the Disciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when he had gone through those partes, and had exhorted them with many words, he came into Grecia.

3 And hauing tarried there three moneths, because the Iewes layd waite for him, as he was about to saile into Syria, hee purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And we sailed forth from a Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where we abode seuen dayes.

7 And b the first day of the weeke, the disciples being come together to c breake bread, Paul preached vnto them, ready to depart on the morowe, and continued the preaching vntil midnight.

8 And there were many lightes in an vpper chamber, where ‖ they were gathered together.

9 And there sate in a window a certaine yong ‖ man named Eutychus, fallen into a deepe sleepe: and as Paul was long preaching, hee ouercome with sleepe fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and layed himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, and eaten, hee communed a long while till the dawning of the day, and so he departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 Then we went foorth to ship, and sailed vnto the citie d Assos, ỹ we might receiue Paul there: for so had hee appointed, and would himselfe goe afoote.

14 Nowe when he was come vnto vs to Assos, and wee had receiued him, wee came to Mitylenes.

15 And we sayled thence, and came the next day ouer against Chios, and the next day wee arriued at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to saile by Ephesus, because he would not spende the time in Asia: for he hasted to be, if he could possible, at Jerusalem, at the day of ‖ Pentecost.

17 ¶ Wherefore from Miletum he sent to Ephesus, & called the elders of ỹ Church.

18 Who when they were come to him, he sayd vnto them, Ye know from the first day that I came into Asia, after what maner I haue bene with you at all seasons,

19 e Seruing the Lord with all f modestie, and with many teares, and tentations, which came vnto me by the layings awaite of the Iewes,

20 And howe I kept g backe nothing that was profitable, but haue shewed you, and taught you openly, and throughout

a He remayned there these dayes, because he had better opportunitie to teach: also ỹ abolishing of the Law was not yet knowen.

b Which we call Sunday. Of this place and also of the 1. Cor. 16. 2. we gather that the Christians vsed to haue their solemne assemblies this day, laying aside the ceremonies of the Iewish Sabbath.

c To celebrate the Lords Supper, Chap. 2. 46.

‖ *Or we.*

‖ *Or, boy.*

d Which was a citie of Mysia, called otherwise Apollonia, Plin. lib. 5. chap. 30.

‖ *Or, Whitsontide.*

e In my vocation & ministery.

f This vertue is contrary to boasting & hie minded: which vices are detestable in the seruants of Iesus Christ.

g I neither held my tongue for feare, nor dissembled for gaine.

p He groundeth his religion vpon the multitude & authoritie of the world, as doe the Papists.

Rom. 16. 23. 1. *cor.* 1. 14. *Colos.* 4. 10.

q And set him in an high place where the people could not come neere him, but whence they might well heare his voyce.

r Antiquitie and the couetousnes of the Priestes brought in this superstition: for it is written that the temple being repaired seuen times, this idole was neuer changed, Plin. lib. 16. 40: by such delusions the world is most easily abused.

s He pacifieth the people by worldly wisedome, and hath no respect to religion.

out euery house,

21 Witnessing both to the Iewes, and to the Grecians the h repentance towarde God, and i faith towarde our Lorde Iesus Christ.

22 And now behold, I go k bound in the spirit vnto Ierusalem, and know not what things shall come vnto me there,

23 Saue that the holy Ghost l witnesseth in euery citie, saying, that bands and afflictions abide me †.

24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfil my course with ioy, and the ministration which I haue receiued of the Lorde Iesus, to testifie the Gospel of the grace of God.

25 And nowe, beholde, I knowe that henceforth yee all, through whome I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the m blood of all men.

27 For I haue kept nothing backe, but haue shewed you n all the counsell of God.

28 Take heede therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you ouerseers, to feede the Church of God, which he hath purchased with his o owne blood.

29 For I knowe this, that after my departing shall grieuous woules enter in among, you not sparing the flocke.

30 Moreouer, of your owne selues shall men arise speaking p peruerse thinges, to draw disciples after them.

31 Therefore watch & remember, that by the space of three yeeres I ceased not to warne euery one, both night and day with teares.

32 And now, brethren, I commend you to God, and to the word of his grace, which q is able to builde further, and to giue you an r inheritance, among all them which are sanctified.

33 I haue coueted no mans siluer, nor golde, nor apparell.

34 Yea, ye know, that these hands haue ministred vnto my* necessities, and to them that were with me.

35 I haue shewed you all things, howe that s labouring, yee ought to support the weake, and to remember the wordes of the Lord Iesus, how that he said, t It is a blessed thing to giue, rather then to receiue.

36 And when hee had thus spoken, hee kneeled downe, and prayed with them all.

37 Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Being chiefly sorie for the woordes which he spake, That they shoulde see his face no more. And they accompanied him vnto the ship.

CHAP. XXI.

1 The common prayers of the faithfull. 9 Phi. lips foure daughters prophetisses. 13 Pauls constancie to beare the crosse, as Agabus and others forespake, although he was otherwise counselled by the brethren. 28 The great danger that he was in, and how he escaped.

AND as wee launched foorth, and were departed from them, we came with a str eight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And wee found a ship that went ouer vnto Phenice, and went aboard, & set forth.

3 And when we had discouered Cyprus, we left it on the left hand, and sailed toward Syria, and arriued at Tyrus: for there the ship vnlayded the burden.

4 And when we had found disciples, we tarried there seuen dayes. And they tolde Paul a through the b Spirit, that he should not goe vp to Ierusalem.

5 ¶ But when the dayes were ended, wee departed and went our way, and they all accompanied vs with their wiues and children, euen out of the citie: and we kneeling downe on the shore, prayed.

6 Then when we had vnbraced one another, we tooke shippe, and they returned home.

7 And when wee had ended the course from Tyrus, wee arriued at Ptolemais, & saluted the brethren, and abode with them one day.

8 And the next day Paul and they that were with him, departed, and came vnto Cesarea: and wee entred into the house of *Philip the Euangelist, which was one of the seuen c Deacons, and abode with him.

9 Now he had foure daughters virgins, which did prophecie.

10 And as we tarried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, hee tooke Pauls girdle, and bounde his owne hands and feete, and sayde, d Thus sayth the holy Ghost, So shall the Iewes at Ierusalem e binde the man that oweth this girdle, and shall deliuer him into the hands of the Gentiles.

12 And when we had heard these things, both we and other of ỹ same place besought him that he would not goe vp to Ierusalē.

13 Then Paul answered, & said, What doe yee weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Ierusalem for the Name of the Lord Iesus.

14 So when hee would not be perswaded, we ceased, saying, The will of ỹ Lord be done.

15 And after those dayes we trussed vp our fardles, and went vp to Ierusalem.

16 There went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom we should lodge.

17 And when we were come to Ierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto f James: and all the Elders were there assembled.

19 And when he had embraced them, he tolde by order all thinges, that God had wrought among the Gentiles by his ministration.

20 So when they heard it, they glorified

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h Which is the turning to God by newnes of life.

i Which is the receiuing of the grace, which Christ doeth offer vs.

k That is, by the impulsion & cōmandement of the holy Ghost, who draweth me as with a band.

l By ỹ Prophets.

† In Ierusalē.

m I am not the occasion of any of your destructions.

n Which concerneth your saluation.

o That which appertaineth to the humanitie of Christ is here attributed to his diuinitie, because of the communion of the proprieties, and vnion of the two natures in one person.

p Through their ambition, which is mother of all heresie and wickednes.

q To increase you with further graces, and to finish his worke in you.

r He promiseth to the faithfull contiuuall increase of grace, till they enter into the possession of ỹ inheritance, which is prepared for them.

2. *Cor.* 4. 12.
1. *thes.* 2. 9.
2. *thes.* 3. 8.

f Although this be not orderly so writen in any one place, yet is it gathered of diuers places of the Scripture in effect.

a By the reuelation of Gods Spirite.

b The holy Spirite reueiled vnto them the persecutions that Paul should haue made against him, and the same Spirit also strengthened Paul to suffeine them.

Ch. p. 6. 5.

c This office of Deaconship was but for a time, according as the congregation had neede, or otherwise.

d God would haue his seruants bands knowen, to the intent that no man should thinke that he cast himselfe into wilfull danger.

e This was not to make Paul afraid, but to encourage him against the brunt.

f Who was the chiefe or superintendent of the Church of Ierusalem.

fied the Lord, & sayd vnto him, Thou seest, brother, howe many thousand Iewes there are which beleeue, and they are all zealous of the Lawe.

21 Nowe they are informed of thee, that thou teachest all the Iewes which are among the Gentiles, to forsake Moses, and sayest, that they ought not to circumcise their children, neither to liue after the g customes.

22 What is then to be done? the multitude must needes come together: for they shall heare that thou art come.

23 Doe therefore this that wee say to thee. Wee haue h foure men, which haue made a vowe.

24 Them take, and i purifie thy selfe with them, and contribute with them, that they may * shaue their heads: and all shall know, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles, which beleeue, wee haue written, and determined * that they obserue no such thing, but that they keepe themselues from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, * declaring the accomplishment of the dayes of the purification, until that an offring should be offered for euery one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia (when they sawe him in the Temple) mooued all the people, and k layed handes on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Lawe, and this place: moreouer, hee hath brought Grecians into the Temple, & hath l polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was mooued, and the people ran together: and they tooke Paul, and drewe him out of the Temple, and foorthwith the doores were shut.

31 But as they went about to kill him, tidings came vnto the chiefe Captaine of the band, that all Ierusalem was on an vproze.

32 Who immediatly tooke souldiers, and m Centurions, and came n downe vnto them: and when they saw the chiefe Captaine and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere, and tooke him, and commaunded him to be bound with two chaines, and demaunded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when hee could not know the certaintie for the tumult, he commanded him to be led into the castle.

35 And when he came vnto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castle, he sayd vnto the chiefe Captaine, May I speake vnto thee? Who sayd, Canst thou speake Greeke?

38 Art not thou the * o Egyptian, who before these dayes raised a sedition, and led out into the wildernes foure thousand men that were murderers?

39 Then Paul sayd, Doubtlesse I am a man which am a Iewe, and citizen of * Tarsus, a famous citie in Cilicia, and I beseech thee, suffer me to speake vnto the people.

40 And when he had giuen him licence, Paul stoode on the grieces, and beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

3 Paul rendreth an account of his life and doctrine. 25 He escapeth the whip by reason he was a citizen of Rome.

YE men, brethren, and fathers, heare my ‖defence now towards you.

2 (And when they heard that hee spake in the Hebrewe tongue to them, they kept the more silence, and he sayd)

3 I am verily a man, which am a Iewe, borne in * Tarsus in Cilicia, but brought vp in this citie at the a feet of Gamaliel, and instructed according to the perfect maner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 * And I persecuted this ‖way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priest doeth beare me witnesse, and all the state of the Elders: of * whom also I receiued letters vnto the b brethren, and went to Damascus to bring them which were there, bound vnto Ierusalem, that they might be punished.

6 ¶ And so it was, as I iourneyed and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voyce saying vnto mee, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And hee sayd to mee, I am Iesus of Nazareth, whom thou persecutest.

9 Moreouer they that were with mee, sawe in deede a light, and were afrayd: but they heard not the voyce of him that spake vnto me.

10 Then I said, What shal I do, Lord? And the Lord sayd vnto me, Arise, and goe into Damascus: and there it shall be tolde thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was ledde by the hand of them that were with mee, and came into Damascus.

12 And

g That is, according to the maners that our fathers obserued, which were commanded by God.

h Who as yet were not well instructed in Christ.

i The ende of this ceremonie was thankesgiuing, & was instituted by God, and partly of ignorance, and infirmitie retained: therefore S. Paul supported therein the weakenesse of others, and made himselfe all to all men, not hindering his conscience. *Num. 6. 18. chap. 18. 18.*

Chap. 15. 20. Num. 6. 13. chap. 24. 18.

k In thinking to appease the faithfull, and to support the infirme, he falleth into the hands of his enemies.

l By bringing in such as were not circumcised.

m Which were vnder captaines, and had charge ouer an hundred souldiers.

n A notable example of Gods prouidence for the defence of his.

Chap. 5. 36.

o Iosep. li. Ant. 20. cap. 11. & de bello Iuda. lib. 2. cap. 12.

Chap. 22. 3.

‖ *Or, reason, or, excuse.*

Chap. 21. 39.

a Whereby he declareth his modestie, diligence, and docilitie.

Chap. 8. 3.

‖ *Or, this profession of the Christians.*

Chap. 9. 1, 2.

b To the Iewes to whome the letters were directed.

12 And one Ananias, a godly man, as pertaining to the Law, hauing good report of all the Iewes which dwelt there,

13 Came vnto me, and stoode, and sayd vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he said, The God of our fathers hath c appointed thee, that thou shouldest know his will, and shouldest see that d Just one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tariest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the e Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Ierusalem, and prayed in the Temple, I was in a trance,

18 And saw him saying vnto me, Make haste, and get thee quickly out of Ierusalem: for they will not receiue thy witnesse concerning me.

19 Then I sayd, Lord, they knowe that I * prisoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was shed, I also * stood by, and consented vnto his death, and kept the clothes of them that slewe him.

21 Then he sayd vnto me, Depart, for I wil send thee far hence vnto the Gentiles.

22 ¶ And they heard him vnto this word, but then they lift vp their voyces, and sayd, Away with such a fellowe from the earth: for it is not meete that he should liue.

23 And as they cryed and cast off their clothes, and threwe dust into the ayre,

24 The chiefe Captaine commaunded him to be led into the Castle, and bade that he should be scourged, and examined, that he might know wherefore they cryed so on him.

25 And as they bound him with thongs, Paul sayd vnto the Centurion that stoode by, Is it lawfull for you to scourge one that is f a Romane, and not condemned?

26 Now when the Centurion heard it, he went and tolde the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and sayd to him, Tell me, Art thou a Romane? And he sayd, Yea.

28 Then the chiefe captaine answered, With a great summe obteined I this burgesship. Then Paul sayd, But I was g so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afraide, after hee knew that hee was a Romane, and that he had bound him.

30 On the next day, because hee would haue knowen the certainty wherefore hee was accused of the Iewes, hee loosed him from his bonds, and commaunded the hie Priestes and all their Councill to come together: and hee brought Paul, and set him before them.

CHAP. XXIII.

The answere of Paul being smiten, and the ouerthrowe of his enemies. 11 *The Lord encourageth him.* 23 *And because the Iewes laide waite for him, he is sent to Cæsarea.*

AND Paul beholde earnestly the Counsell, and sayd, Men and brethren, I haue in all good conscience serued God vnto this day.

2 Then the hie Priest Ananias commanded them that stood by, to smite him on the mouth.

3 Then sayd Paul to him, God a will smite thee, thou whited wall: for thou sittest to iudge me according to the Lawe, & commaundest thou me to be smitten contrary to the Law?

4 And they that stood by, sayd, Reuilest thou Gods hie Priest?

5 Then sayd Paul, I b knewe not, brethren, that he was the hie Priest: for it is written, * Thou shalt not speake euill of the ruler of thy people.

6 But when Paul perceiued that the one part were of the Sadducees, and the other of the Pharises, he cryed in the Counsell, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and c resurrection of the dead.

7 And when he had sayd this, there was a dissension betweene the Pharises and the Sadducees, so d the multitude was diuided.

8 * For the Sadducees say that there is no resurrection, neither Angel, nor spirite: but the Pharises confesse d both.

9 Then there was a great cry: and the Scribes of the Pharises part rose vp, and stroue, saying, We finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissension, the chiefe captaine, fearing least Paul should haue bene pulled in pieces of them, commaunded the souldiers to goe downe, and to take him from among them, and to bring him into the Castle.

11 ¶ Now the night following the Lord stood by him, and said, Be of good courage, Paul: for as thou hast testified of mee in Ierusalem, so must thou beare witnes also at Rome.

12 And when the day was come, certaine of the Iewes made an assemblie, and bound themselues with an e othe, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were moe then fourtie, which had made this conspiracie.

14 And they came to the chiefe Priests and Elders, and sayd, We haue bound our selues with a solemne othe, that we will eate nothing, vntill we haue slaine Paul.

15 Nowe therefore, yee and the Councill signifie to the chiefe captaine, that hee bring him forth vnto you to morowe, as though ye would knowe something more perfectly of him, and we, or euer he come neere, will be ready to kill him.

16 But when Pauls sisters f sonne heard them, but he hath infinite meanes to defeate their

a Paul doth not curse the hie Priest, but denounceth sharply the punishment of God which should light vpon him, who vnder pretence of maintening the Law, doth transgres it.

b He made this excuse as it were in mockerie, as if he would say, I know nothing in this man worthy the office of the hie Priest. *Exod.* 22.28. *Phil.* 3.5. *chap.* 24.22.

c He denieth not but there were other points, but he expresseth that for the which the Sadducees that were the chiefe gouernours hated him most. *Matth.* 22.23.

d Vnderstanding both kindes, the Angels, and the spirits, which he concludeth vnder one, and the resurrection which is the other part.

e The word signifieth cursing, as when a man either sweareth, voweth or wisheth himselfe to die, or to be giuen to the deuil, except he bring his purpose to passe.

f This declareth that God hath so many meanes to deliuer his children out of danger, as there are creatures in the world, so that the aduersaries can not conspire so craftily against wicked practises.

c This may be referred to the eternall counsell of God, or else to the execution and declaration of the same, which seemeth here to be more proper.

d Which is Christ, 1. Iohn 2.2.

e Heesheweth that sinnes can not be washed away, but by Christ who is the substance of Baptisme: in whome also is comprehended the Father and the holy Ghost. *Chap.* 8.3. *Chap.* 7.58.

f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by the Romanes, and was their Colonia, whereof reade chap. 16.12.

g This priuiledge was oft times giuen in recompence of seruice to them that were farre off Rome, and to their children, though they were not borne in the city.

of their laying awaite, he went, and entred into the castle, and told Paul.

17 And Paul called one of the Centurions vnto him, and sayde, Bring this young man vnto the chiefe captaine: for hee hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and sayd, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he sayde, the Iewes haue conspired to desire thee, that thou wouldest bring foorth Paul to morow into the Counsill, as though they would enquire somewhat of him more perfectly.

21 But let them not perswade thee: for there lie in waite for him of them moe then fourty men, which haue bound themselues with an othe, that they will neither eate nor drinke, till they haue killed him: and nowe are they ready, and wayt for thy promise.

22 The chiefe captaine then let the yong man depart, and charged him to speake it to no man, that he had ‡ shewed him these things.

‡ *Greeke, that thou hast shewed these things to me.*

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred soudiers, that they may goe to Cesarea, and horsemen threescore and ten, and two hundreth with dartes, at the third houre of the night,

24 And let them make ready an horse, that Paul being set on, may bee brought safe vnto Felix the Gouernour.

g This letter was written partly in the fauour of Paul, that his aduersaries might not oppresse him.

25 And he wrote an ɛ epistle in this maner:

26 Claudius Lysias vnto the most noble Gouernour Felix, sendeth greeting.

27 As this man was taken of ỳ Iewes, and should haue bene killed of them, I came vpon them with the garison, and rescued him, h perceiuing that he was a Romane.

h The Captaine dissembleth to commend his owne diligence: for he did not know that Paul was a Romane before he had rescued him, and giuen him to bee straitly examined.

28 And when I would haue knowen the cause, wherefore they accused him, I brought him forth vnto their counsel.

29 There I perceiued that hee was accused of questions of their Lawe, but had no crime worthy of death, or of bonds.

30 And when it was shewed mee, howe that the Iewes layd wait for the man, I sent him streightway to thee, and commanded his accusers to speake before thee the things ỳ they had against him. Farewell.

31 Then the souldiers as it was commaunded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to goe with him, and returned vnto the Castle.

33 Nowe when they came into Cesarea, they deliuered the Epistle to the Gouernour, and presented Paul also vnto him.

i By this name the Romanes called euery countrey which they had subdued.

34 So when the gouernour had read it, he asked of what ι prouince he was: and when he vnderstoode that hee was of Cilicia,

35 I will heare thee, sayd he, when thine accusers also are come, & commaunded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

10 Paul being accused answereth for his life, & doctrine against his accusers. 25 Fœlix gropeth him, thinking to haue a bribe. 28 And after leaueth him in prison.

NOw after fiue dayes, Ananias the hie Priest came downe with the Elders, and with Tertullus a certaine Oratour, which appeared before the Gouernour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that wee haue obteined great quietnesse through thee, & that many worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholy, and in all places, most ᵃ noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtesie a few words.

5 Certainely we haue found this man a pestilent fellowe, and a moouer of sedition among all the Iewes throughout the world, and a chiefe maintener of the ᵇ sect of the ᶜ Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue iudged him according to our Lawe:

7 But the ‖ chiefe captaine Lysias came vpon vs, & with great violence tooke him out of our hands,

8 Commaunding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

9 And the Iewes likewise affirmed, saying that it was so.

10 Then Paul, after that the gouernour had beckened vnto him that hee should speake, answered, I doe the more gladly answere for my selfe, forasmuch as I knowe that thou hast bene of many yeeres a ᵈ iudge vnto this ᵉ nation,

11 Seeing that thou mayest knowe, that there are but twelue dayes since I came vp ᶠ to worship in Ierusalem.

12 And they neither found mee in the Temple disputing with any man, neither making vproare among the people, neither in the Synagogue, nor in the citie.

13 Neither can they prooue the things whereof they now accuse me.

14 But this I confesse vnto thee, that after the way (which they call ᵍ heresie) so worship I the God of my fathers, beleeuing all things which are written in the Lawe and the Prophets,

15 And haue hope towards God, that the resurrection of the dead which they themselues looke for also, shalbe both of iust and vniust.

16 And herein I endeuor my selfe to haue

a For Fœlix by his diligence had take Eleazarus the captaine of the murtherers, and put the Egyptian to flight which raysed vp tumults in Iudea, for these the oratour prayseth him: otherwise he was both cruell and couetous, read Ioseph. lib. 20. Antiq. cap. 11. & 12. & lib. 2. de bello Iudaico cap. 12.

b Or heresie: for so the wicked termed the true christian religion.

c Which taught the people to maintaine their libertie against the Romanes: and though the accusers approued both this sect, and their doctrine, yet to get Paul punished, they seeme to condemne it.

‖ *Or, captaine of a thousand.*

d Or, gouernours: for before this, he ruled Trachonites, Batanea, and Gaulanites.

e So that thou art not ignorant of their fashions.

f Not that his purpose was to worship there, but the Iewes so found him by the counsell of others: for he thought to haue wonne the simple brethren, and to stoppe the enemies mouthes.

g As the Scribes & Pharises termed the Christians doctrine.

alway a cleare conscience toward God, and toward men.

h Meaning, that t w as a long time since he had bene at Ierusalem, which was when he broughe almes. *Chap.* 11.29. *rom.* 15.26. 2.*cor.*9.2. *Chap.* 21.27.

17 Now after h many yeres I came and brought * almes to my nation and offrings.

18 * At what time certaine Iewes of Asia found me purified in the Temple,

19 Neyther with multitude, nor with tumult.

i For his accusers spake but vpon a false report, which these bellowes of Satan had blowen abroad, and durst not themselues appeare. *Chap.* 23.7. ‖*Or, sect.*

20 Who i ought to haue bene present before thee, and accuse me, if they had ought against me.

21 Or let these themselues say, if they haue found any vniust thing in mee, while I stoode in the Councill,

22 Except it be for this one voyce, that I cryed standing among them, * Of the resurrection of the dead am I accused of you this day.

23 Now when Felix heard these things, he deferred them, and sayde, When I shall more perfectly knowe the things which concerne this ‖ way, by the comming of Lysias the chiefe Captaine, I will decide your matter.

24 Then he commaunded a Centurion to keepe Paul, and that hee shoulde haue ease, and that hee should forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 ¶ And after certaine dayes, came Felix with his wife Drusilla, which was a k Iewesse, and hee called foorth Paul, and heard him of the faith in Christ.

k By whose counsell Felix called for Paul.

26 And as he disputed of righteousnes, and temperance, and of the iudgement to come, Felix l trembled, and answered, Goe thy way for this time, and when I haue conuenient time, I will call for thee.

l The word of God maketh the very wicked astonished, and therefore to them it is the sauour of death vnto death.

27 Hee hoped also that money shoulde haue bin giuen him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

28 When two yeeres were expired, Portius Festus came into Felix roome: and Felix willing to ‖get fauour of the Iewes, left Paul bound. ‖*Or, to doe a pleasure.*

CHAP. XXV.

1 The Iewes accuse Paul before Festus. 8 He answereth for himselfe, 11 And appealeth vnto the Emperour. 14 His matter is rehearsed before Agrippa, 23 And he is brought forth.

WHen Festus was then come into the prouince, after three dayes hee went vp from Cesarea vnto Ierusalem.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,

m The enuious suite of Priests against Paul.

3 And * desired fauour against him, that he would send for him to Ierusalem: and they layd wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himselfe would shortly depart thither.

5 Let them therefore, sayde hee, which among you are b able, come downe with vs: and if there be any wickednes in the man, let them accuse him.

b Which may most commodiously.

6 ¶ Nowe when he had tarried among them no more then tenne dayes, hee went downe to Cesarea, and the next day sate in the iudgement seat, and commanded Paul to be brought.

7 And when he was come, the Iewes which were come from Ierusalem stoode about him, and layd many, and grieuous complaints against Paul, which they could not proue,

8 Forasmuch as hee answered c that he had neither offended any thing against the law of the Iewes, neither against the Temple, nor against Cesar.

c Paul defendeth himselfe in iudgement.

9 But Festus willing to ‖get fauour of the Iewes, answered Paul, and sayd, Wilt thou goe vp to Ierusalem, and there bee iudged of these things before me?

‖*Or, to do a pleasure*

10 Then sayd Paul, I stand at d Cesars iudgement seate, where I ought to bee e iudged: to the Iewes I haue done no wrong, as thou very well knowest.

d Seeing himselfe betrayed by the ambition of the iudge, he desireth that in consideration of his freedome, he may be sent to Rome.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there bee none of these things whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

e It is lawfull to require the defence of the Magistrate to mainteine our right.

12 Then when Festus had spoken with f the Councill, he answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

f Without whose consent he could doe nothing.

13 ¶ And after certaine dayes, king Agrippa and g Bernice came downe to Cesarea to salute Festus.

g This was his owne sister whom he entertained.

14 And when they had remained there many dayes, Festus propoled Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix.

15 Of whome when I came to Ierusalem, the hie Priestes and Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whome I answered that it is not the maner of the Romanes for fauour to deliuer any man to the death, before that he which is accused haue the accusers before him, and haue place to defend himselfe, concerning the crime.

17 Therefore when they were come hither, without delay, the day following I sate on the iudgement seate, and commaunded the man to be brought forth.

18 Against whome when the accusers stoode vp, they brought no crime of such things as I suppoled:

19 But had certaine questions against him of their owne h superstition, and of one Iesus which was dead, whome Paul affirmed to be aliue.

h This worde doeth also signifie religion: but he speaketh in contempt of the true doctrine.

20 And because I doubted of such maner of question, I asked him whether hee would go to Ierusalem, and there be iudged of these things.

21 But because he appealed to be reserued to the examination of Augustus, I commaunded him to be kept, till I might send him to Cesar.

22 Then Agrippa sayd vnto Festus, I would also heare the man my selfe. To morrowe, sayd he, thou shalt heare him.

23 And on the morrowe when Agrippa was come and Bernice with great pompe, and were entred into the ‖ Common hall with the chiefe captaines and chiefe men of the citie, at Festus commandement ‖*Or, auditorie.*

mandement Paul was brought foorth.

24 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whome all the multitude of the Iewes haue called vpon me, both at Ierusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthie of death, that hee hath committed: neuertheleſſe, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whome I haue no certeine thing to write vnto my i lorde: wherefore I haue brought him foorth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For mee thinketh it vnreasonable to send a prisoner, and not to shew the causes which are layed against him.

i Flatterers first vsed to call Tyrants by this name, and after it ſo grewe into vſe, that vertuous Princes refused it not, as appeareth by Plinies epiſtles to Traiane.

CHAP. XXVI.

1 The innocencie of Paul is approoued by rehearſing his converſation. 25 His modeſt anſwere againſt the iniurie of Feſtus.

THen Agrippa sayde vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched foorth the hand, and answered for himselfe.

2 I thinke my selfe happy, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore, I beseech thee a to heare me patiently.

a Forasmuch as he beſt vnderſtood the religion, he ought to be more attentiue.

4 As touching my life from my childehood, & what it was from the beginning among mine owne nation at Ierusalem, know all the Iewes,

5 Which knew mee heeretofore (if they would testifie) that after the most straite b sect of our religion, I liued a Pharisie.

b Paul speaketh of this ſect according to the peoples eſtimation, who preferred it as moſt holy aboue all others: for their doctrine was leaſt corrupt.

6 And nowe I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelue tribes instantly serving God day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible vnto you, that God shoulde raise againe the dead?

9 I also verily thought in my selfe, that I ought to doe many contrary things against the Name of Iesus of Nazaret.

10 * Which thing I also did in Ierusalem: for many of the Saintes I shut vp in prison, hauing receiued authoritie of the hie Priests, and when they were put to death, I c gaue my sentence.

Chap.8.3.

c That is, I approued their cruelties which they vſed against them.

11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to * Damascus with authoritie, and commission from the hie Priestes,

Chap.9.2,3.

13 At midday, O King, I saw in the way a light from heauen, passing the brightnesse of the sunne, shine round about mee, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voyce speaking vnto mee, and saying in the Hebrue tongue, * Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks.

Chap.9.4.and 22.7.

15 Then I sayde, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoynt thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I wil appeare vnto thee,

17 Deliuering thee from the d people, and from the Gentiles, vnto whome nowe I send thee,

d Of the Iewes.

18 To e open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, and inheritance among them, which are sanctified by faith in me.

e Although this properly appertaineth vnto God, yet he applieth this vnto his ministers vnto whom he giueth his holy Spirit.

19 Wherefore, King Agrippa, I was not disobedient vnto the heauenly vision,

20 * But shewed first vnto them of Damascus, and at Ierusalem, and throughout all the coastes of Iudea, & then to the Gentiles, that they should repent, and turne to God, and doe workes worthy amendement of life.

Chap.9.22,26, and 13,14,16.

21 For this caule the Iewes caught mee in the * Temple, and went about to kill me.

Chap.21.30.

22 Neuertheleſſe I obteined helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses did say should come,

23 To wit, that Christ should suffer, and that hee should be the first that should rise from the dead, and should shewe light vnto the people, and to the Gentiles.

24 And as hee thus answered for himselfe, Festus sayd with a loude voyce, Paul, thou art beſides thy selfe: much learning doeth make thee madde.

25 But he sayd, I am not mad, O noble Festus, but I speake the wordes of trueth and soberneſſe.

26 For the king knoweth of these things, before whome also I speake boldly: for I am perſwaded that f none of these things are hid from him: for this thing was not done in a corner.

f He knew that the Law, and the Prophets were of God, but he did not vnderſtand the true applying of the ſame.

27 O king Agrippa, beleeuest thou the Prophets? I knowe that thou beleeuest.

28 Then Agrippa sayd vnto Paul, Almost thou perſwadest mee to become a Christian.

29 Then Paul sayde, I would to God, that not onely thou, but also all that heare mee to day, were both almost, and altogether such as I am, except these bonds.

30 And when hee had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselues, saying, This man doeth nothing worthy of death,

nor

nor of bondes.

32 Then sayde Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 *Pauls dangerous voyage and his companie toward Rome.* 44 *How, and where they arriue.*

NOwe when it was concluded, that wee shoulde saile into Italie, they deliuered both Paul, and certeine other prisoners vnto a Centurion named Julius, of the band of Augustus.

2 And * wee entred into a ship of Adramyttium, purposing to sayle by the coastes of Asia, and launched foorth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Julius courteously intreated Paul, and gaue him libertie to goe vnto his friendes, that they might refresh him.

4 And from thence we launched, & sayled hard by a Cyprus, because the windes were contrary.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

6 And there the Centurion found a ship of Alexandria, sayling into Italie, and put vs therein.

7 And when we had sailed slowly many dayes, and scarse were come against Gnidum, because the winde suffered vs not, we sayled hard by ‖ Candie, neere to b Salmone,

8 And with much adoe sailed beyond it, and came vnto a certeine place called the Faire hauens, neere vnto the which was the citie Lasea.

9 So when much time was spent, and sayling was nowe ieopardous, because also the c Fast was nowe passed, Paul exhorted them,

10 And said vnto them, Syrs, I see that this voyage will be with hurt and much domage, not of the lading and ship onely, but also of our liues.

11 Neuertheles the Centurion beleeued rather the gouernour and the master of the ship, then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an hauen of Candie, and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne winde blew softly, they supposing to obtaine their purpose, loosed neerer, and sailed by Candie.

14 But anon after, there arose by it a stormie winde called d Euroclydon.

15 And when the ship was caught, and could not resist the wind, we let her goe, and were carried away.

16 And we ranne vnder a little Ile named e Clauda, and had much adoe to get the boate.

17 Which they tooke vp, & vsed all helpe, vndergirding the shippe, fearing least they should haue fallen into Syrtes, and they let downe the ‖ vessell, and so were caried.

18 The next day when wee were tossed with an exceeding tempest, they ‖ lightened the ship.

19 And the third day wee cast out with our owne handes the tackling of the ship.

20 And when neyther sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that wee should be saued, was then taken away.

21 But after long abstinence, Paul stood forth in the middes of them, and said, Syrs, yee should haue hearkened to mee, and not haue loosed from Candie: so should yee haue f gained this hurt and losse.

22 But nowe I exhort you to be of good courage: for there shall be no losse of any mans life among you, saue of the shippe onely.

23 For there stoode by me this night the Angel of g God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto h thee all that sayle with thee.

25 Wherefore, Syrs, be of good courage: for I beleeue God, that it shall be so as it hath bene told me.

26 Howbeit, we must be cast into a certaine Iland.

27 And when the fourteenth night was come, as we were caried to and fro in the i Adriaticall sea about midnight, the shipmen deemed that some countrey approched vnto them,

28 And sounded, and found it twentie fathoms: and when they had gone a little further, they sounded againe, and found fifteene fathoms.

29 Then fearing least they should haue fallen into some rough places, they cast foure ancres out of the sterne, and wished that the day were come.

30 Nowe as the mariners were about to flee out of the ship, and had let downe the boate into the sea vnder a colour as though they would haue cast ancres out of the foreshippe,

31 Paul sayd vnto the Centurion, & the souldiers, Except these abide in the shippe, ye cannot be safe.

32 Then the souldiers cut off the ropes of the boate, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meate, saying, This is the fourteenth day that yee haue tarried, and continued k fasting, receiuing nothing.

34 Wherefore I exhort you to take meate: for this is for your iaregard: for there shall not a haire fall from the head of any of you.

35 And when hee had thus spoken, hee tooke bread, and gaue thankes to God, in presence of them all, and brake it, and began to eate.

2. *Cor.* 11, 25.

a From Sidon to Myra they should haue sayled North and by West: but the windes caused them to saile to Cyprus plaine North; thence to Cilicia North & by East, and so to Pamphylia and Myra plaine West.

‖ *Or, Creta.*

b Which was an high hill of Candie bowing to the seaward.

c This fast the Iewes obserued about the moneth of October in the feast of their expiation, Leuit. 23. 37. So that Paul thought it better to winter there, then to saile in the deepe of winter which was at hand.

d That is, the Northeast winde or euery East winde that is furious and stormie.

e This yle was West and by South from Candie straight toward the goulfe Syrtes, which were certaine boyling sandes that swallowed vp all that they caught.

‖ *Or, boate.*

‖ *Or, cast out the wares.*

f That is, ye should haue saued the losse by auoyding the danger.

g They could not then reproue him of rashnesse, seeing that this was y ordinance of God.

h The graces and blessings which God giueth to his children, profite many times the enemies, which are vnworthy to receiue the fruite thereof.

i Faith is grounded vpon the word of God.

k This fea in Strabos time was taken for all that part, which was about the mountaines called Ceraunii, and so diuideth Italy from Dalmatia, and goeth vp to Venice.

l Paul woulde vse such meanes as God had ordeined, least he should seeme to haue tempted him.

m He meaneth an extraordinarie abstinence, which came of the feare of death, and so tooke away their appetite.

n By this Hebrewe phrase is meant that they should be in all

36 Then were they all of good courage, and they also tooke meate.

37 Now we were in the ship in all two hundreth threescore and sixteene soules.

38 And when they had eaten enough, they lightened the shippe, and cast out the wheate into the sea.

39 And when it was day, they knewe not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the shippe.

40 So when they had taken vp the ancres, they committed the shippe vnto the sea, and loosed the rudder bondes, and hoysed vp the maine sale to the winde, and drewe to the shore.

41 And when they fell into a place, where two seas mette, they thrust in the shippe: and the fore-part stucke fast, and could not be mooued, but the hinder part was broken with the violence of the waues.

42 Then the souldiers counsell was o to kill the prisoners: least any of them, when he had swomme out, should flee away.

43 But the Centurion willing to saue Paul, stayed them from this counsell, and commanded that they that could swimme, should cast themselues first into the sea, and goe out to land:

44 And the other, some on boardes, and some on certaine pieces of the shippe: and so it came to passe, that they came all safe to land.

o This declareth the great & barbarous ingratitude of the wicked, which cannot be wonne by any benefites.

CHAP XXVIII.

2 Paul with his company are gently intreated of the barbarous people. 5 The viper hurteth him not. 8 He healeth Publius father and others, and being furnished by them of things necessary, hee fared toward Rome, 15 Where being received of the brethren, he declareth his busines, 30 And there preacheth two yeeres.

AND when they were come safe, then they knewe that the yle was called a Melita.

a Nowe called Malta.

2 And the Barbarians shewed vs no litle kindnesse: for they kindled a fire, and receiued vs euery one, because of the present shoure, and because of the colde.

3 And when Paul had gathered a nomber of stickes, and laide them on the ‖ fire, there came a viper out of the heat, and lept on his hand.

‖ Or, heape.

4 Nowe when the Barbarians saw the worme hang on his hand, they said among themselues, This man surely is a b murtherer, whome, though hee hath escaped the sea, yet c Vengeance hath not suffered to liue.

b Such is the peruerse iudgement of men, that they condemne such as they see in any affliction.

c Whome they made a goddesse and called her Dice, or Nemesis.

5 But hee shooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when he should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and sawe no inconuenience come to him, they changed their mindes, and said, That he was a d God.

d Beholde the extremitie of these infidels, and how much they are bent to superstition: for after one rage and errour they fell into an other.

7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receiued vs, e lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloodie flixe: to whome Paul entred in, and when he prayed, he laide his handes on him, and healed him.

9 When this then was done, other also in the yle, which had diseases, came to him and were healed.

10 Which also did vs great honour: and when wee departed, they laded vs with things necessarie.

11 ¶ Nowe after three moneths we departed in a ship of Alexandria, which had wintred in the yle, whose badge was e Castor and Pollux.

e These the painims fained to be Iupiters children and gods of the sea.

12 And when wee arriued at Syracuse, we taried there three dayes.

13 And from thence wee fet a compasse, and came to Rhegium: and after one day, the South winde blewe, and wee came the second day to Puteoli,

14 Where wee found brethren, and were desired to tary with them seuen dayes, and so we went towarde Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the f Three ‖ tauernes, whom when Paul saw, he thanked God, and waxed bold.

f These places were distant from Rome a dayes iourney, or thereabout.

‖ Or, shoppes.

16 So when wee came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was g suffered to dwel by himselfe with a souldier that kept him.

g No doubt the captaine vnderstoode both by Festus letters, & also by the report of the vnder captaine, that Paul had committed no fault.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he said vnto them, Men and brethren, though I haue comitted nothing against the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the handes of the Romanes.

18 Who when they had examined mee, would haue let me goe, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you, and to speake with you: for the hope of h Israels sake, I am bound with this chaine.

h That is, for Iesus Christs cause, whom they had long looked for as he that should be the redeemer of the world.

21 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, wee knowe that euery where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whom he expounded and testified the i kingdome of God, and preached vnto them concerning Iesus, both out of the Lawe of Moses, and out of the Prophets, from morning to night.

i That this kingdome, which was spoken of by the Prophets, was offred vnto them by the comming of Christ.

24 And some were perswaded with the things, which were spoken, and some beleeued not.

25 Therfore whē they agreed not among them-

Isa.6.9.mat.13.14.mar.4.12. luk.8.10.joh.12.40.rom.11.8.

k Hereby the hearts of the infidels ought to bee mollified, and the weakelings confirmed, that they be not offended by the stubburnesse of the wicked.

themselues, they departed, after that Paul had spoken one worde, to wit, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

26 Saying, *k Go vnto this people, and say, By hearing ye shal heare, and shall not vnderstand, and seeing yee shall see, and not perceiue.

27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, least they should see with their eyes, and heare with their eares, and vnderstande with their hearts, and should returne that I might heale them.

28 Be it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 And when hee had laid these things, the Iewes departed, and had great reasoning among them selues.

30 And Paul remayned two yeeres full in an house hired for himselfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things, which concerne the Lorde Iesus Christ, with all boldenesse of speach, without let.

l The worde of God healeth when the vertue of the Spirit is ioyned with it: and it is preached generally, that all men might be inexcusable.

The Epistle of the Apostle Paul to the Romanes.

THE ARGVMENT.

THe great mercie of God is declared toward man in Christ Iesus, whose righteousnesse is made ours through faith. For when man by reason of his owne corruption could not fulfil the Law, yea, committed most abominably, both against the lawe of God, and nature, the infinit bountie of God, mindful of his promise made to his seruant Abraham, the father of all beleeuers, ordeined that mans saluation should only stand in the perfect obedience of his Sonne Iesus Christ: so that not only the circumcised Iewes, but also the vncircumcised Gentiles should be saued by faith in him: euen as Abraham before he was circumcised, was counted iust onely through faith, and yet afterward receiued circumcision, as a seale or badge of the same righteousnes by faith. And to the intent that none shoulde thinke that the couenant with God made to him, & his posteritie was not performed: either because the Iewes receiued not Christ, (which was the blessed seed) or els beleeued not that he was the true redeemer, because he did not onely, or at least more notably preserue the Iewes: the examples of Ismael and Esau declare, that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the very strangers and Gentiles grafted in by faith, are made heires of the promes. The cause whereof is the only wil of God: forasmuch as of his free mercie he electeth some to be saued, and of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much beaten downe, nor the Gentiles too much puffed vp, the example of Elias proueth, that God hath yet his electe euen of the naturall posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it proceedeth of the liberal mercie of God, which he at length wil stretch toward the Iewes againe, and so gather the whole Israel (which is his Church) of them both. This ground-worke of fauh and doctrine laide, instructions of Christian maners follow: teaching euery man to walke in roundnesse of conscience in his vocation, with all patience and humblenesse, reuerencing and obeying the magistrate, exercising charitie, putting off the old man, and putting on Christ, bearing with the weake, and louing one another according to Christs example. Finally, S. Paul after his commendations to the brethren, exhorteth them to vnitie, and to flee false preachers and flatterers, and so concludeth with a prayer.

CHAP. I.

2 *Paul sheweth by whome, and to what purpose he is called.* 13 *His ready will.* 16 *What the Gospell is.* 20 *The vse of creatures and wherefore they were made.* 21.24 *The ingratitude, perversitie, and punishment of all mankinde.*

*Or, minister.

PAul a ‖ seruant of Iesus Christ, a called to bee an Apostle, b * put apart to preache the Gospell of God,

2 (Which hee had promised afore by his * Prophets in the c holy Scriptures)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the d seede of Dauid according to the flesh,

4 And declared mightily to be the Sonne of God, touching the Spirit of e sanctification by the resurrection from the dead.)

5 By whome we haue receiued f grace and Apostleship (that obedience might bee giuen vnto the faith) in his Name among all the Gentiles,

6 Among whome ye be also the g called of Iesus Christ,

7 To all you that be at Rome beloued of God, called to be Saints: * h Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First I thanke my God through IESVS Christ for you all, because your faith is published throughout i the whole world.

9 For God is our witnesse (whome I serue in my k spirite in the l Gospell of his sonne) that without ceasing I make mention of you

10 Alwayes

a Through Gods mercie, and also appointed by commandement to this Apostleship.

b Or chosen by the eternall counsell of God, or by the declaration of the same counsell.

Acles 13.2. Deuter.18.15.Acles 3.22. c The Scriptures onely set forth the great benefite of God promised and performed to the world in Iesus Christ. d Meaning of the posteritie, and of the flesh of the virgine Marie.

e By the Spirit he declareth that Christ is God, whose power did so sanctifie his humanitie, that it could not feele corruption, nor yet remaine in death.

f Which was that most liberall benefit to preach the vnsearchable riches of Christ.

g That is, by the mercy of God are adopted in Iesus Christ.

1.Cor.1.3.gal.1.3. 2.tim.1.2. h The free mercy of God, and prosperous successe in all things. i That is, through all Christian Churches. k Earnestly, and from the heart. l In preaching the Sonne of God, that is, reconciliation and peace through Christ.

10 Alwayes in my prayers, beseeching, that by some meanes one time or other I might haue a prosperous iourney by the will of God, to come vnto you.

11 * For I long to see you, that I might bestowe among you some spirituall gift, to strengthen you,

12 That is, that I might bee comforted together with you, through our mutual faith, both yours and mine.

13 Nowe my brethren, I would that ye shoulde not bee ignorant, howe that I haue oftentimes purposed to come vnto you (but haue bene [m] let hitherto) that I might haue some [n] fruite also among you, as I haue among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men and to the vnwise.

15 Therefore as much as in me is, I am ready to preach the Gospel to you also that are at Rome.

16 For I am not [o] ashamed of the Gospell of Christ: for it is the * [p] power of God vnto saluation to euery one that beleeueth, to the Iewe first, and also to the ‖ Grecian.

17 For by it the [q] righteousnesse of [r] God is reuealed, from faith to faith: as it is written, * The iust shall liue by faith.

18 For the wrath of God is reuealed from heauen against all [s] vngodlinesse, and vnrighteousnesse of men, which withholde the trueth [t] in vnrighteousnesse,

19 Forasmuch as that, which may bee knowen of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the worlde, being considered in his workes, to the intent that they should be without excuse:

21 * Because that when they knew God, they [u] glorified him not as God, neither were thankefull, but became vaine in their imaginations, and their foolish heart was full of darkenesse.

22 When they professed themselues to be wise, they became fooles.

23 For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beastes, and of creeping things.

24 Wherefore also God [x] [y] gaue them vp to their hearts lustes, vnto vncleannesse, to defile their owne bodies betweene themselues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, ‖ forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse vnto that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their ‖ lust one towarde another, and man with man wrought filthinesse, and receiued in themselues such recompence of their error, as was meete.

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a [z] reprobate minde, to do those thinges which are not conuenient,

29 Being full of all vnrighteousnesse, fornication, wickednesse, couetousnesse, maliciousnesse, full of enuie, of murther, of debate, of deceit, taking all things in the euill part, whisperers,

30 Backebiters, haters of God, doers of wrong, proude, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, couenant breakers, without naturall affection, such as can neuer be appeased, mercilesse.

31 Which men, though they knewe [a] the ‖ Lawe of God, howe that they which commit such things, are worthie of death, yet not onely doe the same, but also [b] fauour them that doe them.

CHAP. II.

1 He feareth the hypocrites with Gods iudgement, 7 And comforteth the faithfull. 12 To beat downe all vaine pretence of ignorance, holinesse, and of alliance with God, he proueth all men to be sinners, 15 The Gentiles by their conscience, 17 The Iewes by the Lawe written.

THerefore thou art inexcusable, O man, whosoeuer thou art that ‖ [a] iudgest: * for in that that thou iudgest another, thou condemnest [b] thy selfe: for thou that iudgest, doest the same things.

2 But we knowe that the iudgement of God is according to [c] trueth, against them which commit such things.

3 And thinkest thou this, O thou man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifulnesse, and * patience, and long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance?

5 But thou, after thine hardnesse, and heart that cannot repent, * heapest vnto thy selfe wrath against the day of [d] wrath, and of the declaration of the iust iudgement of God,

6 * Who will reward euery man according to his [e] workes:

7 That is, to them which by continuance in well doing seeke glorie, and honour, and immortalitie, eternall life:

8 But vnto them that are contentious and disobey the trueth, and obey vnrighteousnesse, shalbe indignation and wrath.

9 Tribulation and anguish shalbe vpon the soule of euery man that doeth euill: of the Iewe first, and also of the Grecian.

10 But glorie, honour, and peace to euery man that worketh good, to the Iewe first, and also to the Grecian.

11 For there is no respect of persons with God.

12 For as many as haue sinned without the Lawe, shall also perish without the Lawe: and as many as haue sinned in the Lawe, shall be iudged by the Lawe.

13 For not the hearers of the Lawe are iust before God, but the doers of the Lawe shall be iustified.

14 For when the Gentiles, which haue not the Lawe, doe by nature the things contained in the Lawe, these hauing not the Lawe, are a Lawe vnto themselues:

15 Which shewe the effect of the Lawe written in their hearts, their conscience also bearing witnesse, and their thoughts the meane while accusing, or else excusing one another,

16 In the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospell.

17 Behold, thou art called a Iewe, and restest in the Lawe, and reioycest in God,

18 And knowest his will, and allowest the things that are excellent, being instructed out of the Lawe,

19 And trustest that thou thy selfe art a guide of the blinde, a light of them which are in darkenesse,

20 An instructer of the foolish, a teacher of babes, which hast the forme of knowledge and of the trueth in the Lawe.

21 Thou therefore which teachest another, teachest not thou thy selfe? thou that preachest a man should not steale, doest thou steale?

22 Thou that sayest a man should not commit adultery, doest thou commit adultery? thou that abhorrest idols, doest thou robbe the temples?

23 Thou that reioycest in the Lawe, through breaking the Lawe dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keepe the Lawe: but if thou be a breaker of the Lawe, thy circumcision is made vncircumcision.

26 Therefore if the vncircumcision keepe the righteousnesse of the Lawe, shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision which is by nature, if it fulfill the Lawe, iudge thee, who by the letter and circumcision doest transgresse the Lawe?

28 For he is not a Iewe which is one outwardly, neither is that circumcision which is outwarde in the flesh:

29 But he is a Iewe which is one inwardly, and circumcision is of the heart in the spirit, and not in the letter, whose praise is not of men, but of God.

3 What aduantage then hath the Iewe? or what profite is there of circumcision?

2 Much euery way: chiefly because that vnto them were committed the oracles of God.

3 For what if some did not beleeue? shall their vnbeliefe make the faithfulnesse of God without effect?

4 God forbid: yea let God be true, but euery man a liar, as it is written, * That thou mightest be iustified in thy sayings, and mightest ouercome when thou art iudged.

5 But if our vnrighteousnesse commend the righteousnesse of God, what shall we say? Is God vnrighteous which taketh vengeance? I speake as a man.

6 God forbid: for then how shall God iudge the world?

7 For if the trueth of God hath more abounded through my lie vnto his glorie, why am I also yet iudged as a sinner?

8 And not rather (as we be slaundered, and as some affirme that we say) let vs do euill, that good may come thereof? whose damnation is iust.

9 What then? are we better than they? No, in no wise: for we haue before proued both Iewe and Gentile, that they are all vnder sinne,

10 As it is written, * There is none righteous, no not one:

11 There is none that vnderstandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become vnprofitable: there is none that doeth good, no not one.

13 Their throate is an open sepulchre: with their tongues they haue vsed deceit: the poyson of aspes is vnder their lippes:

14 Whose mouth is full of cursing and bitternesse:

15 Their feete are swift to shed blood:

16 Destruction and miserie are in their wayes:

17 And the way of peace haue they not knowen:

18 There is no feare of God before their eyes.

19 Now we knowe that what things soeuer the Lawe saith, it saith to them which are vnder the Lawe, that euery mouth may be stopped, and all the world may become guiltie before God.

20 Therefore by the deedes of the Lawe there shall no flesh be iustified in his sight: for by the Lawe is the knowledge of sinne.

21 But now the righteousnesse of God without the Lawe is manifested, being witnessed by the Lawe and the Prophets,

22 Euen the righteousnesse of God which is by the faith of Iesus Christ vnto all and vpon all them that beleeue in him: for there is no difference.

23 For all haue sinned, and lacke the glorie of God,

24 And are iustified freely by his grace through the redemption that is in Christ Iesus,

25 Whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousnesse for the remission of sinnes that are past, through the forbearance of God,

26 To declare, I say, his righteousnesse at this time, that he might be iust, and iustifie him which is of the faith of Iesus.

27 Where is then thy reioycing? It is excluded. By what Lawe? of workes? Nay: but by the Lawe of faith.

28 Therefore we conclude that a man is iustified by faith without the deedes of the Lawe.

29 Is he the God of the Iewes only? is he not also of the Gentiles? Yea, of the Gentiles also.

30 Seeing it is one God which shall iustifie the circumcision by faith, and vncircumcision through faith.

31 Do we then make the Lawe of none effect through faith? God forbid: yea we establish the Lawe.

4 What shall we say then that Abraham our father as pertaining to the flesh hath found?

2 For if Abraham were iustified by workes, he hath whereof to reioyce, but not before God.

3 For what saith the Scripture? * Abraham beleeued God, and it was counted vnto him for righteousnesse.

4 Now to him that worketh is the reward not counted of grace, but of debt.

5 But to him that worketh not, but beleeueth on him that iustifieth the vngodly, his faith is counted for righteousnesse.

6 Euen as Dauid also describeth the blessednesse of the man, vnto whom God imputeth righteousnesse without workes,

7 Saying, * Blessed are they whose vnrighteousnesses are forgiuen, and whose sinnes are couered.

8 Blessed is the man to whom the Lord will not impute sinne.

9 Cometh this blessednesse then vpon the circumcision, or vpon the vncircumcision also? for we say that faith was counted to Abraham for righteousnesse.

10 How was it then counted? when he was circumcised, or vncircumcised? Not when he was circumcised, but when he was vncircumcised.

11 And he receiued the signe of circumcision, a seale of the righteousnesse of the faith which he had yet vncircumcised, that he might be the father of all them that beleeue, though they be not circumcised, that righteousnesse might be imputed vnto them also:

12 And the father of circumcision, not to them only which are of the circumcision, but also to them which walke in the steppes of the faith of our father Abraham, which he had yet vncircumcised.

13 For the promise that he should be the heire of the world, was not to Abraham or to his seede through the Lawe, but through the righteousnesse of faith.

14 For if they which are of the Lawe be heires, faith is made of none effect, and the promise abolished.

15 For the Lawe worketh wrath: for where no Lawe is, there is no transgression.

16 Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seede, not to that only which is of the Lawe, but to that also which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, * I haue made thee a father of many nations) before him whom he beleeued, euen God, which quickeneth the dead, and calleth those things which were not, as though they were.

18 Who against hope beleeued in hope, that he might be made the father of many nations, according to that which was spoken, * So shall thy seede be.

19 And he was not weake in faith, when he considered not his owne body now dead, (when he was almost an hundred yeere olde) neither the deadnesse of Sara's wombe,

20 He staggered not at the promise of God through vnbeliefe, but was strong in faith, and gaue glorie to God,

21 And was fully perswaded that what he had promised, he was able also to performe.

22 And therefore it was counted vnto him for righteousnesse.

23 Now it was not written for his sake alone, that it was imputed vnto him,

24 But for our sakes also, to whom it shall be imputed, which beleeue on him that raised vp Iesus our Lord from the dead,

25 Who was deliuered for our offences, and rose againe for our iustification.

5 Therefore being iustified by faith, we haue peace with God through our Lord Iesus Christ,

2 By whom also we haue entrance by faith into this grace wherein we stand, and reioyce in hope of the glorie of the sonnes of God.

3 And not only so, but we glorie in tribulations also, knowing that tribulation worketh patience,

4 And patience experience, and experience hope,

5 And hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost which is giuen vnto vs.

6 For when we were yet without strength, in due time Christ died for the vngodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would euen dare to die.

8 But God commendeth his loue toward vs, in that while we were yet sinners, Christ died for vs.

9 Much more then being now iustified by his blood, we shall be saued from wrath through him.

10 For if when we were enemies we were reconciled to God by the death of his Sonne, much more being reconciled we shall be saued by his life.

11 And not that only, but we also reioyce in God through our Lord Iesus Christ, by whom we haue now receiued the reconciliation.

12 Wherefore as by one man sinne entred into the world, and death by sinne, and so death went ouer all men, for that all haue sinned:

13 (For vntill the Lawe sinne was in the world: but sinne is not imputed when there is no Lawe.

14 Neuertheless death reigned from Adam vnto Moses, euen ouer them that had not sinned after the similitude of the transgression of Adam, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 And not as it was by one that sinned, so is the gift: for the iudgement was by one to condemnation, but the free gift is of many offences vnto iustification.

17 For if by one mans offence death reigned by one, much more they which receiue abundance of grace, and of the gift of righteousnesse, shall reigne in life by one Iesus Christ.)

18 Therefore as by the offence of one, iudgement came vpon all men to condemnation, euen so by the righteousnesse of one, the free gift came vpon all men vnto iustification of life.

19 For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreouer the Lawe entred, that the offence might abound. But where sinne abounded, there grace did much more abound,

21 That as sinne hath reigned vnto death, euen so might grace reigne through righteousnesse vnto eternall life by Iesus Christ our Lord.

6 What shall we say then? shall we continue in sinne, that grace may abound?

2 God forbid. How shall we that are dead to sinne, liue any longer therein?

3 Know ye not, that so many of vs as were baptized into Iesus Christ were baptized into his death?

4 We are buried then with him by baptisme into death, that like as Christ was raised vp from the dead by the glorie of the Father, euen so we also should walke in newnesse of life.

5 For if we haue been planted together in the similitude of his death, we shall be also in the similitude of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the bodie of sinne might be destroyed, that henceforth we should not serue sinne.

7 For he that is dead is iustified from sinne.

8 Now if we be dead with Christ, we beleeue that we shall also liue with him,

9 Knowing that Christ being raised from the dead dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died vnto sinne once: but in that he liueth, he liueth vnto God.

11 Likewise reckon ye also your selues to be dead indeed vnto sinne, but liuing vnto God through Iesus Christ our Lord.

12 Let not sinne therefore reigne in your mortall bodie, that ye should obey it in the lustes thereof.

13 Neither giue ye your members as weapons of vnrighteousnesse vnto sinne: but giue your selues vnto God, as those that are aliue from the dead, and your members as weapons of righteousnesse vnto God.

14 For sinne shall not haue dominion ouer you: for ye are not vnder the Lawe, but vnder grace.

15 What then? shall we sinne, because we are not vnder the Lawe, but vnder grace? God forbid.

16 Know ye not, that to whom ye giue your selues seruants to obey, his seruants ye are whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousnesse?

17 But God be thanked, that ye were the seruants of sinne, but ye haue obeyed from the heart that forme of doctrine which was deliuered you.

18 Being then made free from sinne, ye became the seruants of righteousnesse.

19 I speake after the manner of men, because of the infirmitie of your flesh: for as ye haue giuen your members seruants to vncleannesse, and to iniquitie vnto iniquitie, euen so now giue your members seruants to righteousnesse vnto holinesse.

20 For when ye were the seruants of sinne, ye were free from righteousnesse.

21 What fruite had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sinne, and become seruants to God, ye haue your fruite vnto holinesse, and the end euerlasting life.

23 For the wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord.

7 Know ye not, brethren (for I speake to them that know the Lawe) how that the Lawe hath dominion ouer a man as long as he liueth?

2 For the woman which hath an husband is bound by the Lawe to the husband as long as he liueth: but if the husband be dead, she is loosed from the Lawe of the husband.

3 So then if while the husband liueth she be married to another man, she shall be called an adulteresse: but if the husband be dead, she is free from the Lawe, so that she is no adulteresse though she be married to another man.

4 Wherefore my brethren, ye also are become dead to the Lawe by the bodie of Christ, that ye should be married to another, euen to him that is raised vp from the dead, that we should bring forth fruite vnto God.

5 For when we were in the flesh, the motions of sinnes which were by the Lawe, had power in our members to bring forth fruite vnto death.

6 But now we are deliuered from the Lawe, that being dead wherein we were holden, that we should serue in newnesse of spirit, and not in the oldnesse of the letter.

7 What shall we say then? Is the Lawe sinne? God forbid. Yea I had not knowen sinne but by the Lawe: for I had not knowen lust, except the Lawe had said, Thou shalt not lust.

8 But sinne tooke occasion by the commandement, and wrought in me all manner of lust: for without the Lawe sinne was dead.

9 For I was aliue without the Lawe once: but when the commandement came, sinne reuiued, and I died.

10 And the commandement which was ordained to life, I found to be vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, and by it slewe me.

12 Wherefore the Lawe is holy, and the commandement holy, and iust, and good.

13 Was then that which is good made death vnto me? God forbid. But sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne by the commandement might become exceeding sinfull.

14 For we know that the Lawe is spirituall: but I am carnall, solde vnder sinne.

15 For that which I do, I allow not: for what I would, that do I not: but what I hate, that do I.

16 If then I do that I would not, I consent vnto the Lawe that it is good.

17 Now then it is not I that do it, but sinne that dwelleth in me.

18 For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to performe that which is good I finde not.

19 For the good that I would, I do not: but the euill which I would not, that I do.

20 Now if I do that I would not, it is not I that do it, but sinne that dwelleth in me.

21 I finde then a Lawe, that when I would do good, euill is present with me.

22 For I delight in the Lawe of God after the inward man.

23 But I see another Lawe in my members, rebelling against the Lawe of my minde, and leading me captiue vnto the Lawe of sinne, which is in my members.

24 O wretched man that I am! who shall deliuer me from the bodie of this death?

25 I thanke God through Iesus Christ our Lord. So then with the minde I my selfe serue the Lawe of God, but with the flesh the Lawe of sinne.

8 There is therefore now no condemnation to them which are in Christ Iesus, which walke not after the flesh, but after the spirit.

2 For the Lawe of the spirit of life in Christ Iesus hath made me free from the Lawe of sinne and death.

3 For what the Lawe could not do, in that it was weake through the flesh, God sending his owne Sonne in the similitude of sinfull flesh, and by sinne condemned sinne in the flesh,

4 That the righteousnesse of the Lawe might be fulfilled in vs, which walke not after the flesh, but after the spirit.

5 For they that are after the flesh, do minde the things of the flesh: but they that are after the spirit, the things of the spirit.

6 For to be carnally minded is death: but to be spiritually minded is life and peace.

7 Because the carnall minde is enmitie against God: for it is not subiect to the Lawe of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man haue not the spirit of Christ, he is none of his.

10 And if Christ be in you, the bodie is dead because of sinne, but the spirit is life because of righteousnesse.

11 But if the spirit of him that raised vp Iesus from the dead dwell in you, he that raised vp Christ from the dead shall also quicken your mortall bodies by his spirit that dwelleth in you.

12 Therefore brethren we are debters, not to the flesh, to liue after the flesh.

13 For if ye liue after the flesh, ye shall die: but if ye through the spirit do mortifie the deedes of the bodie, ye shall liue.

14 For as many as are led by the spirit of God, they are the sonnes of God.

15 For ye haue not receiued the spirit of bondage to feare againe, but ye haue receiued the spirit of adoption, whereby we crie, Abba, Father.

16 The same spirit beareth witnesse with our spirit, that we are the children of God.

17 And if children, then heires: heires of God, and heires annexed with Christ: if so be that we suffer with him, that we may be also glorified together.

18 For I reckon that the afflictions of this present time are not worthie of the glorie which shall be reuealed in vs.

19 For the feruent desire of the creature looketh for the reuelation of the sonnes of God.

20 For the creature was made subiect to vanitie, not willingly, but for his sake which hath made the same subiect in hope,

21 Because the creature it selfe also shall be deliuered from the seruitude of corruption into the glorious libertie of the children of God.

22 For we know that euery creature groneth with vs, and trauaileth in paine together vntill now.

23 And not only they, but we also which haue the first fruites of the spirit, euen we our selues grone within our selues, waiting for the adoption, to wit, the redemption of our bodie.

24 For we are saued by hope: but hope that is seene is not hope: for how can a man hope for that he seeth?

25 But if we hope for that we see not, then do we with patience abide for it.

26 Likewise the spirit also helpeth our infirmities: for we know not what we should pray as we ought: but the spirit it selfe maketh request for vs with groninges which cannot be expressed.

27 And he that searcheth the hearts knoweth what is the meaning of the spirit, because he maketh request for the saints according to the will of God.

28 And we know that all things worke together for good to them that loue God, euen to them which are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate that they should be made like vnto the image of his Sonne, that he might be the first borne among many brethren.

30 Moreouer whom he predestinate, them he also called: and whom he called, them he also iustified: and whom he iustified, them he also glorified.

31 What shall we then say to these things? If God be on our side, who can be against vs?

32 He that spared not his owne Sonne, but gaue him for vs all, how shall he not with him also giue vs all things?

33 Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth.

34 Who is he that condemneth? It is Christ that died, yea rather that is risen againe, who is euen at the right hand of God, and maketh request for vs.

35 Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, * For thy sake we are killed all the day long, we are counted as sheepe for the slaughter.

37 Nay in all these things we are more than conquerours through him that loued vs.

38 For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor deepe, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.

9 I Say the trueth in Christ, I lie not, my conscience also bearing me witnesse through the holy Ghost,

2 That I haue great heauinesse and continuall sorrow in my heart.

3 For I could wish that my selfe were accursed from Christ for my brethren, my kinsmen according to the flesh,

4 Which are Israelites, to whom pertaineth the adoption, and the glorie, and the couenants, and the giuing of the Lawe, and the seruice of God, and the promises,

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is God ouer all, blessed for euer, Amen.

6 Not that the word of God hath taken none effect: for they are not all Israelites which are of Israel,

7 Neither because they are the seede of Abraham, are they all children: but in Isaac shall thy seede be called,

8 That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seede.

9 For this is the word of promise, * At this time will I come, and Sara shall haue a sonne.

10 And not only this, but when Rebecca also had conceiued by one, euen by our father Isaac,

11 (For the children being not yet borne, neither hauing done any good or euill, that the purpose of God according to election might stand,

12 Not of workes, but of him that calleth) it was said vnto her, The elder shall serue the yonger.

13 As it is written, * Iacob haue I loued, but Esau haue I hated.

14 What shall we say then? Is there vnrighteousnesse with God? God forbid.

15 For he saith to Moses, * I will haue mercie on whom I will haue mercie, and I will shewe compassion on whom I will shewe compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercie.

17 For the Scripture saith vnto Pharaoh, * Euen for this same purpose haue I raised thee vp, that I might shewe my power in thee, and that my name might be declared throughout all the earth.

18 Therefore whom he will he hardeneth.

19 Thou wilt say then vnto me, Why doth he then complaine? for who can withstand his will?

20 But O man, who art thou that pleadest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power ouer the clay, of the same lumpe to make one vessell vnto honour, and another vnto dishonour?

22 What if God willing to shewe his wrath, and to make his power knowen, endured with much long suffering the vessels of wrath prepared to destruction,

23 And that he might make knowen the riches of his glorie on the vessels of mercie, which he had prepared vnto glorie,

24 Euen vs whom he hath called, not of the Iewes only, but also of the Gentiles?

25 As he saith also in Osee, * I will call them my people which were not my people, and her beloued which was not beloued.

26 And it shall come to passe, that in the place where it was said vnto them, Ye are not my people, there shall they be called the children of the liuing God.

27 Esaias also crieth concerning Israel, * Though the number of the children of Israel be as the sand of the sea, yet a remnant shall be saued.

28 For he will finish the worke, and make it short in righteousnesse: because a short worke will the Lord make vpon the earth.

29 And as Esaias said before, * Except the Lord of hosts had left vs a seede, we had been as Sodoma, and made like vnto Gomorrha.

30 What shall we say then? That the Gentiles which followed not after righteousnesse, haue attained to righteousnesse, euen the righteousnesse which is of faith.

31 But Israel which followed after the Lawe of righteousnesse, hath not attained to the Lawe of righteousnesse.

32 Wherefore? because they sought it not by faith, but as it were by the workes of the Lawe: for they stumbled at that stumbling stone,

33 As it is written, * Behold, I lay in Sion a stumbling stone and rocke of offence, and whosoeuer beleeueth on him shall not be confounded.

10 Brethren, my heart desire and prayer to God for Israel is, that they might be saued.

2 For I beare them record that they haue a zeale of God, but not according to knowledge.

3 For they being ignorant of Gods righteousnesse, and going about to establish their owne righteousnesse, haue not submitted themselues vnto the righteousnesse of God.

4 For Christ is the end of the Lawe for righteousnesse vnto euery one that beleeueth.

5 For Moses describeth the righteousnesse which is of the Lawe, That the man which doeth those things shall liue thereby.

6 But the righteousnesse which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heauen? (that is, to bring Christ downe from aboue)

7 Or, Who shall descend into the deepe? (that is, to bring Christ againe from the dead)

8 But what saith it? * The word is nigh thee, euen in thy mouth, and in thine heart: this is the word of faith which we preach,

9 That if thou confesse with thy mouth the Lord Iesus, and beleeue in thine heart that God hath raised him from the dead, thou shalt be saued.

10 For with the heart man beleeueth vnto righteousnesse, and with the mouth confession is made vnto saluation.

11 For the Scripture saith, * Whosoeuer beleeueth on him shall not be confounded.

12 For there is no difference between the Iewe and the Grecian: for the same Lord ouer all is rich vnto all that call vpon him.

13 For whosoeuer shall call vpon the name of the Lord shall be saued.

14 How then shall they call on him in whom they haue not beleeued? and how shall they beleeue in him of whom they haue not heard? and how shall they heare without a preacher?

15 And how shall they preach except they be sent? as it is written, * How beautifull are the feete of them that bring glad tidings of peace, and bring glad tidings of good things!

16 But they haue not all obeyed the Gospell. For Esaias saith, * Lord, who hath beleeued our report?

17 So then faith commeth by hearing, and hearing by the word of God.

18 But I say, Haue they not heard? Yea verily, * Their sound went into all the earth, and their words into the ends of the world.

19 But I say, Did not Israel know? First Moses saith, * I will prouoke you to enuie by them that are no people, and by a foolish nation I will anger you.

20 And Esaias is bolde and saith, * I was found of them that sought me not, I was made manifest vnto them that asked not after me.

21 But to Israel he saith, * All day long haue I stretched forth my hands vnto a disobedient and gainesaying people.

11 I Say then, Hath God cast away his people? God forbid. For I also am an Israelite of the seede of Abraham, of the tribe of Beniamin.

2 God hath not cast away his people which he knew before. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 * Lord, they haue killed thy Prophets, and digged downe thine Altars, and I am left alone, and they seeke my life.

4 But what saith the answere of God vnto him? * I haue reserued to my selfe seuen thousand men, which haue not bowed the knee to Baal.

5 Euen so then at this present time also there is a remnant according to the election of grace.

6 And if it be of grace, then is it no more of workes: otherwise grace is no more grace. But if it be of workes, then is it no more grace: otherwise worke is no more worke.

7 What then? Israel hath not obtained that which he seeketh for: but the election hath obtained it, and the rest were blinded,

8 (According as it is written, * God hath geuen them the spirit of slumber, eyes that they should not see, and eares that they should not heare) vnto this day.

9 And Dauid saith, * Let their table be made a snare, and a trap, and a stumbling block, and a recompence vnto them:

10 Let their eyes be darkened that they see not, and bowe downe their backe alway.

11 I say then, Haue they stumbled that they should fall? God forbid: but through their fall saluation is come vnto the Gentiles, for to prouoke them to enuie.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulnesse?

13 For I speake to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnifie mine office,

14 If by any meanes I may prouoke to enuie them which are my flesh, and may saue some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiuing of them be, but life from the dead?

16 For if the first fruite be holy, the lumpe is holy also: and if the roote be holy, so are the branches.

17 And if some of the branches be broken off, and thou being a wilde olyue tree, wert graffed in among them, and made partaker of the roote and fatnesse of the olyue tree,

18 Boast not thy selfe against the branches: but if thou boast, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.

20 Well, because of vnbeliefe they were broken off, and thou standest by faith. Be not high minded, but feare.

21 For if God spared not the naturall branches, take heede lest he also spare not thee.

22 Behold therefore the goodnesse and rigour of God: on them which fell, rigour: but toward thee goodnesse, if thou continue in his goodnesse: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in vnbeliefe, shall be graffed in: for God is able to graffe them in again.

24 For if thou were cut out of the olyue tree which is wilde by nature, and were graffed contrary to nature into a good olyue tree, how much more shall these which be the naturall branches be graffed into their owne olyue tree?

25 For I would not brethren that ye should be ignorant of this mystery, lest ye should be wise in your owne conceits, that blindnesse in part is happened vnto Israel, vntill the fulnesse of the Gentiles be come in.

26 And so all Israel shall be saued, as it is written, * There shall come out of Sion the deliuerer, and shall turne away the vngodlinesse from Iacob.

27 For this is my couenant vnto them, when I shall take away their sinnes.

28 As concerning the Gospell, they are enemies for your sakes: but as touching the election, they are beloued for the fathers sakes.

29 For the gifts and calling of God are without repentance.

30 For as ye in time past haue not beleeued God, yet now haue obtained mercie through their vnbeliefe,

31 Euen so haue these also now not beleeued, that through your mercie they also may obtaine mercie.

32 For God hath concluded them all in vnbeliefe, that he might haue mercie vpon all.

33 O the deepenesse of the riches both of the wisedome and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out!

34 For who hath known the minde of the Lord? or who hath been his counseller?

35 Or who hath first giuen vnto him, and it shall be recompenced vnto him againe?

36 For of him, and through him, and for him are all things: to whom be glorie for euer, Amen.

12 I Beseech you therefore brethren by the mercies of God, that ye make your bodies a liuing sacrifice, holy, acceptable vnto God, which is your reasonable seruice.

2 And be not conformed to this world, but be ye changed in your shape by the renuing of your minde, that ye may prooue what is that good, and acceptable, and perfect will of God.

3 For I say through the grace that is giuen vnto me, to euery man that is among you, that he submit not himselfe aboue that he ought to submit himselfe, but submit himselfe vnto sobrietie, according as God hath dealed to euery man the measure of faith.

4 For as we haue many members in one bodie, and all members haue not one office,

5 So we being many are one bodie in Christ, and euery one members one of another.

6 Hauing then gifts differing according to the grace that is giuen vnto vs, whether we haue prophecie, let vs prophecie according to the proportion of faith,

7 Or ministerie, let vs wait on our ministering: or he that teacheth, on teaching,

8 Or he that exhorteth, on exhorting: he that giueth, let him do it with simplicitie: he that ruleth, with diligence: he that sheweth mercie, with cheerefulnesse.

9 Let loue be without dissimulation. Abhorre that which is euill, and cleaue to that which is good.

10 Be kinde one to another with brotherly loue: in honour preferring one another.

11 Not slouthfull in businesse: feruent in spirit: seruing the Lord.

12 Reioycing in hope: patient in tribulation: continuing instant in prayer.

13 Distributing to the necessitie of saints: geuen to hospitalitie.

14 Blesse them which persecute you: blesse and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

16 Be of like minde one toward another. Set not your minde on high things, but condescend to men of low estate. Be not wise in your owne conceits.

17 Recompence to no man euill for euill. Prouide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, liue peaceably with all men.

19 Auenge not your selues, dearely beloued, but giue place vnto wrath: for it is written, * Vengeance is mine, I will recompence, saith the Lord.

20 Therefore if thine enemie hunger, feede him: if he thirst, giue him drinke: for in so doing thou shalt heape coales of fire on his head.

21 Be not ouercome of euill, but ouercome euill with good.

13 Let euery soule be subiect vnto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselues damnation.

3 For rulers are not a terrour to good workes, but to the euill. Wilt thou then be without feare of the power? do that which is good, and so shalt thou haue praise of the same.

4 For he is the minister of God for thy wealth. But if thou do that which is euill, feare: for he beareth not the sword in vaine: for he is the minister of God, a reuenger to execute wrath vpon him that doeth euill.

5 Wherefore ye must needes be subiect, not for wrath only, but also for conscience sake.

6 For this cause pay ye tribute also: for they are Gods ministers, seruing continually for this thing.

7 Giue therefore to all men their dueties: tribute to whom tribute belongeth, custome to whom custome, feare to whom feare, honour to whom honour.

8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the Lawe.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust, and if there be any other commandement, is briefly comprehended in this saying, namely, Thou shalt loue thy neighbour as thy selfe.

10 Loue worketh no ill to his neighbour: therefore loue is the fulfilling of the Lawe.

11 And that knowing the time, that now it is high time to awake out of sleepe: for now is our saluation nearer than when we beleeued.

12 The night is past, and the day is at hand: let vs therefore cast away the workes of darkenesse, and let vs put on the armour of light.

13 Let vs walke honestly as in the day: not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and enuying.

14 But put ye on the Lord Iesus Christ, and make not prouision for the flesh to fulfill the lustes thereof.

15 Him that is weake in the faith receiue ye, but not to doubtfull disputations.

16 For one beleeueth that he may eate all things: another which is weake eateth herbes.

17 Let not him that eateth despise him that eateth not: and let not him which eateth not iudge him that eateth: for God hath receiued him.

18 Who art thou that iudgest another mans seruant? to his owne maister he standeth or falleth: yea he shall stand: for God is able to make him stand.

19 One man esteemeth one day aboue another: another esteemeth euery day alike. Let euery man be fully perswaded in his owne minde.

20 He that regardeth the day, regardeth it vnto the Lord: and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord: for he giueth God thanks: and he that eateth not, to the Lord he eateth not, and giueth God thanks.

21 For none of vs liueth to himselfe, and no man dieth to himselfe.

22 For whether we liue, we liue vnto the Lord: or whether we die, we die vnto the Lord. Whether we liue therefore or die, we are the Lords.

23 For to this end Christ both died, and rose, and reuiued, that he might be Lord both of the dead and liuing.

24 But why doest thou iudge thy brother? or why doest thou despise thy brother? for we shall all stand before the iudgement seate of Christ.

25 For it is written, * As I liue, saith the Lord, euery knee shall bowe to me, and euery tongue shall confesse to God.

26 So then euery one of vs shall giue account of himselfe to God.

27 Let vs not therefore iudge one another any more: but iudge this rather, that no man put a stumbling block or an occasion to fall in his brothers way.

28 I know and am perswaded by the Lord Iesus, that there is nothing vncleane of it selfe: but to him that iudgeth any thing to be vncleane, to him it is vncleane.

29 But if thy brother be grieued with thy meate, now walkest thou not charitably. Destroy not him with thy meate for whom Christ died.

30

f By the Grecian he vnderstandeth the Gentile, and euery one that is not a Iewe.
Deut.10.17.
2.chron.19.7.
Iob.34.19.
acts 10.34.

g As touching any outwarde qualitie, but as the potter before he make his vessels, he doth appoynt some to glorie, and others to ignominie.

h That is, without the knowledge of the lawe written, which was giuen by Moses.
Matth.7.21.
Iam.1.22.

i For mans conscience sheweth him when hee doth good or euill.

k He awaketh the Iewes, which were asleepe through a certaine securitie and confidence in the Lawe.
Chap.9.4.

‖ *Or, trieth the things that dissent from it.*

l The way to teach others in the knowledge of the trueth.
Isa.52.5.
ezek.36.20.

m The ende of circumcision was the keeping of the Law, and the Sacrament separated from his ende, is of none effect.

‖ *Or, condemne.*

n When the Law is called the Letter, or that it prouoketh death in vs, or that it killeth, or is the ministerie of death, or that it is the strength of sinne, it is meant as wee consider the lawe of it selfe without Christ.

the Iewe first, and also of the f Grecian.

10 But to euery man that doeth good, shalbe glorie, and honour, and peace, to the Iewe first, and also to the Grecian.

11 For there is no *respect of g persons with God.

12 For as many as haue sinned without the Law, shal perish also h without the Law: and as many as haue sinned in the Lawe, shalbe iudged by the Lawe,

13 (i For the hearers of the Law are not righteous before God: but the doers of the Lawe shalbe iustified.

14 For when the Gentiles which haue not the Law, doe by nature the things conteined in the Law, they hauing not the Lawe, are a Lawe vnto themselues,

15 Which shewe the effect of the Lawe written in their k hearts, their conscience also bearing witnesse, and their thoughts accusing one another, or excusing,)

16 At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospel.

17 (l Beholde, thou art called a Iewe, and restest in the Law, and *gloriest in God,

18 And knowest his will, and ‖ allowest the things that are excellent, in that thou art instructed by the Lawe;

19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darkenesse,

20 An instructer of them which lacke discretion, a teacher of the vnlearned, which hast the ‖ forme of knowledge, and of the trueth in the Lawe.

21 Thou therefore which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, doest thou steale?

22 Thou that sayest, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrilege?

23 Thou that gloriest in the Lawe, through breaking the lawe, dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, *as it is written.

25 For circumcision verely is profitable, if thou doe the Law: but if thou be a transgressour of the Lawe, thy m circumcision is made vncircumcision.

26 Therefore if the vncircumcision keepe the ordinances of the Lawe, shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision which is by nature (if it keepe the Lawe,) ‖ iudge thee which by the n letter and circumcision art a transgressour of the Lawe?

28 For hee is not a Iewe, which is one outwarde: neither is that circumcision, which is outward in the flesh:

29 But he is a Iewe which is one within, and the *circumcision is of the heart, in the o spirite, not in the letter, whose praise is not of men, but of God.

CHAP. III.

1 *Having granted some prerogatiue to the Iewes, because of Gods free and stable promise, 18 He proueth by the Scriptures, both Iewes & Gentiles to be sinners, 21.24 And to be iustified by grace through faith, and not by workes, 31 And so the Lawe to be established.*

WHat is then the preferment of the Iewe? or what is the profite of circumcision?

2 Much euery manner of way: for chiefly, because vnto them were committed the ‖ oracles of God.

3 For what though some did not beleeue? shall their * vnbeliefe make the ‖ faith of God without effect?

4 God forbid: yea, let God be *true, and *euery man a lyar, as it is written, * That thou mightest bee a iustified in thy wordes, and ouercome when thou art iudged.

5 Nowe if b our vnrighteousnesse commend the righteousnesse of God, what shall we say? Is God vnrighteous which punisheth? (I speake as a man)

6 God forbid: els howe shall God iudge the world?

7 For if the veritie of God hath more abounded through my lye vnto his glorie, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme that wee say) why doe we not euill, that good may come thereof? whose damnation is iust.

9 What then? c are wee more excellent? No, in no wise: for we haue alreadie prooued, that all, both Iewes and Gentiles are *vnder sinne,

10 As it is written, * There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They are all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 *Their throte is an open sepulchre: they haue vsed their tongues to deceit: * the poyson of aspes is vnder their lippes.

14 *Whose mouth is full of cursing and bitternesse.

15 *Their feete are swift to shed blood.

16 Destruction and calamitie are in their wayes,

17 And the e way of peace haue they not knowen.

18 *The feare of God is not before their eyes.

19 Nowe we knowe that whatsoeuer the f Lawe sayeth, it saith it to them which are vnder the Lawe, that euery mouth may bee stopped, and all the worlde be culpable before God.

20 *Therefore by the workes of the h Lawe shall no flesh be iustified in his sight: for by the Lawe commeth the knowledge of sinne.

‖ *Or, wordes.*
Isa.46.13.
chap.9.6.
2.tim.2.13.

‖ *Or, promise.*
Iohn 3.33.
Psal.116.11.
Psal.51.4.

a That thou mayest be declared iust, and thy goodnesse and trueth in performing thy promises may appeare, when man either of curiositie or arrogancie would iudge thy works.

b He sheweth howe the wicked doe reason against God.

c Whose carnall wisdome will not obey the will of God.

d Lest the Iewes should be puffed vp, in that he preferred them to the Gentiles, he sheweth that this their preferment standeth onely in the mercie of God, forasmuch as both Iewe and Gentile through sinne are subiect to Gods wrath, that they might both be made equall in Christ.
Galat.3.22.
Psal.14.1,3.
and 53.1,3.
Psal.5.9.
Psal.140.3.
Psal.10.7.
Isa.59.7.
prou.1.16.

e A peaceable and innocent life.
Psal.36.1.

f That is, the olde testament.

g The Law doth not make vs guiltie, but doth declare that wee are guiltie before God, and deserue condemnation.
Galath.2.16.

h Hee meaneth the Lawe, either written or vnwritten, which commaundeth or forbiddeth any thing, whose workes cannot iustifie, because we cannot performe them,

Col.2.11. o In the inward man and heart.

21 But now is the* righteousnes of God made manifest without the Lawe, hauing witnes of the Law and of the Prophets,

22 To wit, the righteousnes of God by the faith of Iesus Christ, vnto all, and vpon all that beleeue.

23 For there is no difference: for al haue sinned, and are [i] depriued of the glory of God,

24 And are iustified freely by his grace, through the redemption that is in Christ Iesus,

25 Whome God hath set forth to be a reconciliation through faith in his blood, to declare his [k] righteousnesse, by the forgiuenesse of the sinnes that are passed, through the patience of God,

26 To shewe at this time his righteousnesse, that he might be iust, and a iustifier of him which is of the faith of Iesus.

27 Where is then the reioycing? It is excluded. By what Law: of workes? Nay: but by the [l] Law of faith.

28 Therefore we conclude, that a man is iustified by faith without the workes of the Law.

29 God, is he the God of the Iewes only, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God who shall iustifie circumcision [m] of faith, and vncircumcision through faith.

31 Doe we then make the Lawe of none effect through faith? God forbid: yea, [n] we establish the Lawe.

i The word signifieth the which are left behind in the race, and are not able to runne to the marke, that is, to euerlasting life, which here is called the glory of God.

k Or, fidelitie in performing his promes.

l The law of faith is ỹ Gospel which offereth saluation with conditiō (if thou beleeuest) which condition also Christ freely giueth to vs. So the condition of the Lawe is (if thou doest all these things) the which only Christ hath fulfilled for vs.

m Meaning, that they are all iustified by one meanes, and if they will haue any difference, it onely standeth in wordes: for in effect there is none.

n The doctrine of faith is the ornament of the Lawe: for it embraceth Christ, who by his death hath satisfied the Law: so that the Law which could not bring vs to saluation by reason of our owne corruption, is nowe made effectuall to vs by Christ Iesus.

CHAP. IIII.

1. 17 Hee declareth that iustification is a free gift, euen by them themselues of whome the Iewes most boasted, as of Abraham and of Dauid, 13 And also by the office of the Law and faith.

WHat shall we say then, that Abraham our father hath founde [a] concerning the flesh?

2 For if Abraham were iustified by workes, he hath wherein to [b] reioyce, but not with God.

3 For what saith the Scripture? * Abraham beleeued God, and it was counted to him for righteousnes.

4 Now to him, that [c] worketh, the wages is not counted by fauour, but by debt:

5 But to him that [d] worketh not, but beleeueth in him that [e] iustifieth the vngodly, his faith is counted for righteousnes.

6 Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousnes without workes, saying,

7 * Blessed are they, whose iniquities are forgiuen, and whose sinnes are couered.

8 Blessed is the man, to whome the Lord imputeth not sinne.

9 Came this blessednes then vpon the [f] circumcision onely, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnes.

a That is, by workes.

b He might pretend some merite or worke worthy to be recompensed. *Gene.15.6. gal.3.6. iam.2.23.*

c Meriteth by his workes.

d That dependeth not on his workes, neither thinketh to merite by them.

e Which maketh him that is wicked in himselfe, iust in Christ. *Psal.32.1.*

f Vnder this excellent sacrament he comprehendeth the whole Law.

10 How was it then imputed? when hee was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

11 * After he receiued the signe of circumcision, as the seale of the righteousnesse of the faith which he had, when he was vncircumcised, that hee should be the father of all them that beleeue, not being circumcised, that righteousnes might be imputed to them also,

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the [g] steppes of the faith of our father Abraham, which he had when he was vncircumcised.

13 For the promise that hee should be the heire of the worlde was not giuen to Abraham, or to his seede, through the [h] Lawe, but through the righteousnes of faith.

14 For if they which [i] are of the Law, be [k] heires, faith is made voyd, and the promise is made of none effect.

15 For the Lawe causeth [l] wrath: for where no lawe is, there is no [m] trangression.

16 Therefore it is by faith, that it might come by grace, and the promise might bee sure to [n] all the seede, not to that only which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, * I haue made thee a father of many nations) euen [o] before God whome hee beleeued, who quickeneth the [p] dead, & calleth those things which be not, as though they were.

18 Which Abraham aboue hope, beleeued vnder hope, that hee should be the father of many nations, according to that which was spoken to him, * So shall thy seede be.

19 And he not weake in the faith, considered not his owne body, which was now dead, being almost an hundred yere old, neither [q] the deadnesse of Saras wombe.

20 Neither did hee doubt of the promise of God through vnbeleefe, but was strengthened in the faith, and gaue [r] glory to God,

21 Being fully assured that he which had promised, was also able to doe it.

22 And therefore it was imputed to him for righteousnes.

23 Now it is not written for him onely, that it was imputed to him for righteousnes,

24 But also [s] for vs, to whome it shall be imputed for righteousnesse which beleeue in him that raysed vp Iesus our Lord from the dead:

25 Who was deliuered to death for our sinnes, and [t] is risen again for our iustification.

Gene.17.11.

g This may be vnderstoode of the fruits of faith: (for thereof ỹ Apostle doth hereafter expressly intreate) but of the faith it selfe.

h In fulfilling ỹ works thereof.

i And thinke to performe ỹ same by workes.

k If it bee requisite to fulfil the lawe for him that shall be of Abrahams inheritāce, then it is in vaine to beleeue the promise: for it auayleth to no vse.

l Through our default, and not of it selfe.

m That is, no breach of commandement.

n Which beleeue.

Gene.17.4.

o By a spiritual kinred which God chiefly accepteth.

p Abraham begate the circumcised, euen by the vertue of faith, & not by the power of nature, which was extinguished: so the Gentiles which were nothing, are called by the power of God to be of the nomber of the faithfull.

Gene.15.5.

q But most strōg and constant.

r In that she was past childe bearing.

s For his mercie and trueth.

t For our instruction: for we shall be iustified by the same meanes.

u To accomplish, and make perfect, our iustification.

CHAP. V.

1 He declareth the fruites of faith. 7 And by comparison setteth forth the loue of God and obedience of Christ, which is the foundation and ground of the same.

THen being iustified by faith, wee haue a peace toward God through our Lorde Iesus Christ.

2 * By whome also wee haue accesse through faith vnto this grace, wherein wee stande, and reioyce vnder the hope of the glory of God.

3 Neither do we so only, but also we * reioyce in tribulations, knowing that tribulation bringeth forth patience,

4 And patience experience, & experience hope,

5 And hope maketh not b ashamed, because the c loue of God is shedde abroade in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christ, when wee were yet of no strength, at his time, died for the * vngodly.

7 Doubtles one wil scarce die for a d righteous man: but yet for a * good man it may be that one dare die.

8 But God setteth out his loue toward vs, seeing that while wee were yet sinners, Christ died for vs.

9 Much more then, being nowe iustified by his blood, we shall bee saued from wrath through him.

10 For if when we were e enemies wee were reconciled to God by the death of his Sonne, much more being reconciled, wee shall be saued by his life.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whome wee haue nowe receiued the atonement.

12 Wherefore, as by one man sinne entred into the world, and death by sinne, and so death went ouer all men: forasmuch as all men haue sinned.

13 For vnto the e time of the Lawe was sinne in the world, but sinne is not imputed, while there is no Law.

14 But death raigned from Adam to Moses, euen ouer them also that sinned not h after the like maner of the transgression of i Adam, which was the figure of k him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more the grace of God, & the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so, as that which entred in by one that sinned: for the faulte came of one offence vnto condemnation: but the gift is l of many offences to iustification.

17 For if by the offence of one, death reigned through one, much more shall they which receiue the aboundance of grace, and of the gift of m righteousnesse, raigne in life through one, that is, Iesus Christ.

18 Likewise then, as by the offence of one the faulte came on all men to condemnation, so by the iustifying of one, the benefit abounded towarde n all men to the iustification of life.

19 For as by one mans disobedience, many were made sinners: so by the obedience of one, shall many also bee made righteous.

20 Moreouer the o Lawe entred thereupon, that the offence should p abound: neuertheless, where sinne abounded, there grace abounded much more:

21 That as sinne had raigned vnto death, so might grace also raigne by righteousnesse vnto eternall life, through Iesus Christ our Lord.

CHAP. VI.

Because no man shoulde glorie in the flesh, but rather seeke to subdue it to the spirit, 3 He sheweth by the vertue and ende of Baptisme, 5 That regeneration is ioyned with iustification, and therefore exhorteth to godlylife, 21 Setting before mens eyes the reward of sinne and righteousnesse.

WHat shall wee say then? Shall wee continue still in sinne, that grace may abound? God forbid.

2 How shall wee, that are a dead to sinne, liue yet therein?

3 Know ye not, that * all we which haue bene baptized into b Iesus Christ, haue bin baptized into his death?

4 * Wee are buried then with him by baptisme into his death, that like as Christ was rayled vp from the dead by the glorie of the Father, so wee also should * walke in newnesse of life.

5 * For if we bee c grafted with him d to the similitude of his death, euen so shall wee be to the similitude of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the e body of sinne might be destroyed, that henceforth wee should not serue sinne.

7 For hee that is dead, is f freed from sinne.

8 Wherefore, if we be dead with Christ, we beleeue that we shall also liue with him,

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once g to sinne: but in that hee liueth, hee liueth to h God.

11 Likewise thinke yee also, that yee are i dead to sinne, but are aliue k to God in Iesus Christ our Lord.

12 Let not sinne raigne therefore in your mortall body, that yee should obey it in the l lustes thereof.

13 Neither giue yee your members as ‖ weapons of vnrighteousnesse vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteousnesse vnto God.

14 For

a By peace here is ment that incredible & most constant ioy of minde, when wee are deliuered frō all terrour of conscience and fully perswaded of the fauour of God: and this peace is the fruite of faith. *Ephes.2.18.* *Iames 1.3.*

b For it hath euer good successe.

c He meaneth that loue wherewith God loueth vs. *Heb.9.15.* *1.Pet.3.13.*

d By this comparison he amplifieth the death of Christ.

e That is, for such one of whome he hath receiued good.

f Because of sinne: yet friends by the grace of God.

g From Adam to Moses.

h He meaneth young babes, which neither had the knowledge of the lawe of nature, nor any motion of concupiscence, much lesse committed any actuall sinne: and this may also comprehend the Gentiles.

i Yet all mankinde, as it were, sinned, when they were as yet inclosed in Adams loynes.

k Which was Christ.

l For by Christ we are not onely deliuered from the sinnes of Adam, but also from all such as we haue added thereunto.

m The iustice of Iesus Christ which is imputed to the faithfull.

n Which beleeue to be saued in Iesus Christ.

o The Lawe of Moses.

p That it might be more manifestly knowen, and set before all mens eyes.

a He dieth to sinne, in whome the strength of sinne is broken by the vertue of Christ, & so nowe liueth to God. *Galat.3.27.*

b Which is, that growing together with him, we might receiue vertue to kill sinne, and raise vp our newe man. *Colos.2.12.* *Ephes.4.23,24.* *col.3.8.* *heb.12.1.* *1.pet.2.1.* *1.Cor.6.14.* *2.tim.2.11.*

c The greeke word meaneth, that we grow vp together with Christ, as we see mosse, yuie, mistletowe, or such like grow vp by a tree, & are nourished with the iuice thereof.

d If we by his vertue die to sinne.

e The flesh wherein sinne sticketh fast.

f Because that being dead we cannot sinne.

g That he might destroy sinne in our flesh.

h And sitteth at the right hand of the Father.

i Wee may gather that we are dead to sinne, when sinne beginneth to die in vs: which is by the participation of Christes death, by whom also being quickned, we liue to God, that is, to righteousnesse.

k In that yee are led with the Spirite of God.

l The minde first ministreth euill motions, whereby mans will is entised: thence burst foorth the lustes, by them the body is prouoked, and the body by his actions doeth sollicite the minde therefore he commaundeth, at the least that we rule our bodies.

‖ Or, *instruments, or, armour.*

14 For sinne shall not haue dominion ouer you: for yee are not vnder the [m] Law, but vnder [n] grace.

15 What then? shall we sinne, because wee are not vnder the Lawe, but vnder grace? God forbid.

16 *Knowe ye not that to whomsoeuer yee giue your selues as seruaunts to obey, his seruantes yee are, to whome yee obey, whether it be of sinne vnto death, or of [o] obedience vnto righteousnesse?

17 But God be thanked, that yee haue bin the seruants of sinne, but yee haue obeyed from the heart vnto the forme of the doctrine, whereunto ye were [p] deliuered.

18 Being then made [q] free from sinne, ye are made the seruants of righteousnesse.

19 I speake [r] after the maner of man, because of the infirmitie of your flesh: for as ye haue giuen your members seruants to vncleannesse and to iniquitie, to commit iniquitie, so nowe giue your members seruants vnto righteousnesse in holinesse.

20 For when yee were the seruantes of sinne, ye were freed from righteousnesse.

21 What fruite had yee then in those things, whereof yee are nowe ashamed? For the [s] end of those things is death.

22 But nowe being freed from sinne, and made seruaunts vnto God, yee haue your fruite in holinesse, and the ende euerlasting life.

23 For the [t] wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord.

m Which is the declaration of sinne.
n Indued with the spirite of Christ. *Iohn* 8.34. *2.pet.*2.19.
o Shewing that none can be iust, which doeth not obey God.
p To conforme your selues vnto it.
q It is a most vile thing for him that is deliuered from the slauerie of sinne, to returne againe to the same.
r Leauing to speake of heauenly things, according to your capacitie, I vse these similitudes of seruitude and freedome, that ye might the better vnderstand.
s Or, the rewarde and recompence.
t Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the Lawe.

CHAP. VII.

1.7.12 *The vse of the Law,* 6. 24 *And how Christ hath deliuered vs from it.* 16 *The infirmitie of the faithfull.* 23 *The dangerous fight betweene the flesh and the Spirit.*

KNowe ye not, brethren, (for I speake to them that knowe the Lawe) that the [a] Lawe hath dominion ouer a man as long as he liueth?

2 *For the [b] woman which is in subiection to a man, is bound by the Law to the man, while hee liueth: but if the man bee dead, she is deliuered from the Lawe of the man.

3 So then, if while the man liueth, shee take another man, she shalbe called an * adultresse: but if the man be dead, she is free from the Lawe, so that she is not an adultresse, though she take another man.

4 So yee, my brethren, are dead also to the Lawe by the body of Christ, that yee shoulde bee vnto another, euen vnto [c] him that is rayled vp from the dead, that wee should bring forth fruite vnto God.

5 For when we were [d] in the flesh, the ‖motions of sinnes, which were by the Lawe, had force in our members, to bring forth fruite vnto death.

a Meaning the morall lawe. 1.*Cor.*7.39.
b Both in this first mariage and in the second, the husband and the wife must be confided red within our selues: the first husband was Sinne, and our flesh was the wife: their children were the fruites of the flesh, Galat.5.19. In the second marriage the Spirit is the husband, the newe creature is the wife, and their children are the fruites of the Spirite, Galat. 5.22. Mat. 5.32.
c Which is the Spirite or the second husband.
d When we were destitute of the Spirite of God. ‖*Or, affections.*

6 But nowe wee are deliuered from the Lawe, being dead vnto [e] it, wherein wee were holden, that we shoulde serue in newenesse of spirite, and not in the oldenesse of the letter.

7 [f] What shall we say then? Is the Law sinne? God forbid. Nay, I knewe not sinne, but by the Lawe: for I had not knowen [g] lust, except the Law had said, *Thou shalt not lust.

8 But sinne tooke an occasion by the commaundement, and wrought in mee all manner of concupiscence: for without the lawe sinne is dead.

9 For I once [h] was aliue, without the law: but when the commaundement came, sinne reuiued,

10 But I died: and the same commandement which was ordained vnto life, was found to be vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, and thereby slewe me.

12 Wherefore the Law is * holy, and the commaundement is holy, and iust, and good.

13 Was that then which is good, made death vnto me? God forbid: but sinne, that it might [i] appeare sinne, wrought death in mee by that which is good, that sinne might be out of measure sinfull by the commandement.

14 For we know that the Lawe [k] is spirituall, but I am carnall, solde vnder sinne.

15 For I allowe not that which I doe: for what I [l] woulde, that doe I not: but what I hate, that doe I.

16 If I doe then that which I woulde not, I consent to the Lawe, that it is good.

17 Nowe then, it is [m] no moze I, that doe it, but the sinne that dwelleth in me.

18 For I knowe that in me, that is, in my ‖ flesh dwelleth no good thing: for to will is present with me: but I finde no meanes to performe that which is good.

19 For I doe not the good thing, which I woulde, but the euill, which I woulde not, that doe I.

20 Nowe if I doe that I woulde not, it is no moze I that doe it, but the sinne that dwelleth in me.

21 I finde then by the Lawe, that when I would doe good, euill is present with me.

22 For I delite in the Law of God, concerning the [o] inner man:

23 But I see another ‖Lawe in my [p] members, rebelling against the Law of my minde, and leading mee captiue vnto the lawe of sinne, which is in my members.

24 O wretched man that I am, who shall deliuer mee from the [q] body of this death?

25 I thanke God through Iesus Christ our Lorde. Then I my selfe in my [r] minde serue the Lawe of God, but in my [s] flesh the Lawe of sinne.

e Meaning, to sinne our first husband.
f There is nothing more enemie to sinne, then the Law: if so be therefore that sinne rage more by reason thereof, then before, why should it be imputed to the lawe which discloseth the sleights of sinne her enemie?
g Which is an inward vice not openly knowen. *Exod.*20.17. *deut.*5.21.
h He thought himselfe to be aliue, when he knew not the lawe. 1.*Tim.*1.8.
i Sinne being disclosed by the lawe, is so much more detestable, because it turneth the goodnesse of the lawe to our destruction.
k So that it can iudge the affections of the heart.
l He is not able to do that which he desireth to doe, and therefore is farre from the true perfection.
m He doeth not excuse himselfe, but sheweth that he is not able to accomplish that good desire, which is in him. ‖*Or, in my nature.*
n The flesh stayeth euen the most perfect to runne forward as the spirit willeth.
o That is, in my spirite. ‖*Or, commandement.*
p Euen the corruption which yet remaineth.
q This fleshly lumpe of sinne and death.
r In the part which is regenerate.
s Which is the part corrupted.

CHAP. VIII.

1 The assurance of the faithfull, and of the fruite of the holy Ghost in them. 3 The weakenesse of the Lawe, and who accomplished it. 4 And wherefore. 5 Of what sort the faithfull ought to be. 6 The fruite of the spirite in them. 17 Of hope. 18 Of patience vnder the crosse 28 Of the mutuall loue betwixt God and his children. 29 Of his foreknowledge.

NOwe then there is no [a] condemnation to them that are in Christ Iesus, which walke not [b] after the flesh, but after the Spirit.

2 For the [c] Lawe of the Spirite of life, which is in [d] Christ Iesus, hath freed mee from the lawe of sinne and of death.

3 For (that that was impossible to the law, in as much as it was ‖ weake, because of the flesh) God sending his owne Sonne, in the [e] similitude of sinfull flesh, and ‖ for sinne, condemned sinne in the flesh,

4 That the [f] righteousnesse of the Lawe might be fulfilled in vs, which walke not after the flesh, but after the spirit.

5 For they that are after the flesh sauour the [g] things of the flesh: but they that are after the Spirite, the things of the Spirite.

6 For the wisedome of the flesh is death, but the wisedome of the spirite is life and peace,

7 Because the wisedome of the flesh is enimity against God: for it is not subiect to the Law of God, neither in deede can be.

8 So then they that are in the flesh, cannot please God.

9 Now ye are not in the flesh, but in the Spirit, ‖ because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the ‖ body is dead, because of sinne: but the [h] Spirite is life for righteousnesse sake.

11 But if the Spirite of him that raised vp Iesus from the dead, dwell in you, hee that raysed vp Christ from the dead, shall also quicken your mortall bodies, because that his Spirite dwelleth in you.

12 Therefore brethren, wee are debters not to the flesh, to liue after the [i] flesh:

13 For if ye liue after the flesh, yee shall die: but if ye mortifie the deedes of the bodie by the Spirite, ye shall liue.

14 For as many as are led by the Spirite of God, they are the sonnes of God.

15 For ye haue not receiued the spirite of bondage to feare againe: but yee haue receiued the Spirite of [k] adoption, whereby we crie * Abba, Father.

16 The same Spirite [l] beareth witnesse with our spirite, that we are the children of God.

17 If we be children, we are also [m] heires, euen the heires of God, and heires annexed with Christ, if so be that we suffer with him, that wee may also bee glorified with him.

18 For I count that the afflictions of this present time, are not ‖ worthy of the glory, which shall be shewed vnto vs.

19 For the feruent desire of the creature waiteth when the sonnes of God shall bee reuealed.

20 Because the [n] creature is subiect to [o] vanitie, not of it owne will, but by reason of him, which hath subdued it vnder hope,

21 Because the creature also shall be deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For we knowe that euery [p] creature groneth with vs also, and trauaileth in paine together vnto this present.

23 And not onely the creature, but wee also which haue the [q] first fruites of the Spirite, euen wee doe sigh in our selues, waiting for the adoption, euen the [r] redemption of our body.

24 For we are saued by hope: but [s] hope that is seene, is not hope: for howe can a man hope for that which hee seeth?

25 But if we hope for that wee see not, we doe with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what to pray as we ought: but the spirite it selfe maketh request for vs with sighes, which cannot be expressed.

27 But hee that searcheth the hearts, knoweth what is the meaning of the Spirite: for he [t] maketh request for the Saints, according to the will of God.

28 Also we knowe that al things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

29 For those which he [u] knewe before, he also predestinated to bee made like to the image of his sonne, that he might be the first borne among many brethren.

30 Moreouer, whome he predestinated, them also he called, and whome hee called, them also he iustified, and whome hee iustified, them he also glorified.

31 What shall wee then say to these things? If God be on our side, who can be against vs?

32 Who spared not his owne Sonne, but gaue him for vs all to death, howe shall he not with him giue vs all things also?

33 Who shal lay any thing to the charge of Gods chosen? it is God that [x] iustifieth,

34 Who shall condemne? it is Christ, which is dead, yea or rather, which is risen againe, who is also at the right hande of God, and maketh request also for vs.

35 Who shall separate vs from the loue of [y] Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, * For thy sake are we [z] killed

a Though sinne be in vs, yet it is not imputed vnto vs through Christ Iesus.
b He annexeth the condition, lest we should abuse the libertie.
c The power and authoritie of the Spirit, that is, the grace of regeneration.
d Whose sanctification is made ours.
‖ *Or, of no strength.*
e Christ did take flesh, which of nature was subiect to sinne, which notwithstanding he sanctified euen in the very instant of his conception, and so did appropriate it vnto him that he might destroy sinne in it, 2.Cor.5.21.
‖ *Or, by sinne.*
f That which the lawe requireth.
g The worde comprehendeth all that which is most excellent in man, as will, vnderstanding, reason, wit, &c.
‖ *Or, if so be.*
‖ *Or, spirit.*
h The spirite of regeneration, which aboliseth sinne in our flesh, not all at once, but by degrees: wherefore we must in the meane time call to God through patience.
i But to liue after the Spirite.
k So hee nameth the holy Ghost of the effect, which hee causeth in vs, when he proposeth vs saluation by the law with an impossible condition, who also doeth seale our saluation in our heartes by Christes free adoption, that we consider not God now as a rigorous Lorde, but as a most mercifull Father. *Gal.4.5,6.*
l So that we haue two witnesses, Gods spirite, and ours, who is certified by the Spirit of God.
m Freely made partakers of the fathers treasures.
‖ *Or, of like value.*
n The creatures shal not be restored before that Gods children be brought to their perfection: in the meane season they waite.
o That is, to destruction, because of mans sinne.
p He meaneth not the Angels, neither deuils, nor men.
q And yet are farre from the perfection. *Luke 21.28.*
r Which shall be in the resurrection, when we shalbe made conformable to our head Christ.
s By hope is meant that thing, which we hope for.
t In that he stirreth their hearts to pray, and sheweth both whom to aske, and how.
u He sheweth by the order of our election that afflictions are meanes to make vs like the sonne of God.
Isa.50.8.
x Who pronounceth his iust in his sonne Christ.
y Wherewith he loued vs, or God in Christ: which loue is grounded vpon his determinate purpose, and Christ is the pledge thereof. *Psal.44.22.*
z killed

z Which is to signifie the condition of Christs Church.

a Paul setteth foorth by these wordes the wonderfull nature of the spirits, as well the good, Ephe 1.21. Col. 1,16. as the euil spirits, Ephes. 6. 12. Col. 2. 15.

b That is, wherewith God loueth vs in his sonne Christ Iesus.

z killed all day long: wee are counted as sheepe for the slaughter.

37 Neuertheless, in all these things we are more then conquerours through him that loued vs.

38 For I am perswaded that neither death, nor life, nor Angels, nor a principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature shall be able to separate vs from the b loue of God, which is in Christ Iesus our Lord.

CHAP. IX.

1 Hauing testified his great loue towards his nation, and the signes thereof, 11 He entreateth of the election and reprobation. 24 Of the vocation of the Gentiles, 30 And reiection of the Iewes.

a As becommeth him that reuerenceth Christ, or whose tongue Christ ruleth, & so taketh Christ for his witnesse.

b He would redeeme the reiection of the Iewes with his owne damnation, which declareth his zeale towardes Gods glory, reade Exo. 32. 32

c The Arke of the couenant, because it was a signe of Gods presence, was called Gods glory, 1. Sam. 4. 21. Psal. 26. 8.

d The two tables of the couenant, Deut. 11. 9. *Chap.* 2. 17. *Ephes.* 2. 12.

e Christ is very God. *Chap.* 2. 28.

‡ *Greeke, falaway*

f That is, of Iacob whose name was also Israel. *Gen.* 21. 12. *Hebr.* 11. 18.

g The Israelites must not be esteemed by their kinred, but by the secret election of God, which is aboue the externall vocation.

h As Ismael. *Gal.* 4. 28.

1 Say the truth a in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost,

2 That I haue great heauinesse, and continuall sorowe in mine heart.

3 For I would wish my selfe to be b separated from Christ, for my brethren that are my kinsmen according to the flesh,

4 Which are the Israelites, to whome pertaineth the adoption, and the c glory, and the d *Couenants, & the giuing of the Law, and the seruice of God, and the promises.

5 Of whom are the fathers, and of whom concerning the flesh, Christ came, who is e God ouer all blessed for euer. Amen.

6 * Notwithstanding it cannot bee that the worde of God should ‡ take none effect: for all they are not f Israel, which are of Israel:

7 Neither are they all children, because they are the seede of Abraham: * but, In g Isaac shall thy seede be called:

8 That is, they which are the children of the h flesh, are not the children of God: but the * children of the promes are counted for the seede.

9 For this is a worde of promes, * In this same time will I come, and Sara shall haue a sonne.

10 Neither he onely felt this, but also * Rebecca when she had conceiued by one, euen by our father Isaac.

11 For yet the children were borne, and when they had neither done good, nor euill (that the purpose of God might remaine according to election not by workes, but by him that calleth)

12 It was said vnto her, * The elder shall serue the yonger:

13 As it is written, * I haue loued Iacob, and haue hated Esau.

14 What shal we say then? Is there vnrighteousnesse with God? God forbid.

15 For he saith to Moses, * I i will haue mercie on him, to whome I will shewe mercie: and will haue compassion on him, on whome I will haue compassion.

16 So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.

17 For the k Scripture saith vnto Pharao, * For this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my Name might be declared throughout all the earth.

18 Therefore hee hath mercie on whome he will, and whome he will, he hardeneth.

19 Thou wilt say then vnto me, Why doeth he yet complaine? for who hath resisted his will?

20 But, O man, who art thou which ‖speakest against God? shall the *thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power of the clay to make of the same lumpe one vessell to ‖ honour, and another vnto dishonour?

22 What and if God would, to shew his wrath, and to make his power knowen, suffer with long patience ŷ vessels of wrath prepared to destruction?

23 And that he might declare the riches of his glory vpon ŷ vessels of mercie, which he hath prepared vnto glory?

24 Euen vs, whom he hath called, not of the Iewes onely, but also of the Gentiles,

25 As he saieth also in Osee, * I will call them, My people, which were not my people: & her, Beloued, which was not beloued.

26 And it shall be, in the place where it was said vnto them, * Ye are not my people, that there they shall be called, The children of the liuing God.

27 Also Esaias crieth concerning Israel, * Though the number of the children of Israel were as the sande of the sea, yet shall but a remnant be saued.

28 l For hee will make his account, and gather it into a short summe with righteousnesse: for the Lord will make a short count in the earth.

29 * And as Esaias said before, Except the Lord of hostes had left vs a seed, we had bene made as m Sodome, and had bene like to Gomorrha.

30 What shall wee say then? That the Gentiles which followed not righteousnes, haue attained vnto righteousnesse, euen the righteousnesse which is of faith.

31 But Israel which followed the Lawe of righteousnesse, could not attaine vnto the Lawe of righteousnesse.

32 Wherefore? Because they sought it not by faith, but as it were by the workes of the Lawe: for they haue stumbled at the stumbling stone,

33 As it is written, * Behold, I lay in Sion a n stumbling stone, and a rocke to make men fall: and euery one that beleeueth in him, shall not be ashamed.

k That is, God in the Scripture. *Exod.* 9. 16.

‖ *Or, speakest against.* *Isa.* 45. 9. *Ierc.* 18. 6. *Wisd.* 15. 7.

‖ *Or, vnto honest vses.*

Hose. 2. 23. 1. *pet.* 2. 10.

Hose. 1. 10.

Isa. 10. 21, 22.

l God will make such waste of that people, that the fewe which shall remaine, shall be a worke of his iustice, and shall set forth his glory in his Church. *Isa.* 1. 9.

m That is, vtterly lost. *Isa.* 8. 14. and 23. 16. 1. *pet.* 2. 6. *Psal.* 118. 22.

n Iesus Christ is to the infidels destruction, and to the faithfull life and resurrection.

CHAP. X.

1 After that he had declared his zeale towardes them, 3 He sheweth the cause of the ruine of the Iewes. 4 The end of the Law. 5 The difference betweene the iustice of the law, & of faith. 17 Wherof faith commeth, & to whome it belongeth. 19 The reiection of the Iewes, and calling of the Gentiles.

Gen. 18. 10. *Gen.* 25. 21 *Ge.* 25. 23. *Mal.* 1. 2, 3. *Exo.* 33. 19. i As the onely will and purpose of God is the chiefe cause of election, and reprobation: so his free mercie in Christ is an inferiour cause of saluation, and the hardening of the heart an inferior cause of damnation.

BRethren, mine heartes desire and prayer to God for Israel is, that they might bee saued.

2 For I beare them recorde, that they haue [a] the zeale of God, but not according to knowledge.

3 For they being ignorant of the righteousnesse of God, and going about to stablish their owne righteousnesse, haue not submitted themselues to the righteousnes of God.

4 * For Christ is the [b] ende of the Lawe for righteousnesse vnto euery one that beleeueth.

5 For Moses thus describeth the righteousnesse which is of the Lawe, * That the man which doeth these thinges, shall liue therby.

6 But the righteousnesse which is of faith, speaketh on this wise, [c] * Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from aboue)

7 Or, Who shall descend into the deepe, (that is to bring Christ againe from the dead)

8 But what saith it? * The word is neere thee, euen in thy mouth, and in thine heart. This is the [d] worde of faith which wee preach.

9 For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart, that God raised him vp from the dead, thou shalt be saued.

10 For with the heart man beleeueth vnto righteousnesse, and with * the mouth man confesseth to saluation.

11 For the Scripture saith, * Whosoeuer beleeueth in him, shall not be ashamed.

12 For there is no difference betweene the Iewe and the Grecian: for hee that is Lord ouer all, is rich vnto all, that call on him.

13 * For whosoeuer shall call vpon the Name of the Lord, shall be saued.

14 But howe shall they call on him, in whome they haue not beleeued? and howe shall they beleeue in him, of whome they haue not heard? and how shall they heare without a preacher?

15 And howe shall they preach, except they be sent? as it is written, * How beautiful are the ‖feete of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But they haue not all obeied the Gospel: for Esaias saith, * Lord, who hath beleeued our [e] reporte?

17 Then faith is by hearing, and hearing [g] by the word of God.

18 But I demaunde, Haue [h] they not heard? * No doubt their [i] sounde went out through all the earth, and their wordes into the endes of the [k] world.

19 But I demaunde, Did not Israel knowe God? First Moses saith, * I wil prouoke you to enuie by a nation that is not my nation, and by a foolish nation I will anger you.

20 * And Esaias is bolde, and saieth, I was found of them that sought me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, * All the day long haue I stretched forth mine hand vnto a ‖disobedient, and gainesaying people.

CHAP. XI.

4 God hath his Church, although it be not seene to mans eye. 5 The grace shewed to the elect. 7 The iudgement of the reprobate. 8 God hath blinded the Iewes for a time, and reuealed himselfe to the Gentiles: 18 Whome he warneth to humble themselues. 29 The giftes of God without repentance. 33 The depth of Gods iudgements.

IDemaund then, Hath God cast away his people? God forbid: for I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.

2 God hath not cast away his people which he [a] knewe before. Knowe yee not what the Scripture saieth of Elias, how he maketh request vnto God [b] against Israel, saying,

3 * Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life.

4 But what saieth the answere of God to him? * I haue reserued vnto my selfe [c] seuen thousand men, which haue not bowed the knee to Baal.

5 Euen so then at this present time is there a remnant through the ‖election of grace.

6 And if it bee of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or else were worke no more worke.

7 What then? Israel hath not obteined that he sought: but the election hath obteined it, and the rest haue bene hardened,

8 According as it is written, * God hath giuen them the spirit of ‖slumber: eyes that they should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, * Let their [d] table be made a snare, and a nette, and a stumbling blocke, euen for a recompense vnto them.

10 Let their eyes be darkened [e] that they see not, and [e] bow downe their backe alwayes.

11 I demaunde then, Haue they stumbled, that they [f] should fall? God forbid: but through their fall saluation commeth vnto the Gentiles, to [g] prouoke them to followe them.

12 Wherefore if the fall of them be the riches of the world, and the diminishing of them the [h] riches of the Gentiles, how much more shall their abundance be?

13 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

a That is, a certaine affection, but not a true knowledge. *Galat.* 3.24.

b The ende of the law is to iustifie them which obserue it: therefore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c. *Leuit.* 18.5. *ezek.* 20.11. *galat.* 3.12.

c Because we can not performe the lawe, it maketh vs to doubt, who shall goe to heauen, and to say, who shall goe downe to the deepe to deliuer vs thence? but faith teacheth vs that Christ is ascended vp to take vs with him, & hath descended into ỹ depth of death to destroy death, and deliuer vs. *Deut.* 30.11. *Deut.* 30.14.

d That is, the promise and the Gospell which agreeth with the Lawe.

e That is, the way to be saued, is to beleeue with heart that we are saued onely by Christ, and to confesse the same before the worlde. *Isa.* 28.16. *Ioel.* 2.32. *actes* 2.21. *Isa.* 52.7. *nahum.* 1.15. ‖*Or, the comming.* *Isaiah.* 53.1. *iohn* 12.38.

f Meaning the Gospell and the good tidings of saluation, which they preached.

g That is, by Gods commandemente of whome they are sent that preach the Gospel. It may be also taken for the very preaching it selfe.

h Both the Iewes and Gentiles. *Psalme* 10.4.

i The Hebrewe worde signifieth the line or proportion of the heauens, whose most excellent frame, besides the rest of Gods creatures, preacheth vnto the whole worlde, and setteth foorth the worthinesse of the Creator.

k Then seeing all the worlde knewe God by his creatures, the Iewes could not be ignorant, and so sinned of malice. *Deut.* 32.21. *Isa.* 65.1. *Isa.* 65.2.

‖*Or, vnbeleeuing.*

a And elected before all beginning.

b He talked with God, not that he should punish Israel, but yet lamented their falshoode, and so his words made against them. 1. *King.* 19.10. 1. *King.* 19.18.

c Meaning, an infinite number.

‖*Or, free election.* *Isa.* 6.9. *mat.* 13.14 *iohn* 12.40. *actes* 28.26.

‖*Or, pricking.* *Psal.* 69.22.

d Christ by the mouth of the Prophet wisheth that which came vpon the Iewes, that is, that as birdes are taken whereas they thinke to finde foode, so the law which the Iewes of a blinde zeale preferred to the Gospel, thinking to haue saluation by it, should turne to their destruction.

e Take from them thy grace and strength.

f Without hope to be restored.

g The Iewes to followe the Gentiles.

h In that the Gentiles haue the knowledge of the Gospel.

i That they might be iealous ouer Christ against the Gentiles, and so to be more feruent in loue toward Christ then the Gentiles.

k The Iewes now remaine, as it were in death, for lacke of the Gospel: but when both they & the Gentiles shall imbrace Christ, the world shalbe restored to a new life.

l Abraham was not onely sanctified, but his seed also which neglected not the promise.

m Meaning Abraham.

‖Or, in them.

n That is, the Church of the Israelites.

o Be carefull: worship God, and trust in his promise.

p He speaketh of the Iewes and Gentiles in generall.

q Meaning stubburnnesse and induration against Gods word.

r Hee sheweth that the time shal come that the whole nation of the Iewes, though not euery one particularly, shalbe ioyned to ſ Church of Christ.

Isa.59.20.

Isa.27.9. iere.31. 33,34. hebr.8.8. and 10.16,17.

s To whom God giueth his Spirit of adoption, and whom he calleth effectually, he cannot perish: for Gods eternall counsell neuer changeth.

‖Or, that by your mercie.

t That is, both Iewes and Gentiles. *Isa 40.13. wisd.9.13. 1.corinth.2.16.*

u Hee reproueth the rashnesse of men which murmure against the iudgements of God.

14 To trie if by any meanes I might i prouoke them of my flesh to follow them, and might saue some of them.

15 For if the casting away of them be the reconciling of the worlde, what shall the receiuing be, but k life from the dead?

16 For if l the first fruits be holy, so is the whole lumpe: and if the m roote be holy, so are the branches.

17 And though some of the branches be broken off, and thou being a wilde Olive tree, wast graft in ‖ for them, and made partaker of the root, and fatnesse of the n Olive tree,

18 Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: through vnbeliefe they are broken off, and thou standest by faith: bee not high minded, but o feare.

21 For if God spared not p naturall branches, take heed, lest he also spare not thee.

22 p Behold therefore the bountifulnes, and seueritie of God: toward them which haue fallen, seueritie: but towarde thee, bountifulnesse, if thou continue in his bountifulnesse: or els thou shalt be cut off.

23 And they also, if they abide not still in vnbeliefe, shalbe grafted in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Olive tree, which was wilde by nature, and wast grafted contrary to nature in a right Olive tree, how much more shall they that are by nature, be grafted in their owne Olive tree?

25 For I would not, brethren, that yee should bee ignorant of this secret, (lest yee should be arrogant in your selues) that partly q obstinacie is come to Israel, vntill the fulnesse of the Gentiles be come in.

26 And so r all Israel shall be saued, as it is written, * The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob.

27 And this is my couenant to them, * When I shall take away their sinnes.

28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloued for the fathers sakes.

29 For the s giftes and calling of God are without repentance.

30 For euen as yee in time past haue not beleeued God, yet haue nowe obtained mercie through their vnbeliefe,

31 Euen so nowe haue they not beleeued ‖ by the mercie shewed vnto you, that they also may obtaine mercie.

32 For God hath shut vp t all in vnbeliefe, that he might haue mercie on all.

33 ¶ The deepenesse of the riches, both of the wisedome, and knowledge of God! how vnsearcheable are his iudgements, and his wayes past finding out!

34 * For u who hath knowen the minde of the Lord? or who was his counseller?

35 Or who hath x giuen vnto him first, and he shalbe recompensed?

36 For of y him, and through him, and for him are all things: to him bee glorie for euer. Amen.

x That is, prouoked him by his good workes?

y All things are created and preserued of God to set foorth his glorie.

CHAP. XII.

The conuersation, loue and workes of such as beleeue in Christ. 19 Not to seeke reuengeance.

I Beseech you therefore, brethren, by the mercies of God, that ye giue vp your bodies a * liuing sacrifice, holy, acceptable vnto God, which is your b reasonable seruing of God.

a In steade of dead beasts, liuely sacrifice: in steade of the blood of beasts which was but a shadowe, and pleased not God of it selfe, the acceptable sacrifice of the spirituall man, framed by faith to godlines and charitie.

b That is, true, lawfull and spirituall, 1. Pet.2.5. *Ephes.5.17. 1.the.4.1,3.*

2 And facion not your selues like vnto this world, but bee ye changed by the renuing of your minde, that yee may * prooue what is the c good will of God, and acceptable, and perfect.

c Whatsoeuer is not agreeable to Gods will, is euil, displeasant and vnperfect.

3 For I say through the grace that is giuen vnto mee, to euery one that is among you, that no man presume to vnderstand, aboue that which is meete to vnderstand, but that hee d vnderstand according to e sobrietie, as God hath dealt to euery man the * measure of faith.

d Two things are required, if we wil iudge soberly of Gods gifts in vs: the one, that we doe not arrogate to our selues that which we haue not: next, that we boast not of the gifres, but reuerently vse them to Gods honour.

4 For as wee haue many members in one body, and all members haue not one office,

5 So wee being many are one body in Christ, f euery one, one anothers members.

e That is, soberly, not neglecting Gods gifts, but vsing them to his glory. *1.Cor.12.11. ephes.4.7. 1.Pet.4.10.*

6 g Seeing then that we haue giftes that are diuers, according to the grace that is giuen vnto vs, whether we haue f prophecie, let vs prophecie according to the proportion of ſ faith:

f By prophecying here he meaneth preaching and teaching, and by office and ministerie, all such offices, as apperteine to the Church, as Elders, Deacons, &c.

7 Or an office, let vs waite on the office: or he that teacheth, on teaching:

8 Or hee that exhorteth, on exhortation: he that h distributeth, let him doe it * with simplicitie: hee that ruleth, with diligence: he that i sheweth mercie, with * cheerefulnesse.

g By faith here he meaneth the knowledge of God in Christ, with the giftes of the holy Ghost.

h Of these officers some are Deacons, some gouernours, some keepe the poore. *Matth.6.2.*

i He meaneth them which were appointed to looke vnto the poore, as for the most part were the widowes, Acts 6.1. *1.tim.5.9. 2.Cor.9.7. Amos 5.15. Ephe.4.2.1.pet.2.17. heb.13.1.*

9 Let loue be without dissimulation. * Abhorre that which is euill, and cleaue vnto that which is good.

10 * Be affectioned to loue one another with brotherly loue. In giuing honour, goe one before another,

11 Not slothfull to doe seruice: feruent in spirit: seruing ‖ the Lord,

12 Reioycing in hope, patient in tribulation, * continuing in prayer,

13 * Distributing vnto the necessities of the Saints: * guuing your selues to hospitalitie.

14 * Bless them which persecute you: bless, I say, and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

‖Or, the time. *Luke 18.1.1. Cor.16.1. Heb.13.2. 1.pet.4.9. Mat.5.44.*

Prou.3.7. Isai.5.21.

16 Be of like affection one towardes an other: be not hie minded: but make your selues equall to them of the lower sort: * be not wise in [k] your selues.

k That is, in your owne conceit.

Prou.20.22. matth.5.39. 1.per.3.9. 1.cor.6.7.

17 * Recompense to no man euill for euill: [l] procure things honest in the sight of all men.

l Liue so honestly and godly that no man can finde fault with you.

18 * If it be possible, as much as in you is, haue peace with all men.

Hebr.12.14. Eccl.28.1. matth.5.39. Deut.32.35. hebr.10.30.

19 Dearely beloued, * auenge not your selues, but giue place vnto wrath: for it is written, * Vengeance is mine: I will repay, saith the Lord.

Pro.25.21.22.

20 * Therefore, if thine enemie hunger, feed him: if he thirst, giue him drinke: for in so doing, thou shalt heape [m] coales of fire on his head.

m For thou shalt either winne him with thy benefite, or els his conscience shall beare him witnesse that Gods burning wrath hangeth ouer him.

21 Be not ouercome of euill, but ouercome euill with goodnesse.

CHAP. XIII.

1 The obedience to the Rulers. 4 Why they haue the sworde. 8 Charitie ought to measure all our doings. 11 An exhortation to innocencie and puritie of life.

Wisd.6.3. titus 3.1. 1.per.2. 13,14.

LEt * euery soule bee subiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordeined of God.

2 Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselues [a] iudgement.

a Not onely the punishment of the iudges, but also the vengeance of God.

3 For Princes are not to be feared for good workes, but for euill. Wilt thou then be without feare of the power? doe well: so shalt thou haue praise of the same.

4 For he is the minister of God for thy wealth: but if thou doe euill, feare: for hee beareth not the sword for nought: for hee is the minister of God ‡ to take vengeance on him that doth euill.

‡Greeke, *a reuenger with wrath.*

5 Wherefore ye must be subiect, not because of wrath onely, but also for [b] conscience sake.

b For no priuate man can contemne that gouernment which God hath appointed, without the breach of his conscience: and here he speaketh of ciuill magistrates: so that Antichrist and his cannot wrest this place to establish their tyrannie ouer the conscience.

6 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselues for the same [c] thing.

c That is, to defend the good, and to punish the euill.

7 * Giue to all men therefore their duetie: tribute, to whome ye owe tribute: custome, to whom custome: feare, to whom feare: honour, to whom ye owe honour.

Matth.22.21.

8 Owe nothing to any man, but to loue one another: for hee that loueth another, hath [d] fulfilled the Lawe.

d He meaneth only the second table.

9 For this, * Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not couet: and if there be any other commaundement, it is briefly comprehended in this saying, euen in this, * Thou shalt loue thy neighbour as thy selfe.

Exod.20.14. deut.5.18. Leuit.19.18. matth.22.30. gal.5.14 iam.2.8. 1.Tim.1.5.

10 Loue doeth not euill to his neighbour: therefore is loue the * fulfilling of the Lawe.

11 And that, considering the season, that it is nowe time that wee should arise from sleepe: for nowe is our saluation [e] neerer, then when we beleeued it.

e Before we beleeued, it had bin in vaine to tell vs these things: but nowe seeing our saluation is neere, let vs take heede that we neglect not this occasion.

12 The night is past, and the day is at hand: let vs therefore cast away the works of darkenesse, and let vs put on the [f] armour of light.

f That is, honest maners & godly.

13 So that wee walke honestly, as in the day: not in * ‖ gluttonie, and drunkennesse, neither in chambering, and wantonnesse, not in strife and enuying:

Luke 21.34. ‖Or, riot. Galat.5.16. 1.pet.2.11.

14 * But put yee on the Lord IESVS Christ, and take no thought for the flesh, to fulfill the lustes of it.

CHAP. XIIII.

1 The weake ought not to be despised. 10 No man should offend anothers conscience, 15 But one to support another in charitie and faith.

HIm that is weake in the [a] faith, receiue vnto you, but not [b] for controuersies of disputations.

a That is, the doctrine of the Gospel.

b Lest he should depart either more ignorant then he came, or else with a greater scruple of conscience.

2 One beleeueth that he may eate of all things: and another, which is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.

Iames 4.12.

4 * Who art thou that condemnest another mans seruant? hee standeth or falleth to his owne [c] master: yea, hee shall be established: for God is able to make him stand.

c It is the Lords matter, and not thine.

5 This man esteemeth one day aboue another day, and another man counteth euery day alike: let euery man be [d] fully perswaded in his minde.

d We must be assured in our conscience by Gods word in all things that wee doe: that if we be strong, we may know what is our libertie: and if we be weake, wee may learne to profite dayly.

6 He that [e] obserueth the day, obserueth it to the [f] Lorde: and hee that obserueth not the day, obserueth it not to the Lorde. Hee that eateth, eateth to the Lorde: for hee giueth God thanks: and he that [g] eateth not, [h] eateth not to the Lorde, and giueth God thankes.

e That counteth one day more holy then another.

f Who iudgeth whether he doe well or no.

g Because hee thinketh the meates vncleane by the Lawe.

h Here we must note three things: first, that he speaketh of things which of themselues are indifferent, albeit in the Law they were not: next, that he reproueth not the condemning of the acte, but of the persons: thirdly, that he meaneth not the stubburne and malicious, whome he calleth dogges and concision, but the weake and infirme, to whom God as yet hath not reuealed the perfect libertie.

7 For none of vs liueth [i] to himselfe, neither doeth any die to himselfe.

i Both our life and death ought to profite our brother. *2.Cor.5.10. Isai.45.23. phil.2.10.*

8 For whether we liue, we liue vnto the Lorde: or whether we die, wee die vnto the Lorde: whether we liue therefore, or die, we are the Lords.

k This othe particularly appertaineth to God, who is the true life of himselfe and giueth it to all others.

9 For Christ therefore dyed, and rose againe, and reuiued, that hee might be Lorde both of the dead and the quicke.

l And acknowledge me for their God.

10 But why doest thou iudge thy brother? or why doest thou despise thy brother? * for wee shall all appeare before the iudgement seate of Christ.

11 For it is written, * I [k] liue, saith the Lord, and euery knee shall bowe to me, and all tongues shall [l] confesse vnto God.

12 So then euery one of vs shall giue accounts of himselfe to God.

13 Let vs not therefore iudge one another any more: but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother.

m He preuenteth the obiection which the Christians might vse. 1. *Cor.* 8. 11.

14 m I know, & am perswaded through the Lorde Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to bee vncleane, to him it is vncleane.

n Which is the benefite of Christian libertie, by abusing whereof ye cause the weakelings to blaspheme the Gospel, which might seeme to them contrary to Gods wil, and the doctrine of y law.

15 But if thy brother be grieued for the meate, now walkest thou not charitably: * destroy not him with thy meat, for whome Christ died.

o God will not reigne ouer his by such obseruations.

16 Cause not your n commoditie to bee euill spoken of.

p In peace and righteousnesse. *Titus* 1. 15.

17 For the o kingdome of God is not meate nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost.

1. *Cor.* 8. 13.

18 For whosoeuer p in these things serueth Christ, is acceptable vnto God, and is approued of men.

q Faith here is taken for a full perswasion of the Christian libertie in things indifferent as the Apostle interpreteth it in the 14. verse.

19 Let vs then followe those things which concerne peace, and wherewith one may edifie another.

r Which hath none euil remorse of conscience in his doing.

20 Destroy not the worke of God for meates sake: * all things in deed are pure: but it is euill for the man which eateth with offence.

s Meaning of a right conscience,

21 * It is good neither to eate flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, or is offended, or made weake.

22 Hast thou q faith? haue it with thy selfe before God: blessed is hee that r condemneth not himselfe in that thing which he alloweth.

23 For he that doubteth, is condemned if he eate, because he eateth not of faith: and whatsoeuer is not of s faith, is sinne.

CHAP. XV.

1 Paul exhorteth them to support and loue one another by the example of Christ, 9 And by the only mercy of God which is the cause of saluation both of the one and the other. 14 He sheweth his zeale towarde them and the Church, 30 And requireth the same of them.

WE which are strong, ought to beare the infirmities of the weake, and not to please our selues.

2 Therefore let euery man please his neighbour in that that is good to t edification.

t To edifie signifieth to doe all maner dueties to our neighbour, either to bring him to Christ, or if he be wonne, that hee may growe from faith to faith: for the faithfull are called the Temple of God wherein he is resident by his holy Spirit: and these faithfull are the stones of the newe Ierusalem: that is, the vniuersall Church, Isa. 54. Reuel. 21. of the which building Christ is the chiefe corner stone, Ephes. 2. 20. *Psal.* 69. 7, 9. b I did so beare them as if they had bene done to me, and not to my father.

3 For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuke thee, fell b on me.

4 For whatsoeuer things are written afore time, are written for our learning, that wee through patience, and comfort of the Scriptures might haue hope.

c Which is the author of patience,

5 Nowe the God of c patience and consolation giue you that yee bee * like minded one towardes an other, according to Christ Iesus,

1. Cor. 1. 10. *phil.* 3. 16. & 4. 3.

6 That yee with one mind, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore, receiue yee one another, as Christ also receiued vs to the d glory of God.

d To make vs partakers of Gods glory.

8 Nowe I say, that Iesus Christ was a e minister of the circumcision, for the f trueth of God, to confirme the promises made vnto the fathers.

e First to gather the Iewes, and then the Gentiles, that both might be made one flocke.

9 And let the Gentiles praise God for his mercie, as it is written, * For this cause I will confesse thee among the Gentiles, and sing vnto thy Name.

f That God might be knowē true.

10 And againe he saieth, * Reioyce, yee Gentiles with his people.

Psal. 18. 49. 2 *sam.* 22. 50. *Deut.* 32. 43.

11 And againe, * Praise the Lord all yee Gentiles, and laude yee him, all people together.

Psal. 117. 1.

12 And againe Esaias saith, * There shall be a roote of Iesse, and g hee that shall rise to reigne ouer the h Gentiles, in him shall the Gentiles trust.

Isa. 11, 10.

g Which is Christ, who did spring as a yong bud out of the dric and dead roote.

13 Nowe the God of hope fill you with all ioy, and peace in beleeuing, that yee may abound in hope, through the power of the holy Ghost.

h Then seeing he tooke both the Iewes and Gentiles to his Fathers glory, they ought by his example to loue together.

14 And I my selfe also am perswaded of you, my brethren, that yee also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Neuertheless brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen mee of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospell of God, that the offering vp of the Gentiles might bee acceptable, being sanctified by the holy Ghost.

i The minister offereth vp the people to God by the Gospel.

17 I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not i speake of any thing which Christ hath not wrought by me, to make the Gentiles obedient in word and deede,

k God gaue him such ample occasions to set forth his excellent workes that he had done by him, that the Apostle neede not to seeke any other thing to boast vpon.

19 With the power of signes and wonders, by the power of the spirite of God: so that from Ierusalem, and rounde about vnto Illyricum, I haue caused to abound the Gospell of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation.

21 But as it is written, * To whom hee was not spoken of, they shall see him, and they that heard not, shall vnderstand him.

Isa. 52. 15.

22 Therefore also I haue bene * oft let to come vnto you.

Chap. 1. 13. 1. *thes.* 2. 17, 18.

23 But nowe seeing I haue no more place in these quarters, and also haue * bene desirous many yeeres agone to come vnto you,

Chap. 1. 10.

24 When I shall take my iourney into Spaine, I will come to you: for I trust to

to see you in my iourney, and to be brought on my way thitherward by you, after that I haue beene somewhat filled with your companie.

25 But nowe goe I to Ierusalem, to l ministers vnto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saintes which are at Ierusalem.

27 For it hath pleased them, and their detters are they: * for if the Gentiles bee made partakers of their spirituall things, their duetie is also to minister vnto them in carnall things.

28 When I haue therefore performed this, and haue m sealed them this n fruite, I will passe by you into Spaine.

29 *And I know when I come, that I shall come to you with • abundance of the blessing of the Gospell of Christ.

30 Also brethren I beseech you for our Lorde Iesus Christes sake, and for the loue of the spirite, that yee * would striue with me by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Ierusalem, may be p accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the *God of peace be with you all. Amen.

CHAP. XVI.

1 *After many recommendations,* 17 *He admonisheth them to beware of false brethren, and to be circumspect.* 20 *He prayeth for them, and giueth thanks to God.*

I Commende vnto you Phebe our sister which is a seruant of the Church of Cenchrea,

2 That ye receiue her in the Lorde, as it becommeth Saints, and that ye assist her in whatsoeuer businesse she needeth of your ayde: for shee hath giuen hospitalitie vnto many, and to me also.

3 Greete *Priscilla and Aquila my fellow helpers in Christ Iesus.

4 (Which haue for my life layde downe their owne necke. Vnto whome not I onely giue thankes, but also all the Churches of the Gentiles.)

5 Likewise greete the Church that is in their house. Salute my beloued Epenetus, which is the a first frutes of ‖ Achaia in Christ.

6 Greete Marie which bestowed much labour on vs.

7 Salute Andronicus, and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and b were in Christ before me.

8 Greete Amplias my beloued in the Lorde.

9 Salute Urbanus our fellow helper in Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobulus friendes.

11 Salute Herodion my kinsman. Greet them which are of the friendes of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lorde. Salute the beloued Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, and Olympas, and all the Saints which are with them.

16 Salute one another with an * holy c kisse. The Churches of Christ salute you.

17 ¶ Nowe I beseech you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and * anoyde them.

18 For they that are such, serue not the Lord Iesus Christ, but their owne d bellies, and with e faire speach and flattering deceiue the hearts of the simple.

19 For your obedience is come abroade among all: I am glad therefore of you: but yet I would haue you wise, vnto that which is good, and simple concerning euill.

20 The God of peace shall tread Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you.

21 * Timotheus my companion, and Lucius and Iason, and Sosipater my kinsmen, salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 *Gaius mine host, and of the whole Church saluteth you. Erastus the ‖ Chamberlaine of f the citie saluteth you, and Quartus a brother.

24 The grace of our Lord Iesus Christ be with you all. Amen.

25 * To him nowe that is of power to establish you according to my Gospell, and preaching of Iesus Christ, * by the reuelation of the mistery, which was kept secret since the world began:

26 But now is opened, and published among all nations by the Scriptures of the Prophets, at the commaundement of the euerlasting God for the obedience of faith)

27 To God, I say, onely wise, be praise through Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus, and sent by Phebe, seruant of the Church, which is at Cenchrea.

THE

l Which was to carie the almes. 1. Cor. 9. 11.

m I shall faithfully leaue it with them, and as it were sealed most surely.

n Almes is the fruite of faith & charitie.

Chap. 1. 11.

o His comming shalbe profitable vnto them: for God wil giue him abundant knowledge of diuine misteries, to communicate vnto them.

2. Cor. 1. 11.

p He feared lest slanderous tongues would haue made his message either odious, or lesse acceptable.

Rom. 9. 6.

Actes 18. 2.

a The first which was consecrated to the Lorde by imbracing the Gospel.

‖ Or, Asia.

b They were grafted in Christ by faith afore I was called, and were well esteemed of the Apostles, and of the Churches

1. Cor. 16. 20. 2. cor. 13. 12. 1. pet. 5. 14.

c This was a signe of amitie among ỹ Iewes, which he willeth to be holy, that is, that it come from a minde full of godly charitie. 2. Iohn 10.

d These be markes, to know the false apostles by.

e The worde signifieth him that promiseth much & performeth nothing, who seemeth also to speake for thy profite, but doeth nothing lesse. Actes 16, 1. phil. 2. 19.

1. Cor. 1. 14.

‖ Or, receiuer.

f Corinthus.

Ephes. 3. 9 col. 1. 26. Eph. 3. 9 col. 1. 26. 2. tim. 1. 9. tit. 1. 2 1. pet. 1. 20.

g Both as touching the doctrine of the Gospel and also the calling of the Gentiles.

The first Epistle of Paul to the Corinthians.

THE ARGVMENT.

After that Saint Paul had preached at Corinthus a yeere and a halfe, he was compelled by the wickednesse of the Iewes to sayle into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glory, and affectate eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies and ceremonies, they fell to false doctrine and heresies, calling into doubt the resurrection from the dead, one of the chiefest points of Christian religion. Against these euils the Apostle proceedeth, preparing the Corinthians hearts, and eares with gentle salutations: but soone after he reproueth their contentions and debates, their arrogancie and pride, and exhorteth them to concorde and humilitie, setting before their eyes the spirituall vertue, and heauenly wisedome of the Gospel, which cannot be perswaded by worldly wit and eloquent reasons, but is reueiled by Gods Spirite, and so sealed in mens hearts. Therefore this saluation may not be attributed to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein Saint Paul behaued him selfe skilfully, building according to the foundation (which is Christ) and exhorteth others to make the ende proportionable to the beginning, taking diligent heede that they be not polluted with vaine doctrine, seeing they are the Temple of God. And as for those that doubted of his Apostleship, hee sheweth them that he dependeth not on mans iudgement, albeit hee had declared by manifest signes that he neuer sought his owne glorie, neither yet howe he might liue, but onely the glory of Christ: which thing at his comming he would declare more amplie, to the shame of those vaine glorious braggers, who sought themselues onely, and therefore suffered most horrible vices vnreproued and vnpunished, as incest, contentions, pleadings before infidels, fornication, and such like, to the great slander of the Gospel. This done, hee answereth to certaine points of the Corinthians letter, as touching single life, duetie of marriage, of discord and dissention among the married, of virginitie, and second marriage. And because some thought it nothing to bee present at idole seruice, seeing in their heart they worshipped the true God, hee warneth them to haue respect to their weake brethren, whose fayth by that dissembling was hindred, and their consciences wounded, which thing, rather then hee woulde doe, hee would neuer vse that libertie which God had giuen him. But forasmuch as pride, and selfewill is the cause of those great euils, hee admonisheth them by the example of the Iewes not to glorie in these outwarde giftes, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ vprightly, without all pollution and offence of others. Then hee correcteth diuers abuses in their Church, as touching the behauiour of men, and women in the assemblies: of the Lords Supper, the abuse of the spirituall giftes, which God hath giuen to mainteine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

CHAP. I.

1 Hee prayseth the great graces of God shewed toward them, 10 Exhorting them to concord and humilitie. 19 Hee beateth downe all pride, and wisedome which is not grounded on God, 26 Shewing whome God hath chosen to confound the wisedome of the world.

PAul called to be an Apostle of IESVS CHRIST, through the will of God, and our brother Sosthenes,

2 Vnto the Church of God which is at Corinthus, to them that are *[a] sanctified in Christ Iesus, *[b] Saints by calling, *with all that [c] call on the Name of our Lord Iesus Christ in euery place, both their Lord and ours:

3 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I thanke my God alwayes on your behalfe for the [d] grace of God, which is giuen you in Iesus Christ,

5 *That in all things yee are made rich [e] in him, in [f] all kinde of speache, and in all knowledge:

6 As the testimonie of Iesus Christ hath bene confirmed in you:

7 So that yee are not destitute of any gift: *waiting for the appearing of our Lord Iesus Christ.

8 *Who shall also confirme you vnto the ende, that ye may be [g] blameless in the day of our Lord Iesus Christ.

9 *God is faithfull, by whom ye are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 Now I beseech you, brethren, by the Name of our Lord Iesus Christ, *that yee all [h] speake one thing, and that there bee no dissensions among you: but bee yee

Act.15.9,1.thes.4.7.

a Whome God hath separated from the rest of the world, purified, and giuen to his Sonne, that he might be in them, and they in him. *Rom.1.7.ephes.1.1.colos.1.22.2.tim.1.9.tit.2.3.*

b Made holy by the free mercy & calling of God. *2.Tim.2.23.*

c Which is to acknowledge him to be the very God, to worship him, and to seeke vnto him for helpe.

d For all the benefites which ye haue receiued by the Gospel. *Colos.1.10 and 2.7.*

e As members of the same body which communicate with their head.

f He commendeth those gifts in them whose abuse after hee doeth reproue, as eloquence, philosophie, and their knowledge of Gods worde. *Phil 3.20.tit.*

g For there is no condemnation to them that are grafted in Christ Iesus. *Psalm.138.8. 1.thess.5.24. Rom.15.5. phil.3.16.*

h Disagreeing in wordes ingendreth dissention of mind, whereof proceedeth repugnancie of iudgement, which is mother of schisme and heresie.

knit together in one minde, & in one iudgement.

11 For it hath bene declared vnto mee, my brethren, of you by them that are of the house of i Cloe, that there are contentions among you.

12 Nowe this I say, that euery one of you sayth, I am Pauls, and I am* Apollos, and I am of Cephas, and I am Christes.

13 Is Christ diuided? was Paul crucified for you? either were ye baptized k into the name of Paul?

14 I thanke God, that I baptized none of you, but* Crispus, and l Gaius,

15 Lest any should say, that I had baptized into mine owne name.

16 I baptized also the housholde of Stephanas: furthermore knowe I not, whether I baptized any other.

17 For Christ sent mee not to m baptize, but to preach the Gospel, not with* n wisedome of wordes, o lest the crosse of Christ should be made of none effect.

18 For the preaching of the crosse is to them that perish, foolishnesse: but vnto vs, which are saued, it is the* power of God.

19 For it is written, *I will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the p Scribe? where is the q disputer of this world? hath not God made the wisedome of this world foolishnesse?

21 For seeing the worlde by wisedome knewe not God in the wisedome of God, it pleased God by the foolishnesse of preaching to saue them that beleeue:

22 Seeing also that the Iewes require a* signe, and the Grecians seeke after wisedome.

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto them which are called, both of the Iewes and Grecians wee preach Christ, the power of God, and the wisedome of God.

25 For the r foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

26 For brethren, you see your calling, howe that not many wise men s after the flesh, not many mightie, not many noble are called.

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weake things of the world, to confound the mightie things,

28 And vile things of the worlde and things which are despised, hath God chosen, and things t which are not, to bring to nought things u that are,

29 That no* flesh should reioyce in his presence.

30 But yee are of him in Christ Iesus, who of God is made vnto vs* wisedome, and righteousnesse, and sanctification, and redemption,

31 That according as it is written,* He that reioyceth, y let him reioyce in the Lord.

Iere.23.5,6. Iere.9.24. 2.cor.10.17.

y That is, attribute all things to God with thankesgiuing.

CHAP. II.

1 *Hee putteth for example his maner of preaching, which was according to the tenor of the Gospel, 8 Which Gospel was contemptible and hid to the carnall, 10 And againe honorable and manifest to the spirituall.*

AND I, brethren, when I came to you, came not with* excellencie of wordes, or of wisedome, shewing vnto you the ‖ a testimonie of God.

Chap.1.17.

‖ *Or, mysterie.*

2 For I esteemed not to ‖ knowe any thing among you, saue Iesus Christ, and him crucified.

3 *And I was among you in b weakenesse, and in feare, and in much trembling,

4 Neither stood my worde, and my preaching in the* enticing speach of mans wisedome, but in plaine euidence of ‖ the Spirit and of power,

‖ *Or, I thought nothing worthie to be knowen.*

5 That your faith should not bee in the wisedome of men, but in the power of God.

6 And we speake wisedome among them that are c perfite: not the wisedome of this world, neither of the d princes of this world, which come to nought.

Acts 18.1.

b Herein appeareth his great modestie, who was not glorious but abiect and humble, not full of vaine boastings and arrogancie, but with feare and trembling set foorth the mightie power of God.

7 But wee speake the wisedome of God in a mysterie, euen the hid wisedome, which God had determined before the world, vnto our glorie.

Chap.1.17.

8 Which e none of the princes of this world hath knowen: for had they knowen it, they would not haue crucified the f Lorde of glorie.

2.peter 1.16.

‖ *Or, heauenly, or diuine.*

9 But as it is written, * The things which eye hath not seene, neither eare hath heard, neither g came into mans heart, are, which God hath prepared for them that loue him.

10 But God hath reuealed them vnto vs by his Spirit: for the Spirit h searcheth all things, yea, the deepe things of God.

c They whose vnderstandings are illuminate by faith, acknowledge this wisedome, which the world calleth folly.

11 For what man knoweth the things of a man, sauing the spirit i of man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

d The worde is here taken for them, whom either for wisedome, riches, or power, men most esteeme.

12 Nowe wee haue k receiued not the Spirite of the worlde, but the Spirite, which is of GOD, that wee might knowe the l things that are giuen to vs of God.

e That is, very fewe. f Hee calleth Iesus the mightie God, full of true glory and maiestie, whome Dauid also calleth the King of glory, Psalm. 24.7. and Steuen nameth him the God of glory, Acts 7.2. and hereby appeareth the diuinitie of Christ, and coniunction of two natures in one person. *Isa.64.4.*

g Man is not able to thinke Gods prouidence toward his. h For hee is one God with the Father and the Sonne.

i Which was a vertuous woman and zealous of Gods glory, and sought the quietnesse of the Church. *Acts 18.24.*

k Reade the annotation, Act. 3.16. *Acts 18.8.*

l This Gaius was Pauls host, in whose house also the Church was at Corinthus, Rom.16.23. there was yet another so called, which was of Derbe, and followed Paul, Acts 20.4.

m That is, chiefly and peculiarly. *Chap.2.13. gala.5.4. 2.pet.1.16.*

n As rhetorike, or arte oratorie.

o When men should attribute that vnto eloquence, which onely belonged to the power of God. *Rom.1.16. Isai.29.14.*

p That is, the interpreter of the Lawe.

q He that is so subtill in discussing questions? and herein Paul reprocheth euen the best learned, as though not one of them could perceiue by his owne wisdome this mysterie of Christ reuealed in the Gospel. *Matth.12.38.*

r He speaketh in the person of the wicked, who contrary to their conscience rather attribute these things to God, then acknowledge their owne folly and weakenesse.

s According as the worlde termeth wisemen.

t Which are in mans iudgement almost nothing, but taken for abiects and castawayes.

u Esteemed and in reputation.

x Thus hee calleth man in contempt, and to beate downe his arrogancie.

i Mans minde which vnderstandeth and iudgeth. k Wee are not mooued with that Spirite, which teacheth things wherewith the world is delighted, and which men vnderstand by nature. l All the benefites of God in Iesus Christ,

13 Which things also wee speake, not in the * wordes which mans wisedome teacheth, but which the holy Ghost teacheth, comparing m spirituall things with spirituall things.

14 But the n naturall man perceiueth not the things of the spirit of God: for they are foolishnesse vnto him: neither can hee knowe them, because they are spiritually discerned.

15 But he that is * spirituall, discerneth all things: yet he himselfe is o iudged of no man.

16 * For who hath knowen the minde of the Lorde, that hee might instruct him? but wee haue the p minde of Christ.

Chap.1.17. 2.pet.1.16.

m As that which we teach is spirituall, to our kinde of teaching must be spirituall, that the wordes may agree with the matter.

n Whose knowledge and iudgement is not cleared by Gods spirit.

Prou.27.19.

o For the trueth of God is not subiect to the kingdome of man. *Isa.40.13. wisd.9.13, rom.11.34.*

p That is, Christs spirit, *Iohn 16.13. rom.8.9.*

CHAP. III.

3 Paul rebuketh the sectes and authours thereof. 7 No man ought to attribute his saluation to the ministers, but to God. 10 That they beware erroneous doctrine. 11 Christ is the foundation of his Church. 16 The dignitie and office both of the ministers, and also of all the faithfull.

AND I could not speake vnto you, brethren, as vnto spirituall men, but as vnto carnall, euen as vnto a babes in Christ.

2 I gaue you milke to drinke, and not meate: for yee were not yet able to beare it, neither yet nowe are ye able.

3 For yee are yet carnall: for where as there is among you enuying, and strife, and diuisions, are ye not carnall, and walke as men?

4 For when one saith, I am Pauls, and an other, I am Apollos, are ye not carnall?

5 Who is Paul then? and who is Apollos, but the ministers by whome yee beleeued, and as the Lord gaue to euery man?

6 I haue planted, Apollos watered, but God gaue the encreale.

7 So then, neither is hee that planteth any thing, neither hee that watereth, but God that giueth the increale.

8 And he that planteth, and he that watereth are b one, * and euery man shall receiue his wages, according to his labour.

9 For wee together are Gods c labourers: yee are Gods husbandrie, and Gods building.

10 According to the grace of God giuen to mee, as a skilfull master builder, I haue layde the foundation, and another buildeth thereon: but let euery man d take heede how he buildeth vpon it.

11 For other foundation can no man lay, then that which is layde, which is Iesus Christ.

12 And if any man builde on this foundation, gold, siluer, precious stones, timber, hay, or stubble,

13 Euery mans worke shal be made manifest: for the e day shall declare it, because it shall bee reuealed by the f fire: and the fire shall trie euery mans worke of what sort it is.

14 If any mans worke, that hee hath built vpon, abide, he shall receiue wages.

15 If any mans worke burne, hee shall g lose, but he h shall be i safe himselfe; neuertheless yet as it were by the fire.

16 * Know ye not that ye are the Temple of God, and that the Spirite of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 Let no man deceiue himselfe. If any man among you seeme to bee wise in this worlde, let him bee a foole, that hee may bee wise.

19 For the wisedome of this worlde is foolishnes with God: for it is written, * He catcheth the wise k in their owne craftinesse.

20 * And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man l reioyce in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death: whether they be things present, or things to come, euen all are yours,

23 And ye Christes, and Christ Gods.

a Being ingrafted in Christ by faith, we begin to moue by his Spirit, & as we profit in faith, we growe vp to a ripe age. And here let him take heed that teacheth, lest for milke he giue poison: for milke and strong meate in effect are one, but onely differ in maner and forme.

b He chargeth them with two faults: the one, that they attributed too much to the ministers, and the other, that they preferred one minister to another *Psal.62.12. galat.6.5.*

c So made by his grace.

d He reproueth the ministers of Corinth. as teachers of curious doctrines and questions.

e Or the time: which is, when the light of the trueth shall expel the darknes of ignorance, then the curious ostentation of mans wisedome shall bee brought to nought.

f By the triall of Gods Spirit.

g Both his labour and reward.

h He reproueth them not as false apostles, but as curious teachers of humane sciences, as they which lothing all the simplicitie of Gods worde, preach philosophical speculations.

i As touching his life, if he hold fast the foundation. *Chap.6.19. 2.cor.6,16. Iob.5.13.*

k When they themselues are entangled in the same snares, which they layde for others. *Psal.94.11.*

l But in God who worketh by his ministers to his owne glory and the comfort of his Church.

CHAP. IIII.

1 After that he had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 Hee appealeth to Gods iudgement, 7 Beating downe their glorie which hindred them to prayse that, which they dispraysed in him. 16 Hee sheweth what he requireth on their part, and what they ought to looke for of him at his returne.

LET a man so thinke of vs, as of the a ministers of Christ, and disposers of the secrets of God.

2 And as for the rest, it is required of the disposers, that euery man bee found faithfull.

3 * As touching me, I passe very litle to be iudged of you, or ‡ mans iudgement: no, I iudge not mine b owne selfe,

4 For I c knowe nothing by d my selfe, yet am I not thereby iustified: but hee that iudgeth me, is the Lord.

5 Therefore * iudge nothing before the time, vntill the Lorde come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall euery man haue prayse of God.

6 Nowe these things brethren, I haue figuratiuely applied vnto mine owne selfe and Apollos for your sakes, that yee might learne e by vs, that no man presume aboue that which is written, that one f swell not against another for any mans cause.

7 For who f separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou haddest not receiued it?

a As it is a thing intolerable to contemne the true ministers of God, so it is greatly reprehensible to attribute more vnto them then is meete. *Matth.7.1,2.*

‡ *Greeke, mās day.*

b Whether I haue great giftes or litle, fewe or many.

c For as I do not knowe whereby I should take any occasion of glorie: so I am certaine that before God another maner of iustice is required.

d Concerning mine office. *Matth.7.1. rom.2.1.*

e By our example. f To wit, from other men & preferreth thee.

8 Nowe ye are full: nowe yee are made rich: yee reigne as Kings without vs, and would to God yee did reigne, that wee also might reigne with you.

9 For I thinke that God hath set foorth vs e the last Apostles, as men appointed to death: for wee are made a gasing stocke vnto the world, and to the Angels, and to men.

10 We are h fooles for Christes sake, and yee are wise in Christ: wee are weake, and yee strong: yee are honourable, and wee are despised.

11 Unto this houre we both hunger, and thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 * And labour, working with our owne hands: we are reuiled, and yet we blesse: we are persecuted, and suffer it.

13 * We are euil spoken of, and we ‖ pray: we are made as the filth of the worlde, the off-scowring of all things, vnto this time.

14 I write not these things to shame you, but as my beloued children I admonish you.

15 For though yee haue tenne thousand ‖ instructours in Christ, yet haue ye not many fathers: for in Christ Jesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lorde, which shall put you in i remembrance of my wayes in Christ as I teach euery where in euery Church.

18 Some are puffed vp as though I would not come to you.

19 But I will come to you shortly, * if the Lorde will, and will knowe, not the speech of them which are puffed vp, but the power.

20 For the k kingdome of God is not in word, but in l power.

21 What will ye? shall I come vnto you with a rodde, or in loue, and in the spirite of meekenesse?

CHAP. V.

1 He reproueth sharply their negligence in punishing him that had committed incest, 3 Willing them to excommunicate him, 7 To embrace puritie, 9 And flee wickednes.

IT is heard certainely, that there is fornication among you, and such fornication as is not once named among the a Gentiles, * that one shoulde haue his fathers wife.

2 And ye are puffed vp and haue not rather sorowed, that he which hath done this deede, might be put from among you.

3 * For I verely as absent in body, but present in spirite, haue determined already, as though I were present, that he that hath b thus done this thing,

4 When ye are gathered together, and my c spirite, d in the Name of our Lord Jesus Christ, that such one, I say, by the power of our Lord Jesus Christ,

5 * Be deliuered vnto e Satan, for the f destruction of the flesh, that the spirite may be saued in the day of the Lord Jesus.

6 Your reioycing is not g good: * know ye not that a litle leauen leaueneth the whole lumpe?

7 Purge out therefore the olde leauen, that ye may bee a newe lumpe, h as ye are vnleauened: for Christ our passeouer is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leauen, neither in the leauen of malitiousnes and wickednes: but with the vnleauened bread of sincerite and trueth.

9 I wrote vnto you in an Epistle, * that ye shoulde not company together with fornicatours,

10 And i not altogether with the fornicatours of this worlde, or with the couetous, or with extortioners, or with idolaters: for then yee must goe out of the world.

11 But nowe I haue written vnto you, that yee company not together: if any that is called a brother, be a fornicatour, or couetous, or k an idolater, or a railer, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to doe, to iudge them also, which are l without? doe yee not iudge them that are m within?

13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

1. *Tim.* 1.20.

e Which is, to bee as an heathen man and publicane.

f For being wounded with shame and sorowe, his flesh or olde man shall die: and the Spirite or new man shall remaine aliue and enioy the victorie in that day when the Lord shall iudge the quicke and dead, 2. Cor. 4.18. 1. Pet. 4.6.

g Seeing you suffer such monsterous vices among you.

Gal. 5.9.

h As euery man particularly is pure, so the whole Church in generall may be pure.

Matth. 18.17. 2. *thess.* 3.14.

i But he meant of those that were conuersant in the Church, whome they ought by discipline to haue corrected: for as touching strangers they ought by all meanes godly to winne them to Christ.

k Who to please both parts would be present at idole seruice, & yet professe the Gospel.

l Vnto whom the ecclesiasticall discipline doeth not stretch.

m Which are subiect to Gods worde, and to the discipline of the Church.

CHAP. VI.

1 He rebuketh them for going to lawe together before the heathen. 7 Christians ought rather to suffer. 12 He reprooueth the abusing of Christian libertie, 15 And sheweth that we ought to serue God purely, both in body and in soule.

DAre any of you, hauing businesse against another, be iudged vnder ‖ the a vniust, and not vnder the Saints?

2 * Doe ye not knowe, that the Saints shall iudge the world? If the worlde then shall be iudged by you, are ye vnworthie to iudge the smallest matters?

3 Knowe ye not that we shall iudge the b Angels? howe much more things that pertaine to this life?

4 If then ye haue iudgements of things pertaining to this life, c set vp them which are d least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betweene his brethren?

6 But a brother goeth to lawe with a brother, and that vnder the infidels.

7 Now therefore there is vtterly ‖ a fault among

‖ *Or, iudges & magistrates, which are infidels.*

a He calleth the vniust, whosoeuer are not sanctified in Christ. *Wisd.* 3.8.

b Who are now apostates, and deuils, Matth. 25.41.

c That is, make them iudges.

d If ye so burne with desire to pleade, keepe a court among your selues, and make the least esteemed your iudge: for it is most easie to iudge betweene brethren.

‖ *Or, impotencie of minde.*

g To diminish his authoritie they obiected, that he was not made an Apostle by Christ, but afterwards.

h By this bitter taunting in abiecting himselfe and exalting the Corinthians, he maketh them ashamed of their vaine glorie.

Acts 20.34. 1. *thess.* 2.9. 2. *thess.* 3.8. *Matt.* 5.44. *luke* 23.34. *acts* 7.60.

‖ *Or, vse gentle wordes.*

‖ *Or, pedagogues, and schoolemasters.*

i For as much as they had so soone forgotten.

Acts. 18.21. *and* 19.21. *iam.* 4.15.

k That is, what soeuer gifts we haue receiued of God, to this ende that hee may reigne among vs.

l Of the holy Ghost,

a Who woulde thinke that you would suffer that mischiefe vnpunished, which the most barbarous nations abhorre to speake of? *Leuit.* 18.8. *Col.* 2.5.

b Hauing nowe receiued the Gospel.

c My will and content.

d With inuocation of Gods name, as becommeth the which procure y Lordes businesse & not their owne,

among you, because yee goe to Lawe one with another: * why rather suffer yee not wrong? why rather sustayne yee not harme?

8 * Nay, ye your selues e doe wrong, and doe harme, and that to your brethren.

9 Knowe yee not that the vnrighteous shal not inherite the kingdome of God? Be not deceiued: * neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeues, nor couetous, nor drunkardes, nor railers, nor extortioners shal inherite the kingdome of God.

11 And such were * some of you: but yee are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, and by the spirit of our God.

12 ¶ * All f things are lawfull vnto me: but all things are not profitable. I may do all things, but I will not be brought vnder g the power of any thing.

13 Meates are ordeined for the belly, and the belly for the meates: but God shall destroy both it, and them. Nowe the body is not for h fornication, but for the i Lord, and the Lord for the body.

14 And God hath also rayled vp the Lord, and * shall rayse vs vp by his power.

15 Knowe yee not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an k harlot? God forbid.

16 Doe ye not know, that he which coupleth himselfe with an harlot, is one bodie? * for two, saith he, shalbe one flesh.

17 But he that is ioyned vnto the Lord, is one spirite.

18 Flee fornication: euery sinne that a man doeth, is without the body: but hee that committeth fornication, sinneth against his l owne body.

19 Knowe ye not, that * your body is the temple of the holy Ghost, which is in you, whome yee haue of God? and yee are not your owne.

20 * For ye are bought for a price: therefore glorifie God in your body, and in your spirite; for they are Gods.

Mat.5.39.
luke 6.29.
rom.12,19.
1.Thes.4.6.
e He doeth not reproue the godly, which with a good conscience vseth the magistrate to defend his right, but condemneth hatred, grudges & desires of reuengeance.
Ephes.5.3,5.
1.tim.1.9,10.
Ephes.2.12.
titus 3.3.
1.pet.4.3.
Chap.10.23.
eccles.37.27.
f Here he speaketh of things indifferent of their nature, and first as touching carnall libertie.
g For wee are subiect to those things which we cannot want.
h They abused meates, both in that they offended others thereby, and also prouoked their owne lustes to vncleanneſſe.
i God will be Lord both of the soule and body.
Rom.6.5.
k Whereby he signifieth, that both we shall see the glorie of the resurrection of the iust, and also that dignitie and priuiledge whereby we bee made the members of Christ.
Gen.2.24.mat.19.5.mar.10.8.ephes.5.31.
l That is, hee more polluteth his owne body, then hee that committeth any other sinne,
Chap.3.16,2,cor,6.16.Chap.7.23.1.Pet.1.15,19.

CHAP. VII.

1 *The Apostle answereth to certaine questions, which the Corinthians desired to knowe,* 2 *As of single life,* 3 *Of the dutie of mariage,* 11 *Of discordes and diſſention in marriage,* 13 *Of mariage betweene the faithfull and vnfaithfull,* 18 *Of vncircumcising the circumcised,* 21 *Of seruitude,* 25 *Of virginitie,* 39 *And second marriage.*

NOwe concerning the things whereof ye wrote vnto mee, It were a good for a man not to touch a woman.

2 Neuertheleſſe, to auoyde fornication, let b euery man haue his wife, and let euery woman haue her owne husband.

a Or, expedient: because mariage, thorow mans corruption, and not by Gods institution, bringeth cares and troubles. b Speaking to all men in generall.

3 *Let the husband giue vnto the wife c due benevolence, & likewise also the wife vnto the husband.

4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraude not one another, except it be with consent for a time, that yee may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, d not by commandement.

7 For I would that all men were euen as I my selfe am: but euery man hath e his proper gift of God, one after this maner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, it is good for them if they abide euen as I doe.

9 But if they cannot absteine, let them marrie: for it is better to marrie then to f burne.

10 And vnto the married I commaund, not I, but the Lorde, Let not the wife * depart from her husband.

11 But and if she f depart, let her remaine vnmarried, or be reconciled vnto her husband, and let not the husband put g away his wife.

12 But to the remnant I speake, and not h the Lord, If any brother haue a wife, that beleeueth not, if she be content to dwel with him, let him not forsake her.

13 And the woman which hath an husband that beleeueth not, if he be content to dwell with her, let her not forsake him.

14 For the vnbeleeuing husbande is i sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband, els were your children vncleane: but now are they k holy.

15 But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in l such things: but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lord hath m called euery one, so let him walke: and so ordayne I in all Churches.

18 Is any man called being circumcised? let him not n gather his vncircumcision: is any called vncircumcised? let him not be circumcised.

19 ° Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 *Let euery man abide in the same vo-

c Which conteineth all dueties perteyning to mariage.
d He sheweth that he commandeth not precisely al men to marry, but that God hath graunted this remedie vnto them which cannot liue chaste.
e With the fire of concupiscēce, that is, when mans will so giueth place to the lust that tempteth, that he cannot call vpon God with a quiet conscience.
Mat.5.32.
and 19.9.
mar.10.11.
luke 16.18.
f For hatred, dissention, anger, &c.
g Saue for whordome, as Matt. 5.32.
h In as much as there was nothing expresly spoken hereof in the Law, or Prophets: or els he spake this moued by the spirit of God as he testifieth in the 25. verse.
i Meaning, that the faith of the beleeuer hath more power to sanctifie marriage, then the wickednesse of the other to pollute it.
k They that are borne of either of the parents faithfull, are also counted members of Christs Church, because of the promise, Actes 2.39.

1 When such things come to passe, that the faithful and vnfaithfull bee married together, and the one forsake the other without cause.
m The lawfull vocation in outward things must not lightly be neglected. n Which is when the Surgeon by arte draweth out the skinne to couer the part circumcised, Celsus lib.7. Cap.25. Epiphan. lib.de ponderibus & mensuris. 1.Mac.1.16. o It is all one whether thou be Iewe or Gentile. *Ephes.4.1. 1.tim.6.1.*

cation wherein he was called.

21 Art thou called being a seruant? care not for it: but if yet thou mayest be free, vse it rather.

22 For he that is called in the [q] Lord being a seruant, is the Lordes free man: likewise also hee that is called being free, is Christs seruant.

23 * Ye are bought ‖ with a price: be not the seruants of men.

24 Brethren, let euery man, wherein he was called, therein abide with [r] God.

25 Nowe concerning ‖ virgins, I haue no [s] commaundement of the Lorde: but I giue mine aduice, as one that hath obteyned mercy of the Lord to be ‖ faithfull.

26 I suppose then [t] this to bee good for the present [u] necessitie: I meane, that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to bee loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou take a wife, thou sinnest not: and if a virgin marrie, she sinneth not: neuertheles, such shall haue [x] trouble in the flesh: but I [z] spare you.

29 And this I say, brethren, because the time is short, ‖ hereafter that both they which haue wiues, bee as though they had none:

30 And they that [a] weepe, as though they wept not: and they that [b] reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this worlde, as though they vsed it not: for the [c] facion of this world goeth away.

32 And I woulde haue you without care. The vnmarried careth for the things of the Lord, how he may please the Lord.

33 But he that is married, careth for the things of the [d] worlde, how hee may please his wife.‡

34 There is difference also betweene a virgine and a wife: the vnmarried woman careth for the things of the Lorde, that shee may be [e] holy, both in body and in spirite: but shee that is married, careth for the things of the worlde, howe she may please her husband.

35 And this I speake for your owne commoditie, not to [f] tangle you in a snare, but that yee followe that, which is honest, and that yee may cleaue fast vnto the Lorde without separation.

36 But if any man thinke that it is vncomely for his virgine, if shee passe the flowre of her age, and [g] needs so require, let him doe what he will, hee sinneth not: let them be married.

37 Neuertheles, he [h] that standeth firme in his heart, that hee hath no neede, but hath [i] power ouer his owne will, and hath so decreed in his heart, that hee will keepe his virgine, he doeth well.

38 So then he that giueth her to marriage, doeth well, but hee that giueth her not to marriage, doeth [k] better.

39 The wife is bounde by the [l] Law, as long as her husband * liueth: but if her husband be dead, she is at libertie to marry with whom she will, onely in the Lord.

40 But shee is more blessed, if she so abide, in my iudgement: * and I thinke that I haue also the spirite of God.

commodious for his children in preseruing them from cares. l Of matrimonie. *Rom.*7.2. 1.*Thess.*4.8.

CHAP. VIII.

1 *He rebuketh them that vse their libertie to the slander of other, in going to the idolatrous sacrifices,* 9 *And sheweth how men ought to behaue them toward such as be weake.*

AND as touching things sacrificed vnto idoles, wee knowe that we all haue [a] knowledge: knowledge puffeth by, but loue edifieth.

2 Nowe, if any man thinke that hee knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man loue God, the same is ‖ knowen of him.

4 Concerning therfore meate sacrificed vnto idoles, wee knowe that an idole is [b] nothing in the worlde, and that there is none other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth, (as there be many gods, and many [c] lords)

6 Yet vnto vs there is but one God, which is the Father, of whom are al things, and wee in him: and * one Lorde Iesus Christ, by whom are all things, and we by him.

7 But euery man hath not knowledge: for some hauing [d] conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meate maketh not vs acceptable to God: for neyther if we eate, haue we the [e] more: neither if we eate not, haue we the lesse.

9 But take heede least by any meanes this ‖ power of yours be an occasion of falling to them that are weake.

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, be ‡ [f] holdened to eate those things which are sacrificed to idoles?

11 And through thy knowledge shall the * [g] weake brother perish, for whome Christ died.

12 Nowe when yee sinne so against the brethren, and wounde their weake conscience, ye sinne against Christ.

13 * Wherefore if meate offende my brother, I wil eat no flesh while the worlde standeth, that I may not offende my brother.

i For the father will dependeth on his childrens in this poynt in so much as he is bound to haue respect to their infirmitie, neither can he iustly require of them singlenes, if they haue not that gift of God so to liue.

k And more

a Of the libertie that God hath giuen vs touching outward things. ‖ *Or, taught.*

b This he speaketh in their person, which bragged so much of their libertie, saying that an image among all things that are made, is of no force.

c Which being idoles, yet are esteemed of men as Lordes and Seigniours. *Iohn* 13.13. *chap.*12.3.

d In that they thought the meate offred vp to the image, not to be pure, and therefore could not eate it with a good conscience.

e This abundance and want is referred to spirituall things, Rom. 14.17. ‖ *Or, libertie in things indifferent.* ‡ *Greeke, builded vp.*

f By thine example without any ground of doctrine.

p Although God hath called thee to serue in this life, yet thinke not thy condition vnworthy for a Christian: but reioyce, that thou art deliuered by Christ, from the miserable slauery of sinne & death.

q Being seruant by condition, is made partaker of Christ. *Chap.*6.20. 1.*pet.*1.19. ‖ *Or, dearely.*

r Sincerely as in the presence of God. ‖ *Or, the state of virginitie.*

f He bindeth no man to that which God hath left free: but sheweth what is most agreeable to Gods will, according to the circumstance of the time, place, and persons. ‖ *Or, beleeued.*

t To the single.

u In these afflictions and persecutions.

x As worldly cares of their children and familie.

y He doeth not preferre singlenesse as a thing more holy then marriage, but by reason of incommodities, which the one hath more then the other.

z In wishing that you could liue without wiues. ‖ *Or, as remaineth that.*

a Which be in aduersitie.

b Which be in prosperitie. c In this worlde there is nothing but meere vanitie. d Which onely appertaine to this present life. ‡ *And he is deuided,* meaning into diuers cares. e She may attaine vnto it sooner then the other, because shee is without cares. f Seeing S. Paul could binde no mans conscience to single life, what presumption is it, that any other should doe it? g That is, that shee should be marrie to auoyde fornication. h Meaning, he that is fully perswaded that he hath no neede.

*Rom.*14.15. g Which eateth against his conscience, or in doubt. *Rom.*14.21.

CHAP. IX.

He exhorteth them by his example to vse their libertie to the edification of other. 24 To runne on forth in the course that they haue begunne.

AM I not an Apostle? am I not free? haue I not seene Iesus Christ our Lord? are ye not my worke in the Lord?

2 If I be not an Apostle vnto other, yet doubtlesse I am vnto you: for yee are the a seale of mine Apostleship in the Lord.

3 My defence to them that b examine me, is this,

4 Haue wee not power to eate, and to drinke?

5 Haue we not power to d leade about a wife being a e sister, as well as the rest of the Apostles, and as the ‖brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power f not to worke?

7 Who goeth a warfare any time at his owne cost? who planteth a vineyarde, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these thinges according to man? saith not the Lawe the same also?

9 For it is written in the Lawe of Moses, * Thou shalt not muzzell the mouth of the oxe that treadeth out the corne: doeth God take g care for oxen?

10 Either saith hee it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope: and that he that thresheth in hope, should be partaker of his hope.

11 * If we haue sowen vnto you spirituall things, is it a great thing if wee reape your carnall things?

12 If others with you bee partakers of this h power, are not wee rather? neuertheless, we haue not vsed this power: but ‖suffer all things, that we should not hinder the Gospel of Christ.

13 Doe yee not knowe, that they which minister about the * holy things, eate of the thinges of the Temple? and they which waite at the altar, are partakers i with the altar?

14 So also hath the Lord ordeined, that they which preache the Gospel, should liue of the Gospel.

15 But I haue vsed none of these things: neither wrote I these thinges, that it should be so done vnto mee: for it were better for mee to die, then that any man should make my k reioycing vayne.

16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is layde vpon mee, and woe is vnto me, if I preach not the Gospel.

17 For if I do it willingly, I haue a reward: but if I doe it against my will, l notwithstanding the dispensation is committed vnto me.

18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ m free, that I abuse not mine authoritie in the Gospel.

19 For though I be free from all men, yet haue I made my selfe seruaunt vnto all men, that I might winne the moe.

20 * And vnto the Iewes I become as a Iewe, that I may winne the Iewes: to them that are vnder the Lawe, as though I were vnder the n Lawe, that I may winne them that are vnder the Law:

21 To them that are without Lawe, as though I were without Law (when I am not without Lawe as perteining to God, but am in the Law through Christ) that I may winne them that are without Law.

22 To the weake I become as weake, that I may winne the weake: I am made o all things to all men, that I might by all meanes saue some.

23 And this I doe for the Gospels sake, that I might bee partaker thereof with you.

24 Knowe yee not, that they which run in a race, runne all, yet one receiueth the prise? so runne, that ye may obtaine.

25 And euery man that prooueth masteries, p abstaineth from all things: and they doe it to obteine a corruptible crowne: but we for an vncorruptible.

26 I therefore so runne, not as vncertainely: so fight I, not as one that beateth the aire.

27 But I beate downe my q body, and bring it into subiection, least by any meanes after that I haue preached to other, I my selfe should be r reproued.

Actes 16.3 galat.2.3.

n As touching the ceremonies.

o In things indifferet, as eating of meates, obseruation of feastes and dayes, & such like, he fashioned himselfe to men in such sort as hee might best gaine them to Christ.

p That is, keepeth a strait diet, and refraineth from such things as might distemper his body.

q Or, olde man, which rebelleth against the spirit.

r Lest he should be reprooued of men when they should see him do contrary, or contemne that thing which he taught others to doe.

CHAP. X.

He feareth the with the example of the Iewes, that they put not their trust carnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 And offence of their neighbour.

MOreouer, brethren, I would not that ye should be ignorant, that all our fathers were vnder * the cloude, and all passed through the * sea,

2 And were all baptized vnto a Moses, in the cloude, and in the sea,

3 * And did all eate the same b c spirituall meate,

4 * And did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that followed them: and the Rocke d was Christ)

5 But with many of them God was not pleased: for they were * ouerthrowen in the wildernesse.

6 Now these are ensamples to vs, to the intent that wee should not lust after euill things * as they also lusted.

7 Neither be ye idolaters as were some of them, as it is written, * The people sate downe to e eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, as some of them committed fornication, and fell in one * f day three & twentie thouland.

Exod. 13 21. num. 9.18.

Exod. 14.16, 22.

a Moses being their guide or minister, or as some reade, they were baptized vnto Moses law, others, by Moses.

Exod. 16.15.

b That is, Manna which was the outward signe or Sacrament of the Spirituall grace.

c They are the same meate that we doe, because the substance of theirs and our Sacraments is all one.

Exod. 17.6. num. 20.10, 11.

d That is, signified Christ as all Sacraments do. *Numb. 26.65. Numb. 11.4. and 26.64. psal. 106.14. Exod. 32.6.*

e Because heereby occasion was taken to forget God, and commit idolatrie, therefore these indifferent things are counted idolatrie. *Num. 25.9.*

f Moses readeth foure and twentie thousand, which declareth an infinite number.

a I need no further declaration, but y works that I haue wrought among you.

b And call into dout mine office.

c On the church charges.

d The Apostles led their wiues about with them.

e A faithful and christian wife.

‖ *Or, cousins.*

f Whether they might not as lawfully liue without laboring for their liuing with their owne hands, as other apostles. *Deut. 25.4. 1. tim 5.18.*

g Had God respect properly to the oxen themselues when hee made this law, and not rather vnto men? *Rom. 15.27.*

h To liue on other mens charges?

‖ *Or, take in worth. Deut. 18.1.*

i For that part that was burnt, was deuoured of the altar, and the other was due vnto the priests by the lawe.

k For nowe you haue no iust cause against me, seeing that I preached the Gospel freely vnto you.

l Seeing hee is charged to preach, he must willingly and earnestly folow it: for if he do it by constraint, he doth not his duty.

m That I be not chargeable to them vnto whom I preach, seeing that they thinke that I preach for gaines.

9 Neither let vs tempt c Christ, as some of them also tempted him, & were * destroyed of serpents.

10 Neither murmure yee, as some of them * also murmured, and were destroyed of the b destroyer.

11 Now all these things came vnto them for ensamples, and were written to admonish i vs, vpon whome the k endes of the world are come.

12 Wherefore, let him that thinketh he standeth, take heede least he fall.

13 There hath no tentation taken you, but such as appertaineth to man: and God is faithfull, which will not suffer you to be tempted aboue that you be able, but l will euen giue the issue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flee frō idolatrie.

15 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cuppe of ‖ blessing which wee m blesse, is it not the communion of ỹ blood of Christ? The bread which we breake, is it not the n communion of the body of Christ?

17 For we that are many, are one bread, and one body, because wee all are partakers of one bread.

18 Behold Israel which is after the p flesh: are not they which eate of the sacrifices, partakers of the altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that these thinges which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I would not that yee should haue q fellowship with the deuils.

21 Ye cannot drinke the cup of the Lord, and the cuppe of the deuils. Ye can not be partakers of the Lordes table and of the table of deuils.

22 Doe we prouoke the Lord to anger? are we stronger then he?

23 * All things are lawfull for me, but all thinges are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

25 Whatsoeuer is solde in the r shambles, eate yee, and s aske no question for conscience sake.

26 * For the earth is the Lordes, and all that therein is.

27 If any of them which beleeue not, call you to a feast: and if ye will goe, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lordes, and all that therein is)

29 And the conscience I say, not thine, but of that other: for why shoulde my t liberty be condemned of an other mans conscience?

30 For u if I through Gods benefite bee partaker, why am I euil spoken of, for that wherefore I giue thanks?

31 * Whether therefore ye eate or drinke, or whatsoeuer yee doe, doe all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please x all men y in all things, not seeking mine owne profite, but the profite of many, that they might be saued.

CHAP. XI.

Hee rebuketh the abuses which were crept into their church, 4 As touching prayer, prophecying, 18 And ministring the Lords Supper, 23 Bringing them againe to the first institution thereof.

BE * ye the followers of me, euen as I am of Christ.

2 Nowe, brethren, I commende you, that yee remember ‖ all my thinges, and keepe the ordinances, as I deliuered them to you.

3 But I will that ye knowe, that Christ is the * head of euery man: and the man is the womans head: and God is Christes head.

4 Euery man a praying, or ‖ prophecying hauing any thing on his head, b dishonoureth his head.

5 But euery woman that prayeth or c prophecieth bare headed, dishonoureth her head: for it is euē one very thing, as though ‖ she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be ‖ shorne or shauen, let her be couered.

7 For a man ought not to couer his head: forasmuch as he is the * d image and glory of God: but the woman is the e glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 * For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to haue f power on her head, because of the Angels.

11 Neuertheles, neither is the man without the woman, neither the woman without the man in the h i Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it selfe teach you, that if a man haue long k haire, it is a shame vnto him?

15 But if a woman haue long haire, it is

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g Who was their leader, and was called the Angel of God. *Num.21.6. psal.106.14.*

h Meaning either the good or euil angel, whose ministerie God vseth to execute his iudgement to the vtter destruction of the wicked.

i How God will plague vs, if we be subiect to the like vices.

k Or, latter dayes of Christes coming.

l He that led you into this tentation, which commeth vnto you either in prosperitie or aduersitie, or for your sinnes past, will turne it to your cōmoditie, and deliuer you.

‖ *Or, thākesgiuing.*

m Or prepare to this holy vse with praise and thankesgiuing.

n The effectual badge of our coniunction and incorporation with Christ?

o If we that are many in number, are but one body in effect ioyned with our head Christ, as many cornes make but one loafe, let vs renounce idolatrie which doeth separate our vnitie.

p Which is gouerned according to the ceremonies of the law.

q Which is to assemble in that company where idoles are called vpon. *Chap.6.12. eccles.37.27.*

r For in those dayes they were accustomed to sel certaine of the flesh of beasts sacrificed in the shambles, and turned the mony to the Priests profite,

s Or, doubt not. *Psal.24.1.*

t We must take heede that thorowe our abuse, our liberrie be not condemned.

u If by the benefite of God I may eate any kinde of meate, why should I by my default cause this benefit to be euill spoken of? *Col.3.17.*

x That is, the infirme.

y Which are indifferent.

2.Thess.3.9.

‖ *Or, in all things remember me. Ephes.5.23.*

a This is referred to common prayer, & preaching: for although one speake, yet the action is cōmon, so that the whole Church may be saide to pray or preach.

‖ *Or, preaching.*

b This tradition was obserued according to the time and place, that all things might be done in comlinesse and to edification.

c Reade Chap. 14.34.

‖ *Or, powled.*

Gen.1.26. & 5.1. & 9.6. col.3.10.

d The image of Gods glory in whome his maiestie and power shine concerning his authoritie.

e Or, receiueth her glorie, in cōmendation of man, and therefore is subiect. *Gen.2.18.22.*

f Some thing to couer her head in signe of subiection.

g To whome they also shew their dissolution, & not only to Christ.

h Who is authour and maintainer of their mutuall coniunction.

i For as God made the woman of man, so now is man multiplied by the woman.

k As women vse to weare.

a prayle

l For God hath giuen to woman longer haire then vnto man, to the ende she should trusse it vp about her head, whereby shee declareth that she must couer her head.

a praise vnto her: for her haire is [l] giuen her for a couering.

16 But if any man lust to bee contentious, wee haue no such custome, neither the Churches of God.

17 ¶ Nowe in this that I declare, I praysе you not, that yee come together, not with profite, but with hurt.

18 For first of all, when ye come together in the Church, I heare that there are dissensions among you: and I beleeue it to bee true [m] in some part.

m Not that all were so, but the most part.

19 For there must be [n] heresies euen among you, that they which are approoued among you, might be knowen.

n Gods Church is not onely subiect to dissension as touching orders and maners, but also to heresies as touching doctrine.

20 When ye come together therefore into one place, this is not to eate the Lordes supper.

21 For euery man when they shoulde eate, taketh his owne supper afore, and one is hungrie, and another is dronken.

22 Haue yee not houses to eate and to drinke in? despise ye the Church of God, and shame them that haue not? what shall I say to you? shall I praise you in this? I praise you not.

23 For I haue receiued of the [o] Lord that which I also haue deliuered vnto you, to wit, that the Lord Iesus in the night that he was betrayed, tooke bread:

o Who ought onely to beare authoritie in the Church. *Matth.26.26. mar.14.22. luke 22.19.*

24 * And when hee had giuen thanks, he brake it, and sayde, Take, eate: this is my body, which is [p] broken for you: this doe ye in remembrance of me.

p Signifying the maner of his death, when his body should, as it were, be torne and broken with most grieuous torments (albeit not as the thighes of the theeues were) the which thing the breaking of the bread, as a figure, doth most liuely represent.

25 After the same maner also he tooke the cuppe, when hee had supped, saying, This cuppe is the newe Testament in my blood: this doe as oft as yee drinke it, in remembrance of me.

26 For as often as yee shall eate this bread, and drinke this cuppe, yee shewe the Lords death till he come.

27 Wherefore, whosoeuer shall eate this bread, and drinke the cup of the Lord [q] vnworthily, shalbe guilty of the body and blood of the Lord.

q By peruerting the true and pure vse of the same. *2.Cor.13.5.*

28 * Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.

29 For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because hee discerneth not [r] the Lords body.

r But as though these holy mysteries of the Lords body and blood were common meates, so without reuerence he cōmeth vnto them.

30 For this cause many are weake, and sicke among you, and many [s] sleepe.

s Or, die. Let them looke to themselues, which eyther adde or take away from the Lordes institution.

31 For if we would iudge our selues, we should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eate, tarie one for another.

34 And if any man bee hungrie, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

CHAP. XII.

1 *The diuersitie of the giftes of the holy Ghost ought to be vsed to the edifying of Christes Church,* 12 *As the members of mans body serue to the vse one of another.*

NOw concerning spirituall gifts, brethren, I would not haue you [a] ignorant.

a The Corinthians hauing notable gifts, seemed to haue forgotten, of whom, and for what ende they had receiued them.

2 Ye knowe that ye were Gentiles, and were caried away vnto the [b] dumme idoles, as ye were [c] led.

b Which could not heare your prayers.

c By Satans suggestion. *Marke 9.39.*

3 Wherefore, I declare vnto you, that no man * speaking by the [d] Spirit of God, calleth Iesus * execrable: also no man can say that Iesus is the Lord, but by the holy Ghost.

d As no man that hath the spirit of God, can blaspheme Christ, and worshippe idoles: so none can acknowledge Christ for Lord and God without the same spirit. *Iohn 13.13. chap.8.6. phil.2.11.*

4 Now there are diuerslities of gifts, but the same Spirit.

5 And there are diuerslities of administrations, but the same Lord.

6 And there are diuerslities of operations, but God is the same, which worketh all in all.

7 But the manifestation of the Spirit is giuen to euery man, to [e] profit withall.

e To wit, the Church, which is the whole body.

8 For to one is giuen by the Spirit the word of wisdome: and to another the word of [f] knowledge, by the same Spirit:

f That is, the vnderstanding of the Scriptures.

9 And to another [g] is giuen faith, by the same Spirit: and to another the giftes of healing, by the same Spirit:

g To doe onely miracles by.

10 And to another [h] the operations of strong workes: and to another, [i] prophecie: and to another, [k] the discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

h To worke by miracles against Satan and hypocrites, as was done against Ananias, Elymas, &c.

i Meaning the declaration of Gods mysteries.

k To trie both the doctrine and the persons. *Rom.12.3. ephes.4.7.*

11 * And all these things worketh euen the selfe same spirite, distributing to euery man seuerally as he will.

12 For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body: euen so is Christ.

13 For by one Spirite are wee all baptized into [l] one body, whether we be Iewes or Grecians, whether we be bond, or free, and haue bene all made to drinke into one Spirit.

l That we might be one body with Christ, and the whole Church one Christ: of the which coniunction, baptisme and the Lords Supper are effectuall signes: for by baptisme we are regenerate into one spirit, and by the Lords supper we are incorporate into Christs body to be gouerned by the same Spirit.

14 For the body also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God disposed the members euery one of them in the body at his owne pleasure.

19 For if they were al one member, where were the body?

20 But nowe are there many members, yet but [m] one body.

m And therefore whatsoeuer the diuersitie is, yet the profite ought to bee common, and serue to the edification of the Church.

21 And the eye cannot say vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no neede of you.

22 Yea, much rather those members of the body, which seeme to bee [n] more feeble,

n Whose vse seemeth to be more vile.

are necessarie.

23 And vpon those members of the body, which wee thinke most vnhoneſt, put wee more o honeſtie on: and our vncomely parts haue more comelineſſe on.

o Wee are more carefull to couer them.

24 For our comely parts neede it not: but God hath tempered the body together, and hath giuen the more honour to that part which lacked,

25 Leſt there ſhoulde bee any diuiſion in the body: but that the members ſhould p haue the ſame care one for another.

p Euery one in his office for the preſeruation of the body.

26 Therefore if one member ſuffer, all ſuffer with it: if one member be had in honour, all the members reioyce with it.

27 Nowe yee are the body of Chriſt, and members q ‖ for your part.

q For all Churches diſperſed throughout the world are diuers members of one body. ‖ *Or, euery one for his part.*

28 * And God hath ordeined ſome in the Church: as firſt Apoſtles, ſecondly Prophets, thirdly teachers, then them that doe miracles: after that, the giftes of healing, r helpers, ſ gouernors, diuerſitie of tongues.

r As deacons.

ſ As Elders.

29 Are all Apoſtles? are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the giftes of healing? doe all ſpeake with tongues? doe all interpret?

31 But ‖ deſire you the beſt giftes, and I will yet ſhewe you a more excellent way. ‖ *Or, doe you then deſire the beſt giftes.*

CHAP. XIII.

Becauſe loue is the fountaine and rule of edifying the Church, he ſetteth foorth the nature, office, and prayſe thereof.

THough I ſpeake with the tongues of men and a Angels, and haue not loue, I am as ſounding braſſe, or a tinckling cymball.

a If the Angels had tongues, and I had the vſe thereof, and did not beſtow them to profite my neighbour, it were nothing but vaine babbling.

2 And though I had the gift of prophetie, and knew all ſecrets, and al knowledge, yea, if I had b all faith, ſo that I could remoue * mountaines, and had not loue, I were nothing.

b Faith is here taken for the gift of doing miracles, which the wicked may haue, as Mat. 7. 22. and alſo for that faith (called hiſtoricall) which beleeueth the mightie power of Chriſt, but cannot apprehend Gods mercie through him: and this deuils haue, Iames 2. 19. and therefore is ſeparated from charitie, but the faith that iuſtifieth in effect cannot, as 1. Iohn 2. 9. *Matt.* 17. 20. *Iuke* 17. 6.

3 And though I feede the poore with all my goods, and though I giue my bodie, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue ſuffereth long: it is bountifull: loue emulyth not: loue doeth not boaſt it ſelfe: it is not puffed vp:

5 It diſdayneth not: it ſeeketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquitie, but reioyceth in the trueth:

7 It ſuffereth all things: it beleeueth c all things: it hopeth all things: it endureth d all things.

c Not that it ſuffereth it ſelfe to be abuſed, but iudgeth others by all loue and humanitie. d Which may bee without offence of Gods word.

8 Loue doeth neuer fall away, though that prophecyings bee abolished, or the tongues ceaſe, or knowledge vaniſh away.

9 For e wee know f in part, and we ‖ prophecie in part.

e Knowledge it ſelfe ſhall be perfected in the world to come, and not abolished: but the maner of knowing and teaching ſhall ceaſe, when we ſhall be before Gods preſence, where we ſhall neither neede ſcholes nor teachers. f That is, imperfectly. ‖ *Or, teach.*

10 But when that which is perfect, is come, then that which is in part, ſhall be abolished.

11 When I was a childe, I ſpake as a childe, I vnderſtood as a childe, I thought as a childe: but when I became a man, I put away childiſh things.

12 For nowe wee ſee g through a glaſſe darkely: but then ſhall wee ſee face to face. Nowe I knowe in part: but then ſhall I knowe euen as I am ‖ knowen.

g The myſteries of God. ‖ *Or, taught of God.*

13 And now abideth faith, hope, and loue, euen theſe three: but the h chiefeſt of theſe is loue.

h Becauſe it ſerueth both here and in the life to come: but faith and hope appertaine onely to this life.

CHAP. XIIII.

1 He exhorteth to loue, commendeth the gift of tongues, and other ſpirituall giftes, 5 But chiefly prophecying. 34 He commandeth women to keepe ſilence in the Church, 40 And ſheweth what good order ought to be obſerued in the Church.

FOllow after loue, & couet ſpirituall giftes, and rather that ye may a prophecie.

a That is, to expound the words of God to the edification of the Church.

2 For he that ſpeaketh a ſtrange tongue, ſpeaketh not vnto men, but vnto God: for no man b heareth him: howbeit in the c ſpirit he ſpeaketh ſecret things.

b Vnderſtandeth him.

c By the ſpirituall gift, which hee hath receiued.

3 But he that prophecieth, ſpeaketh vnto men to edifying, and to exhortation, and to comfort.

4 Hee that ſpeaketh ſtrange language, edifieth d himſelfe: but he that prophecieth, edifieth the Church.

d For he profiteth none ſaue himſelfe.

5 I would that ye all ſpake ſtrange languages, but rather that yee prophecied: for greater is he that prophecieth, then hee that ſpeaketh diuers tongues, except hee expound it, that the Church may receiue edification.

e The prophecie expounded that which God hath reueiled: and the doctrine teacheth that which hee hath giuen vs to vnderſtand.

6 And now, brethren, if I come vnto you ſpeaking diuers tongues, what ſhall I profite you, except I ſpeake to you, eyther by e reuelation, or by knowledge, or by prophecying, or by doctrine?

7 Moreouer, things without life which giue a ſounde, whether it bee a ‖ pipe or an harpe, except they make a diſtinction in the ſoundes, howe ſhall it bee knowen what is piped or harped?

‖ *Or, as the thing requireth.*

8 And alſo if the trumpet giue an vncertaine ſounde, who ſhall prepare himſelfe to battell?

9 So likewiſe you, by the tongue, except ye vtter words that haue ſignification, how ſhall it be vnderſtoode what is ſpoken? for ye ſhall ſpeake in the f ayre.

f Your wordes ſhall be loſt: for ye ſhall neither glorifie God thereby, nor profit man.

10 There are ſo many kindes of voyces (‖ as it commeth to paſſe) in the world, and none of them g is dumme.

‖ *Or, as the thing requireth.*

g That is, they may be able to be vnderſtood.

11 Except I knowe then the power of the voyce, I ſhal be vnto him that ſpeaketh, h a Barbarian, and he that ſpeaketh, ſhall be a Barbarian vnto me.

h He condemneth the Corinthians of barbarouſneſſe in that thing, whereby they thought to haue attained to the greateſt praiſe of eloquence.

12 Euen ſo, foraſmuch as yee couet ſpirituall gifts, ſeeke that ye may excell vnto the edifying of the Church.

13 Wherefore, let him that ſpeaketh a ſtrange tongue, pray, that he may interpret.

14 For if I pray in a ſtrange tongue, my ſpirite i prayeth: but mine vnderſtanding is without k fruite.

i And doth his part.

k Not in reſpect of him that prayeth, but in reſpect of the Church, which is nothing edified thereby.

15 What

15 What is it then? I will pray with the spirite, but I will pray with the vnderstanding also: I will sing with the spirite, but I wil sing with the vnderstanding also.

16 Els, when thou blessest with the spirite, howe shall hee that occupieth the roome of the vnlearned, say m Amen, at thy giuing of thanks, seeing he knoweth not what thou sayest?

17 For thou verely giuest thankes well, but the other is not edified.

18 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake n fiue wordes with mine vnderstanding, that I might also instruct others, then tenne thousande wordes in a strange tongue.

20 Brethren, be not * children in vnderstanding, but as concerning malicciousnesse bee children, but in vnderstanding bee of a ripe age.

21 In the Law it is written, * o By men of other tongues, and by other languages will I speake vnto this people: yet so shall they not heare me, sayth the Lorde.

22 Wherefore strange tongues are for a p signe, not to them that beleeue, but to them that beleeue not: but prophecying serueth not for them that beleeue not, but for them which beleeue.

23 If therefore, when the whole Church is come together in one, and al speake strange tongues, there come in they that are vnlearned, or they which beleeue not, will they not say, that ye are out of your wittes?

24 But if all prophecie, and there come in one that beleeueth not, or one vnlearned, q he is reproued of r all men, and is iudged of all.

25 And so are the secretes of his heart made manifest, and so he will fall downe on his face and worship God, and say plainly that God is in you indeede.

26 What is to bee done then, brethren? when yee come together, according as euery one of you hath a Psalme, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things bee done vnto edifying.

27 If any man speake a strange tongue, let it be by two, or at the s most, by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to him selfe, and to God.

29 Let the Prophets speake, two, or three, and let the other iudge.

30 And if any thing be reuciled to another that sitteth by, let the first holde his peace.

31 For ye may all prophecie one by one, that all may learne, and all may haue comfort.

32 And the t spirits of the Prophets are * subiect to the Prophets.

33 For God is not the author of confusion, but of peace, as we see in all the Churches of the Saints.

34 * Let your women keepe x silence in the Churches: for it is not permitted vnto them to speake: but they ought to be subiect, as also the * Lawe sayth.

35 And if they will learne any thing, let them aske their husbandes at home: for it is a shame for women to speake in the Church.

36 y Came the worde of God out from you? either came it vnto you onely?

37 If any man thinke himselfe to bee a Prophet, or z spirituall, let him acknowledge, that the things, that I write vnto you, are the commandements of the Lorde.

38 a And if any man be ignorant, let him be ignorant.

39 Wherefore brethren, couet to prophecie, and forbid not to speake languages.

40 Let all things bee done honestly and by order.

1 Or, giue thanks by singing.
m One onely made the praiers, and the rest of the people followed in heart his words, and when he had prayed, they all sayde, Amen, signifying that they beleeued assuredly that God would graunt their requestes.
n That is, most fewe. *Mat.* 18.3.
o He threatneth them most sharply, that God will punish the contempt of his worde, and their counterfait ignorance, for as much as to speake with vnknowen tongues is a signe of Gods curse towards the wicked. *Isa.* 28.11. *deut.* 28.46. *iere.* 5.15. *eZek.* 3.6.
p Of Gods curse when they are not vnderstood.
q By hearing his secret faults ripe vp, and his sinnes reproued by Gods word, he is compelled by his owne conscience to praise God.
r Which expound the worde of God.
s Paul heareth as yet with their weaknes, because also these were the gifies of God: but yet he sheweth that they shoulde not passe this measure, that first one, after another, and at the vtmost the third should reade in a strange language, which was to declare Gods miracle in the gift of tongues: but chiefly he commandeth that nothing be done without interpretation.
t Or, learning, which God's spirit mooueth them to vtter.
u To the intent that others may iudge of him that hath spoken, if he haue passed the compasse of Gods word: wherefore Saint Iohn commandeth to try the spirites whether they be of God. *1.Tim* 2.11.
x Because this disorder was in the Church, that women vsurped that which was peculiar to men, the Apostle here sheweth what is meete to be done and what is not: and albeit hee mentioned this abuse afore, yet he referred it to this place to be reprooued, because there he brought it for another purpose. *Gene.* 3.16.
y Are yee the first or the last Christians, that yee neither submit your selues to the Churches, of whome ye haue receiued the Gospel? nor haue respect to the others, to whome the Gospell doeth likewise appertaine?
z To haue vnderstanding of spiritual things.
a If any man haue iudgement, let him acknowledge that I speake of the spirit of God, and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credite thē that are learned.

CHAP. XV.

He proueth the resurrection of the dead, 3 And first that Christ is risen: 22 Then that we shall rise, 52 And the maner how.

MOreouer, brethren, I declare vnto you the Gospel, which I preached vnto you, which ye haue also receiued, and wherein ye continue,

2 And whereby ye are saued, if yee keepe in memorie, after what maner I preached it vnto you, a except yee haue beleeued in vaine.

3 For first of all, I deliuered vnto you that which b I receiued, howe that Christ died for our sinnes, according to the * Scriptures,

4 And that he was buryed, and that hee arose the third day, according to the * Scriptures,

5 * And that hee was seene of Cephas, then of the c twelue.

6 After that, hee was seene of mo then fiue hundreth brethren at once: whereof many remaine vnto this present, and some also are asleepe.

7 After that hee was seene of Iames: then of all the Apostles.

8 * And last of all hee was seene also of me, as of one borne out of due time.

9 For I am * the least of the Apostles, which am not meete to bee called an Apostle, because I persecuted the Church of God.

10 * But by the d grace of God, I am that

Gal. 1.11.
a If you beleeue to be saued by the Gospell, ye must beleeue also the resurrection of the dead, which is one of the principall points thereof, or els your beliefe is but vaine.
b He sheweth y nothing ought to be taught, which we haue not learned by Gods word. *Isa.* 53.5.1.*pet.* 2.24. *Ionas* 2.1,10. *Iohn.* 20.19.
c Although Iudas wanted, yet they were so called still. *Actes* 9.4. *rom.* 6.3. *Ephes.* 3.8.
Ephes. 3.7.
d For he was but the instrument and minister, and giueth the whole glory to God.

I am: and his grace which is in mee, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore whether it were I, or they, so we preach, and so haue ye beleeued.

12 ¶ Now if it be preached, that Christ is risen from ỹ dead, how say some among you, that there is no resurrection of the dead?

13 For if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching e vaine, and your f faith is also vaine.

15 And we are found also false witnesses of God: for wee haue testified of God, that hee hath raised vp Christ: whome hee hath not raysed vp, if so be the dead be not rayſed.

16 For if the dead be not raised, then is Christ not rayſed.

17 And if Christ be not raised, your faith is g vaine: ye are yet in your h sinnes.

18 And so they which are asleepe in Christ, are perished.

19 If in this life ‖ onely wee haue hope in Christ, we are of all men the most miserable.

20 But nowe is Christ risen from the dead, and made the * first i fruites of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, euen so in k Christ shall all be made aliue,

23 But euery man in his * owne order: the first fruits is Christ, afterward, they that are of Christ, at his comming shall rise againe.

24 Then shall be the ende, when he hath m deliuered vp the kingdome to God, euen the Father, when hee hath put downe all rule, and all authoritie and power.

25 For hee must raigne * till he hath put all his enemies vnder his feete.

26 The last enemy that shalbe destroied, is death.

27 * For hee hath put downe all thinges vnder his feete. (And when he sayth that al things are subdued to him, it is manifest that hee is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him, that did subdue all things vnder him, that God may be o all in all.

29 Els, what shall they doe which are baptized p for dead? if the dead rise not at all, why are they then baptized for dead?

30 Why are we also in iopardie euery houre?

31 q By our reioycing which I haue in Christ Iesus our Lord, I die dayly.

32 If I haue fought with beastes at Ephelus after r the maner of men, what aduantageth it mee, if the dead bee not rayſed vp? * let vs eate and drinke: for to morowe we shall die.

33 Be not deceiued: * euil speakings corrupt good maners.

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God. I speake this to your shame.

35 But some man will say, How are the dead rayſed vp? and with what body come they forth?

36 D foole, that which thou sowest, is not quickened, except it die.

37 And ỹ which thou sowest, thou sowest not that body ỹ shall be, but bare corne, as it falleth, of wheate, or of some other.

38 But God giueth it a body at his pleasure, euen to euery seede his owne body.

39 All flesh is not the same flesh, but there is one f flesh of men, and another flesh of beastes, and another of fishes, and another of birdes.

40 There are also heauenly bodies, and earthly bodies: but the glory of ỹ heauenly is one, and the glory of the earthly is another.

41 There is another glory of the t sunne, and another glory of the moone, and an other glory of the starres: for one starre differeth from another starre in glory.

42 So also is the resurrection of the dead. The body is sowen in corruption, and is rayſed in incorruption.

43 It is sowen in u dishonour, and is raised in glory: it is sowen in weakenes, and is rayſed in power.

44 It is sowen a naturall body, and is rayſed a * spirituall body: there is a naturall body, and there is a spirituall body.

45 As it is also written, The first man * Adam was made a liuing soule: and the last Adam was made a y quickening Spirite.

46 Howbeit that was not first made which is spirituall: but ỹ which is naturall, and afterward that which is spirituall.

47 The first man is of the earth earthly: the second man is the Lord z from heauen.

48 As is the earthly, such are they that are earthly: and as is the heauenly, such are they also that are heauenly.

49 And as we haue borne the a image of the earthly, so shall we beare the image of the heauenly.

50 This say I, brethren, that b flesh and blood cannot inherite the kingdome of God, neither doth corruption inherite incorruption.

51 Beholde, I shew you a secrete thing, We shall not all sleepe, but we shall all bee c changed,

e Christs death is not effectuall, except hee rise from death.

f For if Christ be swallowed vp of death, there remaineth no hope of life any more.

g As mortification & remission of sinnes depend on Christes death: so our quickning and restoring to life stand in his resurrection.

h You are not forgiuen nor sanctified.

‖ Or, onely for this lifes sake.

*Col.*1.18, *reu.*1.5

i As by the offering of the first fruite the whole fruit is sanctified, so by Christ which is the first that is rayſed, all haue assurance of the resurrection.

k Who rose first from the dead to take possession in our flesh for vs his members.

l To wit, the faithfull.

1.*Thes.*4.15.

m Christ as he is man and head of the Church, is sayd to be subiect to God: but in respect of the worlde, is king of heauen and earth. This kingdome standeth in gouerning the faithfull, and ouercomming the aduersaries, euen death the chiefest: which done, Christ being perfected with all his members, shall as he is man, and head of the Church, with his fellow heires deliuer his kingdome, and be subiect to God, with whome and the holy Ghost in Godhead he is equall. *Psalme* 110.1. *actes* 2.34,35. *heb.*1.13.& 10.13. *Tpsalme.*8 6.*hebr.*2.8.

n We shall bee perfectly fulfilled with his glory and felicitie.

o That is, as dead, and because they were but newely come to Christ, woulde bee baptized before they died.

p Except these things bee true of Christes kingdome and his subiection, what shall become of them whome the Church dayly baptizeth, for to destroy death in them, which is the ende of Baptisme, and so they to rise againe?

q I take to witnes all my sorowes wherein I may iustly reioyce in the Lord, that I haue susteined them among you.

r That is, hauing regard to this present life, and not to Gods glory, and to life euerlasting. *Isa.*22.13.

*wise.*2.6.

* *Menander in Thaide.*

s There is one substance as touching the flesh both of man and beast, but the difference is as touching the qualitie.

t Euen as the Sunne and the Moone being of one substance differ in dignities, so in the resurrection our bodies shall haue more excellent qualities then they haue nowe.

u For what is more vile to looke vnto, then the dead carkeises?

x Not changing the substance, but made partaker of the diuine nature. *Gene.*2.7.

y Christ bringeth vs from heauen the Spirit of life.

z This is attributed to Christ as concerning his diuinitie, not in respect of his humanitie, whose flesh hath this glory by the power of God who dwelleth in it.

a Both in substance & forme we are earthly.

b This naturall body as it is nowe, till it bee made newe by the Spirite of Christ.

c When the Lord commeth to iudgement, some of the Saints shal be aliue, whom he will change euen as if they were dead, so that this change is in stead of death to them.

Matth.24.31. 1.thes.4.16. Isa.25.8. reuel.7.17.

52 In a moment, in the twinkling of an eye at the last * trumpet: for the trumpet shall blowe, and the dead shall be raised vp incorruptible, and we shalbe changed.

53 For this corruptible must put on incorruption: and this mortall must put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying that is written, * Death is swallowed vp into victorie.

55 † * O death, where is thy sting? O graue, where is thy victorie?

Hos.13.14. heb.2.14.

† O death, where is thy victorie? O graue, where is thy victorie?

d Sinne first brought in death and giueth it power ouer vs, and the strength of sinne is the lawe, because it doeth reueile the iudgement of God against vs: or els the chiefe cause of our destruction is in our selues.

56 The sting of death is sinne: and the d strength of sinne is the Lawe.

57 * But thankes be vnto God, which hath giuen vs victorie through our Lorde Iesus Christ.

58 Therefore my beloued brethren, be ye stedfast, vnmooueable, abundant alwayes in the worke of the Lorde, forasmuch as yee knowe, that your labour is not in e vaine in the Lorde.

1.*Iohn* 5.5.

e The hope of resurrection causeth the faithfull to surmount all difficulties.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Ierusalem. 13 Wee must perseuere in faith, in the loue of Christ and our neighbour. 15 After his commendations hee wisheth to them all prosperitie.

Acts.11.29.and 12.25.rom.12.13 Act.18.23.

COncerning * the gathering for the Saints, as I haue ordeined in the Churches * of Galatia, so doe ye also.

a Vpon the first day of the weeke, which the Scripture calleth the Lords day, others, Sunday, they accustomed not onely in the Church, but at home also according to euery mans zeale, to lay vp some piece of money toward the relieue of the poore brethren.

2 a Euery first day of the weeke, let euery one of you put aside by himselfe, and lay vp as God hath prospered him, that then there be no gatherings when I come.

b Which ye shall send by them that cary the money.

3 And when I am come, whomsoeuer ye shall allowe b by letters, them will I send to bring your liberalitie vnto Ierusalem.

4 And if it be meete that I goe also, they shall goe with me.

5 Nowe I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia)

6 And it may be that I will abide, yea, or winter with you, that ye may bring mee on my way whithersoeuer I goe.

7 For I will not see you nowe in my passage: but I trust to abide a while with you, if the Lord permit.

8 And I will tary at Ephesus vntill Pentecost.

9 For a great doore and c effectuall is opened vnto me: but there are many aduersaries.

c Because God blessed his labour.

10 ¶ Nowe if Timotheus come, see that he be d without feare with you: for hee worketh the worke of the Lorde, euen as I doe.

d Willing that they should defend him against the aduersaries of Christ, because it is the Churches duetie to be carefull for the preseruation of their ministers.

11 Let no man therefore e despise him: but conney him foorth f in peace, that hee may come vnto mee: for I looke for him with the brethren.

e As though he were too yong to be a minister.

f That is, safe and sound.

12 As touching our brother Apollos, I greatly desired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.

13 ¶ g Watch ye: stand fast in the faith: quite you like men, and be strong.

g Least Satan steale vpon you at vnwares.

14 Let all your things be done in h loue.

h For they had euery man respect to himselfe contrary to loue.

15 Nowe, brethren, I beseech you (yee knowe the house of Stephanas, that it is the i first frutes of Achaia, and that they haue giuen themselues to minister vnto the Saints)

i That is, the first which embraced the Gospel.

16 That ye be k obedient euen vnto such, and to all that helpe with vs and labour.

k And reuerence them.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue l supplied the want of you.

l The griefe that I tooke for your absence, was greatly asswaged by their presence.

18 For they haue comforted my ‖spirite and yours: acknowledge therefore such men.

‖Or, minde.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lorde.

Rom.16.16. 2.cor.13.12. 1.pet.5.14.

20 All the brethren greete you. Greete ye one another with an * holy m kisse.

m In token of mutuall loue, which thing was obserued in the primitiue Church when the Lords Supper was ministred.

21 The salutation of me Paul with mine owne hand.

22 If any man loue not the Lorde Iesus Christ, let him be had in execration, ‖ yea excommunicate to death.

‖Or, Maranatha.

23 The grace of our Lorde Iesus Christ be with you.

24 My loue bee with you all in Christ Iesus, Amen.

The first Epistle to the Corinthians, written from n Philippi, and sent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

n Or, as is most probable, from Ephesus.

The second Epistle of Paul to the Corinthians.

THE ARGVMENT.

AS nothing can be written either so perfectly, or with so great affection & zeale, which is not vnprofitable to many, and resisted by some: so the first Epistle written by Saint Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a loue toward them farre passing all naturall affections: which did not onely not profite all, but hardened the hearts of many to remaine in their stubburnesse, and contemne the Apostles authoritie. By reason whereof S. Paul, being let with iust occasions to come vnto them, wrote this Epistle from Macedonia, minding to accomplish the worke which he had begun among them. First therefore he wisheth them well in the Lord, declaring that

that albeit certaine wicked persons abused his afflictions to condemne thereby his authoritie, yet they were necessary schoolings, and sent to him by God for their bettering. And whereas they blame his long absence, it came of no inconstancie, but to beare with their inhabilitie and imperfection, lest contrary to his fatherly affection, he should haue beene compelled to vse rigour and seueritie. And as touching his sharpe writing in the former Epistle, it came through their fault, as is nowe euident both in that, that hee pardoneth the trespasser, seeing he doeth repent: and also in that he was vnquiet in his minde, till he was certified by Titus of their estate. But forasmuch as the false apostles went about to vndermine his authoritie, he confuteth their arrogant brags, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnesse of the Gospel in his preaching: the effect whereof is newnesse of life, forsaking of our selues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, and that sorowe which engendreth true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisedome to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought onely to fill their bellies, whereas hee contrariwise, sought them, and not their goods, as those ambitious persons slandered him: wherefore at his comming he menaceth such as rebell against his authoritie, that he will declare by liuely example, that he is the faithfull ambassadour of Iesus Christ.

CHAP. I.

4 He declareth the great profite that commeth to the faithfull by their afflictions. 15. 17 And because they should not impute to lightnesse, that he deferred his comming contrary to his promise, he proueth his constancie, both by the sinceritie of his preaching, and also by the immutable trueth of the Gospell. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holy Ghost.

PAul an Apostle of Iesus Christ, by the will of God, and our brother Timothe-
us, to the Church of God, which is at [a] Corinthus with all ỳ Saints, which are in all [a] Achaia:

2 Grace be with you, & peace from God our Father, & from the Lord Iesus Christ.

3 * [b] Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction by the comfort wherewith wee our selues are comforted of God.

5 For as the [c] sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 And whether we be afflicted, it is for your consolation, and [d] saluation, which [e] is wrought in the enduring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as wee knowe that as yee are partakers of the sufferings, so shall ye be also of the consolation.

8 For brethren, wee would not haue you ignorant of our affliction, which came vnto vs in Asia, howe wee were pressed [f] out of measure passing strength, so that wee altogether doubted, euen of life.

9 Yea, we receiued the sentence of death in our selues, because wee should not trust in our selues, but in God, which raiseth the dead.

10 Who deliuered vs from so [h] great a death, and doeth deliuer vs: in whome we trust, that yet hereafter he will deliuer vs,

11 * So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for many, thanks may be giuen by many persons for vs. *Rom.15,30.*

12 [i] For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly pureneſſe, and not in fleshly wisedome, [k] but by the grace of God wee haue had our conuersation in the world, and most of all to youwards.

13 For we [l] write none other things vnto you, then that ye reade, or else that ye acknowledge, and I trust yee shall acknowledge vnto the ende.

14 Euen as yee haue acknowledged vs partly, that we are your [m] reioycing, euen as ye are [n] ours, in the [o] day of our Lorde Iesus.

15 And in this confidence was I minded first to come vnto you, that yee might haue had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth toward Iudea of you.

17 [p] When I therefore was thus minded, did I vse lightnesse? or minde I those things which I minde, [q] according to the flesh, that with me should be [q] Yea, yea, & Nay, nay?

18 Yea, [r] God is faithfull, that our word toward you, was not Yea, and Nay.

19 For the Sonne of God Iesus Christ who was preached among you by vs, that is, by me, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was [s] Yea.

20 For all the promises of God in him are [t] Yea, and are in him Amen, vnto the glory of God through vs.

21 And it is God which stablisheth vs with you in Christ, and hath anointed vs.

22 Who hath also * sealed vs, & hath giuen the [u] earnest of the Spirit in our hearts.

[a] Meaning the countrey where of Corinthus was the chiefe citie. *Ephes.1.3. 1.pet.1.3.*

[b] Or, prayse and glory be giuen.

[c] Which I suffer for Christ, or which Christ suffereth in me, Rom.7.5. & 8.5. col.1.24.

[d] For seeing him endure so much, they had occasiõ to be confirmed in the Gospel.

[e] As God onely worketh all things in vs: so doeth he also our saluation by his free mercie, and by such meanes as he hath here left in this life for vs to be exercised in.

[f] Hereby hee sheweth his owne infirmitie, that it might appeare how wonderfully God graces wrought in him.

[g] I was vtterly resolued in my selfe to die.

[h] So many dangers of death.

[i] He rendreth a reason why they ought to pray vnto God for his reuenge.

[k] Vsing that wisdome which God gaue me from heauen.

[l] Ye know partly my constancie both by my dwelling with you, and also by my writing vnto you: and I trust yee shall know me to be the same to the very ende.

[m] In that wee haue taught you the Gospell so sincerely.

[n] Because wee haue wonne you to Christ.

[o] Which shall abolish all worldly glory.

[p] Which is rashly to promise and not to performe.

[q] Nowe to affirme one thing, and then to denie it, which is a signe of inconstancie.

[r] He taketh God to witnesse, that he preacheth the trueth.

[s] He preached nothing vnto them but onely Iesus Christ, who is the most constant and infallible trueth of the Father.

[t] They are made and perfourmed, and we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs. *Ephes.1.13. and 4.30. Ephes.1.14. chap.5.5.*

23 Nowe, I call God for a record vnto my soule, that to spare you, I came not as yet vnto Corinthus.

a In that I say I came not because I would spare you, I meane not that I haue authoritie to alter true religion, or to binde your consciences: but that I am Gods minister to confirme and comfort you.

24 Not that wee [a] haue dominion ouer your faith, but wee are helpers of your ioye: for by [x] faith ye stand.

x And faith is not in subiection to man.

CHAP. II.

He sheweth his loue towardes them, 7 Requiring likewise that they would bee fauourable to the incestuous adulterer, seeing he dia repent. 14 He also reioyceth in God for the efficacie of his doctrine, 17 Confuting thereby such quarell pickers, as vnder pretence of speaking against his person, sought nothing but the ouerthrowe of his doctrine.

BVt I determined thus in my selfe, that I would not come againe to you in heauinesse.

a Which was giuen to Satan, but now doth repent.

2 For if I make you sorie, who is hee then that should make mee gladde, but the same which is made [a] sorie by me?

b Which made you and him sorie in my former epistle.

3 And I wrote [b] this same thing vnto you, lest when I came, I should take heauinesse of them, of whome I ought to reioyce: this confidence haue I in you all, that my ioy is the ioy of you all.

c After this adulterer did repent and amend, Paul did so vtterly cast off all sorow, that he denieth that in manet he was any whit sorie.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye should bee made sorie, but that yee might perceiue the loue which I haue, [c]specially vnto you.

d And so should increase his sorowe which I would diminish.

5 And if any haue caused sorowe, the same hath not [c] made mee sorie, but partly (lest I should [d] more charge him) you all.

e The adulterer, which interteined his mother in lawe.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that nowe contrariwise yee ought rather to forgiue him, and comfort him, lest the same [e] should bee swallowed vp with ouermuch heauinesse.

8 Wherefore, I pray you, that you would [f] confirme your loue towards him.

f That at my intercession you would declare by the publike consent of the Church that you imbrace him againe as a brother: seeing he was excommunicate by the common consent.

9 For this cause also did I write, that I might know the proofe of you, whether ye would be obedient in all things.

g That is, truely, and from mine heart, euen as in the presence of Christ.

10 To whom ye forgiue any thing, I forgiue also: for verely if I forgaue any thing, to whom I forgaue it, for your sakes forgaue I it [g] in the sight of Christ,

h By our rigorous punishing.

11 Least Satan should [h] circumuent vs: for we are not ignorant of his enterprises.

i From this place vnto the 6. Chap. 4. he intreateth onely of the ministers, saue he sometime intermedleth that which appertaineth to the whole Church, as Chap. 3. 17. and 18 verses, and not onely to the ministers, k In working mightily by vs, he maketh vs partakers of his victorie and triumph.

12 ¶ Furthermore, whe I came to Troas to preach Christes Gospell, and a doore was opened vnto me of the Lord,

13 I had no rest [‖] in my spirit, because I found not Titus my brother, but tooke my leaue of the, & went away vnto Macedonia.

14 [i] Nowe thankes bee vnto God which alwayes maketh vs [k] to triumph in Christ, and maketh manifest the fauour of his knowledge by vs in euery place.

15 For wee are vnto God the sweete sauour of Christ, in them that are saued, and in them which perish.

16 To the one wee are the [l] sauour of death vnto death, and to the other the sauour of [*] life, vnto life, and who is sufficient for these things?

l The preaching of the crosse bringeth death to them which onely consider Christes death as a common death, and be thereat offended, or els thinke it folly: and bringeth again life to them, who in his death beholde their life. *Rom.* 11. 15, 16. *Rom.* 16. 18. *chap.* 4. 2.

17 * For wee are not as many, [m] which make merchandise of the word of God: but as of sinceritie, but as of God in the sight of God speake we [‖] in Christ.

m That is, which preach for gaine, and corupt it to serue mens affections. ‖ Or, through Christ, or of Christ.

CHAP. III.

1 Hee taketh for example the faith of the Corinthians for a probation of the truth which he preached. 6 And to exalt his Apostleship against the brags of the false Apostles, 7. 13 Hee maketh comparison betwixt the Law & the Gospel.

DO we begin to praise our selues againe? [a] or need we as some other, Epistles of recommendation vnto you, or letters of recommendation from you?

a Meaning him selfe, Timotheus, and Siluanus.

2 Ye are our epistle, written in our hearts, which is vnderstood and read of all men,

3 In that ye are manifest, to be the epistle of Christ [b] ministred by vs, and written, not with yinke, but with the Spirit of the liuing God, not in [c] tables of stone, but in fleshly tables of the heart.

b Who were Gods pen.

c The hardnesse of mans heart, before he be regenerate, is as a stony table, Ezek. 11. 19. and 36. 26. but being regenerate by the spirit of God, it is as soft as flesh, that the grace of the Gospel may be written in it, as in newe tables, Iere. 31. 31, 32, 33.

4 And such trust haue we through Christ to God:

5 Not that wee are sufficient of our selues, to thinke any thing, as of our selues: but our sufficiencie is of God.

6 Who also hath made vs able ministers of the newe Testament, not of the [d] letter, but of the [e] Spirit: for the letter killeth, but the [f] Spirit giueth life.

d Whose minister Moses was.

e Which Christ gaue.

f Meaning, the spirituall doctrine, which is in our hearts.

7 If then the ministration [g] of death written with letters, and ingrauen in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the [h] glory of his countenance (which glory is done away)

g Thus hee nameth the Lawe, in comparison of the Gospel.

h After that God had spoken with him, and giuen him the lawe.

8 Howe shall not the ministration of the Spirit be more glorious?

9 For if the [i] ministerie of condemnation was glorious, much more doeth the ministration of [k] righteousnesse exceede in glorie.

i For the Lawe declareth all men to be vnder condemnation.

k Meaning, of the Gospel, which declareth that Christ is made our righteousnesse.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

11 For if that which should be abolished, was glorious, much more shall that which remaineth, be glorious.

12 Seeing then that we haue such trust, we vse [l] great boldnesse of speach.

l In preaching the Gospel, *Exod.* 34. 33.

13 * And wee are not as Moses, which [m] put a vaile vpon his face, that the children of Israel should not looke vnto the ende

m Moses shewed the Lawe as it was couered with shadowes, so that the Iewes eyes were not lightened, but blinded, and so could not come to Christ, who was the end thereof: against the Gospel setteth forth the glory of God cleerely, not couering our eyes, but driuing the darkenesse away from them.

of

of that which should be abolished.

14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the olde testament, which vaile in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is laid ouer their hearts.

16 Neuertheless, when their heart shall be turned to the Lorde, the vaile shall be taken away.

17 Nowe the [a] Lord is the * Spirit, and where the spirit of the Lord is, there is liberty.

18 But wee all beholde as in a [o] mirrour the glorie of the Lord with open face, and are changed vnto the same image, from glorie to glorie, as by the Spirit of the Lord.

n Christ is our mediatour, and authour of the newe Testament, whose doctrine is spirituall, and giueth life to the Lawe. *Iohn* 4.24.
o In Christ, who is God manifested in the flesh, we see God the Father as in a most cleare glasse.

CHAP. IIII.

1 He declareth his diligence and rowndnesse in his office. 8 And that which his enemies tooke for his disaduantage, to wit, the crosse and afflictions which hee endured, hee turneth to his great aduantage, 11. 17 Shewing what profite commeth thereby.

THerefore, seeing that wee haue this ministerie, as wee haue receiued mercie, [a] we faint not:

2 But haue cast from vs the [b] clokes of shame, and walke not in craftinesse, neither handle we the word of God deceitfully: but in declaration of the trueth we approoue our selues to euery mans conscience in the sight of God.

3 If our Gospell be then hid, it is hid to them that are lost.

4 In whom the [c] god of this world hath blinded the mindes, that is, of the infidels, that the light of the glorious Gospell of Christ, which is the [d] image of God, should not shine vnto them.

5 For wee preach not our [e] selues, but Christ Jesus the Lord, and our selues your seruants for Jesus sake.

6 For God that * commanded the light to shine out of darkenesse, is hee which hath shined in [f] our hearts, to giue the [g] light of the knowledge of the glorie of God in the face of Jesus Christ.

7 But we haue this [h] treasure in earthen vessels, that the excellencie of that power might be of God and not of vs.

8 We are afflicted on euery side, yet are we not in distresse: in pouertie, but not ouercome of pouerty.

9 We are persecuted, but not forsaken: cast downe, but we perish not.

10 Euery where we beare about in our body the [i] dying of the Lord Jesus, that the life of Jesus might also bee made manifest in our bodies.

11 For we which liue, are alwayes deliuered vnto death for Jesus sake, that the life also of Jesus might be made manifest in our mortall flesh.

a For any troubles or afflictions.
b Meaning, such shifts and pretences as become not them that haue such a great office in hand. *Chap.* 2.17.
c To wit, Satan, Iohn 12.31. and 14.30. Eph. 6.12.
d In whom God doth shew himselfe to be seene: and here Christ is called so in respect of his office.
e As they, which preach for gaine, or els which rather seeke to bee seene & knowen, then to edifie. *Gene* 1.3.
f Which are your seruants.
g That we hauing receiued light, should communicate the same with others, & therefore Christ calleth them the light of the world, Mat. 5.14.
h Albeit the ministers of the Gospel be contemptible as touching their person, yet the treasure which they carry is nothing worse or inferior.
i All the faithfull, and chiefly the Ministers must drinke of this cup, because the world hateth Christ: and also that the members should be conformable to Christ their head, yet by the mightie power of Christ, who ouercame death, they are made conquerors.

12 So then [k] death worketh in vs, and life in you.

13 And because wee haue the same [l] Spirit of faith, according as it is written, * I beleeued, and therefore haue I spoken, wee also beleeue, and therefore speake,

14 Knowing that hee which hath rayled vp the Lord Jesus, shall [m] raise vs vp also by Jesus, and shall set vs with you.

15 For all thinges are for your sakes, that most plenteous grace by the thankesgiuing of [n] many, may redound to the praise of God.

16 Therefore we faint not, but though our outward man [o] perish, yet the inwarde man is [o] renued dayly.

17 For our [p] light affliction which is but for a moment, causeth vnto vs a farre most excellent, and an eternall weight of glory:

18 While wee looke not on the thinges which are seene, but on the thinges which are not seene: for the thinges which are seene, are temporall: but the thinges which are not seene, are eternall.

k By our death you haue life: so that the fruit of our afflictions commeth to you.
l The same faith by the inspiration of the holy Ghost. *Psal.* 116.10.
m In deliuering vs from these dangers, which is as it were a restoring from death to life.
n That I being deliuered and restored to you againe, may not onely my selfe giue God thanks for this infinite benefite of deliuerance, but also you all, which are both partakers of mine affliction and comfort, may abundantly set forth his glory.
‖ *Or, be corrupted.*
o Groweth stronger.
p Which is so called in respect of the euerlasting life.

CHAP. V.

1 Paul proceedeth to declare the vilitie that commeth by the crosse. 4 Howe wee ought to prepare our selues vnto it, 5 By whome, 9 And for what ende. 14. 19 He setteth foorth the grace of Christ, 20 And the office of ministers, and all the faithfull.

FOr we know that if [a] our earthly house of this tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with handes, but eternall in the heauens.

2 For therefore wee sigh, desiring to be clothed vp our house, which is from heauen.

3 ‖ Because that if we be clothed, we shall not be found * naked.

4 For in deede wee that are in this tabernacle, sigh and are burdened, ‖ because we would not be vnclothed, but would be clothed vpon, that mortality might be swallowed vp of life.

5 And he that hath created vs for this thing, is God, who also hath giuen vnto vs the * earnest of the Spirit.

6 Therefore we are alway [b] bold, though wee knowe that whiles wee are ‖ at home in the body, wee are absent from the Lorde.

7 (For we [c] walke by faith, and not by sight)

8 Neuertheless, wee are bolde, and loue rather to remoue out of the body, and to dwell with the Lord.

9 Wherefore also wee couet, that both dwelling [d] at home, and remouing [e] from home, we may be acceptable to him.

10 * For we must all appeare before the iudgement seate of Christ, that euery man may receiue the things which are done in his body, according to that hee hath done, whether it be [f] good or euill.

11 Knowing therefore the [g] terrour of the

a After this body shalbe dissolued, it shalbe made incorruptible and immortall.
‖ *Or, if so be wee shalbe found clothed, and not naked. Reue.* 16.15.
‖ *Or, whereas.*
Chap. 1.22.
b Not onely quiet in minde, but also ready to sustaine all dangers: being assured of the good successe thereof.
‖ *Or, strangers in the body.*
c For here onely we beleeue in God, and see him not.
d In this body.
e Out of this body, to heauen. *Rom.* 14.10.
f That is, either glory or shame.
g His fearefull iudgement.

h He prooueth the dignitie of his ministerie by the fruite and effect thereof, which is to bring men to Christ.

i By imbracing the same faith which we preach to others.

k As they, which more esteemed the outwarde shew of wisdome and eloquence, then true godlinesse.

l As the aduersaries said, which could not abide to heare them praised.

m Our follie serueth to Gods glorie.

n Therefore whosoeuer giueth place to ambition or vaine glorie, is yet dead, and liueth not in Christ.

o As the onely faithfull do in Christ.

p According to the estimation of the world: but as he is guided by the Spirit of God.

q We doe not esteeme, nor commend Christ himselfe now, as he was an excellent man: but as hee was the Sonne of God partaker of his glory, and in whom God dwelled corporally: and doe you thinke, that I will flatter my selfe or any man in setting forth his giftes? Yea, when I praise my ministerie, I commend the power of God: when I commende our worthie factes, I prayse the mightie power of God set foorth by vs wormes and wretches. r Let him be regenerate, and renounce himselfe, els all the rest is nothing. *Isa.*43.19. *reuel.*21.5. s Therefore without Christ we cannot enioy the life euerlasting, nor come to God. t That is, a sacrifice for sinne. u By imputation, when we shall be clad with Christes iustice.

the Lorde, we [h] perswade men, and we [i] are made manifest vnto God, and I trust also that wee are made manifest in your consciences.

12 For wee praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that yee may haue to answere against them, which reioyce in the [k] face, and not in the heart.

13 For whether wee be [l] out of our wit, we are it [m] to God: or whether wee be in our right minde, we are it vnto you.

14 For the loue of Christ constreineth vs: because we thus iudge, that if one bee dead for all, then were [n] all dead,

15 And he died for all, that they [o] which liue, should not henceforth liue vnto themselues, but vnto him which died for them, and rose againe.

16 Wherefore, henceforth know we no man [p] after the flesh, yea though wee had knowen Christ after the flesh, yet nowe henceforth [q] know we him no more.

17 Therefore if any man be in Christ, let him be a [r] new creature. * Olde things are passed away: beholde, all things are become new.

18 And all things are of God, which hath reconciled vs vnto himself by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was [s] in Christ, and reconciled the worlde to himselfe, not imputing their sinnes vnto them, and hath committed to vs the word of reconciliation.

20 Nowe then are wee ambassadours for Christ: as though God did beseech you thrugh vs, we pray you in Christes stead, that ye be reconciled to God.

21 For hee hath made him to be [t] sinne for vs, which knewe no sinne, that wee should be [u] made the righteousnesse of God in him.

b By the infidels, if they saw no fruite come thereof. 1. *Cor.*4.1.

thing, that our ministerie should not be [b] reprehended.

4 But in all things wee approoue our selues as * the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in labours,

6 By [c] watchings, by fastings, by puritie, by knowledge, by long suffering, by kindenesse, by the [d] holy Ghost, by [e] loue vnfained,

7 [f] By the word of trueth, by the power of God, by the armour of righteousnesse on the right hand and on the left,

8 By honour, and dishonour, by euill report and good report, as deceiuers, and yet true:

9 As vnknowen, and yet knowen: as dying, and beholde, we liue: as chastened, and yet not killed:

10 As sorowing, and yet alway reioycing: as poore, and yet make many rich: as hauing nothing, and yet possessing all things.

11 O Corinthians, our [g] mouth is open vnto you: our heart is made large.

12 Ye are not kept straite in vs, but yee are kept straite in your owne [h] bowels.

13 Nowe for the same recompence, I speake as to my children, [i] Be you also enlarged.

14 [k] Be not vnequally yoked with the infidels: for * what felowship hath righteousnesse with vnrighteousnesse? and what communion hath light with darkenesse?

15 And what concord hath Christ with ‖Belial? or what part hath the beleeuer with the infidel?

16 And what agreement hath the Temple of God with idoles? * for yee are the Temple of the liuing God: as God hath sayd, * I wil dwell among them, and walke there: and I will be their God, and they shalbe my people.

17 * Wherefore, come out from among them, and separate your selues, sayeth the Lord: and touch none vncleane thing, and I will receiue you.

18 * And I will be a Father vnto you, and yee shall be my sonnes and daughters, sayth the Lord Almightie.

c He declareth with what weapons he resisted his afflictions.

d Who is the efficient cause.

e Which is the finall cause.

f By the Gospel and the power of God & his owne integritie, he ouerthrew Satan, and the world, as with weapons, on euery side most ready.

g Signifying his most vehement affection.

h Their iudgement was so corrupted, that they were not likewise affectioned towards him, as he was towards them.

i Shewe like affection towards me.

k Hee seemeth to allude to that which is written, Deut.22.10. where the Lord commaundeth that an oxe and an asse be not yoked together, because the match is vnequall: so if the faithfull marrie with the infidels, or els haue to doe with them in any thing vnlawful, it is here reprooued. *Eccles.*13.18. ‖*Or, the deuil.* 1. *Cor.*3.16. & 6.19. l So called, because he hath not only life in himselfe, but giueth it also to all liuing creatures. *Leuit.*26.11,12. *Isa.*52.11. *Ier.*31.1.

CHAP. VI.

1 *An exhortation to Christian life,* 11 *And to beare him like affection, as hee doth them:* 14 *Also to keepe themselues from all pollution of idolatrie both in body and soule, and to haue none acquaintance with idolaters.*

WE then therefore as workers together beseech you, that ye receiue not the grace of God in vaine.

2 For he saith, * I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: beholde nowe the [a] accepted time, beholde now the day of saluation.

3 Wee giue no occasion of offence in any

*Isa.*49.8.

a To wit, Gods free mercie, wherein he hath powred foorth his infinite loue.

CHAP. VII.

1 *Hee exhorteth them by the promises of God to keepe themselues pure,* 3.7 *Assuring them of his loue.* 8.13 *And doeth not excuse his seueritie toward them, but reioyceth thereat, considering what profite came thereby.* 10 *Of two sortes of sorowe.*

SEeing then wee haue these promises, dearely beloued, let vs [a] cleanse our selues from all filthinesse of the [b] flesh and spirite, and grow vp vnto full holinesse in the feare of God.

a Consider this well, yee that serue idoles with your bodies, and yet thinke your consciences pure toward God: God will one day smite you for your halting. b Of body and soule.

2 [c] Receiue

c That we may teach you.
d By greedie couetousnesse.

2 cReceiue vs: we haue done wrong to no man: wee haue consumed no man: we haue ddefrauded no man.

3 I speake it not to your condemnation: for I haue sayde before, that ye are in our hearts, to die and liue together.

4 I vse great boldnesse of speech toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

e He had neither rest in body nor Spirit: and it seemeth that he alludeth to that which is written, Deutero. 32.25. For the crosse to mans eye is common both to the godly and to the wicked, although to contrary ends.
f This ioy ouercame all my sorrowes.
1. Pet. 2.19.

5 For when we were come into Macedonia, our flesh had no rest, but wee were troubled on euery side, fightings e without, and terrours within.

6 But God, that comforteth the abiect, comforted vs at the comming of Titus:

7 And not by his comming onely, but also by the consolation wherewith hee was comforted of you, when hee tolde vs your great desire, your mourning, your feruent minde to mee-ward, so that I reioyced fmuch more.

g Whose heart Gods Spirit doth touch, he is sory for his sinnes committed against so mercifull a Father: and these are the fruits of his repentance, as witnesse Dauids and Peters teares: others which are sory for their sinnes onely for feare of punishment and Gods vengeance, fall into desperation, as Cain, Saul, Ahitophel, and Iudas.
h In asking God forgiuenesse.
i For in iudging and chastising your selues, you preuented Gods anger.
‖ Or, heart.
k The Greeke word signifieth his bowels, wherby is meant most great loue and tender affections.
l Both in thinking and reporting well of you.

8 For though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same epistle made you sorie, though it were but for a season.

9 I nowe reioyce, not that yee were sorie, but that yee sorowed to repentance: for yee sorowed godly, so that in nothing yee were hurt by vs.

10 * For godly sorowe causeth repentance vnto saluation, not to be repented of: but the worldly sorow causeth death.

11 For beholde, this thing that ye haue bene s godly sorie, what great care it hath wrought in you: yea, what h clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what a zeale: yea, what i punishment: in all things yee haue shewed your selues, that yee are pure in this matter.

12 Wherefore, though I wrote vnto you, I did it not for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care towarde you in the sight of God might appeare vnto you.

13 Therefore wee were comforted, because yee were comforted: but rather wee reioyced much more for the ioy of Titus, because his ‖ spirite was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in trueth, euen so our boasting vnto Titus was true.

15 And his k inward affection is more abundant toward you, when hee remembreth the obedience of you all, and howe with feare and trembling ye receiued him.

16 I reioyce therefore that I may l put my confidence in you in all things.

CHAP. VIII.

1 By the example of the Macedonians, 9 and Christ, he exhorteth them to continue in releeuing the poore Saints, commending their good beginning. 23 After hee commendeth Titus and his fellowes vnto them.

WE doe you also to wit, brethren, of the a grace of God bestowed vpon the Churches of Macedonia,

2 Because in great tryall of affliction their ioy abounded, and their most extreme pouertie b abounded vnto their riche liberalitie.

3 For to their power (I beare recorde) yea, and beyonde their power, they were willing,

4 And prayed vs with great instance that wee would receiue the c grace, and fellowship *of the ministring which is toward the Saints.

5 And this they did, not as we looked for: but gaue their owne selues, first to the Lord, and after vnto vs by the will of God,

6 That we should exhort Titus, that as hee had begunne, so hee would also accomplish the same grace among you also.

7 Therefore, as yee abounde in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, euen so see that yee abound in this grace also.

8 This say I not by commaundement, but because of the diligence of others: therefore proone I the naturalnesse of your loue.

9 For yee knowe the grace of our Lorde Iesus Christ, that hee being riche for your sakes became poore, that yee through his pouertie might be made riche.

10 And I shewe my minde herein: for this is expedient for you which haue begun not to doe onely, but also to d will, a yeere agoe.

11 Nowe therefore perfourme to doe it also, that as there was a readines to wil, euen so yee may perfourme it of that which yee haue.

12 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither is it that other men should be eased and you grieued.

14 But vpon like condition, at this time your e abundance supplieth their lacke, that also their abundance may be for your lacke, that there may be f equalitie:

15 As it is written, * Hee that gathered much, had nothing ouer, and hee that gathered little, had not the lesse.

16 And thankes bee vnto God, which hath put in the heart of Titus the same care for you.

17 Because hee accepted the g exhortation, yea, he was so carefull, that of his owne accord he went vnto you.

18 And wee haue sent also with him the brother, whose prayse is h in the Gospell throughout all the Churches,

19 (And not so onely, but is also chosen of the Churches to be a fellow in our iourney concerning this grace that is ministred by vs vnto the glory of the same Lord, and declaration of your prompt minde)

20 Auoyding this, that no man should blame vs in this abundance that is ministred by vs,

21 * Prouiding for i honest things, not onely before the Lord, but also before men.

a This benefite of God appeared in two things: first, that the Macedonians being in so great afflictions were so prompt to helpe others: and next, that being in great pouertie, were very liberall towards others.
b So that a most abundant riuer of riches flowed out of their pouertie.
c So he calleth their liberalitie, either because they were the bestowers of Gods graces, or because they receiued them of God freely, and so they desired Paul to see to the distribution thereof.
Chap. 9.12.
d Euery man may doe good that hath abilitie thereunto: but to will, and haue a minde to doe good, commeth of perfect charitie.
e That as you helpe others in their neede, so others shall relieue your want.
f That both you and others, as occasion shal serue, may relieue the godly according to their necessities.
Exod. 16.18.
g And willingly offered himselfe to gather your almes.
h In preaching the Gospell. Some vnderstand this to be spoken of Luke, others, of Barnabas.
Rom. 12.17.
i His well doing is approoued before God and man.

22 And wee haue sent with them our brother whom wee haue oft times prooued to bee diligent in many things, but nowe much more diligent, for the great confidence, which I haue in you.

23 Whether any doe enquire of Titus, he is my fellowe and helper to youward: or of our brethren, they are messengers of the Churches, and the [k] glory of Christ.

24 Wherefore shewe toward them, and before the Churches the proofe of your loue, and of the reioycing that wee haue of you.

k That is, by whome Christs glory is greatly aduanced.

CHAP. IX.

3 The cause of Titus and his companions comming to them. 6 He exhorteth to giue almes chearefully, 7 Shewing what fruite will come thereof.

FOr as touching the ministring to the Saintes, it is superfluous for mee to write vnto you.

2 For I know your readinesse of minde, whereof I boast my selfe of you vnto them of Macedonia, & say, that Achaia was prepared a yeere ago, and your zeale hath prouoked many.

3 Nowe haue I sent the brethren, least our reioycing ouer you should bee in vaine in this behalfe, that ye (as I haue sayde) be readie:

4 Least if they of Macedonia come with me, and finde you vnprepared, we (I meede not to say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessary to exhort the brethren to come before vnto you, and to finish your benevolence appointed afore, that it might be readie, and come as of benevolence, and not as of sparing.

6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As euery man wisheth in his heart, so let him giue, not * grudgingly, or of necessitie: * For God loueth a cheerefull giuer.

8 And God is able to make all grace to abound toward you, that yee alwayes hauing [a] all sufficiencie in all things, may abound in euery [b] good worke,

9 * As it is written, [c] He hath sparsed abroade, and hath giuen to the poore: his benevolence remaineth for euer.

10 Also hee that findeth seede to the sower, will minister likewise bread for foode, and multiply your seede, and increase the fruits of your benevolence,

11 That on all partes yee may bee made rich vnto all liberalitie, which causeth through vs thanksgiuing vnto God.

12 For the ministration of this service not onely supplieth the necessities of the Saints, but also is abundant by y thankesgiuing of many vnto God,

13 (Which by the experiment of this ministration prayse God for your voluntarie submission to the Gospel of Christ, and for your liberall distribution to them, and to all men)

14 And by [d] their prayer for you, [e] desiring after you greatly, for the abundant grace of God in you.

15 Thankes therefore be vnto God for his vnspeakeable gift.

Prou. 11.25. rom. 12.8. Eccles. 35.10.

a Least they should giue but litle, distrusting to impouerish themselues thereby, he sheweth that God will so blesse their liberall hearts, that both they shall haue ynough for themselues, and also to helpe others withall.

b That ye may doe good and helpe others at all times.

Psal. 112.9.

c Dauid speaketh of ỹ man which feareth God and loueth his neighbour.

d Besides that by their liberality God shalbe prayed, they also shall be commended to God by their prayers whom they haue holpen, yea, and all men shall reuerence them, as being endued with an excellent gift of God.

e Or, greatly affectioned toward you.

CHAP. X.

He toucheth the false Apostles and defendeth his authoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And how he vseth it.

NOwe I Paul my selfe beseech you by the meekenes, and gentlenesse of Christ, which when I am present among you, am [a] base, but am bolde toward you being absent:

2 And this I require you, that I needе not to bee bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though wee walked [b] according to the flesh.

3 Neuertheless, though we walke in the flesh, yet we doe not warre after the flesh.

4 (For the weapons of our warfare are not carnall, but mightie through God, to cast downe holdes)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ.

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 Looke ye on things after the appearance? If any man trust in himselfe that he is Christes, let him consider this againe of himselfe, that as he is Christes, euen so are we Christes.

8 For though I should boast somewhat more of our authoritie, which the Lorde hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 This I say, that I may not seeme as it were to feare you with letters.

10 For the letters, [c] saith he, are sore and strong, but his bodily presence is weake, and his speach is of no value.

11 Let such one thinke this, that such as we are in worde by letters when wee are absent, such will we be also in deede, when we are present.

12 For we dare not make our selues of the number, or to compare our selues to them, which prayse themselues: but they vnderstand not that they [d] measure themselues with themselues, and compare themselues with themselues.

13 But wee will not reioyce of things, which are not within our measure, * but according to the [e] measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For we stretch not our selues beyond our measure, as though wee had not attayned vnto you: for euen to you also haue we come in preaching the Gospell of Christ,

15 Not boasting of thinges which are without our measure: that is, of other mens labours: and wee hope, when your faith shall increase, to [f] bee magnified by you according vnto vs worst.

a These words his backbiters vsed, thinking thereby to diminish his authoritie, as verse 10.

b As though we boasted of our selues by a carnal affection.

c Meaning a certaine man among them, which thus spake of Paul.

d He that measureth any thing must haue some line or measure to mete by, and not to measure a thing by it selfe: so these boasters must measure themselues by their worthie actes: and if they will compare with others, let them shew what countreys, what cities, and people they haue wonne to the Lord: for who will prayse that souldier, which onely at the table can finely talke of warres, & when he commeth to the brunt, is neither valiant nor expert?

Ephes. 4.7.

e That is, the giftes and vocation, which God had giuen him to winne others by.

f Haue approued me worst.

16 And to preach the Gospell in those regions which are beyonde you: not to reioyce in f another mans line, that is, in the things that are prepared already.

17 * But let him that reioyceth, reioyce in the Lord.

18 For hee that prayseth himselfe, is not allowed, but he whom the Lord prayseth.

f God gaue the whole world to the Apostles to preach in, so that Paul here meaneth by the line, his portion of the countries where he preached. *Ierem.9.24. 1.cor.1.31.*

CHAP. XI.

1 Hee declareth his affection toward them. 5 The excellencie of his ministerie, 9 And his diligence in the same. 13 The fetches of the false Apostles. 16 The peruerse iudgement of the Corinthians, 22 And his owne prayses.

a He calleth the praysing of himselfe dotage, to the which thing the arrogancie of the false Apostles compelled him, who sought nothing els, but to ouerthrowe the Church by diminishing the authoritie of his ministerie.

WOulde to God yee could suffer a litle my a foolishnesse, and in deede, b yee suffer me.

b To speake in mine owne commendation.

2 For I am ielous ouer you, with godly ielousie: for * I haue prepared you for one husband, to present you as a pure virgine to Christ:

c The minister marieth Christ and his Church as husband and wife by the preaching of the Gospel. *Gen.3.4.*

3 But I feare least as the * serpent beguiled Eue through his subtiltie, so your mindes should be corrupt from the simplicitie that is in Christ.

d That is, more perfect doctrine concerning Christ Iesus.

4 For if he that commeth preacheth an other d Iesus then him whome wee haue preached: or if yee receiue another e spirite then that which yee haue receiued: eyther another Gospell, then that yee haue receyued, ye might well haue suffered him.

e More excellent giftes of the spirite by other mens preaching.

5 Verily I f suppose that I was not inferiour to the very chiefe Apostles.

f They did not preach Christ more purely then I did: for in this behalfe I was nothing inferiour to the chiefest Apostles.

6 And though I bee g rude in speaking, yet I am not so in knowledge, but among you we haue bene made manifest to the vtmost, in all things.

g That is, vse no worldly eloquence.

7 Haue I committed an offence, because I abased my selfe, that ye might be exalted, and because I preached to you the Gospell of God freely?

8 I h robbed other Churches, and tooke wages of them to doe you seruice.

h Other Churches relieued me.

9 And when I was present with you, and had neede, I was i not slouthfull to the hinderance of any man: for that which was lacking vnto me, the brethren which came from Macedonia supplied, and in all thinges I kept and will keepe my selfe, that I shoulde not * be grieuous to you.

i Hee did not onely labour with his handes for his liuing, but in his extreme powertie preached diligently without burdening any man, or else waxing slouthfull to doe his duetie to euery man. *Chap.12.13. actes 20.34.*

10 k The trueth of Christ is in me, that this reioycing shall not be shut vp against me in the regions of Achaia.

k Let not the trueth of Christ bee thought to be in me, if I suffer my ioy to be shut vp, which I haue conceiued of Grecia.

11 Wherefore? because I lone you not? God knoweth.

12 But what I do, that will I doe: that I may cutte away occasion from them which desire l occasion, that they might be found like vnto vs in that wherein they reioyce.

l To slaunder me, if I shoulde receiue wages.

13 For such false m Apostles are deceitful workers, and transforme themselues into the Apostles of Christ.

m By false Apostles here is not meant such as teach false doctrine (which doubtlesse, they would haue growen vnto) but such as were vaineglorious, & did not their duetie sincerely.

14 And no maruell: for Satan himselfe is transformed into an Angell of light.

15 Therefore it is no great thing, though his ministers transforme themselues, as though they were the ministers of righteousnesse, whose ende shall bee according to their workes.

16 I say againe, let no man thinke, that I am foolish: or els take me euen as a foole, that I also may boast my selfe a little.

17 That I speake, I speake it not after the n Lord: but as it were foolishly, in this my great boasting.

n In his heart he had respect to the Lord: but this fashion of boasting seemed according to man, whereunto they compelled him.

18 Seeing that many reioyce o after the flesh, I will reioyce also.

o In outward things.

19 For yee suffer fooles gladly, because that ye are wise.

20 For ye suffer euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 p I speake as concerning the reproch: as though that wee had bene q weake: but wherein any man is bolde (I speake foolishly) I am bold also.

p I note this dishonour, which they doe vnto you.

q That is, abiect, vile, miserable, a craftesman, an idiote, and subiect to a thousand calamities, which thing the false apostles obiected against him as most certaine testimonies of his vnworthinesse. *Phil.3.5.*

22 They are Ebrewes, * so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:

r Put case ye terme it so, yet is it true.

23 They are the ministers of Christ, (I r speake as a foole) I am more: in labours more abundant: in stripes aboue measure: in prison more plenteously: in s death oft.

s In the present danger of death.

24 Of the Iewes t fiue times receiued I fourtie stripes * saue one.

t At fiue seuerall times, euery time thirtie and nine. *Deut.25.3.*

25 * I was thrise u beaten with roddes: I was * once stoned: I suffered thrise * shipwracke: night and day haue I bene in the deepe sea.

u Of the Romane Magistrates. *Act.16.22,23. Actes 14.19.*

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernesse, in perils in the sea, in perils among false brethren,

x As imprisonment, bearing, hunger, thirst, colde, nakednes, and such like: which things the aduersaries condemne as infirme in me. *Actes 9.24.*

27 In wearinesse and painefulnesse, in watching often, in hunger, and thirst, in fastings often, in colde and in nakednesse.

28 Beside the things which are outward, I am cumbred dayly, & haue the care of all the Churches.

29 Who is weake, & I am not weake? who is offended, and I burne not?

30 If I must needes reioyce, I will reioyce of mine y infirmities.

31 The God, euen z Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In * Damascus the gouernour of the people vnder King Aretas, layde watch in the citie of the Damascens, and would haue caught me.

33 But at a windowe was I let downe in a basket through the wall, and escaped his handes.

CHAP. XII.

1 He reioyceth in his preferment, 5.7 But chiefly in humblenesse, 11 And layeth the cause of his

his boasting vpon the Corinthians. 14 *Hee sheweth what good will he beareth them,* 20 *And promiseth to come vnto them.*

IT is not expedient for me no doubt, to reioyce: for I will come to visions and reuelations of the Lord.

2 * I knowe a man [a] in Christ aboue fourteene yeeres agone, (whether he were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the [b] third heauen.

3 And I know such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was taken vp into paradise, & heard [c] words which cannot bee spoken, which are not possible for man to vtter.

5 Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a foole: for I will say the trueth, but I reframe lest any man should esteeme of mee aboue that he seeth in mee, or that he heareth of me.

7 And lest I should bee exalted out of measure, through the abundance of reuelations, there was giuen vnto mee [d] a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lorde [e] thrise, that it might depart from me.

9 And hee said vnto me, My grace is sufficient for thee: for my power is made [f] perfect through weakenesse. Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore [g] I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christes sake: for when I am weake, then am I strong.

11 I was a foole to boast my selfe: yee haue compelled mee: for I ought to haue beene commended of you: for in nothing was I inferiour vnto the very chiefe Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it, wherein yee were inferiours vnto other Churches, * except that I haue not bene ‖ slouthfull to your hinderance? forgiue me this wrong.

14 Beholde, the [h] third time I am ready to come vnto you, and yet will I not be slouthfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestowe, and will be bestowed for your ‖ soules: though the more I loue you, the lesse I am loued.

16 But bee it that I charged you not:

Acts 9.3.

a That is, a Christian: or, I speake it in Christ.

b That is to say, into the highest heauen.

c Mans infirmitie was not able to declare them, neyther were they shewed vnto him for that ende.

‖ *Or, lawfull.*

d The Greeke word signifieth a sharpe piece of wood, as a pale, or stake, and also a litle spilde or sharpe thing which pricketh one as he goeth through bushie and thicke places, and entring into the flesh, cannot be taken out without cutting of the flesh: and this was the rebelling of the flesh against the Spirit, and warned him that Satan was at hand.

e That is to say, oftentimes.

f Is knowen and euidently seene.

g He doeth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christes sake.

Chap. 11.9.

‖ *Or, chargeable.*

h For first, he was minded to depart from Ephesus into Macedonia, and so to Corinthus, 1. Cor. 16.5. Then when the Lord letted his purpose, he appointed to go straight from Ephesus to Corinthus, Chap. 1.15. Which intent being changed, he went to Macedonia, from whence now hee appointeth the third time to come vnto them.

i Which declareth his fatherly affection. ‖ *Or, your cause, or persons.*

k yet for all that as I was craftie, I tooke you with guile.

17 Did I pil you by any of them whom I sent vnto you?

18 I haue desired [l] Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked wee not in the selfe same spirite? walked we not in the same steppes?

19 Againe, thinke ye that we excuse our selues vnto you? wee speake before God in Christ. But we doe all things, dearely beloued, for your edifying.

20 For I feare, least when I come, I shall not finde you such as I would: and that I shall be found vnto you [m] such as yee would not, and least there bee strife, enuying, wrath, contentions, backebitings, whisperings, swellings, and discord.

21 I feare least when I come againe, my God [n] abase me among you, and I shal bewaile many of them which haue sinned already, and haue not repented of the vncleannesse, and fornication, and wantonnesse, which they haue committed.

k Thus said his aduersaries, that though he tooke it not by himselfe, yet did he it by the meanes of others.

l To go to you.

m Meaning, sharpe and seuere.

n There was nothing whereat he so much reioyced, as when his preaching profited: and therefore he calleth the Thessalonians his glory and ioy: as also nothing did so much cast downe his heart, as when his labour did nogod.

CHAP. XIII.

1 *He threatneth the obstinate,* 5 *And declareth what his power is by their owne testimonie,* 10 *Also hee sheweth what is the effect of his Epistle.* 11 *After hauing exhorted them to their duetie, he wisheth the well prosperitie.*

THis is the [a] third time that I come vnto you. * In the mouth of two or three witnesses shall euery word stand.

2 [b] I tolde you before, and tell you before: as though I had bene present the second time, so write I now being absent, to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare.

3 Seeing that yee seeke experience of Christ, that speaketh in me, which towarde you is not weake, but is mightie in you.

4 For though hee was crucified concerning his [c] infirmitie, yet liueth hee through the power of God. And wee no doubt are weake in him: [d] but wee shall liue with him, through the power of God towarde you.

5 * Proone your selues whether yee are in the faith: examine your selues: know ye not your owne selues, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that yee shall knowe that we are not reprobates.

7 Now I pray vnto God, that ye doe none euill, not that we should seeme approoued, but that ye should doe that which is honest: though we be as [e] reprobates.

8 For wee can not doe any thing against the trueth, but for the trueth.

9 For we are glad when we are weake, and that ye are [f] strong: this also wee wish for, euen your perfection.

a His first comming was his dwelling among them: his second was his first epistle, and now he is ready to come the third time: which three commings he calleth his three witnesses.

Deut. 16.15. mat. 18.16. iohn 8.17. hebr. 10.28.

b In my first epistle, chap. 4.20.

c In that he humbled himselfe, and tooke vpon him the forme of a seruant.

d Christ as touching the flesh in mans iudgement was vile & abiect: therefore we that are his members, care not be otherwise esteemed: but being crucified, hee shewed himselfe very God: so thinke, that we whom ye contemne as dead men and castawayes, haue through God such power to execute against you, that ye may feele sensibly that we liue in Christ. 1. *Cor.* 11.28.

e In mans iudgement, who for the most part reiecteth the best and approueth the worst.

f Hauing abundance of the grace of God.

10 Therefore write I these things being absent, lest when I am present, I shoulde vse sharpenesse, according to the power which the Lord hath given me, to g edification, and not to destruction.

11 Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shall be with you.

12 Greete one another with an * holy h kisse. All the Saints salute you.

13 The grace of our Lord Jesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

Rom.16.16. 1.cor.16.20. 1.pet.5.14.

The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

g Commit not by your negligence, that that which is ordeined to saluatiō, turne to your destruction.

h Which was according to those countreys in those dayes both of the Iewes and of other nations.

The Epistle of the Apostle Paul to the Galatians.

THE ARGVMENT.

THe Galatians, after they had bene instructed by Saint Paul in the trueth of the Gospel, gaue place to false Apostles, who entring in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he prooueth that the graunting thereof, is the ouerthrowe of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as though they had beene sent of the chiefe Apostles, and that Paul had no authoritie, but spake of himselfe, he prooueth both that he is an Apostle ordeyned by God, and also that he is not inferiour to the rest of the Apostles. Which thing established, he proceedeth to his purpose, prouing ỹ we are freely iustified before God without any works or ceremonies: which notwithstanding in their time had their vse and commoditie: but now they are not onely vnprofitable figures, but also pernicious, because Christ the trueth and the ende thereof is come: wherefore men ought now to imbrace that libertie, which Christ hath purchased by his blood, and not to haue their consciences snared in the grennes of mans traditions: finally he sheweth wherein this libertie standeth, and what exercises appertaine thereunto.

CHAP. I.

6 Paul rebuketh their inconstancie which suffered themselues to be seduced by the false apostles, who preached that the obseruation of the ceremonies of the Law were necessary to saluation, 8 And detesteth them that preach any otherwise then Christ purely. 13 Hee sheweth his owne conuersation, magnifieth his office and Apostleship, and declareth himselfe to be equall with the chiefe Apostles.

PAul * an Apostle (not a of men, neyther by b man, but by Jesus Christ, and God the Father which hath raised him from the dead)

2 And all the brethren which are with me, vnto the Churches of Galatia:

3 Grace bee with you, and peace from God the Father, and from our Lord Jesus Christ,

4 Which gaue himselfe for our sinnes, that hee might deliuer vs * from this c present euill worlde, according to the will of God, euen our Father,

5 To whom be glorie for euer and euer, Amen.

6 I marualle that ye are so soone remooued away vnto another ‖ Gospell from him that hath called you in the d grace of Christ,

7 Which is not another Gospel, saue that there be some which trouble you, and intend to e peruert the Gospel of Christ.

8 But though that wee, or an f Angell from heauen preach vnto you otherwise, then that which wee haue preached vnto you, let him be ‖ accursed.

9 As wee sayde before, so say I now againe, if any man preach vnto you otherwise then that ye haue receiued, let him be accursed.

10 For g now preach I mans doctrine, or Gods? or goe I about to please men? for if I shoulde please men, I were not the seruant of Christ.

11 * Now I certifie you, brethren, that the Gospell which was preached of mee, was not after h man.

12 For neyther receiued I it of man, neyther was I taught it, but by the i reuelation of Jesus Christ.

13 For yee haue heard of my conuersation in time past, in the Iewish religion, howe that * I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion aboue many of my ‖ companions of mine owne nation, and was much more zealous of the k traditions of my fathers.

15 But when it l pleased God (which had separated me from my mothers wombe, and called me by his grace)

16 To reueale his sonne ‖ in mee, that I should preach him * among the Gentiles, immediately I communicated not with m flesh and blood:

17 Neither

Titus 1.3.

a For God is the authour of all ministerie.

b This prerogatiue was peculiar to the Apostles.

Luke 1.74.

c Which is, the corrupt life of man without Christ.

‖ *Or, doctrine.*

d That is, to be partakers of the saluation offred freely by Christ.

e For what is more contrary to our free iustification by faith, then the iustification by the Law, or our workes? therfore to ioyne these two together, is to ioyne light with darkenesse, death with life, and doeth vtterly ouerthrowe the Gospel.

f If it were possible, that an Angel should so doe: whereby Paul declareth the certainetie of his preaching.

‖ *Or, abominable.*

g Since that of a Pharise I was made an Apostle. *1.Cor.15.1.*

h That is, doctrine inuented by man, neyther by mans authoritie doe I preach it.

i By an extraordinarie reuelation. *Actes 9.1.*

‖ *Or, age.*

k That is, of the Law of God, which was giuen to the ancient fathers.

l He maketh three degrees in Gods eternall predestination: first his eternall counsell, then his appoynting from the mothers wombe, and thirdly his calling. *Rom.8.30.*

‖ *Or, to me, Ephe.3.8.*

m That is, with any man, as though I had neede of his counsell to approue my doctrine.

17 Neither came I againe to Ierusalem to them which were Apostles before mee, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeres I came againe to Ierusalem to visite Peter, & abode with him fifteene dayes.

19 And none other of the Apostles sawe I, saue Iames the Lordes brother.

20 Now the things which I write vnto you, behold, I witnesse before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was vnknowen by face vnto the churches of Iudea, which were in Christ.

22 But they had heard onely some say, He which persecuted vs in time past, nowe preacheth the [n] faith which before hee destroyed.

23 And they glorified God for me.

n That is, the Gospell which is the doctrine of faith.

CHAP. II.

Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised, 6 And that he is nothing inferiour to other Apostles: 11 Yea, and that he hath reproued Peter the Apostle of the Iewes, 16 After he commeth to the principall scope, which is to proue that iustification onely commeth of the grace of God by faith in Iesus Christ, and not by the workes of the Lawe.

THen fourteene yeeres after, I went vp againe to Ierusalem with Barnabas, and tooke with me Titus also,

2 And I went vp by reuelation, and [a] communicated with them of the Gospell which I preach among the Gentiles, * but particularly with them that were [y] chiefe, least by any meanes I should runne, or had runne [z] in vaine.

3 But neither yet Titus which was with me, though hee were a Grecian, was [b] compelled to be circumcised,

4 For all the false brethren that crept in: who came in priuily to spie out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage.

5 To whome we [c] gaue not place by subiection for an houre, that the trueth of the Gospell might continue with you.

6 And of the which seemed to be great, I was not taught (what they [d] were in time passed, it maketh no matter to mee: * God accepteth no mans person) neuertheless, they that are the chiefe, [e] did communicate nothing with me.

7 But contrariwise, when they sawe that the Gospell ouer the vncircumcision, was committed vnto me, as the Gospell ouer the circumcision was vnto Peter:

8 (For hee that was mightie by Peter in the Apostleship ouer the Circumcision, was also mightie by me toward the Gentiles)

9 And when Iames, and Cephas, and Iohn knew of the grace that was giuen vnto me, which are counted to be pillars, they gaue to mee and to Barnabas the [f] right hands of fellowship, that we should preach vnto the Gentiles, and they vnto the Circumcision,

10 *Warning only that we should remember the poore: which thing also I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withstoode him [g] to his face: for he was to be blamed.

12 For before that certaine came from Iames, he ate with the Gentiles: but when they were come, he withdrewe and separated himselfe, fearing them which were of the Circumcision.

13 And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I sawe, that they went not the [+] right way to the trueth of the Gospel, I saide vnto Peter before all men, If thou being a Iewe, liuest as the Gentiles, and not like the Iewes, why [h] constrainest thou the Gentiles to doe like the Iewes?

15 Wee which are Iewes by nature, and not [i] sinners of the Gentiles,

16 Knowe that a man is not iustified by the workes of the Lawe, but by the faith of Iesus Christ: euen wee I say, haue beleeued in Iesus Christ, that wee might be iustified by the faith of Christ, and not by the workes of the Lawe, because that by the workes of the Lawe no [‖] flesh shall bee iustified.

17 * If then while wee seeke to be made righteous by Christ, wee our selues are founde [k] sinners, is Christ therefore the minister of sinne? God [l] forbid.

18 For if I build againe the things that I haue destroyed, [m] I make my selfe a trespasser.

19 For I through the Lawe am dead to the Lawe, and that I might liue vnto God, I am [n] crucified with Christ.

20 Thus I liue, yet [o] not I nowe, but Christ liueth in me: and in that that I now liue in the [p] flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himselfe for me.

21 I doe not abiogate the grace of God: for if righteousnesse be by the Lawe, then Christ died [‖] without a cause.

a Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to the other Apostles, (which rumours hindered the course of the Gospell) he indeuoured to remedie it, & to proue that they consented with him. *Acles 15,2.*
‡ *Greeke, without profite.*
b Which declareth that the other Apostles agreed with him.
c Lest we should haue betrayed the Christian libertie.
d Albeit they had bene conuersant with Christ aforetime. *Deut. 10.17. 2.chro.19.7.iob. 34.19.wisd.6.7. ecclus. 35.12,16. acles 10.34.rom. 2,11.ephes.6.9. colos.3,25.1.pet.1.17.*
e But approued my doctrine perfit in all pointes.
f In token that we all agreed in doctrine.
Acles 11.30. 2.cor.9.3.
g Meaning, before all men.
‡ *Greeke, with a right foote.*
h In bringing their consciences into doubt by thine example & authoritie? and here the Apostle commeth to his chiefe point.
i For so the Iewes called the Gentiles in reproch.
‖ *Or, man. Rom 3.19,20. phil.3.9.*
k Except our fruites be agreeable to our faith, we declare that wee haue not Christ.
l For he caused them not to sinne, but disclosed it, neither tooke he away the righteousnes of the Lawe, but shewed their hypocrisie, which were not able to performe that whereof they boasted.
m For my doctrine is to destroy sinne by faith in Christ, and not to establish sinne.
n And feele his strength in me which killeth sinne.
o Not as I was once, but regenerate, and changed into a newe creature, in qualicie, and not in substance.
p In this mortall body.
q As did the false Apostles which preached not the faith in Christ.
‖ *Or, for nothing.*

CHAP. III.

1 He rebuketh them sharpely, 2 And proueth by diuers reasons that iustification is by faith, 6 As appeareth by the example of Abraham, 10.19. 24 And by the office, and the end, both of the Law, 11.25 And of faith.

O Foolish Galatians, who hath bewitched you, that ye shoulde not obey the trueth, to whome Iesus Christ before was described in your sight, and among you crucified?

2 This onely woulde I learne of you, Receiued yee the [b] Spirite by the workes

a To whome Christ was so liuely preached, as if his liuely image were set before your eyes, or els had bene crucified among you.
b Meaning the giftes of the Spirite.

of the Lawe, or by the hearing of c faith preached?

3 Are ye so foolish that after ye haue begun in the spirit, ye would nowe d be made perfect by the e flesh?

4 Haue yee suffered so many things in vaine? if so be it be euen in vaine.

5 He therefore that ministreth to you the Spirit, and worketh miracles among you, doeth he it through the workes of the Lawe, or by the hearing of faith preached?

6 Yea rather as Abraham beleeued God, and it was * imputed to him for righteousnesse.

7 Knowe ye therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospell vnto Abraham, saying, * In thee shall all the Gentiles be blessed.

9 So then they which be of faith, are blessed with faithfull Abraham.

10 For as many as are of the f workes of the Lawe, are vnder the curse: for it is written, * Cursed is euery man that continueth not in all thinges, which are written in the booke of the Lawe, to doe them.

11 And that no man is iustified by the Lawe in the sight of God, it is euident: * for the iust shall liue by faith.

12 And the g Lawe is not of faith: but * the man that shall doe those thinges, shall liue in them.

13 Christ hath redeemed vs from the curse of the Lawe, when hee was made a curse for vs (for it is written, * Cursed is euery one that hangeth on tree)

14 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receiue the h promes of the Spirit through faith.

15 Brethren, I i speake as men doe, * Though it be but a mans couenant, when it is confirmed, yet no man doeth abrogate it, or k addeth any thing thereto.

16 Nowe to Abraham and his seede were the promises made. He sayeth not, And to the seedes, as speaking of many: but, And to thy seede, as of one, which l is Christ.

17 And this I say, that the Lawe which was foure hundreth and thirtie yeeres after, can not disanull the couenant that was confirmed afore of God in respect of Christ, that it should make the promise of none effect.

18 For if the inheritance be of the Lawe, it is no more by the promise, but God gaue it vnto Abraham by promise.

19 Wherefore then serueth the Law? It was added because of the m trangressions, till the seede came vnto the which the promise was made: and it was ordeyned by n Angels in the hand of a Mediatour.

20 Nowe a Mediatour is not a Mediatour of o one: but God is p one.

21 Is the Lawe then against the promise of God? God forbid: for if there had bene a Lawe giuen which could haue giuen life, surely righteousnesse shoulde haue bene by the Lawe.

22 But the Scripture hath * concluded q all vnder sinne, that the promise by the faith of Iesus Christ shoulde bee giuen to them that beleeue.

23 But before r faith came, we were kept vnder the Lawe, and shut vp vnto the faith, which shoulde afterwarde be reuealed.

24 Wherefore the * Law was our schoolemaster to bring vs to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder s a schoolemaster.

26 For ye are all the sonnes of God by faith, in Christ Iesus.

27 * For all yee that are t baptized into Christ, haue put on Christ.

28 There is neither Iewe nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all u one in Christ Iesus.

29 And if ye be Christes, then are yee Abrahams seede, and heires by promise.

c That is, the doctrine of saluation through faith in Iesus Christ, as Chap. 1.22.

d The false Apostles taught that Christ profited nothing, except they were circumcised, and that the Lawe was the perfection, and Christes doctrine onely the rudiments thereunto.

e And ceremonies of the Law.

*Gen.*15.6. *rom.*4.3. *iames* 2.23. *Gen.*12.3. *ecclus.*44.20,21. *actes* 3.25.

f Which thinke to be iustified by them. *Deut.*27.26. *Habak.*2.4. *rom.*1.17. *hebr.*10.38.

g The Law pronounceth not them iust, which beleeue, but which worke, and so condemneth all them which in all pointes doe not fulfill it. *Leuit.*18.5. *Deut.*21.23.

h Which is the Gospell.

i I will vse a common example, that you may be ashamed to attribute lesse vnto God, then to such couenants which one man maketh to another. *Heb.*9.17.

k No more is the promise or couenant of God abrogated by the Law, nor yet is the Law added to the promise to take any thing away that was superfluous, or to supply any thing that wanted.

l Which declareth that the Iewes and Gentiles are both partakers of the promes, because they are ioyned in Christ, which is this blessed seede.

m That sinne might appeare and be made more abundant, and so all to be shut vp vnder sinne.

n Who as ministers gaue it to Moses by the authoritie of Christ.

o But seeueth both for the Iewes and Gentiles to ioyne them to God.

p Constant and alwayes like himselfe. *Rom.*3.9.

q Both men and all their workes.

r The full reuelation of things which were hid vnder the shadowes of the Law. *Rom.*10.4.

s Not that the doctrine of the Lawe is abolished, but the condemnation thereof is taken away by faith. *Rom.*6.3.

t So that baptisme succedeth circumcision, and so thorow Christ both Iewe and Gentile is saued.

u As all one man.

CHAP. IIII.

2 He sheweth wherefore the ceremonies were ordeined. 3 Which being shadowes must end when Christ the trueth commeth. 9 He moueth them by certaine exhortations, 22 And confirmeth his argument with a strong example, or allegorie.

NOw I say, that the a heire as long as he is a childe, differeth nothing from a seruant, though he be Lord of all,

2 But is vnder b tutours and gouernours, vntill the time appointed of the Father.

3 Euen so, we when we were children, were in bondage vnder the c rudiments of the world.

4 But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made d vnder the Lawe,

5 That hee might redeeme them which were vnder the Lawe, that wee * might receiue the adoption of the sonnes.

6 And because ye are sonnes, God hath sent forth the e Spirite of his Sonne into your heartes, which cryeth, f Abba, Father.

7 Wherefore, thou art no more g a seruant, but a sonne: nowe if thou be a sonne, thou art also the heire of God through Christ.

a The Church of Israel was vnder the Lawe as the pupill subiect to his tutor, euen vnto the time of Christ, when she waxed strong, and then her tutelship ended.

b That is, the Lawe, which before he called a schoolemaster, Chap.3.25.

c That is, vnder the Lawe, which was but an a,b,c. in respect of the Gospell.

d That is, who was subiect vnto the Lawe, *Rom.*8.14,15.

e For our adoption vnto Christ is sealed by him.

f He instructeth both Iewes and Gentiles to call God their Father in euery language, so that none are excepted.

g Which may eft not vse thy libertie.

8 But euen then, when yee [b] knewe not God, yee did seruice vnto them, which by [i] nature are not gods.

9 But nowe seeing yee knowe God, yea, rather are knowen of God, how turne [k] yee againe vnto impotent and beggerly rudiments, whereunto as from the beginning ye will be in bondage againe?

10 Ye obserue [l] dayes, and moneths, and times, and yeeres.

11 I am in feare of you, lest I haue bestowed on you labour in vaine.

12 Bee ye as [m] I: for I am euen as you: brethren, I beseech you: yee haue not hurt [n] me at all.

13 And yee knowe, howe through [o] infirmitie of the flesh I preached the Gospel vnto you at the first.

14 [p] And the triall of me which was in my flesh, yee despised not, neither abhorred: but yee receiued mee as an [q] Angel of God, yea, as Christ Iesus.

15 What was then your felicitie? For I beare you record, that if it had bene possible, yee would haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemie, because I tell you the trueth?

17 They are ielous ouer you [r] amisse: yea, they would exclude [s] you, that ye should altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you,

19 My little children, of whom I trauaile in birth againe, vntill Christ be [t] formed in you.

20 And I would I were with you now, that I might change my voyce: for I am in doubt of you.

21 Tell mee, yee that will be vnder the lawe, doe ye not heare the Lawe?

22 For it is written, that Abraham had two sonnes, *one by a seruant, and *one by a free woman.

23 But hee which was of the seruant, was borne after the flesh: and he which was of the free woman, was borne by promise.

24 By the which things an other thing is meant: for these mothers [u] are the two Testaments, the one which is [x] Agar of mount Sina, which gendreth vnto bondage,

25 (For Agar or Sina is a mount [y] in Arabia, and it answereth to [z] Ierusalem which nowe is) and thee is in bondage with her children.

26 But Ierusalem, which is aboue, is free: which is the mother of vs all.

27 For it is written, *Reioice, thou barren that bearest no children: breake forth, and crie, thou that trauaillest not: for the desolate hath many moe children, then she which hath an husband.

28 *Therefore, brethren, we are after the maner of Isaac, children of the promise.

29 But as then hee that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is nowe.

30 But what saith the Scripture? *Put out the seruant and her sonne: for the sonne of the seruant shall not bee heire with the sonne of the free woman.

31 Then brethren, we are not children of the seruant, but of the [a] free woman. †

CHAP. V.

2 He laboureth to draw them away from circumcision, 17 And sheweth them the battell betwixt the spirit and the flesh, and the fruites of them both.

STand fast therefore in the libertie wherewith Christ hath made vs free, and bee not intangled againe with the yoke of bondage.

2 *Beholde, I Paul say vnto you, that if ye be [a] circumcised, Christ shall profit you nothing.

3 For I testifie againe to euery man, which is circumcised, that hee is bound to keepe the whole Lawe.

4 Ye are *abolished from Christ: whosoeuer are iustified by the Law, ye are fallen from grace.

5 For wee through the Spirite [b] waite for the hope of righteousnesse through faith.

6 For in Iesus Christ neither circumcision auaileth any thing, neither vncircumcision, but faith which worketh by loue.

7 Yee did runne well: who did [c] hinder that ye did not obey the trueth?

8 It is not the perswasion [d] which appointed him to call you.

9 *A little [e] leauen leaueneth the [m] whole lumpe.

10 I haue confidence [f] in you in the Lord, that yee will be none otherwise minded: but he that troubleth you, shall beare his iudgement, whosoeuer he be.

11 And I brethren, if I yet preach circumcision, why doe I yet suffer persecution? then is the offence of the crosse [g] ceased.

12 I would they were euen cut off which trouble you.

13 For brethren, ye haue [h] been called vnto libertie: onely turne not libertie into occasion to the flesh, but by loue serue one another.

14 For all the Lawe is fulfilled in one word, euen in this: Thou shalt loue thy neighbour as thy selfe.

15 But if ye byte and deuour one another, take heede that ye be not consumed one of another.

16 This I say then, Walke in the Spirite, and ye shall not fulfill the lust of the flesh.

17 For the flesh lusteth against the Spirite, and the Spirite against the flesh: and these are contrary the one to the other, so that ye cannot doe the things that ye would.

18 But if ye be led of the Spirite, ye are not vnder the Lawe.

19 Now the workes of the flesh are manifest, which are these, Adultery, fornication, vncleannesse, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murther, drunkennesse, reuelling, and such like: of the which I tell you before, as I haue also told you in time past, that they which commit such things, shall not inherite the kingdome of God.

22 But the fruite of the Spirite is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulnesse,

23 Meekenesse, temperance: against such there is no Lawe.

24 And they that are Christs, haue crucified the flesh with the affections and lusts.

25 If we liue in the Spirite, let vs also walke in the Spirite.

26 Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

CHAP. VI.

1 He exhorteth to meekenesse, 2 to beare one another's burdens, 6 to liberalitie, 11 and to constancie in the crosse.

BRethren, if a man be [a] ouertaken in any fault, ye which are spirituall, restore such a one in the spirite of meekenesse, considering thy selfe, lest thou also be tempted.

2 Beare ye one another's burdens, and so fulfill the Lawe of Christ.

3 For if a man thinke himselfe to be [b] some what, when he is nothing, he deceiueth himselfe.

4 But let euery man proue his owne worke, and then shall he haue rejoycing in himselfe alone, and not in another.

5 For euery man shall beare his owne burden.

6 And let him that is taught in the word, communicate vnto him that teacheth, in all goodnesse.

7 Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape.

8 For he that soweth to his flesh, shall of the flesh reape corruption: but he that soweth to the Spirite, shall of the Spirite reape life euerlasting.

9 And let vs not be weary in well doing: for in due season we shall reape, if we faint not.

10 As we haue therefore opportunitie, let vs doe good vnto all men, and especially vnto them which are of the houshold of faith.

11 Ye see how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a faire shew in the flesh, they constraine you to be circumcised, onely lest they should suffer persecution for the crosse of Christ.

13 For neither they themselues which are circumcised, keepe the Lawe, but they desire to haue you circumcised, that they may reioyce in your flesh.

14 But God forbid that I should reioyce, saue in the crosse of our Lord Iesus Christ, by whom the world is crucified vnto me, and I vnto the world.

15 For in Christ Iesus neither circumcision auaileth any thing, nor vncircumcision, but a new creature.

16 And as many as walke according to this rule, peace be vpon them, and mercie, and vpon the Israel of God.

17 From henceforth let no man trouble me: for I beare in my bodie the [c] print of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus Christ be with your spirite. Amen.

Rom.9.8. Gen.21.10.

a For we are in the Church of Christ, which is our mother, and not of the Synagogue, which is a seruant vnder the Lawe.

† By the libertie wherewith Christ hath made vs free.

Acts.15.1.

a If you ioyne circumcision to the Gospel, as a thing necessarie to saluation.

1.Cor.1.17.

b Wee liue in hope through that Spirit, which causeth faith, and which is giuen to the faithfull, that wee should by

imagined, not by *Psal.8.6.*

hebr.2.8.

m This is the great loue of Christ toward his Church, that he counteth not

that yee perfect without vs which are his members: and therefore the

but which is called Christ, as 1.Cor.12.12,13.

co

CHAP. II.

5 To magnifie the grace of Christ, which is the only cause of saluation, 11 He sheweth them what maner of people they were before their conuersion, 18 And what they are now in Christ.

AND *you hath he quickened, that were dead in trespasses and sinnes,

Col.2,13.

2 Wherein in time past yee walked, according to the course of this worlde, and after the *[a] prince that ruleth in the aire, euen the spirit, that now worketh in the children of disobedience,

Chap.6.12.

a Meaning Satan.

3 Among whome wee also had our conuersation in time past, in the lustes of our flesh, in fulfilling the will of the flesh, and of the minde, and were [b] by nature the children of wrath, as well as others.

b Not by creation, but by Adams transgression, and so by birth.

4 But God which is riche in mercie, through his great loue wherewith hee loued vs,

5 Euen when wee were dead by sinnes, hath quickened vs [c] together ‖ in Christ, by whose grace ye are saued,

c Both Iewe and Gentile.

‖ *Or, with Christ.*

d We that are the members, are rayſed vp from death, and reigne with our head Chriſt in heauen by faith.

6 And hath [d] raiſed vs vp together, and made vs ſit together in the heauenly places in Chriſt Ieſus,

7 That hee might ſhewe in the ages to come, the exceeding riches of his grace, through his kindneſſe towarde vs in Chriſt Ieſus.

8 For by grace are yee ſaued through faith, and that not of your ſelues: it is the gift of God,

9 Not of workes, leaſt any man ſhoulde boaſt himſelfe.

10 For wee are [e] his workemanſhippe created in Chriſt Ieſus vnto good workes, which God hath ordained, that wee ſhould walke in them.

11 Wherefore [f] remember that yee being in time paſt Gentiles in the fleſh, and called * vncircumciſion of them, which are called circumciſion in the fleſh, made with handes,

12 That ye were, I ſay, at that time without Chriſt, and were aliants from the common wealth of Iſrael, and were * ſtrangers from the [g] couenants of promiſe, and had no [h] hope, and were ‖ without God in the world.

13 But nowe in Chriſt Ieſus, yee which once were farre off, are made neere by the blood of Chriſt.

14 For he is our peace, which hath made of both one, and hath broken the [i] ſtoppe of the partition wall,

15 In abrogating through his [k] fleſh the hatred, that is, the Lawe of commaundements which ſtandeth in ordinances, for to make of twaine one newe man in himſelfe, ſo making peace,

16 And that he might reconcile both vnto God in one [l] body by his ‖ croſſe, and ſlay hatred thereby,

17 And came, and preached peace to you which were afar off, and to them that were neere.

18 * For through him wee both haue an entrance vnto the Father by one Spirite.

19 Nowe therefore yee are no more ſtraungers and forreiners: but citizens with the Saintes, and of the houſholde of God,

20 And are built vpon the foundation of the Apoſtles and Prophets, Ieſus Chriſt himſelfe being the chiefe corner ſtone,

21 In whome all the building coupled together, groweth vnto an holy Temple in the Lord,

22 In whome ye alſo are built together to be the habitation of God by the Spirite.

e Here he meaneth, as concerning grace, and not by nature.

f He ſheweth here that the further the Gentiles were off from the grace of God, the greater debters they are now to the ſame.

1. *Sam.* 17. 26.

e *Eſa.* 44. 7. *Rom.* 9. 4.

g It was but one couenant, but becauſe it was diuers times confirmed and eſtabliſhed, therefore here he calleth them Couenants.

h Where no promiſe is, there is no hope.

‖ *Or, Atheiſts.*

i That is, the cauſe of the diuiſion that was betweene the Iewes and the Gentiles.

k For in Chriſt all things were accompliſhed, which were prefigured in the Law.

l For of the Iewes and the Gentiles he made one flocke.

‖ *Or, death. Rom.* 5. 2.

CHAP. III.

1 *He ſheweth the cauſe of his impriſonment,* 13 *Deſireth them not to faint becauſe of his trouble,* 14 *And prayeth God to make them ſtedfaſt in his Spirit.*

a He reioyceth in [y] he ſuffered impriſonment for the maintenance of Chriſts glory.

b Which was his vocation to preach vnto the Gentiles.

FOr this cauſe, I Paul am the [a] priſoner of Ieſus Chriſt for you Gentiles,

2 If ye haue heard of the [b] diſpenſation of the grace of God, which is giuen mee to youward,

3 That is, that God by reuelation hath ſhewed this myſterie vnto mee (as I wrote [c] aboue in few wordes,

c That is, in the firſt chap. of this Epiſtle, verſe 9.

4 Whereby when yee reade, yee may knowe mine vnderſtanding in the myſterie of Chriſt)

d Although the fathers and the Prophets had reuelations certaine, yet it was not in compariſon of that abundance which was ſhewed when the Gentiles were called: neither yet was the time nor the maner knowen. *Chap.* 1. 19. 1. *Cor.* 15. 9, 10. *Galat.* 1. 16. *Rom.* 16. 25. *col.* 1. 26. 2. *tim.* 1. 10. *tit.* 1. 2. 1. *per.* 1. 20.

5 Which in other ages was [d] not opened vnto the ſonnes of men, as it is now reuelled vnto his holy Apoſtles, and Prophets by the Spirit,

6 That the Gentiles ſhould be inheriters alſo, and of the ſame body, and partakers of his promiſe in Chriſt by the Goſpell,

7 Whereof I am made a Miniſter by the gift of the grace of God giuen vnto me * through the working of his power.

8 * Euen vnto me the leaſt of all Saints is this grace giuen, that I ſhoulde preach among the * Gentiles the vnſearchable riches of Chriſt,

9 And to make cleare vnto al men what the fellowſhippe of the * myſterie is, which from the beginning of the worlde hath bene hid in God, who hath created all things by Ieſus Chriſt,

10 To the intent, that now vnto [e] principalities and powers in heauenly places might bee knowen [f] by the Church the manifold wiſedome of God,

e The Angels.

f The Church being gathered of ſo many kindes of people, is an example, or a glaſſe for the Angels to behold the wiſedome of God in, who hath turned their particular diſcordes, into an vniuerſall concord, and of the Synagogue of bondage, hath made the Church of freedome.

11 According to the eternall purpoſe, which hee wrought in Chriſt Ieſus our Lord.

12 By whome wee haue boldenneſſe and entrance with confidence, by faith in him.

13 Wherefore I deſire that yee faint not at my tribulations for your ſakes, which is your glory.

14 For this cauſe I bow my knees vnto the Father of our Lord Ieſus Chriſt,

15 (Of whom is named the whole [g] familie in [h] heauen and in earth)

g He that is not of the body of Chriſt, is in death

h The faithfull which died before Chriſt came, were adopted by him, and make one familie with the Saintes which yet remaine aliue.

16 That he might graunt you according to the riches of his glory, that yee may bee ſtrengthened by his ſpirit, in the inner man,

17 That Chriſt may dwel in your hearts by faith, that ye, being rooted and grounded in loue,

18 May be able to comprehend with all Saintes, what is the [k] breadth, and length, and depth, and height:

19 And to know the loue of Chriſt, which paſſeth knowledge, that yee may bee filled with all [l] fulneſſe of God.

i For we confeſſe that which wee beleeue.

k All perfection on euery ſide is in him.

20 * Vnto him therefore that is able to doe exceeding abundantly aboue all that we aſke or thinke, according to the power that worketh in [m] vs,

21 Bee prayſe in the Church by Chriſt Ieſus, throughout [l] all generations for euer, Amen.

l That all the graces of God may abound in you. *Rom.* 26. 15

m In that we feele Chriſt in vs.

CHAP. IIII.

1 *He exhorteth them vnto meekeneſſe, long ſuffering, vnto loue and peace,* 3 *Euery one to ſerue & edifie an other with the gift that God hath giuen him.* 14 *To beware of ſtrange doctrine.* 22 *To lay aſide the olde converſation of greedie luſtes, and to walke in a new life.*

Phil. 1. 27. 1. *col.* 10. 1. *theſ.* 2. 12.

a For the Lords cauſe.

I * Therefore, being priſoner in the [a] Lord, pray you that yee walke worthy of the vocation

cation whereunto ye are called,
2 With all humblenesse of minde, and meekenesse, with long suffering, supporting one another through loue,
3 Endeuouring to keepe the vnitie of the Spirit in the bond of peace.
4 There is one [b] body, and one [c] Spirit, euen as yee are called in one hope of your vocation.
5 There is one Lord, one Faith, one Baptisme,
6 *One God and Father of all, which is [d] aboue all, and [e] through all, and in you all.
7 * But vnto euery one of vs is giuen grace, according to the measure of the [f] gift of Christ.
8 Wherefore he saith, *When he ascended vp on high, hee [g] led captiuitie captiue, and gaue gifts vnto men.
9 (Nowe, in that he ascended, what is it but that he had also descended first into the lowest partes of the earth?
10 Hee that descended, is euen the same that ascended, farre aboue all heauens, that he might fill [h] all things)
11 * Hee therefore gaue some to be Apostles, and some Prophets, & some Euangelists, and some Pastours, and Teachers,
12 For the [i] gathering together of the Saints, for the worke of the ministerie, [k] and for the edification of the body of Christ,
13 Till wee all meete together (in the vnitie of faith and knowledge of the Sonne of God) vnto a [l] perfect man, and vnto the measure of the age of the fulnesse of Christ,
14 That wee henceforth be no more children, wauering and caried about with euery winde of doctrine, by the deceit of men, and with craftinesse, whereby they lay in wayte to deceiue.
15 But let vs followe the trueth in loue, and in all things growe vp into him, which is the [m] head, that is, Christ,
16 By whom all the body being coupled and knit together by euery ioynt, for the furniture thereof (according to the effectuall power, which is in the measure of euery part) receiueth increase of the body, vnto the edifying of it selfe in loue.
17 This I say therefore and testifie in the Lord, that yee henceforth walke not as * other Gentiles walke, in vanitie of their [n] minde,
18 Hauing their cogitation darkened, and being strangers from the life of [o] God through the ignorance that is in them, because of the [p] hardnesse of their heart:
19 Who being [q] past * feeling, haue giuen themselues vnto wantonnesse, to worke all vncleannesse, euen with greedinesse.
20 But ye haue not so learned Christ,
21 If so be ye haue heard him, and haue bene taught by him, as the [q] trueth is in Iesus,
22 That is, *that ye cast off, concerning the conuersation in time past, the olde man, which is corrupt through the deceiueable lustes,
23 And be renewed in the spirit of your minde,
24 * And put on the newe man, which [r] after God is created in righteousnesse, and true holinesse.
25 * Wherefore cast off lying, and speake euery man trueth vnto his neighbour: for we are members one of another.
26 * Be [t] angrie, but sinne not: let not the sunne goe downe vpon your wrath,
27 * Neither giue place to the deuill.
28 Let him that stole, steale no more: but let him rather labour, and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth.
29 *Let no corrupt communication proceede out of your mouthes: but that which is good to the vse of edifying, that it may minister [u] grace vnto the hearers.
30 And [x] grieue not the holy Spirit of God, by whome ye are *sealed vnto the day of redemption.
31 Let all bitternes, and anger, & wrath, crying, and euil speaking be put away from you, with all malicious nesse.
32 *Be ye courteous one to another, and tender hearted, forgiuing one another, euen as God for Christes sake forgaue you.

your abusing of Gods graces. 2. *Cor.*1.22. *Col.*3.12,13.

b Which by dissentions you separate asunder.
c So that ye cannot dissent one from an other, seeing the Spirit, which ioyneth you in one body, cannot dissent from himselfe. *Mal.*2.10.
d In power.
e By his prouidence. *Rom.*12.3. 1.*cor.*12.11. 2.*cor.*10.13.
f Which he giueth vs. *Psal.*68.18.
g The Messias came down from heauen into the earth, to triumph ouer Satan, death and sinne, and led them as prisoners and slaues, which before were conquerers, and kept all in subiection: which victorie he gate and also gaue it as a most precious gift to his Church.
h With his gifts and benefites. 1. *Cor.*12.27.
i To restore that which was out of order.
k That the body of Christ might be perfect.
l That we may be of a ripe Christian age, & come to the full measure of the knowledge which we shall haue of Christ.
m Christ being head of his Church, nourisheth his members, and ioyneth them together by ioynts, so that euery part hath his iust proportion of foode, that at length the body may grow vp to perfection. *Rom.*1.21.
n Man not regenerate, hath his minde, vnderstanding, & heart corrupt.
o By the which, God liueth in his.
p The hardnes of heart is the fountaine of ignorance.
q Or, *without remorse of conscience.* 1. *Tim.*4.2,
q As they are taught which truely know Christ. *Col.*3.8.
r That is, all the naturall corruption that is in vs. *Rom.*6.4.*col.*3.10. *heb.*12.1. 1.*pet.*2.1.& 4.2.
f Which is created according to ỹ image of God. *Zech.*8.16. *Psal.*4.4.
t If so be that ye bee angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased. *Iames* 4.7. *Chap.*5.3.*col.*4.6.
u And cause them to profit in godlinesse.
x So behaue your selues that the holy Ghost may willingly dwell in you, and giue him no occasion to depart for sorowe by

CHAP. V.

2 Hee exhorteth them vnto loue, 3 Warneth them to beware of vncleannesse, couetousnes, foolish talking, and false doctrine, 17 To be circumspect, 18 To auoyd drunkennes, 19 To reioyce, and to be thankefull toward God, 21 To submit themselues one to another. 22 He entreateth of corporall mariage, & of the spiritual betwixt Christ & his Church.

BE yee therefore followers of God, as deare children,
2 *And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, to bee an offering and a sacrifice of a sweete [a] smelling sauour to God.
3 *But fornication, and all vncleannesse, or couetousnesse, let it not be once named among you, as it becommeth Saints,
4 Neither filthynesse, neither foolish talking, neither [b] iesting, which are things not comely, but rather giuing of thanks.
5 For this yee knowe, that no whoremonger, neither vncleane person, nor couetous person, which is [c] an Idolater, hath any inheritance in the kingdome of Christ, and of God.
6 *Let no [d] man deceiue you with vaine wordes: for, for such things commeth the wrath of God vpon the children of disobedience.
7 Be not therefore companions [w] them.
8 For ye were once darkenesse, but are nowe light in the Lord: walke as [e] children of light.

*Ioh.*13.34.& 15.12. 1.*ioh* 3.23.
a Alluding to the perfumes and incensing in the Lawe. *Mar.*7.21.*chap.*4.29.*col.*3.5. 2.*thes.*2.17.
b Which is either vaine, or els by example and euill speaking may hurte your neighbours: for otherwise there be diuers examples in the Scriptures of pleasant talke, which is also godly, as 1. Kings 18.27.
c Because hee thinketh that his life standeth in his riches. *Mat.*24.4.*mar.*13.5. *luke* 21.8. 2.*thes.*2.3.
d Either in excusing sinne, or in mocking at the menaces & iudgements of God.
e Seeing God hath adopted you for his, that ye should be holy.

f And make them knowen by your honest and godly life.
g The worde of God discouereth the vices which were hid before.
h God thus speaketh by his seruants to drawe the infidels from their blindnesse.
*Col.*4.5.
i Selling all worldly pleasures to buy time.
k In these perilous dayes and craft of the aduersaries, take heede howe to buy againe the occasions of godlines, which ỹ world hath taken from you.
*Rom.*12.2.
1.*thes.*4.3.
‖*Or, songs of praise, & thanks giuing.*
l And not onely with tongue.
m Except our friendship bee ioyned and knit in God, it is not to be esteemed.
*Col.*3.18.*tit.*2.5.
1.*pet.*3.1.
1.*Cor.*11.3.
n The Church: so the husband ought to nourish, gouerne, and defend his wife fro perils.
*Col.*3.19.
o Baptisme is a token that God hath consecrated the Church to himselfe, and made it holy by his word: that is, his promise of free iustification & sanctification in Christ.
p Because it is couered and clad with Christs iustice and holinesse.
q This our coniunction with Christ must be considered as Christ is the husband, and we the wife, which are not onely ioyned to him by nature, but also by the communion of substance, through the holy Ghost and by faith: the seale and testimonie thereof is the Supper of the Lorde.
*Gen.*2.24.*mat.*19.5.*mar.*10.7.1 *cor.*6.16.

9 (For the fruite of the Spirit is in all goodnesse, and righteousnesse, and trueth)
10 Approuing that which is pleasing to the Lord.
11 And haue no fellowship with the vnfruitfull workes of darkenesse, but euen reprooue them rather.
12 For it is shame euen to speake of the things which are done of them in secret.
13 But all things when they are reproued of the a light, are manifest: for it is light that maketh all things manifest.
14 Wherefore hee sayth, b Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.
15 Take heede therefore that yee walke circumspectly, not as fooles, but as * wise,
16 i Redeeming the time: for the k dayes are euill.
17 * Wherefore, be yee not vnwise, but vnderstand what the will of the Lord is.
18 And be not drunke with wine, wherein is excesse: but be fulfilled with the Spirit,
19 Speaking vnto your selues in ‖psalmes, and hymmes, and spirituall songs, singing, and making melodie to the Lorde in your hearts,
20 Giuing thanks alwayes for all things vnto God euen the Father, in the Name of the Lord Iesus Christ,
21 Submitting your selues one to another in the m feare of God.
22 ¶ * Wiues, submit your selues vnto your husbands, as vnto the Lord.
23 * For the husband is the wiues head, euen as Christ is the head of the Church, and the same is the sauiour of his n body.
24 Therefore, as the Church is in subiection to Christ, euen so let the wiues be to their husbands in euery thing.
25 ¶ * Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,
26 That he might sanctifie it, & cleanse it by the o washing of water through ỹ worde,
27 That he might make it vnto himselfe a glorious Church, not hauing p spot or wrinkle, or any such thing: but that it should be holy, and without blame.
28 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himselfe.
29 For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the Church.
30 For we are members of his body, q of his flesh, and of his bones.
31 * For this cause shall a man leaue father and mother, and shal cleaue to his wife, and they twaine shalbe one flesh.
32 This is a great secret, but I speake concerning Christ, & concerning ỹ Church.
33 Therefore euery one of you, doe ye so: let euery one loue his wife, euen as himselfe, and let the wife see ỹ she feare her husband.

CHAP. VI.

1 How children should behaue themselues toward their fathers and mothers, 4 Likewise parents toward their children, 5 Seruants toward their masters, 9 Masters toward their seruants. 13 An exhortation to the spirituall battell, and what weapons the Christians should fight withall.

CHildren, * obey your parents in the Lord: for this is right.
2 * Honour thy father and mother (which is the first commaundement with a promes)
3 That it may be well with thee, and that thou mayest liue long on earth.
4 And yee, fathers, prouoke not your children to b wrath: but bring them vp in c instruction and information of the Lord.
5 * Seruants, bee obedient vnto them that are your masters, d according to the flesh, with feare and trembling in singlenesse of your hearts as vnto Christ,
6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,
7 With good will seruing the Lord, and not men.
8 And knowe yee that whatsoeuer good thing any man doeth, that same shall hee receiue of the Lorde, whether he be bond or free.
9 And ye masters, doe the same things vnto them, putting away threatning: and knowe that euen your master also is in heauen, neither is there * e respect of person with him.
10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.
11 ‖Put on the whole armour of God, that ye may be able to stand against the assaults of the deuill.
12 For wee wrestle not against f flesh and blood, but against * principalities, against powers, and against the worldly gouernours, the princes of the darkenes of this worlde, against spirituall wickednesses, which are in the hie places.
13 For this cause take vnto you the whole armour of God, that yee may be able to resist in the euill day, and hauing finished all things, stand fast,
14 Stand therefore, and your loynes girde about with verite, and hauing on the brestplate of g righteousnesse,
15 And your feete shod with the h preparation of the Gospel of peace.
16 Aboue all, take the shielde of faith, wherewith yee may quench all the fierie dartes of the wicked,
17 * And take the helmet of i saluation, and the sword of the Spirite, which is the worde of God.
18 And pray alwayes with all maner prayer and supplication in the Spirit: and * watch thereunto with all perseuerance and supplication for all Saints,
19 * And for me, that vtterance may be giuen vnto mee, that I may open my mouth boldly to publish the secret of the Gospell,
20 Whereof I am the ambassadour in bonds,

*Col.*3.20.
*Exod.*20.12.
*deut.*5.16.*eccl.*3.9.*mat.*15.4.
*mar.*7.10.
a This is the first commandement of the second table, and hath the promise with condition.
b By austeritie.
c That they be not brought vp in wantonnesse, but in the feare of the Lord.
*Col.*3.22.*tit.*2.9.
1.*pet.*2.18.
d Which haue dominion ouer your bodies, but not ouer the soules.
‖*Or, both yours and their master.*
*Deu.*10.17.2.*chr.*19.7.*iob* 34.19.*wis.*6.7.*eccl.*35.12,16.*act.*10.34.*rom.*2.11.*gal.*2.6.*col.*3.25.1.*pet.*1.17.
e Whether he be seruant or master.
‖*Or, complete harnesse.*
f The faithfull haue not only to striue against mẽ and themselues, but against Satan the spirituall enemie, who is most dangerous: for he is ouer our heads, so that we cannot reach him, but he must be resisted by Gods grace.
*Chap.*2.2.
g Innocencie and godly life.
h That ye may be ready to suffer all things for the Gospel.
*Isa.*59.17.
1.*thes.*5.8.
i The saluation purchased by Iesus Christ.
*Col.*4.2.
*Col.*4.3, 2.*thes.*3.1.

bonds, that therein I may speake boldely, as I ought to speake.

21 ¶ But that yee may also knowe mine affaires, and what I doe, Tychicus my deare brother and faithfull minister in the Lord, shall shew you of all things,

22 Whom I haue sent vnto you for the same purpose, that yee might knowe mine affaires, and that hee might comfort your hearts.

23 Peace bee with the brethren, and loue with faith from God the Father, and from the Lord Jesus Christ.

24 Grace bee with all them which loue our Lord Jesus Christ, to their k vnmortalitie, Amen.

k Or, to be without corruption, that is, to haue life euerlasting, which is the end of his grace.

Written from Rome vnto the Ephesians, and sent by Tychicus.

The Epistle of Paul to the Philippians.

THE ARGVMENT.

PAul being warned by the holy Ghost to goe to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was to preach the Gospell vniuersally to all the Gentiles, he trauelled from place to place, till at the length he was taken prisoner at Rome: whereof the Philippians beeing aduertised, sent their minister Epaphroditus with relefe vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stoode manfully against the false apostles, putting them in minde of his good will toward them, and exhorteth them that his imprisonment make them not to shrinke: for the Gospell thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace modestie, promising to send Timotheus vnto them, who should instruct them in matters more amply: yea, and that he himself would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crósse then the false apostles, hee confuteth their false doctrine, by proouing only Christ to be the end of all true religion, with whom we haue al things, and without whom we haue nothing, só that his death is our life, & his resurrection our iustification. After this follow certaine admonitions both particular and generall, with testification of his affection toward them, and thankful accepting of their beneuolence.

CHAP. I.

1 Saint Paul discouereth his heart toward them, 3 By his thanksgiuing, 4 Prayers, 8 And wishes for their faith and saluation. 7.12.20 Hee sheweth the fruite of his crosse, 15.27 And exhorteth them to vnitie, 28 And patience.

PAul and Timotheus the seruants of Jesus Christ, to al the Saints in Christ Jesus which are at Philippi, with the a Bishops, and Deacons:

2 Grace bee with you, and peace from God our Father, and from the Lord Jesus Christ.

3 * I thanke my God, hauing you in perfect memorie,

4 (Alwayes in all my prayers for all you, praying with gladnesse)

5 Because of the b fellowship which yee haue in the Gospell, from the c first day vnto now.

6 And I am perswaded of this same thing, that hee that hath begunne this good worke in you, will perfourme it vntill the d day of Jesus Christ,

7 As it becommeth mee so to iudge of you al, because I haue you in remembrance, e that both in my bandes, and in my defence and confirmation of the Gospel, you al were partakers of my f grace.

8 For God is my record, how I long after you all from the very heart roote in Jesus Christ.

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That ye may discerne things that differ one from another, that yee may be pure, and g without offence, vntill the day of Christ,

11 Filled with the fruites of h righteousnesse, which are by Jesus Christ vnto the glorie and prayse of God.

12 ¶ I would yee vnderstood, brethren, that the things which haue come vnto mee, are turned rather to the furthering of the Gospel,

13 So that my bands in i Christ are famous throughout all the k iudgement hall, and in all other places,

14 In so much that many of the brethren in the Lord are boldened through my bands, and dare more frankly speake the l worde.

15 Some preach Christ, euen through enuie and strife, and some also of good will.

16 The one part preach Christ of contention and not m purely, supposing to adde more affliction to my bands:

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 What then? yet Christ is preached all maner of wayes, whether it be n vnder a pretence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I knowe that this shall turne to my saluation, through your prayer, and by the helpe of the Spirit of Jesus Christ,

20 As I heartily looke for, and hope, that in nothing I shalbe ashamed, but that with all confidence, as alwayes, so nowe Christ shalbe magnified in my body, whether it be by life or by death.

21 For Christ is to mee both in life, and in death aduantage.

22 And

a By Bishops here he meaneth them that had charge of ỹ word, and gouerning, as pastours, doctors, elders: by deacons, such as had charge of the distribution, & of ỹ poore and sicke.
1. *Thess.* 1.2.
b With other Churches.
c That ye receiued the Gospel.
d When you shall receiue the crowne of glory.
e It was a sure token of their loue ỹ they did helpe him by al means possible when he was absent, and in prison, euen as if they had bin prisoners with him.
f Of this peculiar benefit to suffer for Christs sake.
‖ *Or, are excellent.*

g That so you increase in godlines, that not only ye can put difference betweene good & euil: but also that ye profit more and more without slipping backe, or standing in a stay.
h Righteousnesse is the tree, good works the fruite.
i Which I susteine for Christs cause.
k That is, in the court or palace of the Emperour Nero.
l Or, professe the Gospel, considering my constancie.
m But with a corrupt minde.
‖ *Or, lie in bands.*
n Their pretence was to preach Christ, and therefore their doctrine was true: but they were full of ambition and enuie, thinking to deface Paul & preferre themselues.

o To liue in the flesh is to liue in this brittle body, till we be called to liue euerlastingly: but to liue according to the flesh, or to be in the flesh, signifie, to be destitute of the Spirit, and to be plunged in the filthie concupiscences of the flesh.

‖ *Or, body.*

Ephes. 4.1. *colos.* 1.10. 1. *thes.* 2.12.

‖ *Or, stand.*

p The more that tyrants rage against the Gospel, the more manifestly they declare that they runne to their owne destruction: and againe, constant perseuerance for Christes sake is an euident signe of saluation.

q God sheweth by this meanes of bearing the crosse who are his, and who are not.

‖ *Or, Christs cause.*

22 And whether to o liue in the flesh, were profitable for mee, and what to choose, I know not.

23 For I am greatly in doubt on both sides, desiring to bee loosed and to bee with Christ, which is best of all.

24 Neuertheless, to abide in the ‖ flesh, is more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of your faith,

26 That ye may more abundantly reioyce in Iesus Christ for mee, by my coming to you againe.

27 * Onely let your conuersation bee, as it becommeth the Gospell of Christ, that whether I come and see you, or els bee absent, I may heare of your matters that yee ‖ continue in one spirit, and in one minde fighting together through the faith of the Gospel.

28 And in nothing feare your aduersaries, which is to them a p token of perdition, and to you of saluation, and q that of God.

29 For vnto you it is giuen for ‖ Christ, that not onely ye should beleeue in him, but also suffer for his sake,

30 Hauing the same fight, which ye saw in me, and nowe heare to be in me.

CHAP. II.

He exhorteth them aboue all things to humilitie, whereby pure doctrine is chiefly maintened, 19 Promising that hee and Timotheus will speedily come vnto them, 25 And excuseth the long staying of Epaphroditus.

a If you so loue me, that you desire my comfort.

b From the consent of willes and mindes hee proceedeth to the agreement in doctrine, that there might be full and perfect concord. *Rom.* 12.10.

c If Christ being very God equall with the Father, laide aside his glorie, and being Lord, became a seruant, and willingly submitted himselfe to most shameful death, shall we which are nothing but vile slaues, through arrogancie treade downe our brethren, and preferre our selues?

d For hee that was God should haue done none iniurie to the Godhead. *Matth.* 20.28.

e The poore and weake nature of man.

f He was seene and heard of men, so that his behauiour and person declared that he was as a miserable man, *Hebr.* 2.9.

IF there bee therefore any a consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercie,

2 Fulfill my ioy, that ye be like minded, hauing the same loue, being of one accord, and of one b iudgement,

3 That nothing be done through contention or vaine glory, but that in meekenesse of minde * euery man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men.

5 Let the same mind be in you that was euen in Christ Iesus,

6 Who c being in the forme of God, thought it d no robbery to be equall w̃ God:

7 * But he made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, and was found in f shape as a man.

8 * Hee humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 Wherefore God hath also highly exalted him, and giuen him a Name aboue euery Name,

10 * That at the Name of Iesus should euery knee g bow, both of things in heauen, and things in earth, and things vnder the earth,

11 * And that euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.

12 Wherefore my beloued, as yee haue alwayes obeyed, not as in my presence onely, but nowe much more in mine absence, so h make an ende of your owne saluation with i feare and trembling.

13 For it is God which worketh in you, both the will and the deed, euen of his k good pleasure.

14 Doe al things without * murmuring and reasonings,

15 That ye may be blamelesse, and pure, and the sonnes of God without rebuke in the middes of a naughtie and crooked nation, among whome yee shine, as * lights in the world,

16 l Holding forth the m word of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be n offered vpon the sacrifice, and seruice n of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce w̃ me.

19 And I trust in the Lord Iesus to send * Timotheus shortly vnto you, that I also may be of good comfort, when I knowe your state.

20 For I haue no man like minded, who will faithfully care for your matters.

21 * For all p seeke their owne, and not that which is Iesus Christs.

22 But yee know the proofe of him, that as a sonne with the father, hee hath serued with me in the Gospel.

23 Him therefore I hope to send assoone as I know howe it will goe with me,

24 And trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessarie to send my brother Epaphroditus vnto you, my companion in labour, and fellow souldier, euen your messenger, and hee that ministred vnto me such things as I wanted.

26 For he longed after all you, and was full of heauinesse, because ye had heard, that he had bene sicke.

27 And no doubt he was sicke, very neere vnto death: but God had mercie on him, and not on him onely, but on me also, least I should haue sorow vpon sorow.

28 I sent him therefore the more diligently, that when ye should see him againe, ye might reioyce, and I might be the lesse sorowfull.

29 Receiue him therefore in the Lorde with all gladnesse, and make much of such:

30 Because that for the q worke of Christ he r was neere vnto death, and regarded not his life, to fulfill that seruice which was lacking on your part towarde mee.

Rom. 14.11. *Isai.* 45.23.

g Worship and subiect to him. *Iohn* 13.13. 1. *cor.* 8.6. *and* 12.3.

h Runne forward in that race of righteousnesse, wherein God hath freely placed you through Iesus Christ, and conducteth you his children by his spirit to walke in good workes, and so to make your vocation sure.

i Which may make you carefull and diligent.

k Which is his free grace. 1. *Pet.* 4.9. *Matt.* 5.16.

l As they which in the night set forth a candle to giue light to others.

m The Gospel.

n The worde signifieth to powre out as the drinke offering was powred on the sacrifice.

o To confirme you in your faith. *Acts.* 16.1. 1. *Cor.* 10.24.

p They rather sought profite by their preaching then Gods glory.

q He calleth it here the worke of Christ, to visite Christ, who was bound in the person of Paul, and was in neede of necessaries.

r He approoueth them which hazard their life to relieue the prisoners of Christ.

CHAP.

CHAP. III.

1 He warneth them to beware of false teachers, 3 against whom he setteth Christ, 4 likewise himselfe, 9 and his doctrine, 12 and reproueth mans owne righteousnesse.

MOreouer, my brethren, reioyce in the Lord. It grieueth me not to write [a] the same things to you, and for you it is a sure thing.

2 Beware of [b] dogges: beware of euill workers: beware of the [c] concision.

3 For wee are the circumcision, which worship God in the spirite, and reioyce in Christ Iesus, and haue no confidence [d] in the flesh:

4 Though I might also haue confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, much more I:

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Beniamin, * an Ebrewe of the Ebrewes, * by the ‖lawe a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousnes which is in the Law, I was vnrebukeable.

7 But the things that were vantage vnto me, the same I counted losse for Christes sake.

8 Yea, doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lorde, for whom I haue counted all thinges losse, and doe iudge them to bee dung, that I might winne Christ,

9 And might bee [e] found in him, that is, not hauing mine owne righteousnesse, which is of the law, but that which is through the faith of Christ, euen the righteousnes which is of God through faith,

10 That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable vnto his death,

11 If by any meanes I might attaine vnto the [f] resurrection of the dead:

12 [g] Not as though I had already attained to it, either were already perfect: but I followe, if that I may comprehend that for whose sake also I am [h] comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained to it, but one thing I doe: I forget that which is behinde, and endeuour my selfe vnto that which is before,

14 And follow hard toward the [i] marke, for the price of the high calling of God in Christ Iesus.

15 Let vs therefore as many as [k] be [l] perfect, be thus minded: and if ye be otherwise minded, God shall reueile euen the [m] same vnto you.

16 Neuertheless, in that whereunto wee are come, let vs proceede by one rule, [x] that we may minde one thing.

17 Brethren, bee followers of mee, and looke on them, which walke so, as yee haue vs for an ensample.

18 * For many walke, of whom I haue told you often, and now tel you weeping, that they are the enemies of the [n] Crosse of Christ,

19 Whose ‖ende is damnation, whose God is their bellie, and whose [o] glory is to their shame, which minde earthly things.

20 But our [p] conuersation is in heauen, from whence also wee looke for the * Sauiour, euen the Lord Iesus Christ,

21 Who shall change our vile body, that it may bee fashioned like vnto his glorious body, according to the working, whereby hee is able euen to subdue all things vnto himselfe.

CHAP. IIII.

1 Hee exhorteth them to be of honest conuersation, 15 And thanketh them, because of the prouision that they made for him being in prison, 21 And so concludeth with salutations.

THerefore, my brethren, beloued and longed for, my ioy and my crowne, so continue in the Lord, ye beloued.

2 I pray Euodias, and beseech Syntiche, that they be of one accord in the Lord.

3 Yea, and I beseech thee, faithfull yokefellowe, helpe those women, which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the * [a] booke of life.

4 Reioyce in the Lord alway, againe I say, reioyce.

5 Let your patient minde be knowen vnto all men. The Lord is [b] at hand.

6 * Be nothing carefull, but in all things let your requestes be shewed vnto God in prayer, and supplication, with giuing of thankes.

7 And the peace of God which passeth all vnderstanding, shall [c] preserue your hearts and mindes in Christ Iesus.

8 Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, or if there be any prayse, thinke on these things,

9 Which yee haue both learned and receiued, and heard and seene in mee: those things doe, and the God of peace shall be with you.

10 Now I reioyce also in the Lorde greatly, that now at the last ye are [d] reuiued againe to care for mee, wherein notwithstanding ye were careful, but ye lacked opportunitie.

11 I speake not because of [e] want: for I haue learned in whatsoeuer state I am, therewith to be content.

12 And I can be abased, and I can abound: euery where in all things I am instructed both to be full, and to be hungry, and to abound, and to haue want.

13 I am able to doe all things through the helpe of [f] Christ, which strengthened mee.

14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.

15 And ye Philippians know also that in the [g] beginning of the Gospel, when I departed from Macedonia, no Church communicated with mee concerning the [h] matter of giuing and receiuing, but ye onely.

16 For

a Which ye haue often heard of me.
b Which barke against the true doctrine to fill their bellies:
c The false apostles gloried in their circumcision, whereunto S. Paul here alludeth, calling the concision, which is cutting off and tearing asunder of the Church.
d In outward things. 2. *Cor.* 11.22. *Acts* 23.6.
‖ *Or, profession.*
e As one grafted in him by faith.
f That is, to life euerlasting.
g Or haue now taken full possession thereof, not that he doubted to atteine vnto it, but because he would declare the excellencie thereof.
h We can runne no farther then God giueth vs strength & sheweth vs the way.
i That is, to obteine the crowne of glorie in the heauens.
k Or, haue more profited then others.
l This perfection standeth in forsaking sinne, and to be renewed through faith by him which is onely perfect.
m That is, that this is the true wisedome, and streight rule of liuing. *Rom.* 16.5. 1. *cor.* 1.10. *Rom.* 16.17, 18.
n That is, of the Gospel, which is the preaching of the crosse.

‖ Or, reward.
o The vaine glory which they seeke after in this world, shall turne to their confusion and shame.
p In minde and affection. 1. *Cor.* 1.7. *tit.* 2.11, 13.

Psal. 69.28. *luke* 10.20. *reue.* 3.5. *and* 20.12. *and* 21.27.
a This booke Ezekiel calleth the writing of the house of Israel, and the secret of the Lord, Chap. 13.9.
b To succour you. *Matth.* 6.25.
c From Satan, who seeketh to take from vs this peace of conscience.

d That is, begin a new to helpe me.
e That I was not able to endure my pouertie.
f Not of his owne vertue or free will.
g When I first preached the Gospel vnto you.
h He had giuen of his part in communicating with them spirituall things, but he receiued nothing of them, which ought at least to haue relieued him in his necessitie.

16 For euen when I was in Thessalonica, yee sent once, and afterward againe for my necessitie,

17 Not that I desire a gift: but I desire the fruite which may further your reckoning.

18 Nowe I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your necessities through his riches with glory in Jesus Christ.

20 Unto God euen our Father be praise for euermore, Amen.

21 Salute al the Saints in Christ Jesus. The brethren, which are with me, greete you.

22 All the Saints salute you, and most of all they which are of i Cesars household.

23 The grace of our Lorde Jesus Christ be with you all, Amen.

Written to the Philippians from Rome, and sent by Epaphroditus.

[Or, abound toward your count.

i Of such as did belong to the Emperor Nero.

The Epistle of Paul to the Colossians.

THE ARGVMENT.

In this Epistle S. Paul putteth difference betweene the liuely, effectual, & true Christ, & the fained, counterfeit, and imagined Christ, whom the false apostles taught. And first, he confirmeth the doctrine, which Epaphras had preached, wishing them increase of faith, to esteeme y excellency of Gods benefit toward them, teaching them also that saluation, and whatsoeuer good thing can be desired, standeth onely in Christ, whom onely we embrace by the Gospell. But forasmuch as the false brethren would haue mixed the Lawe with the Gospel, he toucheth those flatterers vehemently, and exhorteth the Colossians to stay onely on Christ, without whom all things are but meere vanitie. And as for circumcision, abstinence from meates, externall holinesse, worshipping of Angels as meanes whereby to come to Christ, he vtterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stand in mortification of the flesh, newnesse of life, with other like offices appertaining both generally and particularly to al the faithful.

CHAP. I.

3 He giueth thankes vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their faith. 13 He sheweth vnto them the true Christ, and discouereth the counterfeite Christ of the false apostles. 25 He approueth his authoritie and charge, 28 And of his faithfull executing of the same.

PAul an Apostle of IESVS Christ, by the will of God, and Timotheus our brother,

2 To them which are at a Colosse, Saints and faithfull brethren in Christ: Grace bee with you, and peace from God our Father, and from the Lord Jesus Christ.

3 We giue thankes to God euen the Father of our Lorde Jesus Christ, alwayes praying for you:

4 Since we heard of your faith b in Christ Jesus, and of your loue toward all Saints,

5 For the hopes sake, which is laid vp for you in heauen, whereof ye haue heard before by the word of trueth, which is the Gospell,

6 Which is come vnto you, euen as it is vnto all the worlde, and is fruitfull, as it is also among you, from the day that yee heard and truely knew the grace of God,

7 As yee also learned of Epaphras our deare fellowe seruant, which is for you a faithfull minister of Christ:

8 Who hath also declared vnto vs your loue, which ye haue c by the Spirit.

9 For this cause wee also, since the day we heard of it, cease not to pray for you, and to desire that yee might be fulfilled with knowledge of d his will, in all wisedome, and spirituall vnderstanding,

10 * That ye might walke worthy of the Lorde, and please him in all things, being *fruitfull in all good workes, and increasing in the knowledge of God,

11 Strengthened with all might through his glorious power, vnto all patience, and long suffering with ioyfulnesse,

12 Giuing thanks vnto the father, which hath made vs meete to be partakers of the inheritance of the Saints in light,

13 Who hath deliuered vs from e power of darkenesse, and hath translated vs into the kingdome * of his deare Sonne,

14 In whome wee haue redemption through his blood, that is, the forgiuenesse of sinnes,

15 Who is the * f image of the inuisible God, the f first borne of euery creature.

16 * For by him were all things created, which are in heauen, & which are in earth, things visible and inuisible: whether they be Thrones, or Dominions, or Principalities, or powers, all things were created by him and for him,

17 And he is before all things, & in him all things consist.

18 And he is the head of the body of the Church: he is the beginning, * and g the first borne of the dead, that in all things hee might haue the preeminence.

19 * For it pleased the Father, that in him should all h fulnesse dwell,

20 And by him to reconcile i all things vnto himselfe, and to set at peace through the blood of his crosse both the things in earth, and the things in heauen.

21 And you which were in times past strangers & enemies, because your mindes were set in euill workes, hath hee nowe also reconciled,

22 In

a Which was a citie of Phrygia.

b For without Christ there is no faith to be saued by, but onely a vaine opinion.

c Which commeth of the holy Ghost.

d That is, Gods. *Ephes.4.1. phil.1.27. 1.thes.2,12.*

1.Cor.1.5.

Mat.3.17. and 17.5. 2.pet.1,17. Hebr.1.3.

e For God is made visible in the flesh of Christ, and the diuinitie dwelleth in him corporally.

f Borne before any thing was created. *Iohn 1.3. 1.Cor.15.20. reuel.1.5.*

g He that rose first againe from the dead, to take possession of life euerlasting: which rising may be called a newe birth. *John 1.14. Chap.2.9.*

h That the Church, which is his body, might receiue of his abundance.

i That is, the whole Church.

Luke 1.75. *1.cor.*1.2. *eph.*1.4 *titus* 2.11,12. *John* 15.6.

22 In the body of his flesh through death, to make you * holy, and vnblameable, and without fault in his sight,

23 * If yee continue grounded and stablished in the faith, and be not moued away from the hope of the Gospell, whereof yee haue heard, and which hath bene preached to euery creature which is vnder heauen, whereof I Paul am a minister.

k Or, your commoditie.

24 Now reioyce I in my sufferings for k you, and fulfill l the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

l As Christ hath once suffered in himselfe to redeeme his church & to sanctifie it: so doeth he daily suffer in his members, as partaker of their infirmities, and therfore a reuenger of their iniuries.

25 Whereof I am minister, according to the dispensation of God, which is giuen me vnto youward, to fulfill the m worde of God,

m Which is the promises of Christ, and of the calling of the Gentiles. *Rom.*16.25. *eph.* 3.9.2.*tim.*1.10. *titus* 1.2. 1.*pet.*1.20.

26 * Which is the mysterie hid since the world began, and from all ages, but nowe is made manifest to his n Saints,

n Whom he hath elected and consecrated to him by Christ. 1.*Tim.*1,1.

27 To whom God would make known what is the riches of this glorious mysterie among the Gentiles, which riches is Christ in you, * the hope of glory,

28 Whom we preach, admonishing euery man, and teaching euery man in all wisedome, that we may present euery man perfect in Christ Iesus:

29 Whereunto I also labour and strine, according to his working wh ch worketh in me mightily.

CHAP. II.

1 Hauing protested his good will toward them, 4 Hee admonisheth them not to turne backe from Christ, 8 To the seruice of Angels or any other inuention, or els ceremonies of the Law, 17 Which haue finished their office, and are ended in Christ.

§ *Or, paine & care.*

FOr I would ye knew what great § fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene my a person in the flesh,

a Me present in body. 1. *Cor.*5.3.

2 That their hearts might be comforted and they knit together in loue, and in all riches of the full assurance of vnderstanding, to know the mysterie of God euen the Father, and of Christ:

b In body.

3 In whome are hid all the treasures of wisedome and knowledge.

c In minde. 1.*Cor.*1,5.

4 And this I say, least any man shoulde beguile you with enticing wordes:

5 * For though I be absent in the b flesh, yet am I with you in the c spirit reioycing, and beholding your order, and your stedfast faith in Christ.

6 As ye haue therefore receiued Christ Iesus the Lord, so walke in him,

7 Rooted and built in him, and stablished in the faith, as ye haue * bin taught, abounding therein with thankesgiuing.

8 Beware least there bee any man that spoyle you through d philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.

d Teaching you vaine speculations, as worshipping of Angels, of blinde ceremonies and beggerly traditions: for now they haue none vse, seeing Christ is come. *Chap.*1.19. *iohn* 1.14.

9 * For in him dwelleth all the fulnesse of the e Godhead § bodily.

e In saying that the *Godhead* is really in Christ, he sheweth that he is very God: also saying, *in him* he declareth two distinct natures, and by this word *dwelleth*, he proueth that it is there for euer. § *Or, essentially.* *Rom.*2.29.

10 And ye are complete in him, which is the head of all Principalitie and power:

11 In whom also ye are circumcised with * circumcision made without handes, by putting off the sinnefull body of the flesh, through the circumcision f of Christ,

f Made by the Spirit of Christ. *Rom.*6.4. *Ephes.*1.19.

12 In that yee are * buryed with him through baptisme, in whome ye are also raised vp together through * the faith g of the operation of God which raised him from the dead.

g In beleeuing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme. *Ephes.*2.8. § *Or, vs all our.*

13 * And ye which were dead in sinnes, and in the vncircumcision of your flesh, hath he quickened together with him, forgiuing § you all your trespasses,

*Ephes.*2.15. § *Or, obligation.*

14 And putting out the * h hand writing of ordinances that was against vs, which was contrary to vs, he euen tooke it out of the way, and fastened it vpon the crosse,

h The ceremonies and rites were as it were a publike profession, & hand writing of the miserable estate of mankinde: for circumcision did declare our naturall pollution: the purifyings, and washings signified the filth of sinne: the sacrifices testified that we were guiltie of death, which were all taken away by Christs death.

15 And hath i spoyled the Principalities, and powers, and hath made a shew of them openly, and hath triumphed ouer them in the same crosse.

i As Satan and his Angels from whome he hath taken all power.

16 Let no man therefore condemne you in meate and drinke, or in respect of an k holy day, or of the new moone, or of the Sabbath dayes,

k Or, distinction, as to make difference betwixt dayes. *Matth.*24.4.

17 Which are but a shadowe of things to come: but the body is in Christ.

l Meaning, that the hypocrites led them at their

18 * Let no man l at his pleasure § beare rule ouer you by humblenesse of minde and worshipping of Angels, abusing him selfe in those things which hee neuer sawe, rashly puft vp with his fleshly minde,

19 And holdeth not the head, wherof all the body furnished and knit together by ioynes and bandes, increaseth with the increasing of God.

20 Wherefore if ye be dead with Christ from the ordinances of the worlde, why, as though ye liued in the worlde, are ye burdened with traditions?

21 As, Touch not, Taste not, Handle not:

22 Which all m perish with the vsing, and are after the commandements and doctrines of men:

m By pleasure into all superstition, and errour. § *Or, defraude you of your price.*

23 Which things haue in deede a shewe of wisedome, in n voluntarie religion and humblenesse of minde, and in not sparing the body: § neither haue they it in any estimation to satisfie the o flesh.

n And appertaine nothing to the kingdome of God. n Such as men haue chosen according to their owne fantasie. § *Or, but they are of no value saue for the filling of the flesh.*

o They pinch and defraud their body to shew themselues greater hypocrites.

CHAP. III.

1 He sheweth where we shoulde seeke Christ. 5 He exhorteth to mortification. 10 To put off the olde man, and to put on Christ. 12 To the which he addeth exhortations, both generall and particular, to charitie and humilitie.

IF yee then bee a risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God.

a After that ye haue bene dead to beggerly ceremonies.

2 Set your affections on things which are aboue, and not on things which b are on the earth.

b Which either serue but for a time, or els are inuented by men.

3 For ye are c dead, and your life is hid with Christ in God.

c With Christ.

4 When Christ which is our life, shall appeare, then shall yee also appeare with him in glory.

5 * d Mor-

Ephes.5.3.
d Extinguish all the strength of the corrupt nature which resisteth against the Spirite, that ye may liue in the Spirit, and not in the flesh.
Rom.6.4.ephe.4.25.hebr.12.1.1.pet.2.1.and 4.1,2. Gen.1.26.and 5.1.and.9.6. Ephe.4.32. and 6.11.
e He sheweth what fruites are in them that are dead to the world and are risen again with Christ.
‖*Or, the bowels of mercies.*
f Let it guide all your doings.
‖*Or, gracious, or throughfull.*
g The doctrine of the Gospell.
h Psalmes properly conteyne complainings to God, narrations, and expostulations: hymnes only thanks giuing: songes conteine prayses, & thanks giuing, but not so largely & amply as hymnes doe.
Ephes.4.29.
‖*Or, thanksgiuing.*
2.Cor.10.31. Ephes.5.22. 1.Pet.3.7. ephes.5.25. Ephes.6.1.
i Which are in the Lorde.
k By too much rigour.
Ephes.6.5. titus 2.9. 1.per.2.18.
l The cruell master.
Deut.10.17. wisd.6.7. eccles 35.12. rom.2.11. galat.2.6. epes.6.9.
m Whether he be master or seruant,

5 *d Mortifie therefore your members which are on ỳ earth, fornication, vncleanesse, the inordinate affection, euil concupiscence, and couetousnesse which is idolatrie.
6 For the which things sakes the wrath of God commeth on the children of disobedience,
7 Wherein ye also walked once, when ye liued in them.
8 *But nowe put yee away euen all these things, wrath, anger, maliciousnesse, cursed speaking, filthie speaking out of your mouth.
9 Lie not one to another, seeing that yee haue put off the olde man with his workes,
10 And haue put on the newe, which is renewed in knowledge * after the image of him that created him,
11 Where is neither Grecian, nor Iewe, circumcision, nor vncircumcision, Barbarian, Scythian, bonde, free: but Christ is all and in all things.
12 *Now therefore, as the elect of God e holy and beloued, put on ‖tender mercie, kindnesse, humblenesse of minde, meekenes, long suffering:
13 Forbearing one another, and forgiuing one another, if any man haue a quarell to another: euen as Christ forgaue you, euen so doe ye.
14 And aboue al these things put on loue, which is the bond of perfectnesse.
15 And let the peace of GOD f rule in your hearts, to the which yee are called in one body, and be ye ‖amiable.
16 Let the g worde of Christ dwell in you plenteously in all wisedome, teaching and admonishing your owne selues, in h Psalmes, and hymnes, & spirituall songes, singing with a* ‖grace in your hearts to the Lord.
17 *And whatsoeuer ye shall doe in word or deede, doe all in the name of the Lord Iesus, giuing thanks to God euen the Father by him.
18 ¶*Wiues, submit your selues vnto your husbands, as it is comely in the Lord.
19 *Hus bands, loue your wiues, and be not bitter vnto them.
20 ¶*Children, obey your parentes in i all things: for that is well pleasing vnto the Lord.
21 Fathers, *prouoke not your children to anger, least they be discouraged.
22 ¶*Seruants, be obedient vnto them that are your masters according to the flesh in all things, not with eye seruice as men pleasers, but in singlenesse of heart, fearing God.
23 And whatsoeuer ye doe, do it heartily, as to the Lord, and not vnto men,
24 Knowing that of the Lord ye shal receiue the reward of the inheritance: for yee serue the Lord Christ.
25 But he l that doeth wrong, shall receiue for the wrong that he hath done, and there is no *m respect of persons.

CHAP. IIII.

2 He exhorteth them to bee feruent in prayer, 3 To walke wisely towarde them that are not yet come to the true knowledge of Christ. 5 Hee saluteth them, and wisheth them all prosperitie.

YE masters, do vnto your seruants, that which is iust, and equall, knowing that ye also haue a master in heauen.
2 *Continue in prayer, and watch in the same with thankesgiuing,
3 *Praying also for vs, that God may open vnto vs the a doore of vtterance, to speake the mysterie of Christ: wherefore I am also in bonds,
4 That I may vtter it, as it becommeth me to speake.
5 ¶*Walke b wisely toward them that are without, and c redeeme the time.
6 Let your speach be gracious alwayes, and powdred with d salte, that yee may knowe how to answere euery man.
7 ¶ Tychicus our beloued brother, and faithfull minister, and fellowe seruaunt in the Lord, shall declare vnto you my whole state,
8 Whome I haue sent vnto you for the same purpose that hee might knowe your state, and might comfort your hearts,
9 *With Onesimus a faithfull and a beloued brother, who is one of you. They shall shewe you of all things here.
10 Aristarchus my prison fellowe saluteth you, and Marcus, Barnabas sisters sonne (touching whome yee receiued commandements: If he come vnto you, receiue him)
11 And Iesus which is called Iustus, which are of the circumcision. These e onely are my f worke fellowes vnto the kingdome of God, which haue bene vnto me consolation.
12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striueth for you in prayers, that ye may stand perfect, and full in all the will of God.
13 For I beare him record, that hee hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.
14 *Luke the beloued physicion greeteth you, and Demas.
15 Salute the brethren which are of Laodicea, and Nymphas, & the Church which is in his house.
16 And when this Epistle is read of you, cause that it bee read in the Church of the Laodiceans also, and that ye likewise reade the Epistle g written from Laodicea.
17 And say to Archippus, Take heede to the ministery, that thou hast receiued in the Lord, that thou fulfill it.
18 The salutation by the hande of mee Paul. Remember my bandes. Grace be with you, Amen.

Written from Rome to the Colossians, and sent by Tychicus, and Onesimus.

THE

Luke 18.1. 1.thes.5.17. Ephes.6.18. 2.thes.3.1.
a That I may freely preach the Gospell.
Ephes.5.15.
b To the commoditie of your neighbours.
c Bestow the time well, whilst the malice of me euery where plucketh from you, and causeth you to abuse it.
d Pertayning to edification and mixt with no vanitie.
Philem.10.
e If they onely did helpe him to preach the Gospel at Rome, where was Peter? or those fiue and twentie yeeres that they faine he abode at Rome?
f In preaching the Gospel.
2.Tim.4.10,11.
g Either to Paul, or els which they would write as an answere to this Epistle sent to the Colossians.

The first Epistle of Paul to the Thessalonians.

THE ARGVMENT.

After that the Thessalonians had bene well instructed in the faith, persecution (which perpetually followeth the preaching of the Gospell) arose, against the which although they did constantly stand, yet S. Paul (as most careful for them) sent Timothie to strengthen them, who soone after admonishing him of their estate, gaue occasion to the Apostle to confirme them by diuers arguments to be constant in faith, and to suffer whatsoeuer God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheate, so there were among them wicked men, which by mouing vaine and curious questions to ouerthrowe their faith, taught falsely, as touching the poynt of the resurrection from the dead: whereof hee briefly instructeth them what to thinke, earnestly forbidding them to seeke curiously to knowe the times, willing them rather to watch, lest the sudden comming of Christ come vpon them at vnawares: and so after certaine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

1 *He thanketh God for them, that they are so stedfast in faith and good workes,* 6 *And receiue the Gospell with such earnestnes,* 7 *That they are an example to all others.*

PAul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in [a] God the Father, and in the Lord Iesus Christ: Grace be with you, and peace from God our father, and from the Lord Iesus Christ.

2 *We giue God thankes alwayes for you all, *making mention of you in our prayers

3 Without ceasing, remembring your [b] effectual faith, and [c] diligent loue, and the patience of your hope in our Lorde Iesus Christ, in ỹ sight of God euen our Father,

4 Knowing, beloued brethren, that yee are elect of God.

5 For our [d] Gospell was not vnto you in worde onely, but also in power, and in the holy Ghost, and in much assurance, as ye knowing after what maner wee were among you for your sakes.

6 And ye became followers of vs, and of the Lord, and receiued the word in much affliction, with [e] ioy of the holy Ghost,

7 So that ye were as ‖ensamples to all that beleeue in Macedonia and Achaia.

8 For from you sounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but your faith also which is towarde God, spread abroad in all quarters, that wee neede not to speake any thing.

9 For [f] they themselues shewe of you what maner of entring in wee had vnto you, and how yee turned to God from idoles, to serue the liuing and true God,

10 And to looke for his Sonne from heauen, whome he raysed from the dead, euen Iesus which deliuereth vs from ỹ [h] wrath to come.

a For there is no Church which is not ioyned together in God. 2. *Thes.* 1. 3. *Philip.* 1, 3, 4.

b Which declareth it selfe by most liuely fruites.

c Whereby you declared your selues most ready and painefull to helpe the poore.

d The effectuall preaching of the Gospel is an euident token of our election.

e To beleeue, and to be fully perswaded to haue the giftes of the holy Ghost, and ioyfully to suffer for Christes sake, are most certaine signes of our election.

‖*Or, patternes.*

f To wit, all the faithfull.

g For idoles are dead things and onely fained fantasies.

h Which he shal execute vpon the wicked.

FOr ye your selues knowe, brethren, that our entrance in vnto you was not in [a] vaine,

2 But euen after that wee had suffered before, and were shamefully intreated at *[‖]Philippi (as ye know) wee were bold [b] in our God, to speake vnto you the Gospel of God with much striuing.

3 For our exhortation was not by deceit, nor by vncleannesse, nor by guile.

4 But as we were allowed of God, that the Gospell should be committed vnto vs, so wee speake, not as they that [c] please men, but God, which trieth our hearts.

5 Neither yet did we euer vse flattering wordes, as ye knowe, nor coloured couetousnesse, God is record.

6 Neither sought we praise of men, neither of you, nor of others,

7 When wee might haue bene ‖chargeable, as the Apostles of Christ: but wee were gentle among you, euen as a [d] nource cherisheth her children.

8 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospell of God onely, but also our owne soules, because ye were deare vnto vs.

9 For ye remember, brethren, *our labour and trauaile: for we laboured day and night, because we would not be chargeable vnto any of you, and preached vnto you the Gospel of God.

10 Ye are witnesses, and God also, how holily, & iustly, and vnblameably wee behaued our selues among [e] you that beleeue.

11 As ye knowe how that wee exhorted you, and comforted, and besought euery one of you (as a father his children)

12 That yee* would walke worthie of God, who hath called you vnto his kingdome and glory.

13 For this cause also thanke wee God without ceasing, that when yee receiued of vs the worde of the preaching of God, yee receiued it not as the worde of men, but as it is in deede the worde of God, which also worketh in you that beleeue.

14 For brethren, ye are become followers of the Churches of God, which in Iudea are in [f] Christ Iesus, because yee haue also suffered the same things of your owne

a Not in outward shewe and in pompe, but in trauell and in the feare of God. *Act.* 16. 12, 23.

b By his helpe and grace.

c Which declareth a naughtie conscience.

‖*Or, in authoritie.*

d He humbled himselfe to support all things without all respect of lucre: euen as the tender mother which nourceth her children, and thinketh no office too vile for her childrens sake. *Act.* 20. 34. 1. *cor.* 4. 12. 2. *thes.* 3. 8.

e For it is not possible to auoyd the reproches of the wicked, which euer hate good doings. *Ephes.* 5. 1. *phil.* 1. 27. *colos.* 1. 10.

f In his Name and vnder his protection.

countrey men, euen as they haue of ỹ Iewes,
15 Who both killed the Lord Iesus and their owne Prophets, and haue persecuted vs, and God they please not, and are contrary to all men,
16 And forbid vs to preach vnto the Gentiles, that they might be saued, to [b] fulfill their sinnes alwayes: for the wrath of God is [i] come on them, to the vtmost.
17 Forasmuch, brethren, as wee were kept frō you for a season, concerning sight, but not in the heart, we * enforced the more to see your face with great desire.
18 Therefore we would haue come vnto you (I Paul, at least once or twise) but Satan hindred vs.
19 For what is our hope or ioy, or crowne of reioycing? are [k] not euen you it in the presence of our Lord Iesus Christ at his comming?
20 Yes, ye are our glory and ioy.

g And woulde hinder all men from their saluation.
h And heape vp the measure, Mat. 23.32.
i He meaneth not this of all the Iewes in generall: but of certaine of them particularly, which ceased not after they had put Christ to death, to persecute his word and his ministers. *Rom.* 1.11.
k Therefore I could not forget you, except I would forget my selfe.

CHAP. III.

2 Hee sheweth how greatly hee was affectioned towarde them, both in that he sent Timotheus to them, 10 And also prayed for them.

WHerefore since wee coulde no longer forbeare, we thought it good to remaine at Athens [a] alone,
2 * And haue sent Timotheus our brother and minister of God, & our labour fellow in the Gospel of Christ, to stablish you, and to comfort you touching your faith,
3 That no man should be moued with these afflictions: for ye your selues knowe, that we are appointed thereunto.
4 For verily when wee were with you, we tolde you before that wee shoulde suffer tribulations, euen as it came to passe, and ye knowe it.
5 Euen for this cause, when [b] I coulde no longer forbeare, I sent him that I might knowe of your faith, least the [c] tempter had tempted you in any sort, and that our labour had bene in vaine.
6 But nowe lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith & loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as we also doe you,
7 Therefore, brethren, we had consolation in you, in all our affliction, and necessitie through your faith.
8 For now are we [d] alive, if ye [e] stand fast in the Lord.
9 For what thankes can we recompense to GOD again for you, for all the ioy wherewith wee reioyce for your sakes before our God,
10 Night and day * praying exceedingly that we might see your face, and might [f] accomplish that which is lacking in your faith?
11 Nowe God himselfe, euen our Father, and our Lord Iesus Christ, guide our iourney vnto you,
12 And the Lord increase you, and make you abound in loue one towarde another, and towarde all men, euen as wee doe toward you:
13 * To make your heartes stable, and vnblameable in holinesse before God euen our Father, at the comming of our Lorde Iesus Christ with all his Saints.

Chap. 5.23. 1.*cor.* 1.8.

CHAP. IIII.

1 He exhorteth them to holinesse, 6 Innocencie, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Describing the end of the resurrection.

AND furthermore wee beseech you, brethren, and exhort you in the Lorde Iesus, that [a] yee increase more and more, as yee haue receiued of vs, how yee ought to walke, and to please God.
2 For yee knowe what [b] commaundements we gaue you by the Lord Iesus.
3 * For this is the wil of God euen your sanctification, [c] and that ye should abstaine from fornication,
4 That euery one of you shoulde knowe, how to possesse his [d] vessell in holinesse and honour,
5 And not in the lust of concupiscence, euē as the Gentiles which knowe not God:
6 * That no man oppresse or defraude his brother in any matter: for the Lorde is auenger of all such things, as wee also haue tolde you before time, and testified.
7 * For God hath not called vs vnto vncleanesse, but vnto holinesse.
8 He therefore that despiseth [e] these things, despiseth not man, but God who hath euen giuen * you his holy Spirit.
9 But as touching brotherly loue, yee neede not that I write vnto you: * for yee are taught of God to loue one another.
10 Yea, and that thing verily ye doe vnto all the brethren, which are throughout all Macedonia: but we beseech you, brethren, that ye increase more and more,
11 * And that ye studie to be quiet, and to meddle with your owne matters, and to worke with your [f] owne handes, as wee commanded you,
12 That ye may behaue your selues honestly towarde them that [g] are without, and that nothing be [h] lacking vnto you.
13 ¶ I would not, brethren, haue you ignorant concerning them which are asleepe, that ye [i] sorowe not, euen as other which haue no hope.
14 For if we beleeue that Iesus is dead, and is risen, euen so them which sleepe in [k] Iesus, will God bring with him.
15 For this say wee vnto you by the [m] worde of the Lorde, * that we which liue, and are remayning in the comming of the Lord, shall not preuent them which sleepe.
16 For the Lord himselfe shall descende from heauen with a shoute, and with the voyce of the Archangell, * and with the trumpet of God: and the dead in Christ shall rise first.
17 Then shall [n] we which liue & remaine, bee [o] caught vp with them also in the

a And as it were, ouercome your selues.
b The Greeke word signifieth such commandements as one receiueth from some man to giue them in his name to others. *Rom.* 12.2. *ephes.* 5.17.
c That is, that you should dedicate your selues wholy vnto God.
d That is, his body which is prophaned by such filthinesse. 1. *Cor.* 6.8. 1. *Cor.* 1.2.
e By these precepts of godly life it appeareth what were the commandements which Paul gaue vnto them. 1. *Cor.* 7.40. *Iohn.* 13.34. *and* 15.12. 1. *Iohn.* 2.8. *and* 4.21. 2. *Thess.* 3.7.
f And not be idle.
g As strangers and infidels.
h But that yee may be able by your diligence to supply your want and necessitie.
i He doeth not condemne all kinde of sorowe, but that which proceedeth of infidelitie.
k Or, haue continued constantly in the faith of Christ.
l By raysing their bodies out of the graue. m Which is in the name of the Lord, and as he should speake himselfe. 1. *Cor.* 15.23. *Mat.* 24.13. 1. *cor.* 15.52.
n Meaning them which shalbe found aliue. o In this sudden taking vp there shalbe a kinde of mutation of the qualities of our bodies, which shalbe a kinde of death,

cloudes, to meete the Lord in the ayre: and so shall we euer be with the Lord.

18 Wherefore, comfort your selues one another with these wordes.

CHAP. V.

1 He foremeth them of the day of iudgement and comming of the Lorde, 6 Exhorting them to watch, 12 And to regarde such as preach Gods word among them.

BVt of the a times and seasons, brethren, ye haue no neede that I write vnto you.

2 For yee your selues knowe perfectly, that the * day of the Lorde shall come, euen as a thiefe in the night.

3 For when they shall say, Peace, & safetie, then shall come vpon them sudden destruction, as the b trauaile vpon a woman with childe, and they shall not escape.

4 But ye, brethren, are not in darkenes, that that day shoulde come on you, as it were a thiefe.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkenesse.

6 Therefore let vs not c sleepe as doe other, but let vs d watch and be sober.

7 For they that sleepe, sleepe in the night, and they that bee drunken, are drunken in the night.

8 But let vs which are of ‖ e day, be sober, * putting on the brestplate of faith and loue, & the hope of saluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obteine saluation by the meanes of our Lord Iesus Christ.

10 Which died for vs, that whether we wake or sleepe, wee shoulde liue together with him.

11 Wherefore exhort one another, and edifie one another, euen as ye doe.

12 Now we beseech you, brethren, that ye knowe them, which labour among you, and are ouer you in the Lord, and g admonish you,

13 That ye haue them in singular loue for h their workes sake. Be at peace among your selues.

14 Wee desire you brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weake: be patient toward all men.

15 * See that none recompence euill for euill vnto any man: but euer followe that which is good, both towarde your selues, and toward all men.

16 i Reioyce euermore.

17 * Pray continually.

18 In all things giue thankes: for this is the will of God in Christ Iesus towarde you.

19 Quench not the k Spirit.

20 Dispise not l prophecying.

21 Trie all things, and keepe that which is good.

22 Abstaine from all appearance of euill.

23 Now the very God * of peace sanctifie you throughout: and I pray God that your m whole spirit and soule and body, may bee kept blameles vnto the comming of our Lord Iesus Christ.

24 * Faithfull is hee which calleth you, which will also doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lorde, that this Epistle bee read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ be with you. Amen.

a So much the more we ought to beware of all dreames and fantasies of men, which wearie themselues and others in searching out curiously ỹ time that the Lord shall appeare, alledging for themselues a vaine prophecie, and most falsly ascribed to Elias, that 2000. yere before the Lawe, 2000. vnder the Law, & 2000 after the Law the world shall endure. *Matt.24.44. 2.pet.3.10. reu.3.3.& 16.15*

b That is, suddenly and vnlooked for.

c Here sleepe is taken for contempt of saluation, when men continue in sinnes, and will not awake to godlinesse.

d And not be ouercome with the cares of the worlde. e That is, lightned by the Gospell. *Isa.59.17. ephes.6.17.* f Here it is taken onely to die, and is meant of the faithfull.

g As the flocke is bound to loue the shepheard, so is it his duetie to teach them and exhort them in true religion.

h Where this cause ceaseth, that they worke not: the honour also ceaseth, and they must be expelled as wolues out of the flocke. *Pro.17.13.& 20.22. mat.5.39. rom.12.17. 1.pet.3.9.*

i Haue a quiet minde and conscience in Christ, which shall make you reioyce in the middes of sorowes, Rom.5 3. 2.cor.6.10. *Luke* 18.1. *eccluss.* 18.22. *col.4.2.*

k God that hath giuen his Spirite to his elect, will neuer suffer it to be quenched, but hath reuciled by what meanes it may be maintained, that is, by such exhortations as these, and by cont nuall increase in godlinesse.

l The preaching of the word of God. *Chap.3. 12,13.1.cor.1.8.*

m Then is a man fully sanctified and perfect, when his minde thinketh nothing, his soule, that is, his vnderstanding and will couet nothing, neither his body doeth execute any thing contrary to the will of God. *1.Cor.1.9.*

The first Epistle vnto the Thessalonians written from Athens.

The second Epistle of Paul to the Thessalonians.

THE ARGVMENT.

LEast the Thessalonians should thinke that Paul neglected them, because hee went to other places rather then came to them, he writeth vnto them, and exhorteth them to patience and other fruits of faith, neither to be moued with that vaine opinion of such as taught that the comming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the world, and that Antichrist should reigne in the Temple of God: finally commending himselfe to their prayers, and encouraging them to constancie, he willeth them to correct such sharpely, as liue idely of other mens labours, whom, if they doe not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 He thanketh God for their faith, loue, & patience. 11 He prayeth for the increase of the same, 12 And sheweth what fruit shall come thereof.

PAul and Siluanus, and Timotheus vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ:

2 Grace be with you, & peace from God our father, and from the Lord Iesus Christ.

3 * Wee ought to thanke God alwayes for you brethren, as it is meete, because that your faith groweth exceedingly, and the loue of euery one of you towarde another aboundeth,

2.Thes.1.3.

4 So that we our selues reioyce of you in the Churches of God, because of your [a] patience, and faith in all your persecutions and tribulations that ye suffer,

5 Which is a [b] token of the righteous * iudgement of God, that ye may be counted worthie of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest with vs * when the Lord Iesus shall shewe himselfe from heauen with his [c] mightie Angels,

8 In flaming fire, rendring vengeance vnto them that doe not know God, & which obey not vnto the Gospell of our Lorde Iesus Christ,

9 Which shall be punished with [d] euerlasting perdition, from the presence of the Lord, and from the glory of his power,

10 When he shall come to be glorified in his Saints, and to bee made marueilous in all them that beleeue (because our testimonie toward you was beleeued) in that day.

11 Wherefore, we also pray alwayes for you, that our God may make you worthy of his calling, and fulfill [e] all the good pleasure of his goodnes, and the [f] worke of faith with power,

12 That the Name of our Lorde Iesus Christ may [g] be glorified in you, and yee in him, according to the grace of our God, and of the Lord Iesus Christ.

a Which proceedeth of your faith as a most notable fruite.

b The faithful by their afflictions see, as in a cleare glasse, the ende of Gods iust iudgement, when as they shall reigne with Christ which haue suffered with him, and the wicked shall feele his extreme wrath and vengeance. *Iude.6.* *1.Thes.4.16.*

c By whome he declareth his might.

d As God is euerlasting, so shal their punishment be euerlasting: & as he is most mighty of power, so shall their punishment be most sore.

e The free benevolence of Gods goodnes, comprehendeth his purpose, his predestination and vocation: the worke of faith conteineth our iustification, to the which God addeth glorification: and all these he worketh of his meere grace through Christ. f Faith is Gods wonderfull worke in vs. g As the head with the body.

CHAP. II.

3 He sheweth them that the day of the Lord shall not come, till the departing frō the fauth come first, 9 And the kingdome of Antichrist, 15 And therfore he exhorteth them not to be deceiued, but to stand stedfast in the things that he hath taught thē.

NOw, we beseech you, brethren, by the [a] comming of our Lord Iesus Christ, & by our assembling vnto him,

2 That ye be not suddenly moued from your minde, nor troubled, neither by [a] spirite, nor by [b] worde, nor by letter, as it were from vs, as though the day of Christ were at hand.

3 * Let no man deceiue you by any meanes: for that day shall not come, except there come a [c] departing first, and that that [d] man of sinne be disclosed, euen the sonne of [e] perdition,

4 Which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing himselfe that he is God.

5 Remember ye not, that when I was yet with you, I tolde you these thinges?

6 And now ye knowe what [f] withholdeth that he might be reuealed in his time.

7 For the misterie of iniquitie doeth alreadie [g] worke: onely hee which [h] nowe withholdeth, shall let, till he be taken out of the way.

8 And then shall the wicked man be reuealed, * whome the Lorde shall consume with the [i] Spirit of his mouth, and shall abolish with the brightnesse of his comming,

9 Euen him whose [k] comming is by the working of Satan, with all power and signes, and lying wonders,

10 And in all deceiueablenes of vnrighteousnes, among them that [l] perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therefore God shall sende them strong delusion, [b] they should beleeue lyes,

12 That all they might be [m] damned, which beleeued not the trueth, but had [m] pleasure in vnrighteousnesse.

13 But we ought to giue thankes alway to God for you, brethren [n] beloued of the Lord, because that God hath [o] from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of [p] trueth,

14 Whereunto hee called you by [q] our Gospell, to obteine the glory of our Lorde Iesus Christ.

15 Therefore, brethren, stand fast and keepe the [r] instructions, which ye haue bene taught, either [s] by word, or by our Epistle.

16 Nowe the same Iesus Christ our Lord, and our God, euen the Father which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace,

17 Comfort your heartes, and stablish you in euery word and good worke.

a As false reuelation, or dreames.

b Which are spoken or written. *Ephes.5.6.*

c A wonderfull departing of the most part from the faith.

d This wicked Antichrist comprehendeth the whole succession of the persecuters of the Church, & all that abominable kingdome of Satan, whereof some were beares, some lions, others leopards, as Daniel describeth them, and is called the man of sinne, because he setteth himselfe vp against God. e Who as he destroyeth others, so shall he be destroyed himselfe.

f Because the false Apostles had persuaded after a sort the Thessalonians, that the day of the Lord was neere, and so the redemption of the Church, Paul teacheth them to looke for this horrible disfipation before: and therefore rather to prepare themselues to patience then to rest and quietnes for as yet there was a let, that is, that the Gospell should be preached throughout all, Matth.24. 14.

g To wit, priuily, and is therefore called a mysterie, because it is secret.

h Which shall stay for a time. *Isa.11.4.*

i That is, with his word.

k Meaning, the whole time that he shal remaine.

l Satans power is limited that he can not hurt the elect to their destruction.

m Delited in false doctrine.

n The fountaine of our election is the loue of God: the sanctification of the spirit, and beleeuing the trueth are testimonies of the same election. o Before the foundation of the worlde. p And Gospel. q By our preaching. r That is, the doctrine, 1. Thessa.2.2. Chap.3. 6. s That is, by my preaching of the Gospell.

CHAP. III.

1 He desireth them to pray for him, that the Gospell may prosper, 6 And giueth them warning to reproue the idle, 16 And so wisheth them all wealth.

FUrthermore, brethren, * pray for vs, that the worde of the Lorde may haue free passage, and be glorified, euen as it is with you.

2 And that wee may bee deliuered from vnreasonable and euill men: for all men haue not [a] faith.

3 But the Lorde is faithfull, which will stablish you, and keepe you from [b] euill.

4 And we are perswaded of you through the Lord, that ye both doe, and will doe the things which we [c] command you.

5 And the Lorde guide your heartes to the loue of God, and the waiting for of Christ.

Ephes.6.18,19. colos.4.3.

a Although they boast themselues thereof.

b From the sleights of Satan.

c By the word of God.

6 We

6 Wee commaund you, brethren, in the Name of our Lorde Iesus Christ, that ye withdrawe your selues from euery brother that walketh inordinately, and not after the [d] * instruction, which he receiued of vs.

7 For yee your selues knowe * howe yee ought to followe vs: * for wee behaued not our selues inordinately among you,

8 Neyther tooke wee bread of any man for nought: but we wrought with * labour and trauaile night and day, because wee would not be chargeable to any of you.

9 Not but that wee had authoritie, * but that we might make our selues an ensample vnto you to followe vs.

10 For euen when wee were with you, this we warned you of, that if there were any, which would not * worke, that hee should not eate.

11 For wee heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.

12 Therefore them that are such, wee commaund and exhort by our Lord Iesus Christ, that they worke with quietnesse, and eate their owne bread.

13 *And ye, brethren, be not wearie in well doing.

14 If any man obey not our sayings, note him by a letter, * and haue no companie with him, that he may be ashamed.

15 Yet count him not as an [f] enemie, but admonish him as a brother.

16 Nowe the Lorde of peace giue you peace alwayes by all meanes. The Lord be with you all.

17 The salutation of mee Paul, with mine owne hand, which is the [g] token in euery Epistle: so I write,

18 The grace of our Lord Iesus Christ be with you all, Amen.

¶ The second Epistle to the Thessalonians, written from Athens.

d Which is, to trauaile, if he will eate, as verse 10.
Chap. 2.15.
1.*Cor.*4.12.
1.*thess.*4.11.
Acts 20.34.
1.*cor.*4.12.
2.*Thess.*3.9.
1.*Cor.*11.1.
e Then by the worde of God none ought to liue idlely, but ought to giue himselfe to some vocation, to get his liuing by, and to doe good to others.

*Galat.*6.9.

*Matth.*18.17.
1.*cor.*5.9.
f The end of excõmunication, is not to driue from the Church such as haue fallen, but to winne them to the Church by amendement.
g Whether they be mine epstles, or other mens.

The first Epistle of Paul to Timotheus.

THE ARGVMENT.

IN writing this Epistle, Paul seemed not only to haue respect to teach Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him, because of his youth. And therefore he doeth arme him against those ambitious questionists, which vnder pretence of zeale to the Lawe, disquieted the godly with foolish and vnprofitable questions, whereby they declared, that professing the Law, they knew not what was the chiefe end of the Law. And as for himselfe, hee so confesseth his vnworthinesse, that he sheweth to what worthinesse the grace of God hath preferred him: and therefore hee willeth prayers to be made for all degrees and sorts of men, because that God by offring his Gospel and Christ his Sonne to them all, is indifferent to euery sort of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And for as much as God hath left ministers as ordinarie meanes in his Church to bring men to saluation, he describeth what maner of men they ought to be, to whom the mysterie of the Sonne of God manifested in flesh is committed to bee preached. After this hee sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of religion, men shall teach things contrary to the word of God. This done, he teacheth what widowes should be receiued or refused to minister to the sicke: also what Elders ought to be chosen into office, exhorting him neither to be hastie in admitting, nor in iudging any: also what is the duetie of seruants, the nature of false teachers, of vaine speculations, of couetousnesse, of rich men, and aboue all things he chargeth him to beware of false doctrine.

CHAP. I.

3 Hee exhorteth Timotheus to waite vpon his office, namely to see that nothing bee taught but Gods word, &c. 5 Declaring that faith, with a good conscience, charitie, and edification are the ende thereof, 20 And admonisheth of Hymeneus and Alexander.

PAul an Apostle of Iesus Christ, by the ‖ commaundement of God our Sauiour, and of our Lord Iesus Christ * our hope,

2 * Vnto Timotheus my [a] naturall sonne in the faith: Grace, mercie, and peace from God our Father, and from Christ Iesus our Lord.

3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, so doe, that thou mayest commaund some, that they teach none other doctrine,

4 Neither that they giue heede to * fables and genealogies, * which are endlesse, which breede questions rather then godly edifying which is by faith.

5 For * the [b] ende of the ‖ commaundement is loue out of a pure heart, and of a good conscience, and of faith vnfained.

6 From the which things some haue erred, and haue turned vnto vaine iangling.

7 They would be Doctors of the Lawe, and yet vnderstand not what they speake, neither whereof they affirme.

8 *And we know that the Lawe is good, if a man vse it lawfully,

9 Knowing this, that the Law is not giuen vnto a [c] righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to [d] sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

‖ Or, ordinance.

*Colosse.*1.27.
*Act.*16.1.
a So called, because he folowed the simplicitie of the Gospel.

*Chap.*4.7.
*tit.*1.14.
*Chap.*6.4.

*Rom.*13.10.
b Because these questionists preferred their curious fables to al other knowledge, and beautified them with the Lawe, as if they had bene the very Lawe of God, S. Paul sheweth that the ende of Gods Lawe is loue, which can not be without a good conscience, neither a good conscience without faith, nor faith without the word of God: so their doctrine which is an occasion of contention, is worth nothing. ‖ *Or, of the Lawe.* *Rom.*7.12. c Whose hearts Gods Spirit doth direct to doe that willingly which the Law requireth: so that their godly affection is to them as a Law without further constraint. d Such as onely delite in sinning.

10 To whoremongers, to buggerers, to *menstealers, to lyars, to the periured, and if there be any other thing, that is contrary to wholesome doctrine,

11 Which is according to the glorious Gospel of the * blessed God, which is committed vnto me.

12 Therefore e I thanke him, which hath made me strong, that is, Christ Iesus our Lorde: for he counted me faithfull, and put me in his seruice:

13 Which before I was a blasphemer, and a persecuter, and an oppressor: but I was receiued to mercie: for I did it i ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding abundant with h faith and i loue, which is in Christ Iesus.

15 This is a ‖true saying, & by all meanes worthie to bee receiued, that * Christ Iesus came into the world to saue sinners, of whom I am chiefe.

16 Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ should first shewe on mee all long suffering vnto the ensample of them, which shall in time to come beleeue in him vnto eternall life.

17 k Nowe vnto the king euerlasting, immortall, inuisible, vnto God onely wise, be honour and glory for euer, and euer, Amen.

18 This commandement commit I vnto thee, sonne Timotheus, according to the l prophecies, which went before vpon thee, that thou by them shouldest * fight a good fight,

19 Hauing m faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke.

20 Of whom is Hymeneus, and Alexander, * whom I haue n deliuered vnto Satan, that they might learne not to blaspheme.

e Which steale away children or seruants.
Chap.6.15.
f He declareth to Timothie the excellent force of Gods Spirite in them whom he hath chosen to beare his word, although before they were Gods vtter enemies, to encourage him in this battell that he should fight against all infidels and hypocrites.
g Not knowing that I fought against God.
h Which chased away infidelitie.
i Which ouercame cruelties.
‖*Or, faithfull and assured.*
Matth.9.13. marke 2.17.
k He brasteth forth into these godly affections, considering Gods great mercie toward him.
l It appeareth that the vocation of Timothie was approued by notable prophecies, which then were reueiled in the primitiue Church, as Paul and Barnabas by the oracle were appoynted to goe to the Gentiles. *Chap.6.12.*
m That is, sound doctrine. *1.Cor.5.5.*
n Excommunicate, and cast out of the Church.

CHAP. II.

1 *Hee exhorteth to pray for all men,* 4 *Wherefore,* 8 *And howe.* 9 *As touching the apparell and modestie of women.*

I Exhort therefore, that first of all supplications, prayers, intercessions, and giuing of thankes be made for a all men,

2 For b kings, and for all that are in authoritie, that wee may leade a quiet and a peaceable life, in all godlinesse and honestie.

3 For this is good and acceptable in the sight of God our Sauiour,

4 * Who will that c all men shalbe saued, and come vnto the knowledge of the trueth.

5 For there is one God, and one d Mediatour betweene God and man, which is the e man Christ Iesus,

6 Who gaue himselfe a f ransome for all

a That is, of euery degree, and of all sorts of people.
b Although they persecute the Church of God, so it be of ignorance: els if they doe it maliciously as Iulianus Apostata, they may not be praied for, Galat.5.12.

s men, to be g testimonie in due time,

7 * Whereunto I am ordeined a preacher and an Apostle (I speake the trueth in Christ, and lye not) euen a teacher of the Gentiles in faith and veritie.

8 I will therefore that the men pray, euery where lifting vp i pure hands without wrath, or doubting.

9 * Likewise also the women, that they aray themselues in comely apparell, with shamefastnesse & modestie, not with k broyded haire, or golde, or pearles, or costly apparell,

10 But (as becommeth women that professe the feare of God) with good workes.

11 Let the woman learne in silence with all subiection.

12 I permit not a woman to l teach, neither to vsurpe authoritie ouer the man, but to be in silence.

13 For * Adam was first formed, then Eue.

14 * And Adam was m not deceiued, but the woman was deceiued, and was in the n transgression.

15 Notwithstanding, through bearing of children she shall be saued, if ‖they continue in faith, and loue, & holinesse with modestie.

g Which should beleeue.
h Which the Prophets testified, that Christ should offer himselfe for the redemption of man, at the time that God had determined. *2.Tim.1.11.*
i As testimonies of a pure heart and conscience. *1.Pet.3.3.*
k The word signifieth to plat, to crispe, to broide, to folde, to bush, to curle, or to lay it curiously: whereby al pompe and wantonnesse is condemned, which women vse in trimming their heads.
l Reade 1.Cor. 14.34. *Gene.1.27. Gene.3.6.*
m The woman was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection, and paine in their trauell, yet if they be faithfull and godly in their vocation, they shalbe saued.
n That is, guiltie of the transgression.
‖*Or, women.*

CHAP. III.

2 *Hee declareth what is the office of Ministers,* 11 *And as touching their families,* 15 *The dignitie of the Church,* 16 *And the principall poynt of the heauenly doctrine.*

THis is a true saying, * If any man a desire the office of a b Bishop, he desireth a worthy worke.

2 A Bishop therefore must be vnreprouable, the husband of c one wife, watching, sober, modest, harborous, apt to teach,

3 Not giuen to wine, no striker, not giuen to filthie lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all ‖honestie.

5 For if any cannot rule his owne house, how shall he e care for the Church of God?

6 Hee may not be a yong f scholler, lest he being puffed vp fall into the g condemnation of the deuill.

7 Hee must also bee well reported of, euen of them which are h without, least hee fall into i rebuke, and the snare of the deuill.

8 Likewise must Deacons be honest, not

Titus 1.6.
a With a feruent zeale to profite the Church of God, wheresoeuer he shall call him.
b Whether he be Pastor or Elder.
c Both for the difficultie of the charge, and also the excellencie thereof, and the necessitie of the same.
d For in those countreis at that time some men had moe then one, which
e If it bee requisite that a man shoulde take care in gouerning his owne house, howe much more are they bound to be carefull, which shall gouerne the Church of God?
f In the doctrine of faith.
g Lest being proude of his degree, he be likewise condemned as the deuill was, for lifting vp himselfe by pride.
h That is, no man may haue any thing iustly to lay to his charge.
i As being defamed, should become impudent, and doe much harme.

1.thess.2.16. 2.tim.4.14. 1.iohn 5.16. *1.Pet.3.9.*
c As Iewe and Gentile, poore and rich.
d Who will reconcile of all nations, people and sortes to one God.
e Who being God, was made man.
f He sheweth that there can be no mediator, except he be also ỹ redeemer, was a signe of incontinencie. ¶*Or, reuerence.*

Chap.1.19.
k Hauing the true doctrine of the Gospel, & the feare of God.
l Of the Bishops and Deacons.
m The good report of all men.
n To serue God with greater assurance, because they haue alway a good conscience.
o This is spoken in respect of men, forasmuch as in this world the trueth onely remaineth in the Church, by reason of Gods worde: for otherwise Christ is the foundation and the corner stone, which both beareth and maintaineth his Church.

double tongued, not giue vnto much wine, neither to filthy lucre,
9 * k Hauing the mistery of the faith in pure conscience.
10 And let them first be proued: then let them minister, if they bee found blameles.
11 Likewise their l wiues must be honest, not euill speakers, but sober, and faithfull in all things.
12 Let the Deacons be the husbandes of one wife, & such as can rule their children well, and their owne households.
13 For they that haue ministred wel, get themselues a m good degree, and great n liberty in the faith, which is in Christ Iesus.
14 These things write I vnto thee, trusting to come very shortly vnto thee.
15 But if I tary long, that thou mayest yet knowe, howe thou oughtest to behaue thy selfe in the house of God, which is the Church of the liuing God, the o pillar and ground of trueth.
16 And without controuersie, great is the mysterie of godlinesse, which is, God is manifested in the flesh, p iustified in the spirite, q seene of Angels, preached vnto the Gentiles, beleeued on in the worlde, and receiued vp in r glory.

p Approued iust, in that he was not onely a man, but God also. q So that the Angels marueiled at his excellencie. r To the right hand of God the Father.

CHAP. IIII.

1 He teacheth him what doctrine he ought to flee, 6.8.11. And whatto follow, 15 And wherein he ought to exercise himselfe continually.

2.Tim.3.1. 2.pet.3.3. iude.18.
a False teachers, which boast themselues that they haue the reuelation of the holy Ghost.
b Their dull consciences first waxed hard, then after, canker and corruption bred therein, last of all it was burnt off with an hote yron, so that he meaneth such as haue no conscience, Ephe.4.19.
c Vnto vs, which receiue it, as at Gods hands.

NOw the Spirit speaketh euidently, that in the * latter times some shall depart from the faith, and shall giue heede vnto a spirites of errour, and doctrines of deuils,
2 Which speake lies through hypocrisie, and haue their b consciences burned with an hote yron,
3 Forbidding to marry, and commanding to abstaine from meates which God hath created to be receiued with giuing thankes of them which beleeue and know the truth.
4 For euery creature of God is good, and nothing ought to be refused, if it be receiued with thankesgiuing.
5 For it is c sanctified by the worde of God, and prayer.
6 If thou put the brethren in remembraunce of these things, thou shalt be a good minister of Iesus Christ, which hast beene nourished vp in the wordes of faith, and of good doctrine, which thou hast continually followed.
7 * But cast away prophane, & old wiues fables, and exercise thy selfe vnto godlines.
8 For d bodily exercise profiteth litle: but e godlines is profitable vnto all things, which hath the promise of the life present, and of that that is to come.
9 This is a true saying, and by al meanes worthy to be receiued.
10 For therefore wee labour and are rebuked, because wee trust in the liuing God, which is the f Sauiour of all men, specially of those that beleeue.
11 These things command and teach.
12 Let no man dispise thy youth, but bee vnto them that beleeue, an example, in worde, in conuersation, in loue, in g spirit, in faith, and in pureneese.
13 Till I come, giue attendance to reading, to exhortation, and to doctrine.
14 Dispise not the gift that is in thee, which was giuen thee h by prophecie with the laying on of the handes of the companie of the i Eldership.
15 These things exercise, & giue thy selfe vnto them, that ‖ it may be seene how thou profitest among all men.
16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou k shalt both saue thy selfe, and them that heare thee.

d Meaning to be giuen to ceremonies, and to such things as delite the fantasie of man.
e That is, hee that hath faith and a good conscience is promised to haue all things necessarie for this life, and to enioy life euerlasting.
f The goodnes of God declareth it selfe toward all men, but chiefly toward the faithfull by preseruing them: and here he meaneth not of life euerlasting.
g In godly zeale or gifts of the Spirit.
h And reuelation of the holy Ghost.
i Vnder this name he comprehendeth the whole ministerie of the Church which was at Ephesus. ‖ *Or, that all may see how thou profitest.* k Thou shalt faithfully doe thy duetie, which is an assurance of thy saluation.

CHAP. V.

1 He teacheth him how he shal behaue himselfe in rebuking all degrees. 3 An order concerning widowes. 17 The establishing of ministers. 23 The gouernance of his body, 24 And the iudgement of sinnes.

REbuke not an Elder, but exhort him as a Father, and the yonger men as brethren,
2 The elder women as mothers, the yonger as sisters, with all pureneese.
3 a Honor widowes, which are widowes in deede.
4 But if any widowe haue children or nephewes, let b them learne first to shewe godlines towarde their owne house, and to recompence their kindred: for that is an honest thing, and acceptable before God.
5 And she that is a widow c indeede, and left alone, trusteth in God, & continueth in supplications and prayers night and day.
6 But shee that liueth in pleasure, is d dead, while shee liueth.
7 These things therefore command, that they may be blameless.
8 If there be any that prouideth not for his owne, and namely for them of his household, he denieth the faith, and is worse then an infidell.
9 Let not a widowe bee taken into the number vnder threescore yere old, that hath bene the wife of e one husband,
10 And wel reported of for good workes: if shee haue nourished her children, if shee haue lodged ỹ strangers, if she haue washed the Saints feete, if she haue ministred vnto them which were in aduersitie, if shee were continually giuen vnto euery good worke.
11 But refuse the yonger widowes: for when they haue begunne to waxe f wanton against Christ, they will marry,
12 Hauing g damnation, because they haue broken the h first faith.
13 And likewise also being idle they learn

a Take care for them.
b Paul willeth that the widowes put the Church to no charge, which haue either children or kinsfolkes, that are able to relieue them, but that the children nourish their mother, or kinsfolkes according as nature bindeth them.
c Which hath no maner of worldly meanes to helpe her selfe with.
d Because she is vtterly vnprofitable.
e He meaneth such widowes, which being iustly diuorced from their first husbands, married againe to the slaunder of the Church: for else he doeth not reproue the widowes that haue bene ofmer married then once.
f Forgetting their vocation.
g Not onely slandered the Church in leauing their charge, but haue forsaken their religion, & therefore shalbe punished with euerlasting death. h They haue not onely done dishonour to Christ in leauing their vocation, but also haue broken their faith.

to goe about from house to house: yea, they are not only idle, but also prattlers and busie bodies, speaking things which are not comely.

14 I will therefore that the yonger women marrie, and beare children, & gouerne the house, and giue none occasion to the aduersarie to speake euill.

15 For certaine are already turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church bee charged, that there may bee sufficient for them that are widowes in deede.

17 ¶ The Elders ỹ rule wel, are worthy of * double honour, specially they which labour in the word and doctrine.

18 For the Scripture saith, * Thou shalt not mouzell the mouth of the oxe that treadeth out the corne: and, * The labourer is worthy of his wages.

19 Against an Elder k receiue none accusation, but vnder two or three witnesses.

20 Them that sinne, l rebuke openly, that the rest also may feare.

21 ¶ * I charge thee before God and the Lorde Iesus Christ, and the elect Angels, that thou obserue these thinges without ‖ preferring one to another, and do nothing partially.

22 Lay handes suddenly on no man, m neither be partaker of other mens sinnes: keepe thy selfe n pure.

23 Drinke no longer water, but vse a litle wine for thy stomackes sake, and thine often infirmities.

24 Some mens sinnes are open o before hand, and goe before vnto iudgement: but some mens p follow after.

25 Likewise also the good workes are manifest before hand, and they that are otherwise, can not be hid.

i Which are without all mens helpe and succour.
Deut.5.16. Deut.25.4. 1.cor.9.9. Matt.10.10. luke 10.7.
k Except that he which doeth accuse him, haue at least two witnesses, which proue his accuse with the accuser to proue ỹ which they lay to his charge.
l Chiefly the ministers, and so all others.
Chap.6.13.
‖ *Or, protest.*
‖ *Or, without hastie iudgement.*
m In admitting them without sufficient triall.
n From iust offence.
o As Simon the sorcerer.
p Their sinnes follow, which for a time haue deceiued the godly, and after are detected, as Saul, Iudas, and other hypocrites.

CHAP. VI.

1 *The duty of seruants toward their maisters.* 3 *Against such as are not satisfied with the wordes of God.* 6 *Of true godlines, & contentation of mind.* 9 *Against couetous sines.* 11 *A charge giuen to Timothy.*

LEt as many * seruants as are vnder the yoke, count their maisters worthy of all honour, that the Name of God, and his doctrine be not euill spoken of.

2 And they which haue beleeuing maisters, let them not dispise them, because they are brethren, but rather doe seruice, because they are faithfull, and beloued, & partakers of the a benefit. These things teach and exhort.

3 If any man teach otherwise, and consenteth not to the wholesome wordes of our Lord Iesus Christ, & to the doctrine, which is according to godlines,

4 He is puft vp, and knoweth nothing, but doteth about * questions and strife of words, whereof commeth enuie, strife, raylings, euill surmisings,

5 Laine disputations of men of corrupt mindes, and destitute of the trueth, which thinke that gaine is godlinesse: from such separate thy selfe.

6 b But godlinesse is great gaine, if a man be content with that he hath.

7 * For wee brought nothing into the world, and it is certaine, that wee can carry nothing out.

8 Therefore when wee haue foode and rayment, let vs therewith be content.

9 For they that will bee c rich, fall into tentation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, & d pearced themselues through with many sorowes.

11 But thou, O e man of God, flee these things, and follow after righteousnes, godlinesse, faith, loue, patience, and meekenes.

12 Fight the good fight of faith: lay hold of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 * I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Pontius Pilate * witnessed a good confession,

14 That thou keepe this commandement without spot, and vnrebukeable, vntil the appearing of our Lord Iesus Christ,

15 Which in due time he shall shew, that is * blessed and prince onely, f the * King of kings, and Lord of Lordes,

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, * whome neuer man sawe, neither can see, vnto whome bee honour and power euerlasting, Amen.

17 Charge them that are riche: in this world, that they bee not high minded, and that they * trust not in vncertaine riches, but in the liuing God, (which giueth vs aboundantly all things to enioy)

18 That they doe good, and bee rich in good workes, and ready to distribute, and communicate,

19 * Laying vp in store for themselues a good foundation against the time to come, that they may obtaine eternall life.

20 O Timotheus, keepe h that which is committed vnto thee, and * auoyde prophane and vaine bablings, and i oppositions of science falsly so called,

21 Which while some professe, they haue erred concerning the faith. Grace be with thee, Amen.

The first Epistle to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

Ephes.6.5. col.3.22. 1.pet.2.18.

a That is, of the grace of God, as their seruants are, and hauing the same adoption.
Chap.1.4.

b They that measure religion by riches, are here taught, that only religion is the true riches.
Iob.1.21. pro.27. 24.eccles.5.14.
c That set their felicity in riches.
d For they are neuer quiet neither in soule nor bodie.
e Whom Gods Spirit doeth rule.

Chap.5.21.

Matt.27.11. iohn 18.37.

Chap.1.11.
f By this mighty power of God the faithfull are admonished boldly to stand in their vocation, although ỹ world, Satan & hell rage against them.
Reuel.17.14. and 19.16. Iohn 1.18. 1.iohn 4.12.
g In things pertaining to this life.
Mar.4.19. luke 12.15. Mat.6.20. luke 12.33.
h The giftes of God for the vtilitie of the Church.
Chap.1.4. & 4.7.
i As when question engendreth question.

The ii. Epistle of Paul to Timotheus.

THE ARGVMENT.

THe Apostle being now ready to confirme that doctrine with his blood, which he had professed & taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Gospell, and in the

the constant and sincere confession of the same: willing him not to shrinke for feare of afflictions, but patiently to attend the issue, as doe husbandmen, which at length receiue the fruites of their labours, and to cast off all feare and care, as souldiers do which seeke only to please their captaine: shewing him briefly the summe of the Gospel, which he preached, commaunding him to preach the same to others, diligently taking heede of contentions, curious disputations, and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subuerted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should be offended at their fall, being men of authoritie and in estimation, hee sheweth that all that professe Christ are not his, and that the Church is subiect to this calamitie, that the euill must dwell among the good till Gods triall come: yet hee reserueth them whome hee hath elected, euen to the ende. And that Timotheus should not be discouraged by the wicked, hee declareth what abominable men, and dangerous times shall followe, willing him to arme himselfe with the hope of the good issue that God wil giue vnto his, and to exercise himselfe diligently in the Scriptures, both against the aduersaries, and and for the vtilitie of the Church, desiring him to come to him for certaine necessarie affaires, and so with his and others salutations endeth.

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnes and patience in persecution, and to continue in the doctrine, that hee had taught him, 12 Whereof his bonds and afflictions were a gage. 16 A commendation of Onesiphorus.

PAul an Apostle of Iesus Christ, by the wil of God, a according to the promise of life, which is in Christ Iesus,

2 To Timotheus my beloued sonne: Grace, mercy and peace from God the Father, and from Iesus Christ our Lord.

3 I thanke God, * whome I serue from mine b elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindefull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfeined faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore, I put thee in remembrance, that thou c stirre vp the gift of God which is in thee, by the putting on of d mine hands.

7 For God hath not giuen to vs the Spirit of e feare, but of power, and of loue, and of a sound minde.

8 Be not therefore ashamed of the testimonie of our Lorde, neither of me his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

9 Who hath saued vs and called vs with an * holy calling, not according to our * workes, but according to his owne purpose and grace, which was giuen to vs through Christ Iesus before the * world was,

10 But is nowe made manifest by the f appearing of our Sauiour Iesus Christ, who hath abolished death, & hath brought life and immortalitie vnto light through the Gospel.

11 *Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things, but I am not ashamed: for I know whome I haue beleeued, and I am perswaded that hee is able to keepe that which I haue g committed to him against that day.

13 Keepe the true patterne of the wholesome wordes, which thou hast heard of mee in faith and loue which is in Christ Iesus.

14 That h worthy thing, which was committed to thee, keepe through the holy Ghost, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from mee: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus: for hee oft refreshed mee, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord grant vnto him, that he may finde mercy with the Lord at that day, & in how many things hee hath ministred vnto me at Ephesus, thou knowest very well.

CHAP. II.

1 Hee exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the wholesome doctrine of our Lord Iesus Christ, 11 Shewing him the fidelitie of Gods counsel touching the saluation of his, 19 And the marke thereof.

THou therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, ‖ by many witnesses, the same deliuer to faithful men, which shalbe able to * teach other also.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth him selfe with b the affaires of this life, because he would please him that hath chosen him to be a souldier.

5 And if any man also striue for a masterie, he is not crowned, except he striue as he ought to doe.

6 The husbandman c must labour before he receiue the fruites.

7 Consider what I say: and the Lorde giue thee vnderstanding in all things.

8 Remember that Iesus Christ made of the seede of Dauid, was raised againe from the dead according to my Gospel:

9 Wherein I suffer trouble as an euill doer, euen vnto bonds: but the worde of God is not d bound.

10 There-

a Being sent of God to preach that life which he had promised in Christ Iesus. *Acts* 22.3.

b Following the steps of mine ancestors, as Abraham, Isaac, Iacob and others of whome I am come, and of whom I receiued the true religion by succession.

c The gift of God is a certaine liuely flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore wee must nourish it, and stirre it vp.

d With the rest of the Elders of Ephesus, 1. Tim. 4.14.

e As though God would destroy vs. 1. *Cor.* 1.3. *ephes.* 1.3,4. *Titus* 3.5. *Rom.* 16.25. *ephe.* 3.9. *col.* 1.26. *tit.* 1.2. 1. *pet.* 1.20.

f He speaketh here of his first comming, which though it seemed poore and contemptible, yet was honourable and glorious: therefore our mindes ought to be lifted vp from the consideration of worldly things, to contemplate the maiestie thereof. 1. *Tim.* 2.7.

g Which is my selfe.

h The graces of the holy Ghost.

‖ *Or, in the presence of many witnesses.*

a So that the trueth of God may remaine perfect.

b As with his housholde, and other ordinarie affaires.

c So that the paine must goe before the recompence.

d Notwithstanding mine imprisonment the worde of God hath his race, and increaseth.

10 Therefore I suffer all things, for the * e elects sake, that they might also obtaine the salvation which is in Christ Jesus, with eternall glory.

11 It is a true saying, For if we be * dead with him, we also shall live with him.

12 If we suffer, we shall also reigne with him: * if we denie him, he also will denie vs.

13 * If we beleeve not, yet abideth hee faithfull: he cannot denie himselfe.

14 Of these things put them in remembrance, and protest before the Lorde, that they strive not about wordes, which is to no profite, but to the perverting of the hearers.

15 Studie to shewe thy selfe approoved vnto God, a workeman that needeth not to be ashamed, f dividing the worde of trueth aright.

16 * Stay prophane, & vaine bablings: for they shall increase vnto more vngodlinesse.

17 And their word shal fret as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the trueth have erred, saying that the resurrection is past already, & doe destroy the faith of certaine.

19 But the foundation of God remaineth sure, and hath this seale, g The Lorde knoweth who are his, and, Let every one that calleth on the Name of Christ, depart from iniquitie.

20 Notwithstanding in a h great house are not onely vessels of golde and of silver, but also of wood and of earth, and some for honour, and some vnto dishonour.

21 If any man therefore purge himselfe from i these, he shalbe a vessel vnto honour, sanctified, and meete for the Lorde, and prepared vnto every good worke.

22 Flee also from the lustes of youth, and follow after righteousnesse, faith, love, and peace, with them that * call on the Lord with pure heart.

23 * And put away foolish, and k vnlearned questions, knowing that they ingender strife.

24 But the servant of the Lord must not strive, but must be gentle toward al men, apt to teach, l suffering the evill men patiently,

25 Instructing them with meekenesse that are contrary m minded, proving if God at any time will give them repentance, that they may know the trueth,

26 And ‖ that they may come to amendment out of the snare of the devill, which are taken of him at his will.

2. *Cor.* 1. 4. *col.* 1. 24.

e To confirme their faith, more esteeming the edification of the Church then himselfe.

Rom. 6. 5. *Matth.* 10. 33. *marke* 8. 38. *Rom.* 3. 3. *& 9.* 6.

f Giving to every one his iust portion: wherein he alludeth to the Priests of the old Lawe, which in their sacrifice gave to God his part, tooke their owne part, and gave to him that brought the sacrifice his duetie.

1. *Tim.* 4. 7. *and* 6. 20. *tit.* 3. 9.

g He groundeth vpon Gods election and mans faith.

h Because the wicked should not couer themselves vnder the name of the Church, he sheweth by this similitude, that both good and bad may be therein.

i That is, both separate himselfe from the wicked, and also purge his naturall corruption by Gods Spirit.

2. *Cor.* 1. 2. 1. *Tim.* 1. 4. *and* 4. 7. *tit.* 3. 9.

k Which doe not edifie.

l Which faile of ignorance.

m He meaneth not this of Apostates or heretikes, whome hee willeth to flee: but of them onely which as yet are not come to the knowledge of the trueth, and fall through ignorance.

‖ *Or, that being delivered out of the snare of the devill, of whom they are taken, they may come to amendment and performe his will.*

CHAP. III.

1 He prophecieth of the perillous times, 2 Setteth out hypocrites in their colours, 12 Sheweth the state of the Christians, 14 And how to avoyd dangers, 16 Also what profite commeth of the Scriptures.

THis knowe also, that in the * last dayes shall come perilous times.

1. *Tim.* 4. 1. 2. *pet.* 3. 3. *Iude* 18.

2 For a men shalbe lovers of their owne selves, covetous, boasters, proude, cursed speakers, disobedient to parents, vnthankfull, vnholy,

3 Without naturall affection, trucebreakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitours, headie, hie minded, lovers of pleasures more then lovers of God,

5 Having a shewe of godlinesse, but have denied the power thereof: turne away therefore from such.

6 For of this sort are they which b creepe vnto houses, and leade captive simple women laden with sinnes, and led with diuers lustes,

7 Which women are ever learning, and are never able to come to the knowledge of the trueth.

8 * And as Jannes and Jambres withstoode Moses, so doe these also resist the trueth, men of c corrupt minds, reprobate concerning the faith.

9 But they shall prevaile no longer: for their madnesse shalbe evident vnto all men, as theirs also was.

10 ¶ But thou hast fully knowen my doctrine, maner of living, d purpose, faith, long suffering, love, patience,

11 Persecutions, and afflictions which came vnto me at * Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them all the Lord deliuered mee.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But the evill men and e deceivers, shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in ỳ things which thou hast learned, and art perswaded thereof, knowing of whome thou hast learned them:

15 And that thou hast knowen the holy Scriptures of a childe, which are able to make thee wise vnto salvation through the faith which is in Christ Jesus.

16 * For the whole Scripture is given by inspiration of God, and is profitable to teach, to improove, to correct and to instruct in righteousnesse,

17 That the f man of God may be g absolute, being made perfect vnto all good workes.

a He speaketh of them which make profession to be Christians.

b As Monkes, Friers, and such hypocrites.

Exod. 7. 11, 12.

c Which can iudge nothing aright.

d Not onely what I taught and did, but also what my minde and will was.

Acts 13. 14, 50. *and* 14. 1, 6, 19.

e The worde signifieth them, that by any craftie packing or conueiance beguile men with false colours, flatteries, and illusions, and such God serveth vp to exercise his by them: and here S. Paul admonisheth vs of them.

2. *Pet.* 1. 20.

f Which is content to be governed by Gods worde.

g The onely Scripture sufficeth to leade vs to perfection.

CHAP. IIII.

1 He exhorteth Timotheus to be fervent in the word, & to suffer adversitie, 6 Maketh mention of his owne death, 9 and biddeth Timothy come vnto him.

I ‖ Charge thee therefore before God, and before the Lord Jesus Christ, which shall iudge the quicke & dead at his appearing, and in his kingdome,

‖ *Or, adiure.*

2 Preach the worde: be instant, a in season and out of season: improove, rebuke, exhort with all long suffering and doctrine.

3 For the time will come, when they will not suffer wholesome doctrine: but having their eares itching, shall after their owne lustes get them an heape of teachers,

4 And shall turne their eares from the trueth, and shalbe given vnto b fables.

a Leave none occasion to preach and to profite.

b To false and vnprofitable doctrine.

5 But

5 But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: make c thy ministerie fully knowen.

6 For I am nowe readie to be d offered, and the time of my ‖ departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For hencefoorth is laide vp for mee the crowne of righteousnesse, which the Lord the righteous iudge shall giue me at that day: and not to me onely, but vnto all them also that loue his appearing.

9 Make speede to come vnto me at once.

10 For Demas hath forsaken mee, and hath embraced this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia.

11 *e Onely Luke is with mee. Take Marke and bring him with thee: for hee is profitable vnto me to minister.

12 And Tychicus haue I sent to Ephesus.

13 The f cloake that I left at Troas with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchements.

14 Alexander the coppersmith hath done mee much euill: the Lord s reward him according to his workes.

15 Of whom bee thou ware also: for he withstoode our preaching sore.

16 At my first answering h no man assisted me, but all forsooke me: I pray God, that it may not be laid to their charge.

17 Notwithstanding the Lorde assisted me, and strengthened mee, that by mee the preaching might be fully knowen, and that all the Gentiles should heare, and I was deliuered out of the mouth of the i Lion.

18 And the Lord will deliuer mee from euery k euill worke, and will preserue mee vnto his heauenly kingdome: to whom be praise for euer and euer, Amen.

19 Salute Priscа, and Aquila, and the *houshold of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Iesus Christ bee with thy spirit. Grace be with you, Amen.

The second Epistle written from Rome vnto Timotheus the first Bishoppe elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

c So behaue thy selfe in this office, that men may be able to charge thee with nothing, but rather approue thee in all things.

d Reade Phil. 2.17.

‖*Or, dissoluing.*

*Col.*4.10,14.

e Hereby it is manifest that Peter as yet was not at Rome, and if euer he were there, it is vncertaine.

f Some reade coffer: others, booke.

g For Paul saw in him manifest signes of reprobation.

h If S Peter had bene there, he would not haue forsaken him.

i Out of the great danger of Nero.

k That I commit nothing vnworthy mine office. *Chap.*4.16.

¶ The Epistle of Paul to Titus.

THE ARGVMENT.

WHen Titus was left in Creta to finish that doctrine which Paul had there begunne, Satan stirred vp certaine which went about not onely to ouerthrowe the gouernement of the Church, but also to corrupt the doctrine: for some by ambition woulde haue thrust in themselues to be pastours: others, vnder pretext of Moses Lawe brought in many trifles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to choose, chiefly requiring that they be men of sound doctrine, to the intent they might resist the aduersaries, and amongs other things hee noteth the Iewes which put a certaine holinesse in meates and such outwarde ceremonies, teaching them which are the true exercises of a christian life, and what things appertaine to euery mans vocation. Against the which if any man rebell or else doeth not obey, he willeth him to be auoyded.

CHAP. I.

5 He aduertiseth Titus touching the gouernement of the Church. 7 The orainance and effice of ministers. 12 The nature of the Cretians and of them which sowe abroad Iewish fables and inuentions of men.

PAul a ‖seruant of God, and an Apostle of Iesus Christ, according to the a faith of Gods elect, & the knowledge of the trueth, which is according to godlinesse,

2 Vnder the hope of eternall life, which God that cannot lie, hath b promised before the * world began:

3 But hath made his worde manifest in due time through the preaching, which is * committed vnto me, according to the commandement of God our c Sauiour,

4 To Titus my naturall d sonne according to the common faith, grace, mercy and peace from God the Father, and from the Lord Iesus Christ our Sauiour.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordeine elders in euery citie, as I appointed thee,

6 * If any e be vnreprooueable, the husband of one wife, hauing faithfull children, which are not slandered of ryot, neither are disobedient.

7 For a Bishop must be vnreprooueable as f Gods steward, not ‖froward, not angry, not giuen to wine, no striker, not giuen to filthy lucre,

8 But harberous, one that loueth ‖goodnesse, wise, s righteous, h holy, temperate,

9 Holding fast the faithfull word according to doctrine, that he also may be able to exhort with wholesome doctrine, and improoue them that say against it.

10 For there are many disobedient and vaine talkers and deceiuers of mindes, chiefly

‖*Or, minister.*

a That is, to preach the faith, to increase their knowledge, to teach them to liue godly, that at length they may attaine eternall life.

b Hath willingly & of his meere liberalitie promised without foreseeing our faith or works as a cause to moue him to this free mercie.

1.*Tim.*3.2.

e That is, without all infamie, whereby his authoritie might be diminished.

f Who hath the dispensation of his giftes.

‖*Or, selfewilly.*

‖*Or, good men.*

g Toward men.

h Toward God.

*Rom.*16.25. *ephe.*3.9. *colos.*1.26. 2.*tim.*1.9,10. 1.*pet.*1.20. *Gal.*1.1.

c Which both giueth life, & preserueth life. d In respect of faith, which was common to them both, so that hereby they are brethren: but in respect of the ministerie, Paul begate him as his sonne in faith.

i Which were not onely the Iewes, but alſo the Hebionites and Cerinthians heretikes, which taught that the Law muſt be ioyned with Chriſt.

chiefly they of the i Circumciſion,

11 Whoſe mouths muſt be ſtopped, which ſubuert whole houſes, teaching things which they ought not, for filthy lucres ſake.

12 One of themſelues, euen one of their owne k prophets ſaid, The Cretians are alwayes lyars, euill beaſtes, ſlowe bellies.

k He calleth Epimenides the Philoſopher or Poet, whoſe verſe he here reciteth, a Prophet, becauſe the Cretians ſo eſteemed him: and as Laertius writeth, they ſacrificed vnto him as to a God, foraſmuch as hee had a maruelous gift to vnderſtand things to come: which thing Satan by the permiſſion of God hath opened to the Infidels from time to time, but it turneth to their greater condemnation. 1.Tim.1.4. Rom 14 20. l Foraſmuch as they ſtay at things of nothing, and paſſe not for them, that are of importance, and ſo giue themſelues to all wickednesſe.

13 This witneſſe is true: wherefore rebuke them ſharpely, that they may be ſound in the faith,

14 And not taking heede to * Iewiſh fables and commaundements of men, that turne from the trueth.

15 Vnto the pure * are all things pure, but vnto them that are defiled, and vnbeleeuing, is nothing pure, but euen their mindes and conſciences are defiled.

16 They profeſſe that they knowe God, but by l workes they deny him, and are abominable and diſobedient, and vnto euery good worke reprobate.

CHAP. II.

1 He commendeth vnto him the wholeſome doctrine, and telleth him how he ſhall teach all degrees to behaue themſelues, 11 Through the benefite of the grace of Chriſt.

a Wherewith our ſoules are fed and maintained in health.

BVT ſpeake thou the things which become a wholeſome doctrine,

2 That the elder men bee ſober, honeſt, diſcreete, ſound in the faith, in loue, and in patience:

3 The elder women likewiſe, that they bee in ſuch behauiour as becommeth holineſſe, not falſe accuſers, not giuen to much wine, but teachers of honeſt things,

4 That they may inſtruct the yong women to be ſober minded, that they loue their husbands, that they loue their children,

b Not running to and fro without neceſſarie occaſions, which is a ſigne of lightneſſe.

5 That they be diſcreete, chaſte, b keeping at home, good, and * ſubiect vnto their husbandes, that the worde of God be not euill ſpoken of.

Ephe. 5.22,23, 24.

6 Exhort yong men likewiſe, that they be ſober minded.

7 Aboue all things ſhew thyſelfe an enſample of good workes with vncorrupt doctrine, with grauetie, integritie,

8 And with the wholeſome worde, which cannot bee reproued, that hee which withſtandeth, may be aſhamed, hauing nothing concerning you to ſpeake euill of.

Epheſ. 6.5. coloſ. 3.22. 1.pet.2.18.

9 * Let ſeruants bee ſubiect to their maſters, and pleaſe them in all things, not anſwering againe,

10 Neither pikers, but that they ſhew all good faithfulneſſe, that they may adorne the doctrine of God our ſauiour in all things.

1.Cor.1.2. coloſ.1.22.

11 * For the grace of God, that bringeth c ſaluation vnto all men, hath appeared,

c Of what condition or ſtate ſoeuer they be

12 And teacheth vs that we ſhould deny vngodlineſſe, and worldly luſtes, and that we ſhould liue ſoberly, and righteouſly, and godly in this preſent world,

13 Looking for the bleſſed hope, and appearing of the glory of the mighty God, and of our Sauiour Ieſus Chriſt,

14 Who gaue himſelfe for vs, that he might redeeme vs from all iniquitie, and purge vs to bee a d peculiar people vnto himſelfe, zealous of good workes.

d Moſt deare & precious.

15 Theſe things ſpeake, and exhort, and rebuke with all e authoritie. See that no man deſpiſe thee.

e As becometh the ambaſſadour of God.

CHAP. III.

1 Of obedience to ſuch as be in authoritie. 9 He warneth Titus to beware of fooliſh & vnprofitable queſtions, 21 Concluding with certaine priuate matters, 15 And ſalutations.

Rom.13.1. 1.pet.2.13,14.

PVT them in remembraunce that they * bee ſubiect to the principalities and powers, and that they be obedient, and ready to euery good worke,

a Although the rulers be infidels, yet we are bound to obey them in ciuill policies, and whereas they command vs nothing againſt the worde of God.

2 That they ſpeake euill of no man, that they bee no fighters, but ſoft, ſhewing all meekeneſſe vnto all men.

3 * b For wee our ſelues alſo were in times paſt vnwiſe, diſobedient, deceiued, ſeruing the luſtes and diuers pleaſures, liuing in malicioulneſſe and enuie, hatefull, and hating one another.

1.Cor.6.11.

b For let vs conſider what wee our ſelues were, when God ſhewed vs ſauour.

2.Tim.1,9.

4 But when the bountifulneſſe & loue of God our Sauiour toward man appeared,

5 * Not c by the workes of righteouſnes, which we had done, but according to his mercie he ſaued vs, by the d waſhing of the new birth, & the renuing of the holy Ghoſt,

c God doeth not iuſtifie vs for reſpect of any thing, which he ſeeth in vs, but doeth preuent vs with his grace and freely accepteth vs.

d Baptiſme is a ſure ſigne of our regeneration, which is wrought by the holy Ghoſt.

6 Which hee ſhed on vs aboundantly, through Ieſus Chriſt our Sauiour,

7 That we, being iuſtified by his grace, ſhould be made heires according to the hope of eternall life.

1.Tim.1.4.& 4.7. 2.tim.2,16,23.

8 This is a true ſaying, and theſe things I will thou ſhouldeſt affirme, that they which haue beleeued in God, might be carefull to ſhewe forth good workes. Theſe things are good and profitable vnto men.

e This commandement is giuen to the miniſter, and ſo particularly to all men to whom the ſword is not committed: but els the Magiſtrate, whoſe chiefe office is to maintaine Gods glorie in his Church, ought to cut off all ſuch rotten and infectious members from the body.

9 * But ſtay fooliſh queſtions, & genealogies, & contentions, & brawlings about the Lawe: for they are vnprofitable and vaine.

10 e Reiect him that is an heretike, after once or twiſe admonition,

11 Knowing that hee that is ſuch, is f peruerted, and ſinneth being damned of his owne ſelfe.

12 When I ſhall ſend Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas h the expounder of the Lawe, and Apollos on their iourney diligently, that they lacke nothing.

14 And let ours alſo learne to ſhew forth good workes for neceſſarie vſes, that they be not vnfruitfull.

15 All that are with mee, ſalute thee. Greete them that loue vs in the faith. Grace be with you all, Amen.

To Titus, elect the firſt Biſhoppe of the Church of the Cretians, written from Nicopolis in Macedonia.

f So that there is no hope of amendment. g Willingly, and wittingly. h It is probable that hee was an interpreter of the Lawe of Moſes, as Apollos, &c.

THE

The Epistle of Paul to Philemon.

THE ARGVMENT.

Albeit the excellencie of Pauls spirit woonderfully appeareth in other his Epistles, yet this Epistle is a great witnesse, and a declaration of the same. For farre passing the baseneſſe of his matter, he flieth as it were vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus seruant to Philemon both robbed his master, and fled away, whom Paul hauing woon to Christ, sent againe to his master, earnestly begging his pardon, with most weightie arguments prooving the duetie of one Christian to another, and so with salutations endeth.

4 *He reioyceth to heare of the faith and loue of Philemon,* 9 *whom he desireth to forgiue his seruant Onesimus, and louingly to receiue him againe.*

PAul a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our deare friend and fellow helper,

2 And to our deare sister Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house:

3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

1. *Thes.* 1. 2. 2. *thes.* 1. 3.

4 I * giue thanks to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue and faith, which thou hast toward the Lorde Iesus, and toward all Saints)

6 That the [a] fellowship of thy faith may be made fruitfull, and that whatsoeuer good thing is in you [b] through Christ Iesus, may be knowen.

7 For wee haue great ioy and consolation in thy loue, because by thee, brother, the Saints [c] hearts are comforted.

8 Wherefore, though I be very bolde in Christ to commande thee that which is conuenient,

9 Yet for loues sake I rather beseech thee, though I be as I am, euen Paul aged, and euen nowe a prisoner for Iesus Christ.

10 I beseech thee for my sonne * Onesimus, whom I haue begotten in my bonds,

11 Which in time past was to thee vnprofitable, but nowe profitable both to thee and to me,

12 Whom I haue sent againe: thou therefore receiue him, that is mine owne bowels,

13 Whom I would haue retained with me, that in thy steade hee might haue ministred vnto me in the bonds of the Gospel.

14 But without thy minde would I doe nothing, that thy benefite should not be as it were of necessitie, but willingly.

15 It may be that he therefore [d] departed for a season, that thou shouldest receiue him for euer,

16 [e] Not nowe as a seruant, but aboue a seruant, euen as a brother beloued, specially to mee: howe much more then vnto thee, both in the flesh, and in the Lord?

17 If therefore thou count our things [f] common, receiue him as my selfe.

18 If hee hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written this with mine owne hand: I will recompense it, albeit I doe not say to thee, that thou owest vnto me euen thine owne selfe.

20 Yea, brother, let me obtaine this pleasure of thee in the Lord: comfort my [g] bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.

22 Moreouer also prepare me lodging: for I trust through your prayers I shalbe giuen vnto you.

23 There salute thee Epaphras my fellowe prisoner [h] in Christ Iesus,

24 Marcus, Aristarchus, Demas, and Luke, my fellowe helpers.

25 The grace of our Lorde Iesus Christ be with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

a Thy beneuolence toward the Saints, which proceedeth of a liuely and effectuall faith.

b That experience may declare that you are the members of Iesus Christ.

c Meaning, their inward parts and affections were through his charitie comforted. *Coloss.* 4. 9.

d He fled away from thee.

e For he is thy seruant by condition, and also now the Lords: so that both for thine owne sake and for the Lords, thou oughtest to loue him.

f That all thine is mine, and all mine is thine.

g Graunt me this benefite, which shalbe most acceptable vnto me of all others.

h That is, for Christes cause.

The Epistle to the Hebrewes.

THE ARGVMENT.

Forasmuch as diuers, both of the Greeke writers and Latines witnesse, that the writer of this Epistle for iust causes would not haue his name knowen, it were curiositie of our part to labour much therein. For seeing the Spirit of God is the authour thereof, it diminisheth nothing the authoritie, although we knowe not with what penne he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his comming all ceremonies must haue an ende: forasmuch as his doctrine was the conclusion of all the Prophecies, and therefore not onely Moses was inferior to him, but also the Angels: for they all were seruants, and he the Lord, but so Lorde, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe: for he is that eternall Priest, whereof all the Leuiticall Priestes wee but shadowes, and therefore at his comming they ought to cease, & all sacrifices for sinne to be abolished, as he proueth from the 7. Chap. vers. 11. vnto the 12. Chap. verse 18. Also he was that Prophet of whome all the Prophets in time past witnessed, as is declared from the 12. Chap. verse 18. to the twentie and fiue verse of the same Chapter: yea, and is the king to whom all things are subiect, as appeareth from that vers. 25. to the beginning of the last Chapter, Wherefore according to the examples of the old fathers, we must constantly

stantly beleeue in him, that being sanctified by his iustice, taught by his wisdome, and gouerned by his power, we may stedfastly and couragiously perseuere euen to the end, in hope of that ioy that is set before our eyes, occupying our selues in Christian exercises, that we may both be thankefull to God, and ductifull to our neighbour.

CHAP. I.

1 He sheweth the excellencie of Christ 4 aboue the Angels, 7 and of their office.

AT sundry times and in diuers maners a God spake in the old time to our Fathers by the Prophets:

2 In these b last dayes hee hath spoken vnto vs by his Sonne, whome he hath made heire of all things, c by whom also he made the d worlds,

3 * Who being the brightnes of the glory, and the e ingraued forme of his person, and bearing vp all things by his mightie word, hath by himselfe f purged our sinnes, and sitteth at the right hand of the maiestie in the highest places,

4 And is made so much more excellent then the g Angels, inasmuch as he hath obteined a more excellent name then they.

5 For vnto which of the Angels said hee at any time, * Thou art my Sonne, h this day begate I thee? and againe, I * will be his Father, and he shalbe my Sonne?

6 And againe when hee bringeth in his first begotten Sonne into the worlde, hee saith, * And let all the Angels of God worship him.

7 And of the Angels he sayth, * He maketh the i Spirits his messengers, and his ministers a flame of fire.

8 But vnto the sonne he sayth, * O God, thy throne is for euer and euer: the k scepter of thy kingdome is a scepter of righteousnesse.

9 Thou hast loued righteousnesse, and hated iniquitie. Wherefore God, euen thy God, hath l anoynted thee with the oyle of gladnesse aboue thy fellowes.

10 And, * Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shall perish, * but thou dooest remaine: and they all shall waxe olde as doth a garement.

12 And as a vesture shalt thou fold them vp, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

13 Vnto which also of the Angels sayde he at any time, * Sit at my right hand, till I make thine enemies thy footestoole?

14 Are they not all ministring spirites, sent forth to minister, for their sakes which shall be heires of saluation?

a God, who is euer constant, and mercifull to his Church, declared his will in time past, not all at once, or after one sort, but from time to time and in sundrie sorts: but now last of all he hath fully declared all truth to vs by his Sonne.

b So that now we may not credite any newe reuelations after him.

c He intreateth here of Christ, both as touching his person, which is very God and very man, by whom all things are made, and also as touching his office, whereby he is King, Prophet, and Priest. *Wisd.* 7.26. *Colos.* 1.15.

d The liuely image & patterne, so that he that seeth him, seeth the father, John 14.9. for else the person of the father is not seene, but apprehended by faith.

e So that our sinnes can be purged by none other meanes.

f Much more then, then all other things created.

Tsal. 2.7. *chap.* 5.5. *act.* 13.33. g Because he was at the time appointed, declared to the world. 2. *Sam.* 7.14. 1. *Chro.* 22.10. *Psal.* 87.7. *Psal.* 104.4. h Hee compareth the Angels to the windes, which are here beneath as Gods messengers. *Psal.* 45.6,7. i The administration of thy kingdome is iust. k This is meant in that that the word is made flesh, and that the holy Ghost was powred on him without measure, that we may all receiue of him euery one according to his measure. *Psal.* 102.25. *Psal.* 110.1. *mat.* 22.44. 1. *cor.* 15.25. *chap.* 10.12.

CHAP. II.

1 He exhorteth vs to be obedient vnto the newe Lawe which Christ hath giuen vs, 9 And not to be offended at the infirmitie and lowe degree of Christ, 10 Because it was necessarie that for our sakes hee shoulde take such an humble state vpon him, that he might be like vnto his brethren.

WHerefore we ought diligently to giue heede to the things which wee haue heard, least at any a time we should let them slip.

2 For if the b word spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompence of reward,

3 Howe shall we escape, if we neglect so c great saluation, which at the first begonne to be preached by the Lord, and afterward was confirmed vnto vs by d them that heard him,

4 * God bearing witnesse thereto, both with signes and wonders, and with diuers miracles and giftes of the holy Ghost, according to his owne will?

5 For hee hath not put in subiection vnto the Angels the e world to come, whereof we speake.

6 But * one in a certaine place witnessed, saying, f What is man, that thou shouldest bee mindefull of him? or the sonne of man that thou wouldest consider him?

7 Thou madest him a little inferiour to the Angels; thou crownedst him with s glorie and honour, and hast set him aboue the workes of thine hands.

8 * Thou hast put all things in subiection vnder his feete. And in that hee hath put all things in subiection vnder him, hee left nothing that should not be subiect vnto him. h But we yet see not all things subdued vnto i him.

9 But we see Iesus k crowned with glorie and honour, which was made a little inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

10 For it became him, for whome are all things, and by whom are all things, seeing that he brought many children vnto glory, that hee should consecrate the l Prince of their saluation through m afflictions.

11 For hee that sanctifieth, and they which are sanctified, are all n of one: wherefore hee is not ashamed to call them brethren,

12 Saying, * I will declare thy Name vnto my o brethren: in the middes of the Church will I sing prayses to thee.

a Wee must diligently keepe in memorie the doctrine, which we haue learned, lest like vessels full of chaps we leake, and runne out on euery part.

b Which was the Lawe giuen to Moses by the hands of Angels, Galat. 3.19. Actes 7.53.

c As the Gospel is, which onely offereth saluation.

d That is, the Apostles. *Marke* 16.20.

e Which Esai calleth the newe heauens, and the newe earth, Chap. 65.17. Whereof Christ is the Father, Isa. 9.6. that is, the head of vs his members. *Tsal.* 8.4.

f He speaketh here chiefly of the faithfull, which are made through Christ, citizens of the world to come, where they shall enioy with their prince all these things which nowe they haue onely but in part.

g In making him fellow heire with Christ. *Matt.* 28.18. 1. *cor.* 15.27. *philip.* 2.9,10,11. h To them which obiect, that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captaine, who leadeth him to the same glory with him. i To man, as he is of Christ, k By his vertue which most manifestly appeareth in the Church. l Iesus Christ by humbling himselfe, and taking vpon him the forme of a seruant, which was our flesh, and mortalitie, giueth vs assurance of our saluation. m Therefore wee by afflictions are made like to the Sonne of God. n The head and the members are of one nature: so Christ which sanctifieth vs, and wee that are sanctified, are all one by the vnion of our flesh, *Psal.* 22.22, o This proceedeth Christes humanitie.

13 And againe, * I will put my p trust in him. And againe, * q Beholde, here am I, and the children, which God hath giuen me.

14 Forasmuch then as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy * through death, him that had the power of death, that is the deuill,

15 And that hee might deliuer all them, which for feare of r death were all their life time subiect to bondage.

16 For hee in no sort tooke the s Angels, but he tooke the seede of Abraham.

17 Wherefore t in all things it became him to be made like vnto his brethren, that hee might be mercifull, and a faithfull high Priest in things concerning God, that hee might make reconciliation for the sinnes of the people.

18 For in that hee u suffered, and was tempted, hee is able to succour them that are tempted.

p *Psal.* 18.2. Meaning, that Christ touching his humanitie put his trust in God. *Isa.* 8.18.

q Isai speaketh this of himselfe & his disciples, but properly it is applied to Christ the head of all ministers. *Hose.* 13.14. 1. *cor.* 15.55.

r And Gods anger.

s Not the nature of Angels but of man.

t Not onely as touching nature but also qualities, onely sinne except.

u Forasmuch as he is exercised in our miseries, we may be assured, that at all times in our tentations he will succour vs.

CHAP. III.

a Hee requireth them to bee obedient vnto the worde of Christ, 3 Who is more worthie then Moses. 12 The punishment of such as will harden their hearts, and not beleeue, that they might haue eternall rest.

WHerefore, holy brethren, partakers of the heauenly vocation, a consider the Apostle and high Priest of our b profession, Christ Iesus:

2 Who was faithfull to him that hath appointed c him, euen as * Moses was in all his house.

3 For this man is counted worthie of more glorie then Moses, in as much as hee which hath builded the house, d hath more honour then the house.

4 For euery house is builded of some man, e he y hath built all things, is e God.

5 Now Moses verily was faithfull in all his house, as a seruant, for a witnesse of the things which should be spoken after.

6 But Christ is as the Sonne, ouer his owne house, whose f house we are, if wee holde fast the confidence, and the reioycing of the hope vnto the end.

7 Wherefore, as the holy Ghost sayeth, * To day if ye shall heare his voyce,

8 Harden not your heartes, as in the g prouocation, according to the day of the tentation in the wildernesse.

9 Where your fathers tempted me, proued me, and saw my workes fourtie yeres long.

10 Wherefore I was grieued with that generation, and saide, They erre euer in their heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, h If they shall enter into my rest.

a Take heede to his words and receiue him.

b Of that doctrine which we beleeue, and ought to confesse.

c To be the Ambassadour and the Priest. *Numb.* 12.7.

d Moses was but part of the house, that is, of the Church whereof the pastors are the liuely stones, but Christ builded it, and layde the stones: therefore he deserueth more praise.

e That is, Christ: for Christ is the foundation, and head of his Church: he is our brother, and Lord: he is the Sonne of God, and very God working all things by his owne power.

f For in obeying the Sonne, wee are made the house of God. *Psal.* 95.7,8. *chap.* 4.7.

g As when ye prouoked Gods anger in Massa and Meriba, Exod. 17.7.

h Meaning by this othe, that they should not enter.

12 Take heede, brethren, lest at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another daily, while it is called * To day, least any of you be hardened through the deceitfulnesse of sinne.

14 For we are made partakers of Christ, if we keepe sure vnto the i ende the ‖ beginning, wherewith we are vpholden,

15 So long as it is saide, * To day if yee heare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked k him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whome was he displeased fourtie yeeres? was hee not displeased with them that sinned, * whose ‖ karkeises fell in the wildernesse?

18 And to whome sware hee that they should not enter into his rest, but vnto them that obeyed not?

19 So wee see that they could not enter in, because of vnbeliefe.

i As disobeying God, they in old time were debarred from the quietnesse of the land of Canaan: so they which do not obey Christ, shal not enter into the heauenly rest.

k Which is all that time wherin God doeth call vs: while he therefore speaketh, let vs heare.

l Which is by faith to embrace and hold fast the true doctrine of Iesus Christ.

‖ *Or, foundation of our assurance.*

m To wit, the Lord. *Numb.* 14.37.

‖ *Or, bodies and members.*

CHAP. IIII.

2 The worde without faith is unprofitable. 3 The Sabbath or rest of the Christians. 6 Punishment of vnbeleeuers. 12 The nature of the worde of God.

LEt vs feare therefore, least at any time by forsaking the promise of entring into his rest, any of you should seeme to bee depriued.

2 For vnto vs was the Gospell preached as also vnto them: but the worde that they heard, profited not them, because it was not * mixed with faith in those that heard it.

3 For we which haue beleeued, do enter into rest, as he sayde to the other, * As I haue sworne in my wrath, If l they shall enter into my rest: although m the workes were finished from the foundation of the world.

4 For he spake in a certaine place of the seuenth day on this wise, * And God did rest the seuenth day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remayneth that some must enter therinto, and they to whome it was first preached, entred not therein for vnbeliefes sake:

7 Againe hee appointed in d Dauid a certain day by To day, after so long a time, saying, as it is sayd, * This day if yee heare his voyce, harden not your hearts.

8 For if e Iesus had giuen them rest, then would hee not after this day haue spoken of another.

9 There remaineth therfore a rest to the people of God.

10 For hee that is entred into his rest, f hath also ceased from his owne workes,

a He compareth the preaching of the Gospell, as it were, to wine, whereof if we will taste, that is, heare and vnderstand with profite, we must temper or mixe it with faith. *Psal.* 95.11.

b Although that God by his rest, after the creation of his workes, signified the spirituall rest of the faithfull, yet he sware to giue rest in Chanaan, which was but a figure of the heauenly rest, and endured but for a time.

c The perfection of Gods workes, and so his rest,

signifie our heauenly rest. *Gene.* 2.3. *deut.* 5.14.

d That is, in the Psalmes. *Chap.* 3.7.

e Meaning, Iosua.

f Hath cast off his appetites, mortified his flesh, renounced himselfe, and followeth God.

as

as God did from his.

11 Let vs studie therefore to enter into that rest, lest any man fall after the same ensample of disobedience.

12 For the word of God is lively, and mighty in operation, and sharper then any two edged sword, and e entreth through, euen vnto the deuiding asunder of the h soule and the i spirit, and of the ioyntes, and the marowe, & is a discerner of the thoughtes, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and k open vnto his eyes, ‖ with whom we haue l to doe.

14 Seeing then that wee haue a great hie Priest, which is entred into heauen, euē Iesus the Sonne of God, let vs holde fast our profession.

15 For we haue not an hie Priest, which cannot bee touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercy, and find grace to helpe in time of neede.

‖ *Or, concerning whom we speake.*

l Therefore when we heare his worde, we must tremble, knowing thereby that God foundeth our hearts.

e For it mortally woundeth the rebellious, and in the elect it killeth the old man that they should liue vnto God.

h Where the affections are.

i Which conteineth will and reason.

k As that thing which is cleft asunder euen through the mids of the backe, and so is made open, that it may be seene throughout.

CHAP. V.

5 He compareth Iesus Christ with the Leuitical Priestes, shewing wherein they either agree, or dissent. 11 Afterward he reproueth the negligence of the Iewes.

FOr euery high Priest is taken from among men, and is a ordeyned for men, in things pertaining to God, that hee may offer both b giftes, and c sacrifices for sinnes,

2 Which is able sufficiently to haue compassion on them d that are ignorant, and that are out of the way, because that hee also is compassed with infirmitie,

3 And for the same sake he is bound to offer for sinnes, as well for his owne part, as for the peoples.

4 *And no man taketh this honour vnto himselfe, but he that is called of God, as was Aaron.

5 So likewise Christ tooke not to himself this honour, to be made the hie Priest, but he that said vnto him, *Thou art my Sonne, this day begate I thee, gaue it him.

6 As he also in another place speaketh, *Thou art a Priest for euer after e the order of Melchi-sedec.

7 Which in the f dayes of his flesh did offer vp prayers and supplications, with g strong crying and teares vnto him, that was able to saue him from death, and was also heard h in that which he feared.

8 And though he were the Sonne, yet learned he obedience, by the thinges which he suffered.

9 And being consecrate, was made the author of eternall saluation vnto all them that obey him:

10 And is called of God an hie Priest after the order of Melchi-sedec.

11 i Of whome we haue many thinges to say, which are hard to be vttered, because ye are dull of hearing.

a He sheweth that man can haue none accesse to God without an hie Priest, because that of himselfe he is prophane and sinful.

b Which were of things without life.

c As of beasts, which are killed.

d That is, of sinners, 1. Cor. 13, 10. Psal. 2. 7. chap. 1. 5. Psal. 110. 4. chap. 7. 17.

e Who was both Priest and King.

f When he liued in this world.

g He meaneth the most earnest prayer which Christ praied in the garden, where he sweat drops of blood.

h Being in perplexitie, and fearing the horrors of death.

i He digresseth till he come to the beginning of the 7. chap.

12 For when as concerning the time ye ought to bee teachers, yet haue yee neede againe that we teach you the first ‖ principles of the word of God: and are become such as haue neede of k milke, and not of strong meate.

13 For euery one that vseth milke, is inexpert in the l word of righteousnesse: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wittes exercised, to discerne both good and euill.

‖ *Or, rudiments.*

k Reade 1. Cor. 3. 2.

l That is, the Gospell, which is the true knowledge that teacheth vs where we haue our iustice.

CHAP. VI.

1 He proceedeth in reproouing them, & exhorteth them not to faint, 12 But to be stedfast & patient, 18 forasmuch as God is sure in his promise.

THerefore, leauing the doctrine of a beginning of Christ, let vs be led forwarde into perfection, not laying againe the foundation b of repentance from dead workes, and of faith toward God,

2 Of the doctrine of c baptismes, and laying on of hands, & of the resurrection from the dead, and of eternall iudgement.

3 And this will we doe d if God permit.

4 * For it is impossible that they, which were once lightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good worde of God, & of the powers of the world to come,

6 If they fall away, should be renued againe by repentance: seeing they e crucifie againe to them selues the Sonne of God, and make a mocke of him.

7 For the earth which drinketh in the raine that commeth oft vpon it, & bringeth forth herbes meete for them by whom it is dressed, receiueth blessing of God.

8 But that which beareth thornes and briers, is reprooued, & is neere vnto cursing, whose ende is to be burned.

9 But beloued, we haue perswaded our selues better things of you, & such as accompany saluation, though we thus speake.

10 For God is not vnrighteous, that hee should forget your worke, and labour of loue, which yee shewed toward his Name, in that ye haue ministred vnto the Saintes, and yet ministre.

11 And wee desire that euery one of you shewe the same diligence, to the f full assurance of hope vnto the ende,

12 That ye be not slouthfull, but followers of g them, which through faith and patience, inherite the promises.

13 For when God made the promise to Abraham, because hee had no greater to sweare by, he sware by himselfe,

14 Saying, * Surely I wil abundantly blesse thee and multiply thee marueilously.

15 And so after that he had tarried patiently, he enioyed the promise.

16 For men verely sweare by him that is greater then themselues, and an ende for

a That is, the first rudiments of our Christian religion.

b He mentioneth fiue poinres of y catechisme, which was then in vse: the confession of amendment of life: the summe of the faith: a briefe explication of baptisme, and laying on of hands: the article of the resurrection, and the last iudgement.

c Then the vse of baptisme was declared, when on the solemne dayes appoynted to baptize, the Church came together.

d It is Gods singular gift to increase in knowledge, and to goe forward in the vnderstnding of Gods word. *Mat. 12. 31, 32. 2. pet. 2. 20. chap. 10. 26.*

e They which are apostates, and sinne against the holy Ghost, hate Christ, crucifie and mocke him, but to their owne destruction, and therefore fall into desperation, and can not repent.

f Whereby it may appeare, that you are fully perswaded of life euerlasting. g As the holy fathers, Prophets, and Martyrs, that were before vs. *Gene. 12, 2. and 17. 4. and 22. 17.*

confir-

confirmation is among them an ende of all strife.

17 So God willing more [h] abundantly to shew vnto the heires of promise the stablenesse of his counsell, bound himselfe by an othe,

18 That by two [i] immutable things, wherein it is vnpossible that God shoulde lie, wee might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,

19 Which wee haue, as an ancre of the soule, both sure and stedfast, and it [k] entreth into that which is within the [l] vaile,

20 Whither the forerunner is for vs entred in, euen Jesus that is made an hie Priest for euer after the order of Melchisedec.

1 Which is heauen, whither Christ is gone before to prepare vs place.

[h] Because of mans wickednes, which will not beleeue God except he sweare.

[i] Gods word and othe are two things in him vnchangeable.

[k] He returneth to the comparison betweene Christes Priesthood and the Leuiticall, which he had begunne in the fift Chapter.

CHAP. VII.

1 He compareth the Priesthoode of Christ vnto Melchi-sedec, 11 Also Christes Priesthood with the Leuites.

Gen.14.18.

FOr this Melchi-sedec * was king of Salem, the Priest of the most high God, who met Abraham, as hee returned from the slaughter of the kings, and blessed him:

2 To whome also Abraham gaue the tithe of all things: who first is by interpretation King of righteousnesse: after that, he is also King of Salem, that is, King of peace,

3 Without [a] father, without mother, without kinred, & hath neither beginning of his dayes, neither end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 Nowe consider howe great this man was, vnto whome euen the [b] Patriarke Abraham gaue the tithe of the spoyles.

5 For verely they which are the children of Leui, which receiue the office of the Priesthood, haue a [c] commandement to take according to the Lawe, tithes of the people (that is, of their brethren) though they [d] came out of the loynes of Abraham.

6 But hee whose [e] kred is not counted among them, [c] receiued tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, the lesse is blessed of the greater.

8 And here men that die, receiue tithes: but there hee receiueth them, of whome it is witnessed, that he [f] liueth.

9 And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham.

10 For hee was yet in the loynes of his father Abraham, when Melchi-sedec mette him.

11 If therefore perfection had bene by the Priesthoode of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest shoulde rise after the order of Melchi-sedec, and not to bee called after the order of Aaron?

12 For if the Priesthoode be changed, then of necessitie must there be a change of the [g] Lawe.

13 For hee of whome these things are spoken, perteineth vnto another tribe, whereof no man serued at the altar.

14 For it is euident, that our Lorde sprung out of Juda, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is risen vp another Priest,

16 Which is not made Priest after the Lawe [h] of the carnall commandement, but after the power of the endlesse life.

17 For hee testifieth thus, * Thou art a Priest for euer, after the order of Melchisedec.

18 For the commandement that went afore, is disanulled, because [i] of the weakenesse thereof, and vnprofitablenesse.

19 For the Lawe made nothing perfite, but ‖ the bringing in of a better hope made perfite, whereby wee draw neere vnto God.

20 And forasmuch as it is not without an othe (for these are made Priestes without an othe:

21 But this, hee is made with an othe by him that sayde vnto him, * The Lorde hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchi-sedec)

22 By so much is Jesus made a suretie of a better ‖ Testament.

23 And among them many were made priestes, because they were not suffered to endure, by the reason of death.

24 But this man, because hee endureth euer, hath an [k] euerlasting Priesthood.

25 Wherefore, hee is able also [l] perfectly to saue them that come vnto God by him, seeing hee euer liueth, to make intercession for them.

26 For such an hie Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needed not dayly as those hie Priestes to offer vp sacrifice, * first for his owne sinnes, and then for the peoples: for that did he [m] once, when he offered vp himselfe.

28 For the Lawe maketh men high Priestes, which haue infirmitie: but the word of the othe that was [n] since the lawe, maketh the Sonne, who is consecrated for euermore.

[a] So called, because that Moses maketh no mention of his parents or kinsfolks, but as he had bin suddenly sent of God into the world to be a figure of Christ our euerlasting Priest, & shortly taken out of the world againe: so Christ as touching his humanitie had no father, and concerning his diuinitie, no mother.

[b] That is, the chiefe of fathers. *Num.18,21. deut. 18,1,2. iosh.14.4.*

[c] The Leuites had commandement to receiue that, which Abraham gaue freely to Melchi-sedec.

[d] Were begotten of Abraham.

[e] The Leuites receiued tithes of their brethren, but Melchi-sedec of Abraham the Patriarke: therefore his Priesthoode is more excellent then the Leuiticall.

[f] Because there is no mention of his death.

[g] The Law and the priesthood are both of one condition: so that both Aarons and Moses office perteine to Christ, which is Priest and Lawmaker.

[h] Which stood in outward and corporall ceremonies. *Psal.119.4 chap.5.6.*

[i] For the Lawe hath no vertue nor profit, till a man be come to Christ.

‖ *Or, it was an introduction of a better hope.*

Psal.110.4.

‖ *Or, couenant.*

[k] Therefore all others are blasphemous, that either make themselues his successors, or pretend any other sacrifice.

[l] The fruite of the Priesthood is to saue, and that fully and perfectly, not by supplying that that wanteth, but by taking away the Law, which is vnperfect by reason of our infirmities. *Leuit 16.6.*

[m] And cannot without blasphemie be said to be offered againe, or els by any creature: for none could offer him, but himselfe.

[n] Not that it was first made after the Lawe was giuen: but because the declaration of that eternall othe was then reuealed to the world.

CHAP. VIII.

6 He proueth the abolishing as wel of the Leuitical Priesthood, as of the old Couenant by the spirituall and euerlasting Priesthoode of Christ, 8 And by the new Couenant.

NOwe of the things which we haue spoken, this is the summe, that we haue such an hie Priest, that sitteth at the right hand of the throne of the Maiestie in heauens,

2 And is a minister of the [a] Sanctuarie,

[a] That is, heauen.

and of the true [b] Tabernacle, which the Lord pight, and not [c] man.

3 For [d] euery hie Priest is ordeined to offer both giftes and sacrifices: wherefore it was of necessitie, that this man shoulde haue somewhat also to offer.

4 For hee were not a Priest, if hee were on the earth, seeing there are Priestes that according to the Law offer gifts,

5 Who serue vnto the paterne and shadowe of heauenly things, as Moses was warned by God, when hee was about to finish the Tabernacle. * See, sayd hee, that thou make all things according to the [e] paterne shewed to thee in the mount.

6 But nowe our hie Priest hath obtained a more excellent office, in as much as hee is the Mediatour of a better ‖ Testament, which is established vpon better promises.

7 For if that first Testament had bin faultlesse, no place should haue bene sought for the second.

8 For in rebuking them hee saith, * Beholde, the dayes will [f] come, sayeth the Lorde, when I shall make with the house of Israel, and with the house of Iuda a newe Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they [h] continued not in my testament, and I regarded them not, sayeth the Lord.

10 For this is the Testament that I wil make with the house of Israel, After those dayes, saith the Lord, I will put my lawes in their minde, and in their heart I will write them, and I will be their God, and they shall be my people,

11 And they shall not [i] teach euery man his neighbour, and euery man his brother, saying, Knowe the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will bee mercifull to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 In that hee saith a new Testament, hee hath abrogate the olde: now that which is disanulled and waxed olde, is ready to vanish away.

[b] Which is the body of Christ.
[c] For els it should be corruptible.
[d] He prooueth that Christs body is the true Tabernacle, and that he must needes be made man, to the intent that hee might haue a thing to offer, which was his body.
Exod. 25.40.
actes. 7.44.
[e] Seeing the offrings of the Leuites were but shadowes of heauenly things, as appeareth by the oracle to Moses, it followeth then that Christs heauenly sanctuarie, his tabernacle and office, are farre more excellent.
‖ *Or, couenant.*
Iere. 31.31.
rom. 11.27.
chap. 10.16.
[f] That is, when Christ shall remit our sinnes by the preaching of the Gospel.
[g] Signifying, that there should be no more diuision, but all shall be made one Church.
[h] Man by transgressing the bands of the couenant, could not enioy the commoditie thereof.
[i] Men shall not in the time of the Gospel be so ignorant as they were before, but shall know God much more perfectly through Christ.

CHAP. IX.

1 How that the ceremonies and sacrifices of the Lawe are abolished 11 by the eternitie and perfection of Christs sacrifice.

‖ *Or, Tabernacle.*
‖ *Or, ceremonies.*
[a] Not heauenly and spirituall.
Exod. 26.1. *and* 36.1.
[b] That is, on the inward side of the vaile, which was hid from the people.

THen the first ‖ Testament had also [a] ordinances of religion, and a worldly Sanctuarie.

2 For the first * Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which Tabernacle is called the holy places.

3 And after the [b] second vaile was the Tabernacle, which is called the Holiest of all,

4 Which had the golden censer, and the Arke of the Testament ouerlaid round about with golde, wherein the golden potte which had Manna, was, and * Aarons rod that had budded, and the * Tables of the Testament.

5 * And ouer the Arke were the glorious Cherubins, shadowing the ‖ Mercie seate: of which things wee will not nowe speake particularly.

6 Nowe when these things were thus ordeined, the Priestes went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the * high Priest alone, once euery yeere, not without blood which he offered for himselfe, and for the ‖ ignorances of the people.

8 Whereby the holy Ghost was signified, that the [c] way into the Holiest of al was not yet opened, while as yet the first Tabernacle was standing,

9 Which was a figure for the time present, wherein were offered gifts and sacrifices that could not make ‖ holy, concerning the conscience, [d] him that did the seruice,

10 Which onely stoode in meates and drinkes, and diuers washings, and [e] carnall rites, vntill the time of [f] reformation.

11 But Christ being come an hie Priest of good things to come, by a greater and a more perfect [g] Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goates and calues: but by his owne blood entred he in once vnto the [h] holy place, [i] and obteined eternall redemption for vs.

13 * For if the [k] blood of bulles and of goates, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifying of the [l] flesh,

14 How much more shall the * blood of Christ, which through the eternall spirite offered himselfe without spotte to God, purge your conscience from [m] dead workes, * to serue the liuing God?

15 And for this cause is hee the Mediatour of the newe Testament, that through * death which was for the redemption of the transgressions that were in the [n] former Testament, they which were called, might receiue the promise of eternall inheritance.

16 For where a Testament is, there must bee the death of him that made the Testament.

17 * For the [o] Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 Wherefore, neither was the first ordeined without [p] blood.

Numb. 17.10.
1. *King.* 8.9.
2. *chron.* 5.10.
Exod. 25.22.
‖ *Or, couer of the Arke.*
Exod. 30.10.
leuit. 16.2.
‖ *Or, errours.*
[c] For so long as the hie Priest offered once a yere for his owne sinnes and for the peoples, and also whiles this earthly tabernacle stood, the way to the heauenly tabernacle, which is made open by Christes blood, could not be entred into.
‖ *Or, perfect.*
[d] Neither yet him, for whom they were offered.
[e] Which ceremonies although they were ordeined of God, yet considered in themselues, or els compared with Christ, are but carnall, grosse, and earthly, and touch not the soule.
[f] Till the Newe Testament was appointed.
[g] Which was his body and humane nature.
[h] Which is heauen.
[i] For Christ was the sacrifice, the Tabernacle, and the Priest.
Leuit. 16.14.
numb. 19.4.
[k] The Leuiticall Priest offered beastes blood:

but Christ the true and eternall Priest offered his owne blood, which was most holy and pure: the Leuiticall Priest offered yeerely, and therefore did onely represent the true holinesse: but Christ by one only sacrifice hath made holy for euer all them that beleeue.
[l] Outwardly in the sight of man. 1. *Pet.* 1.19. 1. *iohn* 1.7. *reuelation* 1.5.
[m] Which of themselues procure death, and are the fruits thereof. *Luke* 1.74. *Rom.* 5.6. 1 *pet.* 3.18.
[n] Made betweene God and Christ, who by his death should make vs heires. *Gal.* 3,15.
[o] He prooueth that Christ must die, because the couenant or Testament is of none effect without the death of the Testator.
[p] Without the death of beasts that were sacrificed, which signified, that Christ would pacifie his Fathers wrath with his blood.

19 For

19 For when Moses had spoken euery precept to the people, according to the Law, he tooke the bloode of calues and of goates, with water and purple woll and hyssope, and sprinkled both the booke, and all the people,

Exod. 24.8.

20 * Saying, This is the blood of the Testament, which God hath appointed vnto you.

21 Moreouer, hee sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heauenly things shoulde bee purified with such things: but the heauenly things themselues are purified with better q sacrifices then are these.

q Albeit there is but one sacrifice, which is Christ himselfe once offered, yet because this true & eternall sacrifice is compared with al those which were figuratiue, and is more sufficient then all they, therefore he calleth it in the plurall number, Sacrifices.

24 For Christ is not entred into ỹ holy places that are made with hands, which are ‖ similitudes of the true Sanctuarie: but is entred into very heauen, to appeare nowe in the sight of God for vs,

‖ *Or, patterns.*

25 Not that he shoulde offer himselfe often, as the High Priest entred into ỹ Holy place euery yeere with other blood,

26 (For then must he haue often suffered since the foundation of the world) but nowe in the r ende of the world hath hee appeared once to put away sinne, by the sacrifice of himselfe.

r Which is the latter dayes when Christ came. *Rom.* 5.8. *1. pet.* 3.18.

27 And as it is appointed vnto men that they shall once die, and after that commeth the iudgement,

28 So * Christ was once offered to take away the sinnes of t many, and vnto them that looke for him, shall hee appeare the second time u without sinne vnto saluation.

t Of the elect.

u That is, without a sacrifice for sinne: or sinne abolished.

CHAP. X.

1 *The old Lawe had no power to cleanse away sinne, but Christ did it with offering of his bodie once for all.* 22 *An exhortation to receiue the goodnesse of God thankfully with patience and stedfast faith.*

Leu. 16.14,21.

FOr the * Lawe hauing the a shadowe of good things to b come, and not the very ‖ image of the things, can neuer with those sacrifices which they offer yeere by yeere continually, ‖ sanctifie the commers thereunto.

a Which was as it were the first draught & purtrait of the liuely paterne to come.

b Which are eternall.

‖ *Or, substance.*

‖ *Or, make perfit.*

2 For would they not then haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes?

Leuit. 16.21.

3 But in those sacrifices there is a remembrance againe of sinnes euery yeere.

c When Christ was made man. *Psal.* 40.6,7.

4 For it is vnpossible that the blood of bulles and goates should * take away sinnes.

5 Wherefore when hee commeth into the worlde, hee sayeth, * Sacrifice and offering thou wouldest not: but a bodie hast thou ordeined me.

d In the Hebrew it is thou hast pearced mine eares thorow, that is, hast made me prompt & ready to heare: & in the Greeke, thou hast made me a body, that is, to obey thee, which both tend to one purpose.

6 In burnt offerings, & sinne offerings thou hast had no pleasure.

7 Then I sayd, Loe, I come (In the beginning of the e booke it is written of mee,) that I should do thy will, O God.

e Or rolle and folding: for in old time they vsed to fold bookes like rolles.

8 Aboue when hee sayde, Sacrifice and offering, and burnt offrings, and sinne offerings thou wouldest not haue, neither hadst pleasure therein (which are offered by the Law)

9 Then sayde hee, Loe, I come to do thy will, O God, he taketh away f the first, that he may establish the g second.

f That is, sacrifices.

g Which is the will of God to stand content with Christes sacrifice. *Chap.* 1.13. *Tsal.* 110.1. *1. cor.* 15.25. *chap.* 1.13.

10 By the which will we are sanctified, euen by the offering of the body of Iesus Christ once made.

h That is, sanctified to God and made perfect. *Iere.* 31.33. *chap.* 8.8,10. *rom.* 11.27.

11 And euery Priest appeareth dayly ministring, and oft times offereth one maner of offering, which can neuer take away sinnes:

12 But this man after he had offred one sacrifice for sinnes, * sitteth for euer at the right hand of God,

13 And from henceforth tarieth * till his enemies be made his footestoole.

14 For with one offring hath h hee consecrated for euer them that are sanctified.

i Where there remaine no sinnes to be forgiuen, there is no more sacrifice: seeing therefore that onely Christs death hath washed away all sinnes, and doth euer afresh when sinners doe repent, there can be none other sacrifice but that, and it can be no more reiterated.

15 For the holy Ghost also beareth vs record: for after that he had said before,

16 * This is the Testament that I will make vnto them, After those dayes, sayeth ỹ Lord, I will put my lawes in their heart, and in their mindes I will write them,

17 And their sinnes and iniquities will I remember no more.

18 Now where i remission of these things is, there is no more k offering for sinne.

k For the offering of thankesgiuing, which is the onely sacrifice now of the Christians, is not for sinne: but a thankesgiuing and an offering vp of our selues and ours for the same.

19 Seeing therefore, brethren, that by the bloode of Iesus we l may be bold to enter into the holy place,

l We by Christ haue that libertie which the ancient fathers could not haue by the Lawe.

20 By the new, and m liuing way, which he hath prepared for vs, through the vaile, that is, his flesh:

m The blood of Christ is alwayes fresh and liuely before the Father to sprinkle and quicken vs.

21 And seeing we haue an high Priest, which is ouer the house of God,

22 Let vs draw neere with a true heart in assurance of faith, n sprinkled in our hearts from an euil conscience, and washed in our bodies with pure water.

n That is, hauing our hearts made pure.

23 Let vs keepe ỹ profession of our hope, without wauering (for hee is faithfull that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good works,

25 Not forsaking the fellowship that we haue among our selues, as the manner of some is: but let vs exhort one another, and that so much the more, because yee see that the o day draweth neere.

o Of Christs second comming. *Chap.* 6.4.

26 * For if we sinne p willingly after that we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes,

p That is, forsake

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries.

28 He that despiseth Moses lawe, dieth without mercy * vnder two or three witnesses.

29 Of how much sorer punishment suppose ye shall he be worthy, which treadeth vnder foote the sonne of GOD, and count

Iesus Christ, as Iudas, Saul, Arrius, Iulian the Apostata did. *Deut.* 19. 15. *matt.* 18. *16. iohn* 8.17. *2. cor.* 13.1.

teth the blood of the Testament as an vnholy thing, wherewith hee was sanctified, and q doth despite the Spirit of grace?

30 For wee know him that hath sayde, * Vengeance belongeth vnto mee: I will recompence, saith the Lord. And againe, The Lord shall r iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Now call to remembrance the daies that are passed, in the which, after yee had receiued light, yee endured a great fight in afflictions,

33 Partly while you were made a gazing stocke both by reproches and afflictions, and partly while ye became s companions of them which were ‖ so tossed to and fro.

34 For both ye sorowed with me for my bondes, and suffered with ioy the spoyling of your goodes, knowing in your selues how that yee haue in heauen a better and an enduring substance.

35 Cast not away therefore your confidence which hath great recompence of reward.

36 For ye haue neede of patience, that after ye haue done the will of God, yee might receiue the promise.

37 For yet a very little while, and he that shall come, will come, and will not tary.

38 * Nowe the iust shall liue by faith: but if any withdrawe himselfe, my soule shall haue no pleasure in him.

39 But wee are not they which withdraw our selues vnto perdition, but follow faith vnto the conseruation of the soule.

CHAP. XI.

1 What faith is, & a commendation of the same. 6. Without faith wee cannot please God. 16 The stedfast beliefe of the fathers in old time.

NOw faith is the ground of things which are hoped for, t the euidence of things which are not seene.

2 For by it our Elders were well a reported of.

3 * Through faith wee vnderstand that the worlde was ordained by the woorde of God, so that the things which wee see, are not made of things, which b did appeare.

4 By faith Abel * offered vnto God a greater sacrifice then Cain, c by * the which hee obtained witnes y hee was d righteous, God testifying of his giftes: by the which faith also he being dead, yet e speaketh.

5 By faith was * f Enoch taken away, that hee should not see death: neither was he found: for God had taken him away: for before hee was taken away, hee was reported of, that he had pleased God.

6 But without faith it is vnpossible to please him: for hee that commeth to God, must beleeue that God is, and that he is g a rewarder of them that seeke him.

7 By faith * Noe being warned of God of the things which were as yet not seene, mooued with reuerence, prepared the Arke to the sauing of his houshold, through the which Arke hee condemned the worlde, and was made heire of the righteousnes, which is by faith.

8 By faith * Abraham, when hee was called, obeyed God, to goe out into a place, which he should afterwarde receiue for inheritance, and hee went out, not knowing whither he went.

9 By faith hee abode in the land of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Jacob heires with him of the same promise.

10 For he looked for a city hauing a h foundation, whose builder and maker is God.

11 Through faith * Sarra also receiued strength to conceiue seede, and was deliuered of a childe when she was past age, because shee iudged him faithfull which had promised.

12 And therefore sprang there of one, euen of one which was i dead, so many as * the starres of the skie in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in faith, and k receiued not the promises, but sawe them l afarre off, and beleeued them, and receiued them thankefully, and confessed that they were m straungers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seeke a country.

15 And if they had bene mindful of n that countrey, from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is, an heauenly: wherefore God is not ashamed of them to be called their God: for hee hath prepared for them a citie.

17 By faith * Abraham offred vp Isaac, when he o was tried, and hee that had receiued the promises, offered his onely begotten sonne.

18 (To whome it was sayd, * In Isaac shall thy seede be called.)

19 For he considered that God was able to raise him vp euen from the dead: from whence he receiued him also after a sort.

20 By faith * Isaac blessed Jacob and Esau, concerning things to come.

21 By faith, * Jacob when he was a dying, blessed both the sonnes of Joseph, and *‖ leaning on the ende of his staffe, worshipped God.

22 By faith * Joseph when he died, made mention of the departing of the children of Israel, & gaue commandement of his bones.

23 * By faith Moses whē hee was borne, was hidde three moneths of his parentes, because they sawe hee was a proper childe, neither feared they the Kings * commandement.

24 By faith * Moses when he was come to age, refused to bee called the sonne of Pharaohs daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the p pleasures

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q Whereby it is euident that the Apostle here only meaneth that sinne, which is against the holy Ghost, as also Chap. 6, 4. *Deut.* 32. 35. *rom.* 12. 19.

r Defend the godly & punish the wicked.

s For the which thing also Saint Paule prayseth the Philippians and Thessalonians.

Or, of that state

Habak. 2. 4. *rom.* 1. 17. *Gal.* 3. 11.

a Haue beene approued, and so obtained saluation. *Gen.* 1. 3. *Iohn.* 1. 10.

b For God made all things of nothing. *Gen.* 4. 4.

c Meaning faith. *Matth.* 23. 35.

d Because God receiued him to mercy, therefore he imputed him righteous.

e That is, liueth. *Gene.* 5. 24. *ecclus.* 44. 16. *and* 49. 14.

f For Enochs and Elias taking vp, was such a thing as is spoken of, 1. Cor. 15. 51. & 1. thess. 4. 17.

g First God must finde vs before we can seeke him: then we must seeke him with a pure heart in Christ, who is reueiled in his word: and thereby we learne to beleeue Gods free mercy towards vs in his Sonne, through whom we obteine the reward of his promise, and not of our deseres.

Gene. 6. 13. *ecclus.* 44. 17.

Gene. 12. 4.

h For all things in the world are subiect to corruption. *Gene.* 17. 19. *and* 21. 2.

i Euen as dead. *Ecclus.* 44. 21.

k Which was the enioying of the land of Canaan.

l With the eyes of faith.

m And therefore put not their confidence in things of this world.

n That is, of Mesopotamia.

Gene. 22. 10. *ecclus.* 44. 20.

o For it might seeme to the flesh, that the promise was contrary to this commandement, to sacrifice his sonne.

Gene. 21. 12. *rom.* 9. 7.

Gene. 27. 28. *Gene.* 48. 15, 16. *Gene.* 47. 31.

‖ *Or, worshipped toward the ende of his staffe.*

Gene. 50. 24, 25. *Exod.* 2. 2. *act* 7. 20 *Exod.* 1. 16.

Exod. 2. 11.

p The inticings of the worlde, which drawe vs from God, and which we can not vse without prouoking of Gods anger. *Exod.* 12.21,22.

p pleasures of sinnes for a season,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompense of the reward.

27 By faith he forsooke Egypt, & feared not the fiercenesse of the king: for hee endured, as he that sawe him which is inuisible.

28 Through faith he ordeined the *Passeouer and the effusion of blood, lest hee that destroyed the first borne, shoulde touche them.

Exod. 14.22, 23. 29 By faith they * passed thorowe the red sea as by drie land, which when the Egyptians had assayed to doe, they were drowned.

Iosh. 6.20. 30 By faith the * walles of Iericho fell downe after they were compassed about seuen dayes.

Iosh. 6.23. 31 By faith the harlot * Rahab perished not with them which obeyed not, when * she had receiued the spies peaceably.

Iosh. 2.1. 32 And what shall I more say? for the time would be too short for mee to tell of * Gedeon, of * Barac, and of * Sampson, and of * Iephte, also of * Dauid, and Samuel, and of the Prophets:

Iudg. 6.18. *Iudg.* 4.6. *Iudg.* 13.24. *Iudg.* 11.1. *and* 12.7. 1. *Sam.* 1.20, *and* 13.14.

33 Which through faith subdued kingdomes, wrought righteousnesse, obtayned the q promises, stopped the mouthes of Lyons,

q Or fruite thereof.

34 Quenched the violence of fire, escaped the edge of the sworde, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.

35 The r women receiued their dead raised to life: other also were racked, & would not be delinered, that they might receiue a better resurrection.

r As Elias raised vp the widow of Sareptas sonne, and Eliseus the Sunamites sonne.

36 And others haue bene tried by mockings and scourgings, yea, moreouer by bonds and prisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sworde, they wandred vp and downe in sheepes skinnes, & in goates skinnes, being destitute, afflicted, and tormented:

38 (Whom the worlde was not worthie of) they wandred in wildernesses, & mountaines, and dennes, and caues of the earth.

s They had not such cleare light of Christ as we: for they looked for that whichwe haue: therefore it were shame for vs, if at least we haue not as great constancie as they.

39 And these all through faith obtayned good report, and receiued not the promise,

40 God prouiding a better thing for vs, that they t without vs should not bee made perfite.

t For we are all one body together.

CHAP. XII.

1 *An exhortation to be patient and stedfast in trouble and aduersitie, vpon hope of euerlasting reward.* 26 *A commendation of the new Testament aboue the olde.*

Rom. 6.4. *ephe.* 4.23, 24. *col.* 3.8. 1. *pet* 2.1. ‖*Or, multitude.* a As riches, cares, and such like, and so to become Christes

WHerefore, let vs also, seeing that wee are compassed with so great a ‖ cloude of witnesses, cast away euery thing that a presseth downe, and the sinne that hangeth so fast on: let vs runne with patience the race that is set before vs,

2 b Looking vnto Iesus the author and

disciples by denying our selues, and taking our crosse to follow him. ‖*Or, so easily compasseth vs about.* b As being our marke.

finisher of our faith, who for the ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

3 Consider therefore him that endured such speaking against of sinners, least yee should be wearied, & faint in your mindes.

4 Yee haue not yet resisted vnto blood, striuing against c sinne.

c Which by reason of our concupiscence assaileth vs on all sides. *Prou.* 3.11. *reuel.* 3.19.

5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children, * My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whom the Lord loueth, he chasteneth: and he scourgeth euery sonne that hee receiueth.

7 If ye endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is it whome the father chasteneth not?

d He concludeth that they which refuse the crosse, denie to be of the number of Gods children, but are bastards.

8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not d sonnes.

e Which haue naturally begotten vs.

9 Moreouer we haue had the fathers of our e bodies which corrected vs, and wee gaue them reuerence: shoulwee not much rather be in subiection vnto the Father of f spirits, that we might liue?

f As he doeth create our spirits without any worldly meane, so he doth instruct and maintein them by the wonderful vertue of his Spirit.

10 For they verily for a fewe dayes chastened vs after their owne pleasure: but he chasteneth vs for our profite, that wee might be partakers of his holinesse.

11 Now no chastising for the present seemeth to be ioyous, but grieuous: but afterward, it bringeth the quiet fruit of righteousnesse, vnto them which are thereby exercised.

g Their halting partly declared their slowenesse, & partly their inconstancie in doctrine: therefore they were in danger to be punished.

12 Wherefore lift vp your handes which hang downe, and your weake knees,

13 And make streight steppes vnto your feete, lest g that which is halting, be turned out of the way, but let it rather be healed.

Rom. 12.18. h As heresies or apostasie. *Gen.* 25.33. *Gen.* 27.38.

14 * Follow peace with all men, and holinesse, without the which no man shall see the Lord.

15 Take heede, that no man fall away from the grace of God: let no h roote of bitternesse spring vp and trouble you, lest thereby many be defiled.

16 Let there bee no fornicator, or prophane person as * Esau, which for a portion of meate solde his birthright.

i He was full of despite, and disdaine, but was not touched with true repentance to be displeased for his sinnes and to seeke amendment.

17 * For ye knowe how that afterward also when hee woulde haue inherited the blessing, hee was reiected: for hee found no place to i repentance, though he sought the blessing with teares.

Exod. 19.16. *and* 20.21.

18 For ye are not come vnto the * mount that k might be touched, nor vnto burning fire, nor to blackenesse and darkenesse, and tempest,

k Which might be touched and seene, for as much as it was materiall, but God had commanded that none shoulde touch it.

19 Neither vnto the sounde of a trumpet, and the voice of wordes, which they that heard it, excused themselues, that the word should not be spoken to them any more.

20 (For they were not able to abide that which was commaunded, * Yea, though a beast touch the mountaine, it shall be stoned, or thrust thorowe with a dart:

Exod. 19.21.

21 And so terrible was the sight which

appeared, ỹ Moses said, I feare & quake.)

22 But yee are come vnto the mount l Sion, and to the citie of the liuing God, the m celestiall Ierusalem, and to the company of innumerable n Angels,

23 And to the congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirites of iust and perfect men,

24 And to Iesus the Mediatour of the new Testament, & to the blood of sprinckling that speaketh better things then that of * Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him that spake on o earth: much more shall we not escape, if we turne away from him, that speaketh from heauen.

26 Whose voyce then shooke the earth, and now hath declared, saying, * Yet once more will I shake, not the earth onely, but also heauen.

27 And this worde, Yet once more, signifieth the removing of those things which are shaken, as of things which are made with handes, that the things which are not shaken, may remaine.

28 Wherefore seeing we receiue a kingdome, which cannot be shaken, let vs haue grace, whereby we may so serue God, that we may please him with reuerence & feare.

29 For * euen our God is a p consuming fire.

CHAP. XIII.

1 He exhorteth vs vnto loue, 2 To hospitalitie, 3 To thinke vpon such as be in aduersitie, 4 To maintene wedlocke, 5 To auoyde couetousnesse, 7 To make much of them that preach Gods word, 9 To beware of strange learning, 13 To be content to suffer rebuke with Christ, 15 To be thankefull vnto God, 17 And obedient vnto our gouernours.

LEt * brotherly loue continue.

2 Be not forgetful to lodge strangers: for thereby some haue *receiued Angels into their houses vnwares.

3 Remember them that are in bonds, as though yee were bounde with them: and them that are in affliction, as if ye were also afflicted in the body.

4 q Marriage is honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

5 Let your conuersation bee without couetousnesse, & be content with those things that ye haue: for b he hath sayd, * I will not faile thee, neither forsake thee:

6 So that we may boldly say, * The Lord is mine helper, neither will I feare what man can doe vnto me.

7 Remember them which haue the ouersight of you, which haue declared vnto you the word of God: whose faith follow, considering what hath bene the end of their conuersation.

8 Iesus Christ r yesterday, and to day, the same also is for euer.

9 Be not caried about with diuers and strange d doctrines: for it is a good thing that the heart be stablished with grace, and not with e meates, which haue not profited them that haue bene occupied therein.

10 We haue an altar, whereof they haue no authoritie to f eate, which serue in the tabernacle.

11 * For the bodies of those beasts whose blood is brought into the Holy place by the hie Priest for sinne, are s burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 Let vs goe forth therefore out of the campe, bearing his reproch.

14 * For here haue we no continuing citie: but we seeke one to come.

15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the * fruite of the lippes, which confesse his Name.

16 h To do good, and to distribute, forget not: for with such sacrifices God is pleased.

17 Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounte, that they may doe it with ioy, and not with grieue: for that is vnprofitable for you.

18 Pray for vs: for wee are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so doe, that I may bee restored to you more quickely.

20 The God of peace that brought againe from the dead our Lord Iesus, the great i shepheard of the sheepe, through the blood of the euerlasting Couenant,

21 Make you perfect in all good works, to doe his will, working in you that which is pleasant in his sight, through Iesus Christ, to whom be praise for euer and euer, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe words.

23 Knowe that our brother Timotheus is deliuered, with whome (if he come shortly) I will see you.

24 Salute all them that haue the ouersight of you, and all the Saints. They of Italie salute you.

25 Grace be with you all, Amen.

Written to the Hebrewes from Italie, and sent by Timotheus.

l Whence the worde of God must come.
m Which shall be extended thorowe all the world.
n By the Gospel we are ioyned with the Angels and Patriarkes. *Gene.4.10.*
o Which spake but rudely in comparison of Christ, who preached not the Law but the Gospel. *Hag.2.7.*
Deut.4.24.
p To destroy them that resist him.
Rom.12.10. 1.pet.4.8. Gene.18.3. and 19.3.
a As incontinencie is a disease common to men of all sorts and degrees, so marriage the remedy is offered by the free mercy of God to all maner of men without respect.
b The Lord. *Iosh.1.9. Psal.118.6.*
c He was, is, and shalbe the foundation of the Church for euer.
d Whatsoeuer doctrine is not according to the simple truerh of Gods worde, is strange.
e By reprouing them which superstitiously put difference betwixt meates, he condemneth all the seruice which stood in ceremonies, comparing it with the spirituall worshipping and regeneration.
f They that sticke to the ceremonies of the Law, cannot eate, that is, cannot be partakers of our altar, which is thankesgiuing and liberalitie, which two sacrifices or offrings are now only left to the Christians. *Leuit.4.11. & 6.30. and 16.27.*
g So that the Priests had no piece thereof. *Micah.2,10. Hose.14.2.*
h Thankesgiuing and doing good are our onely sacrifices which please God.
i Reade Acts 20.28 & Ioh.10.11.

*That is, written to no one man, citie, or countrey, but to all the Iewes generally, being now dispersed.

The * generall Epistle of Iames.

THE ARGVMENT.

IAmes the Apostle and sonne of Alpheus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed thorowout diuers countries, and therefore hee exhorteth them to patience and prayer, to embrace the true word of God, and not to be partiall, neyther to boast of an idle faith,

faith, but to declare a true faith by liuely fruites, to auoide ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vtter their faultes when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

CHAP. I.

2 He exhorteth to reioyce in trouble, 6 To be fermet in praier with stedfast beliefe, 17 To looke for all good things from aboue, 21 To forsake all vice, and thankefully to receiue the word of God, 22 Not onely hearing it, and speaking of it, but to do thereafter in deede, 27 What true religion is.

IAmes a seruant of God, and of the Lord Iesus Christ, to the twelue Tribes which are scattered abroad, salutation.

2 My brethren, count it exceeding ioy, when ye fall into diuers ‖ tentations,

3 *Knowing that the a trying of your faith bringeth forth patience.

4 And let patience haue her b perfect worke, that yee may be perfect and entire, lacking nothing.

5 If any of you lacke c wisdome, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it shalbe giuen him.

6 *But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the winde, and carried away.

7 Neither let that man thinke that hee shall receiue any thing of the Lord.

8 A d ‖ wauering minded man is vnstable in all his wayes.

9 Let the brother of lowe degree reioyce in that he is e exalted:

10 Againe he e that is rich, in that he is made f lowe: for as the flower of the grasse shall he * vanish away.

11 For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, and the beautie of the fashion of it perisheth: euen so shall the rich man fade away in all his ‖ wayes.

12 *Blessed is the man, that endureth tentation: for when he is tried, he shall receiue the crowne of life, which ỹ Lord hath promised to them that loue him.

13 Let no man say when he is ‖ g tempted, I am tempted of God: for God can not be tempted with euill, neither tempteth hee any man.

14 But euery man is tempted, when he is drawen away by his owne concupiscence, and is entised.

15 Then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 Erre not, my deare brethren.

17 Euery good h giuing, & euery perfect gift is from aboue, & commeth downe from the Father of lights, with whome is no variablenes, neither i shadowing by turning.

18 Of his owne will begate hee vs with the word of trueth, that we should be as the first fruites of his creatures.

19 Wherefore my deare brethren, *let euery man be k swift to heare, slow to speak, and l slow to wrath.

20 For the wrath of man doeth not accomplish m the righteousnesse of God.

21 Wherefore lay apart al filthines, and superfluitie of malicious nesse, and receiue with meekenesse the worde that is a graffed in you, which is able to saue your soules.

22 * And be ye doers of the worde, & not hearers onely, deceiuing your owne selues.

23 For if any heare the worde, and doe it not, hee is like vnto a man, that beholdeth his naturall face in a o glasse.

24 For when hee hath considered himselfe, he goeth his way, and forgetteth immediatly what maner of one he was.

25 But who so looketh in the perfect Lawe of libertie, and continueth therein, he not being a forgetfull hearer, but a doer of the worke, shall be blessed p in his deede.

26 If any man among you seemeth religious, and refraineth not his tongue, but deceiueth his owne heart, this mans religion is vaine.

27 Pure religion and vndefiled before God, euen the Father, is this, to visite the fatherlesse, & widowes in their aduersitie, & to keepe himselfe vnspotted of the world.

CHAP. II.

1 He forbiddeth to haue any respect of persons, 5 But to regard the poore as well as the rich, 8 To be louing and mercifull, 14 And not to boast of faith, where no deedes are: 27 For it is but a dead faith, where good workes follow not.

MY brethren, haue not the faith of our glorious Lord Iesus Christ * in ‖ respect of persons.

2 For if there come into your company a man with a golde ring, and in goodly apparell, and there come in also a poore man in vile rayment,

3 And yee haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place, and say vnto the poore, Stand thou there, or sit here vnder my footestoole,

4 Are ye not partiall in your selues, and are become iudges of euill q thoughts?

5 Hearken my beloued brethren, hath not r God chosen the poore of this worlde, that they should be rich in faith, and heires of the kingdome which he promised to them that lone him?

6 But yee haue despised the poore. Doe not the rich oppresse you by tyranny, and do not they drawe you before the iudgement seates?

7 Doe not they blaspheme the d worthie Name after which ye be named?

8 But if ye fulfill the * royal Lawe according to ỹ Scripture, which saith, * Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 *But if ye regard the persons, ye commit sinne, and are rebuked of the Lawe, as transgressours.

10 For * whosoeuer shall keepe the whole

Or, afflictions. Rom. 5. 3.

a Afflictions trie our faith, and ingender patience.

b Our patience ought to continue to the end, til by working it hath polished vs & made vs perfect in Christ.

c To endure patiently whatsoeuer God layeth vpon him. *Mat. 7. 7. mar. 11. 24. luke. 11. 9 iohn. 14. 13. and 16. 23.*

d Doubting in doctrine, or of Gods will.

Or, double.

e That he is called to the company of Christ and his Angels.

f Or contemptible to ỹ world. *Eccl. 14. 18. isa. 40. 6. 1. per. 1. 24.*

Or, in all his thoughts & deeds. Iob. 5. 17.

Or, moued to euil

g He meaneth now of the inward tentations as of our disordred appetites, which cause vs to sinne.

h Seeing all good things come of God, we ought not to make him the author of euil.

i Hee alludeth vnto the Sunne, which in his course and turning sometime is clere & bright, sometime darke & cloudie: but Gods liberalitie is euer like it self, bright & continually shining. *Tr. 17. 27.*

k That is, prõpt to learne.

l For we cannot heare God except wee bee peaceable and modest.

m But hindreth Gods worke in vs.

n By hearing the worde preached. *Matth. 7. 21. rom. 2. 13.*

o So Gods worde is a glasse wherein we must beholde our selues and become like vnto him.

p In behauing himselfe.

a As esteeming faith and religion by the outward appearance of men

Or, acceptation.

b That is, are ye not euill affectioned?

c Seeing God esteemeth them, ye may not contemne them.

d The Name of God and Christ, wherof you make profession: and in that they dishonor God, it is not meete ỹ you his children should honour them.

e Which is here take prouerbially, for the hie or broad way wherin there is no turnings, and euery man can go it: so euery man is our neighbour, as well ỹ poore as ỹ rich. *Leuit. 19. 18. matth. 22. 39. marke 12. 31. rom. 13. 9. gal. 5. 14. Leu. 19. 15. deut. 1. 17. and 16. 19. Mat. 5. 19.*

Lawe, and yet faileth in one point, hee is guiltie of all.

11 For hee that saide, * Thou shalt not commit adulterie, said also, Thou shalt not kill. Nowe though thou doest none adulterie, yet if thou killest, thou art a transgressour of the Lawe.

12 So speake ye, and so do, as they that shall be iudged by the f Lawe of libertie.

13 For there shall bee iudgement mercilesse to him that sheweth no mercie, and mercie reioyceth against iudgement.

14 What auaileth it, my brethren, though a man saith he hath h faith, when he hath no workes? can the faith saue him?

15 For if a brother or a sister be * naked and destitute of daily foode,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding ye giue them not those things which are needefull to the bodie, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But some man might say, Thou hast i the faith, and I haue workes: shew mee thy faith out of thy ‖k workes, and I will shewe thee my faith by my workes.

19 Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

20 But wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father iustified through workes, when he offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith l wrought with his workes? and through the workes was the faith made m perfite.

23 And the Scripture was fulfilled which saieth, * Abraham beleeued God, and it was imputed vnto him for righteousnesse: and he was called the friend of God.

24 Yee see then howe that of workes a man is n iustified, and not o of faith only.

25 Likewise also was not * p Rahab the harlot iustified through workes, when shee had receiued the messengers, and sent them out another way?

26 For as the body without the spirit is dead, euen q so the faith without workes is dead.

Exod.20.15. deut.5.18.

f By the mercie of God which deliuereth vs from the curse of the Lawe.

g And feareth it not.

h S. Paul to the Romanes and Galatians, disputeth against them, which attributed iustification to workes: and here S. Iames reasoneth against them, which vtterly condemne workes: therefore Paul sheweth the causes of our iustification, and Iames the effects: there it is declared howe wee are iustified: here howe we are knowen to be iustified: there workes are excluded as not the cause of our iustificaton: here they are approued as effectes proceeding thereof: there they are denied to goe before them that shall be iustified: and here they are said to followe them that are iustified.

Luke 3.11. 1.iohn 3.17.

i In thine owne opinion.

‖*Or, without workes.*

k Here deedes are considered as ioyned with true faith. l So that faith was not idle. m The more his faith was declared by his obedience and good workes, the more was it knowen to man to be perfect, as the goodnes of a tree is knowen by her good fruite, otherwise no man can haue perfection in this world: for euery man must pray for remission of his sinnes, and increase of faith. *Gen.15.6.rom.4.3.gal.3.6.* n Is so knowen and declared to man. o Of that barren and dead faith whereof ye boast. *Ioſh.2.1.* p Meaning hereby all thē that were not Iewes, & were receiued to grace. q Wherefore wee are iustified onely by that liuely faith, which doeth apprehend the mercie of God toward vs in Iesus Christ.

CHAP. III.

1 *He forbiddeth all ambition to seeke honor aboue our brethren.* 3 *He deſcribeth the propertie of the tongue,* 15, 16 *And what difference there is betwixt the wiſedome of God, and the wiſedome of the world.*

MY brethren, bee not a many masters, knowing that we shal receiue the greater condemnation.

2 For in many thinges wee ‖b fiune all. * If any man sinne not in c worde, hee is a perfite man, and able to bridle all the body.

3 Beholde, we put bittes into the horses mouthes, that they should obey vs, and we turne about all their body.

4 Beholde also the ships, which though they bee so great, and are driuen of fierce windes, yet are they turned about with a very small rudder, whithersoeuer the gouernour listeth.

5 Euen so the tongue is a little member, and boasteth of great things: beholde, how great a ‖thing a little fire kindleth.

6 And the tongue is fire, yea, a ‖worlde of wickednesse: so is the tongue set among our members, that it defileth the whole bodie, and d setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beastes, and of birdes, and of creeping thinges, and thinges of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an vnruly euill, full of deadly poyson.

9 Therewith blesse wee God euen the Father, and therewith curse wee men, which are made after e similitude of God.

10 Out of one mouth proceedeth blessing and cursing: my brethren, these thinges ought not so to be.

11 Doeth a fountaine send foorth at one place f sweete water and bitter?

12 Can the figtree, my brethren, bring foorth oliues, either a vine figs? so can no fountaine make both salt water and sweete.

13 Who is a wise man and endued with knowledge among you? let him shewe by good conuersation his workes in meekenes of wisedome.

14 But if ye haue bitter enuying, and strife in your hearts, reioyce not, neither be liars against the trueth.

15 This wisedome descendeth not from aboue, but is earthly, sensuall, and deuilish.

16 For where enuying and strife is, there is sedition, and all maner of euill workes.

17 But the wisedome that is from aboue, is first g pure, then peaceable, gentle, easie to be intreated, full of mercie and good fruites, without h iudging, and without hypocrisie.

18 And the h fruite of righteousnesse is sowen in peace, of them that make peace.

a Vsurpe not through ambition authoritie ouer your brethren.

‖*Or, stumble.*

b He that well considereth himselfe, shall not be rigorous toward his brethren. *Ecclus 14.1. and 19.16. and 25.8.*

c He that is able to moderate his tongue, hath attained to an excellent vertue.

‖*Or, matter.*

d An heape, and full measure of all iniquitie.

e The intemperancie of the tongue, is as a flame of hell fire.

f Without mixtion and dissimulation.

g And examining thinges with extreme rigour as hypocrites, who onely iustifie themselues, and condemne all others.

h So that their life is according to their profession.

CHAP. IIII.

1 *Hauing shewed the cause of all wrong, and wickednesse, and also of all graces and goodnes,* 4 *He exhorteth them to loue God,* 7 *And submit themselues to him,* 11 *Not speaking euil of their neighbours,* 13 *But patiently to depend on Gods prouidence.*

FRom whence are warres and contentions among you? are they not hence, euen of your lustes, that a fight in your members?

a For the Lawe of the members continually fighteth against the Lawe of the minde.

2 Ye lust, and haue not: ye enuy, and haue indignation, and cannot obtaine: yee fight and

and warre, and get nothing, because ye aske not.

3 Yee aske and receiue not, because yee aske amisse, that yee might consume it on your lusts.

4 Ye adulterers and [b]adulteresses, know yee not that the amitie of the world is the enmitie of God? * Whosoeuer therefore will be a friend of the worlde, maketh himselfe the enemie of God.

5 Do ye thinke that the Scripture saith in vaine, The [c]spirit that dwelleth in vs, lusteth after enuie?

6 But the Scripture offereth more grace, and therfore saith, * God resisteth the proud, and giueth grace to the humble.

7 * Submit your selues to God: resist the deuill, and he will flee from you.

8 Draw neere to God, and he will draw neere to you. Cleanse your handes, yee sinners, and purge your hearts, yee wauering minded.

9 Suffer afflictions, and [d]sorrow yee, and weepe: let your laughter be turned into mourning, and your ioy into heauinesse.

10 * Cast downe your selues before the Lord, and he will lift you vp.

11 Speake not euill one of another, brethren. He that speaketh euill of his brother, or hee that condemneth his brother, speaketh euill of the Lawe, and [e]condemneth the Lawe: and if thou condemnest the Law, thou art not an obseruer of the Lawe, but a iudge.

12 There is one [f]Lawgiuer, which is able to saue, and to destroy. * Who art thou that iudgest another man?

13 Goe to now ye that say, [g]To day or to morrow we will go into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet yee cannot tell what shall be to morrow. For what is your life? It is euen a vapour that appeareth for a little time, and afterward vanisheth away)

15 For that ye ought to say, * If y Lord will, and, If wee liue, wee will doe this or that.

16 But nowe yee reioyce in your boastings: all such reioycing is euill.

17 Therefore, [h] to him that knoweth howe to doe well, and doe it not, to him it is sinne.

b Hee calleth adulterers here, after the maner of the Scriptures, them which preferre the pleasures of the world to the loue of God.
1. Iohn 2.15.
c The imagination of mans heart is wicked, Gene. 6.5. & 8.21.
Prou. 3.34.
1. pet. 5.5.
Ephes. 4.27.
d The Greeke word signifieth that heauinesse, which is ioyned with a certeine shamefastnesse, as appeareth in the countenance.
1. Pet. 5.6.
e In vsurping the authoritie of iudging, which is due to the law.
f He sheweth that this seuere iudging of others, is to deprive God of his authoritie.
Rom. 14.4.
g We ought to submit our selues to the prouidence of God.
Acts 18.21.
1. cor. 4.19.
h He answereth to them, which said they knew what was good, but they would not doe it.

CHAP. V.

2 He threatneth the wicked rich men, 7 Exhorteth vnto patience, 12 To beware of swearing, 16 One to knowledge his faultes to another, 20 And one to labour to bring another to the trueth.

GOe to nowe, yee rich men: weepe, and [a] howle for your miseries that shall come vpon you.

2 Your riches are corrupt: and your garments are mothe eaten.

3 Your golde and siluer is cankred, and the rust of them shall be a [b] witnesse against you, and shall eate your flesh as it were fire.

a He menaceth them with the vengeance of God, which shall not onely make them to weepe, but to howle and despaire.
b And kindle the wrath of God against you.

* Yee haue heaped vp treasure for the [c]last dayes.

4 Beholde, the hire of the labourers, which haue reaped your fields (which is of you kept backe by fraude) crieth, and the cries of them which haue reaped, are entered into the eares of the Lord of hostes.

5 Ye haue liued in pleasure on the earth, and in wantonnesse. Yee haue nourished your hearts, as in a day of [d]slaughter.

6 Yee haue condemned and haue killed the iust, and he hath not resisted you.

7 Be patient therefore, brethren, vnto the comming of the Lord. Beholde, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill he receiue the [e]former and the latter raine.

8 Be ye also patient therefore, and settle your hearts: for the comming of the Lord draweth neere.

9 [f]Grudge not one against another, brethren, lest ye be condemned: behold, the iudge standeth before the doore.

10 Take, my brethren, the Prophets for an ensample of suffering aduersitie, and of long patience, which haue spoken in the Name of the Lorde.

11 Behold, we count them blessed which endure. Yee haue heard of the patience of Iob, and haue knowen what ende the Lord made. For the Lord is very pitifull and mercifull.

12 But before all things, my brethren, * sweare not, neither by heauen, nor by earth, nor by any other othe: but let your [g]yea, be yea, and your nay, nay, lest ye fall into [‖]condemnation.

13 Is any among you afflicted? Let him pray. Is any merye? Let hun sing.

14 Is any sicke among you? Let him call for the [h]Elders of the Church, and let them pray for him, and anoynt him with * [i]oyle in the [k]Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if he haue committed sinne, it shalbe forgiuen him.

16 Acknowledge [l]your faults one to an other, and pray one for another, that yee may bee healed: for the prayer of a righteous man auayleth much, if it be feruent.

17 * Helias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought foorth her fruite.

19 Brethren, if any of you haue erred from the trueth, and some man hath conuerted him,

20 Let him knowe that hee which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

c To suffice till the ende of the world.
d Which were the dayes of the sacrifices or feastes, when they vsed to banket and feede more abundantly then other dayes.
e Which is when the corne is sowen, and a little before it is mowen.
f Be not grieued nor aske vengeance.
Matth. 5.34.
g That which must be affirmed, affirme it simply and without oth: likewise that which must be denied: by this he taketh not from the magistrate his authoritie, who may require an oth for the maintenance of iustice, iudgement, and trueth.
‖*Or, hypocrisie.*
h The gift of healing was then in the Church.
Marke 6.13.
i Which in those dayes was a signe of the gift of healing, but now the gift being taken away, the signe is to no vse.
k In calling on the Name of the Lorde.
l Open that which grieueth you, that a remedy may be found: and this is commanded both for him that complaineth, and for him that heareth, that y one should shew his griefe to the other.
1. Kings 17.1.
Ecclus. 48.3.
Luke 4.25.

THE

The first Epistle generall of Peter.

THE ARGVMENT.

HE exhorteth the faithfull to denie themselues, and to contemne the world, that being deliuered from all carnall affections and impediments, they may more speedily atteine to the heauenly kingdome of Christ, whereunto we are called by the grace of God reueiled to vs in his sonne, and haue already receiued it by faith, possessed it by hope, and are therein confirmed by holinesse of life. And to the intent this faith shoulde not faint, seeing Christ contemned and reiected almost of the whole world, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he should be a stumbling stone to the reprobate, and the sure foundation of saluation to the faithfull: therefore he exhorteth them courageously to goe forwarde, considering what they were, and to what dignitie God hath called them. After, he entreateth particular pointes, teaching subiects how to obey their gouernours, and seruants their masters, and howe married folkes ought to behaue themselues. And because it is appoynted for all that are godly, to suffer persecutions, hee sheweth them what good issue their afflictions shall haue, and contrariwise what punishment God reserueth for the wicked. Last of all, hee teacheth howe the ministers ought to behaue themselues, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

1 He sheweth that through the aboundant mercie of God wee are elect and regenerate to a liuely hope, 7 And howe faith must be tried, 10 That the saluation of Christ is no newes, but a thing prophecied of olde. 13 He exhorteth them to a godly conuersation, for asmuch as they are now borne anew by the word of God.

PETER an Apostle of Iesus Christ, to [a] the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 Elect according to the [b] foreknowledge of God the Father vnto sanctification of the spirit, ‖ through [c] obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.

3 *Blessed be God euen the Father of our Lord Iesus Christ, which according to his aboundant mercy hath begotten vs againe vnto a [d] liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance vnmoztall and vndefiled, and that fadeth not away, reserued in [e] heauen for you,

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the [f] last time:

6 Wherein yee reioyce, though nowe for a season (if needs [g] require) yee are in heauinesse, through manifold tentations,

7 That the tryall of your faith, being much more precious then golde that perisheth (though it bee tried with fire) might bee founde vnto your prayse, and honour, and glorie, at the [h] appearing of Iesus Christ:

8 Whom ye haue not seene, and yet loue him, in whom now, though yee see him not, yet doe you beleeue, and reioyce with ioy vnspeakeable and glorious,

9 Receiuing the ‖ end of your faith, euen the saluation of your soules.

10 Of the which saluation the Prophets haue enquired and searched, which prophecied of the grace that should come vnto you,

11 Searching when or what time the Spirite which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glory that should followe.

12 Vnto whome it was reuealed, that [i] not vnto themselues, but vnto vs they should minister the things which are nowe shewed vnto you by them which *haue preached vnto you the Gospell by the holy Ghost sent downe from heauen, the which things the Angels desire to beholde.

13 Wherefore, [k] gird vp the *loynes of your minde: be sober, and trust perfectly on the grace that is brought vnto you, by the [l] reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former [m] lustes of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in *all maner of conuersation,

16 Because it is written, *Be yee holy, for I am holy.

17 And if yee call him Father, which without *respect of person iudgeth according to euery mans [o] worke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible things, as siluer and golde, from your vaine conuersation, receiued by the traditions of the [o] fathers,

19 *But with the precious blood of Christ, as of a lambe vndefiled, and without spot.

20 Which was *ordeined before the foundation of the world, but was declared in the [p] last times for your sakes,

21 Which by his meanes doe beleeue in God that raised him from the dead, and gaue him glory, that your faith and hope might

a Which were Iewes to whom he was appointed to be an Apostle.
b The free election of God is the efficient cause of our saluation, the materiall cause is Christes obedience, our effectuall calling is the formall cause, and the finall cause is our sanctification.
‖ *Or, vnto obedience.*
c To wit, of Christ. *2.Cor.1.3. ephes.1.3.*
d For it is but dead and vaine hope which is without Christ.
e Therefore they ought to looke for no earthly kingdome of the Messias.
f At the day of iudgement.
g And neede doeth so require, when it pleaseth God to lay his crosse vpon his, for to drawe them from earthly things, and make them partakers of his heauenly graces.
h At his second comming.

‖ *Or, reward.*

i Their ministerie was more profitable to vs then to them: for wee see the things accomplished which they prophecied. *Actes 2.4.*
k Prepare your selues to the Lorde. *Luke 12.35.*
l Vntill his second comming.
m When you were in ignorance and knew not Christ. *Luke 1.75. Leuit.11.44. and 19.2. and 20.7. Deut.10.17. rom. 2.11. gal.2.6.*
n According to the syncerite of the heart.
o Reade Ezekiel 20.18. *1.Cor.6.20. & 7.23. heb.9.14. 1.ioh.1.7. reuel.1.5. Rom.16.25. ephe. 3.9. col.1.26 2. tim.1.9. tit.1.2.*
p When Christ appeared vnto the world, and when the Gospel was preached.

might be in God.

22 Seeing your soules are purified in obeying the trueth through the spirit, to * loue brotherly without fayning, loue one another with a pure heart feruently,

23 Being borne anewe, not of mortall seede, but of q immortall, by the worde of God, who liueth and endureth for euer.

24 For all * flesh is as grasse, and all the glory of man is as the flower of grasse. The grasse withereth, & the flower falleth away.

25 But the worde of the Lord endureth for euer: and this is the worde which is preached among you.

CHAP. II.

1 Hee exhorteth them to lay aside all vice, 4 Shewing that Christ is the foundation whereupon they builde. 9 The excellent estate of the Christians. 11 He prayeth them to abstaine from fleshly lustes. 13 To obey the rulers. 18 Howe seruants should behaue themselues toward their masters. 20 He exhorteth to suffer after the ensample of Christ.

WHerefore, * laying aside all malicy, ousnesse and all guile, and dissimulation, and enuie, and all euill speaking,

2 As new borne babes desire a the ‖ syncere milke of the worde, that ye may growe thereby,

3 If so be that ye haue tasted how bountifull the Lord is.

4 To whome ye come as vnto a liuing stone, disallowed of men, but chosen of God and precious,

5 And ye as liuely stones, be made a spirituall house, and holy * Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ.

6 Wherefore it is conteined in the Scripture, * Beholde, I put in b Sion a chiefe corner stone, elect and precious: and he that beleeueth therein, shall not be ashamed.

7 Vnto you therefore which beleeue, it is precious: but vnto them which bee disobedient, the * stone which the c builders disallowed, the same is made the head of the corner,

8 And a * stone to stumble at, and a rocke of offence, euen to them which stumble at the word being disobedient, vnto the which thing they were euen ordeined,

9 But ye are a chosen generation, a royall * Priesthood, an holy nation, a ‖ peculiar people, that ye should shew foorth the vertues of him that hath called you out of darknesse into his marueilous light,

10 * Which in time past were not a people, yet are nowe the people of God: which in time past were not vnder mercie, but now haue obteined mercie.

11 Dearely beloued, I beseech you as strangers and pilgrims, * abstaine from fleshly lustes, which fight against the soule,

12 * And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your * good workes which they shall see, glorifie God in the day of e the visitation.

13 * Submit your selues vnto all ‖ manner ordinance of man for the Lordes sake, whether it be vnto the King, as vnto the superiour,

14 Or vnto gouernours, as vnto them that are sent of him, for the punishment of euill doers, and for the praise of them that doe well.

15 For so is the will of God, that by well doing yee may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the libertie for a cloke of maliciousnesse, but as the seruants of God.

17 Honour all men: * loue f brotherly fellowship: feare God: honour the King.

18 * Seruants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the froward.

19 * For this is thanke worthie, if a man for g conscience toward God endure griefe suffring wrongfully.

20 For what praise is it, if when ye bee buffeted for your faults, yee take it patiently? but and if when yee doe well, yee suffer wrong, and take it patiently, this is acceptable to God.

21 For hereunto ye are called: for Christ also suffered for vs, leauing vs an ensample that ye should follow his steps.

22 * Who did no sinne, neither was there guile found in his mouth.

23 Who when he was reuiled, reuiled not againe: when he suffered, hee threatned not, but committed it to him that iudgeth righteously.

24 * Who his owne selfe bare our sinnes in his body on the tree, that wee being deliuered from sinne, should liue in righteousnesse: by whose stripes yee were healed.

25 For ye were as sheepe going astray: but are nowe returned vnto the shepheard and bishop of your soules.

CHAP. III.

1 How wiues ought to order themselues toward their husbands, 3 And in their apparell. 7 The duetie of men toward their wiues. 8 Hee exhorteth all men to vnitie and loue, 14 And patiently to suffer trouble by the example and benefite of Christ.

LIkewise * let the wiues bee subiect to their husbands, that euen they which obey not the worde, may without the worde be wonne by the conuersation of the wiues,

2 While they behold your pure conuersation, which is with feare.

3 * Whose apparelling let it not bee outward, as with broyded haire, and golde put about, or in putting on of apparell.

4 But let the hid man of the heart bee vncorrupt, with a meeke and quiet spirite, which is before God a thing much set by.

5 For euen after this maner in time past did the holy women, which trusted in God, tire themselues, and were subiect to their husbands.

6 As Sarra obeyed Abraham, and * called him ‖ Syr: whose daughters yee are, ‖ Or, master.

whiles

Rom.12.10. ephes.4.2. chap.2.17.

q Therefore we must renounce our former nature. *Isa.40.6. eccius. 14.18. iam.1.10.*

Rom.6.4. ephe.4.23,25. colos.3.8. heb.12.1.

a In this their infancie and new comming to Christ, he willeth them to take heede lest for the pure milke, which is the first beginnings of learning the sincere worde, they be not deceiued by them which chop and change it, and giue poyson in steade thereof.

‖ Or, the milke of vnderstanding which is without deceite.

Reuel.1.6. Isa.28.16. rom.9.33.

b Meaning that God hath appointed Christ to be chiefe and head of his Church. *Psal.118.22. mat.21.42. actes.4.11.*

c The Priestes, Doctors, and Ancients of the people. *Isa.8,14. rom.9.33.*

d That is, partakers of Christes Priesthood and kingdome. *Exod.19.6. reuel.5.10.* ‖ Or, gotten by purchase. *Hos.2, 23. rom.9,25. Gal.5.16. rom.13.14. Chap.3.16. Matth.5.16.*

e Your good conuersation shal be as a preparatiue against that day that God shall shewe mercie vnto them and turne them. *Rom.13.1.* ‖ Or, publique gouernement.

Chap 1.22. rom.12.10.

f With them which acknowledge one selfe Father in heauen. *Ephes.6.5. col.3.22.*

g In all obedience: this must be before our eyes, that we obey in the Lord: for if any commaund things against God, then let vs answere, It is better to obey God then men. *2.Cor.7.10.*

h Knowing that God layeth this charge vpon him *Isa.53.9. 1.ohn 3.5. Isa.53.5. matth.8.17.*

1.Pet.3.18. ephes 5.22.

1.Tim.2.9.

Gene.18.12.

whiles ye doe well, not being [d] afraid of any terrour.

7 *Likewise yee husbandes dwell with them as men of [b] knowledge, [c] giuing honour vnto the woman, as vnto the weaker vessell, euen as they which are [d] heires together of the grace of life, that your [e] prayers be not interrupted.

8 Finally, be ye all of one minde: one suffer with another: loue as brethren: bee pitifull: be courteous,

9 *Not rendring euill for euill, neyther rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, that ye should be [f] heires of blessing.

10 *For if any man long after life, and to see good dayes, let him refraine his tongue from euill, and his lippes that they speake not guile.

11 *Let him eschewe euill and do good: let him seeke peace, and followe after it.

12 For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lorde [g] is vpon them that doe euill.

13 And who is it that will harme you, if ye followe that which is good?

14 *Notwithstanding blessed are yee, if ye suffer for righteousnesse sake. Yea, [h] feare not their feare, neither be troubled.

15 *But [i] sanctifie the Lord God in your hearts: and bee ready alwayes to giue an answere to euery man that asketh you a reason of the hope that is in you,

16 *And that with meekenesse and reuerence, hauing a good conscience, that when they speake euill of you as of euill doers, they may bee ashamed, which blame your good conuersation in Christ.

17 For it is better (if the will of God be so) that yee suffer for well doing, then for euill doing.

18 *For Christ also hath once suffred for sinnes, the iust for the vniust, that he might bring vs to God, [k] was put to death concerning the flesh, but was quickned in the [k] spirite.

19 By the which [l] he also went, and preached vnto the spirites that are in prison,

20 Which were in time passed disobedient, when once the long suffering of God abode in the dayes of *Noe, while the Arke was preparing, wherein fewe, that is, eight ‖ soules were saued in the water.

21 The whych also the figure that now saueth vs, euen Baptisme agreeth (not the putting away of the filth of the flesh, but in ‖ that a good conscience maketh request to God) by the resurrection of Jesus Christ,

22 Which is *at the right hand of God, gone into heauen, to whome the Angels, and powers, and might are subiect.

a But willingly doe your duetie: for your condition is not the worse for your obedience. 1. *Cor.* 7. 3.

b By neyther keeping them too straite, nor in giuing them too much liberty.

c Taking care, and prouiding for her.

d Man ought to loue his wife, because they leade their life together, also for that she is the weaker vessell, but chiefly because that God hath made them as it were fellowe heires together of life euerlasting.

e For they cannot pray when they are at disseution. *Prou.* 17. 13. *and* 20. 22. *mat.* 5. 39. *rom.* 12. 17. 1. *thes.* 5. 15.

f God hath made vs when we were his enemies heires of his kingdome, and shall not we forgiue our brethren a small fault? *Psal* 34. 13. *Isa.* 1. 16.

g To take vengeance on him. *Matth.* 5. 10.

h That is, when they thinke to make you afraide by their threatnings. *Isa.* 8. 13.

i Giue him praise and depend on him. *Chap.* 2. 12. *Rom.* 5. 6. *hebr.* 9. 15, 28.

k By the power of God.

l Christ being from the beginning head and gouernour of his Church, came in the dayes of Noe, not in body, which then he had not, but in Spirite, and preached by the mouth of Noe, for the space of 120. yeeres, to the disobedient, which would not repent, and therefore are now in prison reserued to the last iudgement. *Genes.* 6. 14. *matth.* 24. 38. *luke.* 17. 26. ‖ *Or, persons.* ‖ *Or, the taking to witnesse of a good conscience. Hebr.* 1. 3.

CHAP. IIII.

1 He exhorteth men to cease from sinne, 2 To spend no more time in vice, 7 To be sober and apt to pray, 8 To loue eche other, 12 To bee patient in trouble, 15 To beware that no man suffer as an euill doer. 16 But as a Christian man, and so not to be ashamed.

FOrasmuch then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is that he which hath suffered in the flesh, hath ceased from sinne,

2 That he henceforward should liue (as much time as remaineth in the flesh) not after the lustes of men, but after the will of God.

3 *For it is sufficient for vs that wee haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnes, lusts, drunkennes, in gluttonnie, drinkings, and in abominable idolatries.

4 Wherein it seemeth to them strange, that ye runne not with them vnto the same excesse of ryot: therefore speake they euill of you.

5 Which shall giue accountes to him, that is readie to iudge quicke and dead.

6 For vnto this purpose was the Gospell preached also vnto the [b] dead, that they might bee condemned according to men, in the flesh, but might liue according to God, in the spirit.

7 Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.

8 But aboue all things haue feruent loue among you: *for [c] loue couereth the multitude of sinnes.

9 *Bee ye harberous one to another, without grudging.

10 *Let euery man as he hath receiued the gift, minister the same one to another, as good dispolers of the manifolde grace of God.

11 If any man speake, let him talke as the words of God. If any man minister, let him doe it as of the ability which God ministreth, that God in all things may bee glorified through Jesus Christ, to whome is prayse and dominion for euer, and euer, Amen.

12 Dearely beloued, thinke it not strange concerning the fiery triall, which is among you to proue you, as though some strange thing were come vnto you:

13 But reioyce, in as much as yee are partakers of Christes sufferings, that when his glory shall appeare, ye may be glad and reioyce.

14 *If ye be railed vpon for the Name of Christ, blessed are ye: for the spirit of glorie, and of God resteth vpon you: which on their part is euill spoken of: but on your part is glorified.

15 But let none of you suffer as a murtherer, or as a theefe, or an euill doer, or as a busie bodye in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

a Our sanctification standeth in two points, in dying to sinne, and liuing to God. ‖ *Or, bodie. Ephes.* 4. 22.

b Although the wicked thinke the Gospel new, and vexe you that imbrace it: yet hath it bene preached to them of time past which now are dead, to the intent that they might haue bene condemned, or dead to sinne in the flesh, and also might haue liued to God in the spirit, which two are the effect of the Gospel. *Prou.* 10. 12.

c As hate moueth vs to reproch our brother when he offendeth vs: so loue hideth and pardoneth the faults which he committeth against vs, though they be neuer so many. *Rom.* 12. 13. *hebr.* 13. 2. *Rom.* 12. 6. *phil.* 2. 14. *Mat.* 5. 10.

d That is, by the infidels.

‖Or, punishment. *Iere.25.29. luke 23.31.*

17 For the time is come, that ‖ iudgement must begin at * the house of God. If it first begin at vs, what shall the ende be of them which obey not the Gospel of God?

Pro.2.21,22.

c As concerning this life where he is punished.

18 * And if the righteous scarcely c bee saued, where shall the vngodly and the sinner appeare?

19 Wherefore let them that suffer according to the wil of God, commit their soules to him in well doing, as vnto a faithfull Creator.

CHAP. V.

2 The duetie of Pastours is to feede the flocke of Christ, and what reward they shall haue if they be diligent. 5 Hee exhorteth yong persons to submit themselues to the elders. 8 To be sober and to watch that they may resist the enemie.

a By Elders he vnderstandeth all them which preach, teach, or minister in the Church.

THe a Elders which are among you, I beseech which am also an elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall be reuealed,

2 Feede the flocke of ‖ God, which is dependeth vpon you, caring for it not by constraint, but willingly: not for filthie lucre, but of a ready minde:

‖Or, Christ.

‖Or, which is committed vnto you, or, asmuch as in you lyeth.

3 Not as though ye were Lordes ouer Gods heritage, but that yee may bee ensamples to the flocke.

4 And when the chiefe shepheard shall appeare, yee shall receiue an incorruptible crowne of glory.

5 Likewise ye yonger, submit your selues vnto the elders, and submit your selues euery man one to another: * decke your selues inwardly in lowlinesse of mynde: for God * resisteth the proud, and giueth grace to the humble.

Rom.12,10. Iames 4.6.

6 Humble * your selues therefore vnder the mightie hand of God, that he may exalt you in due time.

Iames 4,10.

7 Cast * all your care on him: for he careth for you.

Psal.55.22 wisd. 12.22.m 8.6,25. luke 12.22.

8 Be sober and watch: for * your aduersarie the deuil as a roaring lion walketh about, seeking whom he may deuoure:

Luke 22.31.

9 Whom resist stedfast in ỹ faith, knowing b that the same afflictions are accomplished in your brethren which are in the world.

b Nothing commeth vnto vs, which we see not to apperteine to the rest of Christs members: and therefore wee ought not to refuse that condition which is common to all the Saints.

10 And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that yee haue suffered a little, make you perfect, confirme, strengthen, and stablish you.

11 To him be glory and dominion for euer and euer. Amen.

12 By Syluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying howe that this is the true grace of God, wherein yee stand.

13 The Church that is at c Babylon elected together with you, saluteth you, and Marcus my sonne.

c Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcision.

14 Greete ye one another with the * kisse of loue. Peace be with you all which are in Christ Iesus. Amen.

Rom.16.16. 1.cor.16.20. 2.cor.13.12.

The second Epistle generall of Peter.

THE ARGVMENT.

THe effect of the Apostle here, is to exhort them which haue once professed the true fayth of Christ, to stand to the same euen to the last breath: also that God by his effectuall grace towards men, moueth them to holines of life, in punishing the hypocrites which abuse his Name, & in increasing his gifts in the godly: wherefore by godly life, he being now almost at deaths doore, exhorteth them to approue their vocation, not setting their affections on worldly things (as hee had oft written vnto them) but lifting their eyes toward heauen, as they be taught by ỹ Gospel, whereof he is a cleare witnesse, chiefly in that he heard with his owne eares that Christ was proclaimed fro heauen to be the Sonne of God, as likewise the Prophets testified. And least they should promise to themselues quietnesse by professing the Gospel, he warneth them both of troubles which they should susteine by the false teachers, and also by the mockers and contemners of religion, whose maners and trade he liuely setteth forth as in a table: aduertising the faithfull not onely to waite diligently for Christ, but also to beholde presently the day of his comming, and to preserue themselues vnspotted against the same.

CHAP. I.

4 For asmuch as the power of God hath giuen thē al things perteining vnto life, he exhorteth them to flee the corruption of worldly lustes, 10 To make their calling sure with good workes, and fruites of faith. 14 Hee maketh mention of his owne death, 17 Declaring the Lorde Iesus to be the true Sonne of God as he himselfe had seene vpon the mount.

a In that he declared himselfe iust and faithfull in accomplishing his promise by Christ.

SImon Peter a seruant and an Apostle of Iesus Christ, to you which haue obteined like precious faith with vs by the a righteousnes of our God and Sauiour Iesus Christ:

2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,

3 According as his b godly power hath giuen vnto vs all things that perteine vnto c life and godlinesse, d through the knowledge of him that hath called vs ‖ vnto glory and vertue.

b He speaketh of Christ as he is God and Sauiour.

c That is, saluation.

d The summe of our saluation and religion is to be led by Christ to the Father, who calleth vs in the Sonne.

‖Or, through his glory.

4 Whereby most great, e precious promises are giuen vnto vs, that by them yee should be partakers of the e godly nature, in that yee flee the corruption, which is in the world through lust.

e We are made partakers of the diuine nature, in that we flee the corruption of the world: or as Paul writeth, are dead to sinne, and are not in the flesh.

5 Therfore giue euen all diligence thereunto: ioyne moreouer f vertue with your faith: and with vertue, knowledge:

f Godly maners.

6 And

6 And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:

7 And with godlinesse, brotherly kindenesse: and with brotherly kindenesse, loue.

8 For if these things be among you, and abound, they wil make you that yee neither shalbe idle, nor vnfruitful in the knowledge of our Lord Iesus Christ.

9 For he that hath not these things, is blinde, and g cannot see farre off, and hath forgotten that he was purged from his olde sinnes.

10 Wherefore, brethren, giue rather diligence to make your calling and election h sure: for if ye doe these things, ye shall neuer i fall.

11 For by these meanes an entring shall be ministred vnto you abundantly into the euerlasting kingdome of our Lord and Sauiour Iesus Christ.

12 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be stablished in the present trueth.

13 For I thinke it meete as long as I am in this k tabernacle, to stirre you vp by putting you in remembrance,

14 Seeing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lorde Iesus Christ hath * shewed me.

15 I will endeuour therefore alwayes, that yee also may bee able to haue remembrance of these things after my departing.

16 For wee followed not * ‖ deceiuable fables, when wee opened vnto you the power, and comming of our Lorde Iesus Christ, but with our eyes we sawe his maiestie:

17 For hee receiued of God the Father honour and glory, when there came such a voyce to him from ỹ excellent glory, * This is my beloued Sonne, in whome I am well pleased.

18 And this voyce wee heard when it came from heauen, being with him in the l holy mount.

19 We haue also a most sure m word of the Prophets, to the which ye doe well that yee take heede, as vnto a light that shineth in a darke place, vntill the n day dawne, and the o day starre arise in your hearts.

20 * So that ye first know this, that no prophesie in the Scripture is of p any priuate ‖ motion.

21 For the prophesie came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

g The Greeke worde signifieth him that naturally cannot see, except he holdeth neere his eyes. So Peter calleth such as cannot see heauenly things which are farre off, purblind, or sandblind.

h Albeit it be sure in it selfe, forasmuch as God can not change: yet we must confirme it in our selues by the fruites of the Spirit, knowing that the purpose of God electeth, calleth, sanctifieth and iustifieth vs.

i For God wil euer vpholde you.

k In this body.

2. Cor. 5.3,4. *Iohn* 21.18. *1. Cor.* 1.17. *and* 2.1.

‖ *Or, sophisticall and craftie. Matth.* 17.5.

l For by Christs presence it was for the time holy.

m That is, the doctrine of the Prophets.

n A perfecter knowledge then vnder the Law.

o Meaning Christ the sonne of iustice, by his Gospel.

2 Tim. 3.16.

p Commeth not of men.

‖ *Or, interpretation.*

Acts. 20.29. *2. tim.* 4.1. *iude* 4. *and* 18.

CHAP. II.

He propheseth of false teachers, & sheweth their punishment.

BVt there were false prophets also amõg the people, euen as there shall be false teachers among you: which priuily shall bring in damnable heresies, euen denying ỹ Lord, that hath bought them, and bring vpon themselues swift damnation.

2 And many shall follow their ‖ damnable wayes, by whom the way of trueth shall be euill spoken of,

3 And through couetousnesse shall they with fained wordes make a merchandise of you, whose iudgement long agone is not farre off, and their damnation sleepeth not.

4 For if God spared not the * Angels, that had sinned, but cast them downe into hel and deliuered them into chains of darknesse, to be kept vnto damnation:

5 Neither hath spared the olde worlde, but saued * Noe the eight person a preacher of righteousnesse, and brought in the flood vpon the world of the vngodly,

6 And * turned the cities of Sodom and Gomorrhe into ashes, condemned them and ouerthrewe them, and made them an ensample vnto them that after should liue vngodly,

7 * And deliuered iust Loth vexed with the vncleanly conuersation of the wicked,

8 (For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their vnlawfull deedes.)

9 The Lord knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement to bee punished:

10 And chiefly them that walke after the flesh, in the lust of vncleannesse, and despise the gouernment, which are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie.

11 Whereas the Angels which are greater both in power and might, * giue not b railing iudgement against them before the Lorde.

12 But these, as c brute beasts, led with sensualitie and made to be taken, and destroyed, speake euill of those thinges which they knowe not, and shall perish through their owne corruption,

13 And shall receiue the wages of vnrighteousnesse, as they which count it pleasure to liue deliciously for a season. Spots they are and blots, d delighting them selues in their deceiuings, in feasting with you,

14 Hauing eyes full of adulterie, & that can not cease to sinne, beguiling vnstable soules: they haue hearts exercised with couetousnesse, cursed children,

15 Which forsaking the right way, haue gone astray, following the way of * Balaam, the sonne of Bosor, which loued the wages of vnrighteousnesse.

16 But hee was rebuked for his iniquitie: for the dumme Asse speaking with mans voyce, forbade the foolishnesse of the prophet.

17 * These are welles without water, and e cloudes caried about with a tempest, to whome the blacke darkenesse is reserued for euer.

18 For in speaking swelling wordes of vanitie, they beguile with wantonnesse through the lustes of the flesh them that were

‖ *Or, insolent and wantan.*

a This is euidently seene in the Pope and his Priests, which by lyes and flatteries sell mens soules, so that it is certaine that he is not the successor of Simon Peter, but of Simon Magus.

Iob 4.18. *iude* 6. *Gene.* 7.1. *Gen.* 19.24,25. *Gen.* 19.16.

1. King. 22.22. *iob* 1.12.

b Albeit the Angels condemne the vices and iniquitie of wicked magistrates, yet they blame not the authoritie and power which is giuen them of God.

c As beasties without reason or wit, followe whither nature leadeth them: so these wicked men destitute of the Spirit of God, onely seeke to fulfill their sensualitie, and as they are vessels made to destruction and appointed to this iudgement, so they fall into the snares of Satan, to their destruction.

d For in your holy feasties they sit as members of the Church, whereas in deed they be but spots, & so deceiue you, reade Iude 12.

Num. 22.23. *iude* 11. *Iude* 12.

e They haue some appearance outward, but within they are drie and barren, or at most they cause but a tempest.

were cleane escaped from them which are wrapped in errour,

19 Promising vnto them libertie, and are themselues the * seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.

Iohn 8.34. rom.6.20.

20 * For if they, after they haue escaped from the filthinesse of the worlde, through the f knowledge of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter ende is worse with them then the beginning.

Mat.12.45. heb.6.4,5,6. and 10.26,27.

f Which commeth by hearing the Gospel preached.

21 For it had bene better for them, not to haue knowen the way of righteousnesse, then after they haue knowen it, to turne from the holy ‖commandement giuen vnto them.

‖Or, *doctrine.*

22 But it is come vnto them, according to the true prouerbe, * The dogge is returned to his owne vomit: and, The sow that was washed, to the wallowing in the mire.

Prou.26.11.

CHAP. III.

3 He sheweth the impiety of them which mocke at Gods promises. 7 After what sort the end of the world shalbe. 8 That they prepare themselues thereunto. 16 Who they are which abuse the writings of S. Paul, and the rest of the Scriptures, 18 Concluding with eternall thanks to Christ Iesus.

THis second Epistle I nowe write vnto you, beloued, wherewith a I stirre vp, and warne your pure mindes,

a For we fall quickely asleepe and forget that which we are taught. *1.Tim.4.1. 2.tim. 3.1. iude 18.*

2 To call to remembrance the wordes, which were tolde before of the holy Prophets, and also the commandement of vs the Apostles of the Lord and Sauiour.

3 * This first vnderstand, that there shal come in the last dayes, mockers, which will walke after their lustes,

b He meaneth them which had once professed Christian religion, but became afterward contemners & mockers, as Epicureans and Atheists.

4 And say, Where is the promise of his comming? for since the fathers died, all things continue alike from the beginning of the creation.

5 For this they b willingly knowe not, that the heauens were of olde, and the earth that was of the water and by the water, by the word of God.

6 Wherefore the c world that then was, perished, ouerflowed with the water.

c As touching the beautie thereof, and things which were therein, except them which were in the Arke.

7 But the heauens and earth, which are now, are kept by the same word in store, and reserued vnto fire against the day of iudgement, and of the destruction of vngodly men.

8 Dearely beloued, bee not ignorant of this one thing, that one day is with the Lorde, * as a thousande yeeres, and a thousand yeres, as one day.

Psal.90.4. Ezek.33.11. 1.tim.2.4.

9 The Lord is not slacke concerning his promise (as some men count slackenesse) but is patient towarde vs, and * d would haue no man to perish, but would all men to come to repentance.

d He speaketh not here of the secret and eternal counsell of God, whereby hee electeth whome it pleaseth him, but of the preaching of the Gospel, whereby all are called & bidden to ỹ banket. *Matth.24.44. 1.thes.5.2. reu.3.3. & 16.15 Isa.65.17. & 66. 22. reuel.21.1.*

10 * But the day of the Lord will come as a thiefe in the night, in the which ỹ heauens shal passe away with a noise, & the elements shall melt with heate, & the earth with the workes that are therein, shall be burnt vp.

11 Seeing therefore ỹ al these things must be dissolued, what maner persons ought yee to be in holy conuersation and godlines,

12 Looking for, & hasting vnto the comming of the day of God, by the which the heauens being on fire, shall be dissolued, and the elements shall melt with heate?

13 But we looke for *newe heauens, and a newe earth, according to his promise, wherein dwelleth righteousnes.

14 Wherefore, beloued, seeing that yee looke for such things, bee diligent that yee may be founde of him in e peace, without spot, and blameles.

e In quiet conscience. *Rom.2.4.*

15 * And suppose that the long suffering of our Lorde is saluation, euen as our beloued brother Paul according to the wisedome giuen vnto him wrote to f you,

f Albeit his epistles were written to peculiar Churches, yet they cõteine a generall doctrine apperteining to al men

16 As one, that in all his Epistles speaketh of these things: among the which some things are g hard to bee vnderstood, which they that are vnlearned and vnstable ‖peruert, as they doe also other Scriptures vnto their owne destruction.

g As no man condemneth the brightnes of the sunne because his eie is not able to susteine the clearenesse thereof: so the hardnesse when we cannot sometime compasse or perfectly vnderstand in the Scriptures, ought not to take away from vs the vse of the Scriptures.

‖Or, *wrest.*

17 Ye therefore beloued, seeing ye know these things before, beware least ye bee also plucked away with the errour of the wicked, and fall from your owne stedfastnes.

18 But growe in grace, and in the knowledge of our Lord & Sauiour Iesus Christ: to him be glory both now and for euermore. Amen.

The first Epistle generall of Iohn.

THE ARGVMENT.

AFter that S. Iohn had sufficiently declared, howe that our whole saluation doeth consist onely in Christ, least that any man should thereby take a boldnes to sinne, hee sheweth that no man can beleeue in Christ, vnlesse hee doth endeuour himselfe to keepe his commandements, which thing being done, hee exhorteth them to beware of false prophets, whom he calleth Antichrists, & to trie the spirits. Last of all, he doeth earnestly exhort them vnto brotherly loue, and to beware of deceiuers.

CHAP. I.

2 True witnesse of the euerlasting word of God. 7 The blood of Christ is the purgation of sinne. 10 No man a without sinne.

a That is, Christ, God eternall.
b That is, Christ being man.

THat which was a from the beginning, which wee haue b heard, which we haue seene with our eyes, which we haue looked vpon, and our handes haue handled of the worde c of life,

c Which giueth life and had it in himselfe, Iohn 1.4.

2 (For the life appeared, and wee haue seene it, and beare witnesse, and shewe vnto you the eternall life, which was d with the Father, and appeared vnto vs)

d Before all beginning.

3 That, I say, which we haue seene and heard, declare wee vnto you, that yee may also e haue fellowshippe with vs, and that our

e The effect of the Gospel is, that all we being ioyned together in Christ by faith, should be the sonnes of God

our fellowship also may be with the Father, and with his Sonne Iesus Christ.

4 And these things write wee vnto you, that your ioy may be full.

5 This then is the message, which wee haue heard of him, & declare vnto you, that God *is f light, and in him is no darkenesse.

1 John 8.12.

f The fruites of our faith must declare whether we be ioyned in God or no: for God being the very puritie and light, will not haue fellowship with them which lie in sinne and darkenesse.

6 If wee say that wee haue fellowship with him, and walke in g darkenesse, we lie, and doe not truely:

7 But if wee walke in the light as he is in the light, we haue fellowship h one with another, and the * blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 * If we say that we haue no sinne, we deceiue our selues, and trueth is not in vs.

9 If we i acknowledge our sinnes, he is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.

10 If wee say wee haue not sinned, wee make him a liar, and his ‖ word is not in vs.

g In an euill conscience, and without the feare of God.

h That is, Christ with vs, and we with our selues. *Hebr.9.14. 1.pet.1.19. reuel,1.5. 1.King.8.46. 2.chron.6.36. prou.20.9. eccle.7.22.*

i If we be not ashamed, earnestly and openly to acknowledge our selues before God to be sinners. ‖ *Or, doctrine.*

CHAP. II.

1 *Christ is our aduocate.* 10 *Of true loue, and howe it is tried.* 18 *To beware of Antichrist.*

MY babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an a Aduocate with the Father, Iesus Christ, the Iust.

a Christ is our onely aduocate and atonement: for the office of intercession and redemption are ioyned together.

2 And hee is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of b the whole world.

b That is, of them which haue embraced the Gospel by faith in all ages, degrees, and places: for there is no saluation without Christ.

3 And hereby we are sure that we c know him, if we keepe his commandements.

c That is, by faith & so obey him: for knowledge cannot be without obedience.

4 He that sayeth, I know him, and keepeth not his commaundements, is a lyar, and the trueth is not in him.

5 But hee that keepeth his word, in him is d the loue of God perfect in deede: hereby we knowe that we are in him.

d Whereby he loueth God: so that to loue God is to obey his word.

6 Hee that sayeth he remayneth in him, ought euen so to walke, as he hath walked.

7 Brethren, I write no newe ‖ commandement vnto you: but an olde commandement which yee haue had from the e beginning: the f olde commaundement is the worde, which yee haue heard from the beginning.

‖ *Or, doctrine,*

e When the Law was giuen.

f Loue thy neighbour as thy selfe, is the olde commaundement taught in the Law: but when Christ saith, So loue

8 Againe, a newe commaundement I write vnto you, that which is true in him, and also in you: for the darkenesse is past, and the true light now shineth.

9 He that sayeth that hee is in the light, and hateth his brother, is in darkenesse vntill this time.

10 * He that loueth his brother, abideth in the light, and there is none occasion of euill in him.

11 But he that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither he goeth, because that darknesse hath blinded his eyes.

12 g Little children, I write vnto you, because your sinnes are forgiuen you for h his Names sake.

g He meaneth all the faithfull children, as hee being their spiritual Father, attributing to olde men knowledge of great things, to yong men strength, to children obedience and reuerence to their gouernours.

h For Christes sake.

13 I write vnto you, fathers, beause yee haue knowen him that is from the beeginning. I write vnto you, yong men, because ye haue ouercome the ‖ wicked.

‖ *Or, the diuell.*

14 I write vnto you, babes, because ye haue knowne the Father. I haue written vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, yong men, because ye are strong, and the word of God abideth in you, and ye haue ouercome the ‖ wicked.

‖ *Or, the diuell.*

15 Loue not ý i world, neither the things that are in the worlde. If any man loue the * worlde, the loue of the father is not in him.

i As it is aduersarie to God. *Iam.4.4.*

16 For all that is in the world (as the lust of the k flesh, the l lust of the eyes, and the m pride of life) is not of the Father, but is of the world.

k To liue in pleasure.

l Wantonnesse.

m Ambition and pride.

17 And the world passeth away, and the lust thereof, but hee that fulfilleth the will of God, abideth euer.

18 Babes, it is the last time, and as yee haue heard that Antichrist shall come, euen now are there many Antichristes: whereby we know that it is the last time.

n Which seemed to haue bene of our number, because for a time they occupied a place in the Church.

19 n They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But this commeth to passe, that it might appeare, that they are not all of vs.

20 But ye haue an o ointment from him, that is p holy, & ye haue knowen all things.

o The grace of the holy Ghost.

p Which is Christ.

21 I haue not written vnto you, because ye know not ý trueth: but because ye knowe it, and that no lie is of the trueth.

q In this Epistle which I nowe write vnto you.

22 Who is a lyar, but hee that denieth that Iesus is r Christ? he same is the Antichrist that denyeth the Father and the Sonne.

r He that taketh away or diminisheth either of the natures in Christ, or hee that confoundeth or separateth them, & he that putteth not difference betwene the person of the Sonne, and also he that beleeueth not to haue remission of sinnes by his onely sacrifice, denyeth Christ to be the true Messias.

23 Whosoeuer denyeth the Sonne, the same ‡ hath not the Father.

f Then the infidels worship not the true God.

‡ But he that confesseth the Sonne, hath also the father.

24 Let therefore abide in you that same which yee haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, ye also shall continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised vs, euen eternall life.

26 These things haue I written vnto you, concerning them that deceiue you.

27 But the anointing which ye receiued of him, dwelleth in you: & ye neede not that any man teach you: but as the same t anointing teacheth you of all things, and it is true, and is not lying, and as it taught you, ye shall abide ‖ in him.

‖ *Or, in Christ.*

t Christ communicateth himselfe vnto you, and teacheth you by the holy Ghost and his ministers.

28 And nowe, u little children, abide in him, that when he shall appeare, we may be bolde, and not be ashamed before him at his comming.

u By this name hee meaneth the whole Church of Christ in generall.

29 If yee knowe that hee is righteous, knowe ye that he which doeth righteousnesse, is borne of him.

CHAP.

CHAP. III.

1 The singular loue of God toward vs, 7 And howe we againe ought to loue one another.

BEholde, what loue the Father hath shewed on vs, that we should be [a] called the sonnes of God: for this cause the world knoweth you not, because it knoweth not him.

2 Dearely beloued, nowe are wee the sonnes of God, but yet it doth not appeare what we shall be: and we know that when [b] he shall appeare, we shall be [c] like him: for we shall see him as he is.

3 And euery man that hath this hope in him, purgeth himselfe, euen as he is pure.

4 Whosoeuer [d] committeth sinne, transgresseth also the law: for sinne is the transgression of the Law.

5 And ye know that he appeared that he might * take away our sinnes, and in him is no sinne.

6 Whosoeuer abideth in him, sinneth not: whosoeuer sinneth, hath not seene him, neither hath knowen him.

7 Litle children, Let no man deceiue you: he that doth righteousnesse, is righteous, as he is righteous.

8 He that *committeth sinne, is of the deuill: for the deuill sinneth from the [e] beginning: for this purpose appeared the Sonne of God, that hee might loose the workes of the deuill.

9 Whosoeuer is borne of God, sinneth not: for his [f] seede remaineth in him, neither can hee sinne, because hee is borne of God.

10 In this are the children of God knowen, and the children of the deuill: whosoeuer doth not righteousnesse, is not of God, neither he that [h] loueth not his brother.

11 For this is the message, that ye heard from the beginning, that * wee should loue one another.

12 Not as * Cain which was of the wicked, and slewe his brother: and wherefore slew he him? because his owne workes were euill, and his brothers good.

13 Maruell not, my brethren, though the world hate you.

14 Wee knowe that wee are translated from death vnto life, because wee [i] loue the brethren: * hee that loueth not his brother, abideth in death.

15 Whosoeuer hateth his brother, is a manslayer: and yee knowe that no manslayer hath eternall life abiding in him.

16 * Hereby haue wee perceiued loue, that he laid downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

17 * And whosoeuer hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him?

18 My little children, let vs not loue in word, neither in tongue onely, but in [k] deede and in trueth.

19 For thereby wee knowe that we are of the trueth, and shall before him assure our hearts.

20 For if our [l] heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we holdnesse toward God.

22 * And whatsoeuer wee aske, wee receiue of him, because wee keepe his commandements, and doe those things which are pleasing in his sight.

23 * This is then his commandement, That we beleeue in the Name of his sonne Iesus Christ, and loue one another, as hee gaue commandement.

24 * For hee that keepeth his commandements, dwelleth in him, and hee in him: and hereby wee knowe that hee abideth in vs, euen by the spirite which hee hath giuen vs.

CHAP. IIII.

1 Difference of spirites. 2 Howe the spirite of God may bee knowen from the spirite of errour. 7 Of the loue of God and of our neighbour.

DEarely beloued, beleeue not euery spirite, but trie the [a] spirites whether they are of God: for many false prophets are gone out into the world.

2 Hereby shal ye know the spirit of God, Euery spirite that confesseth that Iesus [b] Christ is come in the flesh, is of God.

3 And euery spirite which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirite of Antichrist, of whome yee haue heard, howe that he should come, and [c] nowe already hee is in the world.

4 Litle children, ye are of God, and haue ouercome them: for greater is he that is in you, then [d] he that is in the world.

5 They are of the world, therfore speake they of the worlde, and the worlde heareth them.

6 Wee are of God, * hee that knoweth God, [e] heareth vs: hee that is not of God, heareth vs not. Hereby knowe wee the spirite of trueth, and the spirit of errour.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

9 * In [f] this appeared the loue of God toward vs, because God sent his onely begotten Sonne into the worlde, that wee might liue through him.

10 Herein is loue, not that wee loued God, but that he loued vs, & sent his Sonne to be a [g] reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 * No man hath seene God at any time. If wee loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Hereby knowe wee that wee dwell in him, and he in vs: because he hath giuen vs of his Spirit.

14 And wee haue seene, and doe testifie, that the Father sent the Sonne to bee the Sauiour of the world.

15 Whosoeuer [h] confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

16 And wee haue knowen, and beleeued

a Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards.
b That is, Christ.
c As the members and head are, which make one perfect body.
d That is, in who sinne doth reigne, so that he seeketh not to be sanctified.
Isa. 53.4,9.
1. *pet.* 2.22.
Iohn 8.44.
e As appeared by Adam.
f Which is the holy Ghost.
g He cannot be vnder the power of sinne, because the spirit of God correcteth his euill and corrupt affections.
h He descendeth from the first table of the commandements to the second.
Iohn 13.34. *and* 15.12.
Gene. 4.8.
i This loue is the speciall fruite of our faith, and a certaine signe of our regeneration.
Chap. 2.10.
leuit. 19.17,18.
Iohn 15.13.
eph. 5.2.
Luke 3.11.
k Which is not the cause wherefore we are the sonnes of God, but a most certaine signe.
l If our conscience being giltie of any thing, be able to condemne vs, much more the iudgement of God, which knoweth our hearts better then we our selues, is able to condemne vs.

a Them which boast that they haue the Spirite to preach or prophecie.
b Who being very God, came from his Father and tooke vpon him our flesh.
He that confesseth or preacheth this truely, hath the Spirit of God, else not.
c He began to build the mysterie of iniquitie.
d Satan the prince of the world.
Iohn 8.47.
e With pure affection and obedience.

Iohn 3.16.
f Trueth it is, that God hath declared his loue in many other things, but herein hath passed all other.
g By his onely death.
Iohn 1.18.
1. *iun.* 6.16.

h So that his confession proceedeth of faith.

‖ *Or, toward vs.*
i By inspiring it into vs.

the loue that God hath ‖ i in vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.

17 Herein is the loue perfect in vs, that wee shoulde haue boldenesse in the day of iudgement: for as he is, euen so are wee in this worlde.

k Such as should trouble the conscience.

18 There is no k feare in loue, but perfect loue casteth out feare: for feare hath paine∣fulnesse: and hee that feareth, is not perfect in loue.

19 We loue him, because he loued vs first.

20 If any man say, I loue God, and hate his brother, he is a lyar: for l howe can hee that loueth not his brother whom hee hath seene, loue God whom he hath not seene?

l For God presenteth himselfe to vs in them, which beare his image. *Iohn* 13.34. *and* 15.12.

21 * And this commandement haue we of him, that hee which loueth God, should loue his brother also.

CHAP. V.

1.10.13. *Of the fruites of faith.* 14.20. *The office, authoritie, and diuinitie of Christ.* 21 *Against images.*

a Is regenerate by the vertue of his spirit.
b The loue of God must goe before, or els we can not loue aright. *Matt.* 11 30.
c They are easie to the sonnes of God, which are led with his spirite: for they delite therein. 1. *Cor.* 15.57.
d That is, regeneration.
e The water and blood that came out of his side, declare that we haue our sinnes washed by him, and he hath made full satisfaction for the same.
f Our minde inspired by the holy Ghost. g Which testifieth to our hearts, that we be the children of God.

WHosoeuer beleeueth that Iesus is the Christ, is a borne of God, and euery one that loueth him which begate, loueth him also which is begotten of him.

2 In this wee knowe that wee loue the children of God, when we loue b God, and keepe his commandements.

3 For this is the loue of God, that wee keepe his commandements: and his * commandements are not c grieuous.

4 For all that is borne of God, ouercommeth the worlde: and this is the victory that ouercommeth the worlde, euen our faith.

5 * Who is it that ouercommeth the worlde, but hee which beleeueth that Iesus is the Sonne of God?

6 This is that Iesus Christ that came by d water, e and blood, not by water onely, but by water & blood: and it is the f spirit, that beareth witnesse: for the spirit is g trueth.

7 For there are three, which beare record in heauen, the Father, the Word, and the holy Ghost: and these three are one.

8 And there are three, which beare record in the earth, the spirite, and the water, and the blood: and these three agree in one.

9 If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which hee testified of his Sonne.

10 * He that beleeueth in the Sonne of God, hath the witnesse † in himselfe: he that beleeueth not God, hath made him a lyar, because hee beleeued not the record, that God witnessed of his Sonne.

Iohn 3.36.
† Of God.

11 And this is the record, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

12 He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life.

Mat. 7.7. & 21. 22. *chap.* 3.22.
h Although euery sinne be to death, yet God through his mercie pardoneth his in his Sonne Christ. *Mat.* 12.31. *mar.* 3.29. *luke* 12.10.
i As theirs is whom God doth so forsake, that they fall into vtter despaire.
k Giueth not himselfe so ouer to sinne, that he forgetteth God.
l Taketh heede that he sinne not.
m That is, Satan.
n With a mortall wound.
o That is, all men generally, as of themselues lie as it were buried in euill. *Luke* 24.45.
p Christ very God.
q Meaning, from euery forme and fashion of thing which is set vp for any deuotion to worship God.

13 These things haue I written vnto you, that beleeue in the Name of the Sonne of God, that yee may knowe that yee haue eternall life, and that ye may beleeue in the Name of the Sonne of God.

14 And this is the assurance, that wee haue in him, * that if we aske any thing according to his will, he heareth vs.

15 And if wee knowe that hee heareth vs, whatsoeuer wee aske, wee knowe that wee haue the petitions that we haue desired of him.

16 If any man see his brother sinne a sinne, that is not vnto death, let him aske, and he shall giue him life for them that sinne not h vnto death. * There is a sinne i vnto death: I say not that thou shouldest pray for it.

17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 Wee knowe that whosoeuer is borne of God, k sinneth not: but he that is begotten of God, l keepeth himselfe, and the m wicked n toucheth him not.

19 Wee knowe that we are of God, and the whole world o lieth in wickednesse.

20 But wee knowe that the Sonne of God is * come, and hath giuen vs a minde to knowe him, which is true: and wee are in him that is true, that is, in his Sonne Iesus Christ: this same is very p God, and eternall life.

21 Babes, keepe your selues from q idoles. Amen.

The second Epistle of Iohn.

He writeth vnto a certaine Ladie, 4 *Reioycing that her children walke in the trueth,* 5 *And exhorteth them vnto loue,* 7 *Warneth them to beware of such deceiuers as denie that Iesus Christ is come in the flesh,* 8 *Prayeth them to continue in the doctrine of Christ,* 10 *And to haue nothing to doe with them that bring not the true doctrine of Christ Iesus our Sauiour.*

‖ *Or, worthie and noble.*
a According to godlinesse, and not with any worldly affection.

THe Elder to the ‖ elect Ladie, and her children, whom I loue in a the trueth: and not I onely, but also all that haue knowen the trueth,

2 For the trueths sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace bee with you, mercie and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with b trueth and loue.

b We cannot receiue the grace of God, except wee haue the true knowledge of him, of the which knowledge loue proceedeth.

4 I reioyced greatly, that I founde of thy children walking c in trueth, as we haue receiued a commandement of the father.

c According to Gods word. *Iohn* 15.12. ‖ *Or, doctrine.*

5 And now beseech I thee Lady, (not as writing a newe commandement vnto thee, but that same which wee had from the beginning) that we * loue one another.

6 And this is the loue, that wee should walke after his b commandements. This commandement is, that as yee haue heard from the beginning, ye should walke in it.

7 For many deceiuers are entred into the worlde, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiuer and an Antichrist.

8 Looke

d By suffering our selues to be seduced.
e He that passeth the limits of pure doctrine.

8 Looke to your selues, that we d lose not the things which wee haue done, but that we may receiue a full reward.
9 Whosoeuer e transgresseth, & abideth not in the doctrine of Christ, hath not God. He that continueth in ỹ doctrine of Christ, he hath both the father and the Sonne.
10 If there come any vnto you, & bring not this doctrine, * receiue him not to house, neither bid him, f God speede.
11 For he that biddeth him, God speede, is partaker of his euil deedes. Although I had many things to write vnto you, yet I would not write with paper and inke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.
12 The sonnes of thine ‖elect sister greete thee, Amen.

f Haue nothing to doe with him, neither shew him any signe of familiaritie or acquaintance.

Rom.16.17.

‖ *Or, worthy.*

The third Epistle of Iohn.

3 He is glad of Gaius that walketh in the truth, 8 Exhorteth them to be louing vnto the poore Christen in their persecution, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

THe Elder vnto the beloued Gaius whome I loue in the trueth.
2 Beloued, I wish chiefly that thou prosperedst & faredst well, as thy soule prospereth.
3 For I reioyced greatly when the brethren came, & testified of the trueth that is in thee, how thou walkest in the trueth.
4 I haue no greater ioy then this, that is, to heare that my sonnes walke in a veritie.
5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, and to b strangers,
6 Which bare witnesse of thy loue before the Churches. Whome if thou bringest on their iourney, as it c beseemeth according to God, thou shalt doe well,
7 Because that for his Names sake they went foorth, and tooke nothing of the Gentiles.
8 We therfore ought to receiue such, that we might be helpers to the trueth.
9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.
10 Wherefore if I come, I will declare his deedes c which hee doeth, prating against vs with malicious words, and not therewith content, neither he himselfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.
11 Beloued, followe not that which is euil, but that which is good: hee that doeth well, is of God: but he that doeth euil, hath not ‖ seene God.
12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and we our selues beare record, and ye knowe that our record is true.
13 I haue many things to write: but I wil not with inke and pen write vnto thee.
14 For I trust I shal shortly see thee, and we shall speake mouth to mouth. Peace bee with thee. The friends salute thee. Greete the friends by name.

a That is, in godly conuersaon, as they which haue both the knowledge & feare of God.
b By keeping hospitalitie.
c If thou furnishest them with necessaries toward their iourney, knowing that the Lorde saith, He that receiueth you, receiueth me.

‖ *Or, knoweth.*

The generall Epistle of Iude.

THE ARGVMENT.

SAint Iude admonisheth all Churches generally to take heede of deceiuers, which go about to draw away the hearts of the simple people, from the trueth of God, and willeth them to haue no societie with such, whome he setteth forth in their liuely colours, shewing by diuers examples of the Scriptures, what horrible vengeance is prepared for them: finally he comforteth the faithful, and exhorteth them to persevere in the doctrine of the Apostles of Iesus Christ.

IVDE a seruaunt of Iesus Christ, and brother of Iames, to them which are called and sanctified a of GOD the Father, and b reserued to Iesus Christ:
2 Mercie vnto you, and peace, and loue be multiplied.
3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you, to exhort you, that ye shoulde earnestly c contend for the mainteinance of the faith, which was d once giuen vnto the Saints.
4 For there are certaine men crept in which were before of old e ordained to this condemnation: vngodly men they are which turne the grace of our God into wantonnesse, and * denie God the onely Lorde, and our Lord Iesus Christ.
5 I will therefore put you in remembrance, forasmuch as yee once knewe this, howe that the Lorde, after that he had deliuered the people out of Egypt, * destroyed them afterwarde which f beleeued not.
6 The * Angelles also which kept not their first ‖ estate, but left their owne habitation, hee hath reserued in euerlasting chaynes vnder darkenesse vnto the g iudgement of the great day.
7 As * Sodome and Gomorrhe, and the cities about them, which in like manner as they did, committed, and followed h strange flesh, are set foorth for an ensample, and suffer the vengeance of eternall fire.

a The faithful are sanctified of God the Father in the Sonne by the holy Ghost.
b That he should keepe you, Iohn 17.6.
c Against the assaules of Satan and heretikes.
d That yee shoulde keepe it for euer.
e He confirmeth their heare against the contemners of religion and apostataes, shewing that such men trouble not the Church at all aduentures, but are appointed thereunto by the determinate counsell of God.

2.*Pet.2.1.*

Numb.14.37.

f Their incredulitie was the fountaine of all their euill

‖ *Or, originall.*

2 *Pet.2.4.*

g Then shall bee their extreme punishment.

Gene.19.24,25.

h Most horrible pollutions.

8 Likewise notwithstanding these dreamers also defile the flesh, and despise gouernment, and speake euill of them that are in authoritie.

9 Yet [k] Michael the Archangel, when he stroue against the deuill, and disputed about the body of Moses, durst not blame him with cursed speaking, but saide, [l] The Lord rebuke thee.

10 But these speake euill of those things, which they knowe not: and whatsoeuer things they knowe [m] naturally, as beastes which are without reason, in those things they corrupt themselues.

11 Woe be vnto them: for they haue followed the way * of Cain, and are cast away by the deceite * of Balaams wages, and perish in the [n] gainesaying * of Core.

12 These are spots [o] in your feasts of charitie when they feast with you, without [p] all feare, feeding them selues: * cloudes they are without water, carried about of windes, corrupt trees, and without fruit, twise dead, and plucked vp by the rootes.

13 They are the raging waues of the sea, fomming out their own shame: they are wandring starres, to whom is reserued the blacknes of darknes for euer.

14 And Enoch also the seuenth from Adam, prophecied of such, saying, * [q] Behold, the Lord commeth with thousandes of his saints,

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes †: * whose mouthes speake proude things, hauing mens persons in admiration, because of a vantage.

17 But, ye beloued, remember the words which were spoken before of the Apostles of our Lord Iesus Christ,

18 Howe that they tolde you that there should be mockers * in the last time, which shoulde walke after their owne vngodlie lustes.

19 These are makers of sectes, fleshly, hauing [r] not the Spirit.

20 But, ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ, vnto eternall life.

22 And haue compassion of some, [s] in putting difference:

23 And other saue with [t] feare, pulling them out of the fire, and hate euen the [u] garment spotted by the fleshly.

24 Now vnto him that is able to keepe you that ye fall not, and to present you faultles before the presence of his glory with ioy,

25 That is, to God only wise, our Sauiour, bee glory, and maiestie, and dominion, and power, both nowe and for euer, Amen.

i Which shewe themselues dull and impudent.

k It is most like that this example was written in some of those bookes of the Scripture which are now lost, Num. 21. 14. Iosh. 10. 13. 2. chron. 9. 29.

l In Zechatie 3. 2. Christ vnder the name of the Angel rebuked Satan as knowing that hee went about to hinder the Church: but here we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God.

m By their carnal iudgement.

† In vngodlines and iniquitie. *Psal.* 17. 10.

1. *Tim.* 4. 1. 2. *tim.* 3. 1. 2. *pet.* 3. 3.

r Of regeneration.

s Some may bee wonne w gentlenes, other by sharpenes.

t By sharpe reproofes to draw them out of danger.

u He willeth not onely to cut off the euil, but also to take away all occasions, which are as preparatiues, and accessaries to the same.

Genes. 4. 8. *Nomb.* 22. 23. n For as Core, Dathan, and Abiram, rose vp and spake against Moses, so do these against them that are in authoritie. *Numb.* 16. 1, 2. o These were generall feastes which the faithful kept, partly to protest their brotherly loue, & partly to relieue the needie, Tertul. in Apologet. cap. 39. p Either of God, or of his Church. 2. *Peter* 2. 17. *Reuelat.* 1. 7. q This saying of Enoch might for the worthinesse thereof haue bene as a common saying among men of all times, or else haue bene written in some of those books which now remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn 20, 31.

The Reuelation ‖ of Iohn the Diuine.

‖ Or, *declared to Iohn.*

THE ARGVMENT.

IT is manifest, that the holy Ghost would as it were gather into this most excellent booke a summe of those prophecies, which were written before, but should be fulfilled after the comming of Christ, adding also such things as should be expedient, as well to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set forth the diuinitie of Christ, & the testimonies of our redemption: what things the Spirit of God alloweth in ỹ ministers, and what things he reproueth: the prouidence of God for his elect, and of their glorie and consolation in the day of vengeance: howe that the hypocrites which sting like Scorpions the members of Christ, shall be destroyed. But the Lambe Christ shall defend them, which beare witnesse to the trueth, who in despite of the beast and Satan will raigne ouer all. The liuely description of Antichrist is set foorth, whose time and power notwithstanding is limitted, and albeit that hee is permitted to rage against the elect, yet his power stretcheth no further then to the hurt of their bodyes: and at length he shall bee destroyed by the wrath of God, when as the elect shall giue prayse to God for the victorie: neuertheless for a season God wil permit this Antichrist, and strumpet, vnder colour of faire speach and pleasant doctrine, to deceiue the world: wherefore he aduertiseth the godly (which are but a small portion) to auoyde this harlots flatteries, and bragges, whose ruine without mercy they shall see, and with the heauenly companies sing continuall prayses: for the Lambe is married: the worde of God hath gotten the victorie: Satan that a long time was vntyed, is nowe cast with his ministers into the pit of fire to be tormented for euer, whereas contrarywise the faithfull (which are the holy citie of Ierusalem, and wife of the Lambe) shall enioy perpetuall glory. Reade diligently, iudge soberly, and call earnestly to God for the true vnderstanding thereof.

CHAP.

CHAP. I.

1 The cause of this reuelation. 3 Of them that reade it. 4 John writeth to the seuen Churches. 5 The maiestie and office of the Sonne of God. 20 The vision of the Candlesticks and starres.

THe [a] Reuelation of IESVS CHRIST which [b] GOD gaue vnto him, to shew vnto his seruants things which must shortly be done: which he sent, and shewed by his Angel vnto his seruant John,

2 Who bare record of the word of God, and of the testimony of Iesus Christ, and of all things that he saw.

3 Blessed is hee that readeth, and they that heare the words of this [d] prophecie, and keepe those things which are written therein: for the time is at [e] hand.

4 John, to the [f] seuen Churches which are in Asia, Grace be with you, & peace from him, Which * is, and Which was, & Which is to come, & from the [g] seuen spirits which are before his throne,

5 And frō Iesus Christ, which is a* faithfull witnesse, and * the first begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his * blood,

6 And made vs * Kings and Priests vnto God, euen his Father, to him be glory and dominion for euermore, Amen.

7 Behold, he commeth with* clouds, and euery eye shall see him: yea, euen they which [h] pearced him through: and all kinreds of the earth shall wayle ‖ before him. Euen so, Amen.

8 I* am [i] Alpha and Omega, the beginning and the ending, sayth the Lord, Which is, and Which was, and Which is to come, euen the Almighty.

9 I John, euen your brother, and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the yle called Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was rauished in spirit on [k] the Lords day, and heard behinde me a great voyce, as it had bene of a trumpet,

11 Saying, I am [l] Alpha and Omega, the first and the last: and that which thou seest, write in a booke, and send it vnto the [m] seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned back to see the [n] voyce that spake with me: and when I was turned, I saw [o] seuen golden candlesticks,

13 And in the middes of the seuen candlesticks, one like vnto the [p] Sonne of man, clothed with a garment downe to the feete, and girded about [r] the paps with a golden girdle.

14 His head, and haires were [s] white as white wooll, and as snow, and his eyes were as a [t] flame of fire.

15 And his feete like vnto ‖ fine [u] brasse, burning as in a furnace: and his [x] voyce as the sound of many waters.

16 And hee had in his right hand seuen [y] starres: & out of his mouth went a [z] sharpe two edged sword: and his face shone as the sunne shineth in his strength.

17 And when I saw him, I fell at his feete as * dead: then he laid his right [a] hand vpon me, saying vnto me, Feare not: I am the [b] first and the last,

18 And am aliue, but I was dead: and behold, I am aliue for euermore, Amen: and I haue the [c] keyes of hell and of death.

19 Write the things which thou hast seene, & the things which are, & the things which shall come [d] hereafter.

20 The mystery of [e] the seuen starres which thou sawest in my right hand, and the seuen golden candlesticks, is this, The seuen starres are the [f] Angels of the seuen Churches: and the seuen candlesticks which thou sawest, are the seuen Churches.

a Of things which were hid before.
b Christ receyued this reuelation out of his Fathers bosome as his owne doctrine, but it was hid in respect of vs, so that Christ as Lorde and God reuciled it to Iohn his seruant by the ministerie of his Angell, to the edification of his Church.
c To the good and bad.
d Which expoundeth the olde Prophets, and sheweth what shall come to passe in the New Testament.
e And began euen then.
f Meaning the Church vniuersall. *Exod.* 3.14.
g That is, from the holy Ghost: or these seuen Spirits were ministers before God the Father and Christ, who after he calleth the hornes and eyes of the Lambe, Chap. 5.6. In a like phrase Paul taketh God, and Christ, and the Angels to witnes, 1. Tim. 5.21. *Psal.* 89.37. 1. *Cor.* 15.20, 21. *Coloss.* 1.18. *Heb* 9.14.
1. *pet.* 1.19. *Iohn* 1.7, 9. 1. *pet.* 2.5. *Mat.* 24. 30. *isa.* 3.14. *inde* 14.
h They that contemned Christ, and most cruelly persecuted him, & put him to death, shall then acknowledge him. ‖ *Or, for him. Chap.* 21.6. *and* 22.13.
i Alpha and Omega are the first and last letters of the a.b.c. of the Greekes.
k Which some call Sunday: S. Paul the first day of the weeke, 1. Cor. 16.2. acts 20.7. and it was established after that the Iewes Sabbath was abolished.
l I am he before whō nothing was, yea, by whom whatsoeuer is made, was made, and hee that shall remaine when all things shall perish, euen I am the eternal God.
m Of the which some were fallen: others decayed: some were proude: others negligent: so that he sheweth remedie for all.
n That is, him whose voyce I heard.
o Meaning the Churches.
p Which was Christ the head of the Church.
q As the chiefe Priest.
r For in him was no concupiscence, which is signified by girding the loynes
s To signifie his wisedome, eternitie, and diuinitie.
t To see the secrets of the heart. ‖ *Or, alcumine.*
u His indgements & wayes are most perfect.
x Both because all nations praise him, and also his worde is heard and preached through the world.
y Which are the pastours of the Churches.
z This sword signifieth his worde and the vertue thereof, as is declared, Heb. 4.12. *Dan.* 10.8, 9. *Isa.* 41.4. *and* 44.6.
a To comfort me.
b Equall with God my Father, and eternall.
c That is, power ouer them.
d In the latter dayes.
e In my protection.
f That is, the ministers, Mala. 2.7.

CHAP. II.

He exhorteth foure Churches 5 To repentance, 10 To perseuerance, patience & amendement, 5. 14. 20. 23. Aswel by threatnings, 7. 10. 17. 26. As promises of reward.

VNto the [a] Angell of the Church of Ephesus write, these things saith he that [b] holdeth the seuē starres in his right hand, and [d] walketh in the middes of the seuen golden candlesticks.

2 I know thy workes, and thy labour, and thy patience, and how thou canst not forbeare them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liars.

3 And thou hast suffered, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Neuertheles I haue somewhat against thee, because thou hast left thy first [e] loue.

5 Remember therefore frō whence thou art fallen, & repent, & do the first works: or els I will come against thee shortly, and will remoue thy [f] candlestick out of his place, except thou amend.

a To the Pastor or minister which are called by this name, because they are Gods messengers and haue their office common with Iesus Christ, who also is called an Angel.
b Reade Chap. 1.13.
c In his protection.
d According to his promise, Mat. 28.20. he will be with them to the ende of the world.
e Thy first loue that thou haddest towarde God and thy neighbour at the first preaching of the Gospel.
f The office of the Pastor is compared to a candlestick or lampe, for as much as he ought to shine before men.

6 But this thou hast, that thou hatest the workes of the [g]Nicolaitanes, which I also hate.

7 ¶ He that hath an eare, heare what the Spirit saith vnto the Churches, To him that ouercommeth, will I giue to eate of the tree of [h] life, which is in the middes of the Paradise of God.

8 ¶ And vnto the [i] Angel of the Church of the Smyrnians write, These things saith he that is first, and last, which was dead, and is [k] aliue.

9 I knowe thy workes and [l] tribulation, and pouertie, (but thou art [m] rich) and I knowe the blasphemy of them, which say they are Iewes, and are [n] not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: beholde, it shall come to passe, that the [o] deuill shall cast some of you into prison, that yee may be [p] tryed, and yee shall haue tribulation [q] ten dayes: bee thou faithfull vnto the death, and I will giue thee the crowne of life.

11 He that hath an eare, heare what the Spirit saith to the Churches. He that ouercommeth shall not be hurt of the [r] second death.

12 And to the Angel of [s] the Church which is at Pergamus write, Thus saith hee which hath the sharpe [t] sworde with two edges,

13 I know thy workes and where thou dwellest, euen where Satans [u] throne is, and thou keepest my Name, and hast not denyed my faith, [x] euen in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I haue a few things against thee, because thou hast there them that maintaine the [x] doctrine of [y] Balaam, which taught Balac to put a stumbling block before the children of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.

15 Euen so hast thou them, that maintaine the doctrine of [y] Nicolaitans, which thing I hate.

16 Repent thy selfe, or else I will come vnto thee shortly, and will fight against them with the sword of my mouth.

17 He that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercommeth, will I giue to eate of the [o] Manna that is hid, and will giue him a [z] white stone, and in the stone a [a] new name written, which no man knoweth sauing he that receiueth it.

18 ¶ And vnto the Angel of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eies like vnto a flame of fire, and his feete like ‖ fine brasse.

19 I knowe thy workes and thy loue, and [b] seruice, and faith, and thy patience, and thy workes, and that they are moe at the last then at the first.

20 Notwithstanding, I haue a few things against thee, that thou sufferest the woman [c] Iezabel, which calleth her selfe a Prophetesse, to teach and to deceiue my seruants, to make them [d] commit fornication, and to eate meates sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Behold, I wil cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her [e] children with death: and all the Churches shall knowe that I am he which [f] search the reines and hearts: and I will giue vnto euery one of you according vnto your workes.

24 And vnto you, I say, the rest of them of Thyatira, As many as haue not this learning, neyther haue knowen the [g] deepenesse of Satan (as they speake) I will put vpon you none other burden.

25 But that which ye haue already, hold fast till I come.

26 For he that ouercommeth and keepeth my workes vnto the ende, to him will I giue power ouer nations,

27 * And he shall rule them with a rod of yron: and as the vessels of a potter shall they be broken.

28 Euen as I receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

g These were heretikes which holde that wiues should be common, & as some thinke, were named of one called Nicolas, of whome is written, Acts 6.5. which was chosen among the Deacons.

h Meaning, the life euerlasting: thus by corporall benefits he raiseth them vp to consider spirituall blessings.

i This is thought to be Polycarpus, who was minister of Smyrna, 86. yeeres, as he himselfe confessed before Herodes, when he was led to be burned for Christes cause.

k The eternall Diuinity of Iesus Christ is here most plainly declared, with his manhoode, and victory ouer death, to assure his that they shall not be ouercome by death.

l This was the persecution vnder the Emperour Domitian.

m In spirituall treasures.

n They are not Abrahams children according to the faith.

o Here he nameth the author of all our calamitie, incouraging vs manfully to fight against him, in promising vs the victorie.

p The ende of affliction is, that wee may be tryed and not destroyed.

q Signifying many times, as Gen. 31.41. num. 14.22. although there shall bee comfort and release.

r The first death is the naturall death of the body, the second is the eternall death: from the which all are free that beleeue in Iesus Christ, Iohn 5.24.

s The word of God is the sword with two edges, Heb. 4.12.

t All townes and countries whence Gods worde and good liuing is banished, are the throne of Satan, and all those places where the word is not preached syncerely, nor maners aright reformed.

u In the very heate of persecution and slaughter of the Martyrs, they continued in the pure faith, and therfore are commended after a sort.

x All such are like counsellers to Balaam, which for lucre perswade to idolatrie or whoredome, *Num. 23.14. and 25.1.*

y And not common to all.

z Such a stone was wont to be giuen vnto them that had gotten any victorie or prise, in signe of honour, and therefore it signifieth here a token of Gods fauour & grace: also it was a signe that one was cleared in iudgement.

a The newe name also signifieth renouuine and honour. *Or, alcumvine.*

b To helpe the Saints.

1. *King.* 16.31.

c As that harlot Iezabel maintenyed strange religion, and exercised cruelty against the seruants of God, so are there among them that doe the like.

d They that consent to idolatrie and false doctrine, commit spirituall whoredome, whereof followeth corporall whoredome, Hos. 4.13.

e Them that follow her wayes. 1. *Sam.* 4.6.7 *psal.* 7.9. *Ier.* 11.20. &

17.10.

f The false teachers tearmed their doctrine by this name, as though it conteyned the most deepe knowledge of heauenly things, and was in deede drawen out of the deepe dungeon of hell: by such termes now the Anabaptists, Libertines, Papists, Arrians, &c. vse to beautifie their monstrous errours and blasphemies, of Iezabel. *Psal* 2.9.

g The children

CHAP. III.

He exhorteth the Churches or ministers to the true profession of faith, and to watching, 12 *With promise to them that persewere.*

AND write vnto the Angel of ỳ Church which is at Sardi, These things saith he that hath the seuen Spirits of God, and the seuen starres, I knowe thy workes: for thou hast a name that thou [a] liuest, but thou art dead.

a The minister liueth when he bringeth forth good fruits, els he is dead.

2 Bee awake and strengthen the things which remayne, that are ready to die: for I haue not founde thy workes perfite before God.

3 Remember therefore, howe thou hast receiued and heard, and holde fast, and repent. * If therefore thou wilt not watch, I

Chap. 16.15. 1. *thes.* 5.2. 2. *pet.* 3.10.

I will come on thee as a theefe, and thou shalt not knowe what houre I will come vpon thee.

4 Notwithstanding thou hast a fewe names yet in Sardi, which haue not [b] defiled their garments, and they shall walke with mee in white: for they are worthie.

5 He that ouercommeth, shall be clothed in white aray, and I will not put out his name out of the * Booke of life, but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

7 ¶ And write vnto the Angell of the Church which is of Philadelphia, These thinges sayeth hee that is Holy and True, which hath the * key of Dauid, which openeth and no man shutteth, and shutteth and no man openeth,

8 I knowe thy workes: behold, I haue set before thee an open [d] doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name.

9 Beholde, I will make them of the Synagogue of Satan, which call themselues Iewes and are not, but doe lie: behold, I say, I will make them that they shall come and [e] worship before thy feete, and shall knowe that I haue loued thee.

10 Because thou hast kept the worde of my patience, therefore I will deliuer thee from the houre of tentation, which will come vpon all the worlde, to trie them that dwell vpon the earth.

11 Beholde, I come shortly: holde that which thou hast, that no man take thy [f] crowne.

12 Him that ouercommeth, will I make a pillar in the Temple of my God, and hee shall goe no more out: and I will write vpon him the Name of my God, and the Name of the citie of my God, which is the newe Ierusalem, which commeth downe out of heauen from my God, and I will write vpon him my new Name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things sayeth [g] Amen, the faithfull and true witnesse, the [h] beginning of the creatures of God,

15 I knowe thy workes, that thou art neither cold nor hot: I would thou werest colde or hot.

16 Therefore, because thou art luke warme, and neither colde nor hot, it will come to passe, that I shall spewe thee out of my mouth.

17 For thou sayest, I am [i] rich and increased with goods, and haue [k] neede of nothing, and knowest not how thou art wretched and miserable, and poore, and blinde, and naked.

18 I counsel thee to buy of me gold tried by the fire, that thou mayest be made rich, and white rayment, that thou mayest bee clothed, and that thy filthy nakednesse doe not appeare: and [l] anoint thine eyes with eye salue, that thou mayest see.

19 As many as I loue, I * rebuke and chasten: be [m] zealous therefore and amend.

20 Beholde, I stand at the doore, and knocke. If any man heare my voyce and open the doore, I will come in vnto him, and will sup with him, and he with me.

21 To him that ouercommeth, will I graunt to sit with me in my [n] throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

CHAP. IIII.

1 The vision of the maiestie of God. 2 He seeth the throne and one sitting vpon it, 8 and 24. seates about it with 24. elders sitting vpon them, and foure beastes, praysing God day and night.

AFter this I looked, and behold, a [a] doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with me, saying, Come vp hither, and I will shew thee things which must be done hereafter.

2 And immediatly I was rauished in the spirit, and beholde, a throne was set in heauen, and one sate vpon the throne.

3 And [b] he that sate, was to looke vpon like vnto a Iasper stone, & a Sardine, and there was a rainebow round about [c] the throne in sight like to an Emeraud.

4 And round about [c] throne were foure and twentie seates, and vpon the seates I sawe [c] foure and twentie Elders sitting, clothed in white raiment, and had on their heads crownes of golde.

5 And out of [c] throne [d] proceeded [e] lightnings, and thunderings, and voyces, and there were seuen lampes of fire burning before the throne, which are the seuen spirits of God.

6 And before the throne there was a [f] sea of glasse like vnto [e] christall: & in the midst of the throne, and round about the throne were foure [b] beastes full of eyes before and behind.

7 And the first beast was like a lyon, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast was like a flying egle.

8 And the foure beastes had each one of them sixe wings about him: and they were full of eyes within, and they ceased not day nor night, saying, [i] * Holy, holy, holy, Lord God almightie, [k] Which was, and [k] Which is, and [k] Which is to come.

9 And when those beastes gaue glory, & honour, and thankes to him that sate on the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell downe before him that sate on the throne, and worshipped him, that liueth for euermore, and cast their crownes before the throne, saying,

Or, perfens.
b Either by consenting to idolaters, or els polluting their conscience with any euill.
Chap. 20. 12. and 21. 27. phil. 4. 3. Isa. 22. 22. Iob. 12. 14.
c Which signifieth that Christ hath al the power ouer the house of Dauid, which is the Church, so that he may either receiue or put out whome he will.
d Which is to aduance the kingdome of God.
e I will cause them in thy sight to humble themselues, and to giue due honour to God, and to his sonne Christ.
f Let no man plucke them away which thou hast won to God: for they are thy crowne, as S. Paul writeth, saying, Brethren, ye are my ioy & my crown, Phil. 4. 1. 1. thess. 2, 19.
g That is, Trueth it selfe.
h Of whom all creatures haue their beginning.
i Perswading thy self of that which thou hast not.
k Thus the hypocrites boast of their owne power, and doe not vnderstand their infirmities to seeke to Christ for remedie.
l Suffer the eyes of thine vnderstanding to be opened.
Prou. 3. 11. hebr. 12. 5.
m Nothing more displeaseth God then indifference and coldeneese in religion, and therefore he will spue such out as are not zealous and feruent.
n In my seate royall, and to be partaker of mine heauenly ioyes.
a Before that he make mention of the great afflictions of the Church, he setteth foorth ỹ maiestie of God, by whose will, wisedome, and prouidence all things are created, and gouerned, to teach vs patience.
b He describeth the diuine and incomprehensible vertue of God the father, as chap. 5. 6. and the sonne, who is ioyned with him.
c By these are meant all the holy company of the heauens.
d From ỹ throne of the Father and the Sonne proceedeth the holy Ghost, who hauing all but one throne, declare the vnitie of the Godhead.
e The holy Ghost is as a lightning vnto vs that beleeue, and as a fearefull thunder to the disobedient.
f The world is compared to a sea, because of the changes and vnstablenesse.
g It is as cleare as chrystal before the eyes of God, because there is nothing in it so little that is hid from him. ‖ *Or, vnder the throne.*
h They are called Cherubims. Ezek. 10. 20.
i We are hereby taught to giue glory to God in all his workes. *Isa. 6. 3.*
k They will challenge no authoritie, honour, nor power before God.

Chap.5.12.

11 Thou art *worthie, O Lorde, to receiue glory and honour, and power: for thou hast created all things, & for thy wils sake they are, and haue bene created.

CHAP. V.

1 *He seeth the Lambe opening the booke, 8.14 And therefore the foure beastes, the 24. Elders, and the Angels praise the Lambe, and doe him worship, 9 For their redemption and other benefits.*

AND I sawe in the right hande of him that sate vpon the throne, a a Booke written within, and on the backeside, sealed with b seuen seales,

2 And I sawe a strong Angel, which preached with a loude voyce, Who is worthie to open the Booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth was able to open the Booke, neither to looke thereon.

4 Then I wept much, because no man was founde worthie to open, and to reade the Booke, neither to looke thereon.

5 And one of the Elders said vnto me, Weepe not: beholde, the *Lion which is of the tribe of Iuda, the roote of Dauid, hath obteined to open the Booke, & to loose the seuen seales thereof.

6 Then I beheld, and loe, in the middes of the throne, and of the foure beastes, & in the middes of the Elders, stoode a Lambe, as though hee had bene killed, which had d seuen hornes, and e seuen eyes, which are the seuen spirits of God, sent into all the world.

7 And he came, and tooke the Booke out of the right hand of him that sate vpon the throne.

8 And when hee had taken the Booke, the foure beasts, and the foure and twentie Elders f fell downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the g prayers of the Saints.

9 And they sung a newe song, saying, Thou art worthie to take the Booke, and to open the seales thereof, because thou wast killed, and hast h redeemed vs to God by thy blood out of euery kinred, and tongue, and people, and nation,

10 And hast made vs vnto our God *Kings and Priestes, and we shall i reigne on the earth.

11 Then I beheld, and I heard the voyce of many Angels rounde about the throne, and about the beastes and the Elders, and there were * thousand thousands,

12 Saying with a loude voyce, Worthie is the *Lambe that was killed, to receiue power, and riches, and wisedome, and strength, and honour, and glory, and praise.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, & all that are in them, heard I, saying, Praise, and honour, and glory, and power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beastes saide, Amen, and the foure & twentie Elders fell downe, and worshipped him that liueth for euermore.

CHAP. VI.

The Lambe openeth the fiue seales, and many things follow the opening thereof, so that this conteineth a generall prophecie to the end of the world.

AFter, I beheld when the Lambe had opened one a of the seales, and I heard one of the foure beastes say, as it were the b noyse of thunder, Come and see.

2 Therefore I beheld, and loe, there was a c white horse, and hee that d sate on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering that hee might ouercome.

3 And when hee had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, that was e red, and power was giuen to him that f sate thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when hee had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, g a blacke horse, and he that sate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beastes say, A h measure of wheate for a i peny, and three measures of barley for a peny, and oyle, and wine hurt thou not.

7 And when hee had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and beholde, a k pale horse, and his name that sate on him was Death, and ‖Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kil with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when hee had opened the l fift seale, I sawe vnder the altar m the soules of them that were killed for the worde of God, and for the testimony which they maintained.

10 And they cryed with a loude voyce, saying, How long, Lord, holy and true, doest not thou iudge and auenge our blood on the that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was said vnto them, that they should rest for a little season vntill their fellow seruaunts, and their brethren that shoulde bee killed euen as they were, were fulfilled.

12 And I beheld when hee had opened the fift seale, and loe, there was a great n earthquake, and the o sunne was as blacke as sackecloth of haire, and the q moone was like blood.

a The opening of the seale is the declaration of Gods will, and the executing of his iudgements.
b Signifying, that there were marueilous things to come.
c The white horse signifieth innocencie, victorie, and felicitie, which should come by the preaching of the Gospell.
d He that rideth on the white horse, is Christ.
e Signifying the cruell warres that ensued when the Gospell was refused.
f Who was Satan.
g This signifieth an extreme famine and want of all things.
h The Greeke word signifieth that measure which was ordinarily giuen to seruants for their portion or stint of meate for one day.
i Which amounted about foure pence halfepeny.
k Whereby is meant sicknesse, plagues, pestilence, and death of man & beast.
‖ *Or, the graue.*
l The continuall persecution of the Church noted by the fift seale.
m The soules of the Saints are vnder the altar, which is Christ, meaning that they are in his safe custodie in the heauens.
n Which signifieth the change of the true doctrine, which is the greatest cause of motions, and troubles that come to the world.
o That is, the brightnesse of the Gospel.
p The traditions of men.
q The Church miserably defaced with idolatrie, and afflicted by tyrants.

a A similitude taken of earthly princes, which iudge by bookes and writings: and here it doeth signifie all the counsels, and iudgements of God, which are onely knowen to Christ the sonne of Dauid, verse 5.
b That is, many. *Gen.49.9.*
c This vision confirmeth the power of our Lord Iesus, which is the Lambe of God that taketh away the sinne of the world.
d That is, manifold power.
e Signifying the fulnes of the spirit, which Christ powreth vpon al.
f The Angels honour Christ: he is therefore God.
g This declareth how the prayers of the faithfull are agreeable vnto God, read Actes 10.4. and chap.8.3.
h Our Sauiour Iesus hath redeemed his Church by his blood-shedding, and gathered it of all nations. *1.Pet.2.9.*
i Not corporally. *Dan.7.10. Chap.4.11.*

r Doctours and preachers that depart from the trueth.

13 And the *starres of heauen fell vnto the earth, as a figge tree casteth her greene figs, when it is shaken of a mightie winde.

14 And [f]heauen departed away, as a scrole when it is rolled, and euery mountaine and Ile were mooued out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bond man, and euery free man, hid themselues in dennes, and among the rockes of the mountaines,

16 And sayde to the [t]mountaines and rocks, *[u] Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

t The king lome of God is hid, and withdrawen from men, and appeareth not.
t Realmes, kingdomes and persons, that did seeme to be as stable in the faith as mountaines. *Isa.22.19.hos.10.8.luke 23.30.
u Such men afterward, of what estate soeuer they be, shall be desperate, and not able to susteine the weight of Gods wrath, but shall continually feare his iudgements.

CHAP. VII.

4. 9 He seeth the seruants of God sealed in their foreheads out of all nations and people, 15 Which though they suffer trouble, yet the Lambe feedeth them, leadeth them to the fountaine of liuing water, 17 And God shall wipe away all teares from their eyes.

AND after that, I sawe foure Angels stand on the foure corners of the earth, holding the foure *winds of the [b]earth, that the windes shoulde not blowe on the earth, [c]neither on [d]the sea, neither on any [d]tree.

2 And I sawe another ‖Angel come vp from the East, which had the seale of the liuing God, and he cried with a loude voyce to the foure Angels to whome power was giuen to hurt the earth, and the sea,

3 Saying, [e]Hurt ye not the earth, neither the sea, neither the trees, till wee haue [f]sealed the seruantes of our God in their foreheads.

4 And I heard the number of them, which were sealed, [g]there were sealed an hundreth and foure and fourtie thousande of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthalt were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of [h]Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of [i]Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand.

9 After these things I beheld, and loe, a great multitude, which no man could number of all nations, and kinreds, and people, and tongues, stoode before the throne, and before the Lambe, clothed with long [k]white robes, and [l]palmes in their handes.

10 And they cryed with a loude voyce, saying, [m]Saluation commeth of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stoode round about the throne, and about the Elders, and the foure beastes, and they fell before the throne on their faces, and worshipped God,

12 Saying, Amen. Prayse and glory, and wisedome, and thankes, and honour, and power, and mught be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arayed in long white robes? and [n]whence came they?

14 And I sayde vnto him, Lorde, thou knowest. And he said to me, These are they, which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in *the blood of the Lambe.

15 Therefore are they in the presence of the throne of [o]God, and serue him day and [p]night in his Temple, and hee that sitteth on the throne, will dwell among them.

16 *They shall [q]hunger no more, neither thirst any more, neither shall the sunne [r]light on them, neither any heate.

17 For the [s]Lambe, which is in the [t]mids of the throne, shall gouerne them, and shall leade them vnto the [u]liuely fountaines of waters, and *God shall wipe away all teares from their eyes.

a The Spirit is compared to winde, and the doctrine also: and though there be one spirite and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where the Gospel is spred, and for the foure writers thereof, and the preachers of the same through the whole world.
b Meaning, the men of the earth.
c That is, the ylands.
d Signifying all men in generall, who can no more liue without this spirituall doctrine, then trees can blossome and beare, except the winde blowe vpon them. ‖ *Or, Christ.* e God preuenteth the dangers and euils, which otherwise would ouerwhelme the elect.
f Those that are sealed by the Spirit of God, and marked with the blood of the Lambe, and lightened in faith by the word of God, so that they make open profession of the same, are exempted from euill. g Though that this blindnesse bee brought into the world by the malice of Satan, yet the mercies of God reserue to himselfe an infinite number which shall bee saued, both of the Iewes and Gentiles through Christ. h He omitteth Dan, and putteth Leui in, whereby hee meaneth the twelue tribes.
i That is, the tribe of Ephraim, which was Iosephs sonne.
k In signe of puritie.
l In token of victorie and felicitie.
m All that are saued, attribute their saluation vnto God onely and to his Christ, and to none other.
n There is no puritie nor cleanesse, but by the blood of Christ onely, which purgeth our sinnes, and so maketh vs white.
o That is, of the maiestie of God the Father, the Sonne, and the holy Ghost.
p Meaning continually: for else in heauen there is no night. *Isa 49.10.*
q For all infirmitie and miserie shalbe then taken away.
r They shall haue no more griefe & paine, but still ioy and consolation. s Iesus Christ the mediatour & redeemer. t Which is very God. u He shal giue them life and conserue them in eternall felicitie. *Isa.25.8. chap.21.4.*

CHAP. VIII.

1 The seuenth seale is opened: there is silence in heauen, 6 The foure Angels blowe the trumpets, and great plagues followe vpon the earth.

AND when hee had opened the *seuenth [a]seale, there was [b]silence in heauen about halfe an houre.

2 And I sawe the seuen Angels, which stoode [c]before God, and to them were giuen seuen trumpets.

3 Then another Angel came and stood before the altar hauing a golden censer, and

a Vnder the sixt seale hee touched in generall the corruption of the doctrine: but vnder the seuenth he shweth the great danger thereof, and what troubles, sectes, and heresies haue bene and shalbe brought into the Church thereby. b That the hearers might be more attentiue. c He sheweth the onely remedy in our affliction, to wit, to appeare before the face of God by the meanes of Iesus Christ, who is the Angel, the sacrifice, and the Priest which presenteth our prayers, which remaine yet in earth, before the altar, and diuine maiestie of God.

much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it with [d] fire of the altar, and cast it into the [e] earth, and [f] there were voyces, and thundrings, and lightnings, and earthquake.

6 Then the seuen Angels, which had the seuen trumpets, prepared themselues to blowe the trumpets.

7 So the first Angelsblew the trumpet, and there was haile and fire, mingled with blood, and they were cast into the earth, and the third part of [h] trees was burnt, and all greene [i] grasse was burnt.

8 And the second Angel blew the trumpet, and as it were a great [k] mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, & had life, died, and the third part of [l] ships were destroyed.

10 Then the third Angel blew the trumpet, and there fell [m] a great starre from heauen burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called Wormewood: therefore the third part of the waters became wormewood, & many men died of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the [o] sunne was smitten, and the third part of the [p] moone, and the third part of the [q] starres, so that the third part of them was [r] darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 And I beheld, and heard one Angell flying thorow the middes of heauen, saying with a loud voyce, [s] Woe, woe, woe to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

d He meaneth by fire the grace of God whereby we are purged and made cleane, Isai.6.6.

e He powreth the graces of the holy Ghost into the hearts of the faithfull.

f When this grace is declared, marueilous rebellions arise against it by reason of the wicked, which can neither abide to heare their sinnes touched, nor mercy offered.

g That is, proclameth warre against the Church, and troubles by false doctrine, and so admonisheth them to watch.

h That is, the most part of men were seduced.

i Euen the very elect were sore tried & proued.

k Diuers sects of heretikes were spred abroad in the world.

l Meaning, the shipmasters, and so them that had any gouernment.

m That is, some excellent minister of the Church, which shall corrupt the Scriptures.

n Which here signifie false and corrupt doctrine.

o That is, of Christ who is the Sunne of iustice, meaning that men by boasting of their workes and merits, obscure Christ, and treade his death vnder feete.

p That is, of the Church.

q Of the ministers and teachers, which haue not taught as they ought to doe.

r They are plagues for the contempt of the Gospel.

s Horrible threatnings against the infidels and rebellious persons.

CHAP. IX.

1 The fift and sixt Angel blow their trumpets: the starre falleth from heauen. 3 The locusts come out of the smoke. 12 The first woe is past. 14 The foure Angels that were bound, are loosed. 18 And the thirde part of men is killed.

AND the fift Angel blewe the trumpet, and I sawe [a] a starre which was fallen from heauen vnto the earth, and to him was giuen the [b] keye of the bottomlesse pitte.

2 And hee opened the bottomelesse pit, and there arose the smoke of the pit, as the [c] smoke of a great fornace, and the sunne, and the ayre were darkened by the smoke of the pit.

3 And there came out of the smoke [d] Locusts vpon the earth, and vnto them was giuen [e] power, as the [f] scorpions of the earth haue power.

4 And it was commaunded them, that they should not hurt the [g] grasse of the earth, neither any greene thing, neither any tree: but onely those [h] men which haue not the seale of God in their foreheads.

5 And to them was commaunded that they should not [i] kill them, but that they should bee [k] vexed fiue moneths, and that their paine should bee as the paine that commeth of a [l] scorpion, when hee hath stung a man.

6 * Therefore in those dayes shall men [m] seeke death, and shall not finde it, and shall desire to die, and death shall flee from them.

7 * And the forme of the locusts was like vnto [n] horses prepared vnto battel, and on their heads were as it were [o] crownes like vnto golde, and their faces [p] were like the faces of men.

8 And they had haire as the [q] haire of women, and their teeth [r] were as the teeth of lions.

9 And they had [t] habergions, like to habergions of yron: and the sound of their [u] wings was like the sound of charets when many horses runne vnto battell.

10 And they had tayles like vnto scorpions, and there were [a] stings in their tayles, and their power was to hurt men fiue moneths.

11 And they haue a king ouer them, which

a That is, the bishops and ministers, which forsake the word of God, and so fall out of heauen, and become angels of darkenesse.

b This authoritie chiefly is committed to the Pope, in signe whereof he beareth the keyes in his armes.

c Abundance of heresies and errours, which couer with darkenesse Christ and his Gospel.

d Locusts are false teachers, heretikes, and worldly subtile Prelates, with Monkes, Friers, Cardinals, Patriarkes, Archbishops, Bishops, Doctours, Bachelers, and Masters which forsake Christ, to maintein false doctrine.

e False and deceiueable doctrine, which is pleasant to the flesh.

f That is, secretly to persecute and to sting with their tayle as Scorpions doe: such is the fashion of the hypocrites.

g For the false prophets can not destroy the elect, but such as are ordeined to perdition.

h That is, the infidels, whom Satan blindeth with the efficacie of errour, 2. Thessalo. 2. 11.

i Though the elect be hurt, yet they cannor perish.

k The elect for a certaine space and at times are in troubles: for the grasshoppers endure but from April to September, which is fiue moneths.

l For at the beginning the sting of their conscience seemeth as nothing, but except they soone seeke remedie, they perish *Isa.2.19, hosea 10.8. luke 23.30. chap.6.16.*

m Such is the terrour of the vnbeleeuing conscience, which hath no assurance of mercy, but feeleth the iudgement of God against it, when men embrace errour, and refuse the true simplicitie of Gods word. *Wisd.16.9.*

n Which signifieth that the Popes clergie shall be proude, ambitious, bolde, stoute, rash, rebellious, stubburne, cruell, lecherous, and authours of warre and destruction of the simple children of God.

o They pretend a certaine title of honour, which in deede belongeth nothing vnto them, as the priestes by their crownes and strange apparell declare.

p That is, they pretend great gentlenesse and loue: they are wise, politike, subtill, eloquent, and in worldly craftinesse passe all in all their doings.

q That is, effeminate, delicate, idle, trimming themselues to please their harlots.

r Signifying their oppression of the poore, & crueltie against Gods children.

s, Which signifieth their hardnesse of heart and obstination in their errours, with their assurance vnder the protection of worldly princes.

t For as though they had wings, so are they lifted vp aboue the common sort of men, and esteemed most holy, and doe all things with rage and fiercenesse.

u To infect and kill with their venemous doctrine.

x Which is Antichrist the Pope, king of hypocrites, and Satans Ambassadour.

y That is, destroyer: for Antichrist the sonne of perdition destroyeth mens soules with false doctrine, and the whole worlde with fire and sword.

z Which was the voyce of Christ, sitting on the right hand of the Father.

a Meaning, the enemies of the East countrey, which should afflict the Church of God, as did the Arabians, Saracens, Turkes, and Tartarians.

b This signifieth the great readines of the enemies.

c Which signifieth their false doctrine and hypocrisie.

d And therefore were iustly destroyed. *Psalm* 115.4. *and* 135.15.

is the x Angel of the bottomlesse pit, whose name in Hebrewe, is y Abaddon, and in Greeke he is named Apollyon.

12 One woe is past, and behold, yet two woes come after this.

13 ¶ Then ỹ first Angel blew the trumpet, & I heard a z voice from the foure horns of the golden altar, which is before God,

14 Saying to the first Angel, which had the trumpet, Loose ỹ foure a Angels which are bound in the great river Euphrates.

15 And the foure Angels were loosed, which were prepared at an b houre, at a day, at a moneth, at a yeere, to slay the third part of men.

16 And ỹ number of horsemen of warre were twenty thousand times ten thousand: for I heard the number of them.

17 And thus I sawe the horses in a vision, and them that sate on them, having fiery habergions, and of Iacinth, and of brimstone, and the heads of the horses were as ỹ heads of lyons: & out of their mouthes went forth fire and smoke and brimstone.

18 Of these three was the third part of men killed, that is, of the fire, & of the smoke, and of the brimstone which came out of their mouthes.

19 For their power is in their c mouthes, and in their tailes: for their tailes were like vnto serpents, and had heads, wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, d repented not of the workes of their handes that they should not worship deuils, & * idoles of gold and of siluer, and of braße, and of stone, and of wood, which neither can see, neither heare, nor goe.

21 Also they repented not of their murder, and of their sorcerie, neither of their fornication, nor of their theft.

CHAP. X.

1 The Angel hath the booke open. 6 He sweareth there shall be no more time. 9 He giueth the booke vnto Iohn, which eateth it vp.

a Which was Iesus Christ that came to comfort his Church against the furious assaults of Satan and Antichrist: so that in all their troubles, the faithfull are sure to finde consolation in him.

b Iesus Christ beareth the testimonie of Gods loue towards vs.

c It ouercame all the darkenesse of the Angel of the bottomelesse pit. d Straight, strong and pure from all corruptions. e Meaning the Gospel of Christ, which Antichrist cannot hide, seeing Christ bringeth it open in his hand. f Which declareth that in despite of Antichrist the Gospel should be preached through all the world: so that the enemies shall be astonied. g The whole graces of Gods Spirite bent themselues against Antichrist. *Dan.*12.4. h Beleeue that that is written: for there is no neede to write more for the vnderstanding of Gods children.

A Nd I sawe another mightie a Angel come downe from heauen, clothed with a cloud, and the b rainebow vpon his head, and his face was as the c sunne, & his d feete as pillars of fire.

2 And he had in his hand a little e booke open, and he put his right foot vpon the sea, and his left on the earth,

3 And cryed with a f loude voyce, as when a lyon roareth: and when he had cryed, seuen s thunders vttred their voyces.

4 And when the seuen thunders had vttered their voyces, I was about to write: but I heard a voyce from heauen saying vnto me, * h Seale vp those things which the seuen thunders haue spoken, and write them not.

5 And the Angel which I sawe stand vpon the sea, and vpon the earth, lift vp his hand to heauen,

6 And sware i by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which therein are, that time should be no more.

7 But in the dayes of the voyce of the seuenth Angel, when he shall begin to blow the trumpet, euen the k mysterie of God shall be finished, as he hath declared to his seruants the Prophets.

8 And the voyce which I heard from heauen, spake vnto l me againe and saide, Goe and take the little booke which is open in the hand of the m Angel, which standeth vpon the sea and vpon the earth.

9 So I went vnto the Angel, and saide to him, Giue me ỹ little n booke. And he said vnto me, * Take it, and o eate it vp, and it shall make thy belly bitter, but it shall bee in thy mouth as sweete as hony.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as q sweete as honie: but when I had eaten it, my belly was bitter.

11 And he said vnto me, Thou must prophecie q againe among the people and nations, and tongues, and to many kings.

i That is, by God with whome Christ by his diuinitie is equall.

k The faithfull shall vnderstand and see this mysterie of the last iudgement, the damnatiõ of Antichrist and infidels, and also the glory of ỹ iust at the resurrection.

l As S. Iohn vnderstood this by reuelation, so is the same reuciled to the true preachers, to discouer the Pope and Antichrist.

m Meaning Christ.

n That is, the holy Scriptures: which declareth that the Minister must receiue them at the hand of God, before he can preach them to others.

*Ezek.*3.1. o Which signifieth that the ministers ought to receiue the word into their hearts, and to haue graue and and diligently to study it, and with zeale to vtter it. p Signifying that albeit that the minister haue consolation by the word of God, yet shal he haue sore & grieuous enemies, which shal be troublesome vnto him. q Not only meaning in his life time, but that this booke after his death should be as a preaching vnto all nations.

CHAP. XI.

1 The Temple is measured. 3 The witnesses raised vp by the Lord, are murthered by the beast, 11 But after receiued to glory. 15 Christ is exalted, 16 And God praysed by the xxiiii. Elders.

THen was giuen me a reede, like vnto a rodde, and the Angel stoode by, saying, Rise & a mete the Temple of God, and the altar, and them that worship therein.

2 But b the court which is without the Temple cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy c citie shall they tread vnder foote d two and fourtie moneths.

3 But I will giue power vnto my e two witnesses, and they shall prophecie a

a Which declareth that Christ Iesus wilt builde his Church and not haue it destroyed: for he measureth out his spirituall Temple.

b The Iewish Temple was deuided into three partes: the body of ỹ Temple which is called ỹ court, wherein to euery man entred: the holy places where the Leuites were: and the holiest of all, whereinto the high Priest once a yeere entred: in respect therefore of these two latter, the first is saide to bee cast out, because as a thing prophane it is neglected when ỹ Temple is measured, and yet the aduersaries of Christ boast that they are in the Temple, and that none are of the Temple but they. c That is, the Church of God. d Meaning, a certaine time: for God hath limited the times of Antichrists tyranny. e By two witnesses hee meaneth all the preachers that shoulde builde vp Gods Church, alluding to Zerubbabel and Iehoshua, which were chiefly appointed for this thing, and also to this saying, In the mouthof two witnesses standeth euery word.

f thousand

f Signifying a certaine time: for when God giueth ſtrength to his miniſters, their perſecutions ſeem as it were but for a day or two.

g In poore and ſimple apparell.

h Whereby are ſignified the excellent graces of them which beare witneſſe to the Goſpel.

i Who hath dominion ouer the whole earth.

k By Gods word, whereby his miniſters diſcomfite the enemies.

l They denounce Gods iudgement againſt the wicked, that they cannot enter into heauen.

m Which is to declare and procure Gods vengeance.

n That is, the Pope which hath his power out of hell, and cõmeth thence.

o Heſheweth how the Pope gaineth the victorie, not by Gods word, but by cruell warre.

p Meaning, the whole iuriſdiction of the Pope which is compared to Sodom for their abominable ſinne, and to Egypt becauſe the true libertie to ſerue God is taken away from the faithfull, and Chriſt was condemned by Pilate, who repreſented the Romane power which ſhoulde bee enemie to the godly.

q The infidels are tormented by hearing the trueth preached.

r Which ſhall bee at the laſt reſurrection.

s For it ſeemed that Antichriſt had chaſed them out of the earth.

t Of the power of Antichriſt.

u When they ſhall vnderſtand by Gods worde the glory of his, and the puniſhment of his enemies, they ſhall fall from the Pope, and glorifie God.

x Albeit Satan by the Pope, Turke, and other inſtruments troubleth the world neuer ſo much, yet Chriſt ſhall reigne.

y Ieſus Chriſt.

z This declareth the office of the godly, which is to giue God thankes for the deliuerance of his, and to praiſe his iuſtice for puniſhing of his enemies.

f thouſand two hundreth and threeſcore dayes, clothed in g ſackecloth.

4 Theſe are two h olyue trees, and two candleſtickes, ſtanding before the God of the i earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, k thus muſt he be killed.

6 Theſe haue power to ſhut l heauen, y it raine not in the dayes of their prophecying, and haue power ouer waters to turne them into m blood, & to ſmite the earth with all maner plagues, as often as they will.

7 And when they haue finiſhed their teſtimonie, the n beaſt that commeth out of the bottomleſſe pit, ſhall make warre againſt them, and ſhal o ouercome them, and kill them.

8 And their corpſes ſhall lie in y ſtreetes of the great p citie, which ſpiritually is called Sodome and Egypt, where our Lorde alſo was crucified.

9 And they of the people and kindreds, and tongues, & Gentiles ſhall ſee their corpſes three dayes and an halfe, and ſhall not ſuffer their carkeſes to be put in graues.

10 And they y dwell vpon y earth, ſhall reioyce ouer them, and be glad, & ſhall ſend gifts one to another: for theſe two Prophets q vexed them that dwel on the earth.

11 But after three dayes and an halfe, the ſpirite of life comming from God, ſhall enter into them, and they ſhall r ſtand vp vpon their feete: and great feare ſhall come vpon them which ſawe them.

12 And they ſhall heare a great voyce frõ heauen, ſaying vnto them, ſ Come vp hither. And they ſhall aſcend vp to heauen in a cloud, and their enemies ſhall ſee them.

13 And the ſame houre ſhall there bee a great earthquake, and the tenth part of the citie t ſhall fall, and in the earthquake ſhall be ſlaine in number ſeuen thouſand: & the remnant ſhall be afeaide, u and giue glorie to the God of heauen.

14 The ſecond woe is paſt, and beholde, the third woe will come anon.

15 And the ſeuenth Angel blew y trumpet, and there were great voyces in heauen, ſaying, The x kingdomes of this world are our Lordes, and his Chriſts, and he ſhal reigne for euermore.

16 Then the foure and twentie Elders, which ſate before God on their ſeates, fell vpon their faces and worſhipped y God,

17 Saying, z We giue thee thanks, Lord God Almightie, Which art, and Which waſt, and Which art to come: for thou haſt receiued thy great might, and haſt obteined thy kingdome.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they ſhould be iudged, and that thou ſhouldeſt giue reward vnto thy ſeruants the Prophets, and to the Saints, and to them that feare thy Name, to ſmall and great, and ſhouldeſt deſtroy them, which deſtroy the earth.

19 Then the Temple of God was opened in heauen, and there was ſeene in his Temple the arke of his couenant: & there were a lightnings, and voyces, and thundrings, and earthquake, and much hatle.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the ſunne. 7 Michael fighteth with the Dragon, which perſecuteth the woman. 11 The victorie is gotten, to the comfort of the faithfull.

AND there appeared a great wonder in heauen: A a woman clothed with the ſunne, and the b moone was vnder his feete, and vpon her head a c crowne of twelue ſtarres.

2 And ſhe was with childe, and d cryed trauailing in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in heauen: for behold, a great e red Dragon hauing f ſeuen heads, and tenne hornes, and ſeuen crownes vpon his heads.

4 And his taile drewe the g third part of the ſtarres of heauen, and caſt them to the earth. And the Dragon ſtood before the woman, which was ready to be deliuered, to deuoure her child when ſhee had brought it foorth.

5 So ſhe brought foorth a h man childe, which ſhould rule all nations with a * rod of yron: and her ſonne was taken vp vnto God and to his throne.

6 And the woman fledde into i wildernes, where ſhee hath a place prepared of God, that they ſhoulde feede her there a thouſande, two hundreth and threeſcore dayes.

7 And there was a battell in heauen, k Michael and his Angels fought againſt the Dragon, and the Dragon fought and his Angels.

8 But they preuailed not, neither was their place found any more in l heauen.

9 And y great Dragon that olde ſerpent called the deuill and Satan, was caſt out, which deceiueth all the worlde: hee was

a Which ſignifie the deſtruction of the enemies.

a In this third viſion is declared howe the Church, which is compaſſed about with Ieſus Chriſt the ſonne of righteouſnes, is perſecuted of Antichriſt.

b The Church treadeth vnder foote whatſoeuer is mutable and inconſtant, with all corrupt affections and ſuch like.

c Which ſignifieth God and his word.

d The Church euer with a moſt feruent deſire longed that Chriſt ſhoulde bee borne, and that the faithfull might be regenerate by his power.

e The deuill, and all his power which turneth with furie, and is red with the blood of the faithfull.

f For hee is the prince of this worlde, and almoſt hath the vniuerſall gouernement.

g By his flatteries and promiſes hee gayneth many of the excellent miniſters and honourable perſons, and bringeth them to deſtruction.

h Which is Ieſus Chriſt the firſt borne among many brethren, who was borne of the Virgine Marie, as of a ſpeciall member of the Church. *Pſalme 2.9.*

i The Church was remooued from among the Iewes to the Gentiles, which were as a barren wildernes, and ſo it is perſecuted to and fro.

k Ieſus Chriſt and his members, as Apoſtles, Martyrs, and the reſt of the faithfull.

l For the Dragon was depriued of all his dignitie, and had no more place in the Church.

euen

euen cast into the earth, and his Angels were cast out with him.

10 Then I heard a loude voyce, saying, Now is saluation in heauen, and strength, and the kingdome of our God, and the power of his Christ: for the accuer of our brethren is cast downe, which accused them before our God day and night.

11 But they ouercame him by the blood of the Lambe, and by the worde of their testimonie, and they [m] loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Woe to the [n] inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, knowing that hee hath but a shorte time.

13 And when the dragon sawe that hee was [o] cast vnto the earth, he persecuted the woman which had brought forth the man childe.

14 But to the woman were giuen two wings of a great egle, that shee might flie into the wildernesse, into [p] her place where shee is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a flood, that hee might cause her to be carryed away of the flood.

16 But the [q] earth holpe the woman, and the earth opened her mouth, and swalowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the [r] remnant of her seede, which keepe the commandements of God, and haue the testimonie of Iesus Christ.

18 And I stood on the sea sand.

m They put their liues in danger so oft as neede required.
n Meaning them that are giuen to the world and fleshly lusts.
o And was ouercome of Christ, then he fought against his members.
p Which the Lord had appointed for her.
q God giueth meanes to his Church to escape the fume of Satan, making his creatures to serue to the support thereof.
r Satan was not able to destroy the head nor the body, and therefore sheweth his rage against the members.

CHAP. XIII.

1. 8. *The beast deceiueth the reprobate.* 2. 4. 12. *And is confirmed by another beast.* 17 *The priuiledge of the beastes marke.*

a Here is the description of the Romane empire which standeth in crueltie and tyrannie.
b Meaning Rome, because it was first gouerned by seuen Kings or Emperours after Nero, and also is compassed about with seuen mountaines.
c Which signifie many prouinces.
d By these beastes are signified the Macedonians, Persians and Caldeans, whome the Romanes ouercame.
e That is, the deuill.
f This may bee vnderstoode of Nero, who mooued the first persecution against the Church, and after slewe himselfe, so that the family of the Cæsars ended in him.
g For the Empire was established againe by Vespasian.
h By receiuing the statutes, ordinances, decrees, ceremonies, and religion of the Romane empire.

AND I sawe a [a] beast rise out of the sea, hauing [b] seuen heads, and ten hornes, and vpon his hornes were tenne crownes, and vpon his heads the name of blasphemie.

2 And the beast which I sawe, was like a [d] leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the [e] dragon gaue him his power, & his throne, and great authoritie.

3 And I sawe one of his [f] heads as it were wounded to death, but his [g] deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they [h] worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

i Antichristes time and power is limitted.
k In their bodies, not in soule.
l He meaneth that vniuersall departing whereof S. Paul speaketh to the Thessalonians.
m Antichrist hath no power ouer the elect. *Chap.* 3. 5.
n As God ordained from before all beginning, and all the sacrifices were as signes and sacraments of Christes death.
o They which led soules captiues goe themselues into captiuitie.
p As the kingdome of Christ is from heauen, and bringeth men thither: so the Popes kingdome is of the earth, & leadeth to perdition, and is begun and established by ambition, couetousnesse, beastlines, craft, treason and tyrannie.
q Which signifie the Priesthood & the kingdome, and therefore he giueth in his armes two keies, and hath two swordes caried before him. So Boniface the eight which first ordeined the Iubile, shewed himselfe one day in apparel as a Pope, & the next day in harnesse as the Emperour, and the two hornes in the Bishops mitre are signes thereof.
r He spake diuilish doctrine, accused Gods worde of imperfection, set vp mans traditions, and spake things contrary to God and his worde.
s For the Pope in ambition, crueltie, idolatrie and blasphemie did follow and imitate the ancient Romanes.
t Brought them to idolatrie, and astonished them with the name of that holy Empire (as he termeth it.)
u The man of sinne, according to the operation of Satan shall be with all power, signes and myracles of lyes, 2. Thess. 2. 9, 10.
x Before the whole Empire which representeth the first beast, and is the image thereof.
y For the first Empire Romane was as the paterne, and this second Empire is but an image & shadowe thereof.
z For except the Pope confirme the authoritie of the king of Romanes, he is not esteemed worthy to be made Emperour.
a The same things which the Pope, or false prophets instruct him in.
b Receiue the ordinances and decrees of the seate of Rome, & to kisse the villains foote, if he were put thereunto.

5 And there was giuen vnto him a mouth, that spake great things and blasphemies, and power was giuen vnto him, to doe [i] two and fourtie moneths.

6 And hee opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the Saints, and to [k] ouercome them, and power was giuen him ouer euery [l] kinred and tongue, and nation.

8 Therefore all that dwel vpon the earth, shall worshippe him, whose [m] names are not [*] written in the booke of life of the Lambe, which was slaine [n] from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, hee shall goe [o] into captiuitie: if any kill with a sword, he must be killed by a sword: here is the patience, and the faith of the Saints.

11 And I beheld another beast, comming vp out of the [p] earth, which had two [q] hornes like the Lambe, but he [r] spake like the dragon.

12 And hee did all that the first beast [s] could doe before him, and he caused the earth, and them which dwell therein, to worship the first [t] beast, whose deadly wound was healed.

13 And [u] he did great wonders, so that he made fire to come downe from heauen on the earth, in the sight of men,

14 And deceiued them that dwell on the earth by the [x] signes, which were permitted to him to doe in the [x] sight of the beast, saying to them that dwell on the earth, that they should make the [y] image of the beast, which had the wound of a sworde, and did liue.

15 And it was permitted to him to giue a [z] spirit vnto the image of the beast, so that the image of the beast should [a] speake, and should cause that as many as would not [b] worship the image of the beast, should be killed.

16 And he made all, both small & great, riche and poore, free and bond, to receiue

c Whereby he renounceth Christ: for as faith, the word, and the Sacraments are the Christians markes: so this Antichrist will accept none but such as wil approue his doctrine: so that it is not inough to confesse Christ and to beleeue the Scriptures, but a man must subscribe to the Popes doctrine: moreouer their chrismatories, greasings, vowes, othes, and shauings are signes of this marke, in so much as no nation was accepted that had not many of these marked beastes.

d He that is not sealed with Antichrists marke, cannot be suffered to liue among men.

e Such as may be vnderstood by mans reason: for about 666 yeeres after this reuelation, the Pope or Antichrist began to bee manifest in the world: for these characters χξς signifie 666: and this nomber is gathered of the smal nomber, λατεινος, which in the whole make 666, and signifieth Lateinus, or Latin, which noteth the Pope or Antichrist, who vsethin all things the Latin tongue, and in respect thereof he contemneth the Hebrewe and Greeke, wherein the word of God was first and best written: and because Italie in olde time was called Latinum, the Italians are called Latini, so that hereby he noteth of what countrey chiefly hee should come.

a marke in their right hand or in their foreheads.

17 And d that no man might buie or sell, saue he that had the marke, or the name of the beast, or the nomber of his name.

18 Here is wisedome. Let him that hath wit, count the nomber of the beast: for it is the nomber e of a man, and his nomber is fiue hundreth threescore and fiue.

CHAP. XIIII.

1 The notable companie of the Lambe. 6 One Angel announceth the Gospel, 8 Another the fall of Babylon, 9 And the third warneth to flee from the beast. 13 Of their blessednesse which die in the Lord. 18 Of the Lordes haruest.

a Iesus Christ ruleth in his Church to defend and comfort it, though the beast rage neuer so much: and seeing Christ is present euer with his Church, there can be no vicar: for where there is a vicar, there is no Church.

b Meaning a great and ample Church.

c Which was the marke of their election, to wit, their faith.

d Signifying, that the nomber of the Church should be great, & that they should speake boldly, & aloud, and so glorifie the Lord.

THen I looked, and loe, a a Lambe stood on mount Sion, and with him an b hundreth, fourtie and foure thousand, hauing his fathers c Name written in their foreheads.

2 And I heard a voyce from heauen, as the sound of many d waters, & as the sound of a great thunder: and I heard the voyce of harpers harping with their harpes,

3 And they sung as it were a newe song before the throne & before the foure beastes, and the Elders, and no e man could learne that song, but the hundreth fourtie and foure thousand, which were bought from the earth.

4 These are they which are not f defiled with women: for they are virgins: these followe the Lambe whithersoeuer he goeth: these are bought from men, being the b first fruites vnto God, and to the Lambe.

5 And in their mouthes was found no guile: for they are without i spot before the throne of God.

6 ¶ Then I saw another k Angel flie in the middes of heauen, hauing an euerlasting Gospel, to preach vnto them that dwell on the earth, and to euery nation, and kinred, and tongue, and people,

7 * Saying with a loude voyce, l Feare God, and giue glory to him: for the houre of his iudgement is come: and worship him that made * heauen and earth, and the sea, and the fountaines of waters.

8 And there followed another Angel, saying, *It is fallen, it is fallen, m Babylon the great citie: for shee made all nations to drinke of the wine of the n wrath of her fornication.

9 ¶ And the third Angel folowed them, saying with a loud voyce, If any man worship the beast and his image, and receiue his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the o pure wine, which is powred into the cup of his wrath, and hee shalbe tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoeuer receiueth the print of his name.

12 Here is the patience of p Saints: here are they that keepe the commandements of God, and the faith of Iesus.

13 Then I heard a voyce from heauen, saying vnto mee, Write, q blessed are the dead, which hereafter die ‖ in the r Lorde. Euen so sayth the spirit: for they rest from their labours, & their workes follow them.

14 ¶ And I looked, and beholde, a white s cloud, and vpon the cloude one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a loude voyce to him that sate on the cloud, * t Thrust in thy sickle, & reape: for the time is come to reape: for the haruest of the earth is ripe.

16 And he that sate on the cloud, u thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angel came out of the Temple which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from x altar, which had power ouer fire, and cryed with a loude crye to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And y Angel thrust in his sharpe sickle into the earth, and gathered the vine of the earth, and cast it into the great wine presse of the wrath of God.

Psal. 145.6.

l The Gospel teacheth vs to feare God and honour him, which is the beginning of heauenly wisedome. *Act.* 14.15. *Ier.* 21.9.

chap. 18.2.

m Signifying Rome: for almuch as the vices which were in Babylon are found in Rome in great abundance, as persecution of ỹ Church of God, oppression and slaueric, with destruction of the people of God, confusion, superstition, idolatrie, impietie: and as Babylon the first Monarchie was destroyed, so shall this wicked kingdome of Antichrist haue a miserable ruine, though it bee great and seemeth to extend throughout all Europa.

n By the which fornication God is prouoked to wrath: so that he suffreth many to walke in the way of the Romish doctrine to their destruction.

o That is, of his terrible iudgement.

p The faithfull are exhorted to patience.

q For they are deliuered from the horrible troubles which are in the Church, & rest with God. ‖ *Or, for the Lords cause.* r Which are ingraffed in Christ by faith, which rest and stay only on him, & reioyce to be with him: for immediatly after their death they are receiued into ioy. f Signifying that Christ shall come to iudgement in a cloud, euen as he was seene to go vp. *Ioel* 3.13. *mat.* 13.39. t The ouerthrow of the people is compared to an harueft, Isa. 19.5. also to a vintage, Isa. 6.3. u This is spoken familiarly for our capacitie, alluding vnto an husbandman who suffreth himself to be aduertised by his seruants when his harueft is ripe, and not that Christ hath neede to be tolde when he should come to iudgement for the comfort of his Church, and destruction of his enemies. x This was Christ who is also the altar, the Priest, and sacrifice.

e None can prayse God, but the elect whom he hath bought. f By whoredome: and vnder this vice he comprehendeth all other: but this is chiefly meant of Idolatrie, which is the spirituall whoredome. g For their whole delight is in the Lambe Iesus, and they loue none but him. h Which declareth that the faithfull ought to liue iustly and holily, that they may be the first fruites, and an excellent offring of the Lord. i Forasmuch as their sinnes are pardoned, and they are clad with the iustice of Christ. k By this Angel are meant the true ministers of Christ which preach the Gospel faithfully.

kle on the earth, and cut downe the vines of the vineyarde of the earth, and cast them into the great wine presse of the wrath of God.

y That is, a certaine place appointed, and not in the heauen.

20 And the y wine presse was troden without the citie, and blood came out of the wine presse, vnto the z horse bridles by the space of a thousande and sixe hundred furlongs.

z By this similitude he declareth the horrible confusion of the tyrants and infidels, which delight in nothing but warres, slaughters, persecutions and effusion of blood.

CHAP. XV.

1 Seuen Angels haue the seuen last plagues. 3 The song of them that ouercome the beast. 7 The seuen vials full of Gods wrath.

a That is, the fourth vision, which conteineth the doctrine of Gods iudgements for the destruction of the wicked and comfort of the godly.

AND I sawe another a signe in heauen, great and marueilous, b seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

b Meaning an infinite number of Gods ministers, which had infinite maners and sorts of punishments.

2 And I saw as it were a c glassie sea, mingled with fire, & them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God,

c Signifying this brittle & inconstant world mixt with fire, that is, troubles and afflictions, but the Saints of God ouercome them all, and sing diuine songs vnto God, by whose power they get the victorie. *Exod. 15. 1. Psal. 145. 17. ‖Or, acts and deeds. Iere. 10. 7.*

3 And they sung the song of Moses the * seruant of God, & the song of the Lambe, saying, Great and marueilous are thy workes, Lord God almighty: iust and true are thy * ‖ wayes, King of Saints.

4 *Who shal not feare thee, O Lord, and glorifie thy Name? for thou onely art holy, and all nations shall come & worship before thee: for thy iudgements are made manifest.

5 And after that I looked, and beholde, the temple of the tabernacle of testimony was open in heauen.

6 And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure and d bright linnen, and hauing their e breasts girded with golden girdles.

7 And one of the f foure beasts gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.

8 And the temple was full of the smoke of the glory of God, and of his power, and no man was able to g enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

d Which is to declare that Gods iudgements are cleare, iust, and without spot. e As ready to execute the vengeance of God. f By the foure beastes are meant all the creatures of God, which willingly serue him for the punishment of the infidels. g God giueth vs full entry into his church by destroying his enemies: for the Saints cannot clearely know all Gods iudgements before the full end of all things.

CHAP. XVI.

1 The Angels powre out their vials full of wrath, 6 And what plagues follow thereof. 15 Admonition to take heed and watch.

a This was like the sixt plague of Egypt, which was sores and boiles, or pocks: and this reigneth commonly among Canons, Monkes, Friers, Nunnes, Priestes and such filthy vermine which beare the marke of the beast.

AND I heard a great voyce out of the Temple, saying to the seuen Angels, Goe your wayes, and powre out the seuen vials of the wrath of God vpon the earth.

2 And the first went, and powred out his vial vpon the earth: and there fell a noysome and a grieuous a sore vpon the men, which had the marke of the beast, and vpon them which worshipped his image.

3 And the second Angel powred out his vial vpon the sea, and it became as the b blood of a c dead man: and euery liuing thing died in the sea.

b This is like to the first plague of Egypt, which signifieth all kindes of pestilences and contagious diseases.

4 And the third Angell powred out his vial vpon the riuers & fountaines of waters, and they became d blood.

c That is, corrupt and infect. d The first plague of Egypt was like vnto this.

5 And I heard the Angel of the e waters say, Lorde, thou art iust, (Which art, and (Which wast, and Holy, because thou hast iudged these things.

e He bringeth forth these two Angels: the one which is gouernour of the waters, and the other from vnder the altar, as witnesses and commenders of Gods iust iudgements.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthie.

7 And I heard another out of the Sanctuarie say, Euen so, Lorde God almighty, f true and righteous are thy iudgements.

f For as much as thou destroyest the rebels, and preseruest thine.

8 And the fourth Angel powred out his vial on the Sunne, and it was giuen vnto him to torment men with g heate of fire.

g Signifying famine, drought, and hote diseases, which proceede thereof.

9 And men boyled in great heate, and h blaspheined the name of God, which hath power ouer these plagues, and they repented not, to giue him glory.

h The wicked were hard hearted, and stubburne when God punished them.

10 And the fifth Angel powred out his vial vpon the throne of the i beast, and his kingdome waxed darke, and they k gnewe their tongues for sorowe,

i This answereth to the ninth plague of Egypt, which signifieth that the Popes doctrine is an horrible plague of God, which keepeth men still in darke ignorance and errours.

11 And blaspheined the God of heauen for their paines, and for their sores, and repented not of their works.

12 And the first Angell powred out his vial vpon the great riuer l Euphrates, and the water thereof dryed vp, that the way of the Kings of the East shoulde bee prepared.

13 And I sawe three m vncleane spirites like frogges come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirites of n deuils, working miracles, to goe vnto the o Kings of the earth, and of the whole world, to gather them to the battell of that great day of God almightie.

15 (*Behold, I come as a theefe. Blessed is he that watcheth, and keepeth his p garments, least hee walke naked, and men see his filthinesse)

16 And they gathered the togither vnto a

k They shall shewe their furie, rage and blasphemy against God, when the light of his Gospel shall shine. l By Euphrates which was the strength of Babylon is ment the riches, strength, pleasures and commodities of Rome the second Babylon, which the faithfull which are the true Kings and Priests in Christ, haue taken away by disclosing their wicked deceite. m That is, a strong number of this great deuill the Popes ambassadours which are euer crying and croking like frogges, and come out of Antichrists mouth, because they should speake nothing but lies, and vse all maner of craftie deceite to maintaine their rich Euphrates against the true Christians. n Albeit they call themselues spirituall and holy fathers. o For in all kings courtes the Pope hath had his ambassadours to hinder the kingdome of Christ. *Chap. 3. 3. matth. 24. 44. luke 12. 39.* p Of righteousnesse, and holinesse, wherewith we are clad through Iesus Christ.

q As if he would say, the craftinesse of destruction, when as kings and Princes shall warre against God, but by the craft of Satan, are brought to that place where they shall be destroyed.

r This is the last Iudgement when Christ shall come to destroy the wicked and deliuer his Church.

place called in Hebrew q Arma-gedon.

17 ¶ And the seuenth Angell powred out his viall into the aire: and there came a loude voyce out of the Temple of heauen from the throne, saying, r It is done.

18 And there were voyces, and thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mighty an earthquake.

19 And the great citie was deuided into three partes, and the cities of the nations fell: and great Babylon came in remembrance before God, *to giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 And euery yle fledde away, and the mountaines were not found.

21 And there fell a great hayle, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the hayle: for the plague thereof was exceeding great.

f Meaning, the whole number of them that shall call themselues Christians, whereof some are so in deede, some are Papists, and vnder pretence of Christ, serue Antichrist, and some are Neuters, which are neither on the one side nor of the other.

t Signifying all strange religions, as of the Iewes, Turkes & others, which then shal fall with the great whore of Rome, and be tormented in eternall paines. *Iere.* 25.15.

CHAP. XVII.

3 The description of the great whore. 8 Her sinnes & punishment. 14 The victory of the Lambe.

THen there came a one of the seuen Angels, which had the seuen vials, & talked with me, saying vnto me, Come: I wil shew thee the damnation of the great b whore that sitteth vpon many c waters,

a Which was Christ Iesus, who will take vengeance on this Romish harlot.

b Antichrist is compared to an harlot, because he seduceth the world with vaine wordes, doctrines of lies, and outward appearance.

c Meaning diuers nations and countreyes.

2 With whom haue committed fornication the kings of the earth), and the inhabitants of the earth are dronken with the wine of her fornication.

3 So he carried me away into the wildernesse d in the Spirit, and I saw a woman sit vpon a scarlet coloured b beast, full of names of c blasphemy, which had seuen heads, and ten hornes.

d The beast signifieth the ancient Rome: the woman that sitteth thereon, the newe Rome which is the Papistrie, whose cruelties and bloodthedding is declared by scarlet.

4 And the e woman was arayed in purple and scarlet, and guilded with golde, and precious stones, and pearles, and had a cup of golde in her hand, full of a abominations, and filthinesse of her fornication.

e Full of idolatrie, superstition and contempt of the true God.

5 And in her forehead was a name written, f A mysterie, great Babylon, the mother of whoredomes, and abominations of the earth.

6 And I saw the woman dronken with the blood of Saints, and with the blood of the Martyrs of Iesus: and when I sawe her, I wondred with great maruaile.

7 Then the Angel said vnto me, Wherefore marueilest thou? I will shewe thee the mysterie of the woman, and of the beast that beareth her, which hath seuen heads, and ten hornes.

f This woman is the Antichrist, that is, the Pope with the whole body of his filthy creatures, as is expounded, Verse 18. whose beautie onely standeth in outward pompe and impudencie, and craft like a strumpet. g Of false doctrines and blasphemies. h Which none can know to auoyde, but the elect.

8 The i beast that thou hast seene, was, and is not, and shall ascend out of the bottomlesse pit, and shall goe into perdition, and they that dwell on the earth, shall wonder (whose names are not written in the Booke of life from the foundation of the worlde) when they beholde the beast that was, and is not, and yet is.

i This is the Romane empire, which being fallen into decay, the whore of Rome vsurped authoritie, and proceeded from the deuill: and thither shall returne.

9 Here is the minde that hath wisedome. The seuen heads are k seuen mountaines, whereon the woman sitteth; they are also l seuen Kings.

k Which are about Rome.

10 Fiue are fallen, and one is, and another is not yet come: and when hee commeth, he must continue a short space.

l For after that the empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian & Titus died in lesse then fourteene yeeres, and reigned as Kings: Domitian then reigned, and after him Coceius Nerua which was the seuenth.

11 And the beast that was, and is not, is euen the m eight, and is one of the seuen, and shall goe into destruction.

m He meaneth Traiane the Emperour, who was a Spaniard and adopted by Nerua, but because he persecuted the faithfull, he goeth also to perdition.

12 And the ten hornes which thou sawest, are ten kings, which yet haue not receiued a kingdome, but shall receiue power as Kings at one houre with the beast.

13 n These haue one minde, and shal giue their power and authoritie vnto the beast.

n He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes subiect to the same.

14 These shal fight with the Lambe, and the Lambe shall o ouercome them: * for he is Lord of Lords, and King of kings: and they that are on his side, called, and chosen, and faithfull.

o And breake them to shiuers as a potters pot. 1. *Tim.* 6.15. *chap.* 19.16.

15 And he sayde vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the p tenne hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eate her flesh, & burne her with fire.

p Diuers nations, as the Gothes, Vandales, Hunnes and other nations which were once subiect to Rome, shall rise against it, and destroy it.

17 For God hath q put in their hearts to fulfill his wil, and to do with one consent for to giue their kingdome vnto the beast, vntill the words of God be fulfilled.

q That in steade of doing homage to Christ Iesus, they should be cast into a reprobate sense to serue Antichrist, and to dedicate themselues and theirs wholy vnto him.

18 And the woman which thou sawest, is the great citie, which reigneth ouer the kings of the earth.

CHAP. XVIII.

3. 9 The louers of the world are sorie for the fall of the whore of Babylon. 4 An admonition to the people of God, to flee out of her dominion. 20 But they that be of God, haue cause to reioyce for her destruction.

AFter these things, I sawe another Angel come downe from heauen, hauing great power, so that the earth was lightned with his glory. *Ier.* 51.8. *chap.* 14.8.

2 And hee cryed out mightily with a loude voyce, saying, * a It is fallen, it is fallen, Babylon the great citie, and is become the habitation of b deuils, and the holde of al foule spirits, and a cage of euery vncleane and hatefull bird.

a This description of the ouerthrowe of the great whore, is like to *Ier.* 51. where by the Prophets vse to declare the destruction of Babylon. b He describeth Rome to be the sinke of al abomination and deuilishnesse, and a kinde of hell.

c The greatest part of the world hath bene abused and seduced by this spirituall whoredome.

d When God threatneth the wicked, he euer comforteth and counselleth his what they ought to doe, that is, that they doe not communicate with the sinnes of the wicked.

e The Greeke worde is, that her sinnes so followe one another, and so rise one after another, that they grow to such an heape, that at length they touch the very heauen.

f Blessed is hee that can repay to the whore the like, as is written, Psal. 137. 8, 9. Isa. 47. 8.

g The glorious boasting of the strumpet.

h But ful of people and mightie.

i Both they that temporally haue had profit by the strumpet, & also the spirituall marchants shall for sorowe and want of their gaine, cry out and despaire.

k Which is very odoriferous and precious.

l Such as the wantons vse at Rome.

m This is the vilest ware that these merchants sel, & best cheap, which soules notwithstanding the Sonne of God redeemed with his precious blood, 1. Pet. 1. 19.

n That is, the things which thou louedst best.

o And so shewe signes of great sorowe.

3 For[c] all nations haue dronken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the merchants of the earth are waxed riche of the abundance of her pleasures.

4 And I heard another voyce from heauen say, [d] Go out of her, my people, that yee be not partakers in her sinnes, and that yee receiue not of her plagues.

5 For her sinnes are[e] come vp vnto heauen, & God hath remembred her iniquities.

6 [f] Reward her, euen as she hath rewarded you, and giue her double according to her workes: and in the cup that shee hath filled to you, fill her the double.

7 In[g] asmuch as she glorified her selfe, and liued in pleasure, so much giue ye to her torment and sorowe: for she saith in her heart, * I sit being a Queene, and am no [h] widowe, and shall see no mourning.

8 Therefore shall her plagues come at one day, death, and sorow, and famine, and she shalbe burnt with fire: for strong is the Lord God which will condemne her.

9 And the Kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see the smoke of her burning,

10 And shall stand afarre off for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

11 And the [i] merchants of the earth shall weepe and waile ouer her: for no man buyeth their ware any more.

12 The ware of golde and siluer, and of precious stone, and of pearles, and of fine linen, and of purple, and of silke, and of skarlet, and of all maner of Thyne [k] wood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble,

13 And of cynamom, and odours, and ointments, and frankincense, and wine, and oyle, and fine floure, and wheate, & beasts, and sheepe, and horses, and [l] charets, and seruants, and [m] soules of men.

14 (And the [n] apples that thy soule lusted after, are departed from thee, and all things which were fat & excellent, are departed fro thee, and thou shalt finde them no more)

15 The merchants of these things which were waxed rich, shal stand a farre off from her, for feare of her torment, weeping and wayling,

16 And saying, Alas, alas, the great citie, that was clothed in fine linen, and purple, and skarlet, and gilded with golde, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie ships, and shipmen, and whosoeuer traualle on the sea, shall stand afarre off,

18 And cry, when they see the smoke of her burning, saying, What citie was like vnto this great citie?

19 And they shall cast [o] dust on their heads, and cry weeping and wayling, and say, Alas, alas, the great citie, wherein were made riche all that had ships on the sea by her ‖costlines: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath [p] giuen your iudgement on her.

21 Then a mightie Angel tooke vp a stone like a great milstone, * and cast it into the sea, saying, With such violence shall the great citie Babylon be cast, and shall be [q] found no more.

22 And the voyce of harpers, and musicians, and of pipers, and trumpetters shall be heard no more in thee, and no craftes man, of whatsoeuer craft he be, shall be found any more in thee: and the sound of a milstone shall be heard no more in thee.

23 And the light of a candle shal shine no more in thee: and the voyce of the bridegrome and of the bride shalbe heard no more in thee: for thy [r] merchants were the great men of the earth: and with thine inchantments were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the Saints, & of all that were slaine vpon the earth.

‖ *Or, noble estate.*

p And hath reuenged your cause in punishing her.

Iere. 51. 63.

q It shall not be like to other cities which may be builded againe, but it shall be destroyed without mercy.

r The Romish prelates and merchants of soules are as kings and princes: so that their couetousnesse and pride must be punished: secondly their crafts and deceits: and thirdly their cruelty.

CHAP. XIX.

1 Prayses are giuen vnto God for iudging the whore, and for auenging the blood of his seruants. 10 The Angel will not be worshipped. 17 The foules and birds are called to the slaughter.

AND after these things I heard a great voyce of a great multitude in heauen, saying, [a] Hallelu-iah, saluation, and glory, and honour, and power be to the Lorde our God.

2 For [b] true and righteous are his iudgements: for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand.

3 And againe they sayd, Hallelu-iah: and her [c] smoke rose vp for euermore.

4 And the foure & twentie Elders, and the foure [d] beasts fell downe, and worshipped God that sate on the throne, saying, [e] Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Prayse our God, all ye his seruants, and ye that feare him, both smal and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, Hallelu-iah: for our Lorde God almightie hath reigned.

7 Let vs be glad and reioyce, and giue glory to him: for the [f] marriage of the Lambe is come, and his wife hath made her selfe ready.

8 And to her was graunted, that she should be arayed with pure fine linen and shining: for the fine linen is the righteousnes of Saints.

9 Then he said vnto me, Write, * Blessed are they which are [h] called vnto the

a That is, prayse ye God, because the Antichrist and all wickednesse is taken out of the world.

b So that all the Saints are confirmed & oughe nothing to doubt of the saluation of the faithfull.

c The wicked shalbe burned in continuall fire, that neuer shalbe extinguished.

d By the foure beasts are meant all creatures.

e Signifying that his iudgements are true and iust, & that we ought to prayse him euermore for the destruction of the Pope.

f God made Christ the bridegrome of his Church at § beginning, & at the last day it shalbe fully accomplished when we shall be ioyned w our head.

g That is, the Angel. *Mat. 22. 2. cha. 14. 13.*

h Whom God of free mercy calleth to be partakers of his heauenly graces, and deliuereth from the filthy pollutions of Antichrist.

*Chap.*22.8,9.

i Who am charged to testifie of Iesus, or which am partaker of the same Gospel and faith.

k He sheweth that none ought to be worshipped but onely God: and that he is of their number whom God vseth to reueile his secrets by to the Prophets, that they may declare them to others, also that we must beleeue no other spirit of prophecie, but that which doeth testifie of Iesus, and leade vs to him.

l Whereby is signified that Iesus Christ our iudge shall be victorious, and shal triumph ouer his enemies.

m He meaneth Christ.

n So that the wicked shall tremble before his face.

o To shew that he was ruler of all the world.

p That is, none can haue so full reuelation howe Christ is very God, eternal, infinite & almightie, as he himselfe. *Isa.*63.1,2.

q Whereby is signified his victorie, and the destruction of his enemies.

r Signifying that Iesus Christ, which is the worde, is made flesh, and is our Lord, our God, and the iudge of the quicke and dead.

Lambes supper. And hee sayde vnto mee, These woordes of God are true.

10 And I fel before his feete *to worship him: but he sayd vnto me, See thou doe it not: I am thy felow seruant, and one of thy brethren, which haue the [i] testimonie of Iesus. Worship God: for the [k] testimonie of Iesus, is the Spirit of prophecie.

11 And I saw heauen open, and behold, a white [l] horse, and he that sate vpon him, was called, [m] Faithfull and true, and hee [n] iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were [o] many crownes: and he had a name written, [p] no man knewe but himselfe.

13 And *he was clothed with a garment dipt in [q] blood, & his name is called, THE [r] WORD OF GOD.

14 And the [s] warriers which were in heauen, followed him vpon white horses, clothed with fine linen white and pure.

15 And out of his mouth went out a sharpe [t] sword, that with it he should smite the heathen: for he * shall rule them with a rod of yron: for hee it is that treadeth the winepresse of the fiercenesse and wrath of almightie God.

16 And he hath vpon his garment, and vpon his [u] thigh a name written, * THE KING OF KINGS, AND LORD OF LORDS.

17 And I saw an Angel stand in the [x] sunne, who cryed with a loude voyce, saying to all the foules that did flie by the middes of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eate the flesh of Kings, and the flesh of the captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all free men and bondmen, and of small and great.

19 And I saw the beast, & the Kings of the earth, and their [y] warriers gathered together to make battel against him that sate on the horse, and against his souldiers.

20 But the beast was [z] taken, and with him that false prophet that wrought miracles before him, wherewith he deceiued them that receiued the beastes marke, and them that worshipped his image. These both were alue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sworde of him that sitteth vpon the horse, which commeth out of his mouth, and all the foules were filled full with their flesh.

CHAP. XX.

2 Satan being bound for a certaine time, 7 And after let loose, vexeth the Church grieuously. 10.14 And after the world is iudged, hee and his are cast into the lake of fire.

AND I saw an [a] Angel come downe frō heauen, hauing the [b] key of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that old serpent, which is the deuil and Satan, and he bound him [c] a thousand yeeres,

3 And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that he should deceiue the people no more, till the [d] thousand yeeres were fulfilled: for after that he must be loosed for a litle season.

4 And I saw [e] seates: and they sate vpon them, and iudgement was giuen vnto them, and I sawe the soules of them, that were beheaded for the witnesse of Iesus, and for the worde of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their handes: and they liued, and reigned with Christ a [f] thousand yeere.

5 But the rest of the [g] dead men shal not liue againe, vntill the thousand yeeres bee finished: this is the [h] first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the [i] second death hath no power: but they [k] shall be the Priestes of God and of Christ, and shall reigne with him a [l] thousand yeere.

7 And when the thousand yeeres are [m] expired, Satan shall be loosed out of his prison,

8 And shall goe out to deceiue the people, which are in the foure quarters of the earth: euen [n] Gog & Magog, to gather them together to battell, whose number is as the sand of the sea.

9 And they went vp into the playne of the earth, which compassed the tents of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shall be tormented euen day and night for euermore.

11 And I saw a great white throne, and [o] one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before God: and the [p] bookes

a The Angel representeth the order of the Apostles, whose vocation and office was from heauen: or may signifie Christ, which should treade downe the serpents head.

b Hereby hee meaneth the Gospel whereby hell is shut vp to the faithfull, and Satan is chained that he cannot hurt them, yea and the ministers hereby open it to the infidels, but through their impietie and stubburnesse.

c That is, from Christes natiuitie vnto the time of Pope Syluester the second: so long the pure doctrine should after a sort remaine.

d After this terme Satan had greater power then he had before.

e The glory and autoritie of them that suffer for Christes sake.

f That is, whiles they haue remained in this life.

g He meaneth them, which are spiritually dead: for in whome Satan liueth, he is dead to God.

h Which is, to receiue Iesus Christ in true faith, and to rise from sinne in newnesse of life.

i The death of the soule, which is eternall damnation.

k Shall be true partakers of Christ and his dignitie.

l That is, for euer.

m After that the chaine is broken and the true preaching of Gods worde is corrupt.

n By them are meant diuers and strange enemies of the Church of God, as the Turke, the Saracens, and others: reade Ezek.38.2. and 39.1,2. by whom the Church of God should be grieuously tormented.

o Which was Christ prepared to iudgement with glory and maiestie.

p Euery mans conscience is as a booke wherein his deedes are written, which shall appeare when God openeth the booke.

s Which declareth that his Angels shal come with him to iudge the world.

t Which driueth the wicked into eternall fire. *Psal.*2.9. *chap.*2.27.

u Which declareth his humanitie, wherein he is Lord of all, and shall iudge the world. 1.*Tim.*6.15. *chap.*17.14.

x This signifieth that the day of iudgement shalbe cleare and euident, so that none shall be hid: for the trumpet shall blowe aloude, and all shall vnderstand it.

y For the Pope and the worldly princes shall fight against Christ, euen vntill this last day.

z The ouerthrow of the beast and his, which shal be chiefly accomplished at the second comming of Christ.

were opened, and * another booke was opened, which is the booke of life, and the dead were iudged of thoſe things, which were written in the bookes, according to their workes.

13 And the ſea gaue vp her dead, which were in her, and q death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And r death and hell were caſt into the lake of fire: this is the ſecond death.

15 And whoſoeuer was not found written in the booke of life, was caſt into the lake of fire.

CHAP. XXI.

3.14. The bleſſed eſtate of the godly. 8.27 And the miſerable condition of the wicked. 11 The deſcription of the beauenly Ieruſalem, and of the wife of the Lambe.

AND I ſawe * a new heauen, and a new earth: a for * the firſt heauen, and the firſt earth were b paſſed away, and there was no more ſea.

2 And I John ſaw the c holy citie newe Ieruſalem come d downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heauen, ſaying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they ſhall be his people, and God himſelfe ſhalbe their God with them.

4 * And God ſhall wipe e away all teares from their eyes: and there ſhall be no more death, neither ſorowe, neither crying, neither ſhall there bee any more paine: for the firſt things are paſſed.

5 And he that ſate vpon the throne, ſaid, * Beholde, I make all things newe: and he ſayde vnto me, Write: for theſe wordes are faithfull and true.

6 And he ſayde vnto me, It is done, * I am Alpha and Omega, the beginning and the ende. I will giue to him that is athirſt, of the f well of the water of life freely.

7 Hee that ouercommeth, ſhall inherite all things, and I will be his God, and hee ſhall be my ſonne.

8 But the g fearful, and vnbeleeuing, and the h abominable, and murtherers, and whoremongers, and ſorcerers, and idolaters, and all lyers ſhall haue their part in the lake, which burneth with fire and brimſtone, which is the ſecond death.

9 And there came vnto me one of the ſeuen Angels, which had the ſeuen vials full of the ſeuen laſt plagues, and talked with mee, ſaying, Come: I will ſhew thee the i bride, the Lambes wife.

10 And he carried me away in the ſpirit to a great and an hie mountaine, and he ſhewed me the great k citie, holie Ieruſalem, l deſcending out of heauen from God,

11 Hauing the glorie of God: & her ſhining was like vnto a ſtone moſt precious, as a m Iaſper ſtone cleare as Cryſtall,

12 And had a great n wall and hie, and had twelue o gates, and at the gates twelue Angels, and the names written, which are the twelue Tribes of the children of Iſrael.

13 On the Eaſt part there were three gates, and on the Northſide three gates, on the Southſide three gates, and on the Weſt ſide three gates.

14 And the wall of the citie had twelue foundations, and in them the names of the Lambes twelue p Apoſtles.

15 And he that talked with mee had a golden reede to meaſure the citie withall, and the gates thereof, and the wall therof.

16 And the citie lay foure ſquare, & the length is as large as the breadth of it, and hee meaſured the city with the reed, twelue thouſand furlongs: and the length, and the breadth, and the height of it are equall.

17 And he meaſured the wall thereof, an hundred, fourtie and foure cubites, by the meaſure of man, that is, of the Angel.

18 And the building of the wal of it was of Iaſper: and the citie was pure golde like vnto cleare glaſſe.

19 And the foundations of the wall of the citie were garniſhed with all maner of precious ſtones: the firſt foundation was Iaſper: the ſeconde of Saphir: the third of a Chalcedonie: the fourth of an Emerande:

20 The fift of a Sardonix: the ſixt of a Sardius: the ſeuenth of a Chryſolite: the eight of a Beryl: the ninth of a Topaz: the tenth of a Chryſopraſus: the eleuenth of a Jacinth: the twelfth an Amethiſt:

21 And the twelue gates were twelue pearles, and euery gate is of one pearle, and the ſtreete of the citie is pure golde, as ſhining glaſſe.

22 And I ſawe no Temple therein: for the Lorde God almightie and the q Lambe are the Temple of it.

23 * And the citie had no neede of the ſunne, neither of the moone to ſhine in it: for the glory of God did light it: and the Lambe is the light of it.

24 * And the people which are ſaued, ſhall walke in the light of it: and the r kings of the earth ſhall bring their glory and honour vnto it.

25 * And the gates of it ſhall not be ſhut by day: for there ſhalbe no night there.

26 And the glory & honour of the Gentiles ſhalbe brought vnto it.

27 And there ſhall enter into it none vncleane thing, neither whatſoeuer worketh abomination or lyes: but they which are written in the Lambes * Booke of life.

CHAP. XXII.

1 The riuer of the water of life. 2 The fruitfulneſſe and light of the citie of God. 6 The Lorde giueth euer his ſeruants warning of things to come. 9 The Angel will not be worſhipped. 18 To the word of God may nothing be added, nor diminiſhed therefrom.

And

Phil.4.3. chap.3.5. and 21,27.

q Vnderſtanding all kindes of death, whereby men haue bene ſlaine.

r Hell and death which are the laſt enemies, ſhalbe deſtroyed.

Iſa.65.17. and 66.22.

a All things ſhal be renued and reſtored into a moſt excellent and perfect eſtate, and therefore the day of the reſurrection is called, the day of reſtauration of all things, Act.3,21. *2.Pet.3.13.*

b For all things ſhall be purged from their corruption, and the faithful ſhal enter into heauen with their head Chriſt.

c The holy company of the elect.

d Meaning, that God by his diuine maieſtie will glorifie and renue his, and take them vnto him. *Iſa.25.8. chap.7.17.*

e All occaſions of ſorowe ſhalbe taken away: ſo that they ſhall haue perpetuall ioy. *Iſa 43.19. 2.cor.5.17. Chap.1.8. and 22.13.*

f I that am the eternall life wil giue vnto mine to drink of the liuely waters of this euerlaſting life.

g They which feare man more then God

h They which mocke and ieſt at religion.

i Meaning the Church, which is married to Chriſt by faith.

k By this deſcription is declared the incomprehenſible excellencie, which the heauenly company do enioy.

l It is ſaid to come down from heauen, becauſe al the benefits that the church hath, they acknowledge to come of God through Chriſt.

m Euer greene and flouriſhing.

n Signifying that the faithfull ſhall bee ſurely kept in heauen.

o That is, place inough to enter: for els we knowe there is but one way, & one gate, euē Ieſus Chriſt.

p For the Apoſtles were meant where by Ieſus Chriſt the true foundation was reueiled to the worlde.

q This declareth that Chriſt is God inſeparable with his father. *Iſa.60.19. Iſa.60.3,5.*

r Here we ſee as in infinite other places, that kings and princes (contrary to ỹ wicked opinion of the Anabaptiſts) are partakers of the heauenly glory, if they rule in the feare of the Lord. *Iſa.60.11. Phil.4.3. chap.3.5. and 20,12.*

AND he shewed me a pure a riuer of water of life, cleare as christal, proceeding out of the throne of GOD, and of the Lambe.

2 In the b middes of the streete of it, and of either side of the riuer, was the tree of life, which bare twelue maner of fruites, and gaue fruite euery c moneth: and the leaues of the tree serued to heale the d nations with.

3 And there shall bee no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him.

4 And they shall see his face, and his name shalbe in their foreheads.

5 *And there shall bee no e night there, and they neede no candle, neither light of the Sunne: for the Lord God giueth them light, and they shall reigne for euermore.

6 And he sayde vnto mee, These wordes are faithfull and true: and the Lord God of the holy Prophets sent his Angell to shewe vnto his seruants the things which must shortly be fulfilled.

7 Beholde, I come shortly. Blessed is he that keepeth the wordes of the prophecie of this booke.

8 And I am John, which saw and heard these things: and when I had heard and seene, *I fell downe to worship before the feete of the Angell, which shewed mee these things.

9 But he sayde vnto me, See thou doe it not: for I am thy fellowe seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worship God.

10 And he said vnto me, f Seale not the wordes of the prophesie of this booke: for the time is at hand.

11 He that is vniust, let him be vniust still: and he which is filthie, let him be filthie still: and hee that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come shortly, and my reward is with me, *to giue euery man according as his worke shall be.

13 I am *Alpha and Omega, the beginning and the end, the first, and the last.

14 Blessed are they, that do his commandements, that their right may bee in the h tree of life, and may enter in through the gates into the citie.

15 For without shall bee dogges and enchanters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh i lies.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote and the k generation of Dauid, and the bright morning l starre.

17 And the Spirite and the Bride say, Come. And let him that heareth, say, m Come: And let him that is n a thirst, come: and *let whosoeuer o will, take of the water of life freely.

18 For I protest vnto euery man that heareth the wordes of the prophecie of this booke, *If any man shall adde vnto these things, God shall adde vnto him p plagues, that are written in this booke.

19 And if any man shall diminish of the words of the booke of this prophecie, God shall take away his part out of the booke of life, and out of the holy citie, and from those things which are written in this booke.

20 He which testifieth these things, saith, p Surely, I come quickly. Amen. Euen so come, Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all, Amen.

a He alludeth to the visible paradise, to set forth more sensibly the spirituall: and this agreeth with that which is written, Ezek. 47.1.

b Meaning, that Christ who is the life of his church, is common to all his, and not peculiar for any one sort of people.

c For there are al things pleasant and full of all contentation continually.

d Which sometime were vnpure as Gentiles, but now are purged and made whole by Christ. *Isa.60.19,20.*

e The light shall be vnchangeable, and shine for euer. *Chap.19.10.*

f Nowe this is the second time that he suffered himselfe to be caried away with the excellencie of the person: which is to admonish vs of our infirmitie and readinesse to fall, except God strengthen vs miraculously with his Spirite.

g This is not then as the other prophecies which were commanded to be hid til the time appointed, as in Daniel 12.4. because that these things should bee quickely accomplished, and did now beginne. Lorde is at hand, we ought to be constant and reioyce, but we must beware we esteeme not the length nor shortnesse of the Lords comming by our owne imagination, 2.Pet.3.9.

q This declareth the earnest desire that the faithfull haue to be deliuered out of these miseries, and to be ioyned with their head Christ Iesus.

Rom.2.6. Isa 41.4. & 44.6. chap.1.8. & 21.6.

h They shall liue eternally with the Sonne of God.

i That mainteine false doctrine, & delight therein.

k That is, true and natural man, and yet God equall with my Father.

l For Christ is the light that giueth light to euery one that commeth into this worlde.

m Let them bee afraide of Gods horrible iudgements, and assoone as they heare the Lambe cal, let thē come.

n He that feeleth himselfe oppressed with afflictions, and desireth the heauenly graces and comfort.

Isa.55 1.

o That is, when God beginneth to reforme our wil by his Spirit. *Deut.4.2.& 12.32. prou.30 6.*

p Seeing the

The ende.

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¶ *Collected by R. F. H.*

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Cum priuilegio Regiæ Maiestatis.

¶THE PREFACE TO THE *Christian Reader, touching the two* Alphabets ensuing.

GOOD Christian Reader, because thou mayest enioy and reape the profite of these two Alphabets of directions vnto Common places hereafter following, which I haue in maner of a briefe Concordance, or large & ample Index, collected, digested, and caused to be imprinted for thy commoditie: I thought it not amisse to aduertise thee somewhat touching the principall contents, vse, and commoditie of them. Wherefore be it knowen vnto thee, that in the first of the fayde Alphabets, I haue together placed by themselues in a maner, all the strange names and wordes which are scatteringly to be founde here and there throughout the whole Bible, remayning written in the *Hebrewe, Chaldean, Syrian, Greeke*, or *Latine* languages: to the ende thou mayst by that meanes, learne to be conduced vnto so much of the interpretation, Historie, Common places, and knowledge of them, and euery of them, as I trust thou shalt thinke needefull. And for that in diuers translations these strange names & wordes are written diuersly, I haue, in respect thereof, only in this Alphabet, folowed ỹ *Geneua* translation, as most allowed in that behalfe, and yet haue placed in the Margent thereof, how in writing, other Translations differ from the same: to the ende not onely such corruptions as are found for want of the true Orthographie of them, may appeare vnto those that are skilfull in those languages, to be amended, when time shall minister occasion (as some of them are already) but also the vnskilfull Readers be not defrauded of such commodity, as might grow vnto them thereby, especially if they should haue occasion to looke for any worde in the same Alphabet, after the same maner of writing, that they had seene or read in other Copies, and not finde the same accordingly. Secondly, in the other of the saide Alphabets, I haue likewise by themselues placed all, and as many proper and vsuall English words, as are conteined in the same Byble, conducing to the finding out of the most fittest sentences, and best common places, tending to the prouing or verifying of any article and doctrine, concerning our Christian fayth and Religion, or belonging to any other godly or necessarie instructiō: so as if thou wouldest vnderstand what is to be learned in the Scriptures touching God or his power, his wisedome, or his loue, his mercie, or his trueth, his iustice, his promises, his plagues, or his punishments, &c. either else concerning Christ, or the holy Ghost, Angel, or Man, Nature, or Lawe, Sinne, or Grace, Faith, or Vnbeliefe, Predestination, or Reprobation, Iustification, Regeneration, Church or Sacraments, &c. or to be briefe, if thou wouldest vnderstande what is necessarily to be learned in the same Scriptures, touching the estate, authoritie, office or duetie of Kings or Princes, Iudges or Magistrates, Bishops and Pastors, Elders or Ministers, Fathers and Mothers, Masters and Mistresses, Subiects, and Parishioners, Husbands and Wiues, Children and seruants, and how euery one, of what degree, estate, condition, or profession soeuer, he, she, or they be of, ought to behaue themselues towards God, and one towards another, and what is to be spoken and not spoken, and what is to be done and left vndone of them or any of them, by the rule of Gods worde: thou art not voide of competent knowledge or directions in this Alphabet to ayde thee. Thirdly, to further thee to finde out in these two Alphabets, any thing whereof I haue before made mention, thou art to resort Alphabetically vnto the first of them, with the name of any Man, Woman, Countrey, Citie, Place, Riuer, Idole, &c. in the same conteyned: and also vnto the second of them, with the chiefe word of any sentence or common place therein mētioned, which thou art most affected vnto, or desirest to be satisfied of: and by that meanes in euery of them shalt thou, by Gods grace, without fayle be conduced, and to thy great ease

directed, and as it were, ledde by the hand, euen to the Booke, Chapter, and Verse, where the same, (or so much thereof, as for a godly, Christian, and necessarie knowledge shall be thought requisite) is to be found out most readily: alwayes remembring, that whatsoeuer conuenient knowledge wanteth in these Alphabets, as touching the text whereunto it directeth thee, is there supplied by the Annotations, or quotations in the Margent. Moreouer, good Christian Reader, thou hast also to obserue how that the first Figure, or Figures, which followe next after any Booke whereunto thou shalt be guided, signifieth or signifie the Chapter, and the other the verse or verses of the same Chapter, where any of the foresaid things is to be sought for. Againe, where as thou shalt after a Chapter, and otherwhiles after some verse or verses of a Chapter, finde this marke or Starre * quoted, thou art to vnderstand, how that the whole Chapter, or from the verse of that Chapter where the same Starre is placed forward vnto the end thereof, entreateth, or in some good respects chiefly belongeth, and may be applyed to the same Historie, matter, or common place thou seekest for, except there be any verses following the same *, for then the common place is to be vnderstoode, not to exceede those verses. Finally, whereas I haue sometimes in these Alphabets partly set downe the sense, and that which may properly be gathered of the text, which thou art directed vnto, & not the very wordes them selues, and otherwhiles repeated one thing in diuers places, but yet to diuers ends: I trust that will not offend thee, sith I haue so done for the vnlearneds sake, because the same coulde, ne can be made too plaine for them, and therefore haue vsed not so great a curiositie and abbreuiation in that behalfe, as perhaps some other would haue had me: and yet cõsidering to what a great quantitie these two Alphabets are growen vnto, (ouer that I thought they would) I haue bin forced to leaue out somewhat, that otherwise I would haue added vnto them, which hereafter by Gods grace I will supply: thus much touching the principall contentes, commoditie, and vse of the aforesaid Alphabets, which with such other doubts as may trouble thee, I mistrust not, but by well perusing of the same, and practise (with the diuersitie of letter, which is vsed in them) will soone appeare very easie, plaine, and apparant vnto thee, albeit I particularly touch not euery of them. Now therefore to conclude, if my simple trauaile and paines taken herein shalbe well accepted of thee, I meane, of the more skilful and learned Readers, to be polished and amended of them (if they shall so deeme necessarie and conuenient) to the better edification of the Church of God, whereof they are or ought to be ioynt members, helpers, and furtherers, so farre foorth as their Talents wil stretch vnto, and that in the spirit of meekenesse, sobrietie, and charitie: and of the lesse learned or vnlearned Reader, (vnto whome I confesse my selfe the greatest debtour) as anayd and helpe to their godly studies, and honest trade of life, and withall Christianly to be construed of al men, as a means and furtherance, and not an hinderance vnto any, I shal for my part thinke my selfe wel requited, and more then sufficiently rewarded, in that I shal enioy my desire, & that which I longed for. And so beseeching Almightie God to giue vs his grace to be studious of vnitie, and bringing forth such fruites, as may declare our vndoubted election in Christ Iesus, I take my leaue of thee, this xxij. of December.

Anno Domini.
1578.

Thine in the Lord, Robert F. Herrey.

The first Alphabet of directions to common places, conteining all the Hebrewe, Caldean, Greeke, Latine, or other strange names, dispersed throughout the whole Bible, conducting to the profitablest things thereof. The further contents and vse of the which, more at large is expressed in the Preface preceding

A.

AAron or Aharon: *A teacher, or teaching, or conceiuing, or a hill, or mountaine, or a man of the mountaine, or the mountaine of fortitude, or a strong hill.* The sonne of Amram. Exod.6.20. He meeteth Moses at Horeb. Exod.4. 27. He is eloquent. Exo.4.14. He is sent with Moses into Egypt. Exod.4 15,16. and declareth Gods message vnto Pharaoh. Exod.4.30. and 5.1. Aaron and Hur waite at the foote of the mountaine, vntill Moses returned from speaking with God. Exod.24.13.14.

Aaron was with his sonnes anointed and consecrated Priest. Leuit.8.1.*Numb.3.10. Deut 18.1 Heb. 5.4. after the ordinance. Exod.28.1.*and 29.1.*& 40. 12. He erecteth a calfe. Exod.32.4. and is rebuked of Moses therefore. Exo.32.21. The oblation of him and his children the day of their anointing. Leuit.6.20. His oblation for himselfe and the people. Leu.9.2 He blesseth the people after his offring. Leuit.9.22. Hee and Miriam murmure against Moses, and bee reproued of God. Numb.12.1,15.

The oblations and tenths offered vnto God by the children of Israel, appertaine vnto Aaron. Numb.18, 8. God is Aarons heritage. Num.18.20. By making of Aarons rod to budde, God approueth Aaron to bee high Priest. Numb.17.8. Hee went peerely but once into the most holy. Exo.30.10. He could not enter into the land of Canaan, for his infidelities sake. Num.20. 24. He dieth by the appointment of God in the top of the mount Hor, called Mosera. Num.20.28. Deut.10. 6. and 32.50. After him succeedeth his sonne Eleazar. Num.20.28. The habitations of his children 1.Chro. 6.54. He is praised. Ezra 6.5. Ecclus.45 6,7. His sonnes Nadab and Abihu were slaine for offering strange fire. Leuit.10.1,2. looke more. Luk.1.5. Acts 7.40. Heb.5.4. and 7.11. and 9.4.

Abadon ¶ Abaddon in Greeke Apollyon, *destroying.* Looke Reuel.9.11.

Abana Amana Abanah. *stonie, or a building, or father I beseech now.* A riuer of Damascus. 2.King.5.12.

Abarim. *goings ouer, furors, or conceiuing:* in the Syrian tongue, *All kindes of corne.* A hill ouer Iordan, where the Israelites pitched the 41. mansion in the wilderneſſe. Num.33.47. from whence G O D shewed Moses the land of Canaan. Numb.27.12. and vpon the which hill Moses died. De.32.49,50.& 34.1,5.

Abba *father.* Mar.14.36.

We cry vnto God Abba father, by the holy Ghost. Rom.8.15. Galat.4.6.

Aharon. *strength.* The sonne of Mattathias ꝑ sonne of Iohn. 1.Mac.2.5. called also Eleazar. 1.Mac.6.43.

Abdia Abda. *a seruant, or in the Syrian tongue, thu cloude.* 1.King.4.6. Nehe.11.17.

Abdai Abdeel Abdi. *my seruant.* The father of Kish. 2.Chro.29.12. Abdiel. *a seruant of God, or a cloude of Gods store.* Jere.36.26. and 1.Chro.5.15.

Abdon. *a seruant, or a cloude of iustice* 2.Chr.34.20. called Achbor. 2.Kin.22.12. Also a citie. Iosh.21,3. Also a iudge who had 40.sonnes, and 30. nephewes. Judg.12.13,14.

Abed-nago. *seruant of shining.* A mans name called also Azariah. Dan.1.7. Abdenego

Abel. *mourning.* A citie, where dwelt wise men, whose counsels many of ꝑ Israelites followed in their affaires. 2.Sam 30.18. It was preserued by the counsell of a wise woman that was therein. 2.Samu.20. 16.* It was afterward taken by Tiglath Pileser. 2. King.15.29. Also a place whereupon the Arke of God was set. 1.Sam.6.18. Judg.11.33. For Abel the sonne of Adam, looke Habel. Abela

Abel-beth-maachah. *Mourning to the house of Maachah.* A citie which king Asa ouercame by the helpe of Ben hadad. 1.King.15.20. called also Abelmaim. 2.Chro.16.4.

Abelmaim. *mourning of waters.* A citie, called also Abel-beth-maachah as before.

Abel-meholah. *sorow of weakenesse.* A place where of looke Judg.7.22. and 1.King.4.12. Abel-meh-ula

Abel-shittim. *sorow of thornes.* A place not far from Iordan, South from the Moabites, so named of the plentie of thornes growing there. Num 33.49. in that place was the 42. mansion of the Israelites. Abel-Satim

Abel-mizraim. Gen.50.11.

Abez. *an egge, dartie, or of linnen.* A citie in the tribe of Issachar. Iosh.19.20. Abes

Abgatha. *father of the wine presse.* One of king Ahasueros vii. chamberlaines. Ester 1.10. Abagthan Abagatha.

Abi. *my father.* Hezechiahs mother. 2.King. 18.2.

Abiah. *the will of the Lord.* The sonne of Samuel. 1.Sam.8.2. Also Rehoboams sonne. 1.Chron.3.10. who is called Abiam. 1.King.14.3. and in Matthew Abia. Matth.1.7. Also the name of Hesrons wife. 1.Chro.2.24. Abia

Abi-albon. *the father of great vnderstanding, or the father of much building, or wrong.* A mans name. 2. Sam.23.31. called Abiel. 2.Chro.11.32.

Abiam. *the father of the sea.* the sonne of Rehoboam. 1 King.14.31. looke Abiah. He is made King of Iudah. 1.King.15.1. warreth with Jeroboam. 2.Chron. 13.2. glorieth in God his guide. 2.Chron.13.12. and therefore obtaineth victorie. 2.Chron.13.16. he dieth: After him succeedeth his sonne Asa, a godly prince. 1.King.15.8. and 2.Chro.14.1,2. Abiam

Abialph. *a gathering, or consuming father.* The sonne of Korah. Exod.6.24. looke Ebialph. Ebialph

Abiathar. *father of the remnant, or excellent father, or father of contemplation.* The sonne of Ahimelech, who escaped the hands of Saul, 1.Samu.22.20,21. and fled to Dauid to Keilah. 2.Samu.23.6 Hee holdeth with Adonijah. 1.King 1.7. was put from his Priesthood. 1.kin.2.27. according to the word. 1.Sa. 2.31,32. reade Mark.2.26. Also the name of an other Priest. 1.King.4 4.

Abib. Exod.13.4.

Abida *father of knowledge.* Gen.25.4.

Abidan. *father of iudgement.* Num.1.11.

Abiel. *my father is God.* 1.Sam.9 1. and 14.51. Also a mans name. 1.Chronic.11.31. called Abi-albon. 2. Sam.23.31.

Abiezer *the fathers helpe* Joshua 17.2. Also one of Dauids 30. worthies. 2.Sam.23,27.

Abigal

Abigail. *the fathers ioy.* Wife to the vngodly Nabal. a woman of singular wisedome. 1. Sam. 25. 3. who became after Nabals death, the wife of Dauid. 1. Sam. 25. 39. Also the name of the daughter of Nahash, &c. whom Amasa defloured. 2. Sam. 17. 25.

Abi-gabaon

Abigibeon. *the father of the cup*, or *father of a little hill*, or *the father of Gibeon.* 1. Chro. 8. 29. and 9. 35.

Abihaiel

Abihail. *the father of strength, riches*, or *sorow.* Num. 3. 35. Also y name of Rehoboams wife. 2. Chr. 11. 18.

Abihail

Abiahil. *the father of light*, or *praise* 1. Chro. 2. 29.

Abihu. *hee is father*, or *father himselfe*, one of the sonnes of Aaron. Exod. 6. 23. who with Nadab his brother was consumed with fire, for that they offered strange fire contrary to Gods commandements. Leu. 10. 1, 2. and Numb. 3. 4.

How Abihu, Nadab, Moses, and Aaron saw God in the mount Exod. 24. 9, 10, 11.

Abiud

Abihud. *the father of praise*, or *confession.* 1. Chro. 8. 3. Also the name of Zorobabels sonne. Matth. 1. 13. there called Abiud, and in 1. Chro. 3. 19. Hananiah.

Abiah
Abi

Abiah. *idem* as Abiah. The mother of Hezekiah. 2. Chron. 29. 1. called Abi. 2. King. 18. 2. Also Ieroboams sonne, who died, and was bewayled of all Israel. 1. King. 14. 1, 18.

Abiiam. looke Abiam.

Abilina

Abilene. *weeping*, or *crying*, or *lamētable*, or *the sonne of a Mansion*, or *murmuring.* A countrey whereof Lysanias was Tetrarch. Luke 3. 1.

Abimael. *a father from God*, or *of God.* Gen. 10. 28.

Abimelech. *the kings father*, or *my father the king*, or *father of counsell*, or *chiefe father.* A generall name of the kings of the Philistims, (as Cesar is the name of the Emperors of Rome) the king of Gerar, who tooke Sarah frō Abraham, purposing to make her his wife. Genes. 20. 2. He maketh a couenant with Abraham. Gene. 21. 27. and also with Izhak. Gen. 26. 26, 31.

Abi the sonne of Ierubbaal, or Gideon. Judg. 8. 35. and 9. 1. who slew 70. of his brethren, & reigned king ouer Israel Judg. 9. 5, 6. & at the last perished shamefully. Judg. 9. 53, 54 and 2. Sam. 11. 21.

Aminadab

Abinadab. *a father of a vowe*, or *of a free minde*, or *Prince.* The brother of Dauid. 1. Sam. 16. 8. Also the sonne of Saul. 1. Chro. 8. 33. The Arke of God was in his house. 1. Sam. 7. 1. and from thence was carried to the house of Obed-edom. 2. Sam 6. 3, 10, 11.

Abinoem

Abinoam. *father of beautie*, or *gladnesse.* Judg. 4 6.

Abiron

Abiram. *a high father*, or *a father of election*, or *deceit.* The first begotten sonne of Hiel the builder againe of Iericho 1 Kin. 16 34. Also Eliabs sonne, who going about to vsurpe y priesthood, was alive swalowed vp of the earth. Num 16. 1, 31, 32. Deu. 11. 6. Psal. 106. 17.

Abirom

Abisag

Abishag. *the fathers ignorance or error*, or *the multiplying father.* A faire yong virgin, who lay with Dauid in his age to cherish and warme him. 1. Kin. 1. 2, 3. whom after the death of Dauid, Adonijah asked to wife, and therefore was slaine by Benaiah. 1. Kin. 2. 17, 21, 25.

Abisai

Abishai. *the fathers reward*, or *the father of a reward.* The sonne of Zeruiah, who pursued Sheba. 2. Sam. 20. 6. and therefore was reckoned among Dauids worthies. 2. Sam 23. 18. his linage is found 1. Chr. 2. 16.

Abshalom
Abshalon
Abesalom
Abesalon
Absalon
Absalom
Absalomus
Abesalomus
Absolomus
Absolomi

Abishalom, or Absalom, *a father of peace*, or *the fathers peace*, or *reward*, or *the fathers ende.* The sonne of Salomon. 1. King. 15, 1, 2. and 2. Chron. 11. 20. called Ariel. 2. Chron. 13. 2.

Also the name of Dauids sonne by Maacah. 2. Sam. 3. 3. who after that he had made a banquet at his sheepe shearing vnto the Kings sonnes, slewe his brother Amnon, because he had rauished his sister Tamar. 2. Sam. 13. 28, 29. 32. he fled 2. Sam. 13. 34, 37. and was called againe by Joabs policie, and the woman of Tekoah. 2. Sam. 14. 2, to 24. He had 3. sonnes and one daughter. 2. Sam. 14. 27. his beautie. 2. Sa. 14. 25. After his returne to Ierusalem, his father would not see him, to the ende hee would not greeue to approue his doings. 2. Sam. 14. 24 he burneth Joabs field of barley, and why. 2. Samu. 14. 29, 30. Hee is brought into Dauids presence, who for the feruent loue he bare him, kissed him. 2. Sam. 14. 33. his ambition by colour of honouring of iustice. 2. Sam. 15. 2, to 7. he faineth to make a vowe and sacrifice, whereby he obtaineth licence of his father to depart to Hebron, and rebelleth. 2. Samu. 15. 7, 8, 9. The people ignorant of his drift follow him. 2. Sam. 15. 11. By Ahithophels counsell he lieth with his fathers concubines, 2. Sam. 16. 21. according to the prophecie. 2. Samu. 12. 11. Dauid chargeth Joab not to kill him, but to intreate him kindly for his sake. 2. Samu. 18. 5. Being hanged in an Oke, he is thrust through the body by Joab. 2. Samu. 18. 14. Dauid mourneth for his death, and tooke it very heauily. 2. Sam. 18. 33. Joab comforteth him. 2. Samu 19. 5, 6, 7, 8. The people repent their follie in making him King ouer them. 2. Sam. 19. 10, to 15.

Also the name of a man. 1. Mac. 11. 70. there called Absalomus.

Abisue

Abishua, *the father of saluation*, the sonne of Phinehas. 1. Chro. 6. 4. Also the sonne of Bela. 2. Chr. 8. 3, 4.

Abisur

Abishur. *the father of a song*, or *wall*, or *of righteousnesse.* 1. Chro. 2. 28.

Abitub
Absolomi

Abital. *the father of the dewe.* 2. Sam. 3. 4.

Abitob. *the father of goodnesse.* 1. Chro 8. 11.

Abner. *the fathers candle.* A captaine of Sauls host the sonne of Ner Sauls vncle. 1. Sam. 14. 50. Dauid reproueth him for his negligence. 1. Sam. 26. 15, 16. he maketh Ishbosheth the sonne of Saul king. 2. Sa. 2. 8, 9. & wageth battell with Dauid, & is put to flight. 2. Sam. 2. 17, 29, 31. He thrusteth Asahel through the body with a speare. 2. Sam. 2. 23. he lieth with Rizpah. 2. Sam. 3. 7. Therefore Ish-bosheth is offended with him: for which cause hee betrayeth his master, and maketh a couenant with Dauid to deliuer Israel and Judah into his hand: afterward he is slaine cowardly by Joab. 2. Sam 3. 12, 17. for the which Dauid and his people mourne. 2. Sam. 3. 31, 32, 33, 34.

Abram. *an high father.* The sonne of Terah. Gene. 11. 27, 31. taketh Sarai to wife. Gen. 11. 29. he goeth out of his native countrey at Gods commaundement. Genes. 12. 1, &c. God promiseth him and his seede the land of Canaan. Gen. 12. 7. & 13 15. & 15. 8. & 17. 4. He with his wife, his brothers sonne Lot, & his householde, trauaile toward the land of Canaan, and there he buildeth an altar. Gene. 12 5, 7. he trauaileth into Egypt, where he willeth Sarai to call him brother. Gene. 12. 13. Pharaoh being punished for taking his wife, restoreth her againe. Gen. 12. 17, 19. Hee returneth out of Egypt very rich. Genes. 13. 2. To auoyde strife, he parteth company very louingly with Lot his nephew. Gen. 13. 8, 11. he deliuereth Lot out of captiuitie. Gen. 14. 16. he giueth vnto Melchi zedec tithe of his spoile. Gen. 14. 18, 20 Heb. 7. 4, 8. Hee refuseth to be enriched by the king of Sodom, that the glory of his wealth might redound to God only. Ge. 14. 22, 23. Abram receiueth the promise of a sonne. Ge. 15. 4. and 17. 16. & 18. 10. and requireth of God a signe, to assure him that his seede should inherite the land of Canaan. Gene. 15. 8, 9. he with the consent of Sarai his wife, lieth with Hagar, and of her begate Ismael. Gen. 16. 1, 4, 15. hee receiueth the promise and token of Circumcision, and is called Abraham. Gen. 17. 4, 5.

Abraham. *a father of a great multitude.* as the name was changed, Genes. 17. 5. hee was circumcised with all his houshold. Genes. 17. 23. God foretelleth him the

the destruction of Sodom. Gen. 18.17. He taught his familie to keepe Gods commandements. Gen. 18.18, 19. He prayeth for the Sodomites. Gen. 18.23. Being in Gerar, and fearing some inconuenience, calleth his wife sister. Gene. 20.2. He being a Prophet, is rebuked for the same by Abimelech. Gen. 20.7,9.

The true seede of Abraham, are those which discend of Izhak: and such as be the sonnes of promise, hoping for the life euerlasting. Gene. 21.12.

Abraham thrust his seruant Hagar & her sonne out of his house. Ge. 21.14. He planteth a groue in Beersheba. Gen. 22.33. God proueth his faith, & trust vpon Gods promises, by willing him to offer vp Izhak his onely sonne, vnto whom belonged the promise to be accomplished. Gen. 21.1,2. he offereth vp a ramme in sacrifice, in the stead of his sonne Izhak. Ge. 22.23. Hee bewaileth Sarahs death, and buying of the sonnes of Heth a plot of ground, burieth her there. Gene. 23.2, 17,19. he marieth another wife named Keturah. Ge. 25.1. he sendeth his seruant to finde a wife for his sonne Izhak. Gen. 24.2,4. After his death he was buried in the double caue of Machpelah. Ge. 25.9. God remembreth his promise made vnto Abraham, and comforteth Israel in their afflictions. 2. kin. 13.23. God deliuered Lot for Abrahams sake. Gen. 19.29. For his sake God multiplied Izhak. Gen. 26.3,4,5. Ecclus. 44.22.

The father of Abraham Terah, & Nachor his brother serued strange gods, from the which God deliuered them, causing them to put their trust onely in him. Iosh. 24.2,3. God was with Abraham in al that he did. Gen. 21.22. his hospitalitie is declared vnto vs, by sitting a the dooze of his tent, inuiting those that passed by to take refresh at his hand. Gen. 18.1,2,3, to verse 9. his obedience cõmended. Gen. 12.19. & 26.5. Act. 7.4. Heb. 11.8. his faith praised. Ro. 4.3. Heb. 11.17. God appeared vnto him. Gen. 12.7. and 17.1. and 18.1.

The children of Abraham, are those that beleeue in Iesus Christ, & doe the works of Abraham. Ioh. 8 39. Rom. 4.16. and 9.7. Gal. 3.7,22. he is called the heire of the world. Rom. 4.13. hee receiued to bee Christ in the flesh. Ioh. 8 56. Zaccheus became his sonne, by beleeuing Iesus Christ. Luke 19.9. Christ was before him. John 8.58. and descending of him. Matth. 1.1,2. he is praised very highly. Ecclus. 44.19,20,21.

Abrahams bosome. Luke 16.22.

Abrech. Gene. 41.43.

Absolom and Abiolomus. looke Abishalom.

¶ Acho. *thrust*, or *pressed together*, or *rubbed*. The name of a towne. Iudg. 1.31.

Achad — Accad. *a sparke*. A citie wherein Nimrod reigned. Gen. 10.10. sithence called Nisibis.

Acheldama — Aceldama. *the field of blood*. Acts 1.19. Mat. 27.8.

Achaia. *dolour* or *sadnesse*. A countrey. Actes 18.12. Rom. 15.26.

Achaicus. *sorowing*, or *sad*. Amans name. 1. Cor. 16.17.

Akan — Achan *trembling*, or *gnashing*. The sonne of Seir. Ge. 36.27. Also the sonne of Charmi. Iosh. 7.1. called Achar. 1. Chron. 2.7. who was stoned (for reserning that which ought to haue bene destroied) in the valley of Achor, with al that appertained vnto him. Iosh. 7.25,26.

Acham — Achar, *idem*, as Achan.

Achate. A precious stone. Exod. 28.19.

Achaz, looke Ahaz.

Achobor — Achbor. *a mouse*. Father to Baal-hanan. Gene. 36. 38. 1. Chro. 1.44. Also sonne to Michaiah. 2. king. 22. 12. called Abdon. 2. Chro. 34.20.

Achiacharus. Tob. 1,21.

Achim. *rising againe*, or *comforming*, or *reuenging*, or *their brother*. Matth. 1.14.

Abior — Achior. *the brothers light*, or *brother of fire*. A Captaine of the Ammonites. Iudeth. 5.5. who for his good counsell giuen to Oloferues, was bound to a tree by his seruants, and vnbound againe by the Iewes, and friendly entertained of them. Iudeth. 6.13,14. who afterward forsaking his Painims religion, beleeued in God, and was circumcised. Iudeth 14.10.

Achith, *it is so*, or *sure it is*. The name of the king of Gath vnto whom Dauid fled, & before whom he fained himselfe mad, to escape out of danger. 1. Sa. 21.10,13. — Achis

Achish, the sonne of Maoch, giueth Dauid the citie Ziklag. 1. Sam. 27.2,6.

Achor. *trouble*. a valley in the tribe of Iudah north from Iericho, not farre from Gilgal. Iosh. 15.7 named of the trouble of the Israelites, and not of Achan the sacrileger, who was there stoned for taking a thing forbidden Iosh. 7.26.

Achsah. *grim, neate, decked*, or *adorned*, or *wantonnesse, lasciuiousnes*, or *dishonestie*. The daughter of Caleb. 1. Chron. 2.49. Iudg. 1.12. giuen to Othniel to wife. Iosh. 15.16,17. she craueth springs of water of her father. Iosh. 15.18,19. Iudg. 1.15. — Axa Achsa

Achshaph, *a prisoner, sorcerer*, or *witch*. A citie in the tribe of Aser. Iosh. 11.1. Ierome calleth it Chalalus, being situated in the plaine countrey at the foote of the mount Thabor. — Achsaph

Achzib, or Acz. b. *a lyer*. a citie in the tribe of Iudah. Iosh. 15.44. and Micah. 1.14. — Achziba Achzibah

¶ Adadah. *the witnes of an assemblie*, or *congregation*. The name of a citie. Iosh. 15.22. — Adada

Adadezer, reade Adarezer. *comelinesse, help of beauty*, or *beautifull helpe*, or *the entry, habitacle*, or *engendring of beautie*. The name of the king of Zobah, who was discomfited by Dauid. 2. Sam. 8.3. & 1. Chr. 18.3, to 11. His seruants being vanquished, make peace with Dauid, & doe homage. 2. Sam. 10.19. and 1. Chro. 19.19, — Hadadezer Hadarezer

Adah. *an assembly of people*, or *congregation*. The second wife of Lamech. Gen 4.19. also the name of one of Esaus wiues. Gene. 36.2. — Ada

Adaiah. *the witnes of the lord*, or *euerlastingnes of God*. 1. Ch. 6.41. & 8.21. & 2. ki. 22.1. 2. Chr. 23.1. Ezr. 10.39. Adaliah. *pouerty*, or *drawing water*, or *any thing greedily*, or *a cloude*, or *destruction of labour*. The sonne of Haman, the sonne of Ammedatha. Ester 9.8,10. — Adaia Adaias Adalia

Adam, *man, earthly, red*, or *bloudy*. The name of the first man created by God, vnto whom was giue dominion ouer al things. Ge. 1.27,28. 1. Tim. 2.13,14. He is put into Paradise to labour the earth, and was forbidden the tree of knowledge of good & euil. Ge. 2.16, 17. he giueth names vnto al beasts. Gen. 2.20. He eateth of the tree of knowledge by his wiues perswasion. Ge. 3.6. being ashamed by reason of his sin, he seeketh to flye Gods presence. Gen. 3.10. he chargeth his wife with his fault. Gen. 3.12. and is punished. Ge. 3.17. & driue out of Paradise. Ge. 3 23,24. he liued 930. yeres. Ge. 5.5. his genealogie vnto Iacob & Esau. 1. Chr. 1.1,to 35. Christs genealogie from Adam. Lu. 3.23.*

Adam is a name common to both man and woman. Gen. 1.27. and 5.1,2.

Adam a figure of the second Adam Iesus Christ. Rom. 5.12,24. 1. Chron. 15.21,22.

The first man Adam was made a liuing soule, and the last Adam Christ, was made a quickening spirite. 1. Cor. 15 45.

By Adam we are all subiect both to sinne & death. Rom. 5.12.

We must resemble the celestial Adam by pureness of life, as we haue resembled the terrestriall Adam by wickednesse of life. 1. Cor. 15.49,53.

By Adam we are all subiect to death: but by Christ we shall enioy euerlasting life. 1. Cor. 15.22,45.47.

Into what calamitie mankinde is brought through Adams disobedience. Ecclus. 40.1. to verse 12.

Adim. a citie. Iosh. 3 16.

A'dmah. *earthly, red, or bloody.* a citie in Pentapolí. Gene 10.19. destroyed with Sodome. Gene. 19.28. Deut. 29.23. Iosh. 19.36. Hose. 11.8.

Admi-nekeb. *humane deception, or a cloud of malediction.* a citie. Iosh. 19.33.

Ador. *power, or greatnesse.* a citie. Iosh. 15.3. also a moneth. Ezra. 6.15. also a mans name. 1. Chron. 8.3.

Adoeel. *vapour, or cloude with God.* The sonne of Ishmael. Gen. 25.1. and 1. Chron. 1.29.

Addan. *Lord, foundation, or ground.* or in the Syrian tongue, *an care of the head.* looke Ne 7.61. & Ezr. 2.59.

Addel. *witnesse of God, or everlastingnesse of God.* 1. Chro. 4.36. and 9.12. and 27.25.

Addi. *witnesse.* father of Melchi. Luk. 3.28.

Addin. *delicious, or voluptuous.* Ezra. 2.15. and 8.6.

Adina. *idem.* 1. Chro. 11.42.

Adthaim. *assembly, or congregation, or witnes.* a citie. Iosh. 15.36.

Adlai. *witnesse to me.* 1. Chro. 27.27.

Admah. looke Adamah.

Admatha. looke Amatha. Esther. 1.14.

Adoniah. *ruling Lord, or the Lord is the ruler, or the foundation of the Lord, or out of the Syrian speech, the care of the Lord.* Dauids sonne by Haggith. 2. Sam. 3 4. who usurped the kingdome of his father. 1. kin. 1.5, to 50. Hearing that Salomon was made king by his fathers commandement, he yeeldeth, and is pardoned. 1. king. 1.50, 53. for desiring Abishag to wife, he is put to death. 1. king. 2.17, 25.

Adna, and Adnah. looke Edna.

Adoni-bezek. *the Lord of Bezek, or the Lorde of thunder, or the Lords thunder.* a king, of whose cruelty and iust punishment. looke Iudg. 1.6, 7.

Adonikam. *the Lord did rise againe, or the Lorde is risen.* Ezra. 2.13. and 8.13. Nehe. 7.18.

Adoniram. *the high Lord, or Lord of Elation, or the high minded Lord.* The receiuer of Salomons tributes. 1 kings 4.6. and 5.14.

Adoni-zedek. *the righteousnesse of the Lord, or the Lords iustice, or the Lord of iustice.* a king of Ierusalem. Iosh. 10.1.

Adoraim. *the strength of the sea.* a citie. 2. Chro. 11.9.

Adoram. *their comelines or praise, or a high confession or cry.* The receiuer of Rehoboams tributes, whom the people stoned to death. 1. king. 12.18. and 2. Chro. 10.18. also the sonne of Ioktan. Gene. 10.27. also the sonne of Tou king of Hamath. 1. Chron. 18.9, 10. also Dauids tribute gatherer. 2. Sam. 20.24.

Adramelech. *the kings cloke, or the greatnesse, power, or counsaile of the king.* The name of Sancherib his sonne, who with his brother Sharezer, slew their father in the Temple, worshipping Nisroch his God. 2. king. 19.37. and Isa. 37.38. also the name of one of the gods of Sephar-uaim. 2. king. 17.31.

Adramittium. *a neate communalitie.* a citie of Mysia, not farre from Mytelene, in a ship of which citie Paul tooke shipping to goe into Italie. Act. 27.2.

Adriatical sea. a sea against Rauena, which by meanes of riuers entreth into the flood Padus, taking that name of þ citty Adria nere vnto it. Strab. in li. 5. This sea Paul passed by as he went to Rome. Acts. 27.27.

Adriel. *the flocke of God.* 2. Sam. 21.8.

Adullam. *witnes, or an ornament to them, or a witnes or an ornament of their misery.* a citie. Iosh. 12.12. and 15.35. The citizens called Adullamites. Gene. 38.1.

Adummim. *Earthly red, or bloody things.* Iosh. 15.7. and 18.17.

¶ Aenens. *praised.* A man whom Peter by þ vertue of Iesus Christ, healed of the palsie. Act. 9.33, 34.

¶ Agab. is. *A locust, grashopper, or lopster.* Also the *pleasantnesse, or ioyfulnesse of the father.* a Prophet who foretolde the dearth to come. Actes 11.28. And also foretolde Paul of his deliuering into the handes of his enemies. Act. 21.10, 11.

Agag. *a garret, or vpper roome.* The king of the Amalekites, whō Saul tooke prisoner: he was hewed in pieces aliue. 1. Sa. 15.8, 33. according to þ prophecy of Balaā. Nō. 24.7, 20. Hamā was an Agagite. Est. 3.1.

Agar. looke Hagar.

Age. *a valley, or deepenesse.* 2. Sam. 23.11.

Agrippa. *Sicke, sorowfull, grieued, or wearied, or one that is hardly deliuered in childebirth, or it is said to be the that in the birth putteth forth his feete first of al.* The surname of Herod, who beheaded James þ elder, cast Peter in Prison, & died miserably. Act. 12, 1. * Also the name of þ former Herods son, before whō Paul pleadeth. Act. 25.13. & 26.1. * whom also Paul had almost conuerted with his preaching. Act. 26.28. looke Herod. Agryppa

¶ Ahab. *the brothers father.* A wicked king of Israel. 1. kin. 16.28. who married Iezebel an idolatresse, by whose meanes he became an Idolater and persecutor. 1. King. 16.31. & 18.4. & 21.25, 26. In his dayes Iericho was builded again. 1. kin. 16.34. Being past hope to resist Ben-hadad king of Syria, he was contented to become his subiect. 1. king. 20.4. God promiseth him that he should conquer Ben-hadad, euen then when he was past hope: that he might vnderstand that he only was the true God. 1. king. 20.13. Ahab sheweth Iezebel what Elijah had done to Baals prophets. 1. king. 18.21, to 41. Wherfore she in a rage pursueth Elijah to slay him. 1. king. 19.1, 2. A Prophet sheweth Ahab, that Ben-hadad will renew battel with him. 1. king. 20.22. Not ascribing the victorie to God, hee saueth Ben-hadad contrary to his commandement: wherfore a Prophet denounceth his ruine & his peoples 1. kin. 20.34, 42. Seeing Naboth would not forgoe his vineyard, of meere anger he became sicke. 1. kin. 21.4. Elijah reproued him for Naboths death, declaring his vtter destructiō & of al his offspring. 1. kin. 21.19, to 23. By repentāce, he moueth God to spare him for a time, albeit he knew þ he would not leaue his wickednesse. 1. kin. 21.27, 29. He asketh counsell at 400. false prophets, in whose mouthes God had sent a lying spirit to deceiue him. 1. kin. 22.6, 22. & 2. Chro. 18.5, 21. He heareth Michaiah (the onely Prophet of God) for telling the trueth. 1. kin. 22.8. & 2. Chr. 18.7. Fighting against Ramoth Gilead, he was slaine, as Michaiah had prophecied. 1. kin. 22.28. albeit he had changed his apparel. 1. king. 22.30, 34, 37. 2. Chro. 18.33, 34. The dogs licke vp the blood. 1. kin. 22.38. according to the word of the Lord. 1. kin. 21.19. His children are slaine with all his familie. 2. kin. 10.7, to 18. according to the word of the Lord. 1. king. 21.21. 2. king. 9.8, 9. Those that imitate Omri & Ahab in wickednesse, shall not escape punishment. Mich. 6.16. Also the name of a false prophet, who with Zedekiah for thier prophecies were threatned of the Lord to be slaine. Jer. 29.21, 22, 23. Ahab

Aharah. *a smelling brother, or a sweete sauouring merry.* The sonne of Beniamin. 1. Chro. 8.1. called also Gera. Gen. 46.21. Ahrah, Ahara

Aharhel. *another hoste, or the last hoste, or another sorowe, or the last sorow, or the Sheepe of the brother.* The sonne of Harum. 1. Chro. 4.8. Aharel

Ahasbai. *trusting in me, or brother compassing, or out of the Syrian tongue, a brother of age.* The sonne of Maachathi. 2. Sam. 23.24. Aasbai

Ahasueres. *a prince or head.* The father of Darius. Dan. 9.1. Ezra 4.6. Ahazueros

Ahashueroth maketh a feast to all his Princes seruants & people of Shusan. Esther. 1.1. to 9 and by the counsel of his lords, is diuorced from Queene Vashti. Assuerus

Esther

Ester 1.19,21. Search being made among the beautifull virgins for a wife vnto Ahashuerosh, Ester is found, whome he marieth. Ester 2.2,9,17. * Searching his records hee findeth the fidelitie of Mordecai. Ester 6.2. wherefore he causeth him to be honoured, to the confusion of Haman. Ester 6.6. to 13.

Ahaua. *an essence, being, or generation.* A flood. Eze. 8.15,31.

Ahas Ahaz. *taking, apprehending, possessing, or seeing.* A kind of Iudah an Idolator, the sonne of Iotham. 2. king. 16. 1. called Eliezer. Luke 3.29. He maketh his sonne to goe thorow the fire. 2. kin. 16.3. & 2. chro. 21.3. He seeketh aid against his enemies, at the Assyrians, and not at God. 2. king. 16.7. and 2. chron. 28.16. To please the king of Ashur, hee leaueth the true seruice of God, and falleth to Idolatrie. 2. kin. 16.12,13. and 2. chro. 28.23. God promiseth him ayde against the Syrians, and commandeth him to aske a signe of confirmation thereof. Isa. 7.11. His death. 2. king. 16.20. and 2. chro. 28.27. Also the name of the sonne of Micah. 1. chro. 8.35.

Ahaz Ahazai. *idem.* The sonne of Meshilemoth the sonne of Immer. Nehe. 11.13.

Ahasai Ahazia Ochozias Ahaziah. *an apprehension or possession of the Lord, or the sight of the Lorde.* A wicked king, who succeeded Ahab his father in the kingdome of Israel. 1. king. 22. 40. Being sicke, asketh counsaile at Baal-zebub, and dyeth. 2. king. 1.2, to 18. Also Iehozams sonne, who succeeded his father in the kingdome of Iudah. 2. kin. 8.25. He fighteth with Iozam king of Israel against Hazael king of Aram. 2. king. 8.28. Iehu killeth him. 2. kin. 9.27,42. Of his brethren slaine by Iehu. 2. kin. 10.14. By the will of God, he visited Iozam king of Israel, that he might be slaine by Iehu. 2. Chron. 22. 6,7,8,9. Ioash his sonne was by Gods prouidence preserued from Athaliahs crueltie. 2. kings 11.2. and 2. Chron. 22.11.

Aia Ahi. *my brother, or my brethren.* 1. Chro. 7.34 Also a citie. Nehe. 11.31.

Aiia Ahian. *a brother of wine.* 1. Chro. 7.19.

Ahin Ahiah. *the Lords brother, or brother of the Lorde.* One

Ahia of Salomons Scribes. 1. kin. 4.3. Also a valiant man.

Ahiiah 1. chron. 11.46. Also the father of Baasha. 2. kings 9.

Achias 9. Also Ahitubs sonne. 1. Sam 14.3. Also a Prophet,

Ahias who rent Ieroboams garment in xii pieces. 1. kings 11.30. and prophesied vnto Ieroboams wife, her childes death, and her husbands posterities ruine. 1. kings 14.2, to 20. He wrote a prophesie. 2. chro. 9.29. Also a mans name 1. chron. 2.25.

Ahiam. *brother of the mother, or brother of a nation.* 2. Sam. 23.33. 1. Chro. 11.35.

Ahiezer. *brother of helpe, or the brothers helpe.* A Prince of the tribe of Dan. Num. 1.12. & 2.25. & 7. 66. and 10.25. Also a valiant man. 1. Chro. 12.3.

Ahihud. *brother of vanitie, or wittie brother, or brother of darkenesse, or ioy.* 1. Chro. 8.7. Num. 34.27.

Ahicam Ahikam. *a brother arising, or aduenging* 2. kings 22.

Achiam 12. Iere. 26.24.

Ahlab Ahilab. *an heartie brother, or brethren of a heart, or milking, or fat.* A citie. Iudges 1.31.

Ahalab Ahilud. *a brother borne, or brother begotten.* The father of Iosaphat, Dauids recorder. 2. Sam. 8.16.

Achimaas Ahimaaz. *brother of counsell, or brother counsellour.* Father to Ahinoam Sauls wife. 1. Sam. 14.50. Also the sonne of Zadok. 2. Samu. 15.27. who with Ionathan reuealed the counsaile of Ahitophel vnto Dauid. 2. Sam. 17.21. he runneth faster then Cushi, and sheweth Dauid of the victory. 2. Sa. 18.19.21.23,28.

Achiman Ahiman. *a prepared brother, or brother of the right hand, or brother mine, what?* One of ỹ sonnes of Anak. Num. 13.23. Iosh. 15,14. Iudg. 1,10. Also a porter of the Temple. 1. Chro. 9.17.

Ahimelech. *brother mine the king, or a kings brother, or of his counsaile.* A priest vnto whome Dauid came to Nob. 1. Sam. 22.9. called Ahiah. 1. Sam. 14.3. Achimelech. looke 1. chro. 24.3. who being accused vnto Saul, is sent for, and because he ministred vnto Dauids necessities, he with ỹ other Priests of Nob are put to death by Doeg. 1. Samu. 22.18. Also the sonne of Abiathar. 2. Samuel 8.17. called Abimelech. 1. Chro 18.16.

Ahimoth. *a brother of death, or a dead brother, or brother of dayes.* 1. chro. 6.25. Achimoth

Ahinadab. *a willing brother, or a brother of a vowe, or brother of the prince.* The sonne of Iddo. 1. kings 4.14. Abinadab

Ahinoam. *the brothers beautie.* The name of Sauls wife. 1. Sam. 14.50. and 25.43. Achinoam

Ahio. *his brother, or his brethren.* 1. chro. 8.31 & 9.37. also the names of other. 1. chron 8.14. & 2. Sam. 6.3.

Ahior. *idem.* as Achior. Ahirah

Ahira. *brother of iniquitie, or of felowship, or of a companion, or brother of a catteltkeeper, or shepherd, or a rough or breaking brother.* A prince of Naphtali. Num. 1.15.

Ahiram. *a brother of craft, or protection.* The sonne of Achiram Beniamin. Num. 26.38. Of him came the Ahiramites.

Ahisamach. *brother of sustentation.* Exod. 35.34. Achisamech

Ahisamah. *idem.* Exod. 31.6. Achisamec

Ahishahar. *brother of the morning, or dewe, or brother of blacknes, or blackbrother.* The sonnes sonne of Beniamin. 1. Chro. 7.10. Ahisahar

Ahishar. *brother of the prince, brother of direction of a song, or a spying or waiting brother.* A ruler of Salomons household. 1. kings 4.6. Ahisar Ahiscar

Ahitophel. *brother of ruine, or a brother which lacketh, which is forsaken, or hath need, or a brother without salt, sauour, wisedome, or grace.* A counsailour of Dauid, who conspired with Absalom against him. 2. Sam. 15.12. His counsaile was counted as an Oracle of God. 2. Samu. 16.23. His counsaile giuen to Absalom, was confounded by Hushais contrary counsaile, by which meanes Absalom perished. 2. Sa. 17.1,7,14. He hangeth himselfe, because his counsell was not accepted. 2. Sam 17.23. Achitophel

Ahitub. *brother of goodnes.* 1. Sam. 14.3 and 22.11. 2. Sam. 8.17. Achitob

Ahlai. *beseeching, or expecting, or beginning, or sorowing, or brother to me.* 1. chron. 2.31. and 11.41. Ahlah Ohalai

Ahoah. *a thistle, or thorne, or brotherhood, or fishhooke.* 1. Chro. 8.4. Ahoe Ahoha

Ahohi. *a quicke, or liuing brother, a thistle, or my thorne.* The father of Dodo. 2. Sam. 23.9. of whome came the Ahohites. 1. Chro. 27.4.

Aholah *a mansion, or dwelling in her selfe.* Eze. 23.4. Oolla

Aholiab. *the tabernacle, or tent of the father, or the highnes of the father.* The name of a singular workeman, ordained of God, & replenished with his spirit for the workemanship of the tabernacle. Exod. 31.6,7. &c. Ooliab

Aholibah. *my mansion in her.* Eze. 23.4. Ooliba

Aholibamah. *my tent, or famous mansion.* The wife of Esau the daughter of Anah. Gen. 36 2. Also a duke. 1. Chro. 1.52. Oolibama Aholibama

Ahiah. looke Ahara.

Ahumai. *a medowe of waters, or brother of waters.* 1. Chro. 4.2.

Ahulam. *their tabing, or profession, or vision.* 1. chr. 4.6. Oozam

Ahuzzah. *possession, apprehension, or collection, or vision.* The friend of Abimelech the king of Gerar. Gene. 26.26. Ochozath

¶ Ai. *a heape, or laying on heapes.* A citie whither spies were sent by Iosshua. Iosh. 7.2. The people whereof killed 36. of the Israelites, because of Achans sacrilege. Iosh. 7.5. God deliuereth it vnto Iosshuas hands. Iosh. 8.1. The king taken, and brought vnto Hai

Iosshua,

Iosh̄ua, is hanged on a tree. Iosh. 8. 28. The citie burned, and the people slaine. Iosh. 8. 19, 20, 21, 22.

Aia. *a vulture, rauen, or Alas, or where is it? or his yle.* The sonne of Zibeon. Gen. 36. 24. & 1. Chro. 1. 40. Also the father of Rizpah. 2. Sam. 3. 7. and 21. 8.

Aialon. *an oke, or strength.* A citie built by Rehoboam. 2. chro. 11. 10. Also a citie mentioned. Iosh. 19. 42. & 21. 24. Iudg. 12. 12. & 1. chro. 6. 69. & 8. 13. 2. chron. 28. 18. Also a valley. Iosh. 10. 12. Iudges 1. 35.

Aiin. *idem* as Ai. Nehe. 11. 31.

Ain. *an eie, or fountaine.* A citie in the bounds of Iudea on the east side thereof. Num. 34. 11. allotted to the tribe of Simeon. Iosh. 19. 7. Mention is made thereof. Iosh. 15. 32. It was giuen to the Leuites for a citie of refuge. Iosh. 21. 16. by it Saul led his armie against the Philistims. 1. Samu. 29. 1. Jerome sayth it was called Bethennim afterward.

Aiath. *an houre.* A city by ỹ which Sennaherib came against Ierusalem. Isa. 10. 28. called Ai. Nehe. 7. 32.

¶ Akan. *idem*, as Ahan. Gene. 36. 27.

Akkub. *the print, or marke of a foote, where any creature hath gone. Also supplantation, crookednesse, or lewdnesse, or reward, or the heele of a foote.* 1. Chron. 3. 24. and 9. 17. Ezra 2. 24, 45. Nehe. 8. 7. and 11. 9.

¶ Alammelech. *the kingdome of God, or the counsaile of God.* A citie in the tribe of Asher. Iosh. 19. 26.

Alamoth. an instrument, which some construe to be a psalterie. looke 1. Chro. 16. 20 Psal. 46.

Alcimus. *strong, or of strength.* A wicked priest, who being a Iew became an infidel. He was made high priest by Demetrius 1. Mac. 7. 5, 9. & became a cruel enemie to ỹ Iewes, yet at length died miserably. 1. Mac. 9. 55, 56

Alemeth. *a hiding, or worlds, or vpon the dead.* A citie. 1. chro 6. 60. called Almon. Iosh. 21. 18.

Also the sonne of Becher. 1. chro. 7. 8. Also the sonne of Iarath. 1. chron. 8. 36. and 9. 42.

Alemis. *strength.* a citie. 1. Mac. 5. 26.

Alexander. *a helper of men, or most strong, or vertuous.* king of Macedonia, or Greece, who after ỹ he had slaine Darius, parted ỹ kingdome into foure parts. 1. Mac. 1. 1, 2, to 12. looke Dan. 7. 6. & 8. 5, 6, 9. & 11. 3, 4.

Also it was the name of Antiochus Epiphanes sone. who reigned in Ptolemais. 1. Mac. 10. 1. who cõfederated himselfe with Jonathan, & so made warre with Demetrius. 1. Mac. 10. 16, 46. He & Ptolemeus king of Egypt ioyne in friendship together. 1. Mac. 10. 51, 55. and afterward fall at dissention. 1. Mac. 11. 3. He fleeth into Arabia, where his head was smitten off by Zabdiel, and sent to Ptolemeus. 1. Mac 11. 16, 17.

Also the name of Simeon of Cyrene his sonne, who caried Christ his crosse. Marke 15. 21. Also there is mention made of his name. Actes 4. 6. and 19. 33.

Also the name of a Coppersmith who forsooke ỹ faith. 1. Tim. 1. 20. & wrought Paul much euil. 2 Tim. 4. 14.

Alexandria in Nephtuhe it is written. Ne, which by interpretation is, *raw, irritation, or prohibition.* A citie. Ie. 46. 25. of whose people looke Ac. 6. 9. who in Greek are called Alexandrians, which by interpretation is *helpers of men, or most strong, or vertuous men.* looke No.

Algummim. a certaine tree which groweth in the forest Lebanon, some take it to bee brasill. looke in the margent of 2. Chro. 2. 8. called Almug-gim. 1. king. 10. 11. and 2 Chro. 10. 11.

Alian. *high.* The sonne of Shobal. 1. Chron. 1. 40. called Aluan. Gen. 36. 23.

Allon. *oke, or strong.* A mans name. 1. Chron 4. 37. Also a citie. Iosh. 19 33.

Allon-Bacuth. The place where Deborah Rebekahs nurse died. Gene. 35. 8.

Almodad. *the measure of God, or the entrie, or count of the beloued.* Gene. 10. 26.

Almon Diblathaim. *a hiding, or hidden in an heape of figge trees.* Num. 33. 46, 47. Helmon Deblathaim

Almon. *hidden.* A citie. Iosh. 21. 18.

Alpha and Omega Reuel. 1. 8.

Alpheus. *the thousand, or learned.* father of James ỹ Apostle. Matt. 10. 3. Mar. 3. 18. Luke 6. 15. Act. 1. 13. Alphæus

Aluah. *his rising up, or his highnes.* A Duke of Edom. Gene. 36. 41. Alua

Aluan. *higher, or aloft,* or in Syriak tongue, *peruerse.* The sonne of Shobal. Gen. 36. 23.

Alush. *a mingling together, or confusion.* Nũ. 33. 13. Alus

¶ Amad. *people of witnesse, or a people euerlasting, or a pray.* A citie. Iosh. 19. 26. Amaad

Amadathus. looke Hammedatha.

Amal. *labour, or iniquitie.* 1. Chro. 7. 35.

Amalek. *a licking people, or smiting, or striking people.* The sonne of Eliphaz by Timna his concubine. Ge. 36. 12. of whom came the Amalekites mentioned. Ge. 14. 7. and 1. Sam. 30. 1. Amalec

Amalek. fighteth against Israel. Exodus 17. 8. and so long as Moses prayed fermently, the Israelites preuailed, and when his feruentnesse slacked, the Amalekites preuailed. Exod. 17. 11. They discomfite Israel. Num. 14. 45. Judges 6. 2, 3, 6. They are discomfited. Exod. 17. 13. & ouercome. Iudg. 7. 25. 1. Sam. 14. 48. almost destroyed and rooted out. 1. Sam. 15. 3, 7. as it was foretolde. Exo. 17. 14. Num. 24. 20. and commanded. Deu. 25. 19. 1. Sam. 15. 3. were ouercome againe. 1. Sam. 30. 1, to 21. and last of all by the children of Simeon, vtterly destroyed. 1. Chro. 4. 41, 42, 43.

Amam. *mother, or feare of them.* A citie in the tribe of Iudah Iosh. 15. 24.

Aman *troubling, murmuring, or grudging.* The sonne of Amadathus. Ester 12. 6. & 3. 1. who was exalted by Ahasuerus, so as all men honoured him saue Mordecai. Ester 3. 2. therefore he sought to destroy both him and all the Iewes. Est. 5. 6. * but yet by Gods prouidence they were preserued, and Aman hanged. Ester 7. 9, 10. His ten sonnes also were hanged. Ester 9. 14. he is mentioned. Tob. 14. 10. Ester 10. 7. Haman

Amanah. *faith, or truth, or a nurse.* A hill in Cilicia. Cant. Cant. 4. 8. Amana

Amariah. *the Lord said, or the excellencie of the Lord,* or out of the Syrian and Hebrew tongue, *the lambe of the Lord.* Great grandfather to Zephaniah the Prophet. Zepha. 1. 1. Also certaine mens names. 2. chro. 6. 7, 11, 52. 2. chro. 31. 15. Amaria Amarias Ameri

Amasa. *sparing the people.* The sonne of Abigail sister to Dauid. 1. Chro. 2. 17. Chiefe captaine of Absaloms hoste in Ioabs stead. 2. Sam. 17. 25. and afterward captaine of Dauids hoste. 2. Sam. 19. 13. slaine traiterously by Ioab. 2. Sam. 20. 9, 10. Also a mans name. 2. Chro. 28. 12.

Amasai. *strong, or boysly.* 1. chro. 6. 25, 35. and 12. 18. and 15. 24. Amassai

Amathai. *the gift or present of the people.* The father of Mahath. 2. chro. 29. 12.

Amashai and Amashai. *the treading of the people.* Nehe. 11. 12, 13. Amassai

Amashiah. *the strength of the Lorde.* The father of Joshah. 1. chro. 4. 34. Also the sonne of Hilkiah. 1. chro. 6. 45. A wicked priest of Beth-el. Of whose practise and punishment, looke Amos 7. 17. Amasia Amasias Amaziah

Amasiah. *the burden of the Lord.* 2. chron. 17. 16. And the sonne of Joash. 2. chron. 25. 1. who succeeded in the kingdome of Iudah. 2. chr. 24. 27. 2. kin. 12. 21. he put to death those that murthered his father. 2. chr. 25. 3. 2. king. 14. 5. He is warned by a Prophet not to put his trust in worldly defence. 2. Chron. 25. 7. hee discomfiteth the Edomites. 2. king. 14. 7. 2. Chron. 23. 11, 12. Hee became an idolater, and is reproued therefore. 2. Chron. Amasias Amaziah Amalia

Aia
Ahiiah
Abia
Aialon
Ahialon

Ai

Ai

Acan
Accub

Elmelech
Alamelech

Alameth
Almath
Alameth

Alimis

Almuggim

Elon

Elmodad

2.Chro.25,14,15. Hee is deliuered into his enemies handes, by the will of God. 2.Chro.25.20,23. and afterward put to death. 2.Chro,25.27. 2.King.14.19. He is called also Leui. Luk.3.29. He leaueth behinde him Azariah his sonne, 2.King.14.21.2.Chro.26.1.

Admatha — Amatha. *a cloude, or vapour of death.* One of the seuen counsailours of Ahashuerus. Ester 1.14.

Amaziah. looke Amasiah.

Iambri — Ambri. *rebelling, or changing.* 1.Mac.9.36.

Amen, *be it, or so be it, or let it be done.* Deut.27.15. 1.Cor.14.16. Reuel.3.14. and 22.20,21. Matt.6.13. and 2.Cor 1.20.

Ami. *mother, or feare, or people.* Ezra 2.57.

Ammiud — Amihud. *people of praise, or confession, or praise, or confession with me.* father of Elishama a prince of ỳ tribe of Ephraim. Num.1.10. Also the father of Shemuel. Num.34.20. Also the sonne of Omri. 1.Chro.9.4.

Amminadab — Aminadab. *a free people, or a rowing people, or prince of people.* The sonne of Ram. 1.Chro.2.10. Matt.1.4. and father of Nashbon. Numb.2.3. Exod.6.23. Ruth 4.20. Also the sonne of Kohath. 1.Chron.6.22. called Izhar. Exod.6.18,21.

Ammittai — Amithi. *true, or fearing.* The father of Jonah the Prophet. 2.King.14.25.

Amizabad. *the dowrie of the people.* 1.Chro.27.6.

Amma — Ammah. *his people.* A hill where Asahel Joabs brother was slaine by Abner. 2 Sam.2.23,24.

Ammedacha. looke Hammedatha. and Ester 8.5.

Ammi. *my people.* Hose.2.1.

Ammiel. *the people of God, or God with me.* The sonne of Gemalli. Numb.13.13. Also the first sonne of Obed Edom 1.Chron.26.5. Also the father of Bathshua, Salomons mother 1.Chron.3.5. Also the father of Machir of Lo-debar. 2.Sam.9.4,5.

Ammihud. looke Amihud.

Ammiur — Ammihur. *people of libertie.* 2.Sam.13.37.

Amminadab. looke Aminadab.

Amishadai — Ammishadai. *the people of the almightie.* The father of Ahiezer a prince of the tribe of Dan. Num.1.12.

Amnon — Ammon. *a people, or the sonne of my people.* A people. 1.Sam.14.47.1.Kin.11.7. Isa.11.14 who descended of Ben-ammi the sonne of Lot, and were called Ammonites, that is, *populous, or a multitude.* Gene.19.38. God commandeth Israel not to warre with them. De. 2.18. and also not to suffer them to bee admitted into their fellowship, and why. Deut.23.3,4. Nehe.13.3. God deliuereth them into the hands of Iphtah. Judg. 11.32. They and the Moabites warre against Iehoshaphat, and are miraculously conquered. 2.Chr.20.1, to 30. Their idoles, Milcom and Molech. 1.kin.11.5, 7.2.king.23.13. They recouer their land which was occupied by the Israelites. Judg.10.7,8. They warre against Jabesh Gilead, and would not make peace with them, except all the Citizens would thrust out their right eyes. 1.Sam.11.2. and were ouercome by Saul. 1.Sam. 11.11. They are discomfited by Dauid, for the vilanous intreating of his messengers, sent to comfort their king. 2.Sam.10.2,4,14. Dauid doth sore afflict them. 2.Sam.8.12. and 12.29,30,31. God threatneth by his prophets to punish them. Psalme 83.7. Jere.46.1. Ezek.21.28. and 25.1,2. Amos 1.13, 14,15. Zeph.2.8,9. They pay tribute vnto Vzziah. 2.Chron.26.8 Zelek one of Dauids valiant men was an Ammonite. 2.Sam.23.37. 1.Chron.11.39. The mother of Zabad who slewe Joash the king, was an Ammonitesse. 2.Chron 24.26.

Hemona — Ammonai. *our people.* a citie. Josh.18.24.

Ammon — Amnon. *faithfull, or true, or an artificer, or nourisher, or scholemaster.* The name of Dauids first borne by Ahinoam. 2.Sam.3.2. and 1.Chron.3.1. This man deloured his sister Tamar. 2.Sam.13.1,14. for the which he was afterward slaine by her brother Absalom. 2.Sam.13.32.

Amok. *a valley, or depth.* The names of men. Neh. 12.7,20. — Amoc

Amon. *faithfull, true, &c.* as *Amnon.* The sonne of Manasseh an Idolater, who being king of Iudah, was slaine by his owne seruants. 2.Kin.21.18, to 24. called Elmodam. Luk.3.28. He left behinde him the good king Josiah. 2.kin.21,26. & 22.1. Looke 1.Chro. 3.14. 2.Chro.33.21,24. Iere.1.2. and 25.3. Zeph.1. 1. Matth.1.10. Also the gouernour of the citie of Samaria, vnto whose custodie Michaiah the Prophet was committed. 1.kin.22.26,27. 2.Chron.18.25,26. Also a mans name. Nehe.7.59. — Ammon

Amorites. *bitter people, or cruel rebels, or great prattlers, or talkatiue.* A people. Ge.15.21. descended of Emoz the son of Canaan. Ge.10.15,16. They are slain by Chedorlaomer. Ge.14.7. They deny the Israelites passage through their country, wherfore were conquered, & the Israelites inhabites their cities. No.21.21, 22,24,25.31,32, & 32.39. They kil ỳ Israelits Deu. 1.44. God cõmandeth ỳ Israelites to destroy them vterly, & why. Deu.20.17,18. They make war with the Gibeonites, because they had made peace vn Joshua: but God deliuereth them into Joshuas handes. Josh. 10.4. They became tributaries vnto the familie of Joseph. Judg.1.35. God reserueth them, &c. to proue the Israelites withall. Judg.2.21,22. They, &c. became tributaries & bondmen vnto Salomõ. 1.kin.9.20,21. — Amorite

Amos. *a burden, or burdened, or burdening.* a Prophet. Amos 1.1.2. Esd.1.39. He was a fig gatherer. Amos 7.14. also the sonne of Naum. Luke 3.25. — Amos

Amoz. *strong, or mightie.* The father of Isaiah the Prophet. 2.kings 19.2. and Isa.1.1. — Amos

Amphipolis. *a citie compassed, or a walled city.* a city of Macedonia, by the which Paul trauailed. Ac.17.1.

Amplias. *make more.* A friend of S. Pauls. Rom. 16.8.

Amram. *a high people.* The father of Moses, Aaron, and Miriam. Exo.6.20. & 15.20. and 1.chro.6.3. and 23.13. of him came the familie of the Amramites. Num.3.27.1.Chron.26.23. — Hamram

Amran. *an asse, or clay, or wine.* The sonne of Dishon. 1.chro.1.41. called Hemdam. Gen.36.26. — Hamran

Amraphel. *speaking destruction, or ruine, or speaking a secret, or iudgement.* King of Shinar. Gen.14.1.

Amzi. *strong, or mightie.* The sonne of Bani. 1.chro. 6.46. — Amasai

¶ Anab *a grape,* or out of the Syrian speach, *a knot.* A citie in the mountaines. Josh.11.21. and 15.50.

Anah. *answering, or singing, or afflicting, or poore.* The father of Aholibamah one of the wiues of Esau. Gen. 36.2,14,20 and 1.Chro.1.38. — Ana, Annas

Anaharath. *drines,* or burning, or wrath, or *neighing, or hoarsenesse.* Or after the Syrian speach *strangling, or suffocation.* A citie of ỳ tribe of Issachar. Josh.19.19. — Auaharab

Aniah. Nehe.10.22. — Anania

Anak. *a Giant.* Num.13.23,29. of whome came the Anakims or Giants. Deut.1.28. whome Joshua destroyed. Josh.11.21. Caleb expelled the three sonnes of Anak from Hebron. Judges 1.20. — Anac, Enacims

Anamim. *a fountaine, or the eye of waters, or answere, or affliction, or a sound of waters.* The sonne of Mizraim. Gen.10.13.

Anammelech. *an answere, or the kings sonne, or the affliction, or powerfie of the king, or of his counsailour.* The God of Sepharuaim. 2.kings 17.31. — Anamelech

Anan. *a cloude, or a prophecie, or diuination.* The name of a man. Nehe.10.26. and 1.Esd.5.30.

Anani. *a cloude, or a prophecying, or diuination.* A mãs name. 1.Chro.3.24. Exo.10,20.

Anania
Ananias

Ananiah, *the cloude of the Lord*, or *the deliuerance of the Lord*. A citie wherein the Beniamites dwelt after the captiuitie. Nehe. 11. 32. Also one of Uzziahs captaines. 2. Chro. 26. 11.

Also the name of him that with the consent of his wife Sapphira, sold land to the vse of the Church and afterward reserued part thereof to his owne vse: who with his wife was punished with sudden death for lying to the holy Ghost Acts 5. 1, 3, to 12.

Also the name of him that baptized Saint Paul at Damascus. Acts 9. 10, to 19.

Also the name of the high Priest, who caused Paul to be smitten vpon the mouth for speaking his conscience. Acts 23. 1, 2. and 24. 1.

Also the name of the father of Elcia. Iudeth 8. 1.

Also the names of men, mentioned. Nehe. 3. 23 and Dan. 3. 16.

Anath. *an answere*, or *a song*, or *affliction*, or *pouertie*. Iudg. 3. 31.

Anathema, Maranatha. 1. Cor. 16. 22.

Anathoth. *answeres*, or *songs*. A citie wherein Jeremie was borne. Jere. 1. 1. & 29. 27. looke Iosh. 21. and Isa. 10. 30. The citizens whereof, because they would not be reproued, God threatneth. Jere. 11. 21, 22, 23. In this citie Abiathar the Priest was borne. 1. King. 2. 26. Also the name of the sonne of Becher. 1. Chro. 7. 8. Of him came the Anethothites. 1. Chr. 27. 12. looke Antothite.

Andreas

Andrew, *very strong*, or *manly*. The name of Peters brother, who became first Johns disciple. Joh. 1. 35. & afterward the disciple of Christ. John 1. 37, 40. Hee brought Peter first vnto Christ. Joh. 1. 41, 42. He and Peter be called from fishing vnto the office of preaching. Matth. 4. 18, 19. Mark. 1. 16, 17. Luk. 5. 10, 11. He is made an Apostle with the other eleuen. Luk. 6. 13, 14. Mark. 3. 13, 14. 18. & Matt. 10. 1, 2. vnto whom Christ giueth power to preach, and doe miracles, &c. Mat. 10. 1.* Mar. 6. 7. Luk. 9. 1, 2.

Andronicus. *a victorious man*. He flewe Onias the high Priest contrary to his othe. 2. Mac. 4. 31, 34, 35. for which fact he was put to death at the commandement of Antiochus. 2. Mac. 4. 36, 37, 38. Also a worthy man to whom Paul wrote salutations. Rom. 16. 7.

Anem. *an answere*, or *song of them*, or *their affliction*, or *pouertie*, or after the Syrian, *a sheepe of theirs*. A citie. 1. Chro. 6. 73.

Aner. *an answere*, or *song of the candle or light*, or *afflicting the light*. The brother of Mamre & Eschol. Ge. 14. 13. also a city in the tribe of Manasseh. 1. Ch. 6. 70.

Anian

Aniam, *a people*, or *the ship of people*, or *the sorowe*, or *strength of the people*. 1. Chro. 7. 19.

Anim

Anin. *Answerings*, *singings*, or *afflicted*, or *poore*. A citie. Iosh. 15. 50.

Anna, *idem*. as Hannah. The daughter of Phaniel. Luk. 2. 36, 37, 38.

Annas, *idem*. as Anah. an high Priest, who sent Christ bound vnto Caiaphas his father in lawe. Luke 3. 2. John 18. 13. Act. 4. 6.

Antichristus

Antichrist. *for Christ*, or *against Christ*. He is a lyar, & denieth that Iesus is Christ. 1. Joh. 2. 22. to be come in the flesh. 1. Joh. 4. 3. & therfore he is a deceiuer and false prophet, and so are all such as they be. 2. John 7. and 1. John 2. 26. & 4. 1. Of his beginning, looke Dan. 7. 8.* Antiochus Epiphanes the king of Syria, bare a figure of him. Dan. 11. 21. of the power, qualities, miracles and kingdome of Antichrist, and his ministers, looke Psal. 10 1.* Ezek. 38. 2.* & 39. 1.* Dan 8. 9.* & 9. 27. Mat. 24. 24. Mar. 13. 27. Luke. 21. 8. Joh. 5. 43. Act. 20. 29, 30, 31. & 1. Tim. 4. 1, 2, 3. & 2. Tim. 3. 1, 2, 3, to 10. 2. Pet. 2. 1, 2, 3. * & 3. 3, 4.* Reu. 13. 1, 8.* & 14. 8.

There were many Antichrists in the time of Saint John, and S. Jude, (as Gods elect) mingled among the true christians. 1. John 2. 18, 19. Jude 4. Hee is called the man of sinne. 2. Thess. 2. 3. & shall sit as God in the Temple of God. 2. Thess. 2. 4, 9. He is a foolish shepheard. Zecha. 11. 15, 16. He shall be destroyed with the breath of Gods spirit, & preaching of the Gospell. Isa. 11. 4. 1. Thes. 2. 8. Reu. 17. 8, 14.* and 18. 1.* and 19. 19, 20. and 20. 9, 10.

Antilibanus. *for*, or *against Libanus*. a high hill on the northside of Iudea against Libanus. Iudeth 1. 7. 1

Antiochia. *for a Chariot or wagon*, or *a thing in stead of a chariot or wagon*, or *against a Chariot or wagon*. There be two famous cities of this name: one in Syria, called Hamah. Zecha. 9. 2. wherein the name of Christians first began. Actes 11. 22, 26. in the which Barnabas & Paul were ordained preachers. Act. 13. 2, 3. The other in the prouince of Pisidia, where Paul and Barnabas preached. Acts. 13. 14. Galat. 2. 11. Antioche

Antiochis. *idem* as Antiochia. The concubine of Antiochus the noble. 2. Mac. 4. 30.

Antiochus *idem* as Antiochia, a tyrant surnamed the noble, the son of Antiochus the great. He is called the wicked roote. 1. Mac. 1. 11. he subdueth both Egypt & Iudea. 1. Mac. 1. 18, 19.* he spoileth the Temple and wasteth the citie of Jerusalem. 1. Mac. 1. 23, 33.* and 2. Macca. 5. 15.* He erecteth an idole vpon the altar of the Lord. 1. Macc. 1. 57. reade more. Dani. 1. 9, to 15. Purposing to ransacke the cities of Elimais and Persepolis, he is repulsed by the citizens. 1. Mac. 6. 1, 3, 4. and 2. Mac. 9 1, 2. he is striken with an incurable disease. 2. Mac. 9. 5, to 12. 1. Mac. 6. 8, 9. he repenteth fainedly 1. Mac. 6. 11, 13. 2. Mac. 9. 12. He prayeth vnto God who would not haue mercie vpon him. 2. Mac. 9. 13. but suffered him to die miserably, & in a strage land. 1. Mac 6. 13, 16. 2. Mac. 2. 9, 18, 28. & 10. 9 Antiochus Epiphanes

Also the aforesayd Antiochus his sonne surnamed Eupator, who was made king after him. 1. Macc. 6. 17. This man entreth Iudea with a great armie. 1. Mac. 6. 30, 38. he brake his othe with Israel. 1. Mac. 6. 62. of his doings. read 2. Mac. 10. 10. & 11. 1. * and 12. 1.* and 13. 1. * He was slaine by Demetrius appointment. 1. Mac. 7. 2, 3, 4. and 2. Mac. 14. 2. Antiochus Eupator

Also the name of Alexanders sonne surnamed Zedetes, whom Typhon preferred to the kingdom. 1. Mac. 11. 39, 54. & afterward slewe him traiterously. 1. Mac. 13. 31. & crowned himself king of Asia. 1. Mac. 13. 32. Antiochus Sedetes

Also the name of Demetrius Nicanor his sonne surnamed Pius: who ioyned in friendship with Simon brother to Judas Maccabeus, & pursued Typhon. 1. Mac. 15. 1, 2, 11. Antiochus Pius

Antipas. *for all*, or *against all*. A faithfull Martyr. Reue. 2. 13. It was also the surname of Herode. looke Herod.

Antipater. *for the father*, or *against the father*. One of the Ambassadors which Jonathan sent to Rome. 1. Mac. 12. 16.

Antipatris. *idem*. as Antipater. A citie in the land of promise, which Herode the great called after Antipater his fathers name, whither S. Paul was led captiue. Actes 23. 13.

Antothiiah. *answere*, or *songs of the Lorde*, or *afflictions*, or *needs of the Lord*. The sonne of Shashak. 1. chr. 8. 24, 25. Anathothia

Antothite. *an answere*, or *song*, or *affliction*; or *pouertie*, *one of Anathoth*. 1. chr. 11. 28. looke more Anathoth. Anathothite

Anub. *a grape*, or after the Syrian speach, *a knot*. The sonne of Coz. 1. Chron. 4. 8. Anob

¶ Apadno *the wrath or iudgement*, or *the tabernacles of his palace*. Dan. 11. 45. Aphedno
Apeddo

Apamea. *expelling*, or *driuing*, or *chasing away*. The concubine of king Darius. 1. Esd. 4. 29. Apame
Apamia

Apelles

Appelles, *idem* as Apamea. A man whom Paul commendeth. Rom. 16. 10.

Kapharaim — Apharaim. *digging, searching, or confounding the sea.* A citie. Iosh. 19. 9.

Apharsei — Apharsaie. *diuiding, or tearing in pieces.* Ezra. 4. 9.

Apharsathachei — Apharsathcaie. *deuiuing, or tearing asunder peacocks.* Ezra. 4. 9.

Aparsachei — Aphetsechaie, *idem.* Ezra. 5. 6. & 6. 6.

Aphec — Aphek. *strength, vigor, or in the Syrian speech, going forth.* A citie. Iosh. 12. 18. & 13. 4. & 19. 30, 31. & 1. Sa. 4. 1. and 29. 1. There Ben-hadad king of Syria, was vanquished. 1. Kin. 20. 26, 29, 30. called Aphik. Iudg. 1. 31.

Aphik — Aphekah, *idem* as Aphek. Iosh. 15. 53.

Apheca. — Aphiah. *speaking, or blowing.* 1. Sam. 9. 1.

Aphia — Aphrah. *dust.* A citie. Iosh. 18. 23. Micah. 1. 10.

Ophrah — Aphrica. in Hebrew *Pua*, which may be interpreted *grosse, or fat.* Nahum. 3. 9.

Aphrica. in Hebrew *Pul*, which may be interpreted, *ruine, or fall, or a beane.* Isa. 66. 19.

Apollos — Apollo. *leesing, or a destroyer, or destroying.* A Iewe borne in Alexandria, who being both eloquent & mightie in the Scriptures, disdained not to bee further instructed in the way of the Lord, by a poore craftsman, named Aquila & Priscilla his wife. Act. 18. 24. * reade 1. Cor. 1. 12, & 3. 4, 5, 6.

Apollo — Apollonia. *perdition, or destruction.* A citie in Macedonia, by which Paul passed. Act. 17. 1.

Apollonius. *leesing, or destroying.* The governour of Syria, whom Iudas Maccabeus slew. 1. Mac. 3. 10, 11. & 10. 69. & 2. Mac. 3. 5. Also þ sonne of Menesthæus. 2. Mac. 4. 21. Also þ sonne of Geneus. 2. Mac. 12, 2.

Apollyon, *idem.* looke Abaddon.

Apostles. looke the second Table.

Apphaim — Appaim. *a countenance, or face, or furors: or the nostrels, or bakers.* 1. Chron. 2. 30.

Apphia. *bringing forth, or increasing.* A deare sister, whom Paul saluteth. Philem. 2.

Appius. A market place where certaine brethren met Paul, at the first comming to Rome. Acts. 28. 15.

¶ Aquila, *an Eagle.* The name of Pauls host. 1. Cor. 16. 19. Rom. 26. 3. Act. 18. 2, 3, 26.

¶ Ar. *a rearing up, or watches.* A citie. Num. 21, 15, 28. Deut. 2. 9, 28. Isa. 15. 1.

Ara. *cursing, or seeing.* A mans name. 1. Chron. 7. 38.

Araba — Arab. *multiplying, or sowing sedition, or a window, or Locust.* A citie. Iosh. 15. 52.

Arabia. *euening, or euen, or sirectnesse, or a crowe, or desert.* A countrey in Asia the greater betweene Iudea and Egypt, wherein dwel the Moabites, Ammonites, Idumeans, and many others. Ezek. 27. 21. & 2. Chron. 21. 16. & 22. 1. & 26. 7.

Also the name of a countrey called happie Arabia, whereof and of the inhabitants, called Sabeans, mention is made. 2. Chron. 9. 14. Iob 1. 15. Psalme 72, 10 where Paul preached. Gal. 1. 17.

The destruction of the Arabians, (that is to say, the Moabites and Ammonites, who at this day are called Saracens) is foretold. Isa. 21. 13. looke more in Sheba.

Arad. *a wild asse, or a dragon,* in the Syrian speach, A citie of Amorites appertayning to the tribe of Iudah, wherein the children of Hobab Moses father in lawe dwelt. Num. 21. 2. Iosh. 12. 14. Iudg. 1. 16. Also a mans name. 1. Chron. 8. 15.

Ara — Arah. *a way, or a trauailour.* Ezra 2. 5.

Aram. *highnesse, or sublimitie, or deceiuing, their curse.* The sonne of Shem. Gene. 10. 22. of whom came the Aramites or Syrians. 2. Sam. 8. 5. Gene. 22. 21, 1. Chron. 2. 23. looke Syria and Syrians.

Also the sonne of Shamar. 1. Chr. 7. 34. Also þ sonne of Esrõ. Mat. 1. 3. Luk. 3. 33. called Ram, Ruth. 4. 19.

Aram Naharaim. A place. Gen. 24. 10.

Aran, *an arke, or their malediction,* Genes. 36. 28 1. Chron. 1. 42.

Ararat. *a malediction of trembling,* or after the Hebrew and Syrian, *a malediction, or light of a runner,* A mount in Armenia. Gen. 8. 4.

Araunah. *an arke, or song, or reioycing, or our light, or a curse now.* A mans name, who sold Dauid his threshing floore, to build an altar in, to offer sacrifice vpon, to appease gods wrath, as he commanded. 2. Sa. 24. 18. * Areuna

Arba. *foure.* The name of a city called otherwise Hebron. Ios. 14. 15. Ge. 23. 2. & 35. 27. looke Kiriath arba. Arbah

Archangel. *principal, or excellent among the Angels.* 2. Esd. 4. 36. Iude 9. At the voice of the Archangel, and with the trumpet of God, the dead shall rise againe. 2. Thess. 4. 16.

Archelaus. *a prince of the people.* The sonne of Herod. Mat. 2. 22.

Archiataroth. *the longitude of crownes or circles.* Ioshua 16. 2.

Archippus. *a prince, or gouernour of horses.* A mans name. Colloss. 3. 17. fellow souldier with Paul. Philemon 2.

Ard. *ruling, or descending.* The sonne of Beniamin, Gen. 46. 21. of whom came the Ardites. Num. 26. 40. Ared

Ardon. *ruling, or descending, or the iudgement of malediction.* Caleb his sonne. 1. Chron. 2. 18.

Areli. *the Altar, or light of God, or, the sight of God.* The sonne of Gad. Ge. 46. 16. of whom came the Arelites. Num. 26. 17. Ariel Arielites

Areopagita. Act. 17. 34. looke Denis.

Aretas. *vertuous.* 2. Mac. 5. 8. and 2. Cor. 11. 32. Areta

Ariel. *the Altar or lyon of God, or the light of God,* looke Isai. 29. 1. in the margent. Also the name of a man. Ezra 8. 16. Aretha

Arimathea. *a lyon dead vnto God, or the light of the Lords death.* A citie in the tribe of Ephraim. Mat. 27. 57. Mar. 15. 43. Luke 23. 51. Ioh. 19. 38. which is called Dumah. Ios. 15. 52. and Arumah. Iudg. 9. 41. and Rumah. 2. kin. 23. 36. which citie Eusebius affirmeth is otherwise called Remphtis.

Arioch. *long, or satietie, or thy drunkennesse and the lion.* Gen. 14. 1. and Dan. 2. 14.

Aristarchus. *a right good prince, or the best prince.* A companion and prisoner of Pauls. Actes. 19. 29. and 27. 2. and Colos. 4. 10.

Aristobulus. *a very good, or the best counsellour.* The master of Ptolome. 2. Mac. 1. 10. Also reade Rom. 16. 10. Acts. 12. 1. in the margent.

Armagedon. *the hil of the Gospel, or Gospelling, or the hill of apples, or fruite, meaning the elect.* The name of a place. Reuel. 16. 16.

Arnon. *reioycing, or leaping for ioy, or their arke, or the light of the Sunne: or the light, or curse permanent, or eternal.* A flood or riuer. Numb. 21. 14. Deut. 2. 24. Iosh. 12. 12. and 13. 9. Iudg. 11. 13. Also a citie. Ios. 21. 13. Numb. 21. 13.

Arod. *idem.* as Ard. The sonne of Gad. Gene. 46. 14. of whom came the Arodites. Numb. 26. 17. Arodi

Aroer. *the watch of watches or raising up of watches.* A city. Num. 32. 34. De. 2. 36. Ios. 12. 2. & 13. 9, 16, 25. Iud. 11. 26. 1. Sam. 30. 28. 2. Sa. 24. 5. & 2. kin. 10. 33. Isa. 17. 2. The citizens called Aroërites. 1. Chr. 11. 44.

Arpachshad. *healing.* The sonne of Shem. Gene. 10. 22. Luk. 3. 36. his stocke. Gene. 11. 12. * Also a king whom Nabuchodonosor vanquished. Iudith. 1. 1. * Arphaxad

Arpad. *the light of redemption.* An Iland in Phœnicia, neere Damascus. 2. kin. 18. 34. and 12. 13. Isa. 10. 9. Iere. 49. 23. Arphad

Arsaces. *lifting vp the shielde, or the lifting vp of the shield.* 1. Mac. 14. 3. and 15. 22.

Artaxerxes

Artaxerxes Artahshasht

Artashashte. *light*, or *malediction*, or *feruent to spoyle*. the general name of the kings of Persia, as Cesar was to the Emperours of Rome, reade Ezra 47. and 7.1. Nehe. 2.1. & 5.14 & 13.6. looke Ahashueroth.

Arteman

Artemas, *whole*, or *sound*, or *lightly*, or *without fault*. Tit. 3.22.

Arumah. *idem*. as Rumas, looke Arimathea.

¶ Asa. *a Physicion*, or *healer of sicknesses*. the king of Iudah who succeeded his father Abiam. 1. king. 15.8. and 2. Chron. 14.1. & 1. Chro. 3.10. He destroyeth the high places, and exhorteth the people to seeke the Lorde. 2. Chro. 14.3, 4. For feare of Baasha king of Israel, he entreth in couenant with Ben-hadad king of Syria. 1. King. 15.17, to 22. and 2. Chron. 16.1, to 7. and was reproued therfore, and for trusting rather in the helpe of men, then in the aide of God. 2. Chron. 16.7. He obtaineth victorie against the Ethiopians. 2. Chron. 14. 9.* & 16.8. His briefe and faithful prayer. 2. Chro. 14. 11. Hee deposed his mother from her regencie, & why? 2. Chr. 15.16. 1. kin. 15.13. In his age he was sicke of the goute. 1. kin. 15.23. & 2. Chron. 16.12. Hee dieth & his sonne Iehoshaphat succeedeth him. 1. king. 15.24. & 2. Chr. 16.13. & 17.1. Also a mans name. 1. chr. 9.16.

Asael

Asahel. *God hath wrought*. Ioabs brother, who pursuing Abner, trusting to his lightnesse of foote, was by him slaine. 2. Sam 2.19, to 24. He is buried in the sepulchre of his father. 2. Sam. 2.32. Also other mens names. Ezra 10.15. Tobit. 1.1.

Asahiah

Asaiah. *the Lord hath wrought*. Certain mens names. 1. Chro. 4.36. & 6.30. and 9.5. & 15.6. 2. king. 22.12.

Asaph. *gathering*. A renoumed chaunter of Dauids, brother of Haman. looke 1. Chro. 6.39 & 15.19. & 16.5. and 25.1. Also other mens names. 1. Chro. 9.15. 2. kin. 18.18. 1. Chro. 26.1.

Asarel Aseneth

Asarel. *the beatitude of God*. 1. chr. 4.16. A great city.

Asenah. *a peril*, or *thing vnfortunate*. The daughter of Poti-pherah, and wife of Ioseph. Gen. 41.45.

Hasabia Hasabias Hashabiah

Asbabiah. *numeratio*, or *estimation*, or *the cogitation*, or *workmanship of the Lorde*, or *speede*, or *silence in the Lord*. The sonne of Amaziah. 1. Chron. 6.45. a chiefe man of the Leuites. 1. Chron. 25.3. 2. Chro. 35.9.

Asan

Ashan. *a fume*, or *smoke*. A citie. Iosh. 15.42. & 19.7. and 1. Chro. 4.32. and 6.59.

Asarela Asabel

Asharelah. *the blessednesse of God*. 1. Chro. 25.2.

Asbel. *an olde fire*. The sonne of Beniamin. Gene. 46.21. 1. Chro. 8.1. called Iediael. 1. Chro. 7.6. of him came the Asbelites. Num. 26.38.

Asenez Ashkenaz

Ashchenaz. *fire as it were distilling*, or *as it were sprinkling*. The sonne of Gomer. Gen, 10, 3. also a countrey. Iere. 51.27.

Azotus Asdod

Ashdod. *idem*. as Ashedoth following. Ios. 11.22. & 15.46. The inhabitants called Ashdodites. Ios. 13.3. and Ashdodims. Nehe. 4.7. and 13.23. looke Azotus.

Asedoth

Ashedoth. *a robbing of a countrey*, or *the fire of the beloued*, or *the fire of the fathers brother*. A place. Iosh. 13. 20. and 10.40. and 12.8. looke Azotus.

Aser

Asher. *blessednesse*, or *felicitie*. The sonne of Iaakob by Zilpah. Ge. 30.10, 13. of whose posteritie and heritage looke Gene. 46.17, 18. & 1. Chron. 7.30. Iosh. 19. 24, to 32. His blessing. Deut. 33.24, 25. Gene. 49.20. Hee did not cast out the inhabitants of Accho nor Zidon. Iudg. 1.31, 32.

Aseroth

Asheroth *trees*, or *woods*. An idole whome the Israelites serued, and therefore were punished. Iudg 3.7, 8.

Asiel

Ashiel. *the worke of God*. 1. Chron. 4.35.

Asima

Ashima. *the fire of the sea*, or *the offence*. An idole. 2. King. 17.30.

Askelon Ascalon

Ashkelon. *the fire of infamie*, or *a weighing thing*, or *ballance*. A great citie which Iudah tooke. Iudg. 1.18. and Sampson slew therein thirtie men. Iudg. 14.19. read Iosh. 13.3. Iere. 25.20. Amos 1.8. Zep. 2.4. Zech. 9.5. Iudith 2.28. and 1. Mac. 10.86.

Asena

Asnath. *mutation*, *fire now*. A citie. Iosh. 15.33.

Esna

Ashniath. *steration*, or *secundation*. A city. Ios. 15.43.

Asiel Esiel

Ashriel. *idem*. as Asareel. The sonne of Manasseh. 1. Chro. 7.14. of whom came the Ashrelites. Numb. 26. 31. he is called Asriel. Iosh. 17.2. & 1. Chro. 5.24.

Azriel Astaroth Ashtoreth

Ashtaroth. *flockes*, or *riches*. A citie of Moab. Deut. 1.4. Ios. 9.10. & 12.4. & 13.12. The giants whom Chedor-laomer slewe, inhabited this citie and the borders thereof. Gen. 14.5. which was giuen to the Leuites 1. Chron. 6.71. The inhabitants called Ashterathites. 1. Chro. 11.44. Also an idole of the Philistims whom the Israelites honoured. 1. Sam. 7.3, 5. Iudg. 2.13. and so did Salomon, 1. king. 11.5. & 2. king. 23.13.

Astaroth & Carnaim

Ashtaroth-karnaim. Ashtaroth. *flockes*, or *riches*, Karnaim, *hornes*. meaning thereby *the people of the citie of Ashtaroth*. Gene. 14.5.

Isthemo

Ashtemoth. *the fire of diuination*, or *consummation*, or *the fire of perfection*, or *simplicitie*. a citie in the tribe of Iudah. Iosh. 15.50.

Asoth Assur

Ashuath. *doing*, or *making vestiments*. 1. Chron. 7.33.

Ashur. or Asshur. *blessed*, or *trauailing*, or *beholding*. The sonne of Shem. Gene. 10.21, Hee came from the land of Shinar. Gen. 10.11.

Also a countrey. Isa. 7.17, 18. 20. The people called Assyrians. Isai. 8.4, 7. The land is fertile. 2. king. 18. 32. Ahaz being faithlesse seeketh ayde at the king of Asshur. 2. king. 16.7. The king of Asshur taketh Samaria. 2. king. 17.6. Hezekiah prayeth vnto Sanecherib king of Asshur. 2. king. 18.13, 14. *The Lorde punisheth the Assyrians, as they did the Iewes, to the end they might learne that they were able to doe nothing of themselues. Isai. 10.12, 13. *The destruction of the Assyrians is foretolde. Isai. 17.12. and 30.31. and Nahum. 1.2.*

Assyrians

Asia. *ful of mire*, or *dirtie*, or *ful of slime*, or *muddie*. A countrey called the lesser Asia, conteyning Phrygia, Pamphilia, Cilicia, Lycaonia, Galatia, &c. It is thought now to bee vnder the subiection of the Turke. Act. 2.9. Into it Paul was forbidden to goe & preach, by the holy Ghost. Acts. 16.6. Paul abode in Asia for a time, and there preached the Gospel. Act. 19.9, 10, 22. Paul reciteth what he had suffred in Asia. 2. Cor. 1.8, 9

Asael

Asiel. looke Ashiel.

Askelon. looke Ashkelon.

Azmaueth Azmoth

Asmaueth. *a strag death*, or *bucke Goate*, or *the stregth of death*. 1. Chron. 12.3. called Azmaueth. 2. Sam. 23. 31. looke 1. Chro. 8.36. & 9.42. & 11.33. Esra 2.24.

Asmodeus. *a destroyer*, or *abounding in sinne*, or *measuring the fire*. An euil spirit. Tob. 3.8.

Assurim

Ashurim. *waste layers*, or *blessed*, or *slowe goers*, or *beholders*, or *lookers on*. Gen. 25.3.

Aser Asir

Assir. *bound*, or *imprisonned*, or in the Syrian speach, *prohibited*. The sonne of Korah. Ex. 6.24. & 1. chr. 6.22.

Asson

Assos. *an appropinquation*, or *comming neere vnto*. A citie. Act. 20.13.

Assuerus. looke Ahasueros, and Tobit. 14.15.

Asphim

Astyages. *a leader*, or *gouernour of the citie*, or *the Duke*. The name of the king of Persia. Dan. 9.1.

Asuppim. *the counsel of elders*. 1. Chro. 26.15.

Asyncritus. *incomparable*. Rom. 16.14.

Attarias

¶ Atarath, or Ataroth *a crowne*. 1. Chro. 2.26.

Atroth

Ataroth. *crownes*, or *a quil to make one drunke*, or *to fil one withall*, or after the Hebrew or Syrian speaches, *the counsel of making one drunk*, or *ful*. num. 32.3, 34, 35

Ather

Ater. *the left hand*, or *blind*. Ezra 2.16, 42.

Athach. *thy houre*, or *thy time*. A citie. 1. Sam. 30.30.

Athaliah

Athaliah. *the houre*, or *time of the Lord*. Nehe. 11.4.

Athaliah. *the houre*, or *time for the Lord*. The daughter of Omri king of Israel, and mother to Ahaziah the king of Iudah. 2. king. 8.26. Destroying all the seede royall

royal which thee coulde come by, she ruled the lande of Iudah, and last of all was slaine her selfe. 2.king.11. 1,3.* and 2.Chron.22.10.*and 32.1.*

Athalai — Athlai.*my houre*, or *my time*, or *time vnto me*. A mans name. Ezra 10.28.

Ethei — Attai.*idem*. The name of certaine men. 1.Chron.2 35, and 12.11.

Ethi — Attalia.*encreasing*, or *nourishing*. A citie in Pamphilia, builded by Ptolomeus Philadelphus, by which Paul and Barnabas tourneyed. Act.14.25.

Attalus.*encreased*, or *nourished*, 1.Mac.15.23.

Ithai — Atthai.*houre, time*, or *readie*. 2.Chron.11.20.

Athens, *without encrease*, or *of Minerua*, or *Mineruales*. A famous citie in Achaia, whither Paul was conducted. Act.17.15. Where he seeing the people addicted to idolatrie, &c. disputed, & preached. Actes 17. 16.*The citizens called Athenians. Act.17.21.

Athenobius. *the loue of Minerua*. The Ambassadour which Antiochus sent vnto Simon: of his message and answere, looke 1.Mac.15.28, to 37.

Atheists.*people without God*. So called because they be such as thinke there is no God: of their disposition and qualities, looke Ephe.2.12.& 2.Pet.3.3. & in the word Epicures in the second Table, & Wis.2.1 to 23.

Atroth Addar. Atroth. *idem* as Ataroth, & Addar is interpreted, *the cloke*, or *power*, or *greatnes*. Iosh.16.5.

Iuah — ¶ Aua, or Auah, *inquisitie*, a citie. 2.king.17.24. called Auah. 2.king.18.34. and 19.13. Isa.37.13.

Aia — Auen. *inquisitie*, in Hebrew *On*, which is interpreted *sorowe*, or *sadnes*, or *strength*. in Greeke *Heliopolis*, which is interpreted, *the citie of the sunne*. A citie of Egypt, otherwise called Thebæ. Reade Ezek.30.17. Also an idole. Iosh.10.8.

On — Augustus properly signifieth *luckie*. also it may signifie *consecrated*, *sanctified*, *noble*, *mightie*, *royall*, *reuerent*, *worshipfull*, or *of great magnificence*. Which name is onely vsed not for the first (so called for his good successe) but also for a surname vnto all the Romane emperors, Actes 25.21. In the 42. yeere of Augustus raigne, Christ our Sauiour was borne. Luke 2.1,6,7.

Heliopolis — Auim. *wicked men*, or *peruerse*. A citie. Iosh.2.23. whose citizens were called Auims. Deut. 2.23. whose god was Nibhaz. 2.king.17.31.

Auith. *wicked*, or *peruerse*, or *naughty*, or *ouerthwart*. a citie. Gen.36.35. Auites. a people. Iosh.13.3.

Vzza — ¶ Aza. *strength*, or *a Goate*. Ezra 2.47.

Azanias — Azaniah, *hearkening the Lorde*, or *the weapons of the Lord*. Nehe.10.9.

Azaricl — Azareel. *the helpe of God*. 1.Chron.12.6. Ezra 10.41, Iosh.17.2. and 1.Chron.5.24.

Azariel — Azariah. *helpe of the Lord*. The sonne of Amaziah king of Iudah. 2.King.14.21. who is called Vzziah. 2.Chron.26.1. hee for vsurping the Priestes office was striken with the leprie and so died. 2.king.15.5. and 2. Chron.26.16,to 22. he is called Ozias. Matth.1.8. Also he is called Matthat. Luke 3.29.

Azarias — Also a Prophet, by whose exhortation Asa sought to reforme religion. 2.Chron.15.1.* Also the high Priest, which with others withstood king Vzziah. 2.Chron.26. 17,18. Also the name of Ethans sonne. 1.Chr.2.8. also a companion of Daniels. Dan.2.17. also the name of others. 1.king.4.2,5.& 1.Chr.6.9,10,13.& 2.Chr.28. 28. and 31.13. Ezra 7.1,3. Neh.3.23.& 7.7.& 12.33.

Azariel, looke Azareel. 1.Chron.27.22.

Azaricam — Azaricam. *helpe, rising vp*, or *reuenging*, or *voyde strength*. A mans name. Nehe.11.14.

Azricam — Azaz. *a strong one*. 1.Chron.5.8.

Azarias — Azaziah, *the strength of the Lord*. 1.Chron.15.21. and 27.20.

Azzuziah — Azgad. *a strong hoste*, or *strength of felicitie*, Ezra 2. 12. and 8.12, Nehe.10.15.

Aziza. *strength*, or *of strength*. Ezra 10.27.

Azmaueth, looke Asmaueth.

Azmon — Azmon. *bone of a bone*, or *our strength*. A citie. Num. 34.4. Iosh.15.4. — Asemona

Azanoth-thabor — Aznoth-tabor. *the eares of election*, or *of puritie*, or after the Hebrew or Syrian speach, *the eares of contrition*, or *breaking*. a citie. Iosh.19.34.

Azor. *a helper*, or *entrie*, or *court*, or after the Syrian, *conuerted*. a place. 1.Macc.11.67. Also the sonne of Eliacim. Matth.1.13.

Asdod — Azotus. in Hebrew *Asdod*. A famous citie in the land of Palestine, between Ashkelon & Ioppe, wherin Giants dwelt, which citie Iosh ua wanne. Iosh.11.22. It was one of the fiue principal cities mentioned. 1. Sam.6.17. reade Jerem. 25.20. Amos 1.8. Zeph.2.4. Zec.9.6. Isa.20.1.& 2.Chron.26.6. In this citie also, Philip preacheth Christ. Act.8.40. looke Ashdod.

Azariah. *the helpe of the Lord*. 2.Chron.29.12.

Azareel — Azrel, *the helpe of God*. 1.Chron. 12.6. and 27.22. looke Ashriel. Ezra 10.41. Nehe.11.13. Jere.36.26. — Azarel

Azrikam. *idem*. as Azarikam 1.Chron.3.23.& 8.38.

Azubah. *forsaken*. 1.king.22.42.1.Chron.2.18.

Azur. *holpen*, or *helper*. Jere.28.1. Ezek.11.1.

Gaza — Azzah *strong*, or *a bucke goate*. Gen.10.19. Iosh.10. 41.1.king.4.24. Judg.1.18. and 16.1, 2.1, Chron.7. 28. Jer.25.20.

Ozan — Azzan. *their strength*. Num.34.26.

Azur — Azzur. *idem*. as Azur. Nehe.10,17.

B.

Beel — BAal Bealim, *the idole*, or *idoles*, or *Lorde*, or *Lordes*, or *gouerning*, or *possessing*. The idole of the Sidonians, or a generall name to all idoles, because they were as the Lords and owners of all their worshippers. Num. 21.41. Judg.2.11,13. and 3.7. and 6.25. and 8.33.1. Chron.4.33. Jere.2.8.1. kin.16.32. and 18. 19.*2.kin. 10.18, to 29. and 11.18. and 17.26.& 23.4,20. 2.Chron. 23.17. also the name of certaine men. 1.Chron.5,5. and 8,30. and 9.36.

Baala — Baalah. *ruling him*, or *his idole*, or *subiected*, or *possessed*. A citie and mount in the tribe of Iudah. Iosh.15. 9,11. Also a citie in the tribe of Dan. Iosh.19.44. called Baalah. 1.kings 9.18. — Baalath

Baalath-Beer. *subiected pit*. Iosh.19.8.

Baalberith. *the idole of a couenant*, or *gouerning*, or *possessing the couenant*. Judg.8.33. and 9.4.

Baal-gad. *the idole of fortune*, or *felicity*. a city vnder mount Hermon. Iosh.11.17. called Bahalgad. Iosh.13.5.

Bahal-haman — Baal-hamon. Cant.8.11.

Balanan — Baal-hanan. Gen.36.38. and 1.Chron.2.49.

Baal-hasor — Baal-hazor. *a possessour of grace*, or *of a gift*. 2.Sam. 13.23.

Baal-hermon. *a possessour of destruction*, or *of a thing cursed*, or *dedicated*, or *consecrated*, *viz.vnto God*. A hill. Judg.3.3.

Beeliada — Baali. *my idole*, or *master*, or *Lorde ouer mee*, or *gouerning*, or *possessing me*. Hos.2.16.

Elada — Baal-iada. *an open* or *manifest idole*, or *a master gouernour*, or *possessor of knowledge*. The sonne of Dauid. 1.Chron.14.7.

Baalim. looke Baal. The name of certaine Idoles. 1.Sam.7.4. 2.Chron.28.2.Jere.2.23.

Baalis. *idem*. as Baalim. King of the Ammonites. Jer. 40.14.

Beel-meon — Baal-meon. *the Lorde*, or *master of the house*, or *gouerning*, or *possessing the house*, or *the idole of sin*, or *gouernment of sin*. a citie. Num.32.38.2.Chr.5.8. Ezek.25.9.

Beel-phegor — Baal-peor. *the idole*, or *Lord of Peor*. An idole. Num. 23.3. whom who so followed was destroyed. Deut.4.3. Iosh.22.17. Reade Hose.9.10. This idole was called of the Gentiles, Priapus.

Baal-pharasim — Baal-perazim. *the idole of diuision*, or *gouerning*, or *possessing*

possessing diuisions, &c. A place: why it was so called. 2. Sam. 5. 20. 1. Chron. 14. 11.

Baal-salisa — Baal-shalisha. *the threefolde, or principal idole.* 2. king. 4. 42.

Baal-thamar — Baal-tamar. *the idole of the palme tree.* A village. Iudg. 20. 33.

Beel-zebub — Baal-zebub. *the idole, or possessor of flies, or the master of flies.* An idole vnto whome Ahaziah being sicke had recourse. 2. king. 1. 2, 3. The Iewes laide that Iesus Christ wrought his miracles through Beel-zebub, Mat. 9. 34. Mar. 3. 22. Luke 11. 15. Matth. 10. 25.

Beel-sephon — Baal-zephon. *the south, or hidden idole.* A citie. Exod. 14. 2. Numb. 33. 7.

Baana — Baanah. *in affliction, or answering.* One of Ish-bosheths captaines. 2. Sam. 4. 2. who with Rechab his other capraine, traiterously slewe their master, & therefore slaine at Dauids commandement. 2. Sam. 4. 5. * Also the father of Heleb one of Dauids worties. 2. Sam. 23. 29. Also the sonne of Ahiud, one of Salomons xii. chiefe officers. 1. king. 4. 12.

Bara — Baara. *a flame, or purging.* 1. Chron. 8. 8.

Baala — Baaliah. *in making, or pressing together.* 1. Chr. 6. 40.

Baasa — Baasha. *idem.* A king of Israel who slewe Nadab, and reigned in his stead. 1. kings 15. 28. He destroyeth the house of Ieroboam, according to Gods commaundement. 1. kings 15. 29. The Prophet Iehu denounceth Gods iudgements against him & his house. 1. king. 16. 2, 3, 4. He maketh warre with Asa king of Iudah all his dayes 1. king. 15. 16. He dieth, and Elah his sonne succeedeth. 1. king. 16. 6.

Babylon — Babel, & Babylon, *confusion, or mingling, or translation.* The name of a citie. Gen. 10. 10. so named of the confusion of tongues. Gen. 11. 4, 9. This city situated in Chaldea in the field Shinar, North from the land of Iudea, was the principal citie of the kingdome of the Chaldeans, whereof Nimrod the tyrant first vsurped the gouernment. Gen. 10. 8, 9, 10. Vnto this citie the Israelites were caried captiues: and so remained for the space of 70. yeeres according as it was prophecied of, Leuit. 26. 25. Deut. 4. 26, 27, 28. & 28. 25, 36. & 2. king. 20. 17, 18. & 24. 1, 2. & 25. 1, to 22. and 2. Chron. 36. 6, to 22. Matth. 1. 17. Isa. 5, 5, 6, 25. * & 7. 8. Jeremi. 1. 14. * & 16. 13. * & 20. 4, 5, 6. & 25. 11. Ezek. 7. 1. * and 12. 1. * & 22. 1. * Mic. 4. 10. Habak. 1. 6, to 12. Baruch. 6. 1. * The cause of their captiuitie. 2. kings 17 6. * Jere. 32. 29, to 37. Deliuerance out of this captiuitie, promised and prophecied of. Leuit. 26. 40. * Deut. 4. 29, to 41. & 30. 1, to 11. 1. king. 8. 34, 47, 48, to 54. and 9. 3. 2. Chron. 6, 36, to 40. & 7. 14, 15, 16. Isa. 14. 2. and 40. 1, 2. & 43. 5, 6. & 48. 20. Jer. 12, 14, 15. & 16. 15. and 24. 5. & 15. 12. & 26. 13. & 19. 10. & 30. 3. & 31. 23, 24, to 31. & 32. 14, 15, 37. and 46. 27, 28. Ezek. 11. 17, to 22. Dan. 9. 25. Baruch 6. 2. and also fulfilled. 2. Chron. 36. 23. Ezra. 1. 1. * and 2. 1. * and 1. Esd. 2. 1, to 16, the God of the Babylonians was Succoth-Benoth. 2. kings 17. 30.

All nations haue drunken of the wine of the wrath of the fornications of Babylon. Reuel. 18. 3. Is is become the habitation of deuils, and the holde of al foule spirits. Reu. 18. 2. Her marchants were the great men of the earth, and all nations were deceiued with her inchantments. Reuel. 18. 23. Utter destruction is prophecied against her, and her fauourers. Psalme 137. 8, 9. Isa. 13. 1. * and 14. 22. and 21. 1, to 13. and 25. 10. and 47. 1. * Jere. 25. 12. * & 50. 1, 2, * & 51. 1. * Haba. 2. 16. Reue. 14. 8. & 16. 10, 19. & 17. 1, 2. * & 18. 2, 10, 21. The Prophets & Apostles reioyce at her destruction. Reue. 18. 20. S. Peter wrote his Epistle from Babylon. 1. Pet. 5. 13. Babylon put for Damascus. Act. 7. 43.

Bacchides. *a drunkard, or one that holdeth of Bacchus.* A captaine of king Demetrius army. 1. Macca. 7. 8. who both traiterously slewe the Iewes that trusted in him. 1. Mac. 7. 10, to 21. and also Iudas Maccabeus. 1. Macc. 9. 18. And yet afterward was discomfited by Simon. 1. Macc. 9. 67, 68.

Bacchenor. *a drunken, or wine bibbing man.* 2. Macc. 12. 35. — Bacenor

Badaiah. *the Lord alone.* Ezra. 10. 35.

Bagoas. *the inward, or most secret, or aduanced, or lifted vp, or bodily, or one that hath a body.* Olophernes chamberlaine, who was sent to Judith, to perswade her to lie with his master. Iuyth. 12, 11, 12, 13. and 13, 1, 2. — Vagoas

Balaam. *the antiquitie, or ancient of the people, or without the people, or the deuourer, or destruction of them.* The name of a Prophet, the son of Beor, whom Balak king of Moab hired to curse the people of God. Num. 22. 5, 6. * God forbade him both the going with Balaks messengers, and the curling of his people. Num. 22. 12. * Balaam could not curse Gods people, against his will. Num. 22. 18. & therfore blessed them. Num. 23. 7, to 13. Josh. 24. 9, 10. Prophecying of the great prosperitie that shoulde come to the Israelites. Num. 24. 5, to 10. He foretelleth the coming of Christ. Num. 24. 17. he is slain amog the Midianites. Num. 31. 8. He loued the wages of vnrighteousnesse, and therefore was rebuked of the dumme asse. 2. Pet. 2. 15, 16. Jude 11. He taught Balak to lay a stumbling blocke before the children of Israel. Reuel. 2. 14. — Bileam

Baladan. *without rule, or iudgement, or ancient in iudgement.* 2. King. 20. 12.

Balak. *coueting, or destroying.* Num. 22. 2, 5. & 24. 10. — Balac

Baldad. *olde loue, or without loue, or an old motion.* A friend of Iobs, who came to comfort him in his misery. Job 2. 11. He laboureth to bring Iob to repent, and to confesse his sinnes: & that by two arguments. Job 8. 2. * He reproueth Iob. for that hee would not heare good counsel: & reciteth the paine of the wicked. Job 18. 2. * — Bildad

Baptist. This name was attributed vnto Iohn the sonne of Zacharie, for that hee first began to baptize. Luke 3. 2, 16. Matth. 11. 11. looke Iohn.

Barrabas. *the sonne of confusion, or reproch, or the sonne of the father, or master.* A murtherer, whom the Iewes desired to bee loosed (at the perswasion of the chiefe Priests) that Christ might be crucified. Matth. 27. 20, 21, 22, to 27. Marke 15. 7, to 19. Luke 23. 18, to 26. Iohn 18. 39, 40.

Barachel. *blessing, or speaking well of God, or bowing the knee to God.* Job 32. 2.

Barachiah. *blessing, or speaking well of the Lorde, or bowing the knee vnto the Lord.* Zech. 1. 1. — Barachias Berechiah

Barbarian. what. 1. Chron. 14. 11. and of the Barbarians kindnesse. Acts 28. 2. & 4.

Bar-iesus. *the sonne of Iesus.* A false prophet, and sorcerer, who refusing Paul, was striken blinde. Acts 13. 6, to 12. — Barichu Bar-iesu

Bar-iona. *the sonne of a doue, or the sonne of Iona.* The addition of Peters name by Christ himselfe. Matth. 16. 17. — Bar-ionas Bar-iona

Barak. *lightning.* The son of Abinoam, whom Debo rah, by Gods commaundement sent against Sisera. Judg. 4. 6. Barak and Deborah deliuer the people out of the subiection of Jabin. Judg. 4. 14, 15. * Barak and Deborah praise God for the victorie. Judg. 5. 1. * — Barac

Barnabas. *the sonne of consolation, or of the prophet.* He sold his land, and laid the money thereof downe at the Apostles feet. Act. 4. 36, 37. He bringeth Paul vnto the Apostles. Act. 9. 27. He is sent vnto Antioch. Act. 11. 22. & returneth againe to Jerusalem. Act. 12. 25. he & Paul were separated, for to preach the Gospel. Act. 13. 2. he and Paul rent their clothes. Act. 14. 14. and were so stirred, that the one departed from the other.

Actes 15.39. He was seduced by the dissimulation of Peter. Gal. 2.13.

Bartimeus. Jerome saith should bee written Barsemçus, which in the Syrian tongue is interpreted, *blind sonne*, or *the sonne of blindnesse*. Of whome reade Marke 10.46.*

Baruch. *blessed*, or *bending the knee*. Jeremies scribe. Jerem. 36.12. writeth a booke, which was read, and burned. Jere. 36.4, to 27. he writeth another. Jer. 36. 27, 28.* and 45.1. Baruch 1.1, to 6.

Barzellai — Barzillai, *as hard as yron*. A noble and rich man, who relieued Dauid in distresse, and yet would take nothing in recompense. 2. Sam. 19.32. Hee accompanieth the King vnto Iordan, craving nothing but that his sonne Chimham might goe with him, and be well intreated. 2. Sam. 19.31, 33, to 40. Dauid charged Salomon, that hee should shewe kindnesse vnto the sonnes of Barzillai, and why. 1. King. 2.7. The sonnes of Barzillai, because they could not shewe their genealogies, were put from the Priesthood. Ezra 2.61, 62. and Nehe. 7.63, 64.

Basmath — Basemath — Basan — Bazan — Basmath. *things aromatical*, or *confusion of death*, or *in desolation*. Gen. 26.34. and 1. Kin. 4.15.

Bashan. *in the teeth*, or *in Iuorie*, or *in sleepe, in slumbring, confusion*, or *slander*. A countrey where Og reigned. Deu. 1.4. a land of Giants. Deu 3.10, 11, 12, 13.

Bath. A kinde of measure. Ezek. 45.10.

Bathsabe — Beth-sheba — Bathsheba. *the seuenth daughter*, or *the daughter of an othe*. The daughter of Eliam, and wife of Uriah the Hittite. 2. Sam. 11.3. with whome Dauid committed adulterie. 2. Sam. 11.4. he causeth Uriah to be slaine, and afterward marrieth her. 2. Samu. 11.15, 27. the childe which Bathsheba bare vnto Dauid, sickned, and died. 2. Sam. 12.15, to 23. and afterwarde shee bare Salomon. 2. Sam 12.24. Matth 1.6. Shee is called Bathshua the daughter of Ammiel. 1. Chro. 3.5.

Bathshua, *the daughter of saluation*, look Bath-sheba.

Bethsuai — ¶ Bealiah. *the God of an idole, the Lorde casting himselfe downe before it*, or *possessing it*, or *in an assembly*, or *in the Church*. 1. Chro. 12.5.

Baalia — Bealia — Bealeth. *cast vnder*, or *possessed*. Iosh. 15.24.

Baleth — Bebai. *voyde*, or *emptie*. Ezra 8.11.

Bechor — Becher. *the first begotten*, or *first fruits*. The name of Beniamins sonne. Gen. 46.21. & 1. Chro. 7.6. Also the sonne of Ephraim. Num. 26.35.

Bechorath. *idem* as Becher. 1. Sam. 9.1.

Badan — Bedan, *a doorebarre*, or *alone*. 1. Sam. 12.11. and 1. Chro. 7.17.

Badaias — Badaia — Bediah. *the onely Lord*, or *doorebarre of the Lord*. The sonne of Bani. Ezra 10.35.

Baal-iada — Beeliada, *an open idole*, or *master of knowledge*. 1. Chr. 14.7.

Beel-zebub, looke Baal-zebub, and Mat. 10.25.

Beer. *a well*, or *declaring*. Num. 21.16.

Bera — Beera — Beera. *idem*. 1. Chro. 7.37.

Beerah. *idem*. 1. Chro. 5.6.

Beer Elim. *the well of Elim*. Isa. 15.8.

Beeri. *a well explaning*, or *declaring*. The father of Hosea. Hos. 1.1. Also the father of Iudeth Esaus wife. Gen. 26.34.

Beer-lahai-roi. Gen. 16.14.

Beeroth — Beeroth. *welles, explaning*, or *declaring*. A citie. Iosh. 9.17. Deu. 10.6. and 2. Sam. 4.2, 3. Iosh. 18.25.

Ber-sabee — Beer-sheba. *a well, a wilderness, & a citie*. looke Gen. 21.14, 31. & 26.33. & 28.10. Iosh. 15.28. & 19.2. and 1. Sam. 3.20. & 8.2. & 2. Sam. 24.2, 7. & 1. kin. 19.3. & 2. king. 23.8. & 1. Chro. 4.28. Nehe. 11.30 Amos 5.5.

Behemoth. This worde signifieth *the multitude of earthly beasts*, but chiefly one among the rest. Job 40. 10.* & 2. Esd. 6.49. It is taken for the power of Satan.

Bel. *olde, ancient*, or *nothing*. The name of an idole, whereof reade Isa. 46.1. Dan. 14.3, to 23.

Bela. *destroying*. A citie called also Zoar. Gen. 14.2, 8. Also Beniamins sonne. Gen. 46.21. Numb. 26.38. Also a king in Edom. Gen. 36.32. — Bala — Belah

Belial. *peruerse*, or *wicked*, or *the deuill*. Judg. 19.22. and 1. Sam. 1.12. & 10.27. Nahum 1.15. What concord hath Christ with Belial? 2. Cor. 6.15.

Belshatsar. *without treasure*, or *a searcher of treasure*. A king of Babylon. Dan. 5.1. Who for abusing the vessels of the Temple, & extolling dumme idoles, seeth a hand writing vpon the wall. Dan. 5.2, 3, 4, 5. which betokeneth his death, and the translation of his kingdome vnto Darius. Dan. 5.6.* — Belteshazzar — Belshazzar — Balsasar — Baltasar — Belteshazzar

Ben. *a sonne*, or *building*, or *vnderstanding*. 1. chr. 15.18. — Beleshazzar

Benaiath. *the Lords building*. The name of mē, mentioned 2. Chro. 4.36. & 15.18. Also the sonne of Iehoiada. 2. Sam. 20.23. who at Salomons commandement slewe Joab, hauing holde on the hornes of the altar. 1. Kin. 2.22, 28, to 36. He was ouer the Cherethites, &c. 1. Chron. 18.17. and is numbred among Dauids three worthies. 2. Sam. 23.20, 21, 22, 23. He is called Benaiahu. 2 Sam. 8 18. — Benaia — Banaias

Ben ammi. Gen. 19.38. — Ammon

Ben-hadad. *the sonne of noyse*, or *crie*. The sonne of Tabrimon. 1. king. 15.18. Who ioyned with Asa king of Iudah & besieged the cities of Israel. 1. king. 15.20. He besieged Samaria. 1. kin. 20.1. He being drunken and blaspheming God, was put to flight by Ahab. & so Samaria was deliuered. 1. king. 20 16, to 31. He obtaineth pardon at Ahabs hands: wherefore God was displeased with Ahab, & foreshewed his destruction. 1. kin. 20.31.* Ben-hadad besiegeth Samaria. 2. king. 6. 24. his hoste is miraculously put to flight. 2. king. 7.6, 7. he is sicke & sendeth Hazael to Elisha with a present to knowe if hee should recouer. 2. king. 8.7, 8. Hee dieth, & Hazael reigneth in his stead. 2. king 8.14, 15. — Ben-adad — Benadad

Ben-hadad. The sonne of Hazael, king of Aram, ruleth Israel all Iehoahaz dayes, & why. 2. king. 13.3.

Ben-hail. *the sonne of strength*, or *of an armie*, or *the sonne of riches*, or *griefe*. 2. Chro. 17.1. — Benhail

Ben-hanam. *the sonne of grace*, or *godlinesse*, or *the sonne of separation*. 1. Chro. 4.20. — Ben-hanan

Ben-hinnom. *the sonne of Hinnom*. A valley. 2. Chro. 28.3. — Ben-hinnon

Bene-berak. *the sonnes of lightning*. Iosh. 19.45. — Benebarac

Bene-iaakan. *the sonnes of sorowe*, or *labour*, or *builder vp of sorow*, or *labour*. Num 33.31. — Bene-iaacan

Beniamin. *the sonne of my right hand*. Iaakobs youngest sonne, called Ben-oni, that is, *the sonne of sorowe*. Gen 35.18. Iaakob loueth him dearely. Gen. 44.22, 29, 30.* His meate was fiue times so much as any of his brethrens. Gen 43.34. looke Genes. 45.22. Hee is blessed of Iaakob. Gen. 49.27. Moses also blesseth his tribe. Deut. 33.12. Of his children, reade Gen. 46.21. and 1. Chro. 7.6. and 8.1. Of their lot. Iosh. 18.11.*

The Beniamites refusing to deliuer those wicked persons that had abused the Leuites wife, Judg. 19. 25, 26, 27. & defending them in their euil, were almost destroied saue 600. men. Judg. 20.11, 12, 13, 14.* The Israelites bewaile the want of a tribe. Judg. 21.2, 3. Saul was of this tribe. 1. Sa. 9.1, 2.* And Paul. Ro. 11.1. — Banim — Benno

Benaia. *our sonnes*, or *our builder*. Nehe. 10.13.

Beno. *his sonne*, or *building*. 1. Chro. 24.26.

Ben-oni, looke before in Beniamin.

Benzoketh. *the sonne of separation*, or *the sonne of that fare*. 1. Chro. 4.20.

Beon. *in affliction*, or *in answering*. Num. 32.3.

Beor. *a flame*, or *madde*. Num. 22.5. — Bara

Bera. *a well, shewing*, or *declaring*. Gen. 14.2. — Baracha

Berachah. *blessing*, or *bending of the knees*. 1. Chron. 12.3. — Baracha — Baraia

Berachiah. *Speaking well of the Lord.* Zech.1.1.
Beraiah. *the chusing of the Lord.* 1.Chro.8.21.
Berak. *lightning*, looke Barak.
Berea *his will*, or *his daughter*, 1.Mac.9.4.
Bared — Bered. *haile.* 1.Chro.7.20.
Beri. *my sonne*, or *pure*, or *chosen*, or *my corne.* 1.Chro. 7.36.
Baria — Beriah. *in felowship*, or *in euill.* 1.Chr.23.10.Num. 26.44,45.
Berim. *chosen men.* 2.Sam.20.14.
Bernice. *A sugevictorie*, or *the weight of the victorie.* The wife of king Agrippa. Acts 25.13.
Merodach — Berodach. *the sonne of death.* The right name of Baladans sonne, who is called Berodach Baladan. 2. King. 20.12. and Merodach Baladan. Isa. 39.1.
Berotha — Berothah. *of a well*, or *puritie*, or *a Cypres tree.* One of the townes that boundeth the land of Israel. Ezek. 47.16.
Beroth — Berothai. *Welles*, or *a Cypres tree.* 2.Sam.8.8. The citizens called Berothites. 1.Chro.11.39.
Besce — Besai. *a despising*, or *egges*, or *full of myre*, or *dirtie.* Ezra 12.49. Nehe.7.52.
Besodia — Besodaiah. *the counsell of the Lord.* Nehe.3.6.
Besor. *Shewing gladnesse*, or *incarnation.* 1.Samuel 30.10.
Bethah. *trust*, or *confidence.* 2.Sam.8.8.
Beten. *the belly.* Iosh.19.25.
Bethabara. *a house passed ouer*, or *house of anger*, or (in the Syrian) *of wheate.* Ioh.1.28.
Beth-anath — Beth-anah. *the house of affliction.* A citie. Iosh.19. 38. called Beth-anath. Iudg.1.33.
Beth-anoth. *idem.* Iosh.15.59.
Behania *the house of obedience*, or *of affliction*, or *a house of a song*, or *of the grace of the Lorde.* The towne of Martha & Marie. Ioh.11.1. whither Christ went & lodged. Mat.21.17. Ioh.11.1.& 12.1. Luke 19.19.
Beth-araba — Beth-arabah. *the house of sweete smell.* Iosh.15.6,61. and 18.22.
Beth-aram. *the house of height.* Iosh.13.27.
Beth arbel. Hos.10.14.
Beth-auen. *the house of vanitie and griefe.* Iosh.18.1. and 1.Sam.13.5.
Beth-ar-moth — Beth-azmaueth. *the house of deaths strength.* Nehe.7. 28.
Beth-baal-meon. *an idole of the dwelling place*, or *the Lord by sinne.* Iosh.13.17.
Beth-bera — Beth-barah. *the house of his sonne*, or *the chosen house.* Iudg.7.24.
Bethberai — Beth-birei. *the house of my maker.* 1.Chro.4.31.
Bethcar — Beth-car. *the house of knowledge.* 1.Sam.7.11.
Beth-dagon. *the house of wheate*, or *the house of a scaledfish.* Iosh 15.41. and 19.27.
Beth-eden. *the house of pleasure.* Amos 1.5.
Beth-el. *the house of God.* The place where Iaakob slept whē he went to his vncle Laban, before time called Luz. Gen.28.19. whither hee afterward went to dwell by Gods commaundement. Gene.35.1,to 9. It is taken and inhabited by the house of Ioseph. Iudg. 1.22,to 27. There the Iewes honour God. 1.Samu. 10.3. The Israelites purposing to fight against the Beniamites, do aske counsell of God at Beth-el. Iud. 20.18. reade Ios.8.12.& 18.13.1.king.12.29.*32,33.
Bethemec — Beth-emek. *the house of deepenesse.* Iosh.19.27.
Bethesda. *the house of effusion.* So called because thither raine waters did assemble from diuers places. John 5.2.
Beth-ezel. *my neighbours house.* Micah 1.11.
Bether. *diuisio*, or *in searching*, or *beholding.* Can.2.17.
Beth-gadar. *a house for a mouse.* 1.Chro.2.51.
Beth-gamul. *the house of a camell.* Ier.48.23.
Beth-haccarem. *the house of the vineyard.* Neh.3.14.
Beth-hanan. *the house of grace*, or *mercie.* 1.Kin.4.9.
Beth-haran. *the house of a hill.* Num.32.36.
Beth-hashittah. *the house of going out of the way*, or *the house of thornes.* Iudg.7.22. — Beth-seea
Beth-hogla, or Beth-hoglah. Iosh.18.19. — Beth-haglah
Beth-horan. *the house of anger*, or *house of libertie.* Iosh.10.10 and 16,3,5.
Beth-lehem. *the house of bread*, or *house of warre.* A citie in the tribe of Zebulun. Iosh 19.15. Also a citie in the tribe of Iudah, called Ephrah, neere vnto which Rahel was buried. Genes.35.19. and vnto the which Ioseph trauelled with Marie the Virgine: where she was deliuered of Iesus Christ. Luke 24.6, 7. Whither also the wise men went and honoured him. Mat.2.1,to 13.
Beth-iebaoth. *the house of lioneſſes.* Iosh.19.6.
Beth-iesimoth. *the house of desolation*, or *the house of laying vp in store.* Num.33.49. Iosh.12.3. — Bethsimoth
Beth-marcaboth. *the house of bitternesse wiped out.* Iosh.19.5. and 1.Chro.4.31. — Beth-marchaboth
Beth-meō. *the house of the dwelling place.* Ie.48.23. — Beth-maon
Beth-nimrah. *the house of rebellion.* Num.32.36. — Beth-nemra
Beth-palet. *the house of expulsion.* Iosh.15.27. and Nehe.11.26. — Beth-phelet — Beth-phalet
Beth-pazzez. *the house of diuiding asunder.* Iosh 19.21. — Beth phefes — Beth-phogor
Beth-peor. *the house of the opening of the earth.* Deu. 3.29. and 34.6.
Beth-phage. *the house of the mouth of the valleyes.* Matth.21.1.
Beth-rapha. *the house of health.* 1.Chro.4.12.
Beth-rehob. A citie. Iudg.18.28.
Bethsaida. *the house of fruites.* A citie which Christ reproued for their infidelitie. Mat.11.21. — Bethsaidah — Beth-saida
Beth-shan. *the house of rest*, or *the house of altering.* 1.Sam.31.10. Iosh.17.11. — Beth-san — Beth-shean
Beth-sheba, looke Bathsheba. — Bethsabee
Beth-shemesh. *the house of bondage*, or *ministery.* Iosh. 15.10. & 19.22. Ier.43.13. the citizens of Beth-shemesh, seeing the arke, reioyced, & offred sacrifices vnto the Lord. 1.Sa.6.23.* Of the Bethshemites, for looking into þ Arke, were slaine 50070. men. 1.Sa.6.19. — Bethsames
Beth-sur. *the house of strength.* 2.Mac.11.5.
Beth-tappuah. A citie. Iosh.15.53. — Beth-thaphua
Bethuel. *the measure of God.* The father of Rebekah. Gen.22.23. Also a citie. 1.Chro.4.30. — Bethuel
Bethul. *a virgine.* Iosh.19.4.
Bethulia. *the virgine of the Lord.* A citie. Iudeth 4.6. which Holofernes laide siege vnto. Iudet.7.3. The citizens being almost starued for thirst, purpose to yeeld to Holofernes, if helpe come not within fiue dayes. Iudeth 7.22.* — Bethulie
Beth-zur. *the house of a rocke.* Iosh.15.58.
Betonim. *bellies.* Iosh.13.26.
Beulah. *inhabited.* Isa.62.4.
Bezai. *eggs.* Ezra 2.17. — Besai
Bezaleel. *in the shadow of God.* The sonne of Uri. 1.Chro.2.20. Hee and Aholiab were so endued with Gods spirite, as they made all that appertained vnto the tabernacle, &c. Exo.31.2,to 11. and 35.30.* Also a mans name. Ezra 10.33. — Bezeleel
Bezek. *lightning.* A citie taken by Iudah, who slew 10000. men therein, tooke their king, and cut off his thumbes and great toes. Iudg.1.4,to 9. — Bezes
Bezer. *munition*, or *vine branches.* A citie, whereof looke Deut.5.43. Iosh.20.8.
¶ Bichri. *the first borne*, or *first fruites.* 2.Sam.20.1. — Bechri
Bidkar. *coldnesse alone.* 2.King.9.25. — Badacer
Biguai. *in my body.* Ezra 2.3,14. and 1.14. — Begui
Bigthan. *giuing meate.* One of King Ahasuerosh seruants, who with Teresh would traiterously slay their — Bigtana — Bagathan

their master, but Mordecai preuenteth it, and they were hanged. Ester. 2.21,22. and 6.2.

Baldad — Bikeath-auen. *the field of an idole.* Amos 1.5.
Bildad. *old loue*, or *without loue*, looke Baldad.

Belga — Bileam, looke Balaam.
Bala — Bilgah. *ancient countenance.* 1.Chro.24.14.
Bilhah. *olde*, or *fading.* Rahels handmaid. Gene.29.29. Her she gaue vnto Jaakob to wife, who conceiued and bare two sonnes. Gen.30.3.4.5.7.

Balaan — Bilhan. *olde*, or *troubled.* Gen.36.27.
Belsan — Bilshan. *in the tongue.* Ezra 2.2.
Chamaal — Bimhal. 1.Chr.7.33. the sonne of Japhlet.
Kimbal — Binea. *the sonne of the Lord*, or *in mouing.* The sonne of Moza. 1.Chro.9.43. called Bineah. 1.Chro.8.37.
Benca — Binnui. *building.* Ezra 8.33.
Banaia — Binui *building in my house*, or *in fairenes.* Ezr.10.10.
Baraias — Birsha. *in euil.* Gen.14.2.
Bennoi — Bithiah. *the daughter of the Lord.* 1.Chro.4.18.
Binnui — Bithron. *the house of libertie.* 2.Sam.2 29.
Bersa — Biziothiah. *despite.* Josh.15.28.
Betnia — Birtha. *idem.*
Beth-horon — ¶ Boaz. *in strength.* 1.king.7.21.
Bariothia — Boanerges. *the sonnes of thunder.* Mar.3.17.
Bazatha — Bocheru. *first borne.* 1.Chro.8.38.
Boas — Bochim. *the place of weeping.* Judg.2.1.
Bochru — Bohan. *in them.* Josh.15.6.
Boen — Booz. *in strength.* The father of Obed. Ruth 4.21.
Boos — and 1.Chro.2.12. Matth.1.5. Luke 3.32.
Boaz — Bosor. *taking away.* 2.Pet.2.15.
Bozez. *dirt.* 1.Sam.14 4.
Boses — Bozkath. *in powertie.* Josh.15.39.
Bachath — Boznai. Ezra 6.6.
Bozra, or Bosrah. *in tribulation.* A chiefe citie of Edom. Gen.36.33.1.Chro.1.44. Iere.49.13.
Bosrah — ¶ Bukki. *voyde.* Num.34.22. Ezr.7.4. & 1.Chr.6.5.
Bocci — Bukkiah. *the dissipation of the Lord.* 1.Chro.25.4.
Boccian — Bul. *ancientnesse.* 1.kings 6.38.
Bunah. *building*, or *vnderstanding.* 1.Chro.2.25.
Buna — Bunni. *building me.* Nehe.9.4.
Bonni — Buz. *despising.* Gen.22.21. & 1.Chr.5.14. Ier.25.24.
Buzi, *idem.* Ezek.1.3.
Buzites, *idem.* Job.32.2.

C.

Chebbon — ¶ Cabbon. *as though vnderstanding.* Josh.15.40.
Cabul. *a footeman.* Josh.19.27.
Cades — Cadesh. *holinesse.* Gen.20.1. looke Kadesh.
Chiphas — Caiaphas. *a searcher.* The high priest who was toyned with Annas in that office, contrary to Gods law. Luke 3.2. He prophecieth. John 11.49,50,51,52. Annas senneth Christ bound vnto him. John 18.13,14. Mat.27.57. Mar.14.53. Luke 22.54. Christ being by him charged to tel what he was, confesseth himselfe to be that Christ that was looked for. Mat.26.63,64. Caiaphas forbiddeth the Apostles to preach. Acts 4.6, 17,18.

Cain. *possession.* Heb.11.4. looke Kain.
Cainan. *possesser*, or *buyer.* The son of Arphaxad. Lu. 3.36. Also the sonne of Enos. Luk.3.37 looke Kenan.
Chale — Calah *opportunitie.* Gen.10.11.
Chaldeans — Caldees, *mingling*, or *as deuils.* A people. Gen 11.28. 31.2.king.25.5. The countrey whereof is called Caldea, looke Chaldees.
Caldeans — Calcol. *nourishing*, or *consuming all things.* 1.Ch.2.6.
Chalcal — Caleb, *as a Heart*, or *a Dogge.* The name of a man. Nom.13.7. He & Iosh̄ua commended the lande of promise vnto the Israelites, wherfore they had almost bin stoned. Num.14.7,10. The land of Canaan is promised to him & his seede. Nom. 14.24. Deut.36. He encourageth the Israelits to go into the land of Canaan. No.13.31. He sheweth his strength and age, and desireth the heritage due vnto him. Iosh. 14.6. * His heritage, what it was. Iosh.15.13. and 1. Chro.6.56. He expelleth from Hebron the three sonnes of Anak. Judg.1.20. He is commended. Eccius.46.9,10.

Caleb was also the name of Jerahmeels brother, called Chelubai 1.chro.2.9,18,19. Also the name of a towne. 1.chro.2.24.

Colneh. *al we.* Gen.10.10. Amos 6.2. — Chalanne
Canneh. *a wall.* Ezek.27,23. — Chenne
Calno, *altogether himselfe.* Isa.10.9. — Calano
Calmarie. Luke 23 33.
Cana, *zeale*, or *emulation.* A citie of Galilee. Joh.4. 46. where Jesus wrought his first miracle at a marriage Joh.2.1, to 12. Simon was a Canaanite, that is, *zealous.* Luke 6.15. — Chanaan, Kanaan, Kenaan

Canaan. *a merchant*, the sonne of Ham. Gene.10.6. of whom the country of Canaan tooke name. Gen.11. 31. and 12.5. & 13.12. The border of the Canaanites. Ge.10.19. Canaan is cursed for his fathers fault. Ge. 9.22,25,26,27. The Canaanites were wicked people. Gen.12.6, and 13.7. for they descended of a cursed father. Gen.10.15,16,17,18. The land of Canaan promised to Abraham and his seede. Ge.12.7. and 13.15. and 15.7. and 17.8. Moses sendeth spies to viewe it according to Gods commaundement. Nomb.13.3, to 22. The Canaanites flew the Israelites. Nom.14.45. The Canaanites, that dwelt at Zephath, were destroied by the tribe of Judah and Simeon. Judg.1.17. Why God destroyed them not at once, but by litle and litle. Exod.23.29,30. God suffereth the Canaanites, Amorites, &c. to sojourne among the Israelites, to try whether they would obey him, and wholy depend on him or no. Judg.3.1, to 7. God commaundeth the Israelites to slay them, lest they should be a meane of their ruine. Nomb.33.51. * Deut.20.16,17,18. The Angell of God reproueth the Israelites for ioyning with them, whom God willed to be destroyed. Judg.2.1, to 6. They dwelt among the Ephraimites. Iosh̄u 16.10. Pharaoh burneth the citie of Gezer, & slew the Canaanites that were therein. 1.king.9 16. They fainted at Israels comming into their country, hearing, what maruelles God had done for them. Iosh̄ua 5.1. The land of Canaan flowed with milke and honie. Exod.3. 8. and was the habitation of God. Exo 15.13. it was shewed Moses. De.34.4. Salomon made the Canaanites and al that were not destroyed by the Israelites, tributaries to him. 1.kin.9.20,21,2. chro.8.7,8. so did the Israelites also. Iosh.17 12,13. The land of Canaan promised to Izhak. Gen.26.3.

The woman Canaanite, who followed Christ, by faith obtained the recouery of her daughter. Matth. 15.22, to 29. Marke 7.25, to 31.

Candaces, *hauing forgiuenesse.* The Queene of the Ethiopians. Actes 8.27.

Capernaum. *the field of repentance.* A city. Matth. 4. 13. and 8.5. John 6.24,59. whose citizens Christ reproueth for their incredulitie. Matth. 11.23,24. Lu. 10.15. It is called Christs citie. Matth.9.1. — Capernaum

Caphtor. *an apple*, or *violet.* A countrey called Cappadocia. Actes 2.9. The inhabitants Caphtorims, or Cappadocians. Jer.47.4. Gen.10.14. They destroyed the Auims, and dwelt in Hazerim in their steade. Deut.2.23. — Cappadocia

Carcas *the couering of the lambe.* Ester 1.10.
Carchemish. *a lambe*, or *taken away.* 2. Chro. 25.20. — Charchas
Carmel. *knowledge of circumcision.* A citie. Iosh. 15. 55. The citizens called Carmelites. 1.chro.11.37. — Charcamis, Charmi
Carmi, *my vine*, or *knowledge of waters.* Nom.26.6. — Karnaim
Carnaim. *hornes.* 1.Mac.5.43. looke Karnaim. — Charsena
Carshena. *a lambe sleeping* Ester 1.14. — Chasluim
Casluhim. *hope of life*, or *as pardoned.* One of the sons of Mizraim, of whom came the Philistims. Gen. — Chaselon, Chasloniim

10.14.1.Chro.1.12.

Caſiphia Chaphia — Caſephiah, *deſire*. A place where the lawe was read and taught vnto the people. Ezra 8.17.

Caſtor. *a beuer*. Looke Actes 28.11.

¶ Cedron, *mad, blacke*, or *ſad*. A brooke. Iohn 18.1. called Kidron. 1.Kings 15.13.

Ceilan. *diſſoluing that*. 1.Eſd 5.15.

Cenchreis — Cenchrea. *millet*, or *pulſe*. Actes 18.18. Rom. 16.1.

Cendebæus — Cendebius. *poſſeſſing of griefe*. 1.Mac. 15.38.

Centurion. *a captaine ouer an hundred*. Of whome reade Exod. 18.21.* Deut. 1.13, to 19. Act. 21.32. and 22.25, 26. and 23.17, 23. Chriſt healeth the Centurions ſeruant for his faiths ſake. Matt. 8.5, to 14. Luke 7.2, to 11. The Centurion and thoſe that were with him watching Ieſus, &c. confeſſed him to be the ſonne of God. Matth. 27.54. Paul was committed vnto a Centurion. Actes 24.24.

Cephas. *a ſtone*. the ſurname of Simon, giuen him by Chriſt. Iohn 8.42. & 1.Cor. 1.12. & 9.5. Galat. 2.9.

Chephirah — Cephirah. *a little lioneſſe*. Ezra 2.25. Ioſhu. 9.13.

Cæſar. — Ceſar is deriued of Cæſio, which ſignifieth *a gaſh*, or *a cut*. (Iulius being ſuppoſed to be cut out of his mothers womb, was ſo named) or of Cæſius, for that he had grey eies: but afterward it was retained as a famous ſurname vnto al ỳ emperors of Rome, as to Auguſtus. Lu. 2.1. to Tiberius. Luk. 3.1. Matt. 22.17. to Claudius. Act. 11.28. & 25.12. and to Nero. Phil. 4.22. &c.

Cæſarea — Ceſarea. *a buſh of haire*. A citie ſurnamed Straronis. Acts 9.30. & 10.1. and 21.8. and 12.19. Alſo another ſurnamed Philippi. Matt. 16.13. Mar. 8.27. Becauſe Philip the Tetrarch builded it. Alſo another Ceſarea is the head citie of Cappadocia. Actes 18.22. In Hebrew it is written Dor, looke Dor.

Calcol — ¶ Chalcol. *nouriſhing*. 1.king. 4.31. looke Calcol.

Chaldees, looke Caldees ¶ people. Their countrey is called Chaldea, or Chaldea, ỳ is interpreted, *as diuels*, or *as robbers*, or *ſpoylers*. It lieth vpon the Eaſt ſide of Iudea betweene Babylon & Arabia. Iere. 50.10. and 51.4. In Hebrew it is called Caldim. Gen. 11.28.

Chamois. Deut. 14.5.

Charran Charam — Charran. *a ſinging*, or *calling out*. A citie. Actes 7.2. called Haran. Gen. 11.31. looke Haran.

Chobar — Chebar. *ſtrength*, or *power*. Eze. 1.1.

Chodorlahomor — Chedor-laomer. *a generation of bondage*. Gen. 14.1.

Cheeneth. Ezra 4.13, 11, 17.

Cheeth — Chelal. *as night*. Ezra 10.30.

Chelub. *a baſket*. 1.Chro. 27.26. and 4.11.

Calubai — Chelubai. *he altogether againſt me*. 1.Chro. 2.9.

Chellian — Chelluh. *all*. Ezra 10.35.

Chemarims. The name of Baals Prieſts. looke 2. kings 23.5. Hoſe. 10.5.

Chamos — Chemoſh. *as ſtroking*, or *as taking away*. Numb. 21. 29. and 1.king. 11.7. and 2.kings 23.13.

Channa — Chenaanah. *a marchantesſe*, or *broken in pieces*. 1. king. 22.11. 1.Chron. 7.10.

Chanani — Chenani. *my pillar*, or *foundatiõ*, or *a haſting*. Ne. 9.4.

Chenaniah. *my pillar*, or *foundation of the Lord*. 1. Chro. 15.22.

Chaphara — Chephar. *a little lioneſſe*. Ioſh. 18.24.

Chephira. *idem*. looke Cephirah.

Charan — Cheran. *anger*. Gen. 36.26.

Cherethint Cerethites — Cherethims. *ſouldiers*. Looke Ezek. 25.16. called Cherethites. 2.Sam. 8.18. and 15.18. and 20.23.

Charith — Chereth. *ſlaying*. 1.king. 17.3.

Cherub. *as a maſter*, or *as a childe*, or *as fighting*. Ezra 2.59. 2.Sam. 22.11.

Cherubins — Cherubims. *as maſters*, or *as fighters*, or *as children*, Gene. 3.24. Eze. 1.5. and 10.1.*

Cheſlon — Cheſalon. *truſt*. Ioſh. 15.10.

Caſed — Cheſed. *as a deuill*. Gen. 22.22.

Ceſil — Cheſil. *fooliſhneſſe*. Ioſh. 15.30.

Cheſulloth. *fearefulneſſe*. Ioſh. 19.18. Caſaloth

Chezib. Gene. 38.5.

Chidon. *a dart*. 1.Chron. 13.9.

Chileab. *all*, or *the reſtraint of the father*. 2.Sam. 3.3. Cheleab

Chilion. *waſted, perfect*, or *all like a doue*. Ruth. 1.2. Chelion

Chilmad. *as teaching*. Ezek. 27.23. Chelmad

Chimham. *as they*, or *like to them*. The name both of a man, and the citie where he dwelt. 2.Sam. 19.28. Jere. 41.17. Chimeam

Chinnereth. *a harpe*. Num. 34.11. Cenereth

Chios. *open*. Actes 20.25. Chio

Chiſleu. *hope*, or *hu ſcare*. A moneth. Nehe. 1.1. Caſleu

Chiſlon looke Ciſlon.

Chiſloth-tabor. *feares*, or *truſt of election*, or *puritie*. A citie. Ioſh. 19.12. Cheſeleth Thabor

Chittim. *waſters*, or *conſumers*, or *a crowne*, or *golde*. A countrey. Iſa. 23.1. and Eze. 27.6. Num. 24.24. Dan. 11.3. It is called Chetiim. 1.Maccab. 1.1. of Kittim. Looke Gene. 10.4. Cethim Kittim

Chor-athan. *a riuer, ſmoke*. 1.Sam. 30.30.

Chorazin. *thy ſecrete, or here is a myſterie*. A citie which Chriſt reproueth for their incredulitie. Matth. 11.21. Luke 10.13. Corozain Chorazim

Chozeba. *men liars*, or *men that be liars*. 1.Chro. 4.22.

Chriſt. *anointed*. The ſurname of Meſſias. Matt. 1. 16. looke Chriſt in the ſecond Table.

Chun. *making ready*. 1.Chron. 18.8.

Chuſh. *blacke*, or *Æthiopia*. looke Cuſh.

Cuſhan-riſhathaim, looke Cuſan-raſathaim, and Iudg. 3.8. Chuſanrasathaim

Chuſhi *blacke*, or *an Æthiopian*. Jerem. 36.14. and Chuſhite, *idem*. Jerem. 38.7. looke Aethiopia.

Chuza. *ſeeing*, or *prophecying*. Luke 8.3. Chuſa

¶ Cilicia. *couching*. A country. Iudeth. 1.21, 25. Galat. 1.21.

Cinnereth. *as a candle*. Ioſh. 19.35. Cenereth

Cis. *hard*. Actes 13.21. looke Kiſh.

Ciſlon. *hope*, or *confidence*, or *truſt*, or *couering of an houſe*. A prince of the tribe of Beniamin. Num. 34.21. Chaſelon

Claudia. *a broken voyce*, or *weeping voyce*. Act. 27.16. Ciſlon

Claudia. *idem*. 2 Tim. 4.21.

Claudius. *idem* Claudius Cæſar the emperour. Acts 11.28.

Claudius Lyſias. the vpper captaine of Ieruſalem, ſendeth Paul to Feliz. Acts 23.26.*

Clemens. *gentle*, or *mecke*. Phil. 4.3. Clement

Cleophas. *all glory*. Luke 24.13. Cleopas

Cleopatra. *the glory of the countrey*. Daughter to Ptolome, who was giuē to wife to Alexander. 1.Mac. 10.57, 58. and after taken from him, & giuen to Demetrius. 1.Mac. 11.12. Cleopatra Doſitheus. Eſt. 11.12.

Cloe. a vertuous woman. 1.Cor. 1.11. Chloes

Coelolyria *crooked Syria*, or *lowe Syria*. A countrey. 1.Eſd 2.17. 1.Macc. 10.69. 2.Macc. 3.5. Celoſyria

Col-hozeh. *euery prophet*, or *ſeeing all*. The father of Shallum. Nehe. 3.15. and 11.5. Alſo the father of Baruch. Nehe. 11.5. Col-hozeth Chol-hoza

Colonia. Act. 16.12. in the margent, was vſed to be the name of a citie newly conquered, whither were ſent to dwell, certaine number of people taken out of the ſame great citie, who vſed alwayes the lawes and cuſtomes of the citie whence they came.

Coloſſe. *puniſhment*, and Coloſſians, *puniſhed*. A citie and citizens, looke Coloſſ. 1.2.

Conaniah. *the ſtrength* or *ſtabilitie of the Lord*. The name of a Leuite. 2.Chro. 31.12, 13. Coneniah Chononia

Coniah. *idem*. Jere. 22.24. looke Ieconiah.

Coos. *toppe*. Actes 21.1.

Cor. a meaſure. Eze. 45.14. Looke Homer: for Cor and Homer are one kinde of meaſure.

Corban. *a gift*, or *oblation*. Marke 7.11.

Core,

Carce — Core. *balde.* Iude verse 11. looke Korah.
Corea. *balde,* or *calde.* 1. Esd. 5.32.
Corinthus *fulnesse,* or *an ornament,* and Corinthians, *filled.* a citie and citizens. Acts 18.1,8. and 1.Cor.1, 2. and 2.Cor.1.1.
Corim. A measure. 1.Kings 4.22. and 5.11. it is eighteene gallons of our measure, or thereabout.
Cornelius. *of a horne.* A vertuous captaine of Cesarea. Act.10.1.* and 11.1, to 19.
Cos, Co, Coos. *idem* as Coos. 1.Mac.15.3.
Cosan — Cosam, *diuining.* Luk.3.28. looke Josiah.
Cozbi — Coz. *a thorne,* or *summer.* 1.Chro.4.8.
Cozbi. *a lyar.* Numb.25.1.
¶ Crates. *an harrowe,* or *hurdle.* 2.Mac.4.39.
Crescens. *growing,* or *increasing.* 2.Tim.4.10.
Creta. *giuen to the flesh.* A countrey now called Candie. 1.Mac.10.67. Tit.1.5. The people called Cretes Act.2.11. and Cretians, who were alwayes lyars, euill beasts, and slow bellies. Titus 1.12.
Crispus. *curled,* or *crisped.* A chiefe ruler of the Synagogue of the Iewes, who with all his houshold, beleeued in Christ, & were baptized. Act.18.8. & 1.Cor.1.14.
Chub — ¶ Cub. *blotting out.* By Cub is ment Arabia. Ez.30.5.
Chushan — Cusan, Cush. *blacke,* or *blackenesse,* or *heate,* or *an Ethiopian.* Habak.3.7 and 2.Sam.18.21. looke Chushi.
Chushi
Chushanrasathaim — Cushan-rishathaim, or Cushan-rishathain. *blackenesse of iniquities.* The king of Aram-naharaim. Judg. 3.8, to 12.
Cush. *blackenesse,* or *heate.* A countrey called nowe Ethiopia, looke Aethiopia, so named of Cush the sonne of Ham. Genes. 10.6. It is enuironed with the riuer Gihon. Gen.2.13.
Cutha — Cuthah and Chur. *burning.* 2.King.17.24,30.
¶ Cyrus. *as a wretch,* or *as an heire,* or *the wombe.* The king of Persia, who ouercōming the Babylonians, became monarch of the whole world. Dan.5.30,31. as it was prophecied. Isa.46,11. He licenceth Zerubbabel with as many Israelites as would, to go into Iudea, to reedifie the temple. 2.Chr.36.22,23. Ezr.1.1, to 6. according as was prophecied. Isa.14.1,2,* & 44.28. & 45.1, to 9. Hee restoreth all the vessels which Nebuchadnezzar had caried away before. Ezr.1.6.* & 6.5. Dan.1.2. & 2.kin.24.13. & 25.14,15. & 2.Chr.36.7.
Cyrene. *a reel,* or *beame of an house,* or *coldnes,* or *a running against one,* or *meeting.* A citie in Africa. 1.Mac. 15.23. Mat.27.32. Act.2.10. & 13.1. Called Kir.2.kin. 16.9. The people called Cyrenians. Act.6.9 & 11.20.
Cyrinius Cyrinus — Cyrenius *ruling.* The name of the gouernour of Syria. Luke 2.2.
Cyprus. *faire,* or *faireness* An yle. 1.Macc.15.23. Act.11.19,20. & 27.4. & 4.36. whole people are called Cyprians. 2.Macc.4.29.

D.

Debbasheth — Dabasheth. *obiecting infamie,* or *a lying slaunder.* Josh.19.11.
Dabereth — Daberath. *the word,* or *the thing,* or *a Bee,* or *subiectiō,* or after the Syrian speeche, *a woman leader,* or *captaine.* Josh.19.12. and 1.Chro.6.72.
Daberch. *idem.* Josh.21.28.
Dagon. *wheate,* or *a fish.* An idole of the Philistims. Judg.16.23.1.Sam.5.2. 1.Mac.10.83.
Dilaias — Dalaiah. *the poore of the Lorde,* or *a drawing out,* or *emptying,* or *bough,* or *branch of the Lorde,* or *leane,* or *barren.* A mans name. 1.Chro.3.24.
Deliah — Dalilah. *pouertie,* or *bucket,* or *consumer,* or *leane.* A woman whom Samson loued, who betraied him to the Philistims. Judg.16.4, to 21.
Dalmanutha. *a prepared bucket,* or *leaues,* or *a bough prepared,* or *numbred.* A countrey. Mar.8.10.
Dalmatia. *a frustratorie lampe,* or *lightning of vanitie.* A countrey whither Titus trauailed to preach the Gospel. 2.Tim.4.10.
Dalphon. *the house of caues,* or *regarding the poore.* Delphon
Ester 9.7.
Damaris. *a litle wife.* A woman who beleeued in Christ, at the preaching of Paul. Acts 17.34.
Damascus. *a cup of blood,* or *blood of a sacke,* or *the blood of burning,* or *of a prelion.* A famous citie of Phenicia, sometime the head citie of Syria. Of this citie the whole countrey thereabout bare the name, and it lieth betweene the hilles of Libanus & Antilibanus, North from Iudea. reade Ezr.47.16,17. & 41.8. and 2.Sam.8.5.2.king.8.7,9. & 1.king.11.24, & Gen.15. 2. & 1.Chr.17.5. Cant.7.4. Ezr.27.18. It was wonne by Tiglath Pileser. 2.kin.16.9. Against it is prophecied. Isa.7.8. & 8.9. & 17.1. Jer.49.23. Amos 1.3,4,5. Paul preached in it. Acts 9.19,20. & escapeth death, and how. Act.9.25. and 2.Cor.11.32,33. Dumeske Damesek Dammesec
Dammim — Dammim. *bloodie,* or *dead men,* or in the Syrian tongue, *of money.* 1.Sam.17.1.
Dan. *iudging,* or *iudgement.* A place. Gene.14.14. Also the sonne of Iaakob by Bilhah. Gen.30.6. Also a citie, wherein a remnant of the tribe of Dan dwelled, which before was called Laish. Judg.18.28,29. Jsa.10.30. or Lethem. Jos.19.47,48. This citie bounded the lande of Israel vpon the South. Deut.34.1, and 1.Sam.3.20. Ezek.27.9. where Jeroboam erected a golden calfe. 1.Kin.12.28,29. Amos 8.14.
Dan is blessed of his father. Genes.49 16,17. His tribe is blessed by Moses. De.33.22. Their possession. Josh.19.40, to 49. The Amorites driue the children of Dan into the mountaines. Jud.1.34. Of his children & genealogie. looke Ge.46.23. Nū.1.12 & 1.Chr.12.35.
Dannah. *idem* as Dan. Josh.15.49. Danna
Daniel. *iudgement of God.* The sonne of Dauid by Abigail. 1.Chro.3.1.
Daniel. the name of a Prophet. Dan.1.6. He would not defile himselfe with the kings meate. Dan.2.8. He declareth Nebuchadnezzar his dreame. Dan.2.1.* He is aduanced by the king vnto great dignity. Dan. 2.48. He declareth vnto Nebuchadnezzar the dreame of the tree. Dan.4.2.* Hee foresheweth Belshazzar that hee should be depriued of his kingdome. Dan.5. 17.* He was made the third ruler of the realme. Dan. 5.29. Hee was preferred by Darius aboue the three principall rulers, and why. Dan.6.3. The gouernors of Darius accuse him to the King, for infringing the decree made by his and their consents. Dan.6.12,13. He is cast into the Lyons den. Dan.6.16. & 14.29, to 31. His accusers are cast in and deuoured. Dan.6. 28. & 14.42. The vision of the foure beasts signifying the foure Monarchies, is declared vnto him. Dan.7. 1,17.* The Angell Gabriel giueth him intelligence of the 70. weekes. Dan.6.23,24. He was fed by Abacuc. Dan.14.33, to 42. Hee deliuereth Susanna from the two wicked Iudges. Dan.13.45.* He destroyeth Bel and his temple, and slewe the Dragon. Dan.13. 1, to 28.
Daphne. *a Bay tree* 2.Macc.4.33.
Dara. *generation,* the *habitation of a shepheard,* or *of fellowship,* or *of iniquitie:* or in the Syrian speech, *an arme.* 1.Chro.2.6.
Darda. *the dwelling place of knowledge,* or *the generation of knowledge.* It seemeth to be the same which before is called Dara. 1.King.4.31. Dorda
Darius. *Requiring,* or *inquiring.* The King of the Medes, who with Cyrus his sonne in law, ouercame Belshazzar. Dan.5.31.
Darkon. *of generation,* or *the possession,* or *buying of a dwelling place:* or in the Syrian tongue, *a dragon.* Ezra 2.56. Darcon
Dathan. *custome,* or *lawe.* One who with Korah and Abiram,

Abiram, rebelled againſt Moſes and Aaron, and were ſwallowed vp quick of the earth. Num. 16, 1, 3, 31, 32.

Dauid. *beloued.* The ſonne of Iſhai. Ruth 4. 22. and 1. Chro. 2. 12, 15. Matt. 1. 5, 6. Luk. 3. 31, 32. 1. Samu. 17. 28. God conſtituteth him King ouer Iſrael. 1. Sa. 13. 14. What maner of man he was. 1. Sa. 16. 12. He is anointed king by Samuel. 1. Sam. 16. 13. & yet afterward fed his fathers ſheepe. 1. Sa. 17. 15. Iſhai ſendeth him to Saul with a preſent. 1. Sa. 16. 19, 20. He was greatly beloued of Saul. 1. Sam. 16. 21. He is ſent by his father with foode into the Iſraelites campe. 1. Sa. 17. 17, 18. Hauing experience of Gods ayde againſt the Lion & Beare, by faith he doubteth not, but he ſhould conquere the great giant Goliah. 1. Sam. 17. 31, to 38. Of his faith, and Sauls want of faith. 1. Sam. 17. 32, 33, 39, 40. His armour, what it was. 1. Sa. 17. 45. He did all things that God ſhould be glorified as well among Heathen, as Iſraelites. 1. Sam. 17. 47. He ſlaieth the Philiſtim. 1. Sam. 17. 49, 50. He brought 200. foreſkinnes of the Philiſtims vnto Saul, and married Michal. 1. Samu. 18. 27. God was with Dauid, and therefore Saul feared him. 1. Samu. 18. 28, 29. Dauid and Jonathan make a couenant together. 1. Sam. 18. 3. Saul commaunded that Dauid ſhould be ſlaine. 1. Samu. 19. 1. As hee was playing on the harpe before Saul, Saul purpoſed to haue killed him. 1. Samu. 19. 9, 10. His name was much ſet by among Sauls ſeruants. 1. Samu. 18. 30. Hee ſlewe the Philiſtims with a great ſlaughter. 1. Sam. 19. 8. Flying from the preſence of Saul, hee went to Samuel. 1. Samu. 19. 18. Hee is purſued by Saul and his meſſengers, who prophecying forgate wherefore they were come, and ſo he eſcaped. 1. Sam. 19. 20. * & 20. 1. He deceiueth Saul. 1. Samu. 20. 5, 6. Being troubled in ſpirite, hee made his complaint to Jonathan. 1. Samu. 20. 2. He reneweth his couenant with Jonathan. 1. Samu. 20. 23. Hee hideth himſelfe from Saul. 1. Samu. 20. 24. Flying from Saul, hee came to Ahimelech the Prieſt. 1. Sam. 21. 1. Hee eateth of the ſhewbread. 1. Sam. 21 6. By Dauids example, who by hunger was conſtrained to eate of the ſhewbread, Chriſt excuſeth his diſciples, who by like neceſſitie were driuen to gather eares of corne vpon the Sabbath. Matth. 12, 1, to 5. Marke 2, 23, to 27. Luke 6. 1, to 6.

Dauid being afraide of Achiſh counterfaiteth madneſſe. 1. Sam. 21. 12, 13. All that were in debt, & vexed in minde came to Dauid, and hee was their captaine. 1. Sam. 22. 2. Doeg reueiled him vnto Saul. 1. Sam. 22. 9. Dauid ſaueth Keilah by the counſel of the Lord, and afterward departeth into the wildernes of Ziph. 1. Sa. 23. 1, to 16. He dwelleth in the holds at Engedi, whither Saul purſued him. 1. Samu. 24. 1, 2, 3. He ſpareth Saul, and cut off the lappe of his garment. 1. Sam. 24. 4, to 9. He declareth to Saul his innocency. 1. Sam. 24. 12. He ſweareth to Saul, that he will not deſtroy his ſeed. 1. Sam. 24. 22, 23. He ſendeth to Nabal for food, which was denied him. 1. Sa. 25. 4, to 12. Dauid minding to bee reuenged of Nabal, is pacified by the wiſedome of Nabals wife. 1. Sa. 25. 23, to 36. He giueth God thanks for Nabals death, & marrieth his wife. 1. Samu. 25. 39, to 43. He ſpareth Saul againe, and taketh away his ſpeare and a pot of water ſtanding at his head. 1. Sa. 26. 7. * Fearing to periſh, he fleeth to Achiſh king of Gath. 1. Sa. 27. 1, to 5. Of whom he obtaineth the citie Ziklag to dwell in. 1. Sa. 27. 5, 6. Hee is made the keeper of Achiſh perſon. 1. Samu. 28. 1, 2. Dwelling among the Philiſtims, hee ſlewe many of them, and perſwaded Achiſh they were Iewes which he deſtroyed. 1. Samu. 27. 8. * Going with Achiſh to fight againſt Saul, he is ſent backe againe, and why. 1. Sam. 29. 2. * His two wiues taken priſoners. 1. Sam. 30. 5. He comforteth himſelfe, after counſell of the Lord, ouertaketh the Amalekites, and recouereth his two wiues. 1. Samu. 30. 6, to 20. Hee mourneth for Saul and Jonathans death. 2. Samu. 1, 12. He cauſeth the meſſenger to be ſlain, who vaunted to haue ſlaine Saul. 2. Sam. 1, 15.

Dauid by the counſell of the Lorde, returned to his countrey after Sauls death. 2. Samu. 2, 1, 2, 3. He is anointed king ouer Iudah. 2. Sam. 1. 4. The children borne to him in Hebron. 2. Sam. 3. 2, to 6. and 1. Chro. 3. 1, to 5. Hee recouereth his wife Michal by Abners meanes. 2. Samu. 3. 12, to 17. Hee lamenteth Abners death. 2. Samu. 3. 33. * Hee curſeth Joab for ſlaying Abner. 2. Sam. 3. 28, 29. Hee is anoynted king ouer Iſrael 2. Sam. 5. 3. He taketh the fort of Zion, which is called the citie of Dauid. 2. Sam. 5. 7. His children borne in Jeruſalem. 2. Sam. 5. 14, to 17. and 1. Chron. 3. 5, to 10. Hee diſcomfiteth the Philiſtims. 2. Sam. 5. 17. * Hee playeth before the Arke of the Lorde vpon inſtruments. 2. Samu. 6. 5. and for daunting there, Michal deſpiſeth him. 2. Sam. 6. 16, 21. * He bleſſeth his familie. 2. Sam. 6. 20. He refreſheth the people after the Arke was placed. 2. Samu. 6. 17, 18, 19. Hee prayſeth God for his promiſe, touching his poſteritie. 2. Sam. 7, 18. * & 1. Chro. 17. 16. * He vanquiſheth the Philiſtims. 2. Sam. 8. 1, 2. & 1. Chron. 18. 1, 2. He maketh Syria tributarie, 2. Sam. 8. 6. He dedicateth the veſſels gotten of the Gentiles. 2. Sam. 8. 10, 11. Hee reſtoreth Sauls poſſeſſions vnto Mephibosheth. 2. Sam. 9. 7. * Hee ſendeth his ſeruants vnto Hanun to comfort him. 2. Samu. 10. 2. & 1. Chron. 19. 2. who euill entreateth them. 2. Samu. 10. 3, 4. and 1. Chro. 19. 3, 4.

Dauid committeth adulterie with Bath-sheba Uriahs wife, & cauſeth him to be murthered. 2. Sam. 11. 2. to 26. Hee marrieth Bath-sheba. 2. Samu. 11. 27. Nathan by a parable reproueth the fact. 2. Sa. 12, 1, to 13. He acknowledgeth his ſinne, & is forgiuen, and ſuffered patiently Gods correction. 2. Sam. 12. 13, to 24. Hearing of Amnons death, he tare his garments, and lay on the ground. 2. Sa. 13. 30, 31. He mortifieth himſelfe by fleeing barefooted from Abſalom. 2. Sam. 15. 30. Hee giueth Mephibosheths goods to Siba his ſeruant. 2. Sam. 16. 4. Hee reuengeth not the outrage done to him by Shimei. 2. Sam. 16. 10, 11, 12. Vnderſtanding of Ahitophels counſel to Abſalom, he fleeth. 2. Sa. 17. 21, 22. He & his people almoſt famiſhed, are by Gods prouidence relieued. 2. Sam. 17. 27, 28, 29. He commandeth not to ſlay Abſalom, but kindly to entreate him. 2. Sam. 18. 5. But hearing of his death, he lamenteth. 2. Sa. 18. 33. At Joabs perſwaſion, he diſſembleth his ſorowe, & ioyfully receiueth his armie. 2. Sa. 19. 8. His 10. concubines, which Abſalō had deflowred, he put in ward, but lay not with them. 2. Sa. 20. 3.

Dauids foure battailes againſt the Philiſtims. 2. Sam. 21. 15. * & 1. Chro. 20. 4. * Hee cauſeth the bones of Saul and Jonathan to be buried. 2. Sa. 21. 12, to 15. His ſong for his deliuerance from his enemies. 2. Sam. 2, 2. * His worthies. 2. Sam. 23. 8. * 1. Chro. 11. 10. * His laſt words. 2. Samu. 23. 1, to 8. The ſpirite of the Lord ſpake by him. 2. Sam. 23. 2. He is moued by God to number his people, that he might puniſh them for their ſinnes. 2. Samu. 24. 1. and 1. Chron. 21. 1, 2. Three puniſhments are offered to him for this offence. 2. Sam. 24. 13. and 1. Chron. 21. 12. Seeing his people deſtroyed for his ſinne, hee prayeth the Lorde to ſpare them and puniſh him and his fathers houſe. 2. Sam. 14. 17. and 1. Chro. 21. 17.

Who went with Dauid when he fled from Saul. 1. Chro. 12, 1, to 14. He appointeth miniſters to ſerue before ỹ Lord. 1. Ch. 16. 4. He prepareth for the building

of

of the temple, and appoynteth Salomon to builde the same. 1. Chr. 22. 3, to 37. He ordaineth Salomon king. 1. Chron. 23. 1. He numbreth the Leuites, and assigneth their offices. 1. Chro. 23. 3. * To the sonnes of Aaron theirs. 1. Chro. 24. 3. * He ordaineth singers with their places, and porters with their courses. 1. Chron. 25. 1. * and 26. 1. * And princes to serue the king. 1. Chro. 27. 1. * Because he was forbidden to builde the Temple, hee exhorteth Salomon to perfourme it. 1. Chr. 28. 2, to 11. He giueth Salomon the paterne how the temple and appertenances should be made. 1. Chr. 28. 11. * What Dauid and his princes offered toward the building. 1. Chro. 29. 1, to 9. Abishag, a faire yong maide, cherished Dauid in olde age. 1. kings. 1. 1, to 5. Drawing neere vnto death, hee giueth Salomon his charge. 1. king. 2. 1, to 10. Dauids death, and time of his reigne. 2. kin. 2. 10, 11. and 1. Chr. 29. 26. *

The prayse of Dauid. Ecclus. 47. 2, to 12. His kingdome abideth for euer. 1. king. 8. 13. Hee followed the Lord with all his heart. 1. king. 14. 8. saue onely in the matter of Vriah. 1. king. 15. 5. God would not take al the kingdom from Salomon nor his sonne for Dauids sake. 1. king. 11. 34, 35. Dauid foreshewed the resurrection of Christ. Actes 2. 25, to 32. Christ greater then Dauid. Matt. 22. 43, to 46. Mark. 12. 35, 36, 37. Luke 20. 41, to 45. Dauid is called a Prophet. Matt. 27. 35. and Gods seruant. Luk. 1. 69. Act. 4. 25. Hee bare the figure of Christ. Mat. 27. 35, 36. Marke 12. 36. John 2. 17. and 15. 25. Heb. 2. 12.

Dabir ¶ Debir *an oratour, or word.* A citie called Kiriathsannah. Josh. 15. 45. and Kiriath-sepher. Josh. 15. 15. taken by Ioshua. Joshu. 10. 38, to 40. Also the king of Eglon. Josh. 10. 3.

Debora Deborah. *a word, or a bee.* The name of Rebekahs nurse. Gene. 24. 59. her death. Gene. 35. 8. Also a prophetesse, who iudged Israel. Judg. 4. 4. and sent Barak against Sisera. Judg. 4. 6. * Her song. Judg. 5. 1. *

Decapolis. *of tenne cities.* A countrey. Matth. 5. 25. and Marke 5. 20. and 7. 31.

Dedan. *the beloued of those.* The sonne of Raamah. Gen. 10. 7.

Dedanim. *idem.* Isa. 21. 13.

Dieui Dehaue. *of generation.* Ezra 4. 9.

Decar Dekar. *force.* 1. king. 4. 9.

Delaia Delaiah. *the poore of the Lord.* 1. Chro. 3. 24.

Delaian Deliah. *idem.* 1. Chro. 24. 18.

Delila Delilah, looke Dalilah.

Dalphon Delphon. *regarding pouertie.* Ester. 9. 7.

Delos Delus. *declaring.* A countrey. 1. Mac. 15. 23.

Demas. *the common sort, or louring the people.* Coloss. 4. 14. and 2. Tim. 4. 10. Phile. 2. 4.

Demetrius. *belonging to Ceres.* Sonne of Seleucus. 1. Mac. 7. 1. Hee slayeth Antiochus, and enioyeth his kingdome. 1. Mac. 7. 4. Hee sendeth Bacchides and Alcimus to afflict the Iewes. 2. Mac. 7. 8, 9. Hee sendeth Nicanor to destroy the Iewes. 2. Mac. 14. 12, 13. He would make league with Jonathan: but he refuseth, and ioyneth with Alexander, who slayeth Demetrius. 1. Mac. 10. 3, to 53.

Demetrius, sonne of the said Demetrius, succeedeth Ptolomeus. 1. Mac. 10. 67. and couenanteth with Jonathan to set Iudea free. 1. Mac. 11. 19, to 38. but being deliuered by Jonathan, he breake couenãt. 1. Mac. 11. 53. and was ouercome by Arsaces. 1. Macc. 14. 3.

Also Demetrius a siluer smith, a wicked man. Actes 19. 24. *

Demetrius. A man of good report. 3. John 12.

Demophon. *slaying the people.* 2. Mac. 12. 2.

Dionysius Denis. *from heauen, or by diuine inspiration, or pricked, or moued forward.* A man surnamed Areopagita, who beleeued in Christ at the preaching of Paul. Actes 17. 34.

Derbe. *enclosed in.* A citie. Act. 14. 6. Derben

Deu-el. *know God.* Num. 1. 14. Duel

Deuteronomie. *a second law.* The first booke of Moses, which the king is commanded to reade, and why. Deut. 17. 18. * It is declared vnto the people. Deu. 1. 5. Moses wrote it & deliuered it vnto the Priests and Elders, and why. Deu. 31. 9, to 14. He caused it to be laide in the side of the Arke, and why. Deu. 31. 26, 27. God commaundeth Joshua to reade and meditate in Deuteronomie, day and night, and why. Josh. 1. 8. Joshua causeth it to be both written vpon stones, and to be read vnto the people. Josh. 8. 30, 31, 32, 33, 34, 35. The booke of Deuteronomie, is found in the Temple. 2. king. 22, 8. 2. Chro. 34. 14, 15. Josiah causeth it to be read vnto al the people. 2. kin. 23. 2. and 2. Chr. 34. 30.

Diana, a latine word of Dies, *the day,* for that it giueth light like the day, and therefore the Moone is so called. An idole: the goddesse whome the Ephesians extolled with this commendation, *great is Diana of the Ephesians.* Actes 19. 28. Diane

Diklah. *his diminishing.* Gene. 10. 27. Decla

Dibon. *abundance of knowledge, or an abounding sonne.* Num. 21. 30. and Isa. 15. 2.

Dibon-gad. *the abundance of a happie sonne, or the abundance of vnderstanding, or of the building of happinesse.* Num. 33. 45.

Diblaim. *a cluster of figs, or paste of drie figs.* the father of Gomer. Hos. 1. 3. Deblaim Diblaim

Diblath. *idem.* Ezek. 6. 14. Diblath

Diblathaim. *idem.* A citie. Jer. 48. 22. Deblatha

Dibri. *an Oratour, or my word.* Leuit. 24. 12. Daber

Didymus. *a twinne.* John 11. 16. Didimus

Dileam. *poore, or an swere of the poore.* Josh. 15. 38. Delean

Dimon. *where it is red.* Isa. 15. 9.

Dimonah. *a dunghill.* A citie. Josh. 15. 22. Dimona

Dinah. *iudgement.* The daughter of Iaakob by Leah. Gen. 30. 21. she is rauished. Gen. 34. 1, 2. Dina

Dinaie, *iudges.* 1. Esd. 4. 9. Dina

Dinhabah, *his iudgement in those things.* A citie in Edom. Gen. 36. 32. Denaba

Dionysius, looke Denis.

Dioscorinthus. *a heauenly ornament.* The name of a moneth. 2. Mac. 11. 21.

Diotrephes. *nourished of Jupiter.* 3. John 9. Diotrephe

Dithan. *a threshing,* one of the children of Seir, and Dithon *fatnes, or ashes,* another of his children. Gene. 36. 21. Disan Dithon Ditan

Di-zahab. *where much gold is.* Deut. 1. 1. Dizarab

¶ Dodai. *beloued.* 1. Chro. 27. 4. Dudia

Dodanah. *loue.* 2. Chro. 20. 37. Dodauah

Dodanim. *beloued.* Gen. 10. 4. Rodanim

Dodo. *his vncle.* 1. Chro. 11. 12.

Doeg. *carefull.* Sauls chiefe heardman. 1. Sam. 21. 7. who to curry fauour with his master, reueileth where hee hath seene Dauid. 1. Sam. 22. 9. and afterward slewthe Priestes of the Lord at the commaundement of Saul, when none of his other seruants would. 1. Sam 22. 17, 18, 19.

Dophkah *a knocking.* Num. 33. 12. Daphe

Dor. *generation.* Josh. 11. 2. Judg. 1. 27. looke Cappadocia. Dophka

Dorcas. *a Doe, or Roebucke, &c.* A woman. Act. 9. 36.

Dorda. *generation of knowledge.* 1. king. 4. 31.

Dositheus. *giuing to God.* 2. Mac. 12. 19.

Dothan. *the law, or custome.* Gen. 37. 17. Dotham

¶ Drachma, and Drachmes, a certaine coine. 2. Mac. 10. 10. and Luke 15. 8. Drachme

Drusilla *sprinkled ouer with dewe.* Acts 24. 25.

¶ Dumah *silence, or likenesse.* Gen. 25. 14. Duma

Dura. *generation, or habitation.* Dan. 3. 1.

E.

Hebal

Ebal, *a heape of ancientnesse.* Genes.32.23. Also a mount.27.4,13.

Obed

Ebed, *a seruant.* Iudg.9.26.

Abde-melech

Ebed-melech, *seruant of the king.* A blacke Mooze, Eunuch vnto Zedekiah. Iere.38.7. At his suite Ieremie was taken out of the dungeon. Iere.38.8,to 14.

Abed-melech

Ebed-melech was deliuered out of captiuitie,because he put his trust in the Lord. Iere.39.17,18.

Eben-ezer. *the stone of helpe.* 1.Sam.4.1.

Heber

Eber, *passing,passage,*or *anger.* The sonne of Selah. Gen.11.14. His children. Gene.10.25.

Abiasaph

Ebiaseph *a father bringing into one,*or *a gathering father.* Korahs sonne. 1.Chron.6.37. and 9.19. also the sonne of Elkanah.1.Chron.6.23.looke Abiasaph.

Hebron

Ebron. *a going ouer,* or *passing from one place to another,*or *anger.* A citie. Iosh.19.28.

Abran

Ebronah, *going,* or *passing ouer,* or *being angrie.* A

Hebronah

place where the Israelites rested. Num.33.34.

Hebrona

¶ Ecbatana. *the brother of death.* A strong citie. Iudeth 1.1. Tob.3.7.and 2.Mac.9.3.

Abrona

¶ Ed. *witnesse.* Iosh.22.34.

Ecbatanis

Eden. *pleasure,*or *delight.* Gen.2.8. Isa.51.16.and 2.king.19.12.

Ecbatane

Eder. *a flocke.* A mans name. 1.Chron.23.23.also a citie. Iosh.15.21. also a tower as some thinke, neere Beth-lehem. Micah.4.8. where the Angels tolde the shepheards of Christs birth. Luke 2.8.

Ecbathana

Edna, *euerlasting rest,*or *pleasure.* Certaine names. 1.Chron.12.10. Ezra 10.30.Tob 7.2.

Anna

Edom, *earthly, bloody,*or *red.* The surname of Esau. Gen.25.30 Of him the country of Edom was so named.Ge.36.31.so an Edomite,that is, *earthly,* or *bloodie,*is a man of that country.1.kin.12.14. The Edomites denyed the Israelites passage thorow the country.Num.20.14,to 22. The Iewes were commanded not to abhorre an Edomite,and why.Deut.23.7. The ruine of Edom is foretold. Num.24.19. Psal.137.7. Isa.21.11. and 34.6. Iere.49.7. Lam.4.21.and why, Amos 1.11,12. Ezek.25.8,12.& 35.2.* Obad.1.1.* Dauid by Ioab his captaine, destroyeth the males in Edom. 1 king.11.15,16.The Edomites became Dauids seruants.2.Sam.8.14. They rebelled.2.king.8. 20,21,22. They are smitten and ouercome by Iudah. 2.king.14.7,10. and 2.Chron.25.11.looke Elau.

Adnah

Adna

Idumea

Idumean

Edrai

Rdrei. *the heap of strength or might.* Deu.1.4.& 3.10.

Egla

¶ Eglah. *a calfe,*or *charet.* 2 Sam.3.5.& 1.Chr.3.3.

Gallim

Eglaim. *drops of the sea.* Isa.15.8.

Eglon. *a calfe,*or *chariot.* A city wherof Debir was king Iosh.10.3,4. also ꝑ king of the Moabites. Iudg. 3.12.who Ehud slue in his chamber. Iudg.3.21,22.

Egypt

Egypt. *anguish,*or *tribulation.* In Hebrew Mizraim. a country of Aphrica vpon the west side of Iudea: the people called Egyptians. This country tooke his name of Mizraim the sonne of Ham. Ge.10.6.& 1.Chr.1.8. Psal.78.51. and 105.23. It was not lawfull for the Hebrews to eate with the Egyptians Ge.43.32.They account sheepekeepers abomination. Gen.46.34. Abram went downe into Egypt to auoyde famine. Gen. 12.10.* He returned thence very rich. Gene.13.1,2. Seuen yeeres of plentie,& seuen yeeres of famine in Egypt.Ge.41.53,54.Iaakob & his houshold enter into Egypt.Gen.46.26.The Egyptians for want of money, sell vnto Ioseph all that they had.Ge.47.16, to 27.Egypt sore plagued. Exo.7.1.*& 8.1.& 9.1.*& 10.1.* & 11.1.*according to the word Ex.3.18.The captiuitie in Egypt is prophecied. Gene.15.13,14.it beginneth. Ex.1.11.*Act.7.17.Deliuerance from thence is promised.Ge.15.14.& 40.1.& 48.21.& 50.23. Ex.3.10.& 6.1.& fulfilled.& they go forth with 600000.men.Exo. 12.36,37,38.*& 13.1.*and 14.1.* Num.33.1.Deut. 16.1. Hosea 13.4. after they had sojourned there 430. yeeres.Exo.12.40,41.God commandeth to spoyle the Egyptians.Exod.3.22.& 11.2.& 12.35. The first borne of euery thing in Egypt die. Exod.12.29,30. Of the ruine of Egypt,and deliuerance of Israel,reade Mic. 19.1,to 11.& Ex.14.27.*The Israelites desire to returne to Egypt.Exo.14.10,11,12.& 16.1,2,3.& 17.1, 2,3. Num.11.1.& 14.1,2,3,4.& 20.2,3,4,5. against Egypt,is prophecied. Isa.18.1.*19.1.*& 20.1.*Ier.43. 7.& 44.24.& 46.2.*Ezek.29.1.*& 30.1.*& 31.1.*& 32. 1,to 12.Of the realme of Egypt,& the alliance of the same: and of the warre against the land of Syria,look Dan.11.87.Deliuerance out of Egypt(as the greatest benefite)is often remembred.Ex.20.1,2,3.Leui.22, 33.& 26.13.Deu.4.37.& 5.6.& 7.8.& 8.14.& 16.1,3,6. Iudg.2.1.& 6.8,9.& 1.Sa.10.18.& 2.king.17.7.Mic. 6.4.The Egyptians went forth against Iudah.2.Chr. 12.2,3,4,5. Egypt was won by the king of Babel.2. king.24.7.assaulted of Antiochus.1.Mac.1.11,to 23. Into Egypt Christ fleeth before Herod.Mat.12.3,14, 15.& returneth thence.Math.2.19,20,21. The Egyptians after their afflictions forsake their idoles, and honour God vpon the onely altar Iesus Christ. Isai.19. 19.* Hoshea seeketh aide of the Egyptians,and rebelleth against the king of Assur.2.king.17.4.

Aegypte

Aegyptians

Ehud. *praising.* A iudge whom God had raised to deliuer the Israelites, from the seruitude of Eglon King of Moab. Iudg. 3.15. Ehud slayeth Eglon. Iudg.3.20,to 31.

Aod

Ahud

¶ Ekar. *barren,feeble,without strength.*1.Chro.2.27.

Acar

Ekron.*barrennes.* A citie. Iere.25.20. The citizens called Ekronites. Iosh.13.3. This citie Iudah tooke. Iudg.1.18. They send the Arke of God out of their bounds,and why.1.Sam.5.10,11,12.

Accaron

Akaron

Akaronites

¶ Eladah. *Gods eternitie.* 1.Chro.7.20.

Elada

Elah. *an elme,*or *oke.* A valley. 1.Samu.17.2. Also a duke of Edom. Gen.36.41.also the name of a king. 1.king.16.6,8,to 15.

Ela

Elam. *a young man,*or *virgin.*Gen.10.22.of him came the Elamites. Of the countrey and people, reade Isai. 11.11.and 22.6.Iere 49.34.* Isai.13.1.*Ezek.32. 24.Dan.8.2.Acts 2.9.

Aelam

Aelamites

Elasah. *the doings of God.* Ezra 10.22. Iere.29.3.

Elasa

Elath. *strength.*A citie.Deu.2.8.and 2.king.14.22. and 16.6.

Elah.

Elchanan. *the mercie of God.*2.Sam.23.24.

Elhanan

Eldaah. *the knowledge of God.*Gen.25.4.

Eldaa

Eldad. *Gods beloued.* Num 11.26.

Elad

Eleadah. *Gods testimonie or witnesse of God.*1.Chro. 7.21.

Elead

Elealeh. *Gods ascension.* a city. No.32.37.Isa.15.4.

Eleali

Eleasah, or Eleasaph. *the worke or doings of God.* 1. Chro.2.39. and 8.37.

Eleale

Elasa

Eleasar. *the helpe,*or ayde of God. Sonne of Aaron. Exod.6.23. One of the diuiders of the land of Canaan. Iosh.14.1.as was commanded. Num.34.17. He is anoynted by Moses. Leui.8.13.after Aarons death he became hie Priest. Num.20.18.Deut.10.6 He dieth. Joshu.24.33. him succeedeth Phinehas. Exod.6. 25.Num.25.11.

Eleazer

Also the sonne of Abinadab.1.Samu.7.1. Also the sonnne of Abaron. 1.Maccab.6.43. Also a principall Scribe.2.Macca.6.18. Also Josephs great grandfather.Matt.1.15,16.

Eleph. *learning.* A citie. Iosh.18.28.

Elhanah. *giuing of God.*2.Sam.21.19.

Elhanan. *Gods grace,*or *mercie.* 2.Sam.23.24.

Eli. *the offering,*or *lifting vp.* The father of the two wicked priests,Hophni and Phineas. 1.Sam.1.3.He beseeth of God to graunt the petition of Hannah. 1. Sam.1.27 Samuel is deliuered vnto him, as a pre-

Heli

sent

sent to the Lorde. 1. Samuel 1.21.* The sinne of Elis sonnes caused the people to abhorre the Lordes offering 1. Sam. 2.17. He is threatned, because he beareth with their wickednesse. 1. Sam. 2.27.* He reproueth their wickednesse, but punisheth them not. 1. Sā. 2,23,24,25. Hearing of the punishment ordeined for him, he humbleth himselfe to Gods good pleasure. 1. Sam. 3.18. His children are slaine. 1. Sam. 4.11. and he being 98. yeeres olde, hearing they were dead, and the arke of God taken, brake his necke, after hee had iudged Israel 40. yeeres. 1. Sam. 4.13, to 20.

Also the name of Josephs father in lawe: for Eli, otherwise called Joachim, was father to ỹ virgine Marie, whome Joseph maried. Luke 3.23. Matt. 1.16.

Eliab. *God my father, or my God the father.* Sonne of Pallu, the sonne of Reuben. Num. 26.8. also ỹ sonne of Helon. Numb. 1.9. also Dauids eldest brother. 1. Sam. 16.6. and 17.28.

Eliacim. *God ariseth, or the resurrection of God.* Certaine mens names. Matt. 1.13. Luke 3.30.

Eliada. *the knowledge of God.* 1. Chro. 3.8.

Eliadah. *idem.* Father of Rezon. 1. kings 11.23.

Eliah. *God the Lord.* 1. Chro. 8.27.

Eliakim. *the resurrection of God, or God ariseth.* Hilkiahs sonne. 2. king. 18.18. Isa. 22.20 also Josiahs sonne whome Pharaoh Nechoh made king in his fathers steade. 2. kings 32.34. and called him Jehoiakim. 2. Chro. 36.4.

Eliam. *the people of God.* The sonne of Ahithophel. 2. Sam. 23.34.

Elias. looke Eliah.

Eliasaph. *the Lord increaseth.* A captaine of the Gadites. Num. 1.14.

Eliashib. *the Lord returneth.* 1. chro. 3.24. and 24.12.

Eliatha. *my God cōmeth, or thou art my God.* 1. chr. 25.4

Elidad. *the beloued of God.* Num. 34.21.

Eli Eli lama sabachthani. Matt. 27.46.

Elihoenai. *to the Lord mine eyes.* 1. Chro. 26.3.

Eliel. *God my God.* 1. Chro. 5.24. and 11.46.

Elienai. *vnto him mine eyes.* 1. Chro. 8.20.

Elihaba. *my God the father.* 2. Sam. 23.32.

Elezer. *the helpe of God.* Gen. 15.2. also the sonne of Moses. Exo. 18.4. also the sonne of Jozim. Luk. 3.29.

Elihoenai. *the God of mine eyes.* Ezra 8.4.

Elihoreph. *the God of youth.* 1. kings 4.3.

Elihu. *my God himselfe, or he is my God.* One of Jobs friends the sonne of Barachel. Job 32.2. Who prooueth that age maketh not a man wise, but the spirit of God. Job 32.7. Hee commendeth the iustice of God. Job 34.10. and 36.6. also the names of certaine men. 1. Sam. 1.1. and 1. Chro. 12.20.

Elias Elah Helias. Eliah. *God the Lorde, or a strong Lorde.* A Prophet, who foretolde the famine to come among the Israelites. 1. kings 17.1. and Jam 5.17. He is fed by the rauens. 1. kin. 17.6. sent vnto the widowe of Zarephath, where he raised her sonne to life. 1. king. 17 9.* Luke 4.26. Sent by God vnto Ahab, whome he boldly reproueth, and after both mocketh Baals priestes, and slayeth them. 1. king. 18.1, to 41. Of his zeale for the Lord. 1. king. 19.10. By prayer he obtaineth raine. 1. Kin. 18.42.* Jam. 5.18. He is persecuted by Jezebel. 1. Kin. 19.2. Fleeing from her, being almost famished, he desireth to die, but is nourished by an Angel. 1. kin. 19.4,5. In the strength of which meate, he trauaileth 40. dayes and 40. nightes. 1. kings 19.8. Hauing seene the horrible tempest, and spoken with God, hee tooke such courage, that he was no more afraide of Jezabel. 1. king. 19.11, to 15. He is commaunded to anoint Hazael, Jehu, and Elisha. 1. Kings 19.15.* Hee reproueth Ahab and foretelleth his and Jezebels death. 1. kings 21,19, to 25. Hee reproueth Ahaziah, and why. 1. kings 1.16. At his prayer fire came from heauen, and destroyed two captaines with their men. 2. King. 1.10, 11, 12. He was an hairie man, and girded with a girdle of leather. 1. King. 2.8. He diuideth the water of Jordan. 2. Kings 2.8. He is taken vp into heauen by a whirlewinde. 2. kin. 2.11. Christ interpreteth that Eliah, promised in Malachie, was John Baptist. Matt. 11.10, 14. and 17.12. Marke 9.13. Luk. 1.17. He was seene at the transfiguration of Christ. Matth. 17.3. Marke 9.4. Luke 9.28. Hee is praysed. Ecclus. 48.1, to 13.

Elika. *the Pelicane of God.* 2. Sam. 23.25. Elica

Elim. *Rammes.* Exod. 15.27. Num. 33.9.

Elimais. *sudden feare.* A citie. 1. Mac. 6.1. Tob. 2.10. Elimas

Elimelech. *my God the king, or the counsell of God.* The husband of Naomi. Ruth 1.2. Elimode Eli-melech

Elioenai. *to him mine eyes.* 1. Chro. 3.23. Elmelech

Elionai. *vnto the Lord mine eyes.* 1. Chro. 4.36. Elihoenai

Eliphal. *a miracle of God.* 1. Chro. 11.35.

Eliphalet. *the God of deliuerance.* One of Dauids sonnes. 1. Chro. 3.8. and 14.5. and 2. Sam. 5,16. Also the sonne of Ahasbai. 2 Sam. 23.34. Elipelet Eliphelet Elpalet

Eliphaz. *the endeuour of God.* One of Jobs friends. Job 2.11. Who reproueth him of impatience. Job 4.5. by reason of Jobs afflictions hee would proue him to be faithlesse. Job 4.7. Another argument of Eliphaz taken of the righteousnesse of God. Job 4.17. He persisteth to proue Job wicked, in that the godly be spared, and the wicked punished. Job 5.1,2.* and so reproueth him of arrogancie. Job 15.2.* Eliphas

Also Esaus sonne by Adah. Gen. 36.4.

Elipheleh. *the God of iudgements.* 1. Chro. 15.18,21. Eliphale

Elisabet. looke Elisheba.

Elisha. *my God saueth, or the health of God.* The sone of Shaphat, whome Eliah anointed Prophet in his roome. 1. Kin. 19.16. Elisha sacrificeth a couple of oxen, giueth thankes to God, and immediatly followeth his vocation. 1. Kin. 19.21. He was called to be a prophet from ỹ plough taile. 1. kin. 19.19, 20. He craueth of Eliah to haue his spirit double vpon him. 2. King. 2.9. The children of the Prophets, seeing him replenished with Gods spirit, fell to the ground before him. 2. Kin. 2.15. He diuideth the water of Jordane w his cloke. 2. King. 2.14. The children that mocke him, are deuoured of two beares. 2. Kin. 2.23, 24. Hee casteth salt into the poysoned waters and healeth them. 2. Kin. 2.21. Hee prophesieth whilest the minstrel played. 2. Kin. 3.15. He obtaineth waters at Gods handes for the armie of Israel. 2. Kin. 3.17. Being relieued by a rich woman, he obteineth a child for her in recompense thereof. 2. King. 4.8, to 18. And by his prayer raiseth him againe from death. 2. Kings 4.11, to 38. Casting meale into a pot of pottage, he made the same fit nourishment for the children of the prophets, which before they thought had bin poisoned. 2. kin. 4.38, to 42. Elizeus Elisthua Eliseus

God by Elisha healeth Naaman of leprosie. 2. King. 5.1, to 15. Luke 4.27. Of whom he would take no reward, because hee would not sell the gift of God. 2. Kin. 5.15, to 20. In the time of dearth with 20. loaues he fed an hundred men. 2. King. 4.42, 43, 44. He causeth yron to swimme. 2. King. 6.6. Hee foretelleth the King of Israel, of the comming and intent of the Aramites. 2. Kings 6.8, 9. The King of Aram, offended with his being preuented by Elisha, sent an armie to take him, which armie by the prayer of Elisha, were so blinded, that they were led into Samaria. 2. King. 6.10, to 21. Elisha sitting in his house, foreseeth what Jehozam purposed against him. 2. kings 6.32.

For the loue of Elisha, the King causeth to be restored vnto the Shunamite all her goods. 2. kin. 8.6. Gehazi rehearseth to the king the miracles which Elisha had

had brought. 2. kin. 8. 4, 5. He foretelleth plentie of victailes vnto ꝑ Samaritanes. 2. kin. 7. 1. He foretelleth the Shunammite of 7. yeres famine to come. 2. kin. 8. 1.

Ben-hanad sendeth vnto Elisha for the recouering of his health. 2. king. 8. 7, 8. Elisha weeping foresheweth Hazael the euils that hee should doe to Israel. 2. king. 8. 10, 11, 12, 13. Being sicke, he foretelleth king Joash, how many victories he should haue against the Aramites. 2. kin. 13. 14, to 20. He dieth. 2. kin. 13. 20. A dead body being cast into his sepulchre, and touching his bones, riseth to life. 2. Kings 13. 21. He is prayled. Eccius 48. 12.

Elisa
Elisha — Elishah. *God, or the Lambe of God.* Sonne of Iauan. Gene. 10. 4. Also certaine Iles, called by that name. Ezek. 27. 7.

Elisama — Elishama. *the God of hearing.* Nū. 1. 10. 2. Sā. 5. 16.

Elisaphat — Elishaphat. *my God iudgeth.* 2. Chro. 23. 1.

Elizabeth — Elisheba. *the othe of God, or the fulnes of God.* Ammi-nadabs daughter, and Aarons wife. Exod. 6. 23. Also Zacharias wife, who being long barren, at length bare Iohn Baptist. Luke 1. 5, 7, 13.*

Elisabet
Elisheba
Elihua — Elihua. *God keeping safe.* Dauids sonne. 2. Sa. 5. 15.

Eliud — Eliud. *God of prayse.* Eleazarus father. Matt. 1. 14.

Elizur — Elizur. *the strength of God.* Num. 1. 5.

Elcanah — Elkanah. *the zeale of God.* The sōne of Cotah. Exo. 6. 24. Also the name of Samuels father. 1. Sam. 1. 1, 19

Elcoshite — Elkeshite. *late, or in the euening, or the hardnes, or rigor of God.* an inhabitant of Elkosh, a village of Galilie in ꝑ tribe of Simeon. Because Nahum ꝑ Prophet was borne there, he is called an Elkeshite. Nah. 1. 1.

Elceseus

Elasar — Ellasar. *departing, or reuolting from God, or rebellious to God.* A countrey in Asia called Pontus. Gen. 14. 1. Actes 2. 9.

Almodad — Elmoded. *the measure of God, or God measureth.* The sonne of Ioktan. Gen. 10 6. and 1. Chro. 1. 20.

Elnaem — Elnaam. *Gods faireneſſe.* 1. Chro. 11. 46.

Elnathan. *God hath giuen, or Gods gift.* 2. Kin. 24. 8. Iere. 26. 22.

Eloi Eloi lama Sabachthani. Marke 15. 34.

Elon. *strong.* Gen. 26. 34. Of him came the Elonites. Num. 26. 29. Also a iudge. Judg. 12. 11, 12. Also one of Salomons twelue officers. 1. Kings 4. 9.

Ailath — Eleth. *olives.* A citie. 2. Chro. 8. 17. and 26. 2.

Elpaal — Elpalat. looke Eliphalet.

Elphaal. *Gods worke.* 1. Chro. 8. 11, 12.

Elthekeh — Elteketh. *the casse of God.* A citie in the tribe of Dan. Josh. 19. 14. and 21. 23.

Elthec
Elthecon — Eltekon. *Gods correction.* A citie. Josh. 15. 59.

Eltholad — Eltolad. *the generation of God.* A citie pertaining to the tribe of Iudah. Josh. 15. 30. and 19. 4.

Eleusai — Eluzai. *God my strength, or the strength of God.* One of Dauids worthies. 1. Chro. 12. 5.

Elymas. *a corrupter, or sorcerer.* A Magician, who resisted Pauls preaching, and therefore became blinde. Actes 13. 8, to 12.

Esbad — Elzabad. *Gods dowrie.* 1. Chro. 12. 12. and 26. 7.

Elizaphan — Elzaphan. *God of the Northeast winde.* Exod. 6. 22. Leuit. 10. 24.

Simalcue — ¶ Emalcuel. *God the king, or the kingdome of God, or messenger of God.* He brought vp Antiochus the sonne of Alexander. 1. Mac. 11. 39.

Emalcue — Emek. *the valley.* Josh. 13. 19.

Emims. *feares, or fearefull, or the Ile of waters.* The name of a people. Gen. 14. 5.

Emmanuel. looke Immanuel.

Emaus — Emmaus. *fearefull counsel, or abiect people.* A village. 1. Mac. 3. 40, 57. Luke 24. 13.

Emor — Emor. *an asse.* Actes 7. 16. looke Hamor.

Amothi — Emori. *Rebell.* Sonne of Canaan. Gen. 10. 16.

¶ Enaim. *a fountaine, or place where were two wayes, or an open place.* In this place sate Tamar whom Iudah lay withall. Gen. 38. 21. Enaim

Enam. *a fountaine, or well, or the eyes of them.* A citie. Josh. 15. 34.

Enan. *a cloude.* A citie. Ezek. 47. 17.

Endor. *a wel, or the eye of a generation, or habitation.* A citie. Josh. 17. 11. Plal. 83. 10. 1. Kings 28. 7. En-dor

Eneas. looke Æneas.

En-eglaim. *a well, or the eye of calues.* Ezek. 47. 10. En-agallim

En-gannim. *the wel of gardens, or the eye of protection.* Josh. 15. 34. and 19. 21. Enganim

En-gedi. *the wel or eie of a kidde, or of felicitie.* A citie nere to the red sea toward the West. 1. Sam. 24. 1. Ezek. 47. 10. Cant. 1. 13. Josh 15. 62. called also Hazezon-tamar. Gen. 14. 7. or Hazon Tamar. 2. Chron. 20. 2. En-gaddi

En haddah. *a merry or quicke sight, or the wel of gladnes,* or after the Syrian, or Hebrew, *the one wel or eye, or the newe well or eye.* A citie. Josh. 19. 21. Anhadok

En-hakkore. *the fountaine of him that prayed, or the well of the caller on.* Judges 15. 19.

Enharod. *the well of great feare.* Judg. 7. 1. A place, called also Haraudh. Num. 33. 24, 25. En-harad

En-hazor. *a wel, or eye of an entrie, or the hay or grasse of the well.* A citie in the tribe of Naphtali. Josh 19. 37.

En-misphat. *the well of iudgement.* Gen. 14. 7. En-mispat

Enoch. looke Henoch.

Enon. *a cloude, or his wel, or eye.* A village. Josh. 3. 23. Ænon

Enosh. *man, or desperation.* The sonne of Sheth. Gen. 2. 46. and Luke 3. 38.

Enosh. liued 905. yeeres. Gen. 5. 11. Enos

En-rimmon. *the wel of height, or the wel like a pomegranate.* A citie. Nehe. 11. 29. Henos

En-rogel. *the wel or fountaine of searching out.* Josh. 15. 7. and 18. 16. and 1. Kings 1. 9.

En-shemesh. *the wel or fountaine of the sun.* Josh. 15. 7

En-tappuah. *the well or fountaine of an apple or inflation.* A citie. Josh. 17. 7. Entaphual

¶ Epaphras. *foming.* A man by whom the Colossians receiued the Gospel. Col. 1. 7. His care & zeale for the Colossians and others commended. Col. 4. 12, 13. Epaphra

Epaphroditus *faire, or pleasant.* Of him and his commendation, Philip. 2. 25.*

Epænetus. *laudable, or worthy praise.* One that first embraced the Gospel in Asia. Rom. 16. 5.

Ephah. *wearie,* a measure. Exo. 16. 36. Ezek 45. 10, 11. also certaine mens names. Ge. 25. 4. and 1. Chro. 2. 46, 47. also a countrey. Isa. 60 6. Epah Ephi

Epher. *dust, or leade.* 1. Chro. 5. 24.

Ephesus. *desireable.* a chiefe citie of Asia the lesse. the citizens called Ephesians. Here Paul planted the Gospel. Actes 18. 19, 20, 21. and 19. 26. and 1. Cor. 16. 8, 9. Reuela. 1. 11. and 2. 1. Their great goddesse was Diana. Actes 19. 35.

Ephlal. *iudging, or praying.* 1. Chro. 2. 37. Aphlal

Ephphatha. *be opened.* Mar. 7. 34. Ophlal

Ephod. *an ornament.* A garment of linen. looke Exo. 25. 7. Judg. 8. 27. and 17. 5. 1. Sam. 2. 18. and 21. 9. & 22. 18. 2. Sam. 6. 14. Hos. 3. 4. 1. Chro. 15. 27. also a mans name. Num. 34. 23.

Ephraim. *fruitful, or increasing.* The second sonne of Ioseph. Gene. 41. 52. of him came the Ephraimites. Num. 26. 28. Their lot or inheritance. Josh. 16. 1, to 5. Iaakob appointeth Ephraim & Manasseh to be counted for his children. Gen 48. 5. & why. 1. chr. 5. 1. Ephraim ꝑ younger preferred before Manasseh the elder. Ge. 48. 14. Iaakob prophesieth of ꝑ kingdome of Ephraim. Ge. 49. 22, to 27. & to doeth Moses. Deut. 33. 13, to 18. Ephraims genealogies. 1. chr. 7. 20, to 30. Ephraim & Manasseh crane greater inheritance of Joshua, and why. Josh. 17. 14.* Ephraim riseth vp against Iphtah, & are discomfited.

discomfited. Judg. 12.1, to 7. Ephraim expelleth not the Canaanites, but dwelt among them. Judg. 1.29. Ephraim riseth vp against Gideon, because hee called them not with him, when he went against the Midianites: who he appeaseth, affirming that they had done more then he in slaying Oreb and Zeeb. Jud. 8.1, 2, 3. By Ephraim is vnderstoode the tenne tribes. Isai 7. 2, to 10. and 9.8, 9. *Hose 5.3.* Of Ephraim reade Jerem. 4.13. and 31.5, 18, 19.

Ephratah
Ephrathah
Ephrata
Ephrata
Ephrata — Ephrath. *abundance, or fertilitie.* The wife of Caleb. 1. Ch. 2. 19, 50. Also the father of Hur. 1. Chro. 4. 4. Of him the citie of Beth-lehem was so called. Genes. 35. 19. Mica. 5. 2. & 1. Chr. 2. 24. Psal. 132. 6. Where Elkanah dwelt. 1. Sa 1. 1. & Dauids father. 1. Sam. 17. 12.

Ephron. *dust.* A citie destroyed by Judas. 1. Mac. 5. 46, to 52. looke Josh. 15. 9. 2. Chro. 13. 19. 2. Mac. 12. 27. Also the sonne of Zoar, who solde Abram the fielde and caue of Machpelah. Gen. 23. 6, to 19.

Nephthar
Nephi — Ephthar. *a shining*, but Nephi, or Nephther, *is purification, or cleansing.* A place. 2. Mac. 1. 36.

Epicures. *eaters, or helpers.* A sect. Acts 17. 18, looke more in the second Table.

Her — ¶ Er. *a watchman.* The first borne sonne of Judah. Gen. 38. 3. He marrieth Tamar. Gene. 38. 6. For his wickednesse the Lord slewe him. Gen. 38. 7.

Heran — Eran. *a follower.* Of him came the Eranites. Numb. 26. 36.

Erastus. *amiable.* The Chamberlaine of the citie of Corinth. Rom. 16. 23. who with Timotheus was sent into Macedonia by Paul. Act. 19. 22.

Arach — Erech. *length, or health.* A citie. Gen. 10. 10.

Heri
Herites — Eri. *my citie.* The sonne of Gad. Gene. 46. 16. of him came the Erites. Numb. 26. 16.

Asarhaddon — ¶ Esaias, looke Esaiah.

Esarhaddon. *binding cheerefulnesse.* Sonne of Sanherib. Isa. 37. 37, 38. 2. king. 19. 36, 37.

Esau. *doing, or working.* The sonne of Izhak. Ge. 25. 25. Izhak loueth him, & why. Ge. 25. 28. The answere which God made vnto Rebekah, touching Esau & Jakob. Ge. 25. 22, 23. Esau is a cunning hunter. Ge. 25. 27. He selleth his birthright for a messe of pottage. Ge. 25. 29. * He marieth two wiues, which were a griefe of mind to Izhak & Rebekah. Gen. 26. 34, 35. He is sent for venison. Gen. 27. 3, 4, 5. Jaakob getteth Esaus blessing. Gene. 27. 6, to 30. Esau made seruant to Jaakob. Gen. 27. 37. Izhak blesseth Esau. Gene. 27. 39, to 41. Esau threateneth Jaakob. Gen. 27. 41. Esau against his fathers will taketh him wiues of the posteritie of Ishmael. Ge. 28. 8, 9. He meeteth Jaakob with foure hundreth men. Gen. 33. 1. His anger towards him is appeased. Gen. 33. 4 He receiueth his presents. Gen. 33. 11. & offereth to keepe him company. Gen. 33. 12 Esau returneth to mount Seir. Gene. 33. 16. His wiues, riches & genealogie. Gen. 36. 1. * and 1. Chr. 1. 35, to 43.

Moses forbade the Israelites to warre with the children of Esau, and why. Deut. 2. 4, to 8.

None of vs ought to be a fornicator, or a prophane person as Esau. Heb. 12, 16.

I haue loued Jaakob, and haue hated Esau. Rom. 9. 13. Mal. 1. 2, 3.

Esdrelon — Esdraelon. *the helper of strength*; Judeth 7. 3.

Esdras — Esdras, looke Ezra.

Esbaal — Eshbaal. *the fire of the ruler*, 1. Chro. 8. 33.

Esban — Eshban. *fire of the sunne.* Gen. 36. 26.

Eschol — Eshcol. *grapes, or a cluster.* The name of a riuer, or valley in the land of Canaan, from whence the branch with one cluster of grapes was brought vnto Kadesh. Nu. 13. 24, to 28. Deut. 1. 24. Also a mans name. Ge. 14. 13.

Eschol
Escol — Eshcol. *grapes, or a cluster.* The name of a riuer, or valley in the land of Canaan, from whence the branch with one cluster of grapes was brought vnto Kadesh. Nu. 13. 24, to 28. Deut. 1. 24. Also a mans name. Ge. 14. 13.

Esean — Eshean. *held vp.* A citie. Josh. 15. 52.

Esek — Eshek. *violence, or force.* 1. Chro. 8. 39.

Ascalon
Askelon — Eshkelon. *the fire of slander.* A citie, looke Ashkelon.

Ascalonite — the inhabitants called Eshkelonites. Josh. 13. 3.

Esthaol — Eshtaol. *a strong woman.* A citie. Josh. 15. 33.

Esthaulites — Eshtaulites. *strong women.* A people. 1. Chro. 2. 53.

Esthemoa — Eshtemoa. *a womans wombe.* A citie. Josh. 21. 14.

Hesli — Esli. *hard by me.* The father of Naum. Luke. 3. 25.

Esther — Ester. *secret, or hidden.* Mordecais vncles daughter.

Hester — Ester. 2. 7. She is brought to king Ahashuerosh, & is made Queene in stead of Vashti. Est. 2. 17. She sendeth to Mordecai to vnderstand why he mourned. Est. 4. 5, to 9. Ester intending to speake to the king for her people, prayeth & fasteth, and causeth others to do likewise. Est. 4. 16. She desireth that the king & Haman would come to the banquet she had prepared. Est. 5. 4, to 9. In the midst of the banquet she intreateth the king for her selfe & her people. Est. 7. 3. Her prayer for the deliuerance of her selfe and her people. Ester 14. 3.*

¶ Etam. *their bird.* A citie. 1. Chro. 4. 32.

Ethan. *strength.* A wise man. 1. king. 4. 31. Also the name of other. 1. Chro. 6. 42, 44.

Ethanim. *strong, or valiant.* The name of the seuenth moneth after the Hebrewes. 1. king. 8. 2.

Eth-baal. *vnto an image.* King of the Zidonians. 1. king. 16. 31.

Ethar. *talke.* A citie. Josh. 15. 42.

Ethiopia — Ethiopia. In Greeke signifieth *burning, or heate:* in Hebrew it is called *Chus, or Chush*, that is, *blacke, or blacknesse.* A countrey riling frō the flood Indus next Egypt, betweene the flood Nilus and the Ocean sea: it lyeth in the South vnder the Sunne which is alway neere vnto it: the people called Ethiopians.

Zerah the Ethiopian warred against Asa, and was discomfited. 2. Chron. 14. 9, 10. * Moses wife was an Ethiopian. Nu. 12, 1. Philip baptized an Ethiopian. Acts. 8. 27. Ethiopians taken for the blacke Moores. 2. Chro. 12. 3. Of whole destruction, reade Zeph. 2. 12. looke more Gen. 2. 13. Ester 1. 1. Isa. 11. 11. & 18. 1. and 20. 3. & 37. 9. Ezek. 29. 10. & 30. 4, 5, 9. Amos 9. 7. Nahum 3. 9. Zeph. 3. 10. Psal. 68. 31.

Athan — Ethnan *a gift.* 1. Chro. 4. 7.

Athanai — Ethnei. *strong, or giuing, or of an asse.* The sonne of Zerah. 1. Chron 6. 41.

Eubulus. *prudent, wise, or of good counsell.* One who saluted Timothie. 2. Tim. 4. 21.

Eui — Eui *vnmuft.* Josh. 13. 21.

Euil-merodach. *fooles passing ouer bitternesse, or the grinding bitternesse of a foole, or a foole bitterly beaten, or ground to powder.* King of Babel, sonne to Nebuchadnezzar. 2. Kings 25. 27. Jer. 52. 31.

Eunice. *good victorie.* A faithfull woman the mother of Timothie. 2. Tim. 1. 5.

Eunuch. *gelded*, looke in the second Table.

Eupator. *good father.* The surname of Antiochus the sonne of the vngodly Antiochus Epiphanes. 1 Mac. 6. 17. 2 Macc. 2. 20. and 10. 10, 13. His comming into Judea. 2. Mac. 13. 1.

Euphrates. *fruitfull.* A riuer called Perath. Gen. 2. 14. and 15. 18. Ecclus. 24 30.

Eupolemus. *fighting well, or a good warriour.* One of Judas Embassadours. 1. Mac. 8. 17.

Euroclydon. *the North-east winde.* Actes 27. 14.

Eutychus. *happie, or fortunate.* A yong man whome Paul raised from death to life. Act. 27. 14.

Eutycus

Euodias. *a good smell.* A worthie woman among the Philippians. Phil. 4. 2.

Euodia

¶ Exorcistes. *coniurers.* of whom looke in the 2. table.

¶ Ezbon. *hastening to vnderstand.* Gene. 46. 16, 1. Chron 7. 7.

Esbon
Asebon

Ezekias. looke Hisküah.

Ezekiel. *the strength of God.* A Prophet. Ezek. 1. 1. When he prophecied: in whose dayes: & where. Ezek. 1. 1. His kindred and office. Ezek. 1. 3. Yee is sent to

Ezechiel

turne

turne the people from their error. Ezek.2.3. He is fed with the word of God, boloned by his spirite, and sent to the Israelites in captiuitie. Ezek.3.1,2,to 16. The similitude of God appeareth vnto him. Ezek.8.2. He is brought to Ierusalem in the spirite. Ezek.8.3. Hee heareth the Lorde speake, who foretolde him that the captiues should returne to the lande of Israel. Ezek. 11.17. He returneth in spirit frō Iudea vnto Caldea. Ezek.11.24. His wines death. Ezek 24.18. He seeth the glory of God entring into the Temple, from whence it had before departed. Ezek.43.2. Hee seeth the waters issue foorth of the Temple. Ezek.47.1,2. He is praised. Eccius.49.8,9.

Esel — Ezel. *a walking*, or *of the way*. 1.Sam.20.19.

Azaliah — Ezeliah. *neere the Lord*. 2.Chro.34.8.

Ezem. *a bone*. 1.Chro.4.29.

Eser — Ezer. *an helpe*. Gen.36.21. Nehe.3.19. and 12.42. and 1.Chro 4.4. and 7.21.

Ezion-gaber / Fziongaber — Ezion-geber, *counsell of man*. Numb.33.35. and 2. Chro.8.17. Deut.2.8.

Esdras — Ezra. *an helper*. a famous Scribe. Ezra 7.6. to whō Artahshashte gaue commission to returne vnto Ierusalem with many Iewes. Ezr.7.1,11.* whose names are rehearsed. Ezra 8 1.* He separateth the strange wines from Israel. Ezra 9 1.* and 10.1.* readeth the law. Nehe.8.2,3.* & 1.Esd.9.39.* is called Iehozadak. 1.Chro 6.14,15.

Esri — Ezri. *my helpe*. 1.Chro.27.26. Ioath was the father of the Ezrites. Iudg.6.11.

Esrites — Ezriel. *the helpe of God*. Ier 36.26.& 1.Chro.5.24.

Azriel — Ezrikam. *an helpe arising*. 1.Chro.3.23. looke Azrikam.

Azricam

F.

Felix. *happie*, or *prosperous*. The Romane deputie for the countrie of Iurie. Actes 23.24,26. who with his wife Drusilla heard Paul of the faith of Christ. Act.24.3,23,25.*

Festus. *festiuall*, or *ioyfull*. The surname of Porcius, who succeeded Felix. Acts 24.28. reade Acts 25.1.* and 26.24.*

Fortunatus. *luckie*, or *fortunate*. A man whom S. Paul reioyced in. 1.Cor.16.17.

G.

Gaal. *an abomination*. The sonne of Ebed, who moued the Shechemites against Abimelech, and tooke the citie of Shechem by force. Iudg.9.26, to 30. He is chased from Shechem, and his armie discomfited by Abimelech. Iudg.9.39,40,41.

Gaas — Gaash. *a storme*. A mount. Ioth.24.30.

Gaba. *a hill*. A citie. Ioth.18.24.

Gabelus — Gabael. Tob.9.1.2.* and 1.15. and 4.1. and 5.0.8.

Gabbai — Gabai. *the backe*. Nehe.11.8.

Gabatha — Gabbatha. John 19.13.

Gabish. Iob 28.18.

Gabriel. *a man of God*, or *the strength of God*. An angel, who appeared vnto Daniel & Zacharie. Dan.8. 16.* and 9.21.* Luke 1.11,to.21. and to the virgine Marie, shewing her how she should conceiue the sonne of God. Luke 1.26,to 39.

Gad. *a band*, or *garison*, *happie*, or *readie*. The sonne of Iacob by Zilpah. Gen. 30.11. He is blessed of his father. Gen.49.19. His children. Gen.46.16. The inheritance of his tribe. Num.32.29. Ioth.13.8,24. His genealogie and habitation. 1.Chr.5.11,to 18. Iosh̄ua sendeth backe vnto their inheritance those of the tribe of Gad, Reuben, and halfe Manasseh, which had conducted their brethren into the land of Canaan. Ioth. 22.1,to 7. which thing they were commanded to doe. Ioth.1.12.* Deut.3.18,19,20.

Of the tribe of Gad were sealed 12000. Reuel.7.5.

Gad is also the name of a Prophet, who warned Dauid to depart out of the land of Moab, and flee to Iudah. 1.Sam.22.5. He denounceth vnto him Gods wrath for numbring the people. 2.Sam.24.11.*

Gaderenes. *walled*, or *hedged about*. A people. Mar. 5.1, to 18. Luke 8.26, to 38. called also Gergelenes. Matt.8.28.* — Gadarenites, Gergenites

Gaddah. *his kid*, or *his felicitie*. A citie. Ioth.15.27. — Gadda

Gaddi. *a kid*. Num.13.12.

Gaddiel. *the God of felicitie*. Num.13.11.

Gaius. *the Lord*. The name of Pauls hoste. Rom. 16.23. whom he baptized. 1.Cor.1.14. He was taken prisoner. Acts 19.29. his loue toward the Ministers of the word commended. 3.Iohn.* — Caius

Gaius of Derbe accompanieth Paul into Asia. Act. 20.4.

Galatia *milking*, or *of milke*. A countrey. Acts 16.6. and 18.23. The people called Galatians, at whose inconstancie Paul did wonder, & specially because they thought circumcision necessary. Gal.1.6. Paul calleth them bewitched, for that they were fallen from faith vnto the workes of the lawe. Gal.3.1.* He preacheth the Gospel vnto them by diuers afflictions. Galat.4. 13. What affection they beare him. Galat.4.13. — Galathians

Galal, *a role*, or *a wheele*. 1.Chro.9.15.

Galbanum. *a gumme*. Exod.30.34.

Galeed. *the heape of witnesse*. Gen.31.47,48. Looke Gilead. — Galed

Galilah. *turning*, *rowling*, *or a wheele*. A countrey on the Northside of Iudea. Ioth.20.7. 2.kings 15.29. Iudeth 1.8. Matth.4.15. John 7.52. These of Galile receiued Christ after they had seene him worke miracles. John 4.45. The Apostles goe vnto Galile, and there sawe Iesus risen from death. Matt.18.26,27. — Galile

Gallim. *heaping vp together*. 1.Sā.25.44. Isa.10.30

Gallio. *milch*. A deputie of Achaia. Acts.18,12,14.

Gamadims. *diuarfes*. Ezek.27.11.

Gamaliel. *Gods reward*, *or the Camel of God*. Pauls Master, a good doctour of the law. Act.22.3. by whose counsell the Apostles were deliuered. Actes 5.34.*

Gamariah. *a perfection*, *or confirming of the Lord*. The sonne of Hilkiah. Ier.29.3. and 36.25. — Gemariah

Gamliel. *Gods rewarde*. Numb.1.10.

Gamul. *a recompense*. 1.Chro.24.17.

Gareb. *a scabbe*. The name of a hill. Ier.31.39.

Garmites. *bones*, or after the Syrian, *my cause*. 1. Chro.4.19.

Gatam. *their bellowing*. The sonne of Eliphaz. Gen. 36.11.

Gath. *a winepresse*. A citie taken by Hazael King of Aram. 2.Kings 12.17. reade Mica.1.10. 2.Sam. 12.20.

Gath-rimmon. *a high winepresse*. A citie in the tribe of Dan. Ioth.19.45.

Gaza. *strong*, *or a goate*. A citie. 1.Sam.6.17. Actes 8.26. taken by Iudah. Iudges 1.18. — Azzah

Gazabar. *a treasurer*. A prince of Iudah. Ezra 1.8. — Sheshbazzar

Gazer. *a dwelling*, *or a sentence*. A citie. 2.Sam.5.25.

Gazez. *shauing*, *or a passing ouer*. 1.Chro.2.56.

Geba. *a hill*. A citie builded by Asa. 2.Sam 5.25. 2.kin.23.8. 1.Chron.8.6.2.Chro.16.6. Nehe.11.31. and 12.29. Isa.10.29. Zech.14.10. Iudeth 3.10.

Gebal. *the end*. A citie of Syria. Psal.83.7.

Geber. *a man*, *manly*, *strong*: or after the Syrian, *a house cooke*. The sonne of Uri. 1.Kings 4.19.

Gebim. *grashoppers*. A citie. Isa.10.31.

Gedalia. *the greatnesse of the Lorde*. The sonne of Pashur. Iere.38.1. was constituted gouernour ouer the remnant of Ierusalem, after the people were led captiue into Babylon. 2.kings 25.22, to 25. Iere.40. 5,6. his death. 2.king.25.25. Iere.41.1,2. Also mens names. 1.Chro.25.3. Ezra 10.18. Zeph.1.1.

Gedeon.

Gedeon. Heb. 11.32. looke Gideon.
Geder. *a wall.* A citie in Iudah. Iosh. 12.13.
Gedera *idem.* A citie. Iosh. 15.36. The citizens whereof were called Gederathites. 1. Chron. 12.4. & Gederites 1. Chron. 27.28.
Gederoth. *hedges* A city. Iosh. 15.41, and 2. Chron. 28.18.
Gederathaim. *idem.* Iosh. 15.36.
Gedor. *idem.* A citie. Iosh. 15.58. 1. Chron. 4.38. & 12. 7. Also mens names. 1. Chron. 4.4, 18, and 9.37.
Gehazi. *the valley of vision.* Seruant to Elisha. 2. Kings 4.12. whome his maister sent with his staffe to raise to life his sicke sonne: which he could not doe. 2. Kings 4.29.
Gehazi forging lies, got gifts of Naaman, whome his maister had healed of the leprie, which his maister, because he would not sel the graces of God, had refused: for which cause Gehazi and his posteritie is smitten with the leprie. 2. Kings 5.22.*
Gehazi declared vnto the King what miracles Elisha had done. 2. Kings 8.5.
Geliloth. Iosh. 18.17.
Gemalli. *wares*, or *a camel.* Numb. 13.13.
Gemariah. looke Gamariah.
Ge-melah. *the valley of sale.* 2. Sam. 8.13.
Geneser. *the garden of a prince.* 1. Macc. 11.67.
Gennesaret. *idem.* A citie. Matt. 14.34.
Genubah. *theft*, or *garden of the daughter.* 1. Kings 11.20.
Gera. *a pilgrime*, or *a stranger.* The sonne of Beniamin. Gen. 46.21.2 Chr. 8.3, 5. Also the sonne of Ehud, Iudg. 3.15. Also the father of Shemei. 2. Sam. 16.5.
Gerah. A measure. Num. 3.47. Ezek. 45.12.
Gerar. *a pilgrimge*, or *a straining.* The chiefe citie of the Philistims. Gene. 10.19. and 20.1, 2.
Girgashite. Gergesites Gergashites. *idem*, as Girgash. A kinde of people. Iosh. 3.10. looke Girgashi.
Gergasenes. *idem* A people beyõd Galile. Mat. 8.28.
Gershom. *a stranger there.* The sonne of Moses by Zipporah. Exod. 2.21, 22. circumcised. Exod. 4.25. brought to Moses into the wilderneſſe. Exod. 18.2, 3.
Gershon. *an banishment.* The sonne of Leui. Gene, 46.11. Numb. 3.17. of whome came the Gershonites. Num. 3.21. his office. Num. 4.1. * his genealogie. 1. Chro. 6.1.* their portion. Iosh. 21.27, to 34.*
Gerizim. *hatchet.* A mount. Iudg. 9.7. whereupon the Leuites were commanded to bleſſe the Israelites. Deut. 11.29. and 27.12.
Gershunni. *banished men.* A people of whom Gehiel came. 1. Chro. 26.21. and 29.8.
Geruth. *going on pilgrimage.* A city called also Chimham, and whp. Iere. 41.17.
Geshan. *drawing neere.* The sonne of Jahdai. 1. Chr. 2.47.
Geshem. *raine.* An Arabian. Nehe. 2.19.
Gesur Geshur. *a walled valley.* A countrey, where Talmai reigned. 2. Sa. 3.3. and 13.37. The people were also so called. 1. Chron. 2.23. And also Gesshurites dwelling in the middes of Israel. Iosh. 13.14. Deut. 3.14 Iosh. 12.5. and 13.2. 1. Sam. 27.8.
Geshuri Gesshurites Gesshurites Gether. *the valley of searching out.* Gen. 10.32.
Geth-semane. *a plentifull valley.* a place. looke Mat. 26.36. Mar 14.13.
Geuel. *Gods redemption.* Num. 13.16.
Gazer Gezer. looke Gazer. This citie Iosh ua destroyed, both king & people. Iosh 10.33 burned by Pharaoh, & afterward reedified by Salomon. 1. kin. 9.16, 17. looke more thereof. Iosh. 16.3, 10. 1. Chro. 20.4. 1. Mac. 5.8.
Gasam Gezzã. *the fleece of them*, or *shaving thoſe.* Ezr. 2.48.
¶ Giah. *a sigh*, or *a grone.* 2. Sam. 2.24.
Gibbar. *strong, manly*, or *a man.* Ezra 2.20.
Gibbethon. *a backe*, or *an high house.* A citie. Iosh. 19.44. called Gibethon. Iosh. 21.23.
Gibea. *a hill.* Sonne to Shena. 1. Chro. 2.49.
Gibeah. *idem.* A city. Iosh. 15.57. Iudg. 19.12. & 20. 9. 1. Sam. 10.26. and 22.6. and 23.19.
Gibeath. *a hill.* A citie in Beniamin. Iosh. 18.28. The citizens called Gibeathites. 1. Chron. 12.3. Also a place where Eleazar was buried. Iosh. 24.33.
Gibeon. *idem.* A citie from Ierusalem 50. miles. Iosh. 9.17. & 18.25. & 21.17. 1. chr. 8.29. Neh. 7.25. Ie. 28.1. The Gibeonites craftily craue peace of Iosh ua: who he ioyned vnto alking at Gods mouth Iosh. 9.3, to 16. Gebeon Gabaon
They hew wood, & draw water for the house of God. Iosh. 9.23. Gibeon besieged of fiue kings. Iosh. 10.5. Saul of zeale to Israel and Iudah, brake the couenant which was made with the Gibeonites by Iosh ua: for which Israel was punished with famine, vntil the seuen children of Saul were slaine. 1. Sa. 21.1, to 10. The Gibeonites abuse the Leuites wife. Iudg. 19.25. The Amorites war with the Gibeonites for the peace made with Iosh ua, & were vanquished. Iosh. 10.6, to 15.
Giddel. *great.* Ezra 2.47.
Gideon. *a breaker*, or *destroyer.* The sonne of Ioash. Iudg. 6.11. The Angel appeareth vnto him. Iudg. 6. 12. He distrusteth his might that he is not able to deliuer Israel. Iudg. 6.14. He destroyeth Baals altar. Iudg. 6.28. He is called Ierubbaal. Iudg. 6.32 He offreth sacrifice vnto God, which being consumed with fire from heauen, hee was assured that he sent him to deliuer Israel. Iudg. 6.21 His faith in Gods promise confirmed by the experience of a fleece of wooll. Iudg. 6.37. * He with his seruant goeth to the campe of the Midianites, where, about midnight, he heard one interprete a dreame that God would deliuer the army of the Midianites into his hand. Iudg. 7.9, to 15. Gideon with three hundred men ouercommeth the huge hoste of the Midianites. Iudg. 7.15.* He would not gouerne Israel, but said, The Lord should. Iudg. 8.22, 23. He complaineth vnto God for the affliction of Israel. Iudges 6.13. Gedeon
Gideon afraide hauing seene the Angels face, is comforted of God. Iudges 6.22, 23.
Gideons courteous answer to the Ephraimites, look Ephraim. He hath 70. sonnes by diuers women. Iudg. 8.30. all slaine by Abimelech their brother, descended of a concubine. Iudg. 9.5. His brethre slain by Zebah & Zalmunna. Iudg. 8.18, 19. The people giue him their golden earings. Iudg. 4.24, to 29. He slaieth 2 kings of the Midianites, Zeba and Zalmunna. Iudg. 8.21.
In the time of Gideon, Israel without warre the space of fortie yeeres. Iudg. 8.28. He is commended. Heb. 11.32. His death Iudg. 8.32.
Gideoni. *idem.* Numb. 1.11. Gedeon
Gidor. *a wall*, or *hedges.* 1. Chro. 8.31. Gedor
Gihon. *a breast*, or *valley of grace.* A riuer. Gen. 2.13. and 2. Chron. 32.30. Gyhon Gion
Gilalai. *a wheele*, or *marble.* Nehe. 22.36. Galalai
Gilboa. *a reuoluing*, or *searching out.* A mount. 1. Samuel 31.4. and 31.1. 1. Chro 10.1. 2. Sam. 1.6.
Gilead. A countrey, citie, and mount so called. looke Galeed. Gen. 31.21. Num. 32.1. 1. Chro. 6.80. Deut. 3.10, 13. Iosh. 13.11, 25, 31. Psalm. 60.7. Iudg. 10.1. Also the name of Machirs sonne, of whome came the Gileadites. Num. 26.29. Iudges 10.3.
Gilgal. a *wheele*, or *reuolution.* A citie by Iordan, where the Israelites pitched twelue stones on end, in signe of their passing through Iordan dryshod. Iosh. 4.19, 20. In this place the Israelites were circumcised. Iosh. 5.1, to 15. Sauls kingdome renewed in Gilgal. 1. Sam 11.14, 15. From Gilgal Iosh ua went to deliuer the Gibeonites. Iosh. 10.6, 7. Galgal

Giloh.

Gilo
Gilo. *a reioycing, or discouering.* A citie. Iosh. 1.15, 51. 2. Sam. 15.12. The citizens called Gilonites, as Ahithophel 2. Sam. 15.12.

Ginath
Ginath. *a garden.* 1. Kings 16,21,22.

Genthon
Ginnethon. *idem.* Nehe. 12.4.

Ginethon
Ginnethon. *idem.* Nehe. 10.6.

Gimso
Gimzo. *that bulrush.* A citie. 2. Chron. 28.18.

Gergasi
Girgashi. *drawing neere to pilgrimage.* Sonne of Canaan. Gen. 10.16. Of him came the Girgashites. Gen. 15.21. looke Girgashites.

Gerzites
Girzites. *an Axe.* A people. 1. Sam. 27.8.

Gaspha
Gispa. *comming hither.* Nehe. 11.28.

Gethath
Gittah-hepher. *digging a winepresse.* Iosh. 19.13.

Hepher
Githaim. *a winepres.* A city. 2. Sam. 4.3. Neh. 11.33.

Githaim
Gittite. *winepresses.* The citizens of Gath so called. 1. Chron. 13.13. and 2. Sam. 21.19.

Gethaim
Gizonite. *shauing.* 1. Chron. 11.34.

Gethite
Gezonite
¶ Gnidon. *or age.* an Ile. 1. Mac. 15.23. By it Paul sayled going to Rom. Act. 27.7. called there Gnidum.

Gnidum
Gaah
Goath. *hu touching, or hu roaring.* Iere. 31.39.

Gob. *Grashoppers.* A citie called also Gezer. 2. Samuel 21.19,19.

Gog. *a roofe of an house.* Sonne to Shemaiah. 1. chr. 5.4. Also a people. Ezek. 38.2.* & 29.1, to 17. Reuela. 20.8.

Golan. *a passing ouer.* A citie. Deut. 3.43. Iosh. 20.8.

Golgotha. Mat. 27.33. Mar. 15.21. Ioh. 19.17. called Caluarie. Luke 23.33.

Goliath. *a captiuitie, or passing ouer.* A giant of whose stature and defiance, looke 1. Sam. 17.4, to 12. afterward to him that should kil him. 1. Sam. 17.25. David cutteth off his head, and bringeth it to Ierusalem. 1. Sam. 17.51, 54. Ecclus. 47.4. He taketh Goliaths sword of Ahimelech the priest. 1. Sam. 21.9.

Goliah
Goliath the Gittite is slaine by Elhanah. 2. Sam. 21.29.

Gomer. *consuming, a consumer, or wanting.* The sonne of Iapheth. Gene. 10.2. Ezek. 38.6. Also a measure. looke Homer, and Omer. Also the daughter of Diblaim wife to Hosea the Prophet. Hos. 1.3.

Gomorrhe
Gomorah. *a rebellious people.* One of the fiue cities destroyed with brimstone & fire from heauen. Gen. 19. 24. read Ge. 10.19. & 14.10. & 15.8, to 13. looke Sodom.

Goren-Atad. *A thornie corne floore.* A place where the Israelites lamented Iaakob. Gen. 50.10.

Gorgias. *terrible, or swift.* 1. Mac. 3.38. and 4.1,18, and 5.59.

Gessen
Gosen
Goshen. *a drawing neere.* A parcel of Egypt, where Israel was appointed by Pharaoh to dwell. Gene. 45. 10. and 46.28,34. & 47.4.6. Also a citie in the tribe of Iudah. Iosh. 10.41. and 15.51.

Gosan
Gozan. *a fleece of wooll, or a passing ouer.* A riuer. 2. kings 17.6. 1. Chron. 5.29. Also a citie. 2. king. 19. 12. Isa. 37.12.

Greece
Grecia. *deceiuing, or making sad:* after the Greeke, *strong.* in Hebrew *Iauan.* A country. Isa. 66.19. Ezek. 27.13. Acts. 20.2. The people called Grecians. Actes 6.1. looke Greeke in the second Table.

Gudgodah. *the happinesse of felicitie.* Deut. 10.7.

Guni. *a garden, or couering.* Naphtalis sonne. Gen. 46.24. of him came the Gunites. Num 26.48.

Gur. *a whelpe.* A citie, neere which, Iehu slew Ahaziah king of Iudah. 2. kings 2.27.

Gur-baal. *the whelpe of the gouernour.* A place where the Arabians dwelt. 2. Chron. 26.7.

Hai Ai
Hay Ay

H.

Ahasthari
Hani. *a keeping vp together.* A citie. Gen. 12.8. Iosh. 12.9. Ezra 2.28.

Habaia
Haasthari. *a runner.* Ahurs sonne. 1. Chron. 4.6.

Habacue
Abacue
Habiah. *the hiding of the Lord.* Ezra 2.61.

Abbacuc
Habakkuk, *a wrestler.* A Prophet. Hab. 1.1. whom God appointed to carry Daniel food. Da. 14 33, to 40. Habakkuk in the person of the faithful doeth piteously complaine, that the wicked do persecute the iust. Habak. 1.2.*

Habazaniah
Habsanias
Habazaniah. *a hiding of the shield of the Lord.* The father of Ieremiah. Iere. 35.3.

Abel
Habel. *vanitie, or a gaping.* Sonne to Adam. A keeper of sheepe, whose offring was accepted of God: wherfore his brother Kain enuying him, slew him. Gene. 4.4,8. his faith & righteousnes. Heb. 11.4. The first martyr, whose blood crieth for vengeãce. Mat. 23.35 lu. 11.51.

The blood of Christ speaketh better things, then that of Habel. Heb. 12.24.

Habaiah
Habiah. *idem.* as Habarah. Nehe. 7.63.

Habor. *a fellowe, or partaker.* A citie 2. King. 17.6. and 18.11. and 1. Chron. 5.26.

Hachaiah
Hachaliah. *wanting of the Lorde.* Father to Nehemiah. Nehe. 1.1. and 10.1.

Hacheliah
Hachalia
Hachila
Hachmoni. *a wise man, or the waiting for a gift.* 1. chro. 11.11. and 27.32.

Hadali
Hadad. *ioy, or reioycing.* A king of Edom. Gene. 36. 35. & 1. Chron. 1.46. Also Ismaels sonne. 1. Chron. 1.30. called Hadar. Gen. 25.15. Also one whome the Lorde raised vp against Salomon. 1. King. 11.14, to 18.

Hadarezer
Hadad-ezer. looke Adadezer.

Hadadrimmon. *the voice of height.* A towne. Zech. 12.11.

Hagaba
Hagabah. *newes, or a moneth.* A citie. Iosh. 15.37.

Agar
Hadassah. *a Myrtle tree.* A name of Ester. Es. 2.7.

Agarims
Agarite
Hadid. *a reioycing, or sharpe.* Nehe. 11.34.

Hadlai. *leystering, or lessing.* 2. Chron. 28.12.

Hadoram. *their praise.* Gen. 10.27. 1. Chro. 1.8,10.

Hagaba
Hagab. *a grashopper.* Ezra 2.46.

Hagabah. *idem.* Ezra 2.45. Nehe. 7.48.

Hagar. *a stranger, chewing the cud, or fearing.* Sarahs handmaid. Gene. 16.1. who conceiuing by Abram despiseth her mistresse. Gene. 16.4. God foretelleth that her seede should be multiplied. Ge. 16.10. She is sent awaye by her sonne Ismael. Gene. 21.14. Of her came the Hagarims, which were driuen out of the land by the Reubenites. 1. Chr. 5.10. Of whom & of the Hagarites, looke more. Gal. 4.24,25. & Psal 83.6. & 1. chr. 27.31.

Haggedolim
Hagedolim. *one of the great men.* Nehe. 11.16.

Aggeus
Haggeus
Haggai. *pleasant, or turning in a circle.* A Prophet. Hagg. 1.1. The Temple reedified through the incouragement of him and Zechariah. Ezra 5.1,2. & 6.14. He reproueth the Iewes for being so carefull for their owne houses, & so negligent for the Lords. Hagg. 1.4.

Agarai
Haggeri. *idem.* as Hagar. 1. Chro. 11.38.

Aggi
Aggites
Haggi. *idem,* as Haggai. The sonne of God. Gene. 46.16. Of whom came the Haggites. Numb. 26.15.

Haggia
Aggia
Haggiah. *the Lords feast.* The sonne of Shimea. 1. Chron. 6.30.

Hakatan
Hakkatan. *lisele.* Ezra 8.12.

Hakkoz. *a thorne, the Summer, or an end.* Nehe. 7.63. and 3.4,21.

Hakoreim. *as colde as yce, or balde.* 1. Chro. 12.6.

Hakupa. *a commandement of the mouth.* Ezra 2.51.

Halah. *a moist table.* A place. 1. Chr. 5.26. 2. kin. 17.6.

Halak, *part.* A mount. Iosh. 11.17. and 12.7.

Halhul. *griefe, or the looking for of griefe.* Iosh. 15.58.

Hali. *sickner, a beginning, or precious stone.* Iosh. 19.25

Hallelu-iah
Hallelu-iah. *prayse ye the Lord.* Reu. 19.1.

Halohes
Hallohesh. *saying nothing, or an inchanter.* Neh. 10.24.

Hallohes.
Hallohesh. *idem.* Shalloms father. Nehe. 3.12.

Cham
Ham. *craftie, or heate.* Sonne to Noah. Ge. 5.32. He mocketh his father being drunken. Ge. 9.22. He is the father

father of Canaam. Ge.9.18,22. His children. Gen.10.6.& 1.Chr.1.8. He is cursed of his father. Gen.9.25.

Aman — Haman, *making an vprore, preparing, or troubling.* Sonne to Hammedatha, exalted by king Ahashuerosh and honored of all, but Mordecai. Est.3.1,2. For that Mordecai would not doe him reuerence, he getteth licence to put all ỹ Iewes to death. Est.3.5.* He is hanged vpō the gallowes which he had prepared for Mordecai. Est.7.9,10. His ten sonnes hanged. Est.9.14.

Hemath — Hamath. *anger, heate, or a wall.* A citie. Numb.13.22. the citizens called Hamathites. 1.Chro.1.16.

Hamath. *idem.* Sonne to Canaan. Gen.10.18.

Hamathzobah — Hamathzobath. *the anger, heate, or the wall of an armie.* A citie that Salomon ouercame. 2.Chro.8.3.

Hemdan — Hamdan. *heate of iudgement.* Gen.36.26.

Amelech — Hammelech. *a king, or counseller.* Jere.38.6.

Amadatha — Hammedatha. *troubling the law.* Father to Haman. Ester 3.1.

Hemmenoth. *of rest.* 1.Chro.2.52.

Hammon. *a heate, or the sunne.* A citie. Iosh.19.28.

Hamothdor — Hamoth-dor. *indignation, or heate of generation.* A citie. Iosh.21.32.

Hamonah. *his multitude, or his vprore.* Ezek.39.6.

Hamon-gog. *the multitude of the roofe of an house.* Ezek.39.11.

Hemor Emor — Hamor. *an asse, or dust.* The father of Shechem. Ge.33.19. Hee for the loue of his sonne perswadeth his people to be circumcised, to ioyne themselues in friendship with Iaakob. Gen.34.20,to 25. He demaundeth Dinah of Iaakob to be wife to his sonne. Gene.34.8. he, his sonne, and all the Shechemites slaine by Simeon and Leui. Gen.34.25.*

Haniel — Hanniel. *grace, or the mercie of God.* Num.34.23.

Hamul. *godly, or mercifull.* Gen.46.12 of him came the Hamulites. Numb.26.31.

Hamital — Hamutal. *heate of the dewe.* 2.King.23.31.& 24.18.

Anna Hanna — Hanan. *full of grace.* 1.Chro.3.23,38. and 11.43.

Hannah. *mercifull, or taking rest, or gracious.* The wife of Elkanah. 1.Sam.1.2. She obtaineth of God a sonne. 1.Sam.1.11,20. She went not vp to Shiloh to worship, vntill shee had wained Samuel. 1.Sam.1.22.* She had three sonnes and three daughters after Samuel. 1.Sam.2.21.

Hananael Ananiel Haniel — Hananeel. *the mercie of God.* Jeremiahs vncles sonne. Jere.32.7.

Hananeel. *Grace from God, or grace of God.* The name of a towre. Nehe.3.1. and 12.39.

Hanani. *giuing, gracious, mercifull, or godly.* The father of Jehu. 1.king.16.1,7. Also a mans name. 1.Chro.25.4.

Hananias Ananias Hanania — Hananiah. *the grace of the Lord, or the mercie of the Lord.* Certaine mens names. 1.Chr.3.19.& 25.4.& 2.Chro.26.11. and 8.24. also a false prophet. Jer.28.1.*

Hanes. *banishment of grace.* A citie. Isa.30.4.

Haniel. *the gift of God.* 1.Chro.7.39.

Hannathon *the gift of grace.* A citie. Iosh.19.14.

Hanoch. *dedicated.* Sonne to Ruben. Gen.46.9. Of him came the Hadochiaes. Num.26.5.

Hanan Hanon — Hanum. *mercifull, or giuing rest.* Nehem.3.13.

Hanun. *idem.* Sonne to Nahash king of the Ammonites, who despitefully returned the messengers of Dauid, who he sent to comfort him, which afterward was reuenged. 2.Sam.10.2,3,4.* 1.Chr.19.2,3,4,5.

Aphses Hararites — Happizzez. *taking away, or destroying.* 1.Chro.24.15.

Hara. *a hill, or a shewing foorth.* 1.Chro.5.26. The citizens called Hararites, and Harites. 2.Sam.2.11. 1.Chro.11.34,35.

Rabbith Areth Aree Arakahim — Harabbith. *vsurie.* A citie. Iosh.19.20.

Harah. *a way, a wanderer, or smelling sweete.* The sonne of Aila. 1.Chr.7.39.

Harakkahim. *the apothecarie.* Nehem.3.8.

Haram. *high, or lostie.* 1.Chro.23.9. Ezr.27.23. — Haran

Haramah. *throwen downe.* Ezra.2.26. — Harama

Haran. *anger, or being angrie.* Father to Lot. Gene. 11.27. He died in Ur of the Caldees. Gen.11.28. — Aaram Haram

Also a citie where Terah Abrahams father died. Gen.11.31,32. from whence Abraham departed into Canaan. Gene.12.4,5. where also Laban Rebekahs brother dwelt, vnto whom shee sent Iaakob. Gene.27.43. and 28.10. And is called Charan. Actes 7.2. Also Calebs sonne by Ephah. 1.Chro.2.46.

Harbona. *destruction, or bu sword now.* Ester.1,10. and 7.9. — Harbonah

Harod. *feare.* A well. Judg.7.1. — Harad

Haraphah. *a medicine, or the mouth of a mount.* A Philistim, a father of giants. 1.Chr.20.4.* His foure sonnes slaine by Dauid & his seruants. 2.Sa.21.22. — Rephaim Raphaim

Hareph *winter, or reproche.* 1.Chro.2.51.

Hareth. *libertie.* A forrest. 1.Sam.22.5.

Harim. *destroyed, or dedicated to God.* A priest, vnto whom the third lot fel. 1.Chro.24.8.

Harhas, *anger, or the heate of confidence.* 2.king. 22.14.2 Chro.24.22.

Harhohiah. *heate, or anger of the Lorde.* Father to Uzziel. Nehem.3.8. — Harhaiah

Harhur. *made warme, or the heat of libertie.* Ezr.2.51

Hamcpher. *the anger of a bull, or anger increasing.* 1. Chron.7.36.

Harosheth. *workemanship, or a wood.* A citie where Sisera dwelt. Judges 4.2. — Haroseth

Harsha. *idem.* Ezra 2.52. — Harsa

Harumaph. *destruction.* Nehe.3.10.

Hatuphite. *sléder, or youth.* Or in the Syrian tongue, *sharpe.* 1.Chro.12.5. — Haraphites

Haruz. *careful.* the father of Amons mother. 2.kings 21.19. — Harus

Hasadiah. *the mercy of the Lorde.* The sonne of Zerubbabel. 1.Chro.3.20. — Hasadia Asadiah

Hazar-shual. *a wolfes house.* A citie. 1.Chron.4.28. Iosh.15.28. and 19.3. — Hasadia Hazar-sual

Hasenna. *a bramble, or an enemie.* 1.Chro.9.7. — Asana

Heshabiah. *the estimation of the Lord.* 1.Chro.9.14. — Asabia

Hashabniah. *the silence of the Lord.* Neh.3.10.& 9.5. — Hasabnia

Hashem. *named, or putting to.* 1.Chro 11.34. — Hasem

Hashmonah. *the hasting of a gift.* Num.33.29,30. — Hasmona

Hashub. *esteemed, or numbred.* 1.Chro.9.14. — Hasub

Hashubah. *estimation, or thought.* 1.Chro.3.20. — Hasubah

Hashum. *silence, or their hasting.* Ezra 2.19. — Hasum

Hashupha. *spent, or made bare.* Ezra 2.42. Nehe.7.46. — Hasupha

Hasrah. *wanting.* 2.Chro.34.22. — Hasra

Hatach. *smiting.* Esther 4.5. — Hathach

Hathath. *feare.* 1.Chro.4.13.

Hatipha. *robberie.* Ezra 2.54.

Hatita. *a banding of sinne.* Ezra 2.42. Nehe.2.45.

Hatticon *middle, betweene the middle, or preparation,* Ezek 47.16. — Thichon Hatichon

Hattil. *an howling for sinne.* Ezra.2.57.

Hattush. *forsaking sinne.* Ezra 8.2. 1.Chro.3.22. — Hattus

Hauah. *liuing, or giuing life.* The wife of Adā. Genesis 3.20. and 4.1. looke Heuah. — Heua Heuah

Havilah. *grieuing, speaking to him.* A countrey. Gen. 2.11. Also the sonne of Cush, the sonne of Ham. Gene. 10.7.

Hauran. *a hole, libertie, or whiteneſſe.* A citie of Damascus. Ezek.47.16.

Hauoth-iair. *sownes of light.* Num.32.41.

Hazael. *seeing God.* He whom God commanded Elisha to anoynt King ouer Syria, that hee might take vengeance of Israel for their idolatrie. 1.king.19.15. Hee asketh Elisha whether his master Ben-hadad shall

should recouer his sickenesse. 2. King. 8. 9. Elisha foze-sheweth him what euil he shauld doe to Israel. 2. Kin. 8. 12. He strangleth Ben-hadad his master. 2. Kings 8. 15. He discomfiteth the Israelites. 2. kin. 10. 32. Receiuing of Jehoash king of Judah a great summe of money, he departed from Jerusalem. 2. kings 12. 18. He taketh Gath. 2. Kings 12. 17. He afflicteth the Israelites. 2. Kings 13. 3. He dieth. 2. King. 13. 24.

Hasaiah — Hazaiah. looke Hazarah.

Hazar. *imprisoned, or bound.* A citie. Joshua 15. 27. Ezek. 47. 16.

Hazar-adar — Hazar-addar. *an imprisoned generation, or faireneſſe.* Numb. 34. 4.

Hazariah — Hazarah. *seeing the Lorde.* Nehe. 11. 5.

Hazar-Enan — Hazar-enan. *an imprisoned, or bonde southsaying.* Numb. 34. 9.

Hazar-maueth. Gene. 10 26.

Hazar-shual. looke Haac-shual.

Habarsusah — Hazar-susah. *the porche, or entrie of an house.* A citie. Josh 19. 5. called Hazar-susim. 1. Chron. 4 31.

Hazlelphuni — Hazelelponi. *the shadowe of the countenance.* The daughter of Etam. 1. Chron. 4. 3.

Hazarim — Hazer-im. *porches.* Deut. 2. 23.

Hazeroth. *palaces.* Numb. 11. 35.

Hazezon-thamar — Hazezon-tamar. *drawing neere bitternesse.* A place where the Amorites dwelled. Genes. 14. 7. called Hazontamar. 2. chron. 20. 2.

Hasalon-thamar — Haziel. *idem* as Hazael. 1. chron. 23. 9.

Hoziel — Hazo. *seeing, or prophecying.* Gene. 22. 22.

Asau — Hazor. *haye.* Josh. 11. 1. and 15. 23, 25. and 19. 36. Nehe. 11. 33.

Hazor — ¶ Heber. *a companion,* or *partaker.* Sonne to Beriah. Gene. 46. 17. Of him came the Heberites. Num. 29. 45.

Hebron. *fellowship.* a double caue in the lande of Canaan, wherein Sarah was buried, which caue Abraham bought to burye in. Gen. 13. 18. and 23 2, 19. reade moze Gene. 35. 27. Josh. 10. 36, 37. and 14. 15. Also a citie. Judg. 1. 10 Josh. 15. 14.

Hegai — Hege *sighing, or speach.* Ester 2. 3.

Helam. *the armie of the mother.* 2. Sam. 10. 16.

Helbah. *milke, fat, or griefe in that.* Judg. 1. 31.

Helbon. *idem.* Ezek. 27. 18.

Helcath. *a portion, or a dwinding.* Josh. 19. 25.

Helkath — Helcias *the portion, or gentlenesse of the Lorde.* Susannas father. Dan. 13. 29. Also the name of a man.

Helchias — 1. Esd. 8. 1.

Helchiah — Heldai. *the world, or rustinesse.* Mens names. 1. Chr. 27. 15. Zech. 6. 10.

Heled — Heleb. *idem.* 2. Sam 23. 29. and 1. Chron. 11. 30.

Helek. *a part or portion.* Josh. 17 2.

Helem. *dreaming or healing.* 1. Chron. 7. 35.

Heleph. *a changing, or passing ouer.* Josh. 19. 33.

Helez. *armed or set free.* Mens names. 2. Sam. 23. 26. 1. Chron. 2. 39.

Helias. looke Eliiah.

Heliodorus. *the gift of the sunne.* Treasurer to Seleucus. 2. Macca. 3. 7.*

Helcath — Helcah. *part, or portion.* A citie. Josh 21. 31.

Helkia — Helkai. *idem.* Nehe. 12. 15.

Helcath-hazzurim. *the field of strong men.* 2. Sa. 2. 16

Elkia — Helkiah. *the gentlenesse, or portion of the Lord.* Elias

Hilkiah — kings father. 2. king. 18. 18.

Helon. *a window, or griefe.* The father of Eliab. Num. 1. 9. and 2. 7.

Hemam. *their trouble, or a tumult.* Lotans sonne. Gene. 36. 22. Homam. 1. Chron. 1. 39.

Heman. *much, or making an vprore.* A wise man. 1. king. 4. 31 1. Chron. 2. 6. Also an excellent singer whom Dauid appointed ouer the singers that perteined to the house of God. 1. Chron. 6. 33. and 25. 1.

Hematite. An Amethist stone. Exod. 28. 19.

Hemdan. *desire, or heate of iudgement.* Gene. 36. 26.

Hena. *a troubling.* A citie. Isa. 37. 13. — Ena. Ana

Henadad. *grace of the beloued.* Neh. 3. 18, 24. & 10. 9.

Henoch. *taught, or dedicate.* Kains sonne, of whome the citie Henoch was so called Gen. 4. 17. Also the father of Methushelah. Ge. 5. 21. who walked with God after he begate Methushelah 300. yeeres Gene. 5. 22. Reade Eccl. 44. 16. & 49. 14. and Hebr. 11. 5. Jude. 14. Wisd. 4. 10, 11. — Enoch

Hepher. *a digger, or deluer.* 1. Chron. 4. 6. Also the father of Zelophehad. Num. 26. 33. and 27. 1. Of him came the Hepherites. Num. 26. 32. — Hanoch

Hephzibah. *my pleasure, or delight in her.* By this name Christs Church, gathered of Iewes and Gentiles is called. Isa. 62. 4. Also Manasshes mother. 2. king. 21. 1.

Hercules. *Iunos glorie.* The money that should haue bene offered to Hercules, was giuen to the making of galleis. 2. Mac. 4. 19, 20.

Heres. *the sonne, or an earthen pot.* The name of a mount in Aialon, where the Amorites dwelt, until the familie of Joseph made them tributaries. Jud. 1. 35. — Hares

Heresh. *a Carpenter.* 1. Chron. 9. 15. — Heres

Hermas. *Mercurie, or gaine.* One whom Paul greeteth. Rom. 16. 14. — Herman Hermes

Hermogenes. *begotten by Mercurie.* A man who forsooke Paul. 2. Tim. 1. 15.

Hermon. *dedicated to God.* A mountaine. Deut. 3. 9. Josh 12. 5. and 13 5. — Harmon

Hermonim. *idem.* Psal. 42. 6. — Hermen

Herode. *the mount of pride.* Sirnamed þ Ascalonite, or Herode the great. Hee caused the innocents to bee slaine. Matth. 2. 1, 16. From whose persecution Christ fled into Egypt. Matt. 2. 13, 14, 15. Also this Herodes sonne was sirnamed Antipas, who was Tetrarche of Galile. Luke 3. 1. His opinion of Christ. Mat. 14 1, 2. Marke 6. 14. Luke 9. 7. He celebrateth his birthday. Mat. 6. 21. He beheadeth John Baptist. Matt. 14. 10. Mark. 6. 16. He maketh friendship with Pilate. Luke 23. 12. He reuerenceth Iohn. Mar. 6. 20. Christes answere to them that tolde him, Herode would kill him. Luk. 13. 31, 32, 33. Christ called him a Fox. Luke 13. 32. Herod & his men of warre mocke Christ. Luk. 23. 11.

Also the sonne of Aristobulus sirnamed Agrippa, who slewe Iames, and put Peter in prison. Acts. 12. 1, 2, 3, 4. His horrible ende. Actes 12. 23.

Also the sonne of this Herode, sirnamed Agrippa the yonger, before whome Paul preached and pleaded. Actes 25. 13.* and 26. 1.*

The Herodians sent by the Pharises to tempt Christ. Mat. 22 15. to 23.

Herodias. *idem.* Aristobulus daughter, whome Herode the Tetrarche maried being his brothers wife. Matt. 14. 3, 4. and Marke 6. 17, 18.

Herodion. *Iunos song.* Rom. 6. 11.

Heshbon. *a number, or thoughts.* A citie of Sihon king of the Amorites. Num 21. 26. Isa. 15. 4. Jere. 49. 3. — Hesbon

Heshmon. *a hastie message.* A citie. Josh. 15. 27. — Hasmon

Hesron. *the arrow of ioy, or diuision of a song.* Sonne to Reuben looke Hezron. Of him came þ Hesronites. Num. 26. 6. Also the sonne of Pharez, of him came an other familie of Hesronites. Num. 26. 21. Also a citie called Hazor. Josh. 15. 25.

Heth. *feare, or astonied.* Canaans sonne. Gen. 10. 15. and 1. Chr. 1. 13. whose posteritie Rebekah forbiddeth Jaakob to marry withall. Gen. 27. 46. and 28. 1. Of him came the Hittites. Gene. 23. 3.

Hethlon. *a house to be feared.* Ezek. 47. 15. and 48. 1.

Heuah. looke Hauah. 2. Chron. 11. 3. — Eua

Hezekiah. looke Hizkiiah, A godly king of Iudah. 2. kings — Hezekia Ezekias

2.King.16.20.& 17.1. He breaketh downe the brasen Serpent.2.Kin.18.4. He peeleth vnto Sancherib. 2.King 8.13.to 17. Hee sendeth to Isai the Prophet, concerning Sancherib 2.King.19.2.Isa.37.2. Hee obtaineth of God victorie against Sancherib.2.Kin. 19.14.to 35.2.Chr.32 20.Isa.37.15.to 36. He receiueth presents from the king of Babel. 2.King.20.12. and is reproued therefore, and for shewing his Ambassadours his treasures. Isa.39.1.to 8.

Hezekiah being sicke vnto death, receiueth a signe of his recouerie.2 Kin.20.1.to 12. & 2.Chron.32.24. Isa.38.1.to 10. His prayer. Isa.38.10.* He restoreth all things which his predecessors had taken out of the Temple, and establisheth pure religion among his people.2.Chron.29.2,3.* His exhortation to the Leuites.2.Chron.29.5,to 12. The passeouer kept at his commandement. 2.Chron.30.1,to 14. He prayeth for the people which were not sanctified.2.Chron.30.18.

Hezekiah ordeineth Priests & Leuites to serue in the Temple, and appointeth for their maintenance. 2.Chro.31.2,3,4. He exhorteth the people to put their trust in God.2.Chro.32.7,8 He dieth.2.King.20.21. and 2.Chron.32.33. He is praysed.2.King.18.3,to 9. 2.Chro.29.2. Ecclus.48.17.*

Hiskiiah — Hezekiiah. *idem.* the sonne of Neriah.1.Chr.2.23.

Hezir. *a hog, or conuerted.* 1.Chr 24.15.Neh.10.20.

Asari. Esri — Hezrai. *an entry, or hay.* 2.Sam.23.35.

Hezri — Hezro. *idem.* 1.Chro.11.37.

Ezron — Hezron as Helron. Gen.46.9,12. Iosh.15.3.

Heddai — Hiddai. *a praise, or a cry.* 2.Sam.23.30.

Hiddekel — Hiddekel. *a sharpe voyce.* A riuer called also Tigris, which inuironeth Mesopotamia, whose chiefe force beginneth in the region of the greater Armenia.Gen. 2.14.Dan.10.4.

Hierapolis. *a holy, or sacred citie.* Col.4.13.

Hiel. *the Lord liueth, or the life of God.* He that reedified Iericho.1.King.16 34.

Helen as Helon.looke Holon.

Elkia — Hilkiah. *the Lordes gentlenesse.* Eliakims father. 2.

Helchia — King.18.18.Isa.22.26.Also a mans name.Neh.1.21.

Helkiah — Also a Priest. 2.King.22.4. Also Ieremiahs father. Ier.1.1.Also the sonne of Shallum.1.Chro.6.13.

Helkia — Hilkiah. *idem.* A priest.Nehe.12.7.

Hellel — Hillel. *praising, or foolishnesse.* The father of Abdon, Iudge of Israel. Iudg 12.13.

Hymenæus — Himenæus. *a wedding song.* An enemie vnto Paul, & therefore by him deliuered vnto Satan. 1.Tim 1.20.

Hinne — Hin. A measure of moyst things. Exod.29.40.Eze. 45.24.

Hiras — Hirah. *libertie, or anger.* Gen.38.1.

Huram — Hiram. *the height of life.* A king of Tyrus that sent Dauid timber and workemen for to builde his house. 2.Sam.5.11. whome also Salomon vsed to the building of the Temple.1.Kin.4.1.* & 2.Chr.2.3. & 1.Ki. 9.11.to 15. Also a cunning workeman, who wrought all Salomons worke of brasse.1.King.7.13.*

Hircanus. *the possessor of a citie.* A noble mans name. 2.Macca.3.11

Hethites — Hittites. *broken asunder, or astonying.* A people descended of Heth. Gen.15.20.looke Heth God commanded them to be vtterly destroyed. Deute.20.17. They became tributaries vnto Salomon.1.King.9.20,21.

Heui — Hiui. *liuing, or declaring.* The sonne of Canaan. Ge.

Hiuites — 10.17. Of him came the Hiuites.1.Chro.1.15. They

Heuites — are slaine by the Israelites. Iosh 11.19,20. as God commanded. Deut.20.17. The remnant became tributaries.1.King.9.20.

Hezeki — Hizki. *strong, or apprehending.* 1.Cor 8.17.

Hezekia — Hizkiah. *the strength of the Lorde.* Mens names.

Ezekias — Ezra 2.16 Zeph.1.1.

Hizciiah — Hizkiiah. *idem.* A mans name.Nehe.10.17.

Also a king of Iudah.2.kin.18.1. looke Hezekiah.

Hobab. *beloued.* The sonne of Reuel, father in law to Moses, who refused to go with Moses into the land of promise.Num.10.29,30. looke more Iudges 1.16. and 4.11.and 1.Sam.15.6. Jere 35.2. — Obad

Hobah. *a hiding.* A place whither Abram pursued the foure kings, which had taken Lot prisoner. Gene. 14.15,16. — Hoba.

Hod. *praise, or confession.* 1.Chron.7.37.

Hodaiah. *the praise of the Lord.* 1.Chro 3.24. — Hodauia

Hodaniah. *idem.* 1.Chron.5.24.and 9.7. — Hodania

Hodesh. *a table, or newes.* One of Shaharaims wiues.1.Chron.8.9. — Hodes

Hodiah. *the prayse of the Lord.* 1.Chron.4.1. Nehe. 10.13. — Hodia

Hodiiah. *idem.* Nehe.9.5.and 10.10. — Hodiiah

Hoglah. *pleasantnesse, or the compassing.* One of Zelophehads daughters. Num.26.33.and 27.1.& 36.11. — Hodia

Hoham. *Woe be to them.* King of Hebron. Iosh 10.3. — Hagla

Holon as Helon. A citie. Iosh.21.15. Jere.48.21. called Hilen.1.Chro 6.58. — Helon

Holmadam. *God of their garment.* Luke 3.28. called Amon. Matth.1.10. — Elmodam

Homam.looke Hemam.

Homer. A kinde of measure. Leuit.27.16.Eze.45. 11.called Omer. Exod.16.32,33,36. — Gomar

Hophni. *a fist, or a little fist.* One of the sonnes of Eli. 1.Sam.1.3.who with his brother Phineas abused the priesthood.1.Sam.2.12.to 18. God foreshewed their deaths.1.Sa.2.34.as came to passe.1.Sa.4.4,to 12. — Haphni

Hor. *a hill, or shewing.* A mount. Nu.20.22.& 23.38. — Ophni

Horam. *their hill.* King of Gezer. Iosh.15.33.

Horeb. *all alone, or forsaken.* A mountaine called also Sinai. Exo.3.1.Deu.1.2.whither Elijah fled from Iezebel.1.King.19 8. — Chorebah

Horem. *an offering dedicated to God.* A citie. Iosh.u. 19.38.

Hor-hagidgad. *the hill of felicitie.* A place. Num.33. 32,33. — Horgadgadi

Hori. *a prince, chiefe, or free borne.* Lotans sonne. Gene.36.22. 1.Chronic.1.39. Also Saphats father. Numb.13.6.

Horites. *idem.* A people. Gen.14.6.and 36.20,21.

Horims. *Princes, or being angry.* giants which Esaus posteritie chased from mount Seir. Deut.2.12,22.

Hormah. *dedicated, or consecrated.* A citie. Num.14. 45.and 21.3.Iudg.1.17. — Horma

Horonaim. *angers, or ragings.* A citie of the Moabites. Isa.15.5.

Horonite. *anger.* Nehe.2.10,19.

Hosa. *trusting, or hauing sure confidence.* 1.Chr.16.38. and 26.10,11.Also a city. Iosh 19.29.& 1 Chr.26.16. — Hoshah

Hosanna. *Saue I pray thee, or keepe, or preserue I beseech thee, or giue saluation.* Psal.118.25. This prayer the people applied to Christ, at his last entrie into Ierusalem. Mat.21.9. Mar.11.9,10. — Hozah

Hosea.looke Hoshea. A Prophet. Hosea 1.1. By taking a wife of fornications, hee sheweth the people of Israel their idolatrie. Hose.1.2. — Hoshiah.na

Hoshaiah. *the saluation of the Lorde.* Iezaniahs father. Jerem.42.1 Also a mans name.Nehe.12.32. — Osee

Hoshama. *heard, or he obeying.* 1 Chro.3 18. — Hoshaiah

Hoshea. *saluation, or a sauiour.* The sonne of Num. Deu.32.44.looke Ioshua. Also a king who slew Pekah sonne to Remaliah traiterously, & reigned in his stead. 2.King.15.30. and craning ayde of So King of Egypt, was imprisoned, and his kingdome transported to the Assyrians.2.King.17.3,4. — Hosama

Hotham. *a seale.* The sonne of Heber.1.Chro.7.31. — Iosuah

Hothir. *excelling, or remaining.* The sonne of Heman.1.Chro.25.4. — Hosea.

Hoziel
Haziel
Hakoc

Hoziel. *seeing God.* 1. Chron. 25. 9.

Hukok. *an engraucr, a scribe, or lawyer.* A citie. 1. Chro. 6. 75.

Hul. *sorow, infirmitie, or sand.* The sonne of Aram. Gene. 10. 23.

Hulda

Huldah. *the worlde, circle of the world, or west.* A prophetesse, wife to Shallum 2. kin. 22. 14. to whom king Josiah sent for counsell. 2. Chro. 34. 21, to 29.

Hupham *their chamber, or banke.* Beniamins sonne of whom came the Huphamites. Numb. 26. 39. called Huppim. Gen. 46 21. 1. Chro. 7. 12, 15.

Huppa

Huppah. *a chamber, couer, or banke.* 1. Chro. 24. 13.

Huppim. *a chamber, couered, or the sea shore:* looke Hupham.

Hur. *libertie, or prince, or whiteneſſe.* Judahs sonne. 1. Chro 4. 1. called Dnan. Gen. 38. 4. & 46. 12. and 1. Chro. 2. 3. Also Ephzatahs eldest sonne. 1. Chro. 2. 19, 20. and 4. 4. Who with Aaron stayed vp the hands of Moses vntill Amalek was discomfited. Exo. 17. 12. & 31. 1. Moses, in his absence, committeth matters to be decided by Aaron and him. Exod. 24. 12. Also one of the kings of Midian, whome the Israelites slewe. Numb. 31. 8.

Huram. *their libertie, their whiteneſſe, or their holes.* The sonne of Bela. 2. Chro. 8. 5. looke Hiram.

Huri. *being angry, libertie, whiteneſſe, or a hole.* The sonne of Abihail 1. Chron. 5. 14.

Husa Ousa

Huthah. *hasting, or holding peace.* The sonne of Ezra. 1. Chro. 4. 4.

Chusai
Chushi
Hulai

Hushai. *a meaning, or hasting.* A friend of Dauids. 2. Sa. 15 32.* He confoundeth the counsel of Ahitophel. 2. Sam. 17. 5, to 15. He sendeth to David to shew him what was done therein. 2. Sam. 17. 15, to 23. He beareth Dauid tidings of Absaloms death. 2. Sa. 18. 21. Also the father of Baanah. 1 King. 4. 16.

Husam

Husham. *their hasting, or their fleece.* The third king that reigned in Edom. Gen. 36. 34. 1. Chron. 1. 45.

Husathite

Hushathite. *hasting, holding peace, or sensualitie.* A kinred descended of Hushah. 1. Chron. 4. 4. and 27. 11. Numb 26. 20.

Husim

Hushim. *idem.* Dans sonne. Gen. 46. 23. Also one of the wiues of Shaharaim. 1. Chro. 8. 8.

Huzoth. *pipes, or populous.* Numb. 22. 39.

Husab
Iadason

Huzzab. A Queene of the Assyrians. Nah. 2. 7.

Hydaspes. *the knowledge of a sheepe, or knowledge of change.* A riuer. Judeth 1. 6.

I.

Iakob

Iaakob. *a supplanter, or deceiuer, the heele, or the foot-step.* The sonne of Izhak. Gene. 25. 26. His natiuitie. Gene. 25, 26. A plaine man. Gene. 25. 27. He buyeth Esaus birthright for red pottage. Gene. 25. 31.* Hee stealeth from Esau his blessing by his mothers subtiltie. Gene. 27. 18. He is blessed of Izhak. Gen. 27. 28. Esau interpreteth his name. Gene. 27. 36. Rebekah counselleth him to flee to Haran. Gen. 27. 43. Izhak foretelleth how great a people should come of him. Gene. 28. 3, 4. He goeth to Haran. Ge. 28. 10. His dreame of a ladder. Gen. 28. 12. Kissing Rahel, he wept. Ge. 29. 11. He serueth seuen yeeres for her. Genes. 29. 18, 20. The yeeres ended, he taketh his wife of Laban, and Leah is giuen vnto him. Gen. 29. 21, to 27. He serueth other seuen yeeres for her. Gene 29. 27, 28. He loueth her more then Leah. Gene. 29. 30. Hee telleth Laban what his wages shall be. Genes. 30. 32. He came but with a staffe to Laban. Gen. 32. 10. but after became very rich. Genes. 20. 43. Labans sonnes murmure against him. Gen. 31. 1. He fleeth by Gods commandement from Laban, and is pursued. Gen. 31. 13, to 24. Laban is commaunded of God not to speake ought saue good vnto Iaakob. Gen. 31. 24. Being wroth, he chid with Laban. Genes. 31, 36, to 42. Hee erecteth a pillar as a couenant betweene him and Laban. Gen. 31. 44, 45. He offereth sacrifice vnto God vpon mount Gilead. Gen. 31. 54. Going forth on his iourney, hee is met by Angels. Gen. 32. 1.

Iaakob sendeth messegers before to pacifie his brother Esau. Gen. 32. 3, 4, 5. He is afraid of Esau. Gen. 32. 7. His prayer for deliuerance out of danger. Gen. 32. 9, to 13. Wrestling with the Angel he preuaileth: to the end he might vnderstand, that hee should asswage his brothers wrath. Gen. 32. 24, 25.

Iaakob is called Israel, and why. Gene. 32. 28. and 35. 10. He erecteth an altar vnto the Lord at Shechē. Gen 33. 20. He reproueth his children for slaying the Shechemites. Gen. 34. 30. Hee commaundeth his familie to put away the strange gods. Gene. 35. 2. God promiseth him great posteritie. Gene. 35. 11. He buildeth an altar at Beth-el. Gene. 35 1, 14, 15. He commeth to Izhak vnto Hebron. Genes. 35. 27. His children. Genes. 35. 23, to 27. and 46. 8, to 28. and Exod. 1. 2, to 6.

Iaakob dwelt in the lande of Canaan. Gene. 37. 1. Hee rebuketh Joseph for his dreames before his brethren, but noteth them secretly. Gene. 37. 10, 11. Hee sendeth his tenne children into Egypt for corne. Ge. 42. 1, 2, 3. He reioyceth that he should see Joseph. Ge. 45. 28. God comforteth him. Gen. 46. 2.

Iaakob and his familie goeth into Egypt. Gen. 46. 6, 7. Act. 7. 14. He is asked of Pharaoh his age. Gene. 47. 8. He desireth to be buried with his fathers. Gen. 47. 30. Being sicke, he calleth to minde Gods promises, and blesseth Josephs children. Gene. 48. 1, to 21. Hee foretelleth the Israelites deliuerance out of Egypt. Gene. 48. 21.

Iaakob blesseth his children, and foreshewēth them things to come. Gen 49. 1.* He being 147. yeres old, died. Gen. 47. 28. and 49. 33. was buried in Canaan. Gen 49. 29, to 32. and 50. 1, to 14. is praised. Eccl. 44. 23, 24. Before his birth God loued him. Rom. 9. 19. His faith. Heb. 11. 21.

Our election by the onely free grace of God confirmed by Gods chusing Iaakob, & refusing Esau. Rom. 9. 11, 13. Mala. 1. 2, 3. and that also wee ought to trust in God onely Hos. 12. 1.*

Iaakobah. *idem.* 1. Chro 4. 36. — Iaakobah
Iaakan. *tribulation, labour, or violently taking away passession.* 1. Chro. 1. 42. Deut. 10. 6. — Iakan, Iacan
Iaala. *ascending, a litle Doe, or litle goate.* Nehe. 7. 58. Ezra. 2. 56. — Iahala, Iaalah
Iaalam. *hid, or heire, or litle goate.* Gen. 36. 5. — Ialam
Iaani. *answering, afflicting, or making poore.* 1. Chro. 5. 12. — Ianai
Iareshiah. *a litle bed, the bed of the Lorde, or the Lord hath taken away powertie.* 1. Chro 8. 27. — Iereſiah, Ieſia
Iasau. *doing, or my doer.* Ezra 10. 37. — Iasi
Iasiel. *Gods worke, or the doings of God.* 1. Ch. 11. 47. — Iasiel
Iazzaniah. *the nourishment of the Lorde, or the weapons of the Lord.* Jeremiahs sonne. Jere. 35. 3. Also the sonne of Azur Ezek. 11. 1. — Iesania
Iaazer. *a helper, or ayder.* A citie. Num. 21. 32. 1. Ch. 6. 81. Iasi. 15. 8. — Iaezer, Iazer
Iaaziah. *the strength of the Lord.* 1. Chro. 24. 26. — Iaazia
Iaaziel. *the strength of God.* 1. Chro. 15. 18. — Iaziel
Iabal. *falling away, or bringing, or building, or a cheeke.* Lamechs sonne by Adah: father of such as dwell in Tents, and such as haue cattell. Gen. 4. 20. — Iobel, Iabel
Iabbok. *a making emptie, a scattering, or a wrestling.* A foord. Gen 32. 22. Deut. 2. 37. — Iaboc
Iabesh. *drought, or confusion.* The father of Shallum. 2. Kings 15. 10. Of him the citie Iabesh-gilead tooke name. Judg. 21. 8. 1. Samu. 31. 11. The inhabitants were smitten, and why. Judg. 21. 10, 400. maydes of Iabesh-

Iabes-galaad Iabesh-gilead returned, to giue vnto the Beniamites to wife. Iudg.21.12.

Iabes Iabez. *sadnesse, sorowe, or griefe.* The name of a citie, and of a man. 1.Chro.2.55. and 4.10.

Iabin. *vnderstanding, or building.* King of Hazor, who Iosh ua slue. Iosh.11.1, 10. Another of Hazor, of ꝑ forme Iabins linage, who oppressed ꝑ Israelites twentie yeeres. Iudg.4.2,3 slaine by Barak. Iudg.4.23,24.

Iebneel Iabneel. *Gods building, or vnderstanding.* a city of Iudah. Iosh.15.11.& 19.33.

Iabne Iabneh. *building, or vnderstanding.* A citie. 2.Ch.26.6

Iachan Iacan. *wearing out, or pressing.* 1 Chro.5.13.

Iachin. *preparing, or stabilitie.* The sonne of Simeon. Gen.46.10. of whom came the Iachinites. Nu.26.12. Also a Priest. 1.Ch.9.10. Also one of the pillars which Salomō placed in ꝑ porch of the Temple. 1.kin.7.21.

Iadan Iada. *knowing.* 1.Chro 2.28.

Iedaiah Iadau. *hu hand, or hu confession.* Ezra 10.43.

Iedaia Iadiah. *knowing the Lord.* Ezra 2.36. & Nehe.7.39. Iaddua. *knowen.* Nehe.12.11.

Iahel Iael. *a little Doe or Goate, or ascending.* The wife of Heber, who slue Sisera. Iudg.4.21.

Iagar. *a husbandman, or stranger, or fearing, or gathering together.* A citie of Iudah. Iosh.15.21.

Iah. *the euerlasting.* A name of God. Psal.68.4.

Iehallel Iahallel. *praising God, or the clearenesse, or light of God.* The father of Ziph. 1.Chro.4.16.

Iehaleleel Iahath. *broken in pieces, or fearing,* or in the Syrian tongue, *descending.* The sonne of Gershom. 1.Chron.6.20,43. Also Benaiahs sonne. 1.Chr.4.2. Also an ouerseer of the worke of the Temple. 2.Chro.34.12.

Iaza Iahaz. *brawling, or strife.* A place where Sihon by the Israelites was discomfited. Deut.2.32.

Iahasa Iahazah. *scoulding, or contention, or the ende of the Lord.* A citie. Iosh.13.18. and 21.36.

Iahasia Iahaziah. *the vision of the Lord.* Ezra 10.15.

Iahleel Iahaziel. *God hasteth, or diuideth.* Sonne to Naphtali. Gen.46.26. and 1.Chro.7.13. Of whom came the Iahzeelites. Num.26.48.

Iahzeel Iahaziel. *seeing God.* The name of certaine men. 1. Chro.16.6. and 23.19. and 24.23. Ezra 8.5.

Iasiel Iahdiel. *Gods vnitie, Gods toy, or Gods sharpenes, or after the Syrian & Hebrew, Gods reuenging.* 1.Chr.5.24.

Asael Iahdo. *I alone, or I one, or his toy, or sharpnes of wit,* or in the Syrian tongue, *hu newnesse.* the sonne of Buz. 1.Chro.5.14.

Iahasiel Iahdo. *I alone, or I one, or his toy, or sharpnes of wit,* or in the Syrian tongue, *hu newnesse.* the sonne of Buz. 1.Chro.5.14.

Iahelel Iahchel. *waiting for God,* or *beseeching God,* or *hope in God,* or *beginning in God.* Sonne of Zebulun. Gen. 46.14. of whom came the Iahleelites. Num.26.26.

Achoel Iahmai. *warme, or making warme.* The sonne of Tola. 1.Chro.7.2.

Iahiel Iahoz. *idem.* as Iahzah. Num.21.23.

Iahteel Iahzah. A citie. 1.Chro.6.78.

Iamai Iahziel. looke Iahaziel. and 1.Chro.7.13.

Iemai Iair. *illuminated, or lightned, a riuer, or the running water of the riuer.* Sonne of Segub. 1.Chr.2.22. Also the sonne of Manasseh. Deut.3.14. Num.32.41. of whom came the Iairites. 2.Sam.20.26. Also a Iudge in Israel. Iudg.10.3.

Iasa. Iaza Iairus. *idem* as Iair. A ruler of the Synagogue. Mat. 5.22. whose daughter Christ raised from death. Matt. 9.11,19,23,24,25. Mar.5.35.* Luke 8.41,42,49.*

Iasia Iakim. *rising, or confirming, or establishing.* 1.Chro.8. 19. and 24.12.

Iacirus Ialon. *tarying, murmuring.* 1.Chro.4.17.

Iambres Iambri. *rebellious, or waxing bitter, or changing.* 1. Macca.9.36,37.

Iambrah Iambres. *a rebell, bitter, or changing.* and after the Hebrew, *the sea, with powertie or want.* Hee that with Iannes withstoode Moses. 2.Tim.3.8. Exo.7.11,12, 22. and 8.7,11,19.

Iames. *a supplanter, or mainteiner.* Sonne of Zebedeus, who with his brother Iohn, was called from being fisher men, to be Apostles. Matth.4.21,22.& 10.3. Mar.1.19,20. Luk.5.10,11. and 6.14. Christ calleth them *Boanerges.* Marke 3.17. They were with Christ many times. Matt.26.37. Mar.1.29.& 5.37. & 9.2.& 13.3. and 14.33. Luk.9.28. They desire a request of him. Mar.10.35. and Christ rebuked them, and why. Luk.9.54,55,56. Iames sawe Christ after his resurrection. 1.Cor.15.5,7. He was put to death by Herode. Actes 12.2. Also the name of the sonne of Alpheus. an other Apostle. Matt.10.2. Mar.3.18. Luke 6.15. He wrote a generall Epistle vnto the Iewes. Iam.1.1.&c. and was superintendent of the Church of Ierusalem. Acts 15.13, to 22. and 21.18.

Iamin. *right hand, or South winde.* Simeons sonne. Gen.46.10. Of him came the Iaminites. Num.26.12. Also other mens names. 1.Chro.2.27. and Nehe.8.7.

Iamlech. *reigning, or after the Syrian speech, asking counsell.* 1.Chro.4.34.

Iamnites. *building, or vnderstanding,* citizens of Iamnia. 2.Mac.12.8,9,40. and 1.Mac.10.69. and 15.40.

Iamuel. *God is hu day, or the sea of God.* Sonne of Simeon. Gen.46.10. Exod.6.15.

Ianna. *an inferring, beginning to speake, afflicted, humbled, or poore.* The father of Melchi. Luke 3.24.

Iannes. *idem.* One of Pharaohs enchanters. looke Iambres.

Ianonah. *resting, tarying, or deriuing.* A citie of Ephraim. Iosh.16.6.

Ianum. *sleeping.* A citie. Iosh 15.53.

Iapheth. *enlarged, or faire, or perswading, or enticing.* Sonne of Noah. Ge.5.32. He is blessed of his father. Ge.9.27. His children. Ge.10.2, to 6.& 1.Chr.1.5,6,7.

Iaphia. *making fee, appearing, or lightening.* Sonne of Dauid. 2.Sam.5.15. and 1.Chron.3.7. Also a mans name. Iosh.10.3. Also a citie. Iosh.9.12.

Iaphlet. *deliuered, or banished.* 1.Chron.7.32.

Iaphleti. *idem.* Iosh.16.3.

Iapho. *faireneſſe, or comelineſſe.* The name of both a hauen & citie. Iosh.19.46.& 2.Chr.2.16. called Ioppa. Act.10.5,8.& 11.5. The Barbarians now call it Sappho.

Iarah. *a wood, a bony combe, making bare, powring out, or watching diligently.* Sonne of Ahaz. 1.Chro.9.42.

Iareb. *a reuenger.* King of Assur. Hos.5.13.

Iared. looke Iered.

Iarephel. *health of God, medicine of God, or God letting loose.* A citie. Iosh.18.27.

Iarah. *the moone, a table, or a sweete smel.* 1.Chr.2.34.

Iarib. *fighting, shading, multiplying, or auenging.* Sonne of Simeon. 1.Chro.4.24. Also a Priest Ezra 10.18.

Iarmuth. *fearing death, or seeing death, or throwing downe of death.* A citie ouer the which Piram was king. Iosh.10.3. looke Iosh.15.35. and 21.29.

Iasen. *ancient, or sleeping.* 2.Sam.23.32.

Iasher. *righteous.* Iosh.10.13. and 2 Sam.1.18.

Iasobeam. *the people sitting, the controuersie of the people, or the captiuitie of the people.* A valiant man of Dauids. 1.Chro.11.11. Also mens names. 1.Chro. 12.6. and 27.2.

Iasub. *a returning, a controuersie, or a dwelling place.* The sonne of Issachar. 1. Chro.7.1. called Iob. Gen. 46.16. Of whome came the Iasubites. Numb.26.24. Also a mans name. Ezra.10.29.

Iasubi-lehem Iasubi-lehem. 1.Chro.4.22.

Iason. *healing.* The sonne of Eleazar. 1.Mac.8.17. Also the brother of Onias, who laboured by vnlawfull meanes to be high Priest. 2.Mac.4.7.8. He slewe his owne citizens, & returned with shame into his countrey. 2.Mac.5.6,7,to 11. Also a Cyrenian, whose fiue

bookes were abridged into one volume. 2.Mac.2.23. Also be whole houle was assaulted, for ỹ he had receiued Paul & other brethrẽ into his house, Act.17.5,to 9.

Iaspar. A precious stone. Exod.28.20. Reue.21.19.

Iahaniel
Iahniel
Iecher
Iahir
Iechrai
Ionia

Iahniel. *a gift of God.* The fourth sonne of Hesheiemiah. 1.Chro.26.2.

Iaeir. *a remnant,* or *excellent.* A citie. Iosh.15.48. and 21.14. and 1.Chro.6.57.

Ithri, Ithre, Ithron. *idem.*

Iauan. *making sad.* Sonne of Iapheth. Gen.10.2. and 1.Chro.1.5. His sonnes. Gen.10.4.& 1.Chro.1.7. Also Greece. Isa.66.19. looke Grecia.

Iasher
Iaaser
Iaser
Iazez

Iazer. *an ayde,* or *helper.* A land. Numb.32.1,3. Also a citie. Num.32.35. Iosh.21.39.

Iaziel. *the strength of God.* 1.Chro.15.18.

Iaziz. *brightnesse,* or in the Syrian tongue, *a departing.* 1.Chro.27.31.

¶ Ibhar. *chosen.* 2.Sam 5.15.

Iblean
Ieblaan

Ibleam. *the ancient of the people,* or *the people decreasing,* or *clipping them.* A citie. Iosh.17.11.

Ibneah. looke Iobamah.

Ibhia.
Hebri

Ibniiah. *idem.* The sonne of Reuel. 1.Chro.9.8.

Ibri *passing ouer,* or *being angrie,* or *being with young.* 1.Chro.23.27.

Abezan
Abesan

Ibzan. *the father of a target,* or *the target,* or *weapons of a father,* or *the father of coldnesse.* A Iudge of Israel. Iudg.12.2,8,9.

¶ Ichabod. *where is glory,* or *no glorie,* or *woe vnto glorie.* The name of Phinehas sonne. 1.Sam.4.21, 22. brother to Ahiah. 1.Sam.14.3.

Iconium. *comming.* A citie of Cilicia. Acts 13.51. where Paul preached. Acts 14.1.

Iedala

¶ Idolah. *the hand of slaunder,* or *an oath,* or *cursing:* or after the Hebrew and Syrian, *the hand of God.* A citie. Iosh.19.15.

Idbas
Iedebos
Iaddo
Addo Iecdo

Idbash. *flowing with honie,* or *the hand of destruction.* 1.Chro.4.3.

Iddo. *his hand, his power,* or *his confession.* Mens names. 1.Chro.6.21.& 27.21. looke Ieddo. Also a prophet Zech.1.1. 1.king.13.2.

Edomites

Idumeans. *red, earthly,* or *bloody.* A people descended of Esau. 1.Esd.4.50. looke Edom.

Iarim
Ieathrai
Iethrai
Barachiah
Barachia

¶ Iearim. *Groues,* or *woods.* A mount. Iosh.15.10.

Iearerai *searching out.* 1.Chro.6.21.

Ieberechiah. *speaking well of the Lord,* or *bowing the knee to the Lord.* Zecharias father. Isa.8.2.

Iebus. *a treading vnder foote,* or *a tumbling,* or *rolling,* or *a manger.* Ierusalem so called. Iudg. 10.10. Also called of Canaans sonne Iebus, that is to say, *troden vnder foote, tumbled,* or *mangled.* Iosh.18.16.

Iebusi sonne to Canaan. Gen.10.16.

Iebusites. *idem* as Iebusi. Inhabitants of Iebus. Ge. 15.21. whom God commanded the Israelites to destroy. Deut.20.17. They could not vtterly destroy the Iebusites. Iosh.15.63. Dauid promiseth preferment vnto those that could smite them. 2.Sa.5.8. Salomon made them tributaries vnto him. 1.kings 9.20,21.

Iecamia
Iecemia
Iecholia
Iechelia
Iecoliah
Iechoniah
Coniah
Conaniah
Chonias

Iecamiah. *the resurrection of the Lord,* or *the confirmation of the Lord,* or *the reuengements of the Lord.* 1.Chr.3.18.

Iecholiah. *the perfection of the Lord,* or *power of the Lord.* 2.Kings 15.2 and 2.Chron.26.3.

Iecoiiah. *stabilitie of the Lord.* The sonne of Iehoiakim. 1.Chro.3.16. called also Iehoiachin. 2.king.24.6. was taken prisoner. 2.kin.24.12. according to the prophecie. Iere.22.28. * and is called Coniah. Iere.37. 1.2. was exalted. 2.King.27.* Iere.52.31.* is called Neri. Luke.3.27.

Iedaiah. *the hand of the Lord,* or *confessing the Lord.* 1.Chro.24.37.

Iedeiah
Ieiah
Iehedia

Iedeiah. *one Lord, the ioy of the Lord,* or after the Hebrew & Syrian, *the renuing of the Lord.* 1.Chr.24.20.

Iediael. *the science of God,* or *knowledge of God.* 1. Chron.26.2. Iediel
Iadihel

Iedidah. *beloued.* Iosiahs mother. 2.Kings 22.1. Ieddidah

Iedidiah. *beloued of the Lord,* or *louing to the Lord.* 2.Sam.12.25. Idida
Iedida

Iediel. *the knowledge of God,* or *the vnitie of God,* or *ioy of God:* or after the Hebrewe and Syrian, *the renewing of God.* 1.Chron.7.6. Iediddia

Iediah. *the feare of the Lord,* or *vision of the Lord.* 1. Chro.26.31. Iedia
Ieria

Ieduthun. *confessing his lawe, belonging to the lawe,* or *giuing praise.* A musician. 1.Chro.16.38,42. and 9.16. Idithun
Iduthun

Iedo. *a witnesse, decked, passed ouer,* or *a praye.* 2. Chro.9.29. looke Iddo. Iddo

Iegar-sahadutha. in the Syrian, *the heape of witnes.* Gene.31.47.

Iehaleel. *praising God,* or *the cleerenes of God.* 1.Chr. 4.16. and 2.Chron.29.12. Iehalelel
Iehalelel

Iehaziel. *seeing God,* or *the vision of God.* 1.Chro.12. 4. and 16.6. Iehezuel

Iehdeiah. *together, onely the Lord,* or *ioy,* or after the Hebrew and Syrian, *one Lord.* 1.Chron.27.30. Iehdeia
Iadias

Iehel. *God hath taken away,* or *heaping vp.* Ezr.8.13. Iehiel

Iehezekel. *the strength of God.* 1.Chro.24.16. Ieheskel

Iehiah. *the Lord liueth.* A porter for the Arke. 1.Chr. 15.24. Iehia
Ieiiah

Iehiel. *God liueth, God hath taken away,* or *God heaping vp.* 1.Chron.15.18. and 23.8. and 26.1. Iehieli

Iehizkiah. *the strength of the Lord,* or *the taking of the Lord.* 2.Chro.28.12. Ezekias

Iehoadah. *the congregatiõ of the Lord, the passing ouer of the Lord, the testimonie of the Lord,* or *the decking,* or *pray of the Lord,* or after the Hebrew & Syrian, *the taking away of the Lord.* Sonne of Ahaz. 1.Chron.8.36. Iehoada
Ioadan

Iehoadã. *the pleasure,* or *delights of the Lord,* or after the Hebrew & Syrian, *the time of the Lord.* Mother of Amaziah king of Iudah. 2.kin.14.2.2. Chron.8.36. Iehoaddan
Ioiadan
Iohas

Iehoahas. *the taking of possession of the Lord,* or *the Lord seeing.* Iosiahs sonne. 2.kin.23.30. 2.Chro.39.1. Deposed, & carried captiue into Egypt, where he died. 2.king.23.33. 2.Chron.36.3. His captiuitie was foreshewed. Eze.19.4. He is called Iohanan. 1.Chr.3.15. Also the sonne of Iehu king of Israel. 2 king.10.35. for his wickednesse deliuered into the handes of the Syrians. 2.king.13.1,2,3. and by prayer deliuered. 2.king.13.4,to 9. Ioachaz
Iehoahaz
Ioachas
Ioahas

Iehoash. *the fire of the Lord,* or *the offring of the Lord.* 2.kin.11.2. who became king of Iudah. 2.kin.11.21. & 12.1. preserued by Iehosheba, from being destroyed by Athaliah. 2.king.13.3. He is made king by Iehoiada. 2.king.11.4.* Hee caused the siluer of dedicated things to be employed to the repairing of the Temple. 2.king.12.2,to 17.& 2.Chr.24.2.to 14. After the death of Iehoiada, he became an idolater. 2.Chr.24.17,18. He causeth Zechariah to be stoned to death for reproouing him. 2.Chro.24.20, to 23. He was slaine by his owne seruants. 2.kin.12.20. 2.Chro.24.25,26. He is called Simeon Lu.3.30. Also Iehoahaz sonne, a wicked king of Israel. 2.king.13.10,11. Hee discomfited three times Ben-hadad the sonne of Hazael. 2 kings 13.25. He tooke Amaziah king of Iudah, brake down the wall of Ierusalem, and spoiled the Temple. 2.kin. 14.13,14. He dieth. 2.kin.14.16. Ioash

Iehohanan. *the grace, mercie,* or *gift of the Lord.* A porter. 1.Chro.26.3. Ionan
Iohannes

Iehoiachin. looke Ieconiah. Ioachim

Iehoiada. *the knowledge of the Lord.* An high priest, who made a couenant with Iehoash ỹ king & his people in the Lords behalfe. 2.kin.11.17. looke Iehoath. Ioiada

Iehoiakim. *the rising, a reuenging,* or *establishing of the Lord.* A name giuen to Eliakim the sonne of Iosiah. 2.King. Ioacim

2.kings 23.34.& 2.Chro.36.4. 1.Eſd.1.37. He rebelleth againſt Nebuchadnezzar and is taken priſoner. 2.King.24.1,to 7.2.Chro.36.6,7,8.as was prophecied. Jere.22.18.19.Dan.1.1,2. More of him. Jerem. 36.1.* He is called Welchi. Luk.3.28.

Ioiarib — Iehoiarib. *the fighting, chiding, or multiplying of the Lord.* 1.Chro.9.10.

Ionadab — Iehonadab,looke Ionadab. A ſubtill man,who was friend to Amnō.2.Sa.13.3,4,5.Alſo ꝑ ſon of Rechab, who ioyned with Iehu to deſtroy idolatry.2 kin.10.15.

Ionathan — Iehonathan. *the gift of the Lord,or the gift of a dove.* Sonne of Vzziah. 1.Chron.27.25. Alſo the ſonne of Shimea.1.Chro.20.7. Alſo Dauids vncle, a man of counſell and vnderſtanding.1.Chro.27.32.

Ioram — Iehoram. *the height of the Lord,or throwing downe of the Lord.* Sonne of Iehoſhaphat king of Iuda. 1.kin. 22.50.& 2.kin.8.16,to 25.& 1.Chr.21.1.* Alſo Ahabs ſonne,a wicked king.2.King.3.1,2. who threatned to cut off Eliſha his head. 2.King.6.31. Of his warre, and Ahaziahs with Hazael king of Aram. 2.King.8. 25..* both ſlaine by Iehu.2.King.9.14,to 29.

Ioſaphat — Iehoſhaphat. *the Lord is the iudge, or the iudgement of the Lord.* Sonne of Aſa king of Iuda.1.Kin.15.24. 1.Chro.3.10.Mat.1.8.A vertuous king. 2.Chro.17. 3.* Who ioyned in affinitie with Ahab.2.Chro.18.1. He ſeeketh counſell at the Prophet of God. 2.Chron. 18.6.and taketh his part. 1.Kin.22.8. Hee enquireth of Eliſha what ſhould happen vnto him.2.Ki.3.12,to 20. Crying vnto the Lorde for ayde againſt his enemies.he is heard.2.Chro.18.31.He is reproued by the Prophet Iehu,for helping wicked Ahab.2.Chr.19.2. He exhorteth the iudges & miniſters to doe their duetie.2.Chr.19.6.* The Moabites & Ammonites warred againſt him. 2.Chr.20.1. His prayer. 1.Chr.20.6. He ioyneth in friendſhip ꝑ Ahaziah, & is reproued for it by Eliezer.2.Chr.20.35,36,37.He dieth.2.Chr.21.1.

Ioſaba — Iehoſheba,looke Ioſabeth.

Ioſhua — Iehoſhua. *the Lord,or ſauiour,or the Lords ſaluation.* Certaine mens names.1.Chro.7.27.Hagg.1.1.Zech. 3.1.looke Ieſus.

Iehoua — Iehouah. *the Lord.* One of ꝑ names of God.Exo.6 3.

Iehouah-iireh. *the Lord ſeeth, or will ſee, or the Lorde prouideth.*Gen.22.14.

Iehouah-niſſi. *the Lord my banner.* Exod.7.15.

Iehouah-ſhalom. *the Lord of peace.* Judg.6.24.

Ioſabad — Iehozabad. *hauing a dowry, or the Lords dowry.* Certaine mens names.2.King.12.21. 1.Chro.26.4.

Iehozedech — Iehozedek. *iuſt is the Lord,or the iuſtice of the Lord.* Mens names.1.Chro 6.14 Hagg.1.1.

Ioſedec — Iehu. *he,or he that is,or being.* A Prophet who prophecied againſt Baaſha.1.Kin.16.1,2,3,4.He rebuketh king Iehoſhaphat. 2.Chro.19.2. Alſo a captaine who was anointed king of Iſrael by Eliſha,to deſtroy the houſe of Ahab. 2.Kin.9.2,3,to 11.& 1.Kin.19.16, 17.He deſtroyeth Ioram,and Ahaziah.2.King.7.14, to 29.and alſo Iezebel.2.King.9.30.* He ſlayeth the 70.ſonnes of Ahab.2.King.10.7.and the 42.brethren of Ahaziah. 2.Kings10.14. Seeming to ſacrifice to Baal,he ſlew all Baals prieſts.2.King.10.18,to 26. He deſtroyeth Baal and his houſe,and cauſed it to be made a iakes.2.King.10.26,27,28. God approueth Iehu his doings againſt the houſe of Ahab. 2.Kin.10. 30. Hee walked not in the lawe of God with all his heart.2.Kings 10.31. He dieth.2.King.10.35.The promiſe which God made vnto him. 2.Kings 10.30. was accompliſhed.2.King.15.12.

Iehubba — Iehubbah. *an hiding,a beloued,* or in the Syrian ſpeach,*ſinne,or binding.*1.Chro.7.34.

Haba — Iehucal. *mightie,perfect.or waſted.* Jere.37.3.

Iuchal — Iehud. *praiſing,or confeſſing.* A citie of Dan. Joſh. 19.45.

Iud — Iehudah. *confeſſion,or praiſe.*Iaakobs ſonne by Leah.Gene.29.35. By whoſe counſell Joſeph was ſold. Gen.37.26,27.Iudah marrieth Shuah a Canaanite. Gene.38.2. Hee committeth inceſt with Tamar his daughter in law.Gen.38.18. He confeſſeth his fault, and ingratitude towards her. Gen.38.26.He offereth himſelfe to bee Joſephs bondman, that Beniamin might returne to Iaakob. Gene.44.33.His children. Gen.46.12 He enioyeth the kingly honour and priuiledge of the firſt borne, which appertained vnto Reuben.Gen.49.4.8,to 13.His childrens portion. Joſ.15. 1,2.*His poſteritie.1.Chr.2.3.* & 4.1.* The tribe of Iudah is made captaine for the warre, after the death of Joſhua. Judg.1.2,3,4,to 22.They with other Iſraelites,brought Dauid into Ieruſalē. 2.Sa. 19.14,15.* They onely follow Dauid. 2.Sam.20.2. Their idolatrie and wickednes. 1.Kin.14.22,23,24.

Iudi — Iehudi. *praiſing,or confeſſing.* Jere.36.14,21.

Iehudia — Iehudiah. *a praiſing,or confeſſing of the Lord.* 1.Chr. 4.18.

Iehus — Iehuſh. *keeping counſell,* or after the Syrian, *faſtened.* 1.Chro.8.39.

Iehiel — Iehiel. *God hath taken away, or God keeping vp together.* 1.Chro.5.7.

Iehia — Iehiah. *the Lord liueth.*1.Chro.15.24.

Iecabzeel — Iekabzeel. *the congregation of God,* A citie. Nehe. 11.25.

Iekannah. *the Lord ſhall ariſe, the eſtabliſhing, or reuenging of the Lord.*1.Chro 2.41.

Iecamia — Iekamiam *the people ſhall ariſe.*1.Chro.23.19.

Iekamia — Iekodeam. *the crookednes, or burning of the people.* A citie. Joſh. 15.56.

Iecmaam — Iekoniah *the prouiſion,or ſtabilitie of the Lord.* Eſther 2.6.looke Ieconiah.

Iekadan — Iekuthiel. *the hope or congregation of God,*1.Ch.4.18.

Iekon'a — Iemimah. Job 42.14.

Iecuthiel — Iemini. *the right hand* A land belonging to the tribe of Beniamin. 1.Sam.9.4.

Icurhiel — Iemuel. *Gods day,or the ſea of God.* Gen.46.10. Exo. 6.15.

Iemima — Iephlet. *deliuered,or baniſhed.*1.Chro.7.32.

Gemini — Iephthah. He8.13.32. looke Iphtah.

Iaphlet — Iephunneh *beholding.* Num.13.7.& 1. Chro.7.38.

Iephte — Ierah. *the moone, the moneth,or ſmelling ſweete.* Gen. 10.26.

Iephbune — Ierahmeel. *the mercie of God,* or after the Hebrew or Syrian, *the beloued of God.* Sonne of Hezron. 1. Chro.2.9.Of him came the Ierahmeelites.1.Sam.27. 10.Alſo the ſonne of Kiſh.1.Chr.24.29.Alſo the ſonne of Hammelech.Jer.36.26.

Iere — Ieramoth, and Ieremoth, *idem,* as Iarmuth. Mens names. Ezra 10.26,27,29.& 1.Chro.7. 7. and 12.5.

Ierameel — Ieredi. *ruling,* or *comping downe.* The ſonne of Mahalaleel. Gene.5.15.1.Chro.1.2. Luke 3.37.Alſo the ſonne of Ezra by Iehudiiah.1.Chro.4.18.

Ierahmeelites — Ieremai. *my height,or ſearing,or throwing foorth waters.* Ezra 10.33.

Ieremia — Ieremiah.looke Irmeiah. Certaine mens names. 2. Kin.23.31.1.Chr.5.24.Alſo a prophet: his ſtocke and when he prophecied. Jere.1.1,2,3. God emboldeneth him to preach.Jer.1.7. He is forbidden to pray for the Iewes.Jere.11.14. He is perſecuted.Jer.18.18. and 20.2. Being mocked for preaching, hee complaineth vnto God. Jere.20.7,8.Hee is taken of the Prieſtes: and accuſed before the gouernours,he anſwereth that he had declared nothing but the word of God. Jere. 26.8,12. He ſendeth bonds to certaine kings, and admoniſhed them to bee ſubiect vnto Nebuchadnezzar. Jere.27.3. He is taken going into the land of Beniamin.Jere.37.12,13.ſmitten and put in priſon.Jer.

37 15,16. He is deliuered by Zedekiah. Ier. 37.17. He is cast into the dungeon. Ier. 38.4,5,6. & taken out againe. Iere. 38.10,11,12,13. fauoured of Nebuchadnezzar. Iere. 39.11,12. hauing leaue to go whither he would. Iere. 40.4. He dwelleth with the people which were left in Ierusalem, vnder Gedaliah. Iere. 40.6. He admonisheth the residue of the people, not to go into Egypt. Ier. 42.14,15.* He lamenteth king Iosiah. 2. Chro. 35.25.

Ieria Ierian — Ieriah. *the feare, vision, or throwing downe of the Lord.* 1. Chro. 23.19.

Ierebai. *fighting, chiding, or multiplying.* 1. Chron. 11.46.

Ierico — Iericho. *the moone, moneth, or his sweete smell.* A rich and faire citie of Beniamin, whither Iosiua sent spies. Num. 22.1. Iosh. 2.1. This people hauing seene the spies, were astonished. Iosh. 2.11. God deliuereth Iericho into the handes of Iosiua, and how. Iosh. 6.1.* The walles thereof fell downe by faith. Iosh. 6.20. Heb. 11.30. Iosiua curseth those that should build it. Iosh. 6.26. it is reedified by Hiel. 1. King. 19.34. Elisha dwelt in it. 2. King. 2.18.

Ieruel — Ieruel, *the feare or vision of God.* 1. Chro. 7.2.

Ierimoth. looke Ieramoth.

Ierioth. *pannes, kettles, or cauldrons, or howling out, or breaking asunder.* 1. Chro. 2.18.

Ieroa Iara — Ieroah. *making a sweete smell, breathing, the moone, or the moneth.* 1. Chro. 5.14.

Ieroboam — Ieroboam. *fighting against, chiding, or increasing the people.* Sonne of Nabat. 1. King. 11.26. who rebelled against Salomon. 1. King. 11.27. Ten tribes promised by the Prophet to be giuen him. 1. Kin. 11.35. He fleeth from Salomon into Egypt. 1. Kin. 11.40. After his returne, he with the people, desireth Rehoboam to release them of the seruitude which they endured vnder his father. 1. Kin. 12.3,4. He buildeth Shechem & Penuel. 1. king. 12.25. For sticking vnto Gods promise, he set vp two golden calues in Beth-el & Dan, causing the people to commit idolatrie. 1. kin. 12.26.* and, as he was sacrificing vnto them, was reproued by the Prophet Iddo. 1. King. 13.1,2,3. His hand which he stretched out against the Prophet dried vp, and restored againe. 1. Kin. 13.4,5. No threatning or signes could cause hir leaue his wickednesse. 1. King. 13.33. For money he made priests of the hie places. 1. King. 13.33. He constituteth priests for deuils, reiecting the Priests of the Lord. 2. Chron. 11.15. His wife is sent to the Prophet, to know if his sonne should recouer of his sickenesse. 1. kin. 14.2,3. Vnto whom the destruction of her husband & his house is foreshewed, and the maner of the childes death to be a signe thereof. 1. kin. 14.5, to 17. Ieroboam dieth, and Nadab his sonne succeedeth. 1. Kin. 14.20. His house is destroyed by Baasha, according to the word of the Lord. 1. King. 15.25, 26,27, to 31. Reade Eccl. 47.23,24,25. How his sinne is condemned, looke 1. kin. 16.19,26. & 2. kin. 3.3. & 10.29. & 13.2. & 14.24. & 15.9. & 17.21. & 23.15. Against Ieroboam, reade Amos 7.11.

Ieroboam — Also the sonne of Ioash a wicked king of Israel. 2. King. 13.12. & 14.23. by whom notwithstanding the Lord preserued Israel for his promise sake. 2. Kin. 14.24,25,26,27. He dieth, and Zachariah his sonne succeedeth. 2. King. 14.29.

Iehoram Ioram — Ieroam. *high, mercifull, or after the Syrian, beloued.* Father of Elkanah. 1 Sam. 1.1. 1. Chro. 6.27,34. Also the father of Ihue-iah. 1. Chro. 9.1.

Hieronymus Ierome — Ieronomus. *a holy name.* A gouernour who with Timotheus &c. troubled the Iewes. 2. Mac. 12.2.

Ierubbaal — Ierubbaal. *Let Baal auenge, or an idole ouercome.* looke Gideon.

Iery-beseth — Iery-beseth. *idem.* 2. Sam. 11.21.

Ieruel, *the feare of God, or the vision of God.* A wilderneſſe. 2. Chro. 20.16.

Hierusalem — Ierusalem, *the vision of peace, or the perfect vision, or perfect feare.* The head citie of Iudah, builded (as Lyranus on the 28. chap. of Genesis writeth) by Melchisedek, and called by him Salem, that is, *peaceable*, because hee was king of peace and iustice. Heb. 7.1,1. Psa. 76.2. Other thinke it was first builded by Iebusi sonne of Canaan, & called after his name. Gen. 10.16. Iosh. 18.28. Eusebius saith it was called Hieron Salomonis, that is, Salomons Temple, & afterward by corruption Hierusalem. Called also Solyma, Luza, Bethel, Hierus, and last of all, Helia, or Ælia (saith Volateran) of Helius Hadrianus Emperour, by whom it was repaired and enlarged. Sometime it consisted of two partes: the hier, with the Temple placed on the top of Sion, and called of the builder, the citie of Dauid: the tower ioyned to the Temple. 1. Chron. 11.4,5,6,7,8. It was in compasse about 6. miles and an halfe. Eusebius.

Ierusalem, called Bethel, and before Luz, wonne by the tribe of Iudah. Iudg. 1.21,22,23. The Temple in Ierusalem chosen of God for an habitation. 1. kin. 8.13.* 2. Chron. 6.1,2. Of the gates. Ezek. 48.31. God threatneth to it, and the inhabitants, destruction for contemning of his word, & preachers. 2. kin. 21.12,13, 14,15. & 23.27. Ezek. 21.2. Iere. 19.3. The burning of it signified by a vision. Ezek. 10.2. The vision of restoring of the citie and Temple. Ezek. 40.1,2.* The felicitie thereof past, and the calamitie present. Ezek. 19.10.* Of the destruction of it, and the women. Isa. 3.1,17. After the destruction of it, there shalbe scant be left one man for vii. women. Isa. 4.1. Signes in heauen ouer it. 2. Macc. 5.2. The captiuitie of it figured. Ezek. 3.25. God threatneth to deliuer it into the hands of the king of Babylon. Jerem. 34.1. and that it shalbe burned. Jer. 32.28,29. Ezek. 15.1. and 24.3.* Ierusalem besieged by Rezin and Pekah. Isa. 7.1. The destruction of it prophecied. Isai. 22.1. & 29.3. It is taken and burnt by the Caldeans. Jerem. 52.7.* 2. King. 24.14. & 25.8,9. 2. Chron. 36.6,19. according as was prophecied. Jerem. 34.2. Why it was brought into captiuitie. Jerem. 22.9. God sheweth the Prophet the certaintie of Ierusalems destruction. Ezek. 33.27.* The Iewes bewaile the destruction of Ierusalem. Psal 7.19. Of the destruction and reedifying thereof. Dan. 9.25. Zech. 1.16.* & 12.2.* Who inhabited there, after the reedifying. Nehe. 11.1. Antiochus made newe lawes in Ierusalem, forbidding the keeping of Gods lawes. 1. Mac. 1.43.* A complaint of the Church, vnder the figure of Ierusalem. Baruch 4.19. Ierusalem is mooued to reioyce for the returne of her people, and vnder this figure, the Church. Baruch 5.1.* The abominations of Ierusalem, notwithstanding Gods benefites. Ezek. 16.2, 3.* She confesseth why she is iustly punished. Jere. 10.19.* Christ foresheweth how her shoulde die at Ierusalem. Luke 13.33. He riseth into Ierusalem vpon an asse. Matth. 21.1. Hee foretelleth her destruction: the maner, and why. Matth. 24.16. Hee commaundeth his Apostles not to depart from Ierusalem, but to waite for the holy Ghost which hee had promised them. Luke 24.49. Actes 1.4. Hee weepeth for Ierusalem. Luke 13.34. and 19.41. Paul preached at Ierusalem. Roman. 15.19. Paul commaunded to goe out of Ierusalem, and why. Actes 22.18. Of the new Ierusalem. Reuel. 3.12. The holy Ierusalem Reue. 21.10.* The celestiall Ierusalem, the mother of vs all, and the habitation of the Elect. Galat. 4.26. Heb. 11.10. and 12.22. Psal. 123.3. Isai. 33.20. and 54.1. and 65.19. Ezek. 16.3. Tob. 13.16.* Baruch. 5.1.*

Against

Against Ierusalem & the inhabitants thereof, looke more Isa.2.1.& 5.1.*& 8.1.*& 34.1.*& 65.12. Jer.4.3. & 7.3,4.*& 13.9.* & 17.3,4.& 21.4.* & 23.12. & 25.1, to 32. & 38.18. & 39.1, to 9. Ezek.4.1.*& 5.1.& 22.2.* & 23.3.*Zeph.3.1. Ierusalem was prophecied to be destroyed by the Romanes. Dan.2.26. Zech.14.1.*Mat. 23.37.& 24.15. Luke 13.34,35. & 19.43,44.& 20.16. & 21.6,24. Joh.11.48. which came to passe by Titus & Vespasian the 41. yeere after Christs ascension, being frō the incarnation of Christ 37. yeeres, Iosephus. Ierusalem put for the people inhabiting that citie. Mat.3.5. Ierualem called the citie of the great king. Matt.5.35. and the holy citie. Matth.4.5. and 27.52.

Ierusa Ierusalem. *possession*, or *banishment*. The mother of Iotham. 2.king.15.33. and 2.Chron.27.1.

Ierushash Iesaiah Iesaia Esaias Esaiah Isaiah Esay Ieshaiah. *the health*, or *saluation of the Lord*. The name of certaine men. Ezr.8.7,19.1.Chro.3.21. and 25.3. and 26.25.

Also a Prophet. Isai.1.1. he foretelleth Hezekiahs victorie against Sancherib.2.kin.19.6,7. he sheweth Hezekiah his sickenesse, and his recouery.2.kin.20.1, to 12. he reproueth Hezekiah, for shewing the ambassadors of the king of Babel his treasures.2.king.20. 14,to 19. Isaiah saw the glorie of God. Isa.6.1,2. he is sent to the Iewes. Isa.6.8,9. Christ standing vp to reade, had the booke of Isaiah deliuered him. Luke 4. 16,17. Isaiah is praised. Ecclus.48.23,24,25,26.

Iesebeab Isbaab Iaser Ieshebeab. *the sitting*, or *captiuitie of the father*. 1. Chro.24.13.

Iesher. *right*, *singing*, *hauing a regard*, or *ruling*. 2. Chro.2.18.

Ieshishai. *ancient*, or *reioycing exceedingly*. 1.Chron. 5.14.

Ieshmon. Num.23.28.

Iesohaiah Isuaia Iesua Iesia Iezia Ismiel Iesohaiah. *the Lorde pressing*, or *the meditation of God*. 1.Chro.4.36.

Ieshua. *a sauiour*. 1.Chro.24.11. looke Iesus.

Iesia. *a distilling from the head of the Lord*, or *a sprinkling of the Lord*. Ezra 10.25.

Ieshmiel. *the naming of God*, or *astoniednesse of God*. 1.Chro.4.36.

Iesse. Mat.1.5. looke Ishai.

Iesus Iesus. *a sauiour*, or *the Lord a sauiour*, or *the saluation of the Lord*. The Messias, the son of God, borne of the virgin Marie. Matth.1.20,21. Reuealed vnto the wise men. Mat.2.1,2 Herods opinion of him. Mat.14 1,2. Mar.6.14,16. Luke 9.7,8,9. he would not haue his Apostles reueale openly that hee was Christ vntil our redemption was ful finished. Mat.16. 20. Mar.8.27.& 9.9. Lu.9.21.36. the Centurion confesseth Iesus, & they also that watched with him. Matt. 27.54. to acknowledge him, is the gift of God. Matth. 16.17. the lawe was giuen by Moses, but grace and trueth came by Iesus Christ. Joh.1.17. Iesus name is aboue euery name. Phil.2.9,10,11. hee that confesseth that Iesus is the son of God, in him dwelleth God and he in God. 1. Joh.4.15. to knowe the father to be the onely very God, & whom he hath sent Iesus Christ, is life eternall. John 17.3. of Iesus Christ the whole familie in heauen and earth is named. Eph.3.14,15. The testimony of Iesus, is the spirit of prophecie. Reu. 19.10. wee ought to confesse the Lord Iesus with our mouth, and beleeue in heart, &c. Rom.10.9,10. Looke Christ in the second Table.

Iesus Iehoshua Ioshua Also the name of the sonne of Iozadek. Zech.3.1.* Ecclus.49.12. Esr.3.2. Hag.1.12,14.& 2.3. looke Iehoshua and Iosua. Also the son of Syrach the author of Ecclesiasticus. Ecclus.50.27. also Moses successor. Actes 7.45. Ecclus.46.1. Looke Ioshua. also one of Pauls workefellowes, called Iustus. Col 4.11.

Iether. *excelling*, *remaining*, or *searching out diligently*, or *a small rope*. Eldest sonne of Gideon. Jud.8.20. also the sonne of Ezrah.1.Chro.4.17.

Iatheth, *going*. Gen.36.40.

Iethro. *idem* as Iether. Father in lawe of Moses. Exo.3.1. who with Moses wife & children came vnto him into the wildernesse of Sin. Exod.18.1,2,3.*

Ietur, *an order*, or *keeping*. Gen.25.15.

Ieuel. *God hath take away*, or *God heping vp*. 1.Ch.9.6 Iehuel

Ieush. *a mouth gnawen about*, *pressing downe*, or *gathered together*. sonne of Esau. Gene.36.5. Also the sonne of Bilhan. 1.Chro.7.10. also the sonne of Shimei. 1.Chro.23.11. Iehus

Ieuz. *idem* as Ieush. 1.Chron.8.10. Ieus

Iewes. *praising*, or *confessing*. A people. Actes 2.5. looke in the second Table, Iewes and Israelites. Iudei

Iezaniah. *the nourishment*, or *weapons of the Lord*. Jere.40.8. and 42.1. Iezonias

Iezebel, looke Izebel.

Iezer. *the yssue of helpe*, or *woe be to helpe*. Sonne of Naphtali. Gene.46.24. also the sonne of Gilead, of whom came the Iezerites. Num.26.30. Iesei Hiezer Hiezerites

Iezriel. *the sprinkling of God*, or *the distilling downe from the head of God*. 1.Chro.12.3. Iezriel

Iezohar. *cleare*, or *white*. 1.Chro.4.7. Iezoar

¶ Igal. *redeemed*, or *defiled*. The sonne of Joseph. Num.13.8. also Nathans sonne. 2.Sam.23.36.

Igdaliah. *the greatnesse of the Lord*. Jerem.35.4. Iegedaliah

Igeala. *redeemer*, *redeemed*, or *defiled*. 1.Chron.3.22. Igal

¶ Iibsam. *their drought*, or *their confusion*, or *bashfulnesse*. 1.Chro.7.2. Igeal Ieasam.

Iidlaph. *a distilling from the head*, or *the dropping of an house*: or after the Hebrew and Syrian, *a head ioyned together*. Gene.22.22. Iebsem Iedlaph

Iiea-barim. *heapes of Hebrewes*, or *passers ouer*, or *heapes of angrie men*, or *towardmen*: or after the Hebrew and Syrian, *heapes of wheate*. Num.33.44. Iim-abarim Ie-abarim

Iim. *idem*. Num.33.46. and 15.29. Wilde cats

Iim. Isa.13.22.

Iimna. *a forbidding*, or *the troubled sea*. 1.Chron. 7.35. Iamna

Iimnah. *the right hand*, *rubring*, or *preparing*: or after the Syrian, *appoynting*. Son of Asher. Ge.46.17. and 1.Chr.7.30. of whom came the Iimnites. Num.26.44. Iamnah Iamna

Iion. *a beholding*, *a fountaine*, or *eye*. A citie north from Iordan. 2.kings 15.29. and 1.kings 15.20. and 2.Chron.16.4. Aion Hion

Iiphtah. *opening*. A citie in Iudah. Iosh.15.43. Iephtah

Iephtah-el. *God opening*. A valley which boundeth the tribe of Zebulun. Iosh.19.14,27. Iephtha Iephthahel

¶ Ikkesh. *frowarde*, or *wicked*. 1.Chro.11.28. & 27.9. Iephtahel

¶ Illyricum. *a making merry*. A countrey adioyning vnto Italie. Rom.15.19. Ickes Acoes

¶ Imla, or Imlah. *a repleniſhing*, or *circumcision*. 2. Chro.18.7. and 1.king.22.8. Iemla Iimla

Immanuel. *God with vs*. A name of the Messias. Isa.7.14. and 8.8. Matth.1.23. Emmanuel

Immer. *saying*, or *speaking*: or after the Syrian, *a lambe*. 1.Chron.9.12. Ezra 2.37,59. Jerem.20.1. Emmer

Imrah. *a rebel*, *waxing bitter*, or *changing*. The sonne of Zophah.1.Chro.7.36. Iamra

Imri. *saying*, or *speaking*, *exalting*, or *bitter* or after the Syrian, *a lambe*. 1.Chro 9.4. Nehe.3.2. Amri Omrai

¶ India, in Hebrew Hodu, *is a praising*, or *cōfession*, or *comely*, or *fure*. a large country & a rich, containing the third part of Asia, as Onesicritus thinketh, lying on the south part of the world: Hercot reade Strab.lib. 15 and Plin.lib.6.cap.16. It is mentioned Ester 1.1.

¶ Ioab. *willing*, or *voluntarie*, or *fatherhood* or *hauing a father*. Dauid sisters sonne. 2.Sam.16.6.& 1.Chr. 2.16. who afterward became Dauids chiefe captaine. 2.Sam.2.13. and slewe Abner and Amasa cowardly. Iobab

2.Sa.3.27.& 20.9,10. He fearing to lose Dauids fauour, became the instrument of Uriahs death. 2.Sa. 11.6.* By subtilty he reconcileth Absalom to his father. 2.Sam.14.2.* He thrust through Absalom hanging by the haire in an Oke. 2.Samu.13.18. He reproueth Dauid, for lamenting the death of Absalom, and why. 2.Sam.19.5,to 9. Dauid chargeth Salomon to put Ioab to death, & why. 1.kin.2.5,6. Which was accomplished.1.king.2.28,to 36.

Iechonias — Ioachaz. *the preparing*, or *stabilitie of the Lorde*. Sonne of Iosiah. 1.Esd.1.34.looke Iehoahaz.

Eliacim — Ioacim. *the rising*, or *the stablishing of the Lord*. The hie Priest. Iudith.4 6. and 15.8.

Eliachim — Ioah. *brotherhood*, or *hauing a brother*. 2.king.18.18. and 2.Chro.34.8.

Ioahaz — Ioahaz. *apprehending*, *possessing*, or *seeing*. Iosiahs Recorder.2.Chro.34.8.

Iohanna — Ioanna. *The grace*, *gift*, or *mercie of the Lord*. Sonne of Rhesa. Luke 3.27. Also the wife of Chusa, who followed Christ. Luke 8.3.

Ioas — Ioash. *disagreeing*, *despairing*, *fierie*, or *burning*, Father of the Ezrites and Gideon. Iudg.6.11. who mocked those that honoured Baal. Iudg.6.31.

Ioas — Also Ioash with Ain. *idem* as Ieush, the sonne of Becher. 1.Chron.7.6. Also he who was ouer Dauids store of oyle. 1.Chro.27.28. Also Ahaziahs sonne, who was hid from being slaine of Athaliah.2.kin.11.2,3. looke Iehoash. Also the sonne of Iehoahaz. looke Iehoash. Also a citie. 1.Chro.4.22.

Iotham — Ioatham. looke Iotham. Sonne of Ozias. Mat.1.9. Called Iorim Luke 3.29. and Iotham the sonne of Azariah. 1.Chron.3.12. Who, his father being a leper vnto his death, gouerned the land of Iudah. 2.king. 15.5. and afterward became king. 2.kings 15.7,32. 2.Chron.26.21,23.

Iob. *sorowfull*, or *hated*, or *fighting*, *howling*, *out*, or *abiding enimnie*. A man vpright & iust, fearing God. Iob 1.1. his children & substance. Iob 1.2,3. Seeing his children vse feasting, hee offered sacrifice for them, respecting the disorder vsed at feasts. Iob 1.4,5. Satan bereaueth Iob of his substance & children. Iob 1.13, to 20. He praiseth God in his affliction. Iob 1.21,22. His three friends come to visite him. Iob 2.11. * His wife tempteth him. Iob 2.9. He is reprehended of Eliphaz, and why. Iob.4.1. * Hee sayeth his paine is more grieuous then his fault. Iob 6.1,2,3. Hee complaineth that his friends forsooke him. Iob 6.14. Hee craueth time to repent. Iob 10.20.* Hee declareth his patience. Iob 12.4. hee reproueth his friendes with their owne wordes. Iob 13.4. hee describeth his miserie. Iob 19.3.* hee prophecieth of the resurrection. Iob 14.14.and 19.26,27. he rehearseth the innocencie of his life. Iob.31.1.* his repentance: God restored to him twise as much as hee had lost: his death. Iob 42.6.* Iobs patience alleaged, for the example of the godly. James 5.11.

Ibneiah. — Iobad. *idem*. Sonne of Ioktan. Gen.10.29 Also the sonne of Zerah. Gene.36.33. Also a king. Iosh.11.1.

Iobania — Iobaniah. *the building of the Lord*, or *the vnderstanding of the Lord*, or *a sonne by adoption*. Sonne of Iehozam. 1.Chro.9.8.

Iochabed — Iochebed. *glorious*. wife to Amram, and mother to Moses, Aaron, and Miriam. Exod.6.20. Num.26.59. who preserued Moses by putting him into an Arke of reede. Exod.2.3.

Ioed. *winnesing*, *decking*, *robbing*, *passing ouer*, or after the Syrian *taking away*. Mehem.11.7.

Ioel. *willing*, or *beginning*, or *swearing*. Eldest sonne of Samuel.1.Sam.8.2. called also Vashni. 1.Chr.6.28, 33. also the father of Shemaiah.1.Chr.5.4. also a prophet. Ioel 1.1. also the sonne of Izrahaiah. 1.Chr.7.3.

Ioelah. *a lifting vp*, *profiting*, or *taking away slander*. Ioela 1.Chro.12.7.

Ioezer. *helping*. 1.Chro.12.6.

Iogbehah. *an exalting*, or *high*, a citie. Num.32.35. Iogbea Iudg.8.11. Iegbea

Iogli. *a declaring*, *a passing ouer*, *a turning backe*, or *a reioycing*. Num.34.22. Iegbahah

Ioha. *making liuely*. 1.Chro.8.16.and 11.45.

Iohanan. *the grace of God*, or *gift*, or *mercie of the Lord*. Sonne of Karcah. 2.king.25.23. who foretold Gedaliah his death. Iere.40.13,14,15,16. he pursueth Ishmael. Ier.41.11,12.* hee with the Captaines and the people aske counsell of Ieremie. Iere.42.1.* he carrieth the remnant of Israel into Egypt, contrary to the minde of Ieremie. Iere.43.5,6,7. Iohonan

Iohanan. *idem*, or *gracious*, *holy*, or *mercifull*. One that fled from Saul vnto Dauid. 1.Chron.12.4. Also Eliasibs sonne. 1.Esd.9.1. also the sonne of Mattathias. 1.Mac.2.2. Ioannan

Iohn, as Iohanan. Sonne of Simon. 1.Mac.13.54. and 16.1. who slewe those that lay in waite for his life. 1.Mac.16.21,22.* also the father of Eupolemus. 1.Macc 8.17. also the brother of Ionathan taken prisoner by Bacchides. 1.Mac.9.35,36,38.

Iohn the sonne of Zacharias: his linage, holinesse, and faith. Luke 1.5,to 26.57.* Matth.3.3,4. hee is prophecied of, to come in the spirite of Eliah. Luke 1.17. A messenger to prepare the way before Christ. Mart.1.1. John 1.23. and bare witnesse of him. Iob. 1.6. Hee was replenished with the holy Ghost in his mothers wombe. Luke 1.15 The neighbours abashed at his nativitie. Luke 1.65,66. He was circumcised. Luke.1.59. his name giuen him by God. Luke 1.13,60,63. his dwelling in the wildernesse till hee began to preach repentance. Luke 1.80. Herault vnto the Messias, but not the Messias. John 3.28. Hee exhorteth to newnesse of life. Matt.3.2. Luk.3.3. He giueth rules to be obserued, to the people, to Publicanes, and to souldiers. Luke 3.10,to 15. Mouing the Pharises to repentance by fearing them with the iudgement to come. Mat.3.7,to 13. Lu.3.16,17. his ioy fulfilled, hauing heard that Christ preached. Ioh.3.29. he pointeth with his finger vnto Christ the lambe, &c. Ioh.1.29. hee baptizeth in Enon. Ioh.3.23. his disciples reproue Christs for that they failed not. Matt. 9.14. Mat.2.18. Lu.5.33.& were offended, that Christ had moe Disciples then their master. John 3.26. hee teacheth his disciples to pray. Luke 11.1. he reputeth himselfe vnworthy to vnloose Christs shoe latchet. Ioh. 1.27. he saith he is neither Christ, Elias, nor any of the Prophets. Ioh.1.20,21. he sendeth his disciples to Christ. Matth.11.2. Christ pronounceth him more then a Prophet. Mat.11.9. The Iewes said, he had a diuill. Mat.11.18. he feared not to reproue Herod for his incest. Mat.14.4. Herod did much for Iohn Baptists sake, and heard his preaching gladly. Mat.6.20. why he was put in prison and beheaded. Matt.14.4, to 12. Mar.6.17,to 30. the people held him as a Prophet. Mat.21.26. Christ affirmeth that Iohn Baptist is Elias which should bee sent, according to Malachies prophecie. Matth.11.14. all the Prophets and the lawe prophecied vnto Iohn. Matth.11.13. From the time of Iohn Baptist, the kingdome of heauen suffereth violence, and the violent take it by force. Matt.11.12. Christ by Iohns testimony, proueth that he was sent of God. John 5.33. Iohn

Iohns Baptisme put for his doctrine. Matth.21.25. Luke 20.4. Acts 18.25. and 19.3.

Also the name of Zebedeus sonne, who with his brother James, were called by Christ as they were mending their nettes. Matth.4.21. and became Apostles.

Matth.

Matth.10.2. They are rebuked of Christ, and why. Luk.9.54,55. Iohn forbade one to cast out deuils by the name of Iesus, but Christ reproued him, and why Mark.9.38,39,41. Christ reuealeth vnto him who should betray him. Iohn 13.23,,26. He went with Iesus into the hall of the high Priest. Ioh.18.15. Christ commendeth his mother vnto him. Iohn 19.26,27. Running to the sepulchre with Peter, he ouerranne him. Iohn 20.3,4. He affirmeth that what hee wrote was true. Iohn 19.35. and 21.24. He was banished into the Ile of Patmos. Reuel.1.9. The Angel forbiddeth Iohn to honour him, and why. Reuel.19.10. and 22.9. In his time were deceiuers entred into the world, which denied Christ to be come in the flesh. 2.Iohn 7. Hee wrote what hee had heard, seene, and handled. 1.Iohn 1.1,2,3. and why. 1.Iohn 1.4.

Also the name of one called Marke. Actes 15,37.

Ioiarib. *the battel, chiding, or multiplying of the Lord.* Ezra 8.16.

Iokadan

Iokdeam. *the crookednesse, or burning of the people.* A citie in the tribe of Iudah. Iosh.15.56.

Iucadam

Iokim. *that made the sunne stand.* 1.Chro.4.22.

Iecodeam

Iokmeam. *the rising, confirmation, or reuengement of the people.* A citie. 1.Kings 4.12.

Iecmeam

Iokneam. *possessing, or building vp of the people.* A citie. Iosh.12.22. and 19.11.

Iecmaam

Iokshan. *hardnesse, or an offence, or after the Syrian. a knocking.* Abrahams sonne by Keturah. Gene.25.2.

Iachanam

Iokran. *a little one, or wearinesse, or strife.* The sonne of Eber. Gene.10.25.

Iechsan

Ionadab. *Voluntarie, or willing,* looke Iehonadab.

Iocsan

Ionah. *a doue, or culuer, or a destroyer, or rooting vp, or multiplying of people.* The name of a Prophet, the sonne of Amittai. 2.kin.14.25. Ionah 1.1. Who being sent vnto Nineueh to preach, fled. Ion.1.2,3. & cast into the sea, was swallowed vp of a great fish. Ion.1.15.* and againe cast vpon the dry land. Ion.2.10. He is sent againe to Nineueh. Ion.3.1,2. The Ninenites repent at his preaching. Ion.3.5.* Mat.12.41. Lu.11.32. He is angry that God spared Nineueh. Ion.4.1. And therefore God reproueth him. Ionas.4.9,10,11. Christ by his example foresheweth, how he should rise againe the third day. Mat.12.40.

Ietsan

Iectan

Iactan

Iehonadab

Ionas

Ionan. *idem.* Iosephs father. Luke 3.30.

Iona

Ionathas. *the gift of the Lorde.* Sauls sonne, who with his armour bearer, by Gods helpe, put the garison of the Philistims to flight. 1.Sam.14.1,to 24. He should haue bin put to death by his fathers ordinace, but was preserued by the people. 1.Sam.14.45. Hee maketh a couenant with Dauid. 1.Sa.18.1.2,3. Hee reuealeth to Dauid his fathers wicked purpose. 1.Sam.19.1,2,3. He excuseth Dauid. 1.Sam.20.28,29. He promiseth Dauid to declare his fathers wil, by shooting of three arrowes. 1.Samuel 20.20.* He is slaine. 1.Sam.31.2. and bewailed of Dauid. 2.Sam.1.4,17.*

Ionathas

Also the sonne of Gersum, Michahs idolatrous priest, who afterward for gaine, became priest vnto the Danites. Iudges 18.3,4 20,30.*

Iehonathan

Also Dauids brothers sonne, reade Iehonathan.

Also the name of Iudas Maccabeus his brother. 1.Mac.2.5, constituted gouernour ouer the Iewes after the death of Iudas. 1.Mac 9.31. He warreth against his enemies. 1.Macc.11.60. Tryphon taketh him by deceite, and putteth him to death. 1.Mac.12.42.* and 13.17, to 25. After him, Simon his brother succeedeth. 1.Mac 13,to 17.

Ioppe

Ioppa. looke Iapho, and Actes 9.36. and 10.5.

Iora

Iorah. *shewing, declaring, or casting forth, or done suddenly at a time:* or after the Syrian, *a caldro.* Ezr.1,18

Ioram. looke Iehoram.

Iordan. *the riuer of iudgment, or the shewing or casting forth of iudgement, or a geing downe:* or after the Syrian, *a caldron of iudgement.* A riuer of Iudah so named of his two spring heads, Dan & Ior: it diuideth Galile from Iudea, and falleth into the dead sea. Mat 3.5,6. Num.13.30. Psal.42.6. The plaine of Iorden watered euery where. Gen.13.10. His banks filled, all the time of haruest. Ioth.3.15.* Naaman washed himselfe therein, and became whole of his leprosie. 1.kin.5.14.

Iordan

Iorim. *the Lord exalting, or the exaltation of the Lord.* The sonne of Matthat. Luke 3.29. called Ioatham Matth.1.9.

Ioram

Iosaphat. looke Iehoshaphat, and Matt.1.8.

Iosaphat

Iose. *sparing, being, or lifting vp.* The sonne of Eliezer. Luke 3.29. is called Achaz. Mat.1.9.

Iesu

Ieus

Ioseph. *encrease, or encreasing, or perfect.* The eleuenth sonne of Iaakob. Ge.30.24. He is beloued of his father, & hated of his brethren. Ge.37.4. his dreame. Gen.37.9,10. He is cast into a pit, afterward sold vnto the Ismaelites, and then vnto Potiphar. Gen.37.23.* & 39.1. His particoloured coate is brought vnto his father, and he knoweth it. Genesis 30.31,32.33. Potiphars house blessed for Iosephs sake. Gene. 39.3,5. He is made ruler thereof. Gene. 37.4. Hee was faire and well fauoured. Gene.29.6. Imprisoned by false accusation of his mistresse. Gene.39.14, to 21. Hee hath charge ouer the Kings Butler and Baker his fellowe prisoners. Gene.40.4. Hee interpreteth Pharaohs dreames. Gene.41.25,to 37. Hee is made ruler ouer all Egypt vnder Pharaoh. Gene.41.40, to 46. Hee solde corne vnto all countreys in the famine. Gene.41.57. He speaketh roughly vnto his brethren. Gene.42.6,7. He putteth them in warde. Gen. 42.17. Hee chargeth them with theft, to proue them. Gene.44.4.* He comforteth them, and discloseth him selfe. Gene.45.1,3,4. He testifieth that he was solde into Egypt by Gods prouidence for their safegarde. Gene,45.5. He met his father Israel in Goshen. Ge. 46.29. He visiteth him being sicke. Gene.48.2. He is blessed of him. Gene.49.42,to 47. Hee is displeased, that his father in blessing his children preferreth Ephraim before Manasseh. Gene.48.17. Hee kisseth his father at his death. Gene.50.1. He obtaineth licence of Pharaoh to bury his father in Canaan Ge. 50.7,to 14. Hee pardoneth his brethren. Gen.50.17, to 22. He dyeth and is embalmed. Gen. 50.26. Moses departing out of Egypt, caused his bones to be caried with him. Exod.13.19. which were buried in Shechem. Iosh.24.32. His children diuided into two tribes, and therefore albeit the tribe of Leui wanted, yet the twelue tribes had still their full number. Ioth. 14.3,4. The Amorites became tributarie vnto the familie of Ioseph. Iudg.1.35. He was blessed of Moses Deut.33.13. He is praysed. Ecclus.49.15. His faith. Heb.11.22.

Also a disciple of Christ, a rich man of Arimathea, Matt.27.57. Luk.23.50,51. He asked the body of Iesus, and buried it in a tombe prepared for himselfe. Matth.27.58,to 61. looke Marke 15.43,to 47. Luke 23.52.* Iohn 19.38.

Also the name of him that was presented with Matthias, to succeede in the roome of Iudas. Actes 1.23.

Also Maries husband the mother of Christ. Mat.1. 16,18.* Luk.1.26.& 3.23. He & Mary went to Bethlehem, to be taxed. Luk 2.4,5. At the warning of the Angel, he fleeth into Egypt. Matt.2.13,14 15.& returneth & dwelleth in Nazareth. Matt.2.29.* he and Mary hauing lost Christ at Ierusalē returne to seeke him, & found him disputing w Doctors. Luke 2 43.*

Also the father of Ianna. Luke 3.24.

Also the father of Iuda. Luke 3.30.

Also the father of Semei. Luke 3.26.

Ioses and Ioſe. The brother of James. Matth. 13. 55. Marke 6.3. Also another who ſolde his land, and gaue it to the Apoſtles. Act. 4.36,37.

Ioſabab
Iezabad
Iehoſhabcath
Iehoſheba
Ioſabeth
Iehoſhabat
Ioſa
Ioſaia
Iehoſhaphat
Ioſbekaſa
Ieſbakaſſa
Ioſiah
Ioſias

Ioſhabad. *hauing a dowrie.* One that went with Dauid when he fled from Saul. 1. Chzo. 12.4.

Ioſhabeth. *the fulnes of the Lord, the othe of the Lord, or the Lord returning the houre.* The daughter of King Ioram. 2. Kings 11.2. and 2. chzo. 22.11.

Ioſhah. *being, forgetting, or owing.* 1. Chzo. 4.34.

Ioſhamah. *the equitie or plainenes of the Lord, or the Lord ſetteth vpon.* 1. Chzo. 11.46.

Ioſhaphat. as Iehoſhaphat. The ſonne of Ahilud, Dauids recorder. 2. Sam. 8.16.

Ioſhbekaſhah. *it is requiring, beſeeching, or a hard ſitting.* 1. Chzo. 2.5.4.

Ioſhiah. *the fire, or burning of the Lorde.* The ſonne of Zephaniah. Zech. 6.10. Alſo the ſonne Amon. 1. Chzo. 3.14. Of whom Iddo prophecied that hee ſhould deſtroy the idolatrie of Ieroboam. 1. kings 13.2. Hee became king of Iudah. 2. king. 21.26. His care to repaire the Temple. 2. king. 22.2, to 8. 2. Chzon. 34.1, to 18. he rent his clothes after he heard the booke of Deuteronomie read. 2. kings 22.11. 2. Chzon. 34.19. He ſendeth to inquire of the Lord, by Huldah the Prophetesſe. 2. king. 22.13.* 2. Chzo. 34.21, to 29. he cauſeth Deuteronomie to be read vnto the people, putting downe idoles, and cauſeth Baals prieſtes to be put to death. 2. king. 23.2, to 21. ¶ 2. Chzo. 34.29.* he keepeth Paſſeouer. 2. king. 23.21, to 26. ¶ 2. Chzo. 35.1, to 20. Fighting with Pharaoh Necho, he is hurt and dieth. 2. Chzo. 35.20, to 25. ¶ 2. kin. 23.29. Ieremiah lamenteth his death. 2. chzo. 35.25. his prayle. 2. kin. 22.2. ¶ 23.25. ¶ 2. chzo. 34.2. Eccliu. 49.1, 2, 3, 4. his ſonne Ieboahaz ſucceedeth him. 2. king. 23.30. 2. Chzo. 36.1.

Ioſhbia. *the feate, alteration, or captiuitie of the Lord.* 1. Chzo. 4.35.

Ioſhbi
Ioſabia
Omea
Ioſua

Ioſhua. *idem* as *Ieſus*, or *Ieſhuia.* The ſonne of Nun. Ioſhu. 1.1. called Oſhea. Numb. 13.9. Being Moſes miniſter, he went vp with him into the mount. Exod. 24.13. and deſcendeth from thence with him. Exo. 32. 17. Enuying Eldad and Medad for Moſes ſake, hee would haue them forbidden to prophecie. Numb. 11. 28, 29. he and Caleb for commending the land of Canaan, had bene ſtoned to death, if God had not defended them. Numb. 14.6, to 11. They are promiſed to liue, and enter into the land of Canaan. Numb. 14. 38. Deuteron. 1.36, 38. Ioſhua is ordained captaine againſt Amalek. Exod. 17.10. and to be Moſes ſucceſſour. Deutero. 3.1.7. and 34.9. and is encouraged by God himſelfe. Deu. 31.23. Ioſh. 1.1, 2, 6, 7, 9. He is magnified of God before the Iſraelites. Ioſhua 1.5. None able to withſtand him all his life. Ioſhua 1.5. God commandeth him to meditate in the booke Deuteronomie day and night, and why. Ioſhua 1.8. Hee ſendeth ſpies vnto Iericho. Ioſh. 2.1. Hee commeth to Iordan with the people. Ioſh. 3.1. God commaunded him to looſe the ſhooe off his foote, when hee ſpake with him. Ioſh. 5.13, 14, 15. God deliuereth the citie of Iericho into his handes. Ioſh 6.2.* Hee humbleth himſelfe before God, and why. Ioſh. 7.6, to 10. hee taketh the citie of Ai. Ioſhua 8.1, 2. He cauſeth Deuteronomie to be read to all Iſrael. Ioſhu 8.34, 35. The Kings beyonde Iordan aſſemble againſt Ioſhua. Ioſh. 9.1, 2. Hee ouercommeth fiue Kings of the Amorites. Ioſh. 10.5, to 28. He ouercame many Kings and countreys. Ioſh. 11.1, to 15. hee left nothing vndone, that Moſes commaunded. Ioſh. 11.15. hee and all his houſe ſerue the Lord. Ioſhua. 24.15. He is commanded to diuide the land of promiſe vnto the reſidue of Iſrael. Ioſh. 13.7. his poſſeſſion, Ioſh. 19.49, 50. He exhorteth the people not to ioyne with the Gentiles, & why. Ioſh. 23.2. his death. Ioſh. 24.29. he is prayſed by the name of Ieſus. Eccliu. 46.1, to 9. Actes 4.5.

Alſo a Beth-ſhemite, in whoſe fielde the Arke ſtayed, when it returned from Ekron. 1. Sam. 6.14.

Ioſiah. looke Ioſhiah.

Ioſiphiah. *the encreaſe of the Lord, or the Lord finiſhing.* Ezrah 8.10. Ioſaphia Ioſiphias

Iotbarh. *his goodnes, or his daughters going out of the way, or a deſert turning away.* A land of running of waters. Deut. 10.7. Ietebatha Iethebah

Iothathah. *idem.* 33 33. Iethebatha

Iotham. *abſolute, or perfect.* Sonne of Uzziah. 2. kings. 15.7, 32. looke Ioatham. alſo the yongeſt ſonne of Zerubbabel. Iudges 9.5, to 22. Ioatham Iotham

Iozachar. *remembring, or the malekinde.* 2. Kings 12.21. Iothan Iozahar

Iozodab. *endowed, or hauing a dowrie.* One that helped Dauid againſt the Amalekites, that burnt Ziklag. 1. Chzo. 12.20, 21. Iozabad Ioſabad Iozadad

¶ Iphdiah. *the redemption of the Lord.* The ſonne of Shahak. 1. Chzo. 8.25. Iephdeia Iephdaia

Iphtah. *opening.* Gileads ſonne, who fled from his brethren. Iudges 11.3. he ſendeth meſſengers to the king of Ammon. Iudg. 11.12. and being repleniſhed with Gods ſpirite, aſſapleth the Ammonites. Iudges 11.29. His rath vowe. Iudg. 11.30, 31. he ouercommeth the Ammonites. Iudges 11.32, 33. According to his vowe, he offereth his onely daughter in ſacrifice to the Lord. Iudg. 11.39. Whome the daughters of Iſrael lamented foure dayes a yeere. Iudg. 11.40. Hee was reuenged of the Ephraimites. Iudges 12.1, to 7. He dieth. Iudges 12.7. he is prayſed Heb. 11.32. Iephdeiah Iephthah Iephte Iphthah

¶ Ir. *a watchman, a Citie, a making bare, a powring out, a heape of viſion, or a yong colt.* 1. Chzo. 7.12. Iri Hir

Ira. *idem.* 1. Chzo. 11.28. 1. Sa. 23.29. alſo a Iairite. 2. Sam. 20.26. or Ithrite. 2. Sam. 23.38. Iras

Irad. *a wilde aſſe, the heape of going downe, the going downe of a heape, or a heape of gouernement: or in the Syrian, a dragon.* Sonne of Henoch. Gene. 4.18.

Iram. *a citie of them, or the watchings, or making bare of them, or the powring out of them, or an high heape.* A Duke of Edom. Gen. 36.43. Iran Hiram

Iri. *fire, or light.* 1. Chzo. 7.7. Vri

Iriah. *the feare, viſion, or throwing foorth of the Lorde.* An officer that apprehended Ieremiah fleeing to the land of Beniamin. Iere 37.13. Iriah

Irmeiah. *exalting the Lorde, or the Lordes height.* A head of the halfe tribe of Manaſſes. 1. Chzon. 5.24. alſo a Prophet. looke Ieremiah. Ieremias Ieremia Ieremiah

Ipeel. *the health, medicine, or exalting of the God.* A citie. Ioſh 18.27. Iarephel

Ir-ſhemeſh. *a citie of the ſonne:* or in the Hebrewe and Syrian, *a cite of bondage.* A citie belonging to the tribe of Dan. Ioſh. 19.41. Irſemes Hir-ſemes

Iru. *idem.* as Ir Calebs ſonne. 1. Chzo. 4.15. Hir

¶ Iſaiah. looke Ieſhaiah. Iſaias

Iſcah. *anoynting, couering, or ſhadowing.* or in the Syrian, *eſpying.* daughter of Haran. Gene. 11.29. Ieſcha Iſcha

Iſſachar, or Iſhſaſhchar. *a wages, or reward.* Sonne of Iaakob by Leah. Gene. 30.18. he is bleſſed of his father. Gen. 49.14, 15. and of Moſes. Deut. 33.18, 19. his portion. Ioſh. 19.17, to 24. Iſſachar Iſachar Iaſchar

Iſai. *a gift, or an oblatiõ, or a debitour, or being father* of Dauid. Ruth 4.17, 22. 1. Sam. 6.1, 11, 12. ¶ 20.27. 1. Sam. 23.1. he ſendeth Dauid to his brethren with foode, and to Saul with preſents. 1. Sam. 17.17. and 16.20. his ſonnes and daughters. 1. Chzo 2.13, 14, 15, 16. He is called Ieſſe. Mat. 1.6. Luke 3.32. Chriſt promiſed to come of his ſtocke. Iſa. 11.1. Iſai Ieſſe Ieſſai

Iſbak. *it is voide, or made voide:* or in the Syrian, *forſaking* Iesbac Iesboc

Is-boseth Isboseth
forsaking. Abrahams sonne by Keturah. Gen.25.2.
Ish-bosheth. *a man of shame, or the delay of a man.* Sauls sonne made king ouer Israel by Abner. 2.Sa.2.9,10. he is traiterously slaine by Rechab & Baanah, who for their labour were slaine by Dauid. 2.Sam.4.5.* his head buried in Abners sepulchre. 2.Sa.4.12.

Iscariot Scariot
Ishcariot. *an hireling, or a man of death.* Judas the traitours surname. Luk.22.3. looke Iudas.

Iesi Iessi Isi
Ishi. *saluatio, or hauing regard.* 1.Ch.2.31.& 4.20,42.

Iesia
Ishiah. *it is the Lord.* 1.Chro.12,6.

Iesbibenob
Ishi-benob. *sitting in prophecie, or taking captiuitie in prophecie.* A Giant. 2.Sam.21,16,17.

Isaiah
Ishiiah. *it is the Lord.* Ezra 10.31.

Isma
Ishma. *put vnto, named, or marueiling, or desolation.* 1.Chro.4.3.

Ismahel Ismael
Ishmael *God hath heard, or the hearing of God.* sonne to Abram by Hagar. Gene.16.3,15. What maner of man he was. Gene.16.12. Abraham prayed for him, & was heard. Gen.17.18,20. God heard Ishmael in his distresse. Gen.21.17. he became an archer. Gene.21.20. his generation and death. Gen.25.12, to 19.

Samaias Ismaia
Ishmaiah *hearing the Lorde, or obeying the Lorde.* 1.Chro 12.4.

Ismerai Ismerai
Ishmerai. *keeper, or keeping.* 1.Chro.8.18.

Iethud
Ishod. *A comely man.* 1.Chro.7.18.

Ispan
Ishpan. *hid, broken in sunder, or a cony.* 1.Chr.8.22.

Istob
Ish-tob. *goodman.* 2.Sam.10.8.

Isuia Iesua Iesua
Ishuah. *plainenesse, or plaine, equall, putting, or put.* Gen.46.17. and 1.Chro.7.30.

Iesuites
Ishuai. *idem.* 1.Chro.7.30. Gene.41.17. Of whom came the Iesuites. Num.24.44.

Ieshmachia Ispa
Ishmachiah. *cleauing to, or leaning vpon, or ioyned to the Lord.* 2.Chro.31.13.

Haph. *a Iasper stone.* 1.Chro.8.16.

Israel. *a prince of God, or preuayling with God, or one that wrestled with God:* The name of Iaakob, giuen him by God. Gen.32.28.& 35.10. And the people descended of him are called Israel. Deu.4.1.& 5.1 or Israelites, whom God called his seruats. Leu.25.55. They would haue returned to Egypt, & why. Num.14.3,4. What maner of kingdome they should enioy. Numb.23.24. Their iourneis. Numb.33.1, to 50. God foresheweth that they should become idolaters. Deut.31.16. For the offence of one person many of them were slaine. Iof.7.1,5,11,12. No man moued his tongue against them. Iosh.10.21. The promises made vnto them touching the lande of Canaan, accomplished. Iosh.21.43,44,45. They chuse the Lord for their God, and forsake idoles. Iosh.24.16,21,24. God solde them into the hand of Iabin. Iudges 4.2. and for their idolatrie were seuen yeeres oppressed of the Madianites. Iudges 6.1, to 7. They are deliuered by Deborah and Barak. Iudges 4.3.* They are deliuered into the handes of the Philistims and Ammonites. Iudges 10.7. They commit Idolatrie with Gideons Ephod. Iudges 8.27. They confesse their sinne, and put away their idoles. Iudges 10.10,15,16. They consult for the punishment of the villanie done to the Leuites wife. Iudges 20.2. They send to require passage through the land of Edom. Num.20.14, to 22. the Israelites being 400000. men, are twise ouercome by 26700. Beniamites, but at length get the victorie. Iudg.20.17.* They sware not to marry their daughters to the Beniamites. Iudg.21.1. They are discomfited by the Philistims. 1.Samuel 4.2. They desire a King. 1.Samuel 8.5,19,20. Being afraide of the Philistims, they hide themselues. 1.Samu.13.6. They are vnprouided of weapons. 1.Samu.13.22. Afraide of Goliath. 1.Samu.17.24. Deliuered from famine and warre by the miraculous worke of God. 2.kings 7.6,7. The lepers declare vnto them the prouidence of God. 2.kings 7.10. Israel is smitten by Hazael king of Syria. 2 kin.10.32. deliuered into the handes of Shishak. 2.Chro.12.1,2.* Their hunger and captiuitie prophecied. Hosea 9.2.* They are threatned. Amos 2.6.* Their captiuitie vnto Asshur, and why. 2.kings.17.6.* God promiseth to deliuer them from the Gentiles. Ezek.36.5. The ende of their kingdome, for their idolatrie. 2.king.17.17,18. Why they went into captiuitie. Ezek 39.23. Of their destruction, and howe they were deliuered by Aarons prayer. Wisdom. 18.20.* Israel repprooued. Micah.6.3.* God promiseth to gather the dispersed ones. Jerem.50.4,5. Why they were chosen of God, and why reiected. Jerem. 15.11.* Gods benefites towarde them, and their vnthankefulnesse for the same. Hosea 11.1.* Their calamitie then to come, described. Amos 8.2.* The Israelites shall be reiected for their idolatrie, and at the last returne and beleeue in Christ. Hosea 3.1.* which shal be when the fulnesse of the Gentiles shall be come in. Hosea 2.16. Rom.11.24. of their exaltation. Micah.5.7,8. Their vaine confidence. Hosea 12.1.* 1.Chro.10.18. Their prosperitie foreshewed. Jerem.30.10. They and their prophets carnall. Hose.9.7,8. Who are true Israelites. Ro.9.7,8. Peace and mercy vpon the Israel of God. Galat.6.16. God wil take from the true Israelites all worldly confidence. Micah 5.10.* Nathanael a true Israelite, and why. Joh.1.47. Israel inexcusable. Rom. 10.19,20,21. Israel hath obteined by grace, that which they could not by workes. Rom.11.5,6,7. A remnant of Israel shalbe saued. Rom.9.27. They were obstinate for a time that the Gentiles might receiue the faith of Christ. Rom 11.25. Christ the true Israel. Isa.49.3. Israel is the people of God. Exod.3.14,15. and 5.1. and 6,6,7. and 19.5,6. Leuit.20.24,25,26. Deut.4.20,37. and 7.6,7,8. and 9.29. and 10.15. and 14.2. and 26.15,18,19.& 32.9,36,43. 1.Sam.10.19.& 22.12,22.2.Sam.7.7.& 1.kin.3.9.& 8.16,23. Isai.19.25. and 43.1.* Jer.13.11. Ezec.17.16. Ten tribes of Israel separated themselues from the house of Dauid. 1.kin. 12.20. according to the worde of Ahiah. 1.kin.11.30,31.

Issachar. looke Ishacar.

Iesiah Iesia Iesias
Isshiah. *it is the Lord.* Certaine mens names. 1.chro. 7.3. and 23.20.
Isshiah. *idem.* 1.Chro.24.21.

Iesuah. looke Ishuah.

Iesui. looke Ishuai.

Iesium Italy
Italy. A countrey so called of the king Italus, or Italis, which signifieth, *with calues*, for that it abounded with calues. Act.27.1. Whither Paul sailed. act.27.6.

Ethai
Ithai. *idem.* as Ittai. 1.Chro.11.31.

Ithamar. *Woe to the change, or woe to the hand, or an Isle of the hand or finger, or the change of an Isle.* Aarons sonne. Exo.6.23.& 38.21. Anointed priest. Leui.8.2.*

Etheel Iethlah Iethela Ithma Iethma
Ithiel. *idem.* as Ittiel. Prou.30.1.
Ithlah. *hanging vp, or heaping vp.* A citie in the tribe of Dan. Iosh.19.42.
Ithmah. *an orphant, a marueiling, or a profection.* 1.Chro.11.46.

Iethnan Iethra Iethran
Ithnan. A citie of the tribe of Iudah. Iosh.15.23.
Ithra. *a remnant, or excellent.* 2.Sam.17.25.
Ithran. *idem.* Gen.36.26.1.Chro.7.37.

Iethream
Ithream. *the excellencie, or remnant of the people.* 2.Sam.3.5.

Iethrite Ithrite
Ithrite. *excelling, or a remaining.* 1.Chro.11.40. and 2.Sam.23.34.

Ithahkazia Tacasin
Ithah-kazim *an houre, or time of a prince: or nowe a Prince.* A citie in the tribe of Zebulun. Iosh.19.13.

Ithai. Itai Ethri. Itti
Ittai. *strong, my signe, a plough share, or a comming to.* 2.Sam.15.19. and 23.29.

Ithiel Ithiel Ithrea. Ethiel
Ittiel. *God with me, the signe of God, the coming to of God, or the plough share of God.* Neh.11.7.

Aua
Iua

Iucal
Iehucal
Iudas

Iudas Maccabeus

Iscariot

Iudith

Iulia

Iturea. *kept*, or in ꝑ Syrian tongue, *of a mountaine*, or *full of hilles*. A region neere to the desert of Arabia, whereof Philip was Tetrarch. Luke 3.1.

¶ Iuah. *iniquitie*. A citie where an idole was honoured. 2. King. 18 34.

Iubal. *bringing*, or *fading*, or *a trumpet*. The sonne of Lamech, who was the inuenter of the harpe and Organs. Gen. 4.21.

Iubile. *idem*. The yeere of Iubile was euery fiftieth yeere. Leuit. 25.10,11,12.

Iuchal. *mightie*, or *perfect*. Jere. 38.1.

Iuda. *confession*, or *praise*. The sonne of Joanna. Lu. 3.26. Also the sonne of Joseph. Luk 3.30.

Iudah. *idem*. looke Iehudath.

Iudas, *idem*. Sonne of Mattathias, called otherwise Maccabeus. 1. Mac. cha. 2. &c. & 2. Mac. cha. 8. &c. Also the sonne of Calphi. 1. Ma. 11.70. Also he who betrayed his master Jesus Christ surnamed Iscariot. Mat. 10.4 Lu. 6.16. Mar 3.19. Dauid in ꝑ person of Christ complaineth of him. Psalm. 55.12,13,14. and of his disloyaltie. Psal. 41.9. Christs watchword of his treason. Joh. 6.70. Good for him if he had neuer bin borne. Mat. 26.24. his treason was by the instigation of the deuill. Joh. 13.2. he is offended at ꝑ perfume of ointment bestowed on Christ. Joh. 12.3. After he had taken the sop satã entred: Christ willeth him to execute his treason quickly. Joh. 13.27. Christ foretelleth himy he would betray him. Mat. 26.21,23. Iudas a thiefe. Joh. 12.6. not cleane for want of faith. Joh. 13.11. he promiseth the hie priests to deliuer Christ vnto them. Mat. 26.14, 15,16. his token a kisse. Mat. 26.48. Lu. 22.48. Christ calleth him friend. Mat. 26.50. He with his company fell downe backward. Joh. 18.16. he repenteth his treason, and bringeth againe the reward. Matt. 27.3,4,5. his miserable end. Act. 1.18. he had fellowship in the ministration, & was numbred with the Apostles. Act. 1.17.

Also the sonne of Iaakob. Matth. 1.3. looke Iudah, or Iehudah. Also the brother of Simeon, and cousin to Christ. Mat. 13.55. Also the brother of James. Luke 6.16. John 14.22. whose Epistle reade Jude 1.* Hee and Silas, are sent with Paul and Barnabas to Antioch Act. 15.22. Also a rebell of Galilie. Act. 5.37.

Iudea, as Iudah. a countrey. Matth. 3.1. Acts 2.9. sometimes taken for the whole lande of the twelue tribes, sometime for Iuda and Beniamin only, according to the separation of Galile, Samaria, and other countries. Historiographers account Iudea to appertaine vnto the Philistims, but Galile and Samaria vnto Phenice. After the death of Salomon, the tenne tribes departed from Rehoboam vnto Jeroboam, so as by that meanes the two tribes, Iuda and Beniamin which clame to the house of Dauid, are called in scripture (but chiefly in the Prophets) one while the house of Dauid, an other while the kingdome of Iuda and Jerusalem, and sometimes Beniamin. looke Ierusalem, and 2. kings. 21.12. and 23.27.

Iudeth. *praising*, or *confessing*. A widow, daughter of Merari. Judet. 8.1. her chaste widowhed commended. Judeth 8.4,5,6,10. shee reproueth the ancients of Bethulia, for limitting ꝑ mercy of God vnto time. Judet. 8.11, to 16. & rebuketh them to moue the people to patience. Judet. 8.16, to 32. shee giueth counsell. Judet. 8.32. & her prayer. Judet. 9.2.* she is taken of the watch and brought to Holofernes. Judet. 10.11.* shee craueth licence to pray. Jud. 12.5. she cutteth off Holofernes head. & bringeth it to Bethulia. Jude. 13.8.* she praiseth God. Jud. 16.2, to 18. & dieth. Jud. 16.23.

Iudith. *idem* the wife of Esau. Gen. 29.34.

Iulias *full of soft cotten*, or *ful of haires*. Rom. 16.15.

Iulius. *idem*. A Centurion. Acts 27.1.

Iunia, *of Iune*. Rom. 16.7.

Iushabhesed. *a dwelling place*, *the seate of mercie*, or *the changing of mercie*. 1. Chro. 3.20. Iusabhesed / Iosebhesed

Iustus. *iust*, or *vertuous*. A godly man. Acts 18.7. An other called Jesus. Col. 4.11.

Iuttah. *turning away*. A citie. Joshu. 15.55.* 21.16. Iutah

¶ Izebel. *woe to the house*, or *the yssle of a house*, or in the Hebrew and Syrian, *the yssle of a dunghill*, or *woe to the dunghill*. Like to Ahab. 1. kin. 16.31. she caused the Prophets of the Lord to be slaine. 1. kings 18.4. shee threatneth Eliah, for the destruction of Baals priests 1. king. 19.2. shee counterfaiteth Ahabs letters to the elders of Israel, to put to death Naboth for his vines yard. 1. king. 21.8, to 17. Eliah foretelleth her death. 1. king. 21.17.* her ill end. 2. king. 9.30.* Iotha / Iezebel / Iezabel / Iesabel

Izeharites. *clearenesse*, *oyle*, or *pertaining to none*. A kinred. Num. 3.27. descended of Izhar. Exod. 6.18. or Izehar. Num. 27.19. Iesaarites / Ishar / Izear

Izhak, or Iitschac. *laughter*, or *laughing*. Abrahams sonne by Sarah. Gen. 17.19. & 1. Chro. 1.28. who was the seede promised by God. Gene. 15.4. Many people promised to descend of him. Gene. 17.16. borne according to Gods promise. Ge. 21.1,2,3. Rom. 7.9. To be offered vp in sacrifice. Gen. 22.9. Hee taketh Rebecca to wife. Gen. 24.67. and 25.20. God blesseth him. Ge. 25.11. To auoide the famine hee dwelt in the land of Abimelech. Gen. 26.1. Christ promised to Izhak. Gen. 26.3. He calleth his wife sister. Gen. 26.7. Abimelech reproueth him, and why. Gene. 26.10. Izhak became rich. Gene. 26.12,13. his heardmen and the Philistims striue for welles. Gene. 26.17,18. to 22. God was with Izhak. Gene. 26.24. Hee erecteth an Altar to God. Gene. 26.25. Abimelech seeketh his friendship. Gene. 26.26,27, to 34. Hee willeth Esau to kill venison for him, that hee might blesse him before his death. Gen. 27.3,4. He was striken with feare, to see the prouidence of God in preuenting the same. Gen. 27.33. He blessed Iaakob and Esau. Gene. 27.38, 39,40. He dieth, and is buried by them. Gene. 35.29. His children. 1. Chron. 1.34. His faith. Heb. 11.20. his ꝓpayle. Ecclus. 44.22. Isaac / Ishak / Isahak / Ishahac / Isaak

Izhar. as Izeharites. Isaar

Izrahi. as Izhar. 1. Chro. 24.22. Isaari

Izrahiah. *the Lorde ariseth*, or *the clearnesse of the Lorde*. 1. Chro. 7.3. Izrahia / Izrahaiah

Izreel. *the seede of God*, *the dropping downe of Gods friendship*, or *the sprinkeling vpon the shepheard of God*. A citie. Josh. 15.56. 1. Kings 4.12. Hos. 1.4,5. Iezrahel / Iezrahel

Izreelah. *idem*. A citie. Josh. 19.18. Iesraelah

Izrites. *a fasting*, or *a making of earth*, or *tribulation*, or *making narrow*, or *sorowfull*. A kinred descended of Iezer. Num. 26.49. Iezerites / Ieserites

K.

Kab. A measure conteining about 3. of our wine quartes, which of Doues dongue was solde for fiue pieces of siluer at the siege of Samaria. 2. king. 6.25. Cab

Kabzeel. *the congregation of God*. A citie Josh. 15.21 Cabseel

Kadesh. *boldnesse*. A citie otherwise called En-mishpat. Gen. 14.7. Cades

Kadesh-barnea. *holinesse of an inconstant sonne*, or *holinesse of corne*, or *holinesse of troubled cleannesse*. A place. Num. 13.26. and 20.1. and 32.8. and 33.36. Cades Barnea

Kadmiel. *God of ancientnesse*, or *God of rising*. Ezra 2.40. and 3.9. Cadmiel / Cedmiel

Kadmonites. *ancients*, or *chiefe*. a people. Gen. 15.19. Cadmonites

Kahath. *a congregation*, *a wrinkle*, or *bluntnesse*. sonne of Leui. Gene. 46.11. Exod. 6.16. called Koath. 1. Chron. 6.1. of him came the Kohathites. Num. 26.57. Their portion. Josh. 21.4,20, to 27. Caath / Chaath / Choath / Cehath

Kain. *a possession*, or *possessed*. Adams sonne. Ge. 4.1. He, offended that his brothers sacrifice was more accepted of God, slewe him. Gene. 4.3, to 9. looke more. Cahath / Cain

1. Ioh. 3. 12. his children. Gene. 4. 17. he is curſed and diſpatreth. Gene. 4. 11, 12, 13. Woe pronounced to the folowers of Kain. Iude 11.

Kenas — Kainan. *a buyer, or owner.* Gene. 5. 9.

Kellai — Kallai. *light, roſting by fire, or my voyce.* Nehe. 12. 20.

Celai — Kamon. *arriſing, or hu eſtabliſhing.* a citie. Iudg. 10. 5.

Camon — Kamuel. *God hath riſen, or God hath raiſed vp, or eſtabliſhed him.* Mahozs ſonne by Milcah. Gen. 22, 20, 21.

Kemuel — Kanah. *of reedes.* A riuer. Ioſh. 16. 8. and 19. 28.

Camuel — Kareah. *balde, or Iſe.* The father of Iohanan. 2. Kings 25. 23

Chemue — Karkaa. *a floore, or diſſoluing coldnes.* a city. Ioſ. 15. 3.

Kanath — Karta. *a calling, reading, or meeting.* a citie. Ioſ. 22. 31.

Karea — Kaziz. *a cutting aſunder, or an end.* a valley. Ioſ. 18. 21.

Carce — ¶ Kedar. *blacknes, or ſadneſſe.* Both a mans name, and a people. Gen. 25. 13. Iere. 49. 28. Iſa. 21. 17.

Karcaa — Kedemah. *ancient, or the firſt.* Gen. 25. 15.

Carcaa — Kedemoth. *anciters, or the chiefe, or a burning, or the crookednes of death.* A wildernes and a citie. Deut. 2. 26. Ioſh. 13. 18.

Carthan — Kedeſh. *holineſſe.* A citie. Iothu. 12. 22. and 15. 23. looke Kadeſh.

Caſis — Kehelathah. *a whole, a congregation, or the Church.* A manſion. Num. 33. 22.

Cedar — Keilah. *diſſoluing, diuiding, or cutting that, or his faſtening.* A citie. Ioſh. 15. 44.

Cedma — Kelaiah. *the voyce of the Lord, or the eaſing, or reſting of the Lord.* Ezra 13. 23.

Cademoth — Kelita. *ſuccour, a gathering together, or a bending of the voyce.* Ezra 10. 23. Nehe. 8. 7. and 10. 10.

Kedes. Cades — Kemuel. looke Kamuel.

Kehelatha — Kenan. looke Kainan.

Ceelatha — Kenath. *a buying, a poſſeſſion, or a bewayling.* A citie. Num. 32. 42.

Ceila — Kenaz. *that birds neſt, or thu bewailing poſſeſſion, or buying.* The ſon of Eliphaz. Ge. 36. 11, 42. Ioſ. 15. 17.

Celaia — Keni. *a poſſeſſion, a buying, a birds neſt, or bewailing.* Moſes father in law. Iudges 1. 16.

Celitah — Kenites, and Kenefites. *idem.* A people. Num. 24. 21, 22. and 32. 12.

Cilita — Keren-happuch. *the horne, or childe of beautie.* Iob 42. 14.

Camuel — Kerioth. *cities, callings, readings, or meetings.* A citie. Ioſh. 15. 25. Iere. 48. 24.

Cainan — Keros. *crooked, or crookednes.* Ezra 2. 44.

Canath — Keturah. *ſmelling ſweete, perfuming, or contended for.* Abrahams ſecond wife. Gen. 25. 1.

Cenaz — Kezian. *as pleaſant as Caſſia, or fine ſpices* Iob 42. 14.

Cenes — ¶ Kibroth-hattaauah. *the graues of luſt.* A manſion. Num. 11. 34. and 33. 16.

Keren-happuch — Kibzaim. *congregation.* A citie. Iothuah 21. 22.

Kenaz — Kidron. *making blacke, or ſad.* A riuer in the valley betweene Ieruſalem and mount Oliuet. 2. Sam. 15. 23. Iohn 18. 1. looke Cedron.

Kerioth — Kinah as Keni. A citie. Ioſh. 15. 22.

Keros — Kir. *a wall, a blocke, or coldneſſe, or a meeting.* A citie. Iſa. 15. 1. Amos 1. 5.

Keturah — Kir-hareſeth. *a wal of workmanſhip.* A city. Iſa. 16. 7.

Cetura — Kir-hareſh. *idem.* A citie. Iſa. 16. 11.

Kezia — Kir-heres. *a wall, blocke, coldneſſe, or meeting of the ſunne.* A citie. Iere. 48. 31.

Kibzaim — Keriath, as Kerioth. A citie. Ioſh. 18. 28.

Kidron — Kiriathaim *idem.* Ioſh. 13. 19.

Cina — Kiriath-arba. *the fourth citie.* A city builded by Arba, called Hebron. Gen. 23. 2. Ioſh. 14. 15. & 15. 13. and 21. 11. 1. Chron. 6 55. At this citie the virgine Marie viſited her couſin Elizabet. Lu. 1. 39. where alſo the 4. Patriarks, Adam, Abraham, Izhak, & Iaakob were buried. Gen. 25. 10. and 35. 29. and 49. 30. and 50. 13.

Kir — Kiriath-arim. *a citie of cities, townes, or watchers: or* in the Hebrew or Syrian, *a citie of enemies.* A citie. Ezra 2. 25.

Kiriath-arbee — Kiriath-baal. *a citie of an idole, of a ruler, or poſſeſſor.* A citie. Ioſh. 15. 60.

Kiriath-baal — Kiriath-iearim. *a citie of woods.* A citie. Ioſh. 9. 17. and 15. 60.

Kiriath-arba — Kiriath-ſannath. *a citie of a blackberie tree,* or in the Hebrewe and Syrian, *a citie of enmitie.* A citie called alſo Debir. Ioſh. 15. 49.

Kiriath-iearim — Kiriath-ſepher. *a citie of letters.* A citie, called alſo Debir. Ioſh. 15. 15.

Kiriath-ſannath — Kiſh. *hard, or ſore, or ſtraw to thatch.* The ſonne of Abiel. 1. Sam. 9. 1. and 1. Chron 8. 30, 33.

Kiriath-ſepher — Kiſhion. *hardneſſe, or ſtrenetſſe, &c.* Ioſh. 19. 20.

Kiſh — Kiſhon. as Kiſh. A riuer or brooke of Galilee neere the hill Tabor. Iudges 4. 7. 1. Kings 18. 40.

Kiſhion — Kithliſh. *it is a wall:* or in the Hebrew and Syrian, *the company of a lyoneſſe, or as pulled away by violence.* A citie. Ioſh. 15. 40.

Kiſhon — Kitron. *making ſweete, or perfuming, or abiding together, or a bond:* or after the Syrian, *a knot.* A citie. Iudges 1. 30.

Kithliſh — Kittim. *breaking ſmall, or golde.* Gen. 10. 4.

Kitron — ¶ Koa. *hope, a congregation, a line, or a rule.* Eze. 23. 23

Kittim — Koath. looke Kahath, and Gen. 46. 11. of him came the Kohathites. Num. 26. 57. 58.

Koa — Kolaiah. *the voyce of the Lord.* Mens names. Neh. 11. 7. Iere. 29. 21.

Koath — Korah. *bald, baldneſſe, Iſe, or froſt.* Gene. 36. 5. and 1. Chron. 2. 43.

Kolaiah — Kore. *crying, calling, reading, or a patriarch.* 1. chr. 9. 19

Colaiah. Colaia — Korhites. *idem.* a people. Num. 26. 58.

Colia — ¶ Kuſhaia. *hardnes, hu grauitie, or hu offence.* 1. chr. 15. 17

Corah — L.

Core — Laadah. *to gather, to aſſemble together, or to teſtifie:* alſo *paſſing ouer, or robbing, or for the decking:* or after the Syrian, *taking away.* 1. Chron. 4. 21.

Corathites — Laadan. *for pleaſure, deuouring, iudgement, for decking, or for a witnes:* or after the Syrian, *vnto the time.* 1. Chron. 7. 26. and 23. 7.

Kuſhaiah — Laban. *white, ſhining, gentle, or brittle.* Brother to Rebekah. Gen. 24. 29. He runneth to meete Iaakob. Gen. 29. 13. he giueth his daughter Leah vnto Iaakob in ſteade of Rahel. Gene. 29. 23. *Mee deceiueth Iaakob. Gen. 31. 7.* He purſueth him. Gene. 31. 23. he maketh a couenant with him. Gene. 31. 44.* Alſo the wilderneſſe, where Moſes read Deuteronomie vnto the Iſraelites. Deut. 1, 1.

Cuſaia — Labana. *the Moone, whitenes, frankincenſe, or brittle.* 1. Eſd. 5. 29. Ezra 2. 40. Nehe. 7. 48.

Laada — Lacedemonians. *a lake of deuils, or a wel of madmen.* A people. 2. Mac. 5. 9.

Leedan — Lachiih *walking, or he going ſtood ſtill, or bemg to thy ſelfe.* A citie. Ioſh. 10. 3. taken by Iothua. Ioſh. 10. 32. reade Ioſh. 15. 39. and 2. King. 14. 19. and 2. Chron. 11. 9. Nehe. 11. 30.

Ladan — Lael. *to God, or to the mightie.* Num 3. 24.

Laad — Lahad. *prayſing, to prayſe, or to confeſſe.* 1. Chro. 4. 2.

Lehamam — Lahman. *the bread of them, or the warre, or the fight of them.* A citie. Ioſh. 15. 40.

Lehemam — Lahmi. *my bread, or my fight.* A mightie Giant. 1. Chro 20. 5.

Lahemi — Laiſh. *a Lyon.* a citie, whoſe inhabitants the tribe of Dan deſtroied Iudg. 18. 27, 28. reade Iſa. 10. 30. called alſo Leſhem. Ioſh. 19. 47.

Lais — Lamech. looke Lemech.

Laiſa — Lamuel. *God to them, or God with them, or with whom is God.* Prou. 31. 1.

Lemuel — Laodicea. *iuſt people.* A citie in Aſia, firſt called Diospolis, afterward Ros, laſt of all Laodicea. Reuel. 1. 11. Coloſſ 4. 16.

Lapidoth — Lappidoth. *lightnings, or lamps.* Huſband to Debo-

rah.

Thalassa

Lasa
Lasthenus

Lea

Libanus
Libanon

Libna
Lebona
Lecha
Lahabim
Laabim
Lechi

Lamech

Lesem

Letusim
Latisim
Leui
Leuites

rah. Judges 4.4.

Lasea. *thicke*, or *wise*. A citie on the banke of Creta. Actes 27.8.

Lasha. *to call*, or *anoint*. a citie. Gen. 10.19.

Lasthenes. *the strength of a stone*. 1. Macc. 11.31.

Lazarus. *the helpe of God*. A begger. Luke 16.20.* Also the brother of Mary and Martha, who was sicke for the glory of God. John 11.1,2,3,4. Being dead & buried, he is raised vnto life by Christ. Joh. 11.43,44. After which the Pharisees resorted vnto his house, to see him. John 12.9. The hie Priestes would haue put him to death, and why. John 20.10,11. his rising againe turned many to the faith. John 12.42.

¶ Leah. *painfull*, or *wearied*. Labans eldest daughter Ge. 29.16. God seeing her despised, maketh her fruitfull. Gen. 29.31.* She bargaineth vvith Rahel for her sons Mandrakes, to lie vvith Jaakob. Ge. 30.14,15,16. The people wished Ruth as fruitfull as Leah. Ruth 4.11.

Lebana, or Lebanah, looke Labana.

Lebanon. *idem*. a place of Syria, so called, for the great store of frankincense there. Deut. 1.7. Josh. 11.17. Judges 3.3. 1. Kings 7.2.

Lebaoth. *of a Lioness*, *a signe of the heart*, or *vnto the entring in*. A citie. Josh 15.42.

Lebbeus. *praysing*, or *confessing*. An Apostle of Jesus Christ surnamed Thaddeus. Matt. 10.3.

Lebnah, as Labana. A citie. Josh. 15.42.

Lebonah. *idem*. A citie. Judges 21.19.

Lecah. *walking*, or *going*. 1. Chro. 4.21.

Lehabim. *enflamed*, or *flames*, or *sworde*. Sonne to Mizraim. Gen. 10.13. 1. Chro. 1.11.

Lehi. *the iawe*. A place where Samson slew a thousand men. Judg. 15.9,14,15,16,17.

Lemech. *poore*, *humbled*, or *smitten*. Methushaels sonne. Gene. 4.18. He had two wiues. Gene. 4.19. He boasteth of his murthers vnto his wiues. Gene. 4.23. Also the sonne of Methushelah. Gen. 5.25.

Leshem. *a name*, or *putting*, or *they put vnto*, or *a precious stone*. A citie. Josh. 19.47.

Letushim. *hammer men*, or *file men*. The sonne of Dedan. Gen. 25.3.

Leui. *ioined*, or *coupled*, or *added to him*. Jaakobs third sonne by Leah. Gen. 29.34. 1. Chro. 2.1. Of him came the Leuites. Exo. 4.14. & 1. Chro. 6.1.* he and Simeon slew the Shechemites. Gen. 34.25,26. and are reproued therefore. Gen. 49.5,6,7. They are blessed. Deut. 33.8, to 12. God chose ỹ tribe of Leui, to be his priests. 1. Sam. 2.21,30. They are appointed to keepe the Tabernacle. Num. 1.47.* and 2.33. They beare the Arke before the people. Josh. 3.6. They are separated from the other tribes, and why. Deu. 10.8,9. Eleasar the chiefe captaine of the Leuites. Num. 3.32. Their purgation and oblation. Leu. 8.12.* Of their offices. Num. 4.2.* They are numbred. Numb. 3.16.* They must be nourished. Deut. 12.18,19. They purge the house of God vnder Hezekiah. 2. Chro. 29.5. They are numbred, that returned to Jerusalem with Zerubbabel. Neh. 12.1.* Dauid numbreth them, and assigneth to them offices. 1. Chro. 23.3.* The administration of holy things giuen to them Num. 3.8. Moses deliuereth Deuteronomie to them. Deut. 31.9.

They had no inheritance, and why. Deu. 10.9. & 18.1,2. The first fruites must be brought to them. Deut. 26.2,3. They must offer to God ỹ tenth of their tithes. Num. 18.26. Hezekiah commanded to giue them the tithes, and why. 2. Chro. 31.4. Cities assigned vnto them. Num. 35.2. Josh. 21.2, to 43. the selling of their houses, & cities. Leu. 25.31, to 35. They put to death idolaters at Moses commaundement. Exod. 32.28. They are driuen out of Israel by Jerobeam. 2. Chro. 11.14. A Leuite ranne about the countrey, & became Michahs priest. Judg. 17.7.* And of the Leuite, that had a whore to his concubine. Judges 19.1,2.*

Leummim. *countreyes*, or *without waters*. Gen. 25.3. Laumim

¶ Libnah, as Labana. a sittie. Num. 33.20. Josh. 10.29. and 2. Kings 8.22. Isa. 37.8. Libna

Libni. *idem*. The sonne of Gershom Exod. 6.17. 1. Chro. 6.20,29. Of whome came the Libnites. Numb. 3.21. and 26.58. Libnas Lobni

Licia. *a wolfe*. A prouince of Asia. 1. Mac. 15.23. Lycia

Linus. *a net*. 2. Tim. 4.21.

Listra. *dissoluing*. A citie. Actes 14.6. Lystra

Leuiathan. *a coupling together*, *his fellowship*, or *delivered to himselfe*. A fish. called a Whale. Job 40.20, 2. Esd. 6.49. Psal. 104.26. Isa. 27.1. Liuiathan

¶ Lo ammi. *not my people*. Hos. 1.9.

Lobin. *whitenesse*, &c. as Labana. Reade Libni. Libni

Lod. *nativitie*, or *generation*. A citie. 1. Chro. 8.12.

Lod-hadid. *rising*, *ioyning*, or *rising sharpe*, or after the Hebrew and Syrian, *a new nativitie*, or *generation*. A citie. Ezra 2.33.

Lois. *better*. Grandmother to Timothie. 2. Tim. 1.5.

Lo-ruhamah. *without mercy*. Hos. 1.6.

Lot. *wrapped*, *ioyned*, or *couered*, or *bound together*. Loth
Sonne to Haran, Abrams brother. Gen. 11.27. He and Abram are rich. Gene. 13.2,6. Lot chose Sodome to dwell in. Gene. 13.11,12. Hee is taken prisoner, and deliuered by Abram. Gen. 14.12, to 17. Two Angels his ghests. Gen. 19.1,2,3. He would rather suffer his daughters to be defiled, then his ghestes should suffer iniurie. Gene. 19.8. He is commended. 2. Pet. 2.7,8. Foretelling the destruction of Sodome to his sonnes in lawe, they mocked him. Gene. 19.14. Hee and his house commanded to depart out of Sodome. Gen 19.15. Hee is deliuered for Abrahams sake. Gene. 19.29. Being deliuered, hee went and dwelt in a caue with his two daughters, where hee fell to horrible incest. Gene. 19.30.* Soar preserued at his prayer. Gen. 19.20,21,26. His wife turned to a pillar of salt. Gen. 19.29. is an example for vs, to put no trust in worldly things, and distrust God. Luk. 17.32,33. Lots dayes. Luke 17.28,29. The land of Ar, giuen to the children of Lot for a possession. Deut. 2.9.

Lotan as Lot. Gen. 36.20. 1. Chro. 1.38.

¶ Lubim. *the heart of a man*, or *heart of the sea*. A countrey. Nah. 3.9. the people called Lybims. 2. Chro. 12,3. Jere. 46.9. looke Lybia. Lybia Lybians

Lucifer. *bringing light*. Isa. 14.12.

Lucius. *of light*. A prophet. Acts. 13.1. Rom. 16.21.

Lud. *nativitie*, or *generation*. Sonne to Shem. Gen. 10.22. Of him the countrey of Lydia in Asia the lesse, tooke name: looke Lydia and Isa. 66.19.

Ludim. *idem*. Mizraims sonne. Gene. 10.13.

Luhith. *a floore made of boards*, or *greennesse*. A hill. Luith
Isa. 15.5. Jere. 48.5.

Luke. after the Hebrew is interpreted, *a rising to him*. A phisition, who became an Euangelist. Col. 4.14. 2. Tim. 4.11. Lucas

Luz. *an almond*, *a departing*, or *a bending*. A citie called also Beth-el. Gen. 28.19. Josh. 16.2. and 18.13. taken by the familie of Joseph. Judges 1.23. Luza

¶ Lybia. *grosse*, or *fatte*. A countrey lying from Egypt to the West Ocean: so called of the Moores. Act. 2.10. looke Lubim.

Lycaonia. *a wolfe*. A prouince of Asia where Barnabas and Paul preached. Actes 14.6.

Lydda. *a standing pond of water*. A citie of the Philistims, on the banke of the great sea, called Diospolis. 1. Mac. 11.34. Actes 9.32,35.

Lydia. *idem*. a countrey in Asia the lesse, on the East ioyning to Phrygia: on ỹ North to Mysia: on ỹ South vpon part of Caria. 1. Macc. 8.8. called also Lud.

Isai.

Isa.66.19.of the people: Iere.46.9. Also a godly woman who beleeued the Gospel.Act.16.14.

Lysania — Lysanias.*dissoluing sadnes.* The Tetrarch of Abilene. Luke 3.1.

Lysias.*dissoluing.* King Antiochus deputie. 1.Mac.32.2. 2.Mac.11.1. 1.Mac.6.27.*and 7.2,3,4.

Lysimachus.*dissoluing battell.* Menelaus brother. 2. Macca.4.29.

Also the sonne of Ptolomeus. Ester.11.1.

Lystra.as Lysias.A citie Act.14.6.

M.

Maaca — Maacah.*pressed downe,worne, or fastened.* 2.Samu. 10.6.

Maacha — Maachah.*idem.*Abishaloms daughter. 1.Kin.15.2. 2.Chro.11.20. Also Calebs concubine.1.Chro.2.48.

Maachatti — Maachathi,*broken,&c.*as Maacah.Deut.3.14.Iosh. 13.11.and 2.Kings 25 23.

Machati — Maadai.*yeerely,pleasant,decked,testifying,or passing ouer:* or after the Syrian,*taken away.*Ezek.10.34.

Maaddi

Madaia — Maadiah.*solemnitie,or the pleasantnes, or decking of the Lord,or the testimony,or couenant of the Lord.*Ne.12.5.

Madia — Maai.*a belly,or heaping vp.* Nehe.12.36.

Maacah.looke Maachah.

Maale-Acrabim — Maaleh-akrabbim,or Maaleth akrabbim.Num.34. 4.Iosh.15.3.

Maarah — Maarah.*a den, a making emptie,a powring out of water,or watching* A citie.Iosh.15.59.

Maasi — Maasai.*my worke.*1.Chron.9.12.

Masiah — Maasiah.*the worke of the Lorde.*1.Chro.15.18. and 2.Chro.26.11.

Maasia — Maaziah.*the defence, strength, or sure trust of the Lord* 2.Chro.23.1. and 1.Chro.24.18.

Maassaias — Maath.*wiping away, defacing, breaking, or fearing,* or after the Syrian,*a smiting.*Luk.3.26.

Maasia — Maaz.*wood,or of wood.*1.Chro.2.27.

Mahath — Maziah *the strength,or succour of the Lorde.* 1.Chro. 24.18.and Nehem.10.8.

Mooz

Maasia — Macbannai,or Macbanai.*a wretch,or my poore sonne, or the powertie of vnderstanding.*1.Chro.12.13.

Maazian — Maccabeus.*smiting,*or after the Greeke,*a warriour.* the sonne of Mattathias.1 Mac.2.4. Of whom looke more in Iudas.

Machbanai — Macedonia.*a burning,or a worshipping, or a crookednesse:* but after the Greeke,*lofty, or excelling other.* A countrey in Greece.Reade Ester 16,10. 1 Macca.1. 1. 2.Macc.8.20. Acts 16 9,10,12. and 19.21,22,29. Rom.15.26.1.Cor.16.5.2.Cor.1.16. and 8,1.and 9. 2.& 11.9.and 1.Thess.4.10.

Machabæus

Machbena — Machbenah, *pourtrue,the smiting of his soune, or the*

Machabani — *powertie of vnderstanding, or the smiting of the builder* 1.Chro.2.49.

Machi.*poore,or a smiter.*Num.13.16.

Machir.*selling,or knowing.*Ge.50.23.& 2.Sam.9.4.

Machirites.*idem.*Num.26.29.

Machmas.*a smiter,or a poore man taken away.* A citie.1.Mac.9.73.

Machnedebai — Machnadebai.*a smiter,* or *a poore man vowing of his owne accord.*Ezra 10.40.

Machpelah.*double.*Gen.23.9.

Madai.*a measure iudging,or a garment.*Gen.10.2.

Medan — Madan.*strife, iudging a measure,or a garment.* Gen. 25.2.

Medemenah

Madmanna — Madmannah. *a measure of a gift, the preparation of a garment,or a dunghill.*A citie.Iosh.15.31. Ier.48.2.

Madmena — Isa.10.31. Also a man.1.Chro.2.49.

Madmenah

Madmen — Madon, *a chiding,or a garment, or his measure.* A citie. Iosh.11.1.and 12.19.

Magbis — Magbish,*excelling other,or height.*Ezra.2.30.

Magdala.*a tower,or greatnesse.* A citie.Mat.15.39.

Magdalene — Magdalena. *magnified, or exalted,or a tower.* The syrname of Martha sister.Matt.27.56.looke Marie.

Magdiel. *preaching, or declaring God,or the apple, or chosen fruite of God.*Gen.36.43.

Magog.*couering, or melting.*A man: a people: and a countrey.Gen.10.2.Eze.38.2.& 39.6.Reue.20.8.

Magbiash. *a body thrust hard together, or gathered together, or the moth of the body,or of the garment.*Nehemi.10.20. — Magpias Megphies

Mahali.*infirmitie,or sickenesse, or a company of dawncers,or a harpe:* or after the Syrian.*pardon.*Exod.6.19. Mom.3.20. and 1.Chron.23.23. Of whome came the Mahlites.Num.3.33. — Maheli Mahelites

Mahalah. *idem.* Gileads sister. 1.Chr.7.18.Also the daughter of Ieremoth. 2.Chron.11.18. Also Esaus third wife.Gen.28.9. — Malah Mahalath Mahelah

Mahaleel.*praising God, or Gods illumination.* The sonne of Kenan.Gene.5.12. Luke 3.37. Also the father of Shephatiah.Nehe.11.4. — Malaleel Maleleel Mahalaleel

Mahanaim. *tents,or a compasse of souldiers, or two armies, or campes.* The place where Gods Angels met Iaakob.Gen.32.1,2.Iosh.13.26.

Mahaneh-dan. *the tentes of iudgement.* A place. Iudg.18.12.

Maharai.*hasting,or a hill, or from my hill.*2.Sam. 23.28 and 1.Chron.11.30.

Mahath.*wiping away, breaking, or fearing,* or after the Syrian,*a smiting.*1.Chro.6.35.& 2.Chro.29.12.

Mahauite.*declaring a message, blotting out, shauing, or the marowe in bones.*1.Chro.11.46. — Mahumite

Mahazioth.*seeing a signe, or seeing a letter.*1.Chro. 25.4. — Maasioth

Maher-shalal-hash-baz.Isa.8.3

Mahlah.as Mahalah. The daughter of Zelophehad. Numb.26.33. — Mahela

Mahli,and Mahlites.looke Mahali.

Mahlon,as Mahali.Ruth 1.2. — Mahalon

Mahol.*idem.*1.Kings 4.31.

Mainan.*numbred, rewarded,* or *prepared.* Father of Melea. Luke 3.31. — Menam Menna

Mahaz. *an end,or ending, yrkesomnesse, or watching former,or waxing hote.* A place.1 Kings 4.9. — Makaz Macces

Makkedah. *a burning,or worshipping, or crookednes;* A citie.Iosh.10.10,28.and 15.41. — Makeda Makedah

Makkeloth.*Churches,companies,* or *congregations.* A mansion.Num.33.25. — Makeloth Maceloth

Malachi. *my messenger,* or *Angel.* A Prophet. Mal. 1.1.and 2 Esd.1.40. — Malachias

Malath-leannoth. looke the title of Psal.88.

Malcham. *their king, or their counsellour.* A mans name. 1.Chro.8.9. also an idole.Zeph.1.5. — Malchom Molchon

Malchiah. *the Lord my king, or the Lord my counsellour.*1.Chro.6.4. Ezra.10.25. Ier.21.1. — Melchia Melchias

Mal-hiel.*God is my king,* or *God is my counsellour,* or *God is my kingdome.* Gene.46.17. 1.Chron.6.31. of whom came the Malchielites.Num.26.45. — Melchiel Melchielites

Malchiiah.as Malchiah.1.Chro 9.12.and 24.9. — Melchia

Malchishua *my king the sauiour,or the king of health, or the mighty king.*Sauls sonne.1.Sam.14.49. — Melchisua

Malchi-zedek. *king of righteousnesse.* The King of Shalem,to whom Abram gaue tithe of all his spoiles. Ge.14.18,19,20.read.He.5.6.*& 7.1,2.*looke Shem. — Melchi-zedec Melchisedec

Malchus.*my king, kingdome,or my counsellor.*The hie priests seruat.whose eare Peter smote off. Ioh.18.10

Maleleel. looke Mahaleel.

Malhah.as Mahali.daughter of Zelophehad.Iosh. 17.3.looke Mahlah. — Mahala

Maliothi. *fulnesse,or circumcision.*1.Chron.25.4. — Malothi

Malluch.*reigning,or counselling.*Mens names.Ezr. 10.29,32.Nehe.10.4.27. — Maloch

Mamre.*a rebel, bitter,or changing,or set with trees.*A mans name. Gen.14.24. also a plaine neere Hebron. Gene.13.18. — Mambre

Mamzer.

Mamzer. *a baſtarde, or one borne of a harlot.* Deuter. 23.2.

Manna — Man. *part, portion, or gift, or meate prepared, or what is this?* Foode ſent vnto the Iſraelites from heauen. Exod. 16.15. God rayned Man and Quailes vnto the Iſraelites. Exod. 16.13. Num. 11.31. The ſunne melted it, and being kept longer then God appoynted, it putrified. Exod. 16.20,21. It fell not on the Sabbath, & why. Exod. 16.25,26. It was reſerued, and why. Exo. 16.32. The Iſraelites lothed it. Num. 11.6. It ceaſed after they had taken of the corne of Canaan. Ioſh 5. 12. Man not the true bread, but a figure thereof. Ioh. 6.31,32,33,35,49,58. Of Man reade Pſal. 78.24,25. Wiſd. 16.20,21. 1. Chro. 10.3. Reuel. 2.17.

Manahem — Manahem. *a comforter.* He that ſlew Shallum king of Iudah, and reigned in his ſteade. 2. Kin. 15.14. He dieth. 2. King. 15.14.

Manahen, *their comforter, or leader, or the preparation of heate, or gift not regiſtred* Act. 13.1.

Manaſſes / Manaſſeh — Manaſſeh, looke Manaſſeh. Iosephs ſonne. Geneſ. 41.51. Iaakob reckoned Manaſſeh and Ephraim among his children. Gene. 48.5. Manaſſeh is bleſſed by Iaakob. Gene. 48.19,20. The habitation of halfe his tribe. Ioſh. 13.29,30. Ioſhua commandeth them to go armed before their brethren. Ioſh. 1.12,13,14. & 4.12. The portion and heritage of the children of Manaſſeh. Ioſh 22.7.8 They deſtroy not the Canaanites vtterly, but made them tributaries. Iudg. 1.27,28.

Alſo Hezekiahs ſonne, who ſucceeded his father. 2. King. 20 21. Mat. 10.1. He became wicked and idolatrous. 2. Kin. 21.2, to 19. and 2. Chr 33.1, to 21. He is called Er. Luke 3 28.

Manahthites. *my lady of reſt, or my prince of reſt.* A people. 1. Chro. 2.54.

Mandrakes. A kind of fruite. Gen. 10-14,15. Cant. 7.13.

Mina — Maneh. A kinde of weight. Ezek. 45.12.

Manoah — Manoach. *reſt, or a gift.* The father of Samſon. Iudg 13.2.*

Manoe / Maonathi — Maon. *a dwelling place, or a place of offence, or of ſinne.* A citie. Ioſh. 15.55. Alſo a man. 1. Chro. 2.45.

Marah — Mara. *bitter, or butterneſſe.* The name of Naomi. Ruth 1.20. Alſo a manſion. Exod. 15.23. Num. 33.8.

Marolah / Merala — Maralah. *ſleepe, or drunkenneſſe, or the bitterneſſe of aſcending, or a ſacrifice killed, or a ſacrifice of Myrrhe, or a leafe of Myrrhe, or teaching ſacrifice, or aſcenſion.* A citie. Ioſh. 19.11.

Maran-atha. 1. Cor. 16.22.

Marcus — Marke. *filled, or made fine, or wiped from the ruſtineſſe.* Barnabas ſiſters ſonne. Col 4.10. 2. Tim. 4.11. Peter calleth him his ſonne. 1. Pet. 5.13.

Mardechai. looke Mordechai.

Mareſah / Mareſa — Mareſhah. *from the head, from the beginning, or an inheritance, or the bitterneſſe of the fielde* A citie. Ioſh. 15.44. Micah. 1.1. Alſo a man. 1. Cor. 2.42.

Maria — Marie, as Miriam. the virgin, wife to Ioſeph, mother of Chriſt. Matth. 1.16. Her wonderfull conception by the holy Ghoſt. Luke 1.26. to 39. She viſiteth her couſin Elizabeth. Luk. 1.40. And is called bleſſed of her. Luke. 1.42. Her ſong. Luke 1 46, to 56. She being deliuered of Chriſt at Bethlehem. Luke 2.7. goeth into Egypt, and returneth to Nazareth. Mat. 2.13.* She ſeeketh her ſonne, & findeth him in the Temple, diſputing among doctours. Luke 2. 44.* Shee is called Chriſtes mother. Iohn 2.3. and 19.25,26.

Alſo the mother of Iohn. Marke. 12,12.

Alſo the wife of Cleophas, the virgine Maries ſiſter. Iohn 19.25. who beſtowed great labour vpon Gods preachers Rom. 16.6. the mother of Iames and Ioſes. Matth. 27.56,61.

Alſo the mother of Zebedeus children, Iohn and Iames. Matt. 27.56. and 4.21. Marke 1.19.

Alſo the ſiſter of Lazarus and Martha, ſurnamed Magdalena, who anoynted the Lord, & wiped his feete with her haire. Iohn 11.2. & 12.3. Mat. 26.7. She meeteth Ieſus comming to her houſe. Ioh. 11.29. She was very attentiue to heare the word. Luke 10.39.* Chriſt aſketh her why ſhe wept. Ioh. 20.15. Out of her Chriſt caſt ſeuen deuils, & ſhe followed him, miniſtring to him of her ſubſtance. Luk. 8.2,3. She runneth to the Sepulchre Matt. 27.61. & 28.1. Iohn 20.1,2. Chriſt being riſen againe, forbiddeth her to touch him, & why. Iohn 20.17. Shee theweth to the Apoſtles the reſurrection of Chriſt. Mark. 16.9,10. Ioh. 20.18.

Maroth. *bitterneſſe.* A citie. Micah. 1,12.

Mars ſtreete. looke Acts 17.19,22. — Areopagus

Marſena. *the bitterneſſe of a bramble, or mirrhe of the enemie, or ſhewing the bramble, or enemie.* Eſt. 1.14. — Marſana

Martha. *ſtirring vp, bitter, or prouoking:* or after the Syrian, *a ladie.* Siſter of Marie and Lazarus. Luke 10.38,39. combred about much buſineſſe. Luk. 10.40. and ſerued ſupper. Ioh. 12.2. her faith. Ioh. 11.22,24, 27. Her diſtruſt. verſe 39.

Maſhal. *a parable, gouerning, or ruling.* A citie. 1. Chro. 6.74. — Maſal

Maſhmannah. *his fatneſſe, or his oyle, or touching, or taking away, a gift, or number.* 1. Chro. 12.10. — Maſmana / Miſhmannah

Maſhrecah. *an hiſſing, or drawing of vanitie, or touching vanitie, or a vine.* A citie. 1. Chron. 1.47. Gene. 36.36. — Maſreka / Maſreca / Maſrecah

Maſſa. *a burden, a taking vnto, or ſometimes, or prophecie* Gene. 25.14.

Maſſah. *Tentation.* A place. Exod. 17.7.

Mathathias, looke Mattithia, and Luke 3.25,26.

Methuſala, looke Methuſhelah, and Luke 3.37.

Matred. *a wand deſcending, or the wand of gouernmēt, or after the Syrian, labour.* Gene. 36.39.

Matri. *raine, heaping, cuſtodie, or a priſon.* 1. Sā. 10.21.

Mattan. *his gift, or the lome, or the death of them, or* after the Syrian, *expectation, or hope.* 2. Kings 11. 18. 2. Chro. 23.17. — Mathan / Matthan

Mattanah. *idem.* A place. Num. 21.18. — Mathana

Mattani, or Matthenai. *idem.* Ezra 10 33. — Mattenai

Mattaniah. *the gift of the Lorde, or the Lorde of the loynes:* or after the Syrian & Hebrewe, *the hope of the Lord.* Iehoiakims vncle called alſo Zedekiah. 2. kings 24.19. alſo the ſonne of Micah. 1. Chro 9.15. — Matthanias / Matthania

Mattatha. *his gift.* Luke 3.31. — Matthatha

Mattenai, looke Mattani.

Matthan, as Mattan. Matth. 1.15. — Mathan

Matthat. *a gift, or giuing* Luke 3.24,29.

Mattattah. *his gift.* Ezra 10.33. — Matthatah

Mattathias, as Mattaniah. Father of Iudas Maccabeus. 1. Mac. 2.1.* Alſo other men. Luke 3.25,26. — Mathathia

Matthewe. *giuen or a reward.* An Apoſtle and Euangeliſt named alſo Leui, whom Chriſt called. Mat. 9.9,10. Marke 2.14. Luke 5.27.

Matthias. *the gift of the Lord.* 2. Macca. 14.19. Alſo the Apoſtle choſen in the roome of Iudas. Act. 1.26. — Mathathias / Mathathias

Mattathia. *a gift of the Lorde.* The eldeſt ſonne of Shallum. 1. Chro. 9.31. alſo another. 1 Chro. 15.18. — Mathathia / Mattithiah

Mazzaroth. The morning ſtarre. Iob 38.32. — Lucifer

Mauzzim. *ſtrengthened, or ſtrengths, or ſuccours,* An Idol. Dan. 11.38. — Maozim

¶ Meah. *an hundreth cubites.* A tower. Nehe. 3.1. — Mea

Mearah. *a denne, or a caue, a making emptie, a powring out of water, or watching.* Ioſh. 13.4. — Maara

Mebannai. *a ſonne, a building vnderſtoode, or vnderſtanding.* 2. Sam. 23.27. — Mabonnai

Mecherathite. *felling, or knowledge.* 1. Chro. 11.36.

Meconah. *a foote of a pillar, or prouiſion.* A citie. Nehe. 11.28. — Maconah / Mochona

Medad.

Medad, *measuring, or the waters of the beloued.* Mo. 11.26.

Medam, looke Madan.

Medaba — Medeba, *the waters of griefe, or waters springing vp.* A citie. Nom. 21. 30. Iosh. 13.9,16.

Medena — Medes. *a measure, abounding, or a garment:* in Hebrue *Madai.* A people. Ezr. 6.2. Isa. 13.17. Acts 2.9.

Mageddo — Megiddo, or Megidon. *a declaring of a message, an*

Mageddon — *apple, or the chosen fruite.* A citie. Iosh. 12.21. Zecha. 12.11.

Mehetabel. *how good is God? or God doing wel.* Gen. 36.39.

Mahida — Mehida, *a riddle, sharpnes of wit, or shaking the hand,* or after the Syrian, *the hand smitten.* Ezra. 2.52.

Mahir — Mehir. *a reward.* 1. Chro. 4 11.

Mauiael — Mehuael. *teaching, or declaring God, or God blotting out,* or after the Syrian and Hebrue, *smitten of God.* Gen. 4.18.

Aman — Mehuman. *troubled, making an vprore, or a multi-*

Mauman — *tude.* Ester 1.10.

Meiercon — Me-iarkon. A citie. Iosh. 19.46.

Melrias — Melatiah, *deliuerance of the Lord.* Nehe. 3.7.

Melca. *a queene, or she counseller, or* after the Hebrue *supplying, or supplied.* Lu. 3.31.

Melcha — Melchi, *my king, or my counsell.* The name of men mentioned. Luk. 3.24,28.

Melchi-tzedek — Melchi-sedec. looke Malchi-sedec.

Milico — Melech. *a king, or counseller.* 1. Chro. 8.35.

Milich — Melicu, *his kingdome, or counsel.* Nehe. 12.14.

Melita, *flowing with honie.* An Ile betweene Epeirus and Italie looking toward Sicilia. Act. 28.1.

Malassar — Melzar, *the circumcision of a narrow place, or of a*

Malatar — *bond, or a steward.* Dan. 1.11.

Memphis, *from the mouth,* or after the Syrian, *ouercomer, or ouerwhelmer.* A countrey. Hos. 9.6. Iudet. 1.10.

Memuchan — Memucan, *prepared, sure, made poore, or smitten.* Es-

Mamuchan — ther. 1.14.

Menahem, looke Manahem.

Menassch — Menasheh, *forgotten, or forgetfulnesse,* looke Mana-

Manassch — sheh, and also Ezra 10.33.

Mene, Mene, Tekel, Vpharsin. Dan. 5.25.

Menelaus. *power, or strength of the people.* 2. Macca. 5.15. and 11.29.

Mnestheus — Menestheus. *cheerefulnes, anger, or the strength of God.* 2. Macc. 4.21.

Meonenim. *charmers.* Iudg. 9.37.

Meonathi — Meonothai. 1. Chro. 4.14.

Mephaath, *an appearance of waters, or the force of waters.* A citie. Iosh. 21.3. and 13.18.

Mephibosheth — Mephibosheth. *shame of mouth.* Son of Ionathan, lame of his feete. 2 Sam. 4.4. comforted & wel intreated of Dauid for his fathers sake. 2. Sam. 9.6. * Ziba by false accusation, obteineth all that hee did possesse. 2. Sam. 16 4. which being knowen, the lands are deuided betweene him and Ziba. 2. Sam. 19.22.

Merob — Merab. *fighting, chiding, or multiplying,* or after the Syrian, *the office of a master.* Sauls eldest daughter. 1. Sam. 14 49. promised to Dauid to wife, but giuen to another. 1. Sam. 18.17,18,19.

Meraioth. *bitternesse, rebellious, or changings.* The sonne of Zerahiah. 1. Chro. 6.6. Also the sonne of Ahitub. 1. Chro. 9.11.

Merari. *bitter, stirred vp,* or *prouoked.* The sonne of Leui. Gen. 46.11. Exo. 6.10. Of whom came the Mararites. Nom. 26:57.

Mercurius. *of merchandise.* One of the heathen gods to whom Paul was likened. Act. 14.12. Also one who Paul greeteth. Rom. 16.14.

Mared — Mered. *a rebell, or rebellious, going downe,* or *bearing*

Merimoth — *rule.* 1. Chro. 4.17,18.

Marimuth — Meremoth, or Meamoth. *bitternesse, or myrrhe of*

death. Ezra 10.36. Nehe. 3.4.& 10.5.

Meres. *a stilling downe from the head,* or after the Mares Syrian, *an impostume.* Esther 1.14.

Merib-baal. *rebellion, or fighting against Baal.* The sonne of Ionathan. 1. Chro. 8.34.

Meribah. *strife, or contention.* A place. Exod. 17.7. Meriboth Numb. 20.13. Ezek. 47.19.

Merodach Baladan. *bitter contrition without iudgement.* Balauans sonne, king of Babel. Isa. 39.1. called Berodach Baladan. 2. king. 20.12.

Merom. *height.* A riuer. Iosh. 11.5.

Meronothi, *my singing, reioycing, or crying out,* or Meronain the Syrian, *bearing rule.* 1. Chro. 27.30. thite

Meroz. *secret, or leannes.* A city of Galile. Iud. 5.23. Meros

Mesha. *a burden, or a taking, or saluation.* Sonne of Mesa Caleb. 1. Chro. 2.42. Also a king of Moab. 2. king. 3. Mesa 4,5. also a citie. Gen. 10.30.

Meshach, *prolonging, or drawing, or hedging in waters.* Misach Dan. 1.7.

Meshech. *idem.* Sonne of Iapheth. Genes. 10.2. of Mesech whom the countrey of Meshech tooke name. Eze. 27. Mosoc 13. Psal. 120.5.

Meshelemiah. *the peace, the perfection, or the recom-* Meselemia *pensing of the Lord.* Mens names. 1. Chro. 9.21.& 26.1. Mosolamia

Meshezabeel. *God taking away, flowing, or* after the Meselabel Syrian and Hebrue, *the saluation of God.* Nehe. 3.4. Meiezebel and 10.21.

Meshillemith. *peaceable, perfect, giuing againe, or the* Mesillamith *parables of death* 1. Chro. 9.12.

Meshillemoth. *a making peace, perfection, a giuing a-* Mosollamith *gaine, or the parables of death.* 2. Chro. 28.12. Mesillemoth

Meshullam, *a peacemaker, or peaceable, perfect, gi-* Mosolla- *uing againe, their parables, or their power.* 2. king. 22.3. moth Nehe. 3.4,6,30.&c. Mesulam

Mesobaite. *the standing place of the Lord, the Lordes* Mesuldam *standing, or a litle Doe.* 1. Chro. 11.47.

Mesopotamia. A countrey, parcel of the greater Asia and Syria, betweene Babylon & Arabia, & betweene the two riuers Tygris and Euphrates, as the Greeke word Mesos *middle,* & Potamos *a riuer* (whereof it is compounded) doth signifie. Act. 2.9.& 7.2. Iudet. 2.24.& 5.7.

Methusael, *asking death, or his death, or a graue.* Methusael Gen. 4.18. Methusal

Methushelah. *he sent his death, or the weapons of his* Methuselah *death:* or after the Hebrue and Syrian, *spoyling his* Mathusala *death, or the spoyle of death.* The father of Lamech. Gen. 5.25,26,27.

Methegammath, *the bridle of bondage.* 2. Sam. 8.8. and 1. Chro. 18.1.

Meunim, *dwelling places, afflicted, offending, or as-* Mehunim *swering.* 1. Esd. 5.31. Ezra 2.50. Munim

Mezahab. *guilded, or the waters of gold, or what gold.* Mezaab Gen. 38.39.

¶ Miamin. *the right hand, or preparing waters.* Ezra 10.25.

Mibhar. *chosen, or youth.* 1. Chro. 11.38. Mibahar

Mibsam. *smelling sweete, or confounding them.* Gene. Mabsam 25.13. and 1. Chro. 4.25.

Mibzar. *defending, walled, forbidding, taking away, or* Mibsar *gathering grapes.* A Duke. Gen. 36.42. Mabsar

Michah. *poore, lowly, smiting, or smitten, or who is here* Mapsar *in this place? or waters here.* Mens names. 2. Samu. Micha 9.12.1. Chronic. 5.5. Iudg. 17.1. and 18.13, to 27. 2. Micah Chro. 24.20. Michas

Michael. *Who is God, or who is like God, or the low-* *linesse of God, the powerte of God, the smiting of God, God smitten.* Sonne of Sethur. Num. 13.14. Also the sonne of Israhaiah. 1. Chro. 7.3. Also an Archangel. Michaias Dan. 12.1. Iude 9. Reue. 12.7. Michaah

Michaiah. *who is the lord, or who is like the lord? or the* Michaias *low lines,*

Michol

Michmas
Mechmas

Machmechath
Machmechah
Mochori
Meddin
Madian
Madianites

Magdalel

Magdalgad

Magdalum
Magron

Maiman

Macelloth

Miknia
Macenias
Melalai
Miscah
Melcha
Milcha

Mello

Mianim
Menni

Minneth
Mennith
Maria
Marie

Marma

Misael

Misel
Malsi

lowlines, or powertie of the Lorde, or the smiting of the Lord, or the Lord smiting. Sonne of Imlah, a Prophet. 1. kin. 22. 8, to 29. 2. Chr. 18. 7, to 28. When he prophecied. Mich. 1. 1. Also the father of Achbor. 2. kin. 22. 12.

Michal. *Who is perfect?* Daughter of Saul. 1. Sam. 14. 49. she loued Dauid. 1. Sam. 18. 20. & was giuen to him in marriage. 1. Sam. 18. 27. How she saued his life. 1. Sam. 19. 11, to 18. She was giuen vnto Phalti to wife. 1. Sam. 25. 44. He fetcheth to Iibhoseth for her. 2. Sam. 3. 14. Seeing Dauid daunce before the Arke, she contemneth him, and therefore became barren all her life. 2. Sam. 6. 20.* 1. Chro. 15. 29.

Michmash. *a smiter, a poore man taken away, the smiter striking, or a poore man touching, or taking away.* A citie. Nehe. 11. 31.

Michmethah. *the gift of a smiter, or poore man, or the death of a smiter.* A citie. Iosh. 16. 9.

Michri. *a selling, or knowledge.* 1. Chro. 9. 8.

Michtam. Psal. 16.

Middin. *indgement, striuing, or chiding* A citie. Iosh. 15 61. Iudg. 5. 10.

Midian. *idem.* Abrahams sonne by Keturah. Ge. 25. 2. Of him both countrey & people tooke name. Ge. 37. 28. Ex. 2. 15. Nu. 25. 6. & 31. 2, 3. Iudg. 6. 1. & 7. 14, 15.

Migdal-eder. *the towre of the flocke.* A place by Bethlehem. Gen. 35. 21.

Migdal-el. *the towre of God, or the greatnesse of God.* A citie Iosh. 19. 38.

Migdal gad. *a happie towre, or a towre compassed about, or the greatnesse of happinesse, or the greatnes compassed about.* A citie. Iosh. 15. 37.

Migdol. *a towre, or greatnesse.* A citie. Iere. 44. 1.

Migron. *feare, a barne, or from the throate.* A citie. Isa. 10. 28.

Miiamin. *the right hand, or preparing waters.* 1. Chro. 24. 9.

Mikloth. *little wands, staues, voyces, or looking downeward.* 1. Chro 8. 32. & 5. 37.

Mikneiah. *the possession of the Lord, or the buying of the castell, or heard of the Lord.* 1. Chro. 15. 18.

Milalai. *circumcision, or my talke.* Nehe. 12. 36.

Milcah. *a Queene, or woman of counsell.* Daughter of Haram. Gen. 11. 29. & 22. 20. Also the daughter of Zelophehad. Iosh. 17. 3.

Milcom. *their king, or their counseller.* An idole of the Ammonites. 1. King. 11. 5.

Miletum. *red kernels.* A city. Act. 20. 15. 2. Tim. 4. 20.

Millo. *fulnesse, or a filling.* A place. Iudg. 9. 6. and 2. Sam. 5. 9.

Miniamin, as Miiamin. Nehe. 12. 17.

Minni. *promision, or gift, or number.* The name of a region. Iere. 51. 27.

Minnith. *idem.* A citie. Iudg. 11. 33. Eze. 27. 17.

Miriam *exalted, the sea of bitternesse, or the myrrhe, or mistres of the sea:* or after the Syrian and Hebrue, *the lady of the sea.* Daughter of Amram, sister to Moses and Aaron. Exod. 15. 20. Num. 26. 29. She watcheth Moses, to see what would become of him. Exod. 2. 4, to 9. Shee and other women giue thankes to God for their deliuerance. Exo. 15. 20, 21. For her murmuring she is striken with lepzie, and at Moses prayer healed againe. Num. 12. 1.* She dieth at Kadesh. Num. 20. 1.

Mirma. *deceit, bigheasse, or extolling himselfe.* 1. Chr. 8. 10.

Mishael. *who demaundeth? or who requireth? or lent? or who demaunding, requiring, or lending? or God hath taken away, or gone backe.* Daniels companion, called also Meshach. Dan. 1. 7.

Misgab. A citie. Iere. 48. 1.

Mishal. *parables, gouerning, or ruling.* A citie. Iosh. 21, 30.

Misham. *their sauiour, hauing a regard vnto them, taking away, or touching the people.* 1. Chro. 8. 12. — Misaham, Misaam

Misheal. *demaunding, requiring, required, or lent, or a graue, hel, or pits, or the taking away, or touching of God.* A citie. Iosh. 19. 26. — Misal, Messol

Mishma. *a hearing, or diligent hearing, or obeying.* Gen. 25. 14. 1. Chro. 4. 25. — Misma, Masma

Mishmanah. *fatnes, his oyle, or touching, or taking away prouision, or taking away a gift.* 1. Chro. 12. 10. — Matmana

Mishraites. *spread abroad, touching a companion, taking away a friend, or taking away a shepheard, or malice* A familie descended of Kiriath-iearim. 1. Chro. 2. 53. — Misrahethites

Mispar. *a numbring, a shewing, a seruaunt, or the bull of tribute.* Ezra 2. 2. called Mispereth, viz. *numbring, shewing, or the augmenting of tribute.* Nehe. 7. 7. — Mespher, Mesperath, Mespharath

Misrephothmaim. *burning, or hot waters, or the burnings of waters.* A place to boyle water vpon the fire, and make salt thereof. Iosh. 11. 8. — Maserephoth-maim

Mithkah. *sweetenesse, or pleasantnesse.* Num. 33. 28. — Mithca

Mithnite. *a gift, or the loyne:* or after the Syrian, *hope, or looking for.* 1. Chro. 11. 43. — Mithanite, Mathanite

Mithredath. *assailing, or beholding the lawe, or breaking the law, or the going downe of death.* Ezra 1. 8. & 4. 7. 1. Esd. 2. 11. — Mithridates, Mithridath

Mytilenes. *cleanlines, or the wiping of the winepresse.* An Ilse against Asia, distant from the neerest borders thereof 57000. paces. Acts 20. 14. — Mitylene

Mizar. *little.* A hill. Psal. 42. 6.

Mizpah, or Mizpeh. *a watch towre, or looking glasse, or iudgement, or a couering.* A place. Ge. 31. 49. Iol. 11. 3. & 13. 26. bestued by king Asa. 1. king. 15. 22. The Israelites consult there against the Gibeonites. Iudg. 20. 1, to 11. Thither also Samuel assembled the Israelites, to pray for them. 1. Sam. 7. 5. — Mitspah, Mitspah, Misphar, Malpha, Mesepha

Mizraim. Gen. 10. 6.

Mizzah. *a dropping, or distilling from the head, or a sprinckling by that:* or after the Syrian, *accustoming, or consumption.* Gen. 36. 13. — Mizza, Meza

¶ Mnason. *a diligent seeker, or bestrothing, or remembring.* Act. 21. 16.

¶ Moab. *of the father.* Lots son by his eldest daughter, of whom came the wicked Moabites. Gene. 19. 37. & 36. 36. They are ouercome by the Amorites. Num. 21. 29. Israel forbidden to warre with them. Deut. 2. 9. Israel falling to idolatrie, became subiects to them. Iudg. 3. 12, 13, 14. Ehud slayeth 10000. Moabites. Iudg. 3. 29. Chemosh Moabs abomination. 1. King. 11. 7. The Israelites commit whoredome with the daughters of Moab. Numb. 25. 1. Moabs ruine foretold. Isa. 16. 2. They which Dauid slewe not, became tributaries. 2. Sam. 8. 2. Iehoshaphats & Iehorams miraculous victorie against Moab. 2. king. 3. 5.*

Moladah. *nativitie, or generation.* A citie. Iosh. 15. 26. and 19 2. — Molada

Molech. *reigning, or a counsellour.* An idole of the Ammonites. 1. kin. 11. 7. The Israelites forbidden to offer their children to it. Leuit. 18. 21. vpon paine of death. Leuit. 20. 2, 3, 4, 5. It was destroyed by Iosiah. 2. King. 23. 10. — Moloch

Molecheth. 1. Chron. 7. 18. — Molecath

Molid. *nativitie, or generation, or a circumcised hand.* 1. Chro. 2. 29.

Mordechai. *bitter contrition, or worme myrrhe, or teaching contrition:* or after the Hebrue and Syrian, *most pure myrrhe.* He who brought vp Ester. Ester 2. 5.* who bewailed the Iewes destruction. Ester 4. 1.* and was exalted. Ester 1. 2.* Also the name of another. Ezra 2. 2. Nehe. 7. 7. — Mardechai, Mordocheus, Mordecai

Moreh. *stretching.* A place. Gen. 12. 6. Deu. 11. 30.

Moriah. *the feare of God.* A mountaine where Izhak should haue bene offred. Gen. 22. 2. 2. Chro. 3. 1. — Moriah, Moria

Mosera.

Moſes
Moiſes
Moyſes
Moſeh

Moſera. *learning, diſcipline, or a bond*: after the Syrian, *a giuing*, or *tradition*. A mountaine where Aaron dyed, and was buried. Deut. 10.6. Called Hor. Num. 20.22.* and 33.38,39. Deut. 32.50.

Moſeroth. *idem*. Num. 33.30,31.

Moſheh. *drawen vp*, or *drawen foorth*, or *taken out*. Sonne of Amram. Exod. 6.20. Moſes borne, and miraculouſly preſerued. Exod. 2.2, to 11. He ſlayeth an Egyptian. Exod. 2.11,12. hee woulde haue pacified two Hebrewes. Exod. 2.13. hee fleeth into the land of Midian, and why. Exod. 2.14. where hee marrieth a wife, and hath two ſonnes. Exod. 2.15.* Keeping ſheepe, hee ſeeth the Angel in a buſh. Exod. 3.2. God ſendeth him to Pharaoh to deliuer the Iſraelites, and promiſeth to be with him. Exod. 3.12. Hee receiueth tokens to aſſure his vocation. Exod. 4.3. he refuſeth the charge committed to him, and why. Exod. 4.10. he with his wife and children, goe toward Egypt. Exod. 4.20. Almoſt killed by the Angel in the Inne, for omitting the circumciſion of his ſonne. Exod. 4.24. hee and Aaron hauing done their meſſage to Pharaoh, are repulſed, and the Iſraelites more grieuouſly oppreſſed. Exod. 5.1,2.* his rodde turned into a ſerpent. Exod. 7.10. hee complaineth that the people were not immediatly deliuered after his meſſage done. Exo. 5.22. his ſong. Exod. 15.1, to 20. While he prayeth, the Iſraelites ouercome Amalek. Exod. 17. 11.* hee condeſcendeth to the counſaile of Ieth̄o his father in lawe. Exod. 18.24. The matters of greateſt importance are brought to himſelfe. Exod. 18.12. hee chargeth not to touch mount Sinai, and why. Exo. 19. 13. he ſanctifieth the people. Exod. 19.14. he and Aaron aſcend vp to Sinai. Exod. 19.24. hee conſecrateth the olde Teſtament, and how. Exod. 24.8. hee is with God in the cloude 40. dayes and 40 nights. Exo. 24.18. being angry he breaketh the two Tables of the Law in pieces, and burneth the golden calfe. Exod. 31.18.* he deſired to be raſed out of the booke of life, if God would not pardon his peoples ſinne. Exodus 32.32. God ſpeaketh to him face to face. Exo. 33.11. hee deſireth God to conduct the people, and him in the way. Exod. 33.13,14,15. God commandeth him to ſtand in a place to ſee his backe parts. Exod. 33. 21.* hee might not ſee Gods face, and liue. Exodus 33.20. hee returneth from the mount with newe Tables. Exod. 34.1, to 29. ſpeaking to the people, why he vſed to couer his face. Exod. 34.33.* 2. Corinth. 3. 13. he murmureth and refuſeth to conduct the people. Num. 11.11, to 16. hee wiſheth all the people could prophecie. Num. 11.29. hee was Gods faithfull ſeruant. Num. 17.7. Heb. 3.2. hee and Aaron hearing the peoples murmuring, fell on their faces. Num. 14. 5. hee appeaſeth Gods wrath. Num. 14.13, to 21. He fell on his face, hearing the rebellion of Dathan, &c. Num. 16.4. God, by deſtroying Korah and the reſt, declared that he had ſent Moſes to gouerne. Num. 16. 3,5,28. fearing to be ſlaine, he fleeth to the Tabernacle. Num. 16.42,43. The people deſtroyed for murmuring againſt Moſes. Num. 16 49. Why he and Aaron entred not into the land of promiſe. Num. 20.12. Hee ſendeth meſſengers to the king of Edom. Nu. 20.14. hee reciteth the Law to the Iſraelites. Deut. 1.3. He deſireth God to appoint a gouernour to ſucceede him. Num. 27.16.* the land of promiſe is ſhewed to him. Num. 27.12. Hee conſtituteth others to helpe him in the gouernement. Deuter. 1.9, to 19. Hee abideth vpon Horeb 40. dayes and 40 nights without any ſuſtenance. Deut. 9.9. his encouragement to the people that ſhould warre. Deuter. 20.1. He commandeth to reare vp an Altar after that they had paſſed Iordan, and cauſed the Lawe to be written thereon. Deuter. 27.2, to 9. he prepareth himſelfe to die, comforteth the people, and giueth them precepts. Deut. 31.2, to 14. hee and Joſhua are charged to compile a ſong, and to what ende. Deuter. 31.14, to 22. he aſcendeth mount Abarim, to ſee the land of promiſe. Deut. 32.49. being about to die, he bleſſeth all the tribes of Iſrael. Deut. 33.1.* He dieth and was buried by God. Deut. 34.5, 6. Iſrael bewaileth his death 30 dayes. Deut. 34.8. his ſepulchre vnknowen. Deut. 34.6. hee is praiſed. Eccluſ 45.1, to 20. hee had an impediment of ſpeech. Exod. 4.10. Aaron was his ſpokeſman. Exo. 4.16. No Prophet like Moſes. Deut. 34.10. hee briefly ſheweth what he did vpon Sinai. Deut. 9.7.* and 10.1, to 12. he became mediatour betweene God and the people. Deut. 5.27. he was moſt meeke. Num. 12.3. he is angry that the Midianites women were preſerued. Nu. 31.14,15. his luſtie age, when hee died. Deut. 34.7. The faith of his parents, and of himſelfe. Heb. 11.23, 24, to 29. Moſes faithfull in Gods houſe, but not like Chriſt. Heb. 3.2, to 7. Jannes and Jambres reſiſted him. 2. Timoth. 3 8. The Jewes beleeue that God ſpake vnto him, but not to Chriſt. John 9.29. Moſes & the Prophets the Scripture of the olde Teſtament. Luke 16.29,33. The Jewes woulde not obey him. Actes 9.39. Moſes, in whom the Jewes truſt, ſhall accuſe them in that they beleeue not Chriſt, of whom he wrote. John 5.41. *Moſes was wont to be read in the ſynagogues euery Sabboth day. Acts 15.2. he foretolde the comming of Chriſt. Deut. 18.15. Actes 3.22, and 7.37. he and Elias appeared at the tranſfiguration of Chriſt. Matth. 17.3. The confeſſing of ſinnes after the Law of Moſes. Leuit. 16.22,27.

Moſa *found, vnlearned, the ende, expreſſing*, or *making cleane*. 1. Chro. 2.46. — Moſa

Mozah. *a chiding, a ſubtill inuention, vnlearned*, or *a preſſing downe*. A citie. Joſh. 18.26. — Moſah Amoſa

¶ Muppim. *out of the mouth*: or after the Syrian, *a couering*. Gen. 46.21. — Mophim

Muſach. *anoynting, a couering*, or *an offering*, looke 2. king. 16.18. where it is written a baſe.

Muſhi. *departing, taking away, touching, going backe*, or *carried away violently*. Sonne of Merari. Exo 6.19. of him came the Muſhites. Num. 3.33. and 26.58. — Muſi Muſites

Muth-labben. Pſal. 9. in the title.

¶ Myrrhe. a gum. Ex. 30 23. Pſal. 45.8. Mat. 2.11.

Myrtus. *a Mirtle tree*. Nehe. 8.15.

N.

Naam. *faire*, or *pleaſant*. 1. Chro. 4.25. — Naham

Naamah. *faire, beautifull, comely*, or *greatly moouing*. Gen. 4.22. and 1. king. 14.21. — Noema

Naaman. *idem*. Sonne of Beniamin. Gene. 46.21. Also a captaine, who was healed of leprie by Eliſha. 2. king. 5.1, to 20. — Noeman

Naarah. *a mayde, a yong man*, or *ſhaking off*, or *watching*. 1. Chro. 4.5. — Naara

Naarath. *idem*. A citie. Joſh. 16.7. — Naaratha

Naariah. *the childe of the Lord, the ſhaking of the Lord, the watchman of the Lord*, or *the Lord watching*. 1. Chro. 3.22. — Naaria

Naaſſon, looke Naaſhon.

Nabaioth. *buds*, or *fruites*, or *prophecies*. Gen. 25.13. — Nebo

Nabal. *a foole*, or *madde*. A rich man, but baſe of Abigail, reade 1. Sam. 25.2, to 40. — Naboth

Nabat. *beholding*. Father of Jeroboam. 1. kin. 11.26. Ecclus. 47.23. — Nebat

Nabathites. *ſpeaking, propheſying*, or *budding foorth*. 1. Mac. 5.25. and 9.35. — Nebathees Nabuthites

Naboth. *a ſpeech, prophecie, ſpeaking, propheſying, fructifying*, or *budding forth*. He that refuſed to ſell Ahab his vineyard, and therefore was ſtoned by Jezebels wicked practiſe. 1. king. 21.1, to 17.

Nachon. *ready*, or *sure*. A mans name. 2. Sam. 6. 6. called Chidon. 1. Chro. 13. 3.

Nadab. *a prince*, or *liberall*, *vowing*, or *of his owne accord*. The sonne of Aaron. Exo. 6. 23. he and Abihu, &c. saw God, and in what likenes. Ex. 24. 9, 10. They, offering strange fire, are deuoured. Leu. 10. 1, 2. Also the sonne of Ieroboam, who reigned ouer Israel. 1. king. 14. 20. like his wicked father. 1. king. 15. 26. slaine by Baasha, who reigned in his stead. 1. king. 15. 27, 28.

Nagge — Naggai. *clearnesse*, or *light*. Luke 3. 25.

Nahaliel. *the inheritance*, *flowing streame*, or *valley of God*. Num. 21. 19.

Nahalol — Nahallal. *praised*, *bright*, or *a foote*. A citie. Iosh. 19. 15. and 21. 35. Iudg. 1. 30.

Nahalal — Nahan, *a comforter* or *repentant*, or *the leader of them*, or *the rest of them*. 1. Chro. 4. 19.

Nahum — Nahamani. *idem*. Nehem. 7. 7.

Naharai as Nahashon. 2. Sam. 23. 37.

Naas — Nahas. *a snake*, or *serpent*, *soothsaying*, or *prophecying*, or *like brasse*. A citie. 1. Chro. 20. 4, 12.

Nahas — Nahashi. *idem*. king of the Ammonites. 1. Sa. 11. 1.

Naas — Nahashon. *a noise*, *neighing*, *a making warme*, or *driuen*: or after ꝑ Syrian, *a straggling*. Brother of Elisheba. Exo. 6. 23. Nu. 1. 7. Ruth 4. 20. Mat. 1. 4. Lu. 3. 32.

Nahash — Nahath. *rest*, or *a leader*, or after the Syrian, *a going downe*. Gene. 36. 13. and 1. Chro. 6. 26.

Nahabi — Nahbi. *very secret*, or *hid*, *my beloued*, or *resting with me*, or *a leader with me*. Num. 13. 15.

Nachor — Nahor, *hoarse*, *angrie*, or *drie*: or after the Syrian, *strangled*. The sonne of Serug. Gene. 11. 22. Also the sonne of Terah. Gen. 11. 26, 29. and 22. 20.*

Nahesson — Nahshon, looke Nahashon.

Nahum as Naham, a Prophet. Nahum. 1. 1.

Naim. *fayrenesse*, *beautifulnesse*, *pleasantnesse*, *trouble*, or *the mouing of them*. A citie. Luke 7. 11.

Naioth. *fayrenesse*, *beautie*, *comlinesse*, or *a dwelling place*. A place. 1. Sam. 19. 18.

Naneas — Nanea. According to the Syrian tongue. *Diana*. 2. Mac. 1. 13.

Noemi — Naomi as Naamath. Wife of Elimelech. Ruth 1. 2.* and 2. 1.* and 3. 1.* and 4. 14, 15, 16.

Naphis — Naphish. *a soule*, or *resting*: or after the Syrian, *multiplying*. Gen. 25. 15.

Nepthali — Naphtali. *my wrestling*, *comparison*, *likenesse*, or *crooked*. 1. Iaakobs sonne by Rahel. Gene. 30. 8. his children. Gen. 46. 24. Num. 24. 48, 49. 50. 1. Chron. 7. 13. he is blessed. Genes. 49. 21. Deut. 33. 23. his portion. Ios. 19. 32, to 40. Naphtali could not driue out the inhabitants of Beth-shemesh, &c. but made them tribute-

Ortho — of Issachar. Iudg. 1. 33.

Ortholai — ¶ Nani. citie. Tob. 1. 2.

Oshea — Iesaias. Dan. 3. 46.

¶ Ordich — Nephtuim, looke Nephtuim. The son of Mizraim.

Othni — (3. and 1. Chro. 1, 11.

Otho — ...s. *astonied*, or *neglecting*. Rom. 16. 11.

Otholia
Athaliah
Othniel
Idox
Ozia. Azaia
Azariah

Oth — ...n. *giuen*, *giuing*, or *rewarded*. A Prophet, who Iudg. — Dauid that his sonne should builde Gods

¶ O... meaning Christ, of whom Salomon was but ¶ ...mite. 2. Sam. 7. 13, 14. he reproueth Dauid for his adulterie. 2. Sam. 12. 1. to 16. he is praised. Ecclus. 47. 1. hee maketh obeisance, sheweth Dauid howe Adonijah vsurped his kingdome. 1. king. 1. 23, to 28.

Also Dauids sonne. 2. Sam. 5. 14. Of whose stocke the virgin Marie descended. Luke 3. 31.

Nathanael — Nathaneel. *the gift of God*. The sonne of Ishai. 1. Ch. 2. 14. also the name of a true Israelite. Ioh. 1. 45.*

Naue. *a posteritie*, *a sonne for euer*, *a remaining for euer*, or *fayrenesse*, or *a dwelling place*: or after the Syrian, *a fish*. Father of Iesus. Ecclus. 46. 1.

Nazaret — Nazareth. *separated*, *crowned*, or *sanctified*. A citie where Christ was conceiued and brought vp. Matth. 2. 23. Luke 1. 26. The diuill confesseth Christ to bee of Nazaret. Luk. 4. 34. The inhabitants regarded not their Prophet Iesus. Matth. 13. 57. but would haue cast him headlong from their hill. Luke 4. 27.

The lawe of the Nazarites. Num. 6. 2. Samson a Nazarite from his mothers wombe. Iudg. 13. 5. and so was Samuel. 1. Sam. 1. 11.

¶ Neah, *moued*, or *mouing*. A citie. Iosh. 19 13. — Noa

Neapolis, *a newe citie*. A citie. Acts 16. 11.

Neariah, looke Naariah.

Nebai. *fructifying*, or *budding foorth*, *speaking*, or *prophecying*. Nehe. 10. 19.

Nebalat. *prophecie*, *cloaked talke*, *hidden*, or *budding foorth*, or *prophecying cloakingly*. A citie. Nehe. 11. 34. — Nebalath

Nebaioth, looke Nabaioth, and Isa. 60. 7.

Nebat, looke Nabat.

Nebo as Nebai. A citie. Num. 32. 3, 38. & 1. Chr. 5. 8.

Nebuchad-nezzar. *the mourning of the generation*, or *wailing of iudgement*, or *the sorowing of powrtie*. A king of Babel. 2. king. 24. 1. He receiueth power ouer all kingdomes. Jer. 27. 6. he conquereth Egypt. 2. kin. 24. 7. Jerem. 46. 2, 13. Hee destroyeth Jerusalem. 2. king. 24. 2, 3, 4. * and 25. 1. * Jere. 39. 1. * According to the prophecie. Isa. 7. 8. Jere. 25. 9. and 32. 28. * He dreameth. Dan. 2. 1. * he erecteth an image, and commaundeth to honour it. Dan. 3. 1. * Hee dreameth a gaine. Dan. 4. 2. He dwelt seuen yeeres among wilde beasts. Dan. 4. 29. Hee is bewailed in mockage. Isa. 14. 4. * — Nabuchadnezzar

Also a great king of the Assyrians in Nineueh, some thinke him to be Cambyses. Judet. 1. 5. * & 2. 1. * — Nabuchodonosor

Nebushazban, *speach*, *prophecie budding*, *springing*, or *flowing*, or after the Hebr. and Syri. *first*, or *budding forth of deliuering*. A prince of Nebuchad-nezzars. Jere. 39. 13. — Nabuzarban

Nebuzar-adan. *a budding foorth*, *a prophecie of forraine iudgement*, or *the budding foorth of the foote of a pillar*. chiefe steward to the king of Babel. 2. kings 25. 8. Jere. 39. 13. — Nabuzardan

Necho. *lame*, or *smitten*. surname to Pharaoh. 2. king. 23. 29.* — Necho

Nedabiah. *the voice of the Lord*, or *the prince of the Lord*. 1. Chro. 3. 18. — Nedabia

Neginoth. Psal. 4. in the title.

Negenothai. Habak. 3. 19.

Nehelamite. *a dreamer*, or *a dreame*, *a valley of waters*, or *the inheritance of waters*. Jere. 29. 24.

Nehelothi. Psal. 5. in the title.

Nehemiah. *comfort*, or *the rest of the Lord*, *penitent Lord*, or *direction of the Lord*. Nehem. 1. 1. Butler to king Artahshashte. Nehe. 1. 11. & 2. 1. hauing obtained a letter of the king went to Jerusalem, and builded vp the walles. Nehe. 2. 8. He reproueth the breakers of the Sabbath. Neh. 13. 15. and those that had married strange wiues. Nehe 13. 25. He is praised. Ecclus. 49. 13. surnamed Tirshatha. Neh. 8. 9. and 10. 1. — Nehemias

Nehum. *a comforter*, *penitent*, or *a leader of them*. Nehem. 7. 7. — Nahum

Nehushta. *brasen*, *like the ayre*, *soothsaying*, or *a serpent*. 2. king. 24. 8. — Nehusta

Nehushtan. *brasen*, *made of copper*, *a soothsaying*, *giuen of the serpent*, or *a gift*. The name that Hezekiah gaue in contempt to the brasen serpent. 2. king. 18. 4. — Nehustan

Neiel. *commotion*, or *mouing of God*. A citie. Iosh. 19. 27. — Nehiel

Nekoda. *painted*, *diuers*, or *inconstant*, *poynted a sheepheard*, or *made crooked*. A citie. Ezra 2. 48, 60. Nehem 7. 50. — Necoda — Necodah

Nemuel. *God sheeping*, or *the sleeping of God*. Certaine mens names. Num. 26. 9, 12. — Namuel

Nepheg. *weake*, or *stiked*. The sonne of Izhar. Exo. 6, 21. — Nepheg

6.21. And Dauids sonne. 2. Sam. 5. 15.

Nephusſim — Nephiſheſim, *diminiſhed, or torne in pieces.* Nehe. 7. 52. Ezra 2. 50.

Nephusim — Nephthalim, and Nephthali, looke Naphthali.

Ephthar — Nephthar. 2. Mac. 1. 36.

Nephthoah — Nephtoah, *open, or opening.* A fountaine Iosh. 15. 9. and 18. 15.

Nephtoa

Nephthuim — Nephtuim *idem.* Gen. 10. 13.

Nephuſim, looke Nephiſheſim.

Neregel — Ner, *a candle, or light, or land ſowen euery other yeere.* Father of Abner. 1. Sam. 14. 50, 51. 1. Chron. 8. 33. 2. Sam. 3. 6.*

Nergel — Neregal. *ſearching out, a footeman, or a candle couered, or land ſowen euery other yeere couered.* Iere. 39. 3.

Nereus — Nergal. *idem.* An idole. 2. King. 17. 30.

Neriah — Nereas, as Ner: or after the Greeke, *great.* Rom 16. 15.

Nathanael — Neri, as Ner. Luk. 3. 27. who is alſo called Iechonias. Mat. 1. 12.

Nathania — Nerias. *the light or candle of the Lorde, or the lande ſowen euery other yeere of the Lord.* The father of Baruch. Baruch 1. 1. Ier. 32. 12.

Nahania — Nethanael, ag Nathaneel. Diuers mens names. Nu. 1. 8 Ezra 10. 22. 1. Chron. 15. 24. and 2. Chron. 35. 9.

Nathan-melech — Nethaniah. *the gift of the Lorde.* 2. King. 25. 23. and 1. Chron. 25. 2. and 2. Chron. 17. 8. Iere. 36. 14.

Nathinei — Nethan-melech. *the gift of a king, or the gift of counſell.* 2. King. 23. 11.

Nathinims — Nethinims. *giuen, or rewarded.* 1. Chron. 9. 1. Ezra 2. 43, 58.

Netopha — Netophah. *a drop, or dropping downe from the head, or gumme that droppeth downe from trees, or the bending of the mouth.* Ezra 2. 22.

Netupha — Nethophathi. *idem.* A certaine familie, which had their poſſeſſions in the fields. Nehe. 12. 28. 1. Chron. 2. 54. and 9. 16.

Netuphati — Neziah, *a conquerour, or euer laſting, or ſtrong.* Ezra 2. 54.

Nasia — Nezib. *ſtanding, or a ſtanding place, or an aduancing of any title or right:* or after the Syrian, *a plant.* A citie. Iosh. 15. 43.

Nesib — ¶ Nibhaz *fructifying, or budding forth a viſion, or ſpeaking, or prophecying a viſion.* An idole. 2. King. 17. 31.

Nibhaz — Nibſhan. *ſpeach, prophecie, the ſpringing forth of ſleeping, or of changing, or ſpringing forth of a tooth or yuorie.* A citie. Iosh. 15. 62.

Nibſhan — Nicanor. *a conqueror, or victorious.* 1. Macc. 3. 38. and 7. 26.* and 2. Macc. 15. 1.*

Nicanor — Nicodemus, *innocent blood.* after the Greeke, *the victorie of the people.* A Pharisee & ruler of the Iewes, who came to Christ by night, to be taught of him. Ioh. 3. 1.* reade Ioh. 7. 50.* and 19. 38.*

Nicodemus — Nicolas, *a victour, or ouercommer, or the victories of the common people.* A deacon. Acts 6. 5. who (as some thinke) held, that wiues ſhould be common. The ſect was called Nicolaitans. Reue. 2. 6.

Nicolaitans — Nicopolis, *a citie of victorie, or victorious citie.* A citie of Thracia. Tit. 3. 12.

Nicopolis — Niger. *blacke, purple, or darke.* The ſyrname of Simon. Acts 13. 1.

Niger — Nilus, in Hebrue Shihor. *blacke, or troublous.* A famous riuer in Egypt. Exod. 7. 15. Ioſ. 13. 3. Ier. 2. 18.

Nilus — Nimrim. *a leopard, a rebellion, bitternes, or a chance.* A citie. Iſa. 15. 6.

Nimrim — Nimrod. *a rebell, or rebellious, a ſinner, or tranſgreſſour, or an apoſtata.* Sonne of Cuſh. Gen. 10. 8, 9.

Nemrod — Nineuch. *faire, beautifull, or a dwelling place.* A citie builded by Athur. Gen. 10. 11. The deſolation thereof propheſied. Nahum 3. 1. Zeph. 2. 13. Tob. 14. 4. Their repentance after Ionas preaching. Iona. 3. 5.* They ſhall condemne the Iewes, and why. Mat. 12. 41.

Nineue — Niniuites

Niſan, *a banner, prouing, or trying ſlight:* or after the Syrian, *a miracle.* A moneth. Nehe. 2. 1.

Niſroch, *ſlight, a tender or delicate trying, or banner:* or after the Syrian, *thy table.* An idole. 2. King. 19. 37. Iſa. 37. 38. — Neſroch

¶ No. *a ſtirring vp, or a forbidding.* A countrey. Ezek. 30. 15. Nahum. 3. 8. looke Alexandria.

Noadiah, *the witneſsing or teſtification of the Lord, or the company of the congregation of the Lorde, or the decking of the Lord, or the Lord paſsing ouer:* or after the Syrian and Hebrue, *the taking away of the Lord.* Ezr. 8. 33. Nehe. 6. 14. — Noadia

Noah, *a ceaſing, or reſt.* Sonne to Lamech. Gen. 5. 29. Luke 3. 36. 1. Chron. 1. 4. His three ſonnes. Gen. 6. 10. God foretold him of the flood. Gene. 6. 13. He is both commanded to enter the Arke, Genc. 7. 1. and to come forth. Gene. 8. 16. Hee erecteth an altar to God. Gen. 8. 20. God bleſſeth him. Gen. 9. 1. and promiſeth neuer to deſtroy the world with flood againe. Gen. 9. 9, to 18. He planteth a vineyard, and being dronken, is derided of his ſonne Ham. Genes. 9. 20, to 26. His yeeres. Gene. 9. 28, 29. Hee is praiſed. Eccluſ. 44. 17, 18. His faith. Heb. 11. 7. — Noe

Noah the preacher of righteouſnes. 2. Pet. 2. 5.

Nob. *ſpeach, prophecie, ſpeaking, prophecying, fructifying, ſpringing forth, or barking, or barked at.* A city deſtroyed by Saul. 1. Sam. 22. 19. and 21. 1. Iſa. 10. 32. — Nobe

Nobah. *barking, or barked at.* A citie. Numb. 32. 42. Iudg. 8. 11. — Nobe

Nod. *fugitiue.* A countrey. Gen. 4. 16.

Nodab, *vowing of his owne accorde, or principall.* 1. Chron. 5. 19.

Nogah, *brightneſſe, or cleareneſſe.* 1. Chro. 14. 6. — Noga

Nohah, *reſting, or a guide.* 1. Chro. 8. 2. — Nohaa

Nomades. *men wandring here and there.* A people without certaine abiding. 2. Mac. 12. 11.

Non, looke Nun. and 1. Chron. 7. 27.

Noph. *a hony combe, a diſtilling from the head, a lifting vp, or a ſieue.* A citie. Iſa. 19. 13. Ier. 2. 16. Ezek. 30 13.

Nophah. *fearefull, or binding.* Num. 21. 30. — Nopha

¶ Nun. *ſonne, poſteritie, ſtocke, euer laſting, or renouning for euer:* or after the Syrian, *a fiſh.* Father of Iohua. Num. 13. 9. Exo. 33. 11. 1. Chro. 7. 27. — Nan

¶ Nymphas. *a bride.* A worthy man whom Paul ſalluteth. Coloſ. 5. 15. — Nympha

O.

Obadiah. *ſeruant of the Lord* The gouernour of Phe. habs houſe. 1. Kin. 18. 3, to 17. and 2. Chr. 17. 7. ancient Prophet. Obad. 1. 1. An other. 1. Chro. 3. 21. — Ph[illegible]ias

Obal, *the frowardneſſe of antiquitie, or flowing.* Gen. 10. 28. — Phi[illegible]as Pheltia

Obed. *a ſeruant, or a workeman.* Boaz ſo[illegible] 4. 17 Mat. 1. 5. Luk. 3. 32. 2. Chro. 2. 12. 3. 1. 29. — Phaleg

Obed-edom, *the ſeruant of Edom, or a ſo[illegible]mite.* A Gittite. 2. Sam. 6. 10, 11. and 1. Ch[illegible] and 16. 38. — Phaleer Phaleth Phelethites

Obil. *borne, or brought, led away, carried, ſoo[illegible] waxing olde.* 1. Chro. 27. 30. — [illegible]neere Phanuel

Oboth. *dragons, wombes, fathers, or deſires.* A place. Num. 21. 10. and 33. 43. — Penuel Phenenna

¶ Ocran. *troubles, or troubling.* Numb. 1. 13. — Ochran

¶ Oded *ſuſtaining, or lifting vp.* 2. Chro. 28. 9.

Odomeras. *the ſonne of praiſe, or witneſſe of a coffer.* 1. Mac. 9. 66. — Odares Odaren

Odolla, *a witneſſe, or ornament to them, or witneſſe, or ornament of his miſerie, or the paſſing ouer, or praye of his miſerie.* A citie. 2 Mac. 12. 38. — Odallam

¶ Og. *raſted bread, or a mocke:* or after the Syrian, *holding downe, or hindred.* A great giant, king of Baſhan. Num. 21. 33,* Deut. 3. 1, to 14. Pſal. 135. 11.

Ahod ¶ Ohad. *praysing, or confessing.* Ge. 46. 10. Exo. 6. 15.
Ohel. *a tabernacle, or tent, or light.* 1. Chro. 3. 20.
Ohel-moed. *the tabernacle of the congregation.* Exo. 33. 7.
¶ Oliuet. A hill two miles on the East side from Ierusalem, the brooke Cedron running betweene, taking name of the plentie of Oliues growing thereupon. Mat. 21. 1. & 24. 3. Luke 22. 39. John 18. 1.
Holofernes Olofernes. *a strong captaine.* Chiefe captaine to Nabuchodonosor. Iudeth 2. 4.* to Chap. 15.
Olympas. *heauenly.* Rom. 16. 15.
Olympius. *idem.* 2. Mac. 6 2.
¶ Omar. *speaking, or exalting.* Gen. 36. 11.
Gomer Omer. A measure. Exod. 16. 16.* Ezek. 45. 11.
Homer Omri. *a bundle, a rebellious, or bitter people.* 1. King. 16. 16. to 29.
Amri ¶ On. *sorow, strength, or iniquitie.* A countrey. Gen. 41. 45, 50. Also a man. Num. 16. 1.
Hon Onam. *sorowe, strength, or iniquitie of them.* Gene. 36. 23. 1. Chron. 1. 40. and 2. 28.
Oman Onan, as On. Gene. 38. 4.
Aunan Onesimus. *as profitable.* Col. 4. 9. Philem. 10.
Onesiphorus. *bringing profit.* 2. Tim. 1. 16. and 4. 19.
Onias. *the strength of the Lord, or a ship.* Eccl. 50. 1. 1. Mac. 12. 7.
Onix. A precious stone. Gene. 2. 12. Exod. 25. 7.
Ono. *griefe, strength, or iniquitie of him.* A citie. 1. Chro. 8. 12. Ezra 2. 33. Nehe. 11. 35.
¶ Ophel. *a tower, darkenesse, or a litle white cloude.* 2. Chron. 27. 3. and 33. 14. Nehe. 11. 21.
Ophir. *ashes, or a fructifying.* Iokrams sonne. Gene. 10. 29. Also a region in Iudea, where is store of golde. 1. King. 9. 28.
Ophni. *fleeing, wearinesse:* or after the Syrian, *a folding together.* A citie. Iosh. 18. 24.
Ephrah Ophrah. *dust, leade, or a fawne.* A citie. Iosh. 18. 23.
Ophera Iudg. 8. 27.
¶ Oreb. *a crowne, pleasant, a cõmander by faith, mingling together, or the euening.* A prince of ꝑ Madianites slaine on the rocke Oreb. Iudg. 7. 25. Psal. 83. 11.
Aran Oren. *a coffer, reioycing, or the slaunder of them.* 1. Chro. 2. 25.
Orion. Iobe. 9. and 38. 31.
Ornan. *reioycing, the light of the sunne, or light, or slander remayning for euer.* 1. Chro. 21. 15. & 2. Chr. 3. 1.
Orpha Orpah. *a necke, or hinder part of a necke, stiffenecked, the raising of the mouth, or the making bare of the mouth.* Ruth 1. 4.
Orthosias Orthosias. *upright, or rectified.* A towne at the foote of Libanus. 2. Mac. 15. 37
Orthosiada ¶ Oseas. 2. Esd. 1. 39. and 13. 40. looke Hosea.
Othea. Num. 13. 9. looke Iosh ua.
¶ Othni. *my time, or my houre.* 1. Chro. 26, 7.
Othniel. looke Othoniel.
Otholia Otho'igh. *time to the Lord.* 1. Chro. 8. 26.
Athaliah Othoniel. *the time, or houre of God.* Iosh ua 15. 17.
Othniel Iudg. 3. 11. and 1. Chron 27. 15.
Idox ¶ O x *pleasant, or merrie.* Iudeth 8. 1.
Ozia. Azaia ¶ Ozaziah. *the strength of the Lorde.* Mens names. 4. Chro. 15. 21. & 27. 20.
Azaziah Ozem. *the hasting of them, or fasting.* 1. Chron. 2. 15.
Asom Ozen. *idem.* 1. Chro. 2. 25.
Ozem Ozias. *the strength, or bucke goate of the Lord.* 2. Esd. 1. 2. Iudeth 6. 15. and 7 30.
Ozia Ozias Ozziel. *the strength, or bucke goate of God.* Iudeth 8. 1. looke Vzziel.
Vzziel Ozielites. *idem.* 1. Chron. 26. 23.
Ozni. *an eare, my hearkening, or a goldsmiths balance.* Sonne of Gad: of him came the Oznites. Numb. 26. 16. called Ezbon. Gen. 46. 17.
Azriel Oziel. *the helpe of God.* 1. Chro. 27. 19.

P.

Paarai. *a gaping, or an opening.* 2. Sam. 23. 35. Pharai
Padan Aram. A citie of Syria, where Laban dwelt. Gen. 25. 20. Mesopotamia
Padon. *his redemption:* or after the Syrian, *the yoke of an oxe.* Ezra 2. 44. Phadon
Pagiel. *God hath met, or the meeting, or the requiring pardon of God.* Num. 1. 1. Phegiel
Pahath Moab. *a Duke of Moab.* Ez. 2. 6. Neh. 3. 19. Phadath moab
Palal. *thinking, or iudging.* Nehe. 3. 25. Pala
Palestina. *strowed, or couered.* viz. with ashes, or dust, or *decay put to, a double decay, or the drinke of decay, or he fell drinking.* A countrey in Syria ioyning to Arabia. Exod. 15. 14. Psal. 60. 8. Isa. 14. 29. Of the people, looke Philistims. Phalel Philistia
Pallu, or Palu. *marueilous, wonderfull, or hidden.* Ge. 46. 9. and 1. Chron. 5. 3. Of whom came the Palluites. Numb. 26. 5. Phallu Phalu
Palti. *deliuerance, or banishment.* Num. 13. 10. Phalti
Paltiel. *deliueraxce, or banishmẽt of God.* Num. 34. 26 Phaltiel
Pannag. A place. Ezek. 27. 17. Phaltias
Panthicus. The moneth of April. 2. Mac. 10. 30. Xanticus
Paphus. A citie of Cyprus, dedicated sometime to Venus, where the maydens vsed, before mariage, in the honour of Venus to prostrate themselues on the sea shore. Act. 13. 6. Xanthicus Paphos
Parah. *a cowe, increasing, or flirting vp.* A citie. Iosh. 18. 23. Aphara
Paran. *fairenesse, praise, or springs.* A plaine wildernesse. Gen. 14. 6. and 22. 21.
Paras. *Persia.* A countrey. Ezek. 38. 5.
Parmashta. *the breaking of a foundation:* or after the Hebrue and Syrian, *a bull of one yeeres age.* Est. 9. 9. Pharmashta
Parmenas. *continuing.* Act. 6. 5. Phermesta Parmenas
Parnach. *a bull smiting, or smit, or broken.* Nu. 34. 25. Pharnach
Paroh. *vengeance.* Exod. 8. 1. looke Pharaoh. Pharao
Parosh. *a flea, or gnat.* Ezra 2. 3. Nehe. 3. 25. Pharos
Parthians. *fliers for feare, or banished men.* A people. Act. 2. 6. Isa. 66. 19.
Paruah. *fresh, or flourishing:* or after the Syrian, *fleeing.* 1. King. 4. 17.
Paruaim. 2. Chro. 3. 6. and 1. King. 9. 28. Ophir
Pasach. *thy broke piece, or thy diminishing.* 1. chr. 7. 33. Pasah
Pas-dammim. *a portion, or diminishing of blood.* A place. 1. Chro. 11. 13. Phosech Phes-dommim
Paseah. *a passing ouer, or an halting.* 1. Chron. 4. 12. Ezra 2. 49. Pascha Phesse
Pashur. *encreasing libertie, or spreading out whitenes.* 1. Chron. 9. 12. Ezra 2. 38. Iere 20. 3. Phashur Phassur
Patara. *white limed, or bringing death.* A citie of Lycia a prouince of Asia. Act. 1. 21. Phashhur
Patmos. *deadly, or bringing death.* An yle. Reue. 1. 9. Pathmos
Pathros. *a morsel of dough, a perswasion of decay, or an inlarging of distilling from the head.* A countrey. Isai. 11. 11. Iere. 44. 1, 15. Pathures Phethros
Pathrusim. *idem.* Gen. 10. 14. Phethrusim
Patriarke. *the chiefe of fathers.* Heb. 7. 4.
Patrobas. *pertaining to the father.* Rom. 16. 1. Patroba
Patroclus. *of the father, or the glory of the countrey.* 2. Mac. 8 9.
Pau. *howling, sighing, or appearing.* A citty. Ge. 36. 39. Phau
Paul. Ierome saith. Heb. *marueilous, or marueilously:* Other thinke, Heb. and Greeke, *the entry into a flocke.* the Greeke worde signifieth, *rest, or he that hath a rest.* and the Latine, *litle.* An Apostle of Christ, descended of the tribe of Beniamin. Roman. 11. 1. Philip. 3. 5. brought vp with Gamaliel. Act. 2. 3. A Pharise, and sonne of a Pharise. Act. 23. 6. Marueilously conuerted. Act. 9. 3, to 23. and 23. 6, to 17. & 26. 12, to 19. Hee persecuteth the Church. Acts. 8. 1. and 9. 1. Gal. 1. 13. 1. Timoth. 1, 13. An elect vessell of God, &c. Act. 9. 15.

and

and 22.14. ordained to preach Christ to the Gentiles. Galat.1.15,16. He did many things against the name of Jesus. Actes 26.9,10. Baptized. Actes 9.18. Deliuered out of darkenesse by the light of God, and why. 2. Corinthians 4.6,7. He preacheth openly that Christ was the sonne of God, &c. Actes 9.20.* Hee and Barnabas separated to preach the Gospel to the Gentiles. Actes 13.2. A teacher, preacher, master, Apostle of the Gentiles, and minister of Christ. Rom. 11.13. and 15.16. Galath. 2.8.1. Timoth. 2.7. 2. Tim. 1.11. And an Ambassadour of Christ. 2. Corinth. 5.20. He did obtaine the office of Apostleship, by the mercie, will, and grace of God. 2. Corinth. 1.1. and 4.1. Ephe. 3.2. 2. Tim. 1.1,9. Titus 1.3. and not by man. Galat. 1.1. but by the commaundement of God. 1. Timoth. 1.1. He learned the Gospell by reuelation of Christ, and not of any other. Galat. 1.12. Sent to preach, not to baptize. 1. Corinth. 1.17. The Churches of Iudea glorified God for him. Galat. 1.23. The dispensation of the Gospel committed to him, he was constrained to preach it. 1. Corinth. 9.16.17. By reuelation hee ascended to Jerusalem, to conferre of the Gospel with the Apostles. Actes 21.18,19. Galat. 2.2. He accounteth all things losse and doung, in respect of the knowledge of Christ. Phil 3.8. Hee exhorteth vs to conuert to God by good workes. Actes 17.30,31. and 26.20. to serue the Lord with all modestie, teares and tentations. Actes 20.19. testifying that Jesus is the Christ. Actes 18.5. teaching nothing but that which Moses and the Prophets had foretolde. Actes 13. 26,to 42. and 26.23. 1. Corinth. 1.23,24. He preacheth Christ to the Thessalonians. Actes 17.11,12. and openly. Actes 17.22.* He preacheth till midnight. Acts 20.7. He preacheth in Antioch. Actes 11.23. He teareth his garments, seeing the people about to sacrifice to him. Actes 14.14. His valiant stomacke in offering himselfe into danger for his flocke. Act. 19.30. Three yeeres hee ceased not, with teares to giue warning of false prophets. Actes 20.31. He feared no dangers to preach the Gospel. Actes 20.23,24. as appeared by his sufferings. 1. Corinth. 4 9. and 2. Cor. 4.9. and 11. 24. and 12.7. and 2. Timoth 2.10. and 3.11. Hee was ready to be bound, and to die for Christes sake. Actes 21.13. His affection to the Iewes. Rom. 2.3. and 10. 1. & 11.14. and to the Philippians and Corinthians. Phil. 1.8. and 2. Cor. 6 11. Christ sheweth him what afflictions he should suffer for his name. Actes 9.16. God encourageth him to preach to the Corinthians. Actes 18.9. In prison the Lord encourageth him to constancie. Actes 23.11. The Angel comforteth him not to feare the danger of the sea, and why. Actes 27.23. He exhorteth the Antiochians not to contemne the Gospell. Actes 13.40,41. Trauailing through Galatia and Phrygia, he strengthened the disciples. Actes 18.23. Hee visiteth all the cities where hee had preached to confirme them. Actes 15.32. Hee comforteth those that sailed with him to Rome. Actes 27. 9,10. What care he had, that the Corinthians should auoyde contention. 2. Corinth. 12.20,21. and for all Churches. 2. Cor. 2.12. and 1.28. Coloss. 2.1. and 1. Timoth. 1.3. Before Festus he wished all that heard him, such as he was, except his bonds. Actes 26.29. The Spirite witnessed in euery citie, the afflictions that abode him at Jerusalem. Actes 20.22,23. Some counsaile him not to goe thither. Act. 21.4. He disputeth before Felix, of righteousnesse, temperance, & iudgement to come. Actes 24.26. Hee is conueyed by night through a wall, downe in a basket. Actes 9.25. and 2. Cor. 11.33. Persecution against Paul and Barnabas. Actes. 13.50. Hee is presented to Felix. Actes 23.33 and before Festus, accused by the Iewes. Act. 25.6,7. Festus obiecteth madnesse to him. Act. 26.24. Through God hee is deliuered both from Iewes and Gentiles. Act. 26.22. fortie men vow his death, whereof he is aduertised. Acts 23.12,13,to 23. He is beaten and imprisoned by the Iewes. Actes 21.30,to 35. Brought to iudgement. Actes 18.12. Commanded of God to goe out of Jerusalem, and why. Actes 22.18. Forbidden to preach in Asia. Actes 16.6. His race in the course of the Gospel. 1. Cor 9.20.* Hee preacheth from Jerusalem to Illyricum. Rom. 15.19. He visiteth Peter and tarryeth with him 15. dayes. Gal. 1.18. He withstoode Peter at Antioch. Galat. 2.11. He calleth himselfe the least of the Apostles, and why. 1. Cor. 4.9. and 15.9. and a follower of Christ. 1. Corinth. 11. 1. and willeth to followe his example. 1. Corinth. 4. 16. Philip. 3.17. and 1. Thess. 1.6. and 2. Thess. 3.9. He approoued by his life, that which he taught by his preaching. 1. Corinth. 9.27. He that despiseth his doctrine, despiseth God. 1. Thess. 4.8. Howe he behaued himselfe in preaching the Gospel. 1. Corinth. 2.1.* He desireth to be aided with the prayers of the faithfull. Rom. 15.30. and 2. Cor. 1.11. Hee would not iustifie himselfe. 1. Cor. 4.4. Hee sawe Christ after his resurrection. 1. Corinth. 15.8. Some things hard to be vnderstoode in his Epistles. 2. Peter 3.16. Hee had a Scribe that wrote out his Epistles, and subscribed them himselfe. Colos. 4.18. and 2. Thes. 3.17 He was not chargeable to anie man, but wrought for his liuing. Actes 18.3. and 23.33,34. & 1. Cor. 4.12. & 9.6. and 2. Cor. 11.9. & 12.13. & 1. Thess. 2.7,9. & 2. Thess. 3.8. He preacheth at Iconium. Act. 14.1. At Lystra. Actes 14.6. At Berea. Actes 17.10. At Athens, Actes 17.15. and at Corinth. Actes 18.1. Called Saul. Act. 7.58. and 8.1,to 5. and 9.1.

Pedahel. *the redemption of God.* Num. 34.28. — Pedael

Pedahzur, *a strong redeemer, or a stone redeeming.* Num. 1.10. and 7.54. — Phedael, Pedazur

Pedaiah. *the Lords redeeming.* 2. king. 22.1. 1. Chro. 3.18. — Phadaseus, Pedaia

Pekah. *opening.* The sonne of Remaliah. 1. king. 15. 25,to 32. — Adaiah, Phacee

Pekaiah. *the Lord opening.* The sonne of Menahem. 2. kings 15.23,to 27. — Pecaiah, Phaceia

Peked. *noble, or rulers.* Eze. 23.23.

Pekod. Jere. 50.21.

Pelaiah. *the miracle, or secret of the Lorde.* Mens names. 1. Chro. 3.24. Nehe. 8.7. and 10.10. — Pheleia

Pelaliah. *Iudging on the Lord, or entreating the Lord, or the iudgement of the Lord.* Nehe. 11.12. — Phelelia

Pelatiah. *the deliuerance, setting free, or banishment of the Lord.* Mens names. 1. Chr. 3.21. and 4.42. Nehem. 10.22. Eze. 11.1,13. — Phalatias, Phaltias, Pheltia

Peleg. *a diuision.* Gen. 10.25. & 11.18. 1. Chr. 1.29. Luke 3.35. — Phaleg

Peleт. *deliuerance, or banishment.* 1. Chron. 12.3. — Phaleт

Peleth. *decay, or iudging.* Num. 16.1. — Phaleth

Pelethites. *idem.* 2. Sam. 8.18. — Phelethites

Pelonite. *falling, hid, or secret.* 1. Chro. 11.27.

Peniel. *seeing God, or the face of God.* A place neere the foord Jabbok. Gen. 32.30. — Phanuel, Penuel

Peninnah. *a precious stone, or our face.* One of the wiues of Elkanah. 1. Sam. 1.2. to 7. — Phenenna

Pentecost. *the fiftieth* (viz. day) A feast of the Iewes. looke Whitsunday in the second Table.

Penuel, as Peniel. Father of Gedor. 1. Chron. 4.4. Also a citie. 1. kings 12.25. Judg. 8.8,9,17.

Peor. *a gaping, or opening.* A hill. Num. 23.28. — Phogor

Perah. A riuer called Euphrates. Ge. 2.14. De. 2.7.

Pere. Daniel 5.28. — Phares

Peresh. *a horseman, casting out to be shine, or deel-ring.* 1. Chron. 7.16. — Phares, Pheren

Phares — Perez, *a diuision.* Iudas sonne by Tamar. Gen. 38. 29. and 1. Chro. 4. 1. of his posteritie were rulers or deined. 1. Chro. 17. 3. Nehe. 11. 4. looke Phares.

Perez-Oza — Perez-vzzah. *the diuision of Vzzah,* or *the diuision of strength,* or *of a goate.* A place so called, and why. 2. Samu. 6. 6, 7, 8.

Pergen — Perga. *very earthly.* A citie. Act. 13. 13.

Pergamos — Pergamus. *height.* A citie of Asia. Reuel. 1. 11.

Perida. looke Peruda.

Pherezites — Perizzites. *Rurall,* or *dwelling in vnwalled villages.* A people. Gen. 13. 7. and 15. 20. which God commanded to be destroyed. Deut. 20. 12. Iudah discomfiteth them. Iudg. 1. 4. Salomon made the remnant of them tributaries to him. 1. Kings 9. 20, 21.

Persepolis. *a citie of Persia.* 2. Mac. 6. 2.

Persia. *breaking, dividing, a horse hoofe,* or *a crooked nose.* A countrey. 2. Chro. 36. 22.

Persis. *idem.* A faithfull woman. Rom. 29. 12.

Peruda — Perudah. *a separation,* or *diuision.* A mans name. Ezra. 2. 55. called Perida. Nehem. 7. 57.

Pharida — Peter. *a stone,* or *rocke.* The surname of an apostle of Christ, otherwise called Simon and Cephas. John 1. 41, 42. Mat. 16. 18. surnamed also Bar-Iona. Matt. 16. 17. He and John vnlearned. Acts 4. 13. He & Andrew called by Christ. Matt. 4. 18. John 1. 41. * Mar. 1. 16, 17, 18. His faith, in the name also of the other apostles. Joh. 6. 68, 69. Matt. 16. 16. Through faith he walked on the Sea, and staggering therein began to sincke. Matth. 14. 29, 30, 31. Christ prayeth that his faith might not faile, and why. Luke 22. 32. Christ reprooueth him for being an offence to him. Mat. 16. 23. and that he could not watch an houre with him. Matt. 26. 40. Christ foretolde him he could not follow him then, but should afterward. John 13. 36. He stroke off Malchus his eare. Matth. 26. 51. John 18. 10. He denieth Christ thrise. John 18. 17, 25, 27. Luke 22. 57, 58, 60. Marke 14. 68. * Matth. 26. 70, 71, 74. and repented. Matth. 26. 75. Marke 14. 72. Luke 22. 62. Christ aduertiseth him with what death hee should glorifie God. John 21. 18, 19. Christ reprooueth his curiositie in demaunding what John should do. John 21. 21, 22. Christ, by thrise willing him to feede his sheepe, declareth the loue and care that Pastors ought to haue of Christes flocke. John 21. 15, 16, 17. Hee had commission of God to preach to the Iewes Galat. 2. 8. and so he did. Actes 2. 14. * and 3. 12. * By a vision shewed to him, that God had purified the Gentiles by faith, so as the Iewes might boldly accompany with them. Actes 10. 3. * Hee sheweth the cause why hee preached, and kept companie with Gentiles. Acts 11. 4, to 19. He is imprisoned and deliuered. Actes 5. 18, 19. and 12. 3, 4, to 18. Sickenesses healed with his shadowe. Actes 5. 15, 16. Hee raiseth Tabitha to life. Actes 9. 40. and lodgeth in Ioppa with Simon a Tanner. Acts 9. 43. Christ healeth his wiues mother. Matth. 8. 14, 15. He was witnesse of Christs sufferings, and an Elder, beseeching all Elders to doe their duelies. 1. Pet. 5. 1, to 12. He healeth the creeple. Acts 3. 4. *

Petrus

Perhah-enaim. Gen. 38. 14.

Phathaia — Pethaiah. *the Lord opening,* or *the Lord openeth,* or *the gate of the Lord.* A Leuite. Ezra. 10. 23.

Phathahiah

Pethahiah — Pethor. A citie. Numb. 22. 5.

Phathuel — Pethuel. *a morsell of God,* or *a perswasion of God,* or *the enlarging of God.* Joel 1. 1.

Phollathi — Peulthai. *my workes,* or *my worke.* 1. Chron. 26. 5.

Phaleg — Phalec. looke Peleg.

¶ Phallu. *marueilous,* or *hid.* Gen. 46. 9.

Phalti. *deliuerance,* or *banishment.* 1. Sam. 26. 44.

Phanuel — Phanuel, as Penuel. Luke 2. 36.

Pharao — Pharaoh. *spreading abroade, vncouering,* or *making bare:* or after the Syrian, *vengeance,* or *reuenging:* and in the Egyptian, *a king.* Name to all the kings of Egypt vntil Salomon, and of some afterward. The first was plagued for Sarai. Gen. 12. 17. * An other whose dreames Ioseph expounded. Gen. 41. 1. * who sent for Iaacob into Egypt. Gen. 45. 17, 18. another who not knowing Ioseph, is cruell to Israel. Exod. 1. 8. * another, who resisted Moses and Aaron, and would not let the Israelites depart. His tyrannie, and blasphemie. Exod. 5. 1. * to Chapter 15. another, whose daughter Salomon married. 1. King. 7. 8. another surnamed Nechoh. 2. Kin. 23. 29. * 2. Chron. 35. 20. * and 36. 1. to 5. Ezekiel 31. 2. * and 32. 2. * another surnamed Hophra. Jerem. 44. 30.

Pharathon. *bearing fruite, fructifying,* or *increasing,* Phara
or *a kowe.* a citie. 1. Mac. 9. 50.

Phares. *a diuision.* Luke 3. 33. Gene. 36. 29. and 46. Pharez
12. Mat. 1. 3. looke Peres.

Pharisees. *idem.* A sect of the Iewes which affirmed the resurrection. Matt. 3. 7. looke Pharise in the second Table.

Pharpar. *diminished, the fructifying of fruite,* or *a bull* Pharphar
of a bul. A riuer of Damascus. 2. King. 5. 12.

Pharsites. *diuided.* A familie descended of Pharez. Pharezites
Numb. 29. 20.

Phaselis. *a passing ouer,* or *halting of nativitie,* A Phaselida
place. 1. Mac. 15. 23.

Phebe. *cleare,* or *bright.* Rom. 16. 1.

Phenice. *red, purple,* or *palme.* a countrey of Syria, Phœnice
where Tyre and Sidon are placed. 1. Esd. 2. 17. Acts 11. 19. also a hauen of Candie. Acts 27. 12.

Phibeseth. *the mouth of treading vnder foote, despite,* or *from the mouth.* a citie in Egypt. Ezek. 30. 17.

Phichol. *the mouth of all,* or *the perfection of the* Phicol
mouth. Gene. 21. 22.

Philarches. *the louer of a prince.* 2. Mac. 8. 32.

Philadelphia. *the loue of the brother,* or *of brotherhoode.* a citie. Reuel. 1. 11.

Philemon. *kissing with God.* Philem. 1.

Philetus. *beloued,* or *amiable.* One that fell from the Philetis
faith, affirming that the resurrection was alreadie past. 2. Tim. 2. 17.

Philip. *a warriour,* or *warlike,* or *a louer of horses.* A Phrygian. 2. Macc. 5. 22. and 13. 23. also an Apostle. Matth. 10. 3. John 1. 43. He declareth to Nathaneel, that the Messias Christ was come. John 1. 45. Hee desireth to see the father. John 14. 8. Hee preacheth in Samaria, &c. Actes 8. 5. also a deacon. Actes 6. 5. called Philippe the Euangelist, and had foure daughters virgins which did prophecie. Actes 21. 8, 9. also Herods brother the Tetrarch. Luke 3. 1. whose wife Herod married. Matt. 14. 3.

Philippi. *warlike men,* or *louers of horses.* a citie. Acts 16. 12.

Philisthims. as Palestina. A people. Gen. 10. 14. and Philistines
21. 32. Shamgar slewe 600. Philistims with an oxe Philistims
goad. Iudg. 3. 31. God deliuereth Israel into their hands, for idolatrie. Iudg. 10. 6, 7, 8. and 13. 1. God, to afflict them, mooued Samson to marrie a Philistim. Iudg. 14. 2. Samson burneth their corne, and howe. Iud. 15. 4, 5. They put out his eyes. Iud. 16. 21. Their battel against the Israelites. 1. Sam. 4. 2. They carry the Arke to Asdod, and set it by Dagon their God, and are plagued therefore. 1. Sam. 5. 1. They returne the Arke with gifts. 1. Samu. 6. 4, to 13. They at the prayer of Samuel were discomfited. 1. Sam. 7. 9, 10. They warre against Saul. 1. Sam. 13. 17. Jonathan and his harnesse bearer put them to flight. 1. Sa. 14. 1, to 24. After the death of Goliah, they flee and are slaine by the Lord. 1. Sam. 17. 51, 52. God gaue them into Dauids hands. 1. Sam. 23. 4. They assembled to fight against Saul. 1. Sam. 28. 1. They slay the Israelites.

raelites, with Saul and his sonnes. 1. Sam. 31. 1, 2.* They wage battel against Dauid, and are discomfited. 2. Samuel 5. 17.* Hee maketh them tributaries. 2. Sam. 8. 1. He and his seruants slay many of them. 1. Sam. 19 8. looke Haraphah. God stirreth them vp against Iehoram. 2. Chro. 22. 16.

Philologus. *a louer of learning, or a louer of the worde.* Rom. 15. 15.

Philometor. *a louer of the mother.* The seruant of Ptolemeus. 2. Mac. 4. 21. and 9. 29.

Phinees — Phinehas, or Pinchas. A bold countenãce. The sonne of Eleazar. Exod. 6. 25. Hee slewe Zimri and Cozbi committing fornication before the people, which appeased Gods wrath. Num. 25. 6. to 16. He stood before the Arke of God, when the Beniamites were destroyed. Iudg. 20. 28. He is praysed. Ecclus. 45. 23.* Also one of the sonnes of Eli. 1. Sam. 1, 3. looke Eli.

Phygellus. *fugitiue.* 2. Tim. 1. 15.

Phylacteries. Matth. 23. 5.

Phinon — ¶ Pinon. *a precious stone, or beholding, or the mouth of euerlasting, or the mouth of the sunne:* or after the Hebrew and Syrian, *the mouth of a fish.* Gen. 3. 41.

Phasga — Pisgah. *a hill, height, or prouision.* A mountaine. Nu. 21. 20. and 23. 14.

Pharam — Piram. *a wild asse of them, the crueltie of them, or the bull of the mother.* Iosh. 10. 3.

Pharaton — Pirathon. *his breaking, or making bare:* or after the Syrian, *his reuengements.* A citie. Iudg. 12. 15. The citizen, called a Pirathonite. Iudges 12. 13.

Pharathonite

Phison — Pishon. *the changing greatnesse of the mouth, or an enlarging.* A riuer. Gen. 2. 11. Ecclus. 24. 29.

Pisidia. *a pitch tree, or blacked with pitch.* A prouince of Asia the lesse. Actes 13. 14. and 14. 24.

Pasapha — Pispa. *the diminishing of the mouth, or a mouth diminished.* 1. Chro. 7. 38.

Phithom — Pithom. *a mouthfull of them, or a perfection of the mouth, or the perswasion of them.* A citie. Exod. 1. 11.

Phithon — Pithon. *a mouthfull of him, the perswasion of him, or a gift of the mouth.* 1. Chro. 8. 35. and 9. 41.

Phochereth Asebaim — ¶ Pochereth Hazzebaim. *the banishing of the mouth of a doe, or the cutting of the mouth of warfare.* A citie. Ezra 2. 57.

Phochereth Sabaim — Pocherethzebaim. *the banishing of the mouth of drunkards.* Nehe. 7 59.

Pollux. Actes 28. 11.

Pontius. *hand, or of the sea.* One surnamed Pilate, a gouernour of the Iewes, placed ouer them by the Romanes: vnder whom Christ suffered. Matth. 27. 2. Mar. 15. 1. Luke 23. 1. Iohn 18. 28.*

Pontus. *the sea.* A countrey of Asia. Acts. 2. 9. and 18. 1.

Porcius Festus. *a festiuall calfe.* looke Festus.

Posidonius. *giuing drinke.* 2. Mac. 14. 19.

Putiphar — Potiphar. in the Aphrican tongue, *a bull.* Syrian, Hebrew, & Chalde. *a fat bull, or the fructifying of fatnesse.* Gen. 37. 36. & 39. 1.

Phutiphar — Poti-pherah. Hebrew and Syri. *scattering abroad fatnesse, or the making bare of fatnes, or reuengement of fatnesse.* Gen. 41. 45, 50.

Priscilla. *ancient.* Rom. 16. 3. Actes 18. 12.

Prolelytes. *strangers.* looke in the 2 Table.

¶ Ptolemeus. *a furrowe, or hanging vp waters, or an assemblie of waters.* Greeke, *warlike.* Eccl 11. 1.

Phua — ¶ Puah, or Pua. *a mouth, a corner, or a bush of haire.*

Phuuah — The sonne of Issachar. Gene. 46. 13. 1. Chron. 7. 1. also a midwife. Exod. 1. 14.

Puuah

Publicanes. They which tooke to farme of the Romanes, the reuenues of the city: Gentlemen, yet much disdained of the Iewish common people. Matth. 5. 46. see more in the second Table.

Publius. *common.* Actes 28. 7.

Pudens. *shamefast.* 2. Tim. 4. 21.

Pul. *decay, or a beane.* King of Assur. 2. kings 15. 19. Phul also a countrey. Isa. 66. 19.

Punites. *beholding, or my face.* A familie descended of Pua. Num. 26. 23.

Punites

Punon. *a precious stone, or beholding.* A place. Num. 33. 42, 43.

Punon

Pur & Purim. *lot, or lots.* looke Esther 3. 7. and 9. 26.

Phur

Put. A countrey. Ezek. 27. 10. and 30. 5. Mich. 3 9.

Phurim

Puthites. *deceiuing, a mouthful, or breadth.* A familie descended of Shobal. 1. Chro. 2. 53.

Phue

Putiel. *Africke of God.* Syri. and Hebr. *the fatnesse of God.* Exod. 6. 25.

Putiel

Puteoli. A citie of Italie. Actes 28. 13.*

Puteoli

Q.

Puteolus

Quadrin. *half a farthing.* Marke 12. 42.

Quartus. *the fourth.* Rom. 16. 23.

Quintus Memmius. *the fift defiled.* A Romane embassadour. 2. Mac. 11. 34.*

R.

Raamah. *a breaking.* Gen. 10. 7.

Raamiah. *thunder of the Lord, or euil from the Lorde, or, a fellow, or shepheard from the Lord.* Nehe. 7. 7.

Raamias

Raamia

Raameses, looke Rameses.

Rabbath. or Rabath. *much, great, a chiding, or a fighting against.* A citie of Iudah. Iosh. 13. 25. and 16. 60.

Rabba

Rabath

Another of the Ammonites. 2. Sam. 11. 1. and 12, 29. 1. Chro. 20. 1. Iere. 49. 2. Deut. 3. 11.

Rabbath

Rabbi. *master.* Matt. 23. 7. Iohn 1. 38.

Rab-mag. *dissoluing the multitude, or melting.* Iere. 39. 3, 13.

Rabboni. *master.* Iohn 20. 16.

Rab-saris. *master, or set ouer Eunuches.* 2. kin. 18. 17. Iere. 39. 3, 13.

Rabshakeh *master, or set ouer the drinkers, the kisse of the master drinking much, or a great sacke.* 2. kin. 18. 17.

Rabsaces

Raca. Matth. 5. 22.

Racha

Rachab. looke Rahab.

Rachal. *to whisper, an apothecarie, or factor.* A citie. 1. Sam. 30. 39.

Raddai. *ruling, or comming downe.* 1. Chro. 2. 4.

Radai

Ragau. *a companion, or shepheard, his euill, or his breaking asunder.* A citie. Iudeth 1. 5.

Raguel. *the shepheard of God, a friend of God, or the breaking asunder of God.* Tob. 3. 7.

Rahab. *proude, or strong, or broade, or enlarged, or a streete.* Iosh. 2. 1. Mat. 1. 5. Heb. 11. 31. Iam. 2. 25.

Rachab

Raham. *mercie, or compassion:* or after the Syrian, *a friend.* 2. Chro. 2. 44.

Rahel. *a sheepe.* Daughter of Laban. Gene. 29. 10. She keepeth her fathers sheepe. Ge. 29. 9. She meeteth with Iaakob. Ge. 29. 11, 12. She was beautifull and wel fauoured. Gene. 25. 17. Iaakob serueth twise seuen yeeres for her. Gen. 29. 18, to 31. Being barren she giueth her maide to Iaakob. Gen. 30. 3. She desireth children of Iaakob. Gene. 30. 1. God maketh her fruitful. Gene. 30. 22. Shee hideth away her fathers idoles. Gene. 31. 19, 34, 35. She dieth at Beniamins birth. Gene. 35. 16, to 20. Her children. Gene. 46. 19. The people, at Boos mariage, pray God to make Ruth as fruitfull as Rahel and Leah. Ruth 4. 11. Rahel weeping for her children, would not bee comforted, &c Matth. 2. 18. Iere. 31. 15.

Rachel

Rakkath. *emptinesse, spittle, or time.* A citie. Iosh. 19. 35.

Raccath

Reccath

Raken. *voyde, vaine, or diuers pictures.* 1. Chro. 7. 16.

Recem

Ram. *high, or casting away* Ruth 4. 19. 1. Chron. 2. 9. Luke 3. 33. Also a mans name. Iob 32. 2.

Aram

Ramah. *high, or cast away.* A citie. Iosh. 19. 36. Mat. 2. 18. 1. Kings 15. 17.

Rama

Ramath. *same.* A citie. Iosh. 19.

Ramathe.

Ramatha Ramathe *idem*. A citie. 1. Mac. 11. 34.
Ramathite. *lofte, exalted, or cast away*. A citizen of Ramath. 1. Chro. 27. 27.
Ramathaim Zophim. A citie. 1. Sam. 1. 1.
Ramath-lehi. A place. Iudges 15. 17.
Rammes Rameses. *thunder, a hitting in the teeth of a moth, blotting out evil, or broken in sunder of a moth*. A city. Gen. 47. 11. Exod. 1. 11. Iudeth 1. 9.
Remeia Ramiah. *exaltation of the Lord*. Ezra 10. 25.
Ramoth. *seeing, or beholding death*. A citie. Deut. 4. 43. Iosh. 13. 26. and 20. 8. 1. Kings 4. 13. and 22. 4.
Raphah Rapha. *release, or medicine, phisicke, or medicine, or a recreating, or a Giant*. 1. Chro. 8. 2, 3, 7.
Raphael. *the phisicke of God*. An angel. Tob. 3. 17.
Raphu. as Rapha. Num. 13. 10.
Razias Razis. *the secret of the Lorde, or the mysterie of the Lord*. 1. Mac. 4. 37.*
Reaia. Raga
Rebe ¶ Reaiah. *the vision of the Lord*. 1. Chro. 4. 2. and 5. 5.
Reba. *the fourth, or lying by*. Num. 31. 8. Iosh. 13. 21.
Rebekah. looke Ribkah.
Rehab Rechab. *a rider, or riding, or a cart drawen with foure horses*. Father of Ionadab. 2. king. 10. 15. Ierem. 25. 2. 1. Chro. 2. 55. also the sonne of Rimmon. 2. Sam. 4. 2.
Rahelaia Reelaiah. *a shepheard to the Lorde, or a companion to the Lord himselfe*. Ezra 2. 2.
Regom Regem. *stoning, stoned, or purple*. 1. Chro. 2. 47.
Regom-melech Regem-melech. *stoning the king, a counsellour of the King, or the purple of the counsellour*. Zech. 7. 2.
Rei. *a companion, a shepheard, euill, or my breaking a sunder*. 1. Kings 1. 8.
Rehoboam Rehabeam. *dilating the people, the breath of the people, or a sauour, or sauouring with the people*. Salomons sonne, who succeeded him. 1. kin. 11. 43. Mat. 1. 7. 1. chr. 3. 10. Folowing the counsell of yong men, rather then of graue counsellours, he is deprined of the kingdome of Israel. 1. king. 12. 13, to 21. 2. Chron. 10. 14, 16. He reigneth ouer Iudah and Beniamin. 1. kings 12. 21. He is forbidden by the Prophet to wage battel with Ieroboam. 1. king. 12. 22. and 2. Chron. 11. 2. He buildeth cities. 2. Chron. 11. 5. His wiues and children. 2. Chron. 11. 21. Forsaking the Lorde, he is punished by Shishak, and dieth. 2. Chron. 12. 1. *He is disprais ed. Eccles. 47. 23.
Rehabia Rehabiah. *the breadth of the Lord, or the streete of the Lord*. 1. Chro. 23. 17. and 24. 21. and 26. 25.
Rohobia
Rohob Rehob. *breadth, or dilating, or a streete*. A citie. Num. 13. 22. Iosh. 19. 28, 30.
Rehoboth. *breadth, or roumth, or largenesse, or streets*. A citie. Gen. 10. 11. also a well. Gen. 26. 22.
Reum Rehum. *pitifull, or pitied, or godly*, or after the Syrian. *a friend*. Ezra 2. 2. and 4. 8.
Recem Rekem. *voide, vaine, or diuers pictures*. Numb. 31. 8. Iosh 13. 21.
Rechem
Romelia Remaliah *the exaltation, the greatnesse of the Lord, or cast away from the Lord*. 2. Kings 15. 27.
Rameth Remeth. *highly, or cast away*. A citie. Iosh. 19. 21.
Remmon. *a pomegranate apple, or high*. A citie. Iosh. 19. 7, 13.
Remphan. *prepared, or set in array*. An idole. Act. 7. 43.
Remuel Remuel *God hath risen vp, or raised vp, or God hath established him*. 1. Chro. 27. 17.
Camuel
Raphael Rephael. *the phisicke, or medicine of God*. 1. Chron. 26. 7.
Raphaia Rephaiah. *the phisicke, or medicine of the Lord, or the recreating of the Lord*. 1. Chron. 3. 21. and 7. 2.
Rephaia
Rephah Rephah. *the releasing of the snare*. 1. Chro. 7. 25.
Raphaims Rephaims. *Giants, phisitions, or reseruers, or released*. A people of Moab. Gen. 14. 5. & 15. 20. 2. Sa. 23. 13.
Raphidim Reph'dim. *bending things, or litter, staked, handes, or the medicine of the hands*. A place or mansion. Exo. 17. 8. Num. 33. 14.

Resa. *affection, or a meeting, or a head*. Luke 3. 27. Rhesa
Resen. *a bridle*. A citie. Gen. 10. 12.
Reu. *his shepheard, a companion, a friend, or euil, or a breaking asunder*. Gen. 11. 18. 1. Chro. 1. 25. called Ragau. Luke 3. 35. Rehu
Reuben. *seeing his sonne, the vision of his sonne, or the sonne of vision*. So named because the Lord did see his mothers affliction. Iaakobs sonne by Leah. Gen. 29. 32. of him came the Reubenites. Numb. 26. 7. He lieth with his fathers concubine. Gen. 35. 22. He deuiseth how to rid Ioseph out of his brethrens hand. Gen. 37. 21. He chargeth them with the death of Ioseph. Gen. 42. 22. He is deprined of his dignitie, and why. Gene. 49. 4. He is blessed. Deut. 33. 6. his genealogie. Gen. 46. 9. Exod. 6. 14. 1. Chron. 5. 1. His tribe, with others, are sent to their possessions. Iosh. 22. 1. They ouercome the Hagarims. 1. Chro. 5. 10. For their idolatrie they are punished by the Assyrians. 2. Kings 10. 33. 1. Chro. 5. 26. Kuben
Reuel. *a shepheard of God, the friend of God, or the breaking asunder of God*. Moses father in law. Exod. 2. 18. Also Esaus sonne. Gen. 36. 4. 1. Chro. 1. 35. Raguel Rahuel
Reumah. *high, or elevated*. Gen. 22. 24. Roma
Rezeph. *a pauement, a stretching out, a burning coale, or a fierie stone*. A citie. 2. kings 19. 19. Isa. 37. 12. Reseph
Rezin. *affection, a runner, or post messenger*. 2. kin. 15. 37. Ezra 2. 48. Rasin Razin
Rezon. *small, leane, secret, or a secretarie, or a prince*. 1. Kings 11. 33. Razon
¶ Rhegium. *a breaking*. A citie. Act. 28. 13.
Rhesa. looke Resa.
Rhode. *a rose*. Actes 12. 23.
Rhodes. *idem*. An Isle. Act. 21. 1. 1. Mac. 15. 23. Rodus
Rhodocus. *a chariot of the colour of roses*. 2. Macca. 13. 21. Rhodochus
¶ Ribai. *strife, or increased, or chiding, multiplying*. 1. Chro. 11. 31. 2. Sam. 23. 29.
Ribkah, or Ribka. *fed, or blunt, contention, or contention hindred*. Daughter of Bethuel. Gene. 22. 23. A faire damsell. Gene. 24. 16. Giuen in mariage to Izhak. Gene. 24. 57. * Being barren, Izhak prayeth for her, and obtaineth his petition. Gene. 25. 20, 21. * By subtiltie shee causeth Iaakob to preuent Esau of the blessing. Gen. 27. 9, to 30. She sendeth Iaakob to Laban, and why. Gen. 27. 42. * Rebekah was with childe by one, euen by our father Izhak. Rom. 9. 10. Rebekah Rebecca
Riblah. *a skolding, or greatnes to him, or chiding confirmed, or chiding flowing downward*. A citie of Syria. Num. 33. 11. 2. kings 23. 33. Reblatha Ribla
Rimmon. *a pomegranate apple, or exalted*. A citie. Iosh. 15. 22. also a place. Num. 33. 19. Rimon Remmon
Rinnah. *a song, or reioycing*. 1. Chro. 4. 20. Rimna
Riphath *medicine, or release*. Gen. 10. 3. Ripath
Rissah. *a sprinkling vpon, or the dropping of an house*. A place. Num 33. 21. Rissa Ressa
Rithma. *a Iumper tree, a sound, or a noyse*. A place. Num. 33. 18. Rithmah Rethma
Rizia, as Rezin. 1. Chro. 7. 39. Rezia. Resia
Rizpah, or Rispha. *stretched out*. 2. Sa. 3. 7. & 21. 10. Raspha
¶ Roboam, looke Rehabeam. Respha
Rogel. *a foote, or footeman, or searching out, or a searcher out, or an accuser*: or after the Syrian, *custome*. A fountaine, or well. Iosh. 15. 7. 2. Sam. 17. 27. 1. kin. 1. 9
Rogelim. *idem*. A citie. 2. Sam. 19. 31. Regelim
Rohgah. *filled, drunken with talke, or filled with separation*. 1. Chro. 7. 34. Roglim Rohga
Romanti-ezer, or Romemthi-ezer. *exalting ayde, or I haue exalted my palace*. 1. Chro. 25. 4. Roaga Romanthi-Ezer
Rome. *preuailing, mightie, or strong, or exalted, or high*. A citie, looke Roma and Romanes in the second Table. Romemthi-ezer

Raphaia Rophaiah. *the phisicke, or medicine, or recreation of the Lord.* 1.Chro.4.42.

Ros Rosh. *a head, or top, or the beginning.* Gen.46.21.

Ruben, looke Reuben.

Ruphus Rufus. *Red.* Wens names Mar.15.21.Rom.16.13.

Ruma Rumah. *high, exalted, or cast away.* A citty.2.ki.23.36.

Ruth. *watered, filled, or made drunken.* Wife of Mahlō. Ruth 1.4. She findeth fauour in the eyes of Boaz. Ruth 2.10.* & 3.1.* is married to him. Ruth 4.13, to 13. beareth him a sonne named Obed. Ruth.4.13.* 1.Chro.2.12. Matt.1.5.

S.

Saba, looke Sheba.

Sabbat Sabbath. *rest.* looke in the second Table.

Sabdi. *a downie, hauing a downie, or flowing with abundance.* 1.Chro.8.19. and 27.27.

Sabees Sabeans. *leading into captiuitie, or goings about, or drunken men, olde men.* A people. Isa.45.14. called Shabeans. Job 1.15.

Sabbetha Sabbath. *a going about, or compasse.* Syrian, *olde age.* Gen.10.7.

Sabbatha

Sabthah

Sabathacha

Sabtheca

Sachar Sabteca, or Sabtecha. *the cause of smiting.* Syri. and Hebrue, *the smiting of old age.* Gen.10.7. & 1.Chr.1.9.

Sacar. *wares, a price, or drunkennesse.* 1.Chro.11.35. and 26.4.

Sadoc. *iust, or iustified.* 1.Esd.8.2. 2.Esd.1.1. looke Zadok.

Sadduces. *iust men, or iustified* after the Syrian, *out, or schismes.* A sect among the Iewes, which denyed the resurrection. Matth.3.7. Actes 23.8. looke the second Table.

Sale Sala. Luke 3.35. looke Shelah.

Salamine Salamis. *mooued, or broken in pieces, or flitting.* An Ilde of Cyprus. Acts 13.5.

Salamina

Salathiel. 2.Esd.5.16. Luk.3.27. looke Shealthiel.

Salecha Salcah, or Salchah. *thy basket, or thy listing vp.* A city. Iosh.12.5. and 13.11. Deut.3.10. 1.Chron.5.11.

Salcha

Sellai Salem. Iudeth 4.4. Heb.7.1. looke Shalem.

Selui Salim. John 3.23. looke Shalim.

Salu. Sellu Sallai. *an exaltation, or treading vnder foote.* Syrian, *a basket.* Nehe.11.8. and 12.20.

Sallu. *idem.* 1.Chron.9.7.

Salma. *peace, perfection, retribuion, or a garment.* 1. Chron.2.11,51,54.

Salmanasar. 2.Esd.13.40. looke Shalmanezer.

Salmah Salmon. *a peacemaker, perfect, or giuing againe.* Rut. 4.20. Luke 3.32.

Salmone. *a flowing, a commotion, or a breaking in pieces.* A high hill in Candie, bowing to the Seawarde. Actes 27.7.

Salom. as Salem. Baruch.1.7.

Salomon. looke Shelomoh.1.Sam.5.14.

Salu. as Sallai. Num. 25.14.

Samaias. as Shemaiah. Tob.9.12.

Samaria. *a keeping, an adamant stone, a bryer, a thorne, or the dregs thereof.* A countrey, and citie of Syria, betweene Iudea, and middle Galile. 1.kings 13.32. Isa.7.9. and 10.11.

Samaritanes. *keepers, marueilous hard, shornie places, or dregs.* Citizens or inhabitants of Samaria. Matt. 10.5. Samaria, the head citie of the tenne tribes of Israel builded. 2.King. 16.24. Besieged of the King of Aram. 1.King.20.1.2. King.6.24. Woone by the King of Assur, and the people caried away. 2.kings 17.5.* Against Samaria is prophecied. Isa.8.4. and 9. 9. Ezek.23.2.* Hosea 8.1.* and 13.1.* and 14.1. Amos 3.9. and 4.1. Micah.1.1.* They would not receiue the word of God. Luke 9.52,53. But afterward did, at Philippes preaching. Actes 8.2.5, to 14. Simon Magus bewitched them. Actes 8.9. The Samaritanes compassion on the wounded man. Luke 10.33. By the hystorie of them, the Gentiles calling is described. John 4.5, to 43. The Iewes abhorred them. John 8.48. and medled not with them. John 4.9.

Samgar-nebo. *pepper of a stranger prophecying, or pepper of a strange speaking.* Jere.39.3. Semegarnabu

Samos. *full of grauell.* An Ilde in the Aegean Sea. Acts 20.15.

Samothracia. *full of grauell, or rough.* An Ilde in the bosome of Paculia, of the kingdome of Thracia, is called because the Samians and Thracians inhabited there. Actes 16.11.

Samson. looke Shimshon. The sonne of Manoah. Iudg.13.2.* Hee marrieth a daughter of the Philistims. Iudg.14.2.* He is deceiued by Delilah. Iudg. 16.4.* Hee gouerned Israel 20.yeeres. Iudg.15.20. He is commended. Heb.11.32. Sampson.

Samuel. looke Shemuel. Sonne of Elkanah 1.Sam. 1.20. offered to God by his mother. 1.Sam.1.22.* Fauoured of God and men. 1.Samu.2.26. God calleth him thrise, reueileth to him his will, & maketh him his Prophet. 1.Sam.3.4. He iudged Israel in Mizpeh. 1.Samu.7.5. His diligence described. 1.Sam.7.16. Being olde, he maketh his sonnes Iudges ouer Israel. 1.Samu.8.1. God commaundeth him to anoint Saul. 1.Sam.2.15,16. which he doeth. 1.Sam.10.1. He declareth his innocencie to his people. 1.Sam.12. 2,3. He reproueth them of their ingratitude. 1.Sam. 12.7.* And Saul for neglecting Gods commaundement. 1.Sam.15.17,to 24. He prayeth and mourneth for him. 1.Samu.15.11,35. He heweth Agag in pieces. 1.Sam.15.33. God sendeth him to anoint Dauid king, which he feared to doe. 1.Sam.16.1,2. All his dayes ỹ Philistims were brought vnder. 1.Sam. 7.13. He dieth, and is bewailed. 1.Sam.25. 1. One in the likenesse of Samuel raised by a witch. 1.Samu. 28.8.* He is praised. Ecclus.49.13.* Heb.11.32.

Sanballat. *a bramble hid in secret:* or after the Syrian and Hebrewe, *an enemie hid in secret.* Nehe. 2. 10. and 13.28. Sanaballat

Sancherib, *the bramble of destruction, or the bramble of a sword.* Syrian & Heb. *the sword, or destruction of the enemie.* King of Assur, who threatned Hezekiah and blasphemed God. 2.king.18.13.* Isa.36.4.* 2.Chro. 32.1.* The Angel destroieth his armye, & he is slaine by his owne children .2.king.19.35.* and 2.Chro.32. 21. Isa.36.36.* Ecclus.48.18,to 23. Senacherib Sannacherib

Sanfannah. *a bough, or a bramble of a bramble.* Syriã, & Hebrew, *a bramble of the enemie.* a citie. Iosh.15.31. Sensenna

Saph. *a basen to wash ones feete in, a standing cup, a cup of golde, a thresholde, a post, an ende, a bulrush, or the sea* 2.Sam.21.11. and 1.Chro.20.4. Sippai

Saphir. A precious stone. Exo.24.10. & Ren 21.19.

Sapphira. *declaring, or numbring:* or after the Syriã, *feare.* Actes 5.1.

Sarah. *a lady, or dame, or princesse.* meaning of many. Daughter of Asher. Nū.26.46. Also Abrahams wife, whp her name was changed. Gen.17.15. God promiseth her a child, being old. Gen.17.19. and 18.10. and she had one accordingly. Gen.21.1, to 8. Shee would not haue Ishmael heire with her sonne Izhak. Gene. 21.10. She dieth, and is bewailed of Abraham. Gen. 23.2.* Her faith. Heb.11.11. Shee is the free woman. Gal.4.22. She calleth her husband Syr, or Lord. Ge. 18.12. 1.Peter 3.6. Sara Saraha Sarai

Sarai *my dame, or mistresse.* The name of Abrahams wife before it was changed. Gen.11.29. Shee is taken into Pharaohs court for her beautie, and after deliuered againe. Gen.12.15.* She gaue Hagar to her husband by whom he had Ishmael. Gen.16.1.*

Saraph. 1.Chron.4.22.

Sardi.

Sardis

Sardi. *the prince of pleasantnesse, the song of ioy. or that which remaineth.* or after the Syrian, *a dyars fat.* A citie. Reue. 1.11.

Seredites

Sardites. *the taking away of dissention.* Syri. *a dyars fat.* A kinred descended of Sered. Num. 26.26.

Sardius. a precious stone. Reue. 21.20.

Sardonix. a precious stone. Reue. 21.20.

Sarepta. Luk. 4.26. looke Zarephath.

Sargon. *taking away a defence, or garden:* after the Syrian, *a net.* Isa. 20.1.

Sarid. *left, or remaining, or the hand of a prince, or a song of the hand.* A citie. Iosh. 19.10.

Saron. *the plaine fields of him. or his song.* A fertill region, betweene mount Tabor & the riuer Tiber, stretching forth from Cesarea vnto Ioppa, as Ierom witnesseth. Acts 9.35.

Sara

Sara, as Sarah. Daughter of Raguel. Tob. 3.7.* giuen in mariage to yong Tobias. Tob. 7.13.* to whom her parents declare ỹ duty of a good wife. Tob. 10.12.

Sarsechim

Sarsechim. *a setting before of couerings.* One of Nebuchad-nezzars princes. Iere. 39.3.

Sarug
Serug

Saruch. *palme trees, a twig cut off from a tree, or a bough.* Luk. 3.35. Gen. 11.20.

Sathan

Satan. *contrary, or an aduersarie, or enemie.* Iob 1.6. Mat. 4.10. Mar. 8 33. looke in the second Table.

Sathrabuzanes

Sathrabouzanes. 1. Esd. 6.3.

Satyrs. monsters, hauing the head of a man, and the body of a goate: called Gods of the woods. Isa. 13.21. some translate them *Apes.*

Shaul

Saul, as Shaal. The sonne of Kish. 1. Sam. 9.2. The first king of Israel. 1. Sam. 10.1.* & 11.5.* He commaundeth to put Dauid to death. 1. Sam. 19.1.* Hee chargeth his seruants of conspiring against him. 1. Sa. 22.7,8.* he goeth to Keilah to fight w̃ Dauid. 1. Sa. 23.8. Pursuing Dauid, he was inuaded of ỹ Philistims 1. Sa. 23.27,28. Pursuing Dauid, he is deliuered into his hands. 1. Sa. 24.2.* & 26.2.* Hauing driuen all sorcerers out of the land, he seeketh counsell at a witch. 2. Sam. 28.3.* He slaieth himselfe. 1. Sa. 31.4. His head caried into the land of the Philistims. 1. Sam. 31.9. Dauid mourneth for him. 2. Sam. 1.4.* Why he died. 1. Chro. 10.13. The men of Jabesh Gilead bury his bones, and fast seuen daies. 1. Sam. 31. 13. which is commended by Dauid. 2. Sam. 2.5. His house wareth weaker, and Dauids stronger. 2. Samu. 3.1. God tooke away his mercie from him. 2. Sam. 7. 15. Seuen of his sonnes hanged, and why. 2. Samu. 21.1, to 11. Dauid buryeth his and Jonathans bones. 2. Sam. 21.13,14. Saul is mentioned. Acts. 13.21.

Also the name of Paul. Actes 7.58. looke Paul.

Sausa
Susa

Shausha. *reioycing, or the lifting vp of vanitie.* 1. Chr. 18,16.

¶ Sceua. *set in order, or prepared.* Act. 19.14.

Scribe. *a writer.* Matth. 4.20. looke in the 2. Table.

Scythians. *tanners, or coblers.* A people. Colos. 3.11. Iudeth 3.10.

Scythopolis. *a citie of tanners, or coblers.* This citie is 600. furlongs from Jerusalem. 2. Macca. 12.29. the citizens, Scythopolitans. 1. Mac. 12.30.

Saba

¶ Seba, as Sheba. Gen. 10.7. called also Siba. 1. Chr. 1.9. Also a country. Psal. 72.10. Isai. 43.3. looke Sheba.

Sacacah
Sachacah
Socho

Secacah. *a little shadowe, a couering, a defence, anoynting.* Syrian, *a beholding.* A citie. Iosh. 15.61.

Sechu. *a defence, a bough, or saying nothing.* A citie. 1. Sam. 19.22.

Secundus. *the second.* Actes 20.4.

Sedecias. Baruch. 1.1. looke Zedekiah, and Zidkiah.

Sede-sophim. *a fielde where men may see farre off.* A place. Num. 23.14.

Segub. *made strong, or exalted.* 1. Kings 16.34.

Seim. *measures.* Gene. 18.7.

Seir. *brisled, hairie, a kidde, or a deuill, or tempest.* A hill. Genes. 14.6. a countrey. Genes. 32.3. and a mans name. Gen. 36.20. 1. Chro. 1.38.

Seirath. *idem.* a place. Iudg. 3.26.

Sela. *a rocke.* a citie. 2. Kings 14.7.

Selah. *idem.* a citie. Iudg. 1.36.

Selah. Psal. 3.2.

Sela-hammahlekoth. 1. Sam. 23.28.

Seled. *affliction:* or after the Syrian, *a warning, or rosting.* 1. Chron. 2.30.

Saled

Seleucia. *troubled, broken in pieces, or flowing ouer.* a citie builded by Seleucus Nicanor. 1. Maccab. 11.8. through which Paul wandred. Actes 13.4.

Celeucia

Seleucus. *idem.* 1. Mac. 7.1. 2. Mac. 3.3.

Seleuchus

Sem. looke Shem.

Semachiah. *cleauing, or ioyned to the Lord.* 1. Chro. 26.7.

Samachia
Samachias

Semei. *hearing, or obeying.* Luke 3.26.

Senaah. *a bramble, or enemie.* a citie. Ezra. 2.35. Nehe. 3.3.

Senaa
Asnaa

Seneh. *idem.* a rocke. 1. Sam. 14.4.

Senes

Senir. *a sleeping candle, or the prospering of a candle, or prospering of a teacher, or a changing.* a hill. 1. Chro. 5. 23. called Hermon, Shirion, and Shenir. Deut. 3.8,9.

Sanir
Shenir

Sennacherib. looke Sanacherib.

Senuah as Senaah. Nehe. 11.9.

Senua

Seorim. *gates, estimatiõs, haires of the head, tempests, deuils, haurie, or Goates.* 1. Chro. 24.8.

Sehorim

Sephar. *a booke, a scribe, a declaring, a number:* Syri. *a hauen.* A mount of Iudea. Gen. 10.30.

Sepharad. *a booke descending, or ruling, the end of rule, or the perfection of going downe:* a countrey thought to be Spaine. Obad. 1.20.

Rosphorus

Sepharuaim. *bookes, scribes, declarings, numbers:* Heb. and Syr. *a hauen of the sea.* A citie. 2. kings 17.24.

Sepharuites

Sepharuims. *idem.* Citizens. Seuaruaim, who burnt their children in fire to their idoles. 2. kings 17.31.

Sara

Serah. *sauouring, or the mistresse of sauour, or the song of sauour.* Gene. 46.17.

Saraiah

Seraiah. *my prince of the Lord, or the song of the Lord.* 2. Sam. 8.17.

Sarsias

Seraphims. *burning, or fierie.* Certaine Angels Isai. 6.2.

Sared

Sered. after the Syrian, *a diers fat.* Gen. 46.14.

Sergius. *a net.* A prudent man surnamed Paulus. Actes 13.7.

Sarug

Serug, looke Sherug.

Selac, or Sethach looke Shishach.

Seth. looke Sheth. Eccius. 49.16. Luke 3.38.

Sathur

Sethur. *hid, or destroying.* Num. 13.14.

Saelabin
Selebin

¶ Shaalabbin. *the vnderstanding, or sonne of a foxe, or the vnderstanding of one looking backe.* A citie. Iosh. 19.42.

Salabim
Salebim

Shaalbim. *looking backe on the hearts, a fish in the sea, or a foxe in the sea.* A place. Iudg. 1.35. 1. kings 4.9.

Saalbim

Shaalbonite. *the sonne, or building of a foxe, or the building, or path of vnderstanding.* 2. Samuel 23.32. 1. Chro. 11.33,

Saalbonite
Salabonite

Shaal, or Saul. *asked, lent, a graue, or hell,* looke Saul and Ezra 10.29.

Shea. Saul
Saaph

Shaaph. *flying, or thinking.* 1. Chro. 2.47,49.

Saaraim

Shaaraim, as Seorim. a citie. 1. Chro. 4.31.

Saraim

Shaahgaz. *which maketh a passing ouer, regarding, passing ouer, or pressing a fleece of wooll.* Ester 2.14.

Saasgaz
Sulagaz

Shabbethai. *my rest.* Nehem. 8.7. and 11,16.1. Esd. 9.14.

Sebethai
Sabathai

Shabeans. looke Sabeans.

Sachia

Sachia. looke Shiciah.

Sechia

Shachir. *wages.* 1. Chron. 11.35.

Sachar

Shadrach. *a little tender dugge, a fine fielde:* or after the

Sacar
Sidrach

the Syrian, *thy sending.* Dan.1.7.

Shageth — Shage. *ignorant, comprehending, or touching softly.*

Sage — Syri. *much, or multiplying.* 1.Chro.11.34.

Saharaim — Shaharaim *blacke, troublous, or going early.* 1.chr.8.8.

Sahazimah — Shahazimah. A citie. Iosh.19.22.

Salem — Shalem. *peace.* A citie. Gen.14.18. Psal.76.2. Heb. 7.1,2.

Salim — Shalim. *foxes, fists, or pathwayes.* A land. 1.Sam.9.4.

Salisa — Shalishah. *three, or principall.* A land. 1.Sam 9.4.

Sallecheth — Shallecheth. 1.chro.26.16.

Sellum — Shallum. *peaceable, or a peacemaker, or perfect, or giving againe.* 2.kings 15.10. and 22.14.

Sallum — Shalmai. *my garment.* Nehe.7.48.

Salmai — Shalmaneser. *peace bound, retribution, taken away, or going backe nowe.* 2.Kings 17.3.

Salmanasar — Shalman. *peaceable.* Hos.10.14.

Salmon — Shalmon. *idem.* Booz father. Ruth 4.21. Mat.1.5.

Shalman — called Salma. 1.Chro.2.11.

Shalma — Shama. *hearing, or obeying.* 1.Chro.11.44.

Sama — Shamariah. *the keeping, hardnes, or throne of the Lord.*

Samarias — Ezra 10.32.

Semariah — Shamhuth. *desolation, perdition, astonishednes, iniquities there, the name of iniquitie, or destroying iniquitie.* 1.Chro.27.8.

Samhur — Shamed. *destroying, or wearing out.* 1.Chro 8.12.

Samaoth — Shamer. *a keeper, hardnes, a throne, or dregges.* 1. Chro.7.34.

Samed — Shamgar. *desolation of the stranger, named a stranger, there a stranger, or straying, or considering with a mans selfe of a name.* A iudge in Israel. Iudges 3.31.

Samad — Shamir. as Shamar. A citie. Iosh.15.48. Iudg.10.1. Also the sonne of Michah. 1.Chro.24.24.

Semer — Shamma. *desolation, perdition, destruction, or astonishednesse there.* 1.chro.7.37.

Somer — Shammah. *idem.* Gene.36.13. Also the sonne of Iesai. 1.Sam.16.9.

Samga — Shammai. *my name, my desolations, or perditions, or the heauens.* 1.chro.2.28,44.

Samir — Shammoth. *names, desolations, or perditions.* 1.chro. 11.27.

Samma — Shammua. *hearing, or obeying* Num.13.5.

Samma — Shamsherai. *the name of a conqueror, or there a singer, or conquerour.* 1.chro.8.26.

Semma — Shaphan. *a conie, or one hid, a lippe, or laide vp, or the banker, or breaking of things.* 2.kings 22.3. and 25.22. 1.Chro.5.12.

Sammai — Shaphat. *a iudge, or iudging.* 1.chro.3.22. and 5.12. and 27.29.

Semei — Shaphir. A citie. Michah. 1.11.

Sammai — Shatai. *my lord, or prince, or my song.* Ezra 10.40.

Sammoth — Shatar. *the nawl, thought, singing, or the Lord.* 2.Sa. 23.33.

Sammua — Sharezer. *a treasurer, or hee that seeth the narrowe streights, or the treasure of one singing.* 2.King.19.37. Isa.37.38.

Samserai — Sharon. *a plaine field, or his song.* A citie. 1.chro.5.16.

Samsari — Shashai. *five, rejoycing, mercie, silke, flaxe, or linnen.* Ezra 10.43.

Sapham — Shashak. *a sacke of flaxe, the first sacke, the kisse, or cup of ioy.* 1.chro.8.14,24.

Saphan — Shaueh Kiriathaim. *the plaine of Kiriathaim.* A place or valley. Gen.14.5,17.

Saphat — Shaul. as Shaal Mens names. Gen.36.37.& 46.10. 1.chro.4.14. and 6.24. looke Saul.

Saphir — Sheal. *idem.* Ezra 10.29.

Sarai — Shealthiel. *asked, or lent of God.* 1.Chro.3.17. Hag. 1.1. Matth.1.12.

Sarar — Shear-iashub. Isa.7.3.

Saresar — Sheariah. *the gate of the Lord.* 1.chro.8.38.

Saraser — Sheba. *captivitie, or compassing about: or after the Syrian, an olde man.* Ge.10.7. Also a countrey. Isa.43.3.&

Sarazer — 60.6.1.kin.10.1. Mat.12.42. Psal.72.10. of the people. looke Shabeans, and Joel 3.8.

Saron — Shebat. *a scepter, or rod.* Zech.1.7.

Sasai — Shebaniah. *the Lord turning, or taking captive, or the understanding, or building of the Lord.* Ne.9.4.& 12.14.

Sasai — Shebam. *compassing about.* after the Syrian. *old men.* Num.32.3.

Sasac — Shebarim. *breakings, hopes, or lookings for.* A place. Iosh 7.5.

Sesac — Sheber. *a breaking, or hope.* 1.Chro.2.48.

Saue-catia-thaim — Shebna and Shenab. *sit down now, knit together now, or taking captiue nowe, or building, or which vnderstandeth.* Isa.22.15.2.kings 18.18.

Saul — Shebuel. *the turning, the captiuitie, or the seate of God.* 1.Chro.23.16.

Saal — Shechaniah. *the habitation of the Lord* 1.chro.3.22. and 15.24.

Shealtiel — Shechem. *a part, or portion, or a shoulder.* A citie. Ge. 12.6. Iudg.9.1.* 1.king.12.25. called Sychar. Iohn 4.5. Also he that rauished Dinah. Gen.34.2.*

Salathiel — Shedeur. *a field of light, or fire, or the light of the Almightie.* Num.1.5.

Sabá — Shegub. *exalted.* 1.kings 16.34.

Sheba — Shecharaiah. *the mourning of the Lord, or the blacknes of the Lord.* 1.Chro.8.26.

Sheia. *vanitie, a lifting vp, or a tumult.* 2.Sa.20.25.

Sheir. *rough, or hairie.* Gen.36.20.

Shekel. A kind of weight. Gen.23.15. Exod.21.32. Ezek.45.12.

Shelah. *sending or spoyling.* Gene.10.24. and 11.12. Luke 3.35.

Shelah. *dissoluing.* Gen.38.5.

Shelam. A riuer. Ezra 4.17.

Shelanites. *dissoluing.* A familie descended of Shelah. Num.26.20.

Shelemiah. *the peace, perfection, or retribution of the Lord.* 1.Chro.26.14. Ezra 10.39.

Sheleph. *drawing out.* Gene.10.26.

Shelesh. *a captaine, or a prince.* 1.Chro.7.35.

Shelomi. *peaceable, perfect, or giuing againe.* Numb. 34.27.

Shelomith. *idem.* Mens names. 1.Chron.23.9,18. and 26.25. Also a womans name. Leuit 34.11.

Shelomoh. *peaceable.* looke Salomon.

Shelomoth. *peacemaking, perfectnesse, or retribution.* 1.Chro..24.22.

Shelumiel, as Shelemiah. A head of the tribe of Simeon. Num.1.6.

Shem. *a name, renoumed, report, or but.* Noahs sonne Gene.5.12. Luke 3.36. He is blessed. Gen.9.26. His posteritie. Gen.10.11.* and 11.10,11.1.chro.1.17. He is thought to be Melchizedek, looke Melchizedek.

Shema. *hearing, or obeying.* 1.Chro.2.43. Also a citie. Iosh.15.26.

Shemaah. *idem.* 1.Chro.12.3.

Shemaiah *hearing, or obeying the Lord.* Mens names 1.king.12.22.1.Chro.3.22. and 4.37. Jere.29.32.

Shemariah. *the keeping of the Lorde.* 1.Chron.12.5. Ezra 13.32,41.

Shemebar. *the name, or report of a strong man, or the name of a bird, or destroying strength.* Gene.14.2.

Shemei. *my name, or my desolation, or perdition, or the heauens.* Zech.12.11.

Shemaiah. as Shemaiah. Ezra 8.16.

Shemer. *a keeper.* 1.kings 16.24.

Shemida. *a name of knowledge, or the knowledge of the heauens.* Num.26.32. Iosh.17.2. 1.Chro.7.19.

Sheminith-lenazzeah. 1.Chro.15.21.

Shemiramoth. *the heights of the heauens, or the height of a name.* 1.Chro.15.18.

Shemuel. *appointed, or established of God.* Numb.34.

Sebah

Sabaniah

Sabania

Sebania

Sabam

Sebarim

Seber

Sobna

Sebna

Sebuel

Shecaniah

Sechania

Sychem

Segub

Sehaia

Sohoria

Seua

Siua

Seir

Sicle

Selah Sala

Selah Sela

Selam

Selanites

Salmiah

Selemia

Saleph

Seles

Salomi

Selomith

Salumith

Salomon

Selomoth

Salemoth

Selumiel

Salamiel

Sem

Sama

Sama

Semaia

Ishmaiah

Semeia

Semaria

Semariah

Semeber

Semei

Semeia

Semira-moth

Samuel

Semuel

10.1.Chron.7.1.

Samuel — Shemuel. *heard of God.* looke Samuel.

Senazar — Shenazar. *the treasurer of a tooth, or of one sleeping, or the narrowe streight of alteration, or an enemie of tribulation.* 1.Chron.3.18.

Senir — Shenir. *A sleeping candle, the prospering of a candle, or prospering of the teacher.* A hill. Cant.4.8. Deut.3.9. Ezra 27.5.

Sephatia — Shephatiah *the Lord iudgeth, or the iudgement of the Lord.* 2.Sam.3.4. and 1.Chro.9.8.

Saphatia — Shephi. *a beholder, a hony combe, a garment, or a looking for.* 1.Chron.1.40.

Sepho — Shepho. *a desart, a banke, or a breaking in sunder.* Ge. 36.23.

Sephuphan — Shephuphan. *a serpent.* 1.Chron.8.5.

Sara — Sherah. *flesh, consanguinitie, leauen, or remaining.* 1. Chron.7.24.

Seera — Sherebiah. *the drought of the Lord, prevailing with the Lord, or singing with the Lord.* Ezra.8.18.

Sarabia — Seraiah. *a prince of the Lord.* 1.Chron.4.14.

Seraiah — Serug. *a bough, or plant.* Gene.11.20.

Sarug — Shesbazzar. *ioy in tribulation, or an affirming of ioy, or ioy of gathering grapes.* Ezra.1.8.

Sezbazzer — Shethar. *fixe, reioycing, merry, or flaxe.* Nom.13.23.

Sassabasar — Shethar. *a lilly, or rose, or ioyfulnesse, or flaxe.* 1.Chr. 2.31.

Sesai — Sheth. *set, or put.* The sonne of Adam. Gen.4.25. 1. Chron.1.1.looke Seth.

Sesai — Shethar. *searching out, a remnant, or bid, or putrified.* Esther 1.14.

Sesan — Shethar-boznai. *despising me. or hee which searcheth out my despisers.* Ezra.5.3.

Serth — Shetari. *a gatherer of money:* or after the Syrian, *a binding, or drawen together.* 1.Chron.27.29.

Sethar — Sheua. *vanitie, a lifting vp, or tumult.* 1.Chro.2.49.

Sethbuzania — Shibah. *an othe, or abundance.* A well. Gen.26.33.

Sertai — Shiboleth. Judg. 12.6.

Seua — Shibmah. *ouermuch captiuitie, or much sitting.* A citie. Numb.32.38.

Sue — Shichiah. *the protection of the Lord.* 1.Chron.8.10.

Sebah — Shichemites, as Shechem. Nomb.26.31.

Shibboleth — Shicron. *drunkennesse, a price, or his wares.* A citie. Iosh.15.11.

Sibama — Shigaion. Psal.7.in the title.

Sabama — Shihor. *blacke, or troublous, or morning.* A citie. 1.Chr. 13.5. Iosh.13.3.

Shachia — Shihor-libnah. A citie. Iosh.19.26.

Shechemites — Shilhi. *a sending, a bough, a weapon, or armour:* Syri. *spoyling, or spoyled.* 1.king.22.42.2.Chron 20.31.

Secron — Shilhim. *idem.* A citie. Iosh.15.32.

Sechron — Shillem. *peace, perfectnesse, or retribution.* Gene. 46. 24.Num.26.49.

Zihor — Shilo, or Shiloh. *diffolwing, putting off ones shooes:* or after the Syrian, *mocked*, or *deceiuing.* A citie. Iosh. 18.1.Psal.78.60.

Shihorlabanath — Shiloah. as Shilhi. A riuer at the foote of mount Sion. Isa.8.6. Iohn.9.7

Shilhi — Shiloni. *tarying, or he which tarieth, or a peacemaker, or abounding:* or after the Syrian, *mocking, or deceiuing.* 1.Chro.9 5.

Silai — Shilonite. *idem.* 1.kings 11.29.2 chro.9.29.

Selhim — Shilshah. *three, the chiefe, or a captaine.* 1.chro.3.37.

Sillem — Shima. *hearing, or obeying.* 2.Sam.21.21.

Silem — Shimea. *idem.* Mens names 1.chro.3.5.2.6.30,39.

Salem — Shimeah. *named, put to perdition, or desolation.* 1. Chro.8.32.

Silo — Shimeam. *the name of the mother, the name of feare, putting to feare, or put to his mother, or their feare, or there a mother.* 1.Chro.9.38.

Silo.Soloe — Shimei. *hearing, or obeying, the name of a heape, or destroying the heape.* Numb.3,10. Also one that cursed Dauid. 2.Sam.16.5,to 14. and 19.18,to 24 1.king. 2.8,9,36.*

Siloam — Shimeon. *hearing, or obedient*, looke Simeon. Also another other. Ezra 10.31.

Siloni — Shimma. *idem.* 1.Chro.2.13.

Shimmeathites. A people diligent learners of prophecies. 1.Chron.2.55.

Sanir — Shimmei. as Shimei. 1.Chron.3.19.

Shimon. *putting, put, or a gift of prouiding, or fatnes, or eyle.* 1.Chro.4.20.

Shimrah. *hearing, or obedient.* A mans name. 2.chron. 8.21.Also a womans name. 2.chro.24.26.

Shimri. *keeping, a thorne, or dregges.* 1.chron.11.45. 2.chron.29.13.

Shimrith. *idem.* Mother of Iehozabad. 2.chro.24.26.

Shimron. *keeping, a thorne, or dregs of him.* The sonne of Issachar, of whome came the Shimronites. Gen.46. 13.Num.26.24.

Shimron-meron. *a keeper of bitternesse*, or *strong myrre.* A citie. Iosh.12.20.

Shimshon. *there the second time.* Because the Angel appeared the second time to his father. Iudg. 13.24. looke Samson.

Shinab. *the tooth of the father, the father of changing, or the sleeping of the father.* Gene.14.2.

Shinar. *the watchings of one sleeping, the making bare of a tooth, or the changing of a citie.* The countrey of Caldea. Gene.10.10. and 11.2. Dan.1.2 Isa.11.11.

Shion. *a sound, a noyse, or the wall of strength, or griefe.* A citie. Iosh.19.19.

Shephei. *a multitude.* 1.Chro.4.37.

Shiphrah, or Siphrah. *faire, or a pipe:* or after the Syrian, *doing well, or goodnesse.* Exod.1.15.

Shiphtan. *a iudge, or iudging.* Num.34.24.

Shirion. *a brigandine, or the plaine field, or the song of a Dous.* A hill. Deut.3.9. Psal.29.6.

Shisha. *fixe, of marble, pleasant, or the lifting vp of a gift.* 1.kings 4.3.

Shishak. *thy fixe, thy ioy, or thy fixe.* 1.kin.11.4. and 14.25.Jere.25.26.

Shittah. *a thorne.* A tree. Isa.41.19.

Shittim. *spreading out, turnings aside, whippes*, or *thornes.* A kinde of cedar imputrible. Exod.25.5. Also a place. Iosh 2.1.Joel 3.18. Num.25.1.

Shiza. *thy gift, or sprinkling or a gift.* 1.Chr.11.42.

Shoah. *tyrants.* Ezek 23.23.

Shobab. *returned.* Syrian. *a sparke.* 1.Sam.5.14.

Shobach. *a net, a lattise, thy captiuitie, or thy conuersion.* Syrian, *a douehouse.* 2.Sam.10.16,18.

Shobai. *a turning captiuitie, or sitting.* Ezra 2.42.

Shobal. *a path, an eare of corne, the thigh, or vaine ancientnesse.* Gene. 36.23. 1.chro.4.1.

Shobek. *made equal to vanitie, or put to emptinesse:* Syrian. *forsaken.* Nehe.10.24.

Shobi as Shobai. 2.Sam.17.27.

Shobnah. *a builder.* 2.king.18.18. looke Shebnah.

Shocho. *a defence, a bough, or slacknesse.* A citie. 2. Chro.11.7.

Shochoh. *idem.* A citie. 1.Sam.17.1.

Shoham. *a precious stone called Onix.* Syrian. *a keeping backe, or the delay of them.* 1.Chro.24.27.

Shomer. *a keeper, an Adamant stone, a thorne*, or *dregs.* 2.kings 12.21.1 chro.7.32.

Shophach. *powring, or powred forth, or a vaine viall.* 1.Chro.19.16.

Shophan. *a conie, hid, laid vp, wearing, or a breaking.* A citie. Num.32.35.

Shoshannim. Psal.45.in the title.

Shua. *crying, or sauing.* Gene.38.2.

Shuah. *speaking, praying, intreating, or humiliation, or ditch, or a swimming.* Abrahās sonne by Keturah. Ge.

Samuel
Senazar
Senneser
Sanir
Sephatia
Saphatia
Sephi
Sepho
Sephuphan
Sara
Seera
Sarabia
Seraiah
Sarug
Sezbazzer
Sassabasar
Sesai
Sisai
Sesan
Serth
Sethar
Sethar-buzania
Sertai
Seua
Sue
Sebah
Shibboleth
Sibama
Sabama
Shachia
Shechemites
Secron
Sechron
Zihor
Shihorlabanath
Shilhi
Silai
Selhim
Sillem
Silem
Salem
Silo
Silo.Soloe
Siloam
Siloni
Silonite
Silsa
Salusa
Simah
Simha
Sima
Samaa
Simea
Simeam
Samaau
Semari
Simeon
Shimon
Simon
Simaa
Simeathites
Simei
Simon
Zimreth
Simeath
Semaath
Simri
Simri
Simrith
Semarith
Simron
Simronites
Semran
Semranites
Simron-meron
Semeron
Samson
Sampson
Sinab
Senaab
Sinar
Sennaar
Shinear
Sion
Seon
Siphi
Shiphrah
Sephora
Sephran
Siphtan
Syrion
Sarion
Sisa
Sesae
Sifac
Shesbach
Sesach
Sittim
Sitim
Sisa
Sizi
Sobab
Soba
Zoba
Sabach
Sobai
Sobal
Sobek
Sobec
Sobi
Socho
Socho
Soam
Soham
Somer
Sophach
Sophan
Sua.Suas
Suah
Sua

25.2. Also Hebers daughter. 1. Chro. 7. 32.

Sual — Shual, *a foxe, a pathway, or a little fist.* A countrey. 1. Sam. 13. 17.

Saul

Subael — Shubael. *the returning captivitie, or seate of God.* 1. Chro. 24. 20. & 25. 20.

Shebuel

Suham — Shuham. *the talking, or thinking of those things, a pit or humiliation of those things, or a swimming, or budding forth of those things.* Num. 26. 42.

Sulamite — Shulamite. Cant. 6. 12.

Sumathites — Shumathite. *renowmed, or comfortlesse, or astonied.* 1. Chro. 2. 53.

Shumathites

Sunem — Shunem. *the sleeping of them, a changing, or vain sleeping of them.* A citie. Josh. 19. 18. 1. Sam. 28. 4. and 2. king. 4. 8.

Shuah Suah — Shunah. *a pit.* 1. Chro. 4. 11.

Suni — Shuni. *changed, or sleeping.* Gen. 46. 16. Num. 26. 15.

Supham — Shupham. *wearing out those, or the beard, or lippe of those, or the banke, or shore of them.* Beniamins sonne: of him came the Shuphamites. Num. 26. 39.

Suppim — Shuppim. *idem.* 1. Chro. 7. 12. & 26. 16.

Sur — Shur. *a wall, an oxe, or beholding.* A wildernesse towards Egypt. Gen. 16. 7. & 25. 18.

Simri — Shuri. *a keeping, an adamant stone, a throne, or the dregs thereof.* 1. Chro 26. 10.

Susan — Shushan. *a lilie, or rose, or ioyfulnesse.* The chiefe citie of Persia. Nehe. 1. 1. Dan. 8. 2.

Susanechae — Shushanchaie. *lilies, or roses, or the ioy of the lame.* Ezra 4. 9.

Shuthalah — Shuthelah. *a plant of greenenesse, or moyst drinke, or putting moistnesse.* Num. 26. 35. 1. Chro. 7. 20, 21.

Shuthelah

Siaa Sia — ¶ Siaha. *a mouing, or after the Syrian, helpe.* Ezra 2. 44. Nehe. 7. 47.

Sibechai — Sibbecai. *a bough, or offsprings, or a cottage.* 1. Chron. 11. 29. & 27. 11.

Sobbochai

Sibma — Sibmah. *ouermuch captivitie, much heavinesse, or sitting.* A cite. Josh. 13. 19. Isa. 16. 9.

Sibamah

Siccuth. *an idole.* Amos. 5. 26.

Sichem, looke Shechem.

Siddim. *the laboured field.* A vale. Gen. 14. 3.

Zidon — Sidon, looke Zidon. A citie in Phenice, built by Zidon the sonne of Canaan. Matth. 11. 21, 22. Luke 4. 26. Ezek. 28. 21.* Their idole was Ashtaroth. 1. king. 11. 5. & 2. king. 23. 13.

Sehon — Sihon. *a plucking vp by the rootes, or a conclusion.* A king of the Amorites. Deut. 2. 2.* Num. 21. 21, to 29.

Silas — Silas. *considering, or marking.* He that was sent with Paul to Antioch. Act. 15. 22.

Sella — Silla. *an exalting, or a treading vnder foote:* or after the Syrian, *a basket.* A place. 2. king. 12. 20.

Siloe — Siloam. *sent, sending, a bough, a weapon, or armours.* A poole. Joh. 9. 7. Also a towre. Luk. 13. 4. looke Siloah.

Siloah — Siloe. *idem.* A well or fishpoole on the west side of the citie of Dauid, called also Gihon. 2. Chron. 32. 30. and Shelah. Nehem. 3. 15.

Syluanus — Siluanus. *of the wood.* a companion of Pauls. 2. Corinth. 1. 19. 1. Thes. 1. 2. and 1. Pet. 5. 12.

Emalchuel — Simalcue. *the king God, or the kingdome of God, or messenger of God.* 1. Macc. 11. 39.

Simeon, looke Shimeon. Iaakobs second sonne by Leah. Gen. 29. 33. he and Leui kil the Shechemites, Gen. 34. 25.* and are reproued of their father. Ge. 49. 5, 6, 7. he is left for a pledge in Egypt. Ge. 42. 24. and deliuered. Gen. 43. 23. his children. Gen. 46. 10. Exod. 6. 15. Num. 26. 12, 13, 14. his portion. Jos. 19. 1, to 10.

Also a iust man, who was assured by the holy Ghost, he should not die, before he saw Christ. Luke 2. 25, to 36. also a Prophet called Niger. Acts 13. 1.

Simon. *hearing, or obeying.* An Apostle of Christ. Matth. 4. 18. looke Peter. Also a leper which receiued Christ into his house: Matt. 26. 6. Luk. 7. 40. Another, whom the Iewes compelled to beare the Crosse. Mat. 27. 32. another, a coniurer, Actes 8. 9, to 25. Another, a Tanner. Acts 9. 43. & 10. 6, 32. Another, a Cananite. Matth. 10. 4. also the sonne of Onias the Priest. Ecclus. 50. 1. also Iudas Maccabeus brother. 1. Mac. 2. 5. & 5. 21. & 10. 74.* & 13. 14, 15, 16. Chap. and 2. Mac. 14. 17. Also a Beniamite, who bettered the treasure of the Temple to Apollonius. 2. Mac 3. 4, 5, 6.

Sin. *a dart, or armour, or coldnesse.* A wildernesse. Exod. 16. 1. Num. 33. 11.

Sina. *idem.* A mountaine. Galat. 4. 25.

Sinai. *a bramble:* or after the Syrian, *enimitie.* A wildernesse. Exod. 16. 1. and 19. 1. Num. 33. 15. Deut. 33. 2.

Sini. *idem.* Gen. 10. 17. — Sinis

Sinim, *the South countrey.* Isa. 49. 12.

Sippai. *a threshold, a water pot, a siluer cup, or an end.* 2. Sam. 21. 18. 1. Chro. 20. 4. — Saph, Saphai

Sirach. *a hissing, a song of the brother, or an emptie gift.* The father of Iesus. Ecclus. 50. 27.

Sirian, looke Syrian.

Sisamai. *a house, or swallow of waters, or a moth of waters:* or after the Syrian, *blindnesse.* 1. Chro. 2. 40. — Silamoi

Sisara. *seeing a swallowe, or seeing a moth, or horse.* Ezra 2. 35 Nehem. 7. 55. — Sisera, Sissera

Sisera. *idem.* The king of Canaans chiefe captaine. Judges 4. 2.* — Sisara

Sitnah. *hatred, a well.* Gene. 26. 21.

Sithri. *my secret, or my refuge, or hid, or tumbling aside.* Exod. 6. 22. — Zithri, Sethri

Siuan Elter 8. 9. Baruch 1. 8. — Siban

¶ Smyrna. *myrrhe.* A citie in Asia. Renel. 1. 11. — Sua

¶ So. *a measure, or vaile.* 2. kings 17. 4.

Socho. *a couering, or a bough.* 1. chro. 4. 18.

Sochoh. *idem.* A citie. 1. kings 4. 10. — Socho

Socoh. *tabernacles.* A citie. Josh. 15. 48. — Socoth

Sodi. *my secrete.* Num. 13. 11.

Sodom. *sebir secrete, a beele, or their morter.* A city of Syria. Gene. 10. 19. Sodom and Gomorah assaulted. Gene. 14. 11. Destroyed with fire and brimstone from heauen. Gen. 19. 24 according as was foretold. Gen. 18. 23. & 19. 13. The Sodomits exceeding sinners. Ge. 13. 13. The sinnes of Sodom declared. Ge. 19. 5. Eze. 16. 49, 50. Sodom & Gomorah turned to ashes. 2. Pet. 2. 6. Iude 7. which yet shall haue easier iudgement, then they that contemne the Gospel. Mat. 10. 15. The Iewes threatned to be destroyed as the Sodomites, if they obeyed not God. Deut. 29. 23. The Iewes vine, as the vine of Sodom and Gomorah. Deu. 32. 32. read Isa. 2. 2, 10. and 3. 9. and 13. 19. Jer. 49. 18. Lam. 4. 6. — Sodom, Sodomites

Solomon, looke Shelomoth. Dauids sonne by Bathsheba. Matth. 1. 6. 2. Sam. 12. 24. as was promised. 2. Sam. 7. 11, 12. 1. Chro. 22. 9, 13. he is put to the Prophet Nathans gouernement. 2. Sam. 12. 25. he is loued of God. 2. Sam. 12. 24. he loueth the Lord. 1. kin. 3. 3. God promiseth him to performe his promise, if he walke in his wayes. 1. King. 6. 12. Dauid promiseth Bathsheba, that he should reigne after him. 1. kings 1. 13. What precepts Dauid gaue him before his death. 1. Kings 2, 3. Solomon craueth wisedome of God. 1. kings 3. 5, 9. he marieth Pharaohs daughter. 1. kings 3. 1. his sentence on the two harlots. 1. kings 3. 16. The number of his sings and prouerbs. 1. kings 4. 32. his princes and rulers 1. king. 4. 2. The purueiance of his victuals. 1. kings 4. 22. The number of his horses. 1. Kings 4. 26. His bookes. 1. Kings 4 33, 34. Peace in his dayes. 1. kings 4. 24, 25. His wisedome. 1. king. 4. 29, 30, 31. His workemen. 1. king. 5. 13. The forme of the Temple which he builded. 1. Kings 6. 2, to 11. Hee sendeth to the King of Tyrus for trees and workemen. 2. Chron. 2. 3, to 11. Hee brought into the Temple, the things that Dauid had dedicated. 1. Kings — Salomon

1.king.7.51.he prayeth that all that should pray in the Temple,might bee heard:1.kings 8.23. God willeth him to walke before him in pureneſſe of heart. 1.Kin. 9.4. Solomons gift to Hiram. 1.king.9 11. which Hiram gaue him againe. 1.Chron 8.2.His chariots,horſes,and riches. 2.Chron.1.14.* Why hee was called Solomon.1.Chro.22.9.God appeareth to him againe. 1.kings 9.2. 2.Chron.7.12. The Queene of Sheba came to heare his wiſedome. 1.king. 10.1,to 14.he exceeded all Kings in riches and wiſedome. 1.king.10. 23.* he became an idolater. 1.kin.11.1,to 9. God raiſeth vp enemies againſt him. 1.king.11.14,to 40. his death.1.king.11.43. his realme diuided.1.Kings 12. 20. his prayer to obtaine wiſedome. Wiſd.9.1, to the ende of his booke.His praiſe and diſpraiſe. Eccliu.47. 13.* Solomons porch. Iohn 10.23.Acts 3.11.

Sopater. *keeping his father without danger, or the health of the father.* One that accompanied Paul into Aſia. Acts 20.4.

Sopher.*a ſcribe,ſhewing,or numbring.* Ier.52 25.

Sophereth.*idem.* Ezra 2.55.

Sophonias, looke Zephaniah.

Sorai *declaring,throwing forth:* or after the Syrian, *a cauldron.* 1.Chro.5.13. — Iorai

Sorek.*a vine,or vineyard,or a hiſſing.* A riuer. Iudg. 16.4.

Soſipater,as Sopater.Mens names. 2.Mac.12.19. Rom.16.21.

Soſthenes. *a mightie, or ſtrong ſauiour.* The chiefe ruler of the Iewes Synagogues Acts 18.17.

Soſtratus.*helping his armie from danger,or the health of his armie.* 2.Mac.4.27.

Sotai.*a concluſion in pleading,or a bending.* Ez.3.55.

¶ Sparta, *ſowed,or ſowing.* The chiefe citie of Lacedemonia. 1.Macc.14.20. and 15.23.the citizens called Spartians.1.Mac.12.2. — Spartia

¶ Strachys. *an eare of corne.* One beloued of Paul. Rom.16.9.

Stephanas.*a crowne,or crowned.* One whoſe houſhold Paul baptized. 1.Cor.1.16 and 16.15. — Stephana

Steuen.*idem.* A Deacon full of faith and of the holy Ghoſt. Acts 6.5.8.* and 7.1.* — Stephanus

Stoickes.A ſect, Acts 17.18.

Storax. A ſweete gumme.Ecclus.24.17.

¶ Suah, as Shuah.Gen.38.12. — Sua

Suah.*rooting vp,or treading vnder foote.*1.Chr.7.36.

Sual, as Shaul.1.Chro.7.36.

Succoth. *tabernacles,or tents.* A citie.Gene.33.17. Ezra.2.17.Iudg.8.6.Pſal.60.6. — Sucoth

Succoth-benoth. *the tabernacle of daughters, or the anointing of daughters.* An idole. 2.king.17.30. — Socoth

Sud. *my ſecrete.* A riuer.Baruch 1.4. — Sucoth

Sukkims.*ointing,or ointed, couered,or ſhadowed.* A people in Affrica.2.Chro.12.3. — Sucoth-benoth

Suphanites, looke Shupham. — Sodi

Sur.*a giuing backe,or rebellion.* A citie.Iudeth 2.28. — Sukin

Suſanna.*a lilly, or roſe, or ioyfulneſſe.* Wife to Ioachim.Dan.13.1,2.*alſo a woman that followed Chriſt. Luke 8.3.

Suſi.*a horſe,ſwallow,or moth.* Num.13.12.

Suſis,*idem.* A citie. Ez.11.3.looke Shuſhan.

¶ Sychar.*a concluſion,or finiſhing.* A citie. Iohn 4.5. looke Shechem. — Sichar

Sychem as Shechem. looke Shechem. and Act.7.16. — Sichem

Syluanus,looke Siluanus. — Sichim

Synagogues. looke in the 2.Table and Matt.4.23.

Syntiche. *comming,or telling a tale.* Phil.4.2. — Syntiches

Syracuſæ, *drawing violently.* A citie of Sicilia. Act. 18.12. — Syrauſa

Syria (Heb. *Aram*) ſignifieth, *high deſcending, or the ſlaunder of them.* A countrey in Aſia, hauing on the Eaſt the riuer of Euphrates: on the Weſt the middle ſea and Egypt: on the North Cilicia & Cappadocia: and on the South Arabia: which Cyrenius gouerned. Luke 2.2. the Syrians of Damaſcus ſlaine by Dauid, and their country tributarie to him. 2.Sam.8 5,to 9. A ſmall armie of them ouercame Iudah, for that they forſoke God.2.Chro.24.23,24.They aiding the Ammonites againſt Iſrael,were ſlaine by Ioab.1.Sam. 10.6,to 15. They tooke a litle mayd of the land of Iſrael, that ſerued Naamans wife. 2.king.5 2. Eliſha foretolde the Iſraelites that the Syrians would aſſaile them, if they went whither they were determined.2. king.6.9. The Syrians beſieging Samaria,were chaſed away by the Lord.2.king.7.6.*The Iſraelites in ſubiection to the Syrians.2.king.13.3.are promiſed to be deliuered by Ioaſh 2.kin.13.17.Laban was a Syrian.Deut.26.4.Looke Aram. — Syria

Syrophenissian. *redneſſe, or purple, drawen, or drawing vnto it.* An inhabitant of Syrophenisſa. Mar.7.26. — Syrophenissa

Syrtes. *drawen,or a drawing vnto it.* quicke ſands,or ſhelues neere the Egyptians ſea, made by the drift of grauel and ſand, dangerous to paſſe by: they draw violently vnto them all things that came nigh them: by which Paul ſayled. Actes 27.17.

T.

Taanach.*breaking aſunder, or humbling thee,or anſwering to thee.* A citie. Iosh.12.21.Iudg.5.19.1.kin. 4.12. — Thaanach, Thenac, Thanach

Taanoth-ſhiloth.*diſſoluing,or breaking a figge tree,a little fig tree going aſtray,or a little fig tree of abundance, or peace.* A place. Iosh.16.6. — Thaanath-filo

Tabaoth. *rings,circles,drowned, good time, or a good houre.* Nehe.7.46. — Tebbaoth

Tabbaoth.*idem.* Ezra 2.43. — Tabaoth

Tabbath.*good,or goodneſſe.* A place. Iudg.7.22.

Tabeol,or Tabeel. *good God.* Iſa.7.6. — Tabel, Tabeel

Tabeel.*idem.* Ezra 4.7.

Taberah. *a burning.* A place. Num.11.3.

Tabitha. *a Roebucke.* Actes 9.36.

Tabor. *a chuſing, or puritie:* Syrian, *contrition,or breaking aſunder.* A high mountaine in the middle ſtelue of Galile. Iosh 9.22. Iudges 4.6. Pſal.89.12. Whereon Chriſt was transfigured. Matt.17.1.Mar. 9.2.Luke 9.28. — Thabor

Tabrimon. *a good pomegranate apple,or high goodnes, or a naual prepared,numbred, or rewarded.*1.kin.15.18. — Tabremon

Tadmor. *confeſſion, praiſe of bitternesſe, or myrrhe of confeſſion,or praiſe.*Hebr.& Syr. *the prayſe of a maſter, or Lord.* A citie.2.Chro.8.4. — Thadmor, Palmira

Tahan. *beſeeching,mercifull, full of grace, or pitching tents.*1.chro.7.25. Of him came the Tahanites. Num. 26.35. — Thaham

Tahapanes.A citie. Iere.2.16.looke Tahpanhes. — Thahen, Thehen, Taphnes

Tahaſh. *haſting.* Gene.22.24. — Thahas

Tahath. *feare,or vnder:* after the Syrian, *a going downe.* A manſion. Num 33.26. Alſo mens names. 1.Chro.6.24.37. — Thahath

Tahrea. *anger, or wicked contention, or anger, or contention of the ſhepheard.* 1.Chro.9.41. — Thahrea, Tharaa

Tahpanhes. *the couer of confidence, or hidden confidence.* A citie in Egypt neere Nilus. Ier.43.7. looke Tahapanes. — Thaphnis

Tahpenes. *hidden, tentation, or ſleight, or a couered banner.* The wife of Pharaoh. 1.kings 11.19,20. — Thaphpenes

Tahtim-hodſhi. 2.Sam.24.6. — Thahtim-hodſi

Talithacumi. Marke 5.41.

Talmai.*a furrow,or delaying waters, or the aſſembling together of waters.* Num.13.23.Iosh.15.14. — Thalmai

Talmon.*dewe prepared, or dewe numbred, or the gift of dewe.* 1.Chron.9.17.Ezra 2.42. — Telmon

Tamah.*blotting out,or ſhaking,or wiping away,* or after — Thamah, Thema

ter the Syrian *smitings*. Nehe. 7. 55.

Thamar — Tamar, *a palme tree*. Gen. 38. 6.

Thamor — Tamar, *idem* Daughter of Dauid. 2. Sam. 13. 1, to 23. Also a citie. Ezek. 47. 19.

Thammuz — Tammuz, *consumed*, or *a fire*. Jerome taketh it for Auonias, Clemens Iouer. Other for Dyonis, an idole of the Egyptians. Ezek. 8. 14.

Thanach — Tanach, as Taanach. A citie. Iosh. 21. 25.

Thanchumeth — Tabumeth, *consolation*. Jere. 40. 8.

Tapheth — Tanis, *a motion, moouing*, or *moued*. A citie. Judet. 1. 10

Taphath *a distilling from the head, a drop*, or *a little one*. 1. king. 4. 11.

Taphnes, as Taphenes. A citie. Judet. 1. 9.

Thapuah — Tappuah, *an apple, a swelling in the body*, or *tying*. A citie. Iosh. 12. 17. & 15. 34. & 16. 3.

Tharath — Tarah *a heire, a wretch*, or *a banished man*. A mansion. Nomb. 33. 27.

Thara

Tharela — Taralah *the searching out of slander*, or *the searching out of strength*, or *the turtle brid of slander or strength*. A citie. Iosh. 18. 27.

Tharea — Tarea, *howling, doing euill, the chamber of guilefull dealing*, or *the chamber of a companion*: or after the Syrian, *chance*, or *earthly*, or *lesser*. 1. Chro. 8. 35.

Terphalei — Tarpelaie, *theeues, diligent and painefull*: Syri. and Heb. *the hill of wonder, the keeper of decay*, or *the leafe of labour*. A people. Ezra 4. 9.

Tharfis — Tarshish, *a beholding of the sword, a searching out of marble, the turtle bird of the sword, a Iasper stone*, or *the sea*. Iauans sonne. Gene. 10. 4. Also a region taken for Cicilia. 2. Chro. 9. 21. Isa. 66. 39.

Tharsus — Tarsus, *winged*. A citie of Cilicia. Act. 21. 19.

Tharthak — Tartak *chained together*, or *shut vp*. An idole of the Auims. 2. king. 17. 31.

Tharthac

Tharthan — Tartan, *searching out*, or *beholding a gift, the gift of the turtle bird*, or *the law of the*. 2. kin. 18. 17. Isa. 20, 1

Thathanai — Tatnai, *rewarding*, or *a rewarder*. Ezra. 5. 3.

¶ Tebah, *a cooke*. Gen. 22. 24.

Tebalia — Tebaliah, *the baptisme of the Lord*, or *goodnesse to the Lord himselfe*, or *the sauce of the Lorde*. 1. Chro. 26. 11.

Tabelias — Tebeth, *good* or *goodnesse*. A moneth. Est. 2. 16.

Thebez — Tebez, *an egge*, or *silken garment*. After the Syrian, *flaxe*. A citie where Abimelech was slaine. Iudges 9. 50. * 2. Sam. 11. 21.

Thebes

Tehaphanes — Tehaphnehes, as Tanis. A citie. Ezek. 30. 18.

Taphnis

Tehinna — Tehinnah, *a beseeching, mercifull, praye*: or *very thankefull*, or *fauour*. 1. Chro. 4. 12.

Thehinna

Thecua — Tekoa, as Tekoah. *a pipe, a noyse, fastened*. A mans name. 1. Chr. 2. 24. and 4. 5. Also a towne 6. miles from Ierusalem. 2. Sam. 14. 2. Amos 1. 1. The inhabitant called a Tekoite. 1. Chr. 11. 28.

Thecoa

Thecoite

Thelabib — Tel-abib *a heape of newe graine*. A place where the Iewes were kept prisoners. Ezek. 3. 25.

Thelah — Telah. *a moystnesse*, or *greenesse*, or *moystning*, or *making greene*. 1. Chr. 7. 25.

Thale — Telem. *a lambe*, or *the dewe of them*: or after the Syrian, *the shadow of them*. A citie. Iosh. 15. 24. Also a porter. Ezra. 10. 24.

Thelharsa — Telharsha, *a heaping vp of deafenesse*. or *hanging vp of the plough*. Heb. & Syr. *the word of doubtfulnesse*. A place. Ezra. 2. 59.

Thelmhelah — Telmelah. *a heape of salt*, or *the doubtfulnesse of salt*. A place. Ezra. 2. 29.

Thelmela — Tema. *a marueiling at perfection*, or *the southwinde*. Ismaels son. Ge. 25. 15. Also a countrey. Job. 6. 19.

Themah

Thema — Teman. *south, perfect*. Syri. *there*. The sonne of Eliphaz. Gen 36. 11, 42. Also a citie in Edom. Jere. 49. 7. Baruch 3. 22.

Theman

Themani — Temani. *morall, perfect*, or *the south*. Syri *ordained*. A countrey. Gene. 36. 34. Temanite, *idem*, A man of that countrey. Job. 2. 11.

Temath, *noonetide*. A countrey. Ezek. 48. 28. — Temanah

Temeni, as Temani. 1. Chro. 4. 6. — Themeni

Temnatha, *an image*, or *forme*, or *numbring*: or after the Syrian, *ordained*. A citie. Iosh. 19. 43. — Temna

Tepho, *a place*. A port rebuilded by Bacchides. 1. Mac. 9. 50. — Thopho

Terah, *smelling, breathing*, or *driuing away*. Abrahams father. Gene. 11. 26.* 1. Chro. 1. 26. Iosh. 24. 2. — Tarah

Teraphim, *images*, or *formes*. Iudg. 17. 5. Hos. 3. 4. — Thare

Terebinth. A tree, whereout issueth the gum Turpentine. Ecclus. 24. 18. — Therah

Tersh, as Terah Ester 2. 21. — Theraphims

Tertius, *the third*. Rom. 16. 22. — Terebint

Tertullus, *declaring fit se things, a lyar*, or *wonderous*. An Oratour against Paul. Acts 24. 1, 2, 10. — Theres

Tetrarch, *gouernour of the fourth part of a realme*. Luk. 3. 1. Mat. 14. 1. — Tartullus

¶ Thaddeus, *praising*, or *confessing*. Sirname of Lebeus, one of Christs Apostles. Mat. 10. 3. Mar. 3. 18. — Taddeus

Thamnatha, as Temnathah. A port rebuilded by Bacchides. 1 Mac. 9. 50. — Thamnata

Tharsias, as Tharsh sh. 2. Mac. 3. 5.

Tharshish, *idem*. A countrey. 1. king. 10. 22. looke Tarshish. — Tharsia

Tharsians, *idem*. a people. 2. Mac. 4. 30. — Tharsis

Thasi, *forgetfull, forgetting*, or *a debtor*. 1. Mac. 2. 3. — Thasi

Thau. Ezek 9. 4.

Tebez, looke Tasbez. — Thebes

Thecua, *hope, a litle rope, a line*, or *congregation*. A wilderneesse. 1. Mac. 9. 33.

Thelasar, *taking away, a heaping vp*. A region of Syria. 2. king. 19. 12. — Thelassar

Thelerias, *a heaping vp of deafenesse*. Heb. & Syri. *the wood of dolefulnesse*. A place. 1. Esd. 5 36. — Thelharsa

Theman. looke Teman.

Theodocius, *giuen to God*. One among others, sent to Iudas about a peace. 2 Mac. 14. 19. — Theodotius

Theophilus, *a friend of God*, or *a louer of God*, or *deuoute, louing God*, or *the beloued of God*. A worthie man, to whome Luke wrote his Gospell, and Acts of the Apostles. Luke 1. 3. Act. 1. 1. — Theodosius

Thessalonica, *the other victorie of God*, or *the putting of the other victory*. A citie of Macedonia, where Paul preached the Gospel. Acts 7. 1. Reade Ac. 17. 11. and 1. Thes 1. 1.* — Theos Philos

Theudas *flowing with water*. A rebel. Act. 5 36. — Theodas

Thomas, looke Tom. An Apostle of Christ surnamed Didymus, who exhorted ỳ Apostles to die courageously. John 11. 16. He asketh Christ the way to ỳ Father. John 14. 5. He would not beleeue Christs resurrection, vntil he put his finger into his side. John 20. 24, to 30.

Thracia *a sparke*, or *a stone*. A countrey in Europe. 2. Mac. 12. 35.

Thummim. *truth*, or *perfection*. Exod. 28, 30. Deut. 33 8 Ezra 2. 63.

Thyatira, *a sweet sauor of labor*, or *sacrifice of contritiõ*, A city of Lydia in Asia ỳ lesse. Reu. 1. 11. Act. 11, 14.

¶ Tiberias, *a good vision, a nauill*, or *a breaking asunder*. A citie of Galile by the sea Tiberias, taking name thereof. John 6 1. Sometime called (as Ioseph. Antiq. 4. cap. 18. noteth) Gennesareth: it was builded by Herode the Tetrarch in honour of Tiberius Cesar, and called after his name. — Thebhath

Tiberius, *idem*. An Emperour of Rome. Luke 3. 1. — Tebath

Tibkath, *a killing*, or *a cooke, &c.* A citie. 1, Ch. 18 8. — Thebni

Tibni, *chaffe*, or *hay*. 1. King. 16. 21 — Thidal

Tidal, *breaking the yoke*, or *the knowledge of lifting vp*. Gen. 14 1. — Thadai

Tiglath Pileser, *he hath taken away a marueilous captiuitie*. Syri. *he hath forbidden a marueilous captiuitie*. looke Tilgath Pilneeser. — Theglathphalasar

Tikuah Tikuath, *hope, a little lane, or congregation.* 2.kin.22. 14. called Tokhath. 2. Chro.34.22.

Tilgath Pilneser. *forbidding snow falling:* King of Assyr. 1. Chron.5.6. called Tiglath Pileser. 2. king.15. 29.

Tilon. *murmuring.* 2. Chro.4.20.

Timnah, as Timnathah. A citie. Iosh.15.57.

Timna *a forbidding perturbation, or a perfect perturbation.* Eliphaz concubine. Gen.36.12. Also a Duke. Gen.36.40.

Timnath-heres. *the image of the sunne, a fained figure, the number of an earthen pot.* Syri. & Heb. *the sun ordeyned.* A citie. Iud.2 9. looke Timnath-serah.

Timnath serah. *a figure enlarged, an image remaining or a numbring the rest.* Syri. & Heb. *an ordained stench.* A citie Iosh.19.50. and 24.30. called before Timnath-heres.

Timon. *honourable, or precious.* A deacon. Acts 6.5.

Timotheus. *the honour of God, or honouring of God, or precious to God.* A captaine 1. Mac.5.6. Also a Grecian, whom Paul circumcised, and wrote vnto. Acts.16. 1,2,3.1. Tim.1.2.2. Tim.2.2. Reade 1. Cor.4.17. and 16.10,11. 2. Cor.1.1. Phil.2.19,20,to 25. Roma.16. 21.1. Thes.1.1. and 3.2.

Tiphsah. *a passing ouer, a halting, or the passeouer.* That is, a place where passeouer is kept. A citie. 1. king.4.24.2 king.15.16.

Tiras. *a destroyer.* Gen.10.2.

Tirathites. *singing.* 1. Chro.2.55.

Tirhakah. *a dull searcher out, or beholder, a hinderance of the lawe, or the dulnesse of the turtle birde.* A king. 2. king.19.9. Isa.37.9.

Tirhanah. *a searcher of mercie, or the turtle birde of mercie.* 1. Chro.2.48.

Tiria. *a search, or searching out, or beholding.* 1. Chro. 5.16.

Tirhatha. *dissolving the foundation, beholding drinke, or butler, or the foundation of the turtle birde.* Hebr. and Syr. *beholding the yeere, or time, or him that hath authoritie ouer vs.* Nehemiahs surname. Ezra 2.63. Neh. 10.1. looke Nehemiah.

Tirzah. *pleasing well, willing, pleasant, or running.* Zelophehads daughter. Numb.26.33. and 27.1. Also a King. Iosh.12.24.

Tishbite. *taking captive, turning, sitting, or dwelling.* Elijahs seruant of Thesbon a citie of Manasseh on ye East side of Iordane, neere mount Gilead. 1 kin.17.1

Titus. *honourable.* A Greeke whome Paul circumcised not, and why. Gal.2.3,4. Paul calleth him brother. 2, Cozin. 2.13. And naturall sonne. Tit.1.4. Paul leaueth him in Creta, and why. Tit.1.5. reade 2. Cor. 8 6. Also an Ambassadour of the Romanes, surnamed Manilius. 2. Mac.11.34.

Tizite. *a scattering, scattered, or going out.* A citizen of Tiza. 1. Chro.11.45.

¶ Toah. *a weapon, or dart.* 1. Chro.6.34.

Tob *good, or goodnesse.* Iudg.11.3.

Tob-adoniah. *a good gouernour, or a good Lorde, or a good foote of the pillar of the Lord.* 2. Chro.17.8.

Tobiah *a good Lorde, or the goodnesse of the Lorde.* Ezra 2.60. Nehe.2.10. Tob.1.1.

Tobias, and Tobit. *idem.* The name both of father and sonne. Tob.1.1,9. Reade the whole booke. Also the father of Hircanus. 2. Mac.3.11.

Tobiiah. *idem.* A Leuite. 1. Chr.17.8. Also a captiue. Zech.6.10.

Tochen. *the middle, or betweene the middle, or prepared* A citie. 1. Chro.4.32.

Togarmah *strong, or hony, or ouermuch inhabited, or a very stranger, or fearing greatly, or a doubtful highnesse.* The sonne of Gomer. Genes 10.3. 1. Chro. 1.6. Of him descended a people of Asia the lesse. Ezek.27.14. and 38.6.

Tohu. *liuing.* 1. Sam.1.1. Thohu

Toi. *erring.* King of Hamath. 2. Sa.8.9. looke Tou. Thoi

Tokhath. *taking vnto him a signe.* 2. Chro.34.22. 2. king.22.14. Thecuath Thickua

Tola. *a worme.* Mens names. Genes.46.13.1. Chro. 7.1. Iudg 10.1. Thola

Tolad. *a nativitie, or generation.* A citie. 1. Chr.4.29. Tholad

Tolaites. *wormes, or little wormes.* A familie descended of Tola. Numb.26.23. Tholaites

Tolman *faithful, or that saith trueth, or a workeman, or vndermaster.* 1. Esd.5.27.

Tom. *a twinne, or a deepenesse without bottome.* looke Thomas. Thomas

Topaz. *a precious stone.* Exod.28.17. Reue.21.20.

Tophel. *decay, or foolishnesse.* A place. Deut.1.1. Thophel

Tophet, or Topheth. *a timbrell, or tabret, a leading aside, or an enlarging.* A place in the suburbes of Ierusalem, where parents offred their children, halfe burned in fire, to Molech. 2. king.23.10. Isa.30.33. Thophet Thopheth

Tou, Thou, as Toi. 1. Chro.18.9. Thogu

¶ Trachonitis. *stonie, or cruell.* A region of Syria. Luke 3.1. Thochonitis

Tripolis. *of three cities.* A citie. 2. Mac.14.1.

Troas. *bored through.* A citie of Asia the lesse. 2. Cor. 2.12. 2. Tim.4.13. Act.16.8. Troada

Trogyllium. A citie in the yle Samos. Act.20.15.

Trophimus. *nourished, or brought vp.* A companion of Paul. Act.20.4. and 21.29. 2. Tim.4.20.

Tryphena and Tryphosa. *delicious, or delicate.* Two godly women. Rom.16.12.

Tryphon. *idem.* 1. Mac.11.39. and 15.37. & 12.39.*

¶ Tubal. *borne, or brought, or worldly, or confusion, or slaunder.* Japhets sonne. Gen.10.2. 1. Chro.1.5. The Iewes called Italy by his name. Isa.66.19. Eze.27. 13. and 32.26. Thubal

Tubal-kain. *worldly possession, a birds nest of the world, possessing confusion, or imitating slaunder.* The first brasier and Smith. Gen.4.22. Thubal-cain

Tubieni. *strawe, or mixed with strawe, answering wel, or gratifying well.* Iewes so called. 1. Macc.12.17. Tubianci

Tubin. *measured well, or a good measure, or good wine.* A citie of the Gadites. 1. Mac.5.13. Thubin

¶ Tychicus. *casuall, or happening.* Pauls fellow seruant. Act.20.4 Ephe.6.21. Col.4.7.2. Tim 4.12.

Tygris. *the sharpenesse of swiftnesse, or a sharpe sound, or voice, or a merry sound, or a merry swiftnesse.* Hebr. and Syr. *one voyce, or one onely swiftnesse.* A riuer or flood which compasseth Mesapotamia: of the which mention is made. Tob.6.1. Ecclus.24.29. called Hidekel. Gen.2.14.

Tyrannus. *ruling, or a prince.* He in whose schoole Paul dayly disputed. Act.19.9.

Tyrus. *a breaking with a flaile, a siege, or binding, or a singing, or strength, or a rocke.* A citie by Libanus. The citizens called Tyrians. Ecclus.46.18. Of both the which mention is made. 2. Samu.5.11. 1. king.5.1. Psal.45.12. Psal.83.7. Psal.87.4. Isa.23.1. Iere.47. 4. Ezek.26.2. & 27.3.* Ioel 3.4. Amos 1.9. Zech.9.2, 3. Matth.11.21. and 15.21. Mar.3.8. Luk.10.14,15. Act.21.3,7. Tyre

V.

Vagezatha. *sprinkling the chamber.* Heb. & Syr. *wee olive trees.* Ester 9.9. Vaizatha Iezatha

Vaniah. *nourishment of the Lorde, or weapons of the Lorde.* Ezra.10 35. Ouania Vania

Vashni. *second, changed, a tooth, or my yeere.* 1. Chro. 6.20. Vasni Vasheni

Vashti. *drinking, doubling, putting, or hempe.* King Ahashuerosh wife. Ester.1.9.* Vasthi

¶ Vel.

¶ Vel. *desiring God.* Ezra.10.34.

¶ Vlam, *a porch,* or *gallerie,* or *strength,* or *foolishnesse of them.* Mens names. 1.Chr.7.16. and 8.39.

Olla — Vlla. *a lifting vp, a sacrifice killed on the altar, an infant, a little one,* or *a leafe.* 1.Chro.7.39.

Amah — ¶ Vmmah. *darkened, couered, hu people,* or *with him.* A citie. Iosh.19.30.

Amma

Hanni — ¶ Vnni. *an answere,* or *song,* or *afflicted,* or *poore.* Certaine men. 1.Chro.15.18,20. Nehem.12.9.

Ani

Vaphfi — ¶ Vophfi. *a thing broken,* or *parched, a portion, a diminishing,* or *diminished.* Num.13.15.

Vapfi

¶ Vpharsin. Dan.5.25.

Ophaz — Vphaz. *pure golde.* A place. Jere.10.9. Dan.10.5.

Ophir — ¶ Vr. *fire,* or *light.* A citie. Gen.11.28.

Vrban — Vrbanus. *ciuil, courteous,* or *gentle in speech.* Pauls fellow helper. Rom.16.9.

Hur — Vri. *my light,* or *fire.* Mens names. Exod.31.2. 1. Chro.2,20. 1.king.4.19. Ezra.10.24.

Vrias — Vriah, or Vriiah *the fire of the Lord,* or *the light of the*

Vria — *Lord.* Mens names. 2.Sam.11.3,6,7.* and 12.9. Ezra

Ourias — 8.33. Nehe.3.4. Isa.8.2. Jere.26.10. 2.king.16.11. Matth.1.6.

Vriel. *light,* or *fire of God.* 2.Chro.13.2. Also an Angel. 2.Esd.4.1.

Aurim — Vrim. *light.* Exod.28.30.

Vthai. *mine iniquitie,* or *time,* or *frowardnesse,* or *an houre.* 1.Chro.9.4.

Hur — ¶ Vz, *counsaile,* or *wood:* after the Syrian, *fastened.*

Hus — Mens names. Gen.10,23. and 22.21. and 36.28. Also

Vs — a countrey. Iob 1.1 Lam.4.21.

Vsai. Ozi — Vzai. *then,* or *he.* Nehe.3.25.

Vzal — Vzal. *wandring, sailing, sailing forward,* or *distilling from the head.* Gen.10.27.

Ozia — Vzia. *the strength of the Lord,* or *the bucke goate of the Lord.* 1.Chro.11.44.

Azia — Vziah. *idem.* Nehem.11.4.

Oza — Vzza, or Vzzah. *strength,* or *a goate.* Mens names. 2.kin.21.18. 1.Chro.6.29. and 8.7. 2.Sam.6.3,to 9.

Ozen Seera — Vzzen Sherah. *an eare lappe of flesh,* or *an eare lappe*

Ofen-sara — *remaining.* A citie. 1.Chro.7.24.

Ozzi — Vzzi. *strong, my strength,* or *my goate.* Mens names.

Azzi — 1.Chro.6.5,51. and 7.2,7. Ezra 7.4. Nehe.11.11. and 12.19,42.

Ozias — Vzziah, as Vzia. Mens names. 1.Chr.6.24. 2.Chr. 26.1.* Ezra 10.21. looke Azariah.

Vziel — Vzziel. *the strength of God,* or *the bucke goate of God.*

Oziel — Kohaths sonne. Exo.6.18. Leuit.10.4. 1.Chr.6.2. Of

Eziel — him came the Vzzielites. Nu.3.27. Also mens names.

Ozielites — 1.Chro.4.42.& 7.7.& 25.4. 2.Chron.29.14. Neh 3.8.

Z.

Sennim — Zaanaim. A plaine. Iudg.4.11.

Zaanan, *a going foorth.* A citie. Micah.1.11.

Zaenanim — Zaanannim. *mouings,* or *a mouing,* or *one sleeping.* A

Saananim — countrey. Iosh 19.33.

Saauan — Zaauan. *trembling.* Gene.36.27.

Sabad — ¶ Zabad. *a dowrie,* or *endowed.* 1.Chro.2,36. and 7. 21. Ezra 10.27,33,43. 2.Chron.24.26.

Sebadiah — Zabadiah. *a dowry,* or *endowed of the Lord.* 1.Ch.8.15.

Sebadia — Zabbai. *flowing.* Ezra 10.28.

Zabdi, as Zabad. Iosh.7.1,17. Nehe.11.17.

Zabdiel. *the dowrie of God,* or *endowed of God.* Certaine mens names mentioned. 1.Chro.27.2. Nehem. 11.14. and 1.Mac.11.17.

Zabud, as Zabad. 1.king.4.5.

Zabulon, looke Zebulun. The sonne of Iaakob. Ge. 30.20. and 35.23. Exod.1.3. he is blessed. Gen.49.13. Deut 33.18. His portion. Iosh.19.10,to 17. His children. Gen.46.14. Num.26.26,27. They could not expel the Canaanites, but made them tributaries. Iudges 1.30. Also the countrey where the tribe of Zabulon dwelt. Matth.4.13,15.

Zaccai, or Zacchai. *pure meate,* or *after the Syrian, iust,* or *made iust.* Nehe.3.20. and 7.14. — Zachai

Zaccheus. *idem.* A man who lodged Christ. Luk.19.2,to 11. — Zacheus

Zachur. and Zaccur *mindful, remembring,* or *of the male kinde.* Mens names. Num.13.5. 1.Chron.4.26. and 24.27. and 25.2. — Zaccur, Zachur, Zacheus

Zechah, as Zaccai. Ezra.2.9. — Zacharias

Zachariah. *mindfull of the Lord,* or *man of the Lord.* Ieroboams sonne, who succeeded him: slaine by Shallum. 2.king.14.29 & 15.8,to 13. Also Iohn Baptists father. Luk.1.5.to 23. his song. Luk.1.67. to 80. Also a priest. Luke 1.5. Matth.23.35. 2.Chr.24.20.21. Of this name reade 2.kin.18.2. Ezr.8.3. 1.Esd.1.1. and 5.8. 2.Esd.1.40. 1.Mac.5.18. looke Zechariah. — Zacharie, Zacharias

Zacher. *mindful,* or *man.* 1.Chro.8.31.

Zadok. *iustified,* or *iust.* Mens names. 2.Samu.8, 17. and 15.24. 1.king.2.35. Ezra.7.2. — Zadoc, Sadok

Zaham. *detesting,* or *vncleane* 2.Chron.11.19. — Zoom

Zair. *little,* or *a broken flaule.* A citie 2.king.8.21. — Seira

Zalaph. *a shadow,* or *ringing,* or *shaking.* Heb.& Syri. *a shadow ioyned together.* Nehe.3.30. — Seleth

Zalmon. *darkence,* or *hu image,* or *the shadow of a gift.* A mount. Judg 9.48. Psal.68.14. Also one of Dauids worthies. 2.Sam.23.28. — Zelmon, Selmon

Zalmonah. *a gift of the shadow,* or *our image.* A mansion. Num.33.41. — Zalmona, Salmona

Zalmunna. *a shadow forbidden,* or *a shadowe or image of perturbation.* A king. Judg.8.5. Psal.83.11. — Zalmana, Salmana

Zambri *singing,* or *a vine,* or *a thinking.* 1.Mac.2.26. Num.25.14. — Zalmuna, Zamri

Zamzummims. *thinking wickednes,* or *wickednesse of wicked men.* A people. Deut.2.20. — Zamzommim

Zanoah. *forgetfulnesse,* or *casting from,* or *that rest,* or *that comfort.* A citie. Iosh.15.34,56. also a mans name. 1.Chro.4.18. Nehe.11.30. — Zomzummims, Zanoa

Zanoah. *idem.* Nehe.3.13. — Zanoe

Zaphnath paaneah. *a man to whom secrets are reuealed,* or *in the Egyptian tongue, a sauiur of the world.* The name which Pharaoh gaue Ioseph. Gen.41.45. — Zaphnathpaaneah

Zaphon. *the northeast winde,* or *hid,* or *a beholder.* A place. Iosh.13.27. — Saphon, Zareth

Zara or Zarah. *rising,* or *clearenesse.* Gen.38.30. and 46.12. Num.2.4. — Zarah, Sarai

Zareah. *leprosie,* or *a hornet.* A citie. Nehem.11.29.

Zared. *a strange going downe,* or *power spread abroad.* A riuer. Num.21.12. looke Zered. — Zarephath, Sarepta

Zarephath *perplexitie of bread,* or *the persuasion of perplexitie.* A citie betweene Tyre and Zidon. 1.king. 17.9 Obad.20. Luke 4.20,26. — Zarphah, Sareptas

Zaretan. *tribulation,* or *perplexitie,* or *a binding,* or *guiding perplexitie.* A place. Iosh.3.16. — Zarthan, Sarthan

Zarhites, *cleare.* Two families, the one came of Zerah Simeons sonne. Num.26.13. The other of Zerah Iudahs sonne. Num.26.20. — Zerahites, Zareites.

Zartanah, as Zaretan. a place by Iezreel. 1.kin.4.12. — Zarthara

Zartu. *an oliue tree.* A man. Ezra 2.8. Nehe.10.14. — Sarthana

Zaza. *belonging to all,* or *al maner of wayes: a wilde beast,* or *shining bright* Syri. *going backe.* 1.Chro.2.33. — Zazathu, Zethua

¶ Zebadiah. *the dowrie of the Lord,* or *the Lord hath endowed.* Certaine men. 1 Chron.8.17. and 12.7. and 26.2. 2.Chron.19.11. Ezra 8.8. — Ziza, Zebadia

Zebah. *sacrifice,* or *a beast killed in sacrifice for victorie,* or *a beheading,* or *a killing.* A king of Midian. Judges 8.5. Psal.83.11. — Zabadia, Zeba

Zebedeus. *a dowrie,* or *endowed.* Father of Iames and Iohn. Matth.4.21. his wife maketh request to Christ for her two children. Matth.20.20,21. — Zebedee

Zebina. *a flowing,* or *flowing now:* or after the Syrian, *a selling,* or *buying.* Ezra.10.43. — Zabina

Zeboim. *little Does,* or *Goates,* or *fare* or *chiefe.* Syri. *willing.* — Seboim

willing. A citie. Gen. 10. 19. & 14. 2. a valley. 1. Sam. 13. 18. a village. Nehe. 11. 34.

Zebuda — Zebudah. endowed, or an endowing. 2. king. 23. 36.

Zabulon — Zebulun. a dwelling, or dwelling place, or abiding. Iaakobs tenth sonne. Gen 30. 20. looke Zabulon.

Zebulon — Zebul. idem. Iudges 9. 28

Zacharias — Zechariah, a Zacharyah. a Prophet. Zech. 1. 1. Many of this name. 1. Chr. 5. 7. & 9. 21, 37. & 15. 18, 20, 24. and 24. 25. & 26. 2, 11. & 27. 21. 2. Chr. 17. 7. & 20. 14. and 21. 2. and 24. 20. & 29. 1, 13. Ezr. 8. 3, 11, 16. and 10. 26. Nehe. 11. 4, 5, 12. & 12. 34, 41. Isa. 8. 2. 1. Esdr. 1. 8. and 5. 8. and 8. 38. 2. Esdr. 1. 40.

Zedad — Zedadah or his side, he hunting, or his trappes. A citie. Ezek. 47. 15. Num. 34. 8.

Zedekiah, looke Zidkiah. The sonne of Iosiah, so named of Nebuchad-nezzar made king of Iudah. 2. kin. 24. 17.* Iere. 37. 1. his destruction. 2. king. 25. 1, to 8. Iere. 52. 1, to 12. & 39. 1, to 8. which was foretold. Ier. 37. 8, 17. Ezr. 12. 3, to 21 and 17. 12.* and 21. 25, 26, 27. 2. Chr. 36. 10. he sendeth to Ieremie, to pray for him and his people. Iere. 37. 3.

Zeb — Zeeb. a wolfe. Iudg. 7. 25. Psal. 83. 11.

Sela — Zela. a rib, a side a halting. A citie. Iosh. 18. 28.

Zelec — Zelek, the shadow of one licking, or the ringing of one smiting, 1. Chr. 11. 39. 2. Sam. 23. 37.

Selec — Zelophehad. the shadowe of feare, or the ringing of feare. Num 26. 33. & 27. 1, to 8. & 36. 2.* Iosh. 17. 3, 4.

Zalphaad — Zelphaad

Salphaad — Zelphead

Zelaphead — Z-lzah. noone tide. a village. 1. Sam. 10. 2.

Samaraim — Zemarim. woolle, or pith of trees. A citie. Iosh. 18. 22.

Semarai — Zemari. idem. Gen. 10. 18. 1. Chr. 1. 16.

Semaraim — Zemaraim, idem. A hill in mount Ephraim. 2. Chr. 13. 4.

Semeron — Zemirah. a song, or singing, or a vine, or a palme, or a thinking. 1. Chr. 7. 8.

Zemira — Zenam, coldnes, or a target, or weapons, A citie. Iosh. 15. 37.

Zamira — Zenas living. Titus. 3. 13.

Zenan — Zephaniah. the hiding of the Lord, or the secret of the Lord, or the beholder of the Lord. A prophet. Zeph. 1. 1. Others names. 1. kin. 25. 18. Iere. 37. 3. 1. Chr. 6. 36. Zech 6. 10. 2. Esd. 1. 40.

Sanan — Zephat. looking glasses, a couering, a looking for, or a horie combe. a citie called also Hormah Iud. 1. 17.

Zena — Zephi, a beholder, a couering, a looking for, or a horie combe. Gen. 36. 11.

Sophonias — Zephon. the north east winde, or hid, or a beholder. Num. 26. 15. called Ziphion. Ge. 46. 16. Of him came the Zephonites. Num. 26. 15.

Sophonia — Zer. perplexitie, tribulation, or a bond, or a bringing together of strength, or a rocke. A citie. Iosh. 19. 35.

Sophoniah — Zerah, rising, or cleerenesse. Mens names. Gene. 36. 13, 33 and 46. 12. 1. Chr. 2. 4. Matth. 1. 3.

Sophoni — Zerahiah, or Zerahiah. the Lords rising, or the cleerenesse of the Lord. Mens names. 1. Chr. 6. 6, 51. Ezra 7. 4. 1. Esdr. 8. 2.

Zephania — Zered, as Zared. looke Zared, and Deut. 2. 13.

Zephoniah — Zeredah. perplexitie. A citie. 1. king. 11. 26.

Sephath — Zeredathah. idem. A place. 2 Chr. 4. 17.

Zepho — Zererah. A place. Iudg. 7. 22.

Sepho — Zeresh, scattering heritage. Hamans wife. Est. 5. 10.

Sephon — Zereth, as Zer. 1. Chr. 4. 7.

Ser — Zerethshahar. of the mourning, bringing together, or the forme of blackenesse. A citie. Iosh. 13. 19.

Zara. Zarah — Zeri. a bond, a bringing together, rosin, triacle, a rocke, or strong. 1. Chr. 25. 3.

Serah — Zeror. a bond, or abiding, or a little stone. 1. Sam. 9. 1.

Zarahiah — Zeruiah. full of leprosie, or a hornet. 1. king. 11. 26.

Zeraiah — Zeruiah. perplexitie, or tribulation of the Lord, or a bringing together, or forme of the Lord Abishais father. 1. Sam. 26. 6. Also Ioabs mother. 2. Sam. 17. 25. sister to Dauid. 1. Chr. 2. 16. Of her children Dauid complaineth. 2. Sam. 16. 10. and 19. 22.

Sarajas — Zerubbabel. repugnant to confusion, or strange from confusion, or a dispersion of confusion, or a circle of confusion, or a stranger at Babel. Sonne to Pedaiah. 1. Chr. 3. 19. Nepheu to Shealtiel Ezra. 3. 2. Nehem. 12. 1. called Sheshbazzar. Ezra. 1. 8. and 5. 14. and Berechiah. Nehe. 6. 18. He reedifieth the temple, in despite of all enemies. Ezra 3. 2.* Zech. 4. 6, 7.* He contended to proone what thing was strongest. 1. Esdr. 3. 4.* and 4. 1.* and 5. 5. reade Hag. 2. 1.* & 2. 3, 5, 22.* Ecclus. 49. 11. Matth. 1. 12. Luke 3. 27.

Zared — Zethan, these olive, or a place where olive trees doe growe. 1. Chr. 7. 10. and 26. 22.

Sareda — Zethar, that beholding, or searching out diligently, or the olive tree of beholding, or that turtle bird. An Eunuch. Ester. 1. 10.

Saredatha — ¶ Zia. sweete, or swelling. 1. Chr. 5. 13.

Zerera — Ziba, an hoste, or armie, or strength, or a shippe comming. Seruant of Saul, looke Mephibosheth.

Zereth — Zibeon. iniquity, standing, or a swelling of sinne: or after the Syrian. dipped, or dipping in. The sonne of Seir. 1. Chr. 1. 38. Ge. 36. 20. Also the father of Anah. Ge. 36. 2.

Sarathasar — Zibia, a little Doe, or a little goate, or chiefe, or the Lord standing. Syrian willing. 1. Chr. 8. 9.

Zarathasar — Zibiah. idem. Mother of Iehoash. 2. king. 12. 1. 2. Chron. 24. 1.

Sori — Zicri, a remembrance, or remembring, or mankind. Mens names. Exod. 6. 21. 1. Chr. 9. 19, 23, 27. & 9. 15. & 26. 25. 2. Chr. 17. 16. and 23. 1. and 28. 7. Nehe. 11. 9.

Serot — Ziddim, huntings, or treasons: or after the Syrian, destructions. A citie. Iosh. 19. 35.

Serua — Zidkiah. the iustice of the Lord, or the iust of the Lord. The sonne of Iosiah, looke Zedekiah.

Zaruia — Zidkiiah. idem. A false Prophet. 1. kings. 22. 11, 24. 2. Chr. 18. 20, 23. Another. Nehe. 10. 1.

Saruia — Zidon, a hunter, or hunting, or the ship of iudgement. Canaans sonne. Gen. 10. 15. Also a citie on the sea side in Phenice, in þ border of Iudah, built by Zidon. Ge. 10. 19. Iosh. 11. 8, and 19. 28. Luke 4. 26. looke Sidon.

Ziha. brightnesse, or whitenes, or drought. Neh. 11. 21.

Ziim. Isa. 23. 21. Jerem. 50. 39.

Ziklag. the powring out of water of a measure, or making narowe a measure. A citie. Iosh. 15. 31. and 19. 9. giuen vnto Dauid. 1. Sam. 27. 6. burnt by the Amalekites. 1. Sam. 30. 1.

Zillah. a shadow, a roasting, or a roaring: or after the Syrian, talke. Gen. 4. 19.

Zillethai. my shadow, my ringing, or my roaring: or after the Syrian, my talke. 1. Chr. 8. 20.

Zilpah, a distilling from the head or the mouth, or good cheape, or contempt of the mouth. Labans handmaide, which he gaue vnto Leah. Gen. 29. 24. and she to her husband Iaakob. Gen. 30. 9, 10.

Zimmah, thought, wickednesse, or dishonestie. The son of Iahath. 1. Chr. 6. 20 Also the sonne of Shimei. 1. Chr. 6. 42.

Zimran, a song, or singing, or a vine, or a thinking Genes. 25. 2.

Zimri. idem. Certaine men. Num. 25. 14. 1. king. 16. 9, 10, 18. 1. Chr. 2. 6, and 8. 36. and 9. 42. Also a countrey. Jerem. 25. 25.

Zin. weapons, a target, or coldnesse. A wildernesse. Num. 13. 22.

Zina. belonging to all, or all maner of wayes, or a wilde beast, or a shining bright: or after the Syrian, going backe. 1. Chr. 23. 10.

Zion. a heape, a tombe, looking glasses, or drought. A foot in Ierusalem, (called also the mount of the Lord, and the holy mount) on the top whereof was a tower, called the citie of Dauid. 2. Sam. 5. 7, 9. 1. Chr. 11. 5, 6, 7. Psa. 2. 6. The heauenly Zion described. Pſ. 87. 1.* reade

reade Isa.2.3.and 3.16,17.&c.

Sior — Zior.*little*,or *the ship of one watching*. A citie. Iosh. 15.54.

Ziph.*that mouth, that cheeke*. Syr. *false*,or *fallshood*. A citie. Iosh.15.24,55. Also a desart.1.Samu.23.14.

Ziphites — The Ziphims discouered to Saul where Dauid was.1.Sam.23.19.and he prayeth.Psal.54.1.*

Sipha — Ziph and Ziphah,*idem*. The sonnes of Iehaleel. 1. Chro.4.16.

Sephon — Ziphion,as Zephon.looke Zephon.

Zephron — Ziphron.Heb.and Syr. *the fallshood of a song, or reioycing*. One of the cities which bounderh the lande of Canaan on the North. Num.34.9.

Ziphor — Zippor, *a birde*, or *sparow*,or *crowne*,or *desart*.Syri. *a kidde*,or *earely*.Num.22.2,4,10,16.

Sephor — Ziphorah. *a mourning, &c.* as Zippor. Daughter of

Zipporah — Reuel, and wife of Moses. Exod 2.21. who fearing

Sephora — Gods vengeance, circumciseth her sonne. Exod.4.25. She and her two children meet Moses in the wildernes. Exo.18.2,to 6.

Zilthai — Ziltai. *a shadowe, a ringing*, or *roasting* or after the

Salathi — Syrian,*intreating*.1.Chro.12.20.

Sis — Ziz.*a floure.ayong spring*, or *a bush of haire curled*, or *sight*.Syri.*a wing*.A place.2.Chro.20.16.

Sisa — Ziza,*belonging to all*, or *all maner of way*, or *a wilde beast*, or *shining bright*.Syri.*going backe*. Sonne of Shiphei.1.Chro.4.37. Also the sonne of Rehoboam, 2.Chro.11.20.

Ziza — Zizah.*idem*.1.Chro.23.11.

Soan — ¶ Zoan. *moving*, or *moued*.A citie in Egypt. Num. 13.23.Psalm.28.12,43.Isai.19.13.and 30.4. Ezek. 30.14.

Soar — Zoar.*little*.A citie called also Bela. Gen.13.10.and

Segor — 14.2.and 19.22,23,30. Also a citie Isa.15.5.

Soba — Zoba,or Zobah.*an army*. or *warring*, or *a commaundement in that*,or *a swelling*. A citie. 2.Sam.8.5.and 10.6.

Zobeba — Zobebah. *an armie*, or *warfare in that*,or *swelling in*

Sobaba — *that*.1.Chro.4.8.

Soar — Zohar. *white*,or *bright*. Father of Ephron. Gen.23.

Sohar — 8.Also the sonne of Simeon.Gen.46.10.

Zoheleth.*creeping much*,or *drawing*.A place.1.Kin. 1.9.

Zoheth.*a separation*,or *that feareful*,or *amazing*. or *that broken asunder*. Heb. and Syr. *that going downe*. 1.Chro.4.20.

Supha — Zophah.*a viole*,or *binding a commandement*,or *a cō-mandement of swelling*.1.Chr.7.35.

Sophai — Zophai. *a beholder*,or *a honie combe*, or *a swimming*,

Zophad — or *a couer*,or *a looking for*.1.Chro.6.26.

Sophar — Zophar. *the morning time, a crowne, a circle*, or *a sparow*: or after the Syrian,*a kid*.Iob.2.11.

Zaraah — Zorah. *leprosie*,or *a hornet*.A citie.Iosh.19.41.Iud.

Saraa — 13.2,25.

Zorobabel,looke Zerubbabel.

Suar — ¶ Zuar. *little*,or *the commandement of the citie*,or after the Syrian,*a maker narrow*.Numb.1.8.

Suph — Zuph.*a watch*,or *couering*,or *a honie combe*,or *swimming*,or *looking for*.1.Sa.1,1.1.Chro.6.35.

Sur — Zur. *a rocke*,or *strong*, or *a former of any thing*, or *bounde*,or *binding*. A King of Midian. Numb.25.15. and 31.8.

Suriel — Zuriel. *the rocke of God,the strength of God, the forming of God*,or *the bond,the binding of God*.Nom.3.35.

Zurishaddai — Zurishadai. *the rocke,strength, fashion*,or *figure of the*

Surisaddai — *almightie*,or *of one wasting*.Nom.1.6.

Suzims — Zuzims.*postes*,or *lintels ouer a doore*,or *shining*.Syr.

Susimes — *departing*, or *money*. Calo. *strong*. A mightie people, which Chedorlaomer destroyed for rebellion.Gen.14. 5,to 13.

FINIS.

The second Alphabet of directions to common places, containing all the English words, conducting vnto most of the necessariest and profitablest doctrines, sentences and instructions, which are to be found in the olde and Newe Testament.

The further contents and vse whereof, more at large appeareth in the Epistle written vnto the reader, and placed before the first Table.

Abominable: abominations. Idolatry to be counted most Abominable. Deut.7.26.

The punishment of the Abominable.Reu.21.8,27.

What things are Abominable to the Lord.De.7.25.& 27.15.Isa.41.24

The true seruice of God counted Abomination with the wicked. Exod.8.26.

The Abominations of the Gentiles not to be followed.Leui.18.22,23,24.

False weights and measures, and doing vnrighteously, Abominable.Deu.25.16.

Iudah imitated the Abominations of the Gentiles.1.King.14.24.

That which is highly esteemed among men, is Abomination in the sight of God. Luk.16.15.Prou.15.8.

The Abomination of desolation standing in the holy place.looke Matth.24.15.Mark. 13.14.Luke 21.20.Dan.9.27.

Israels Abominations.Eze.8.6.*& 16.2.* Isa.1.13,14.

The cuppe and mother of Abominations. Reue.17.4,5.

Abhorre. Wee ought not to Abhorre any mans person.Deut.23.7.

The slanderer and double tongued, to be Abhorred. Ecclus.28.13. and two sortes of people.Ecclus.50.25.

The ministers wicked life causeth Gods word & sacraments to be abhorred.1.Sa.2.17

The wicked Abhorre them that reprooue their faults.Amos 5.10. But Paul willeth vs to abhorre euill, and cleaue to the good. Rom.12.9.

Abide. Except wee Abide in Christ, wee can doe no good thing. Ioh.15.4,6,7. Luke 19.5.Iohn 1.39.and 8.35.

Who Abideth in Christ. 1.Iohn 2.6,10.& 3.6,24. And how God Abideth in vs 1.Ioh. 2.24.27,28.

Able. Laban not Able to hurt Iaakob, and why. Gen.13.29.

No man able to fulfil the Law.Act.15.10

Abolish. Christ hath Abolished death. 2. Tim.1.10. and abrogated the lawe of ceremonies Ephe.2.15.Colos.2.14. Gal.3.10.* Rom.7.24.*

Rom.7.14.* and allouthward rites of Iudaicall ordinances. Isai.1.11,12,13. and 9.4. Jerem.31.31,32,33.34. Hose.6.6. Amos 5. 21. Mich.2.10.& 6.6. Zech.7.5,6,9. Baruch 2,35. 1.Samu.15.22. and the order of that priesthood. Heb.7.11,12.

Absence. The absence of a good magistrate from his gouernment, breedeth great harme. Esthe.13.6.to 10.

Absent. Paul Absent in body, and present in spirite. 1.Cor.5.3. Col.2.5.

To be at home in the body, & Absent from the Lord, what. 2.Cor 5.6.

Absteine. To Absteine from fornication, & why. 1.Thes.4.3. They that cannot, let them marrie. 1.Cor.7.9.

To Absteine from all appearance of euill. 1.Thes.5.22.

Abstinence. True abstinence is to absteine from sinne. Tob.1,10.1. Thes.4.3,4.1.Pet. 2.11,12.

Unto those that vse Abstinence, wisedome is giuen. Dan.1.17. and bodily health. Eccles.37.30.

Of the abstinence of John Baptist. Mat. 3.4. Luke 1.15. Mark.1.6. Of Moses. Exo. 34.28.& 24.18. Of Eliah. 1.kin.19.8. looke Fasting.

Abundance. Abundance of all things commeth of God, and shalbe giuen to the thankful. Deut.8.7.& 18.1.& 30.9. 2.Chro.32.29. And taken away from the vnthankful. Deu. 28.47. Wans life cõsisteth not in abundance of temporall commodities. Luk 12,15. looke Store and Plentie.

Abundant. God is Abundant in goodnes and trueth. Exo.34.6.

Abuses. Abuses in the Church to bee redressed by good princes according to Gods worde. Rom.13.1,to 7. Examples. 2. Kings 18 4.2.Chro.17.6. 2.Kings 23.4.* Ezra 6. 11,12. looke Princes.

Gods ministers ought alwayes to preach against abuses. Examples Mat.14 4. Mar. 6,18. Luk 3.11,12,13,14,19.1.Cor.1.10.* & 5.1.* & 6.1,to 12. & 8.1.* & 10 6,7.* & 11. 17.* & 14.4.* &c.

Abuse of Gods gifts reproued. Matt.25. 18. Luke 15.13.

Ministers ought not to abuse their authoritie in the Gospel. 1.Cor.9.18. looke Traditions.

of Acception of persons. looke Persons.

Accesse. Both Iewes and Gentiles haue accesse to God through faith, by Christ. Rõ. 5.2. Ephe.2.18.& 3.12.

Account to bee rendred of all at the last iudgement. Eccles.11.9. and 12.14. Rom. 14 12. Yea of euery idle word. Matt.12.36. 1.Pet.4.5.

Accursed. looke Curse, and Execration.

Accuse: Accusation. Mephibosheth falsely Accused to David by his seruant Ziba. 2. Sam.16.3.

No accusation to be heard against an Elder, vnder ii. or iii. witnesses. 1.Tim.5.19.

Satan accuseth mankind before God. Job 1.10.& 2.5. and is cast downe. Reue.12.10.

Our hartes doe accuse vs before God. Jere.2.19. James 5.3. so do our consciences. Rom.2.15.

Moses accuseth the Iewes. John 5.45.

Accustomed. Accustomed to doe or speake euil, hardly won to goodnes. Jer.13.23. Ecclus.23.15. looke Custome.

of Adde. Nothing to be Added, or subtracted to or from the worde of God. Deut 4.2. & 5 22. & 12.32. Josh 1.7. Prouerb.30.5,6. Mat.28.20. Gal.3.15. Reue.22.18,19.

Administrations. Diuers giftes and Administrations of the spirite in the Church. 1. Cor.12.4,5.

Admonish. Preachers should Admonish their flocke. 1.Thes.5.12. and shew them the right way. 1.Samu.12.24. Looke Exhort, Teach, and Preachers.

Adopted. God hath predestinated the Elect for his Adopted children, before the worldes creation. Ephes.1.5. for that cause Christ came into the world. Gal.4.4,5. Rom. 8.15,23.

To the Iewes apperteineth the adoption of being a pecular people vnto God. Rom. 9.4.

Aduersaries. The Lords Aduersaries shall be destroyed. 1.Sam.2.10.

Aduersaries which the Lord stirred vp against Salomon for his idolatry. 2.ki.15.37.

The deuill is our aduersarie. 1.Pet.5.8. looke Enemie.

Aduersitie commeth of the Lorde. Job 1. 21.& 2.10. Pro.3.12. Ecclus.11,14. Not to faint therein. Prou.20.10. That poke to bee borne in youth. Lam.3,27. Of aduersitie, looke Prosperitie.

Adulterie forbidden. Exo.20.14. Deut.5. 18. We ought to flee from it, and why. Pro. 6.24.* The punishment of it. Deutet.22.22. Leuit.20.10. Which if man neglect, God himselfe will execute. Jerem.5.7,8.9.& 7.9, 15,16,20.* Eze.22,11,13,14,15. Example. 2.Sam.12.18.*

Susanna had rather die then commit adulterie. Dan.13.23.* Joseph like wise. Gene. 39.7.*

Adulterers in heart, who. Mat.5.28.

The intent punished, though the act bee vncommitted. Gen.12.17. and 20.3,4.

Adulterers, buggerers, & fornicators, shall not inherite heauen. 1.Cor.6.9,10. Ephes.5. 5.1.Tim.1.10. Heb.13.4.

Adulterie the occasion of murther. 2.Sam. 11.15.* Matth.14.4,10. Marke 6.18,19, 27.*

Adulterie destroyeth the soule. Prouerb.6. 32.* the cause of many euils. Ecclus.23. 17.*.

Christ called the Scribes and Pharises an adulterous generation. Mat.12.39.

Only adulterie separateth man and wife. Matth.19.6,9.

God will be a swift witnesse against adulterers. Mal.3.5.

An old doting adulterer is to be abhorred. Ecclus.25.2.

Diuers kindes of adulterie. Jere.23.10.2. Pet.2.14. Eze.20.10,11.* Hose.4.2,10,11.

Spiritual adulterie. Psal.73.27. Jer.3.1, 2,9.* & 13.27. Eze.16.17,60.* Hos.2.2.

The triall of suspected adulterie. Num.5. 12,13.* reade more Gene.26.10. Iudg.19. 2.* Job.24.15.* and 31.1,9,10,11. Prou. 5.3,to 21. and 7.5.* Wisd.3.13.* John 8.3, 4,5. Matth.5.27,32. and 15.19. Marke 10. 11. Rom.7.3. and 13.9 Galat.5.19. James 4.4. looke Fornication and Whoredome.

Aduocate towards God the Father is only Jesus Christ. 1.John 2.1,2.

Affiance. looke Hope and Trust.

Affinitie. looke Kinred and Tribe.

Affliction. God threatneth Afflictions to those that turne to other gods. Deut.31.16, 18 Josh.24 20. and to those that transgresse his lawes, till they confesse their sinne. Leuit.26.40. The Israelites cruelly afflicted by the Egyptians, yet would they not obey Moses. Exod 6.9.

God afflicted the Iewes, that they might learne the malice of their owne hearts, and so conuert. Deut.8.2,3. for thereto affliction tendeth. Psal.119.71.

The Israelites afflicted for their sinnes by true repentance and prayer obtained deliuerance. Iudg.10.13,15,16. and 11.32.

The wicked citizens of Beth-shemesh being afflicted, confesse the Lord. 1.Sam 6.20

God succoureth the afflicted. Gene.16,7. and 21.17.

God deliuered Israel out of their affliction by wicked Jeroboam. 2.King.14.26,27.

Dauid bare his afflictions patiently, as iustly sent of God. 2.Sam.16.10,11,12,13. Psal.119.75.

James exhorteth vs to suffer afflictions, and in them to pray. Jam.4.9. and 5.13.

Wee must through many afflictions enter into the kingdome of God. Act.14.22.

Hannah for her barrennesse, sore afflicted in minde. 1.Sa 1.7,8,10. yet ceaseth not to pray to the Lord to become fruitful. 1.Sam. 1.13.

To afflict and humble the soule for a day, what. looke Isai.58.5. Leuit.23,27,29,32. and 16.31. Numb.29.7.

Who so seeketh God truely in affliction, findeth him. 2.Chro.15.4,15.

By affliction we are made like the sonne of God. Heb.2,10.

We ought to succour the afflicted. Eccles. 7.34,35.

God seemeth to be vered for the affliction of Jerusalem. Jere.8,21.

God doeth not afflict man aboue measure. Job 34.23.

The rewle of Gods law preserueth vs in affliction. Psal.119.92.

No man sorie for the affliction of Joseph. Amos 6.6.

All the afflictions of this life are not worthie of the glorie that shalbe shewed. Rom.8. 18.

The Apostles afflicted for Christes sake. Actes 4.3. looke Tribulation and Persecution.

of Against God no wisedome preuayleth. Pro.21.30.

Hee that is not with mee, is against mee. Mat.12.30.

Age not honour make men wise, but the spirit of God. Job 32.8,9.

Iosiah at xvi. yeres of Age, was zealous of Gods glorie. 2.Chro.34.3.

Honourable Age not measured by yeeres, but

but by wisedome and good life. Wisd.4.8,9.
Age is a crowne of glory, and how. Prou. 16.31.
Agree with thine aduersarie quickly, and why. Matt.5.25,26.
Of Agreement of brethren. Matth.23 8. John 20.26. Actes 2.44,46. God and man pleased with the well agreeing of man and wife. Ecclus.25.1.
Agonie, looke Anguish.
¶ Alone. Not good to be alone. Eccles.4. 8,10 13. looke Onely.
All lie in wait for blood: euery man hunteth his brother with a nette. Mic.7.2, to 7. Habak.2.12,15,19.
Christ is All in All. Col.3.11.
We ought to do good to All men, but specially to the houshold of faith. Gal.6.10.
All men but earth & ashes. Eccl.17.33. Ge.2.7.& 3.19.& 18.27. All sinners by Adam. 2. Esd.3.21,22.& 7.48. and 9.19. Rom.5.18.
God will that all men haue saued & come to the knowledge of the trueth. 1. Tim.2.4.
Christ died for all men. 1. Tim.2 6.
All that beleeue shalbe saued. Mar.16.16. John 3.15. All haue not faith. 2. Thess.3.2.
All put for many. Act.9.35.& 10,38. Phil. 2.21. for the elect. John 6.45. Ephes.1.22, 23. for the wicked. Luke 6.26. for all sortes. Matth.8.16.
All, not alwaies vsed vniuersally, as Luk. 6.26. Rom.11.32. 1. Cor.6.12. and 10 23. and 13.7. and 15.22. Phil.2.21. Col.3.10. 1. Tim.2.4,6. Tit.2.11. Reu.13.16.
That all sortes of men ought to know the Scriptures. Deut.6.6, to 10. Numb.11.29. Iol.1.8. Psa.1.2. Psa.19.7, to 12. Psa.119. 9. and 16.105. Prou.30.5. Luk.11.52. Iob.5. 32. Act.17.11. and 18.24. Rom 15.4. Col.3. 16. 1. Tim.4.13. 2. Tim.3.15. Reu.22.10.
All things created, vpholden & gouerned by God onely. Psal.75.3. Psalm.104.8, &c. Psal.145.14, &c. Psal.107.5, &c. Col.1.16, 17. Heb.1.2,3.
All things necessary to saluation reuealed by Christ. John 15.15. Actes 10.27. in the scripture. 2. Tim.3.16,17.
Allegorie. Pauls allegorie of Hagar and Sarah. Galat.4.22,32. An allegorie is one thing spoken, & another meant. Gala.4.24.*
Almes acceptable sacrifice to God. Phil. 4.18. not to be giuen grudgingly, and why. 2. Cor.9.6.*
Christ commandeth vs to giue almes, and why. Luke 12.33.
All things cleane to them that giue almes lightly. Luke 11.41.
How to giue almes. Mat.6.2,3,4. Ecclus. 18.14,15,16. and 35.2,9,10,11,15,19. Tob. 4.7, to 12. and to whom. Gal.6.7, to 10.
Of almes, and ministring to the poore, with examples therof. Ex.22.21, to 28.& 23.9,10, 11. Leu.19.13.& 23.22.& 25.35,36.* Deut. 15.7.& 16.11,14.& 24.10.* 1. kin.17.9. to 17. & 2. kin.4.1, to 8. Nehe.8.10. Est.9.22. Iob 29.12, to 18. Psa.41.1,2,3. Psa.82.3,4. Ps. 112.9. Prou.3.3,9,27,28.& 11.17,26.& 14. 20,21,31.& 19.17.& 21.13,27.& 22.9,16,22, 23.& 28.27.& 31.20. Isa.5.8,13,23.& 58.7. Ezek.16.49. Dan.4.24. 1. Esd.9.52,54. Tob.1,3,7,8,16,17. and 12,8,9. Ecclus.3. 33. and 4.1, to 10. and 7.32,34,35. and 12.1, to 8. and 14.13. and 7.12,20,21.& 29.11, 12,13,14,22.& 34.18, to 24. Mat.10.44. and 19.21.& 25.35.* Luk.6.31, to 39. and 11.41, 42.& 12.33,34.& 14.12,13 14.& 16.9.& 19. 8.& 21.1, to 5. Actes 2.45,46,47.& 3.2,6. and 6.1,2.& 9.36. and 10.2,31.& 11.29,30. and 20.35. and 24.17. Roma.12.13,20. and 15. 26,27. 1. Cor.16.1,2. and 2. Cor.8.4,14.* Ephes.4 28,32. Heb.13.1,2,3,16. 1. John 3. 17,18. looke Mercifulnesse.
Altar. God commandeth the Israelites to ouerthrow the Altars of the Gentiles. Exod. 34.13. And Gideon to destroy the Altar of Baal. Judg.6.25.
Abraham builded Altars to God. Gen.12. 7,8. and 13.18. and 21.33. and 22 9. and Isak. Gen.26.25. and Iaakob. Gen.33.20.
God commanded Iaakob to build him an Altar at Beth-el. Gen.35.1,2,3,7.
Offrings (in witnes of the couenant) vpon the Altar which Moses set vp at the foote of mount Sinai. Exod.42.3,4,to 9.
God commanded Moses to make him both an Altar of earth and of stone, and how. Exodus 20.24,25,26.
Aarons Altar to the golden calfe that hee had made. Exod.32.4,5,6.
The fourme of the Altar for burnt offrings, with his appurtenances. Exo.27.1, to 9. and 30.1, to 8. and where it stoode. Exo.40.6,29. Also of the Altar of incense. Exo.37.25.* and 40.26,27. Also of the Altar of Salomons Temple. 2. Chron.4.1.
The description of the Altar by reuelation. Ezek.43.13.*
How the Altar shall be cleansed. Exod.29. 36,37. Leuit.16.18,19.
No offrings to be made, but on the Altar. Iosh.22.29.
The offering of the Princes of Israel at the dedication of the Altar. Num.7.3,10.*
Moses built an Altar, in memorie of the destruction of Amalek. Exod.17.15. And Iosh ua another, after the Israelites passing ouer Iordan, with the Law grauen thereon. Ioth.8.30. as Moses had commanded. Deu. 27 2.* which altar Iothua builded in mount Ebal accordingly. Ioth.8.30.*
Reuben, Gad, and halfe Manasseh, built a great Altar, and to what end. Iosh.22.10, 22, to 32. and Gideon an other. Iudg.6.24, 26. and Samuel.1. Sam.7.17. and Saul.1. Sam.14.35.
After Dauid had built an Altar to the Lorde, and offered sacrifice, the plague ceased. 2. Sam.24.18,25.
The Altar of burnt offrings made by Bezaleel remained vntill Salomons time. 2. Chron.1.5.
Adonijah taken from the Altar by the commandement of Salomon 1. king.1.50 to 54.
Ioab slaine before the Altar, and why. 1. king 2.18, to 35.
Asa reneweth the Altar before the porch. 2. Chron.15.8.*
Elijah offended that the Altar of God was broken downe, repaired it, and sacrificed thereon to God before Baals Priests. 1. kin 18.33, to 41.
Ahaz defaced the brasen Altar, and placed thereby an Altar framed after the paterne of the heathen, contrary to Gods will. 2. Kings 16.10, to 19.
Iosiah destroyeth the Altars of idoles, and sacrificeth the Priests vpon them. 2. kin. 23. 12,15,20.* Zerubbabel with Iesh ua the high priest, reedified the Altar for burnt offrings. Ezra 3.2,4.
Iudas Maccabeus destroyed the Altar of burnt offring polluted by the heathen, and builded another 1. Macc.4.44,45,46,47.
Christ the Altar of the faithfull. Isa.56.7. and 60.7. Hebr.13.10, to 17. Reue.6.9.
They that waited of the Altar, were partakers thereof: and they that preach the Gospel ought to be prouided for. 1. Cor.9.13,14. how, and why. 2. Chron.31.4.
¶ Ambassadors. Preachers are Christes Ambassadors, praying vs by the Gospel to be reconciled to God. 2. Cor.5.20. Ephe.6.20.
Ambition sometime ioyned with hypocrisie. Luke 18.9,10.&c.
Ambition to be auoyded. Matt.18.1,2,3. and 23.8,10,11,12. Luke 14.7, to 11. John 3.27. Rom.12.10. and 1. Cor.13.4. Iam.3.1. Examples of Ambition. Matt.20.20.&c. and 23.5. Iob.19.10. Acts 8.18,19,&c. and 25.9. and 3. John 9.
Ambition the mother of enuy. Acts 1.45. 1. Tim.6.4.
Ambition a great plague to the Church. 1. Tim.3.6. and 3. John 9. A cause of the ruin of vnbeliefe. John 5.44.
Amendment. God winketh at our sinnes, because we should amend. Wisd.11.20.
Gods scourges are sent for our Amendement. 2. Esd.16.15,16. looke Repentance.
Amisse. Remember the ende of what thou doest, and thou shalt not doe amisse. Ecclus. 7.36.
¶ Angell signifieth a Messenger: commonly taken for spirits celestial which serue God to accomplish his heauenly will, and are of the nature of the Heb.1.7. God the Father created Angels, by his sonne Iesus Christ. Col.1.15,16. Angels sent either to comfort and defend vs, or to dismay, and punish vs. Mat.4.11. and 18.10. Gen.19.11,13.
The appearing of an Angel to Manoahs wife, was fearefull. Judg.13.3,6.*
An Angel appeared to Moses in a flame of fire. Exod.3.2. Actes 7.30.
The Law giuen by the ordinance of Angels. Actes 7.53. Gal.3.17,18,19. Heb.2.2.
Iaakob saw Angels going vp and downe by a ladder. Gen.28.12.
The Angels desire to behold Christ. 2. Pet.1.12.
Hagar comforted by an Angel. Gen.16.7, 9, to 16. and 21.14,17, to 20.
Abraham harboureth three Angels. Gene. 18.2, to 16.* and Lot harboureth two. Gen. 19.1,2, to 26.
By a vision of Angels God comforted Iaakob. Gen.32.1.
The Angel conducted the seruant of Abraham to finde a wife for Izhak. Gene.24. 7,12,27,40.*
God spake to Iaakob by an Angel in a dreame. Gen.31.11.
Iaakob wrestling with an Angel, preuaileth.

Gen. 32. 24, 25.* He calleth vpon the Angel that deliuered him from all euill, to confirme his blessing to Iosephs children. Ge. 48. 16.

Elijah comforted by an Angel. 1. king. 19. 5, 6. and willed to goe to Ahaziah. 1. kin. 1. 15.

Abrahams sacrificing of his sonne staied by an Angel. Gen. 22. 11, 12.*

God promiseth the Israelites the protection of his Angel. Exod. 23. 20. and 32. 2.

An Angel went before the hoste of Israel. Exod. 14. 19. and 32. 34.

An Angel comforteth Iosh ua. Ioth. 5. 13, 14, 15.

An Angel appeareth to Gedion. Iudg. 6. 11, to 28.

An Angel with a sword in his hand, in the way resisted Balaam. Nu. 22. 22, 23, to 36.

An Angel reproueth the Israelites, and why. Iudg. 2. 1, to 6.

The Angel Raphael, guide to Tobias. Tob. 5. 6, to chapter 13.

An Angel protector of Iudeth to and fro. Iudeth 13. 11.*

By an Angel, 185000. of Sanecheribs hoste slaine in one night. 2. king. 12, 35. Isa. 37. 36. and 2. Chron. 32. 21. Ecclus. 48. 22. 1. Mac. 7. 41. 2. Mac. 8. 19. & 7000. Israelits stricken with the pestilence. 2. Sam. 24. 15, 16, 17. and three preserued in the fiery fornace. Da. 3. 23, 24, 25.* and Daniel fed and preserued from the lions. Dan. 6. 16, to 25. & Chap. 14. 31, 32, 33, 34.* and the vision of the 70. weekes declared. Dani. 9. 21 25.* and Zachary promised a sonne. Luke 1. 13.

The Angels minister to Christ in the desart. Matt. 4. 11. Mark. 1. 13. An Angel comforteth him in the garden. Luke 22. 43. He could haue had legions of Angels to haue deliuered him, but he would not. Matth. 26. 53. and why. Matth 26. 24.

The Angels shew the women that Iesus is risen. Matt. 28. 5, 6. Marke 16. 5, 6.* Luk. 24. 4, 5, 6. to 11. Iohn 20. 12, 13.

Herod striken by an Angel, died miserably Acts 12. 23.

The Apostles deliuered out of prison by Angels. Actes 12. 7, to 12.

Peters Angel. Actes 12. 15.

An Angel willed Philip to preach to an Eunuch. Actes 8. 26.

An Angel sheweth Paul that none of them with him in the ship should perish. Acts 27. 23. 24.*

The Angel declared to the shepheards the birth of Christ. Luke 2. 9, 10, 11.

The Angels reioyce at the conuersion of a sinner Luke 15. 7, 10.

Christ tarre more excellent then Angels, and why. Heb. 1. 4. yet inferiour in some respects. Heb. 2. 7, 9.

Christes Gospel disobeyed, more worthie punishment, then that giuen by Angels. Hebrewes 2. 2.

An Angel from heauen preaching any other saluation, then Christ, not to be beleeued. Galat. 1 8.

An Angel refuseth worship. Reu. 9. 10. and 22. 8. 9. and would not let Manoah offer sacrifice to him, but to God. Iudg. 13. 16. and Paul exhorteth to beware of superstitious worshipping of Angels. Col. 2. 18.

The wife ought to couer her head for the reuerence of Angels. 1. Cor. 11. 10.

Angels appointed gardeins of children. Matth. 18. 10. their nature is to comfort. 2. Esd. 5. 15. Luke 1. 13, 30. and 22. 43.

Christ shal come to iudgement with al the Angels. Matth. 25. 31. 2. Thess. 1. 7.

The children of God shall liue an Angels life after the resurrection. Mat. 22. 30. Mar. 12. 25. Luke 20. 35, 36.

Angels foode what. Psal. 78. 25.

Diuers visions of Angels. Reuel. 7. 1. and 8. 2. and 10. 1. and 14. 6. and 15. 1. and 18. 20.

Christ tooke not on him the nature of Angels, but of men. Heb. 2. 16, 17, 18.*

Satan can transforme himselfe into an Angel of light. 2. Cor. 11. 14.

God spared not the Angels that sinned. 2. Pet. 2. 4. Iude 6. Of alluding to the fall of Angels. Looke Iob 4. 18. and 15. 15. Isa. 14. 12, to 22. Ezek. 28. 2, to 20. Iohn 8. 44. Christians shall iudge the Angels that fell. 1. Cor. 6. 3.

Dauid compared to an Angel, and why. 1. Sam. 29. 9. 2. Sam. 14. 17, 20. and 19. 27.

Paul receiued of the Galatians, as an Angel, and as Christ himselfe. Gal. 4. 14.

Angels called the children of God. Iob 38. 7. Psal 34. 7. Psal. 91. 11. Psal. 103. 20. and Gods armies. Iob 25. 3. Gene. 32. 1, 2. Iosh. 5. 13, 14, 15. 2. kin. 6. 16, 17. and 2. Macc. 11. 6, to 14. and one, a watchman. Dan. 4. 10.

The Angel of Gods presence, whose name is wonderfull, counsellour, &c. is Christ. Isa. 6. 9 and 63. 9. The same Iosh ua worshipped. Iosh. 5. 14.

Angels, for preachers, or ministers. Reue. 1. 20.

The Sadduces denie that there are Angels. Acts 23. 8, 9.

Of Angels, reade Isa. 6. 1, 2, 3. Ezek. 1. 5. Dan. 8. 15, 16. and 10. 5, to 8. and 12. 5.* Baruc. 6. 6. Matt. 1. 20, to 24. Act, 1. 10, 11. and 5. 19. and 10. 3. Rom. 8. 38.

Of good Angels, looke Archangels. Seraphims, and Cherub.

Of euill Angels, looke Deuill and Spirits, and Psal. 78. 49.

Anger, to bee banished from Christians. Ephe. 4. 31. James 1. 21. Col. 3. 8.

God angry with the Israelites, and why. Deu. 32. 21. Iudg. 2, 12, 13. with Moses, and why. Exod. 4. 14. Deu. 1. 37. with Aaron, and why. Deuter. 9. 20. with Salomon, and why. 1. king. 11. 8.*

God being angrie for our sinnes, deliuered vs into captiuitie. Iudg. 2. 14. 1. king. 8. 33, 46.

Gideon prayeth God not to be angry with him, and why. Iudg. 6. 39.

Christ looked on the Pharises angerly, and why. Marke 3. 5.

Wee ought not to prouoke God to anger, and why. 1. Cor. 10. 22.

If Gods anger bee once kindled, he sendeth vs no seasonable weather. Deut. 11. 17. and 1. kings 8. 35.

True loue is not prouoked to anger. 1. Corinth 13. 5.

Haue no familiaritie, neither strine with an angry man, and why. Prouerb. 22. 24, 25.

Eccles. 8. 15, 16.

Meekenesse appeaseth anger. Prouer. 15. 1, 18.

To be angrie with thy brother, is damnable. Matth. 5. 22.

Be angrie, but how. Ephe. 4. 26.

A mans anger is according to his power and riches. Ecclus. 28. 10.

Ionah angry with God, & why. Iona. 4. 9.

God is the Lord of anger, and slow to anger. Nahu. 1. 2, 3. Num. 14. 18. looke Wrath, Iealousie, Prouoking, and Zeale.

Anguish. The Israelites hearkned not vnto gods message for anguish of spirit. Ex. 6. 9.

Christs anguish and agony at the mount Oliuet. Matth. 26. 27, 28. Mark. 14. 33, 34. Luke 22. 44.

Answere put for to speake. Matth. 15. 15. and 17. 4. and 28. 5. Mar. 11. 14. and 12. 35. Luke 13. 14. and 14. 3. Euery Christian ought to giue an answere to any that aske of his hope, and how. 1. Pet. 3. 15, 16.

A soft answere allwageth wrath. Pro. 15. 1.

What it is to answere a matter before we vnderstand the trueth. Prou. 18. 13. Eccles. 11. 7, 8.

Antichrist, Looke in the first Table.

Anoynting. With the anoynting oyle, not lawfull to anoynt mans flesh. Exodus 30. 23, 24, 25. Leuit. 30. 31, 32, 33. Looke Ointing.

Anoynting, a signe that the priesthoode should be euerlasting. Exod. 40. 15.

Saul anoynted king. 1. Sam. 9. 16.* and 10. 1. and Dauid, first by Samuel. 1. Sam. 16. 13. then by the men of Iudah. 2. Sam. 2. 4. and afterward by the Elders. 2. Sam. 5. 3. and Salomon, by Sadok, Dauid then liuing. 1. king. 1. 39.

Dauid washeth and anoynteth himselfe, and why. 2. Sam. 12. 20.

Notwithstanding the plentie of Oliue trees, the wicked shall not enioy the anoynting of themselues with the oyle. Deu. 28. 40.

Dauid would not harme Saul the Lords Anoynted. 1. Sam. 24. 5, 7.* Hee that layeth hand on the Lordes Anoynted, is worthie death. 2. Sam. 1. 14, 15, 16. Psal. 105. 15.

Ruth washeth and anointeth her selfe, and why. Ruth. 3. 3. so did Iudith. Iudith 10. 3.

Cyrus called Gods Anoynted, and why. Isa 45. 1.

Anoynt thy head when thou fastest. Matt. 6. 17.

The holy Ghost the anointing of the faithful. 1. Ioh. 2. 27. Of which Anoynting, reade Psal. 45. 7. Psal 89. 20. Isa. 61. 1. Dan. 9. 24 Luke 4. 18. Heb. 1. 9.

The Apostles anoynting the sicke, healed them. Mar. 6. 13. This ceremonie, why it is left, looke James 5. 14. note 1.

I Apostles. What is meant by the word Apostle, and how they were chosen out of the Disciples. Luke 6. 13.

The Apostles, the light of the world. Mar. 5. 14. the salt of the earth. Matth. 5. 13. Mar. 9. 50. Luke 14. 34, 35. disposers of Gods secrets. 1. Cor. 4. 1. Ambassadours. Ephes. 6. 20. Ministers of Christ. 1. Cor. 3. 5. and 4. 1. Gods labourers 1. Corinth. 3. 9. witnesses of the passion and resurrection of Iesus Christ, and

and preordeined to preach the same to al nations. Luke 24.47.48. Actes 1.8,22.& 2.32. Mat.16.15. Mat.28.19,20.

Paul tearmeth himselfe the least of the Apostles, and why. 1. Cor. 15.9.

The Apostles faith proued by a tempest. Mat.8.24,25,26. Mar.4.37.38.* Lu.8.23, 24. They are reproued that they did not fast Mat.9.14. mar.2.18. Luk.5.33. Christ foresheweth that they shal fast after his ascension. Mat.9.15. mar.2.20. Lu 5.35. The power that Christ gaue to the. Mat 10.1. Christ commandeth them to preach the Gospel for nothing. Mat.10.8. They are sent to preach the Gospel onely to the Iewes. Matt.10.6. They trauel without money, staffe, &c. Mat. 10.9,10. Luke.9.3 Mar.6.8,9.

The Apostles forbidden to salute any man by the way. Lu.10.4. Their iourney & preaching. Mar.6.12. and the returne. Luke 10. 17. Christ foresheweth them the troubles they should suffer for the Gospel. Matth.10. 16.* Mat.13.9. Luk.12,11,12.& the griefe whilest he was in the graue. John 16.16,20 They confesse that during their preaching, they wanted nothing. Lu.22.35. Christ praieth for them, & for those that should beleeue by their preaching. John 17.9,15,20. Hee taught them his fathers wil. John 17.8. He foreshewed them ỳ they should be dispersed, and leaue him alone at his passion. Joh.16. 32. He speaketh plainely to them. Joh.16.29. And therefore they beleeue. John 16.30.

The Apostles reaped that which the Prophets had sowen. John 4.38. Iesus manifesteth himselfe vnto the Apostles, as they were fishing. Joh.21.3,4. Hauing receiued the holy Ghost, they speake diuers languages. Act. 2.4,6. They preach in the Temple and in the houses. Actes 5.42.

The Apostles put in prison, and beaten for preaching Christ: and commaunded to speake no more in that name. Act.4.3,5,18. and 5.40. They reioyce that they were counted worthy to suffer for Christ. Actes 5 41. Their epistle to ỳ Gentiles. Act.15.23,to 30

Apostles and diuers sortes of functions ordeined in the Church, to deliuer the Gospel, both to helpe our infirmities. 1. Cor.12. 28. and to confound the wisedome of the world. 1. Cor. 1.27,28.

The Apostles had the true vnderstanding of the Prophets. 2. Peter 1.19.

Christ the foundation of the Prophets & Apostles. Ephe. 2.20.

The xi. Apostles saw Christ after his resurrection. 1. Cor. 15.5. & so did 500. brethren at once. 1. Cor. 15.6.

The Apostles commaunded to preach the Gospel to all men. Mat.28.19 Mar.16.15. Joh.15.8.* & 20.22. Act.1.2.& 13.34. Their preaching spread throughout ỳ world, therefore none can plead ignorance. Rom.10.18.*

The Apostles shal iudge the twelue tribes of Israel Mat.19.28.

Iesus Christ is our Apostle, sent by the Father. Heb.3.1.

Paul the Apostle of the Gentiles. Rom. 11.13. 1. Tim 2.7. 2. Tim. 1.12. He vsed not alway the libertie of his Apostleship, as hee might. 2. Cor. 4.5,15.* looke Paul.

Of false Apostles & markes to know them by. Rom. 16.17,18.& 2. Cor. 2.17.& 11,13.

Apparel. Women ought to be comely and not costly Apparelled, and why. 1. Tim. 2.9, 10. 1. Peter 3.3,to 7. Isa. 3.16.*

No man to be better regarded for his goodly Appavell. James 2.1,2,3.

Gorgeous Apparel and delicate fare, meeter for Courtiers, then preachers. Lu.7.25. Looke Excesse, Garment, and Raiment.

Appearance. Man looketh on the outward Appearance: but the Lorde beholdeth the heart. 1. Sam. 16.7. looke Likelihoodes.

Appeare. How the Lord Appeared to Abraham, Isaak, & Moses, looke the 1. table.

How Christ shal Appeare in iudgement. 2. Thess 1.7,8.

Of Appearings, visions, straunge sights and hearings, reade Job. 5.13,14,15.2. kin. 7.6, 7.2. Mac. 3.24.* & 5.2.3.& 10.29,30.& 11.8.

Apple. God kept the Israelites as ỳ apple of his eye. Deu. 32.10. He that afflicteth the faithful, toucheth ỳ apple of his eye. Zec. 2.8.

Arke. Noah commanded of God to make an Arke, that he & his family should enter into it for their preseruation. Ge. 6.14.* & 7.1,7.

The Arke rested on the mountaines of Ararat. Gen. 8.4.

Arke. Moses at Gods commaundement made an Arke of wood, wherin he put the tables of the ten commandements. Deu. 10.1, to 6. Exod. 34.1,24,28. Exo. 31.18.

The fourme of the Arke of couenant. Exod. 25.10. the situation. Exo. 36.30,31,32.

The booke of the Lawe put in the side of the Arke, & why. Deu. 31.26.* It stoode still in Iordan, until the Israelites were gone ouer. Iosh. 3.14,17. The order of the carying thereof described. Josh. 3.3,4. & 4.16,20.*

From Gilgal the Arke is caried to Shiloh. Josh. 18.1.

The Arke taken from the Israelites. 1. Sam. 4.3,4,10,11.

The Arke being placed of the Philistims by the idole Dagon, he fel down broken, and they were plagued. 1. Sam. 5.1,2,3,4. from Ashod it was remoued to Gath. 1. Sam. 5. 8. from thence to Ekron: but the Ekronites talking like inconuenience thereby. 1. Sam. 5.10.* returned it to the Israelites with gifres, and so it staied at Beth-shemesh. 1. Sam. 6.3,5 to 14. from whence some being slaine for looking into it. 1. Samuel 6.19, 20,21. It was brought into Abinadabs house. 1. Sam. 7.1,2. Where it staied with small account, till Dauid with great solemnitie fetching it thence, placed it with Obed Edom, whome God blessed by meanes thereof. 2. Sam. 6.3. to 12. 1. Chron. 15.3.* wherefore from thence hee brought it to his owne citie Zion. 2. Samu. 6.12 to 20. and 1. Chron. 16.1. from whence when Iabok and Ahiathar would haue remoued it, hee commaunded them to returne therewith. 2. Samuel 15.24,to 30. Last of all, Salomon brought it with great solemnitie, & placed it in the Temple. 1. kinges 8.1,6. 2. chro. 5.2,7.

What things were in the Arke before Gods enemies had it in possession. Exod. 16. 33.34. Deu. 10.2,3.& 31.26. Heb 9.4. Num. 17.10. and what after. 1. King. 8.9. 2. Chron. 5.10.

Moses wordes at the going forward of the Arke, and when it rested. Num. 10.35,36.

Arme. The stretched out Arme of God heard of through the world. 1. kings 8.42.

God foreshewed Eli, the cutting off of his Arme and his fathers house for euer. 1. Sam. 2.31,32.

Arme, for strength or power. Exod. 15,16. Jerem. 11.17. Luke 1.51. John 12.38.

An Arme of flesh for mans power. 2. Chro. 32.8.

Armour. Faith Dauids chiefe armour against Goliath. 1. Sa. 17.45,46,47. He constrained not the worldly armour which Saul would haue giuen him. 1. Sam. 17.38,39.

What armour Christ wil vse at his coming. Isa. 59.17,19.

Not onely the Armour of righteousnesse, and light. 2 Cor. 6.7. Rom. 13.12. but also the whole Armour of God is to be put vpon vs. Ephe. 6.11, to 19.

Arrogance, looke High minded, and Presumption.

Arrowes. Gods Arrowes sharpe. Psal. 45. 5. Isa. 5.28. 2. Sa 8.22.15. Joh. 6.4. Arrowes of famine. Ezek. 5.16.

The shooting of three Arrowes a signe betweene Jonathan & Dauid. 1. Sam. 20.20.*

Of shooting Arrowes. looke 2. king. 13.15, to 20.

God threatneth the Israelites, that hee would bestow his Arrowes vpon them. and make them drunken with blood, if they forsake him. Deut. 32.23,24.

Ascend. No man Ascended to heauen, but Christ. John 3.13.

Christ being not Ascended, forbiddeth Marie to touch him. John 20.17.

Of Christes Ascension, looke Christ.

Ashamed. Adam and Heua being naked, were not Ashamed, before they disobeyed God. Gen. 2.25.

The wicked make Ashamed of men then of God. 2. Sam. 13.9.

Not to be Ashamed of Christ & his Gospel, or the professours of them. Luke 9.26. Rom. 1.16.2. Tim 1.8. ne yet of any affliction, ỳ may happen thereby. Psal. 69.6.2. chro. 15,6. but rather reioyce. 1. Pet. 4.13,14.*

The hope of saluation maketh Christians not Ashamed of any thing that happeneth for Christes sake. Rom. 5.5.

Christ not Ashamed to call vs brethren, & why. Heb. 2.11. Nor God the Father to bee called the God of the faithful. Heb. 11.16.

We ought to be Ashamed of our former wicked conuersation. Rom 6.21.

Sound doctrine & vpright life make the aduersaries of the trueth Ashamed. Matth. 5.16. and why. Tit. 2.7,8. 1. Peter 3.16.

Whereof not to bee Ashamed. Ecclus. 4. 11 to 27 & 22.25. & 42.1, to 9. And whereof to be Ashamed. looke Ecclus 41.17.*

He that hopeth in God, shall not be Ashamed. Psal. 25.2,20. and 119.46.

The disobeyers of Gods word, to bee excluded the godlies companie, that they may be Ashamed. 2. Thess. 3.14,15.

Ashes. Tamar put Ashes on her head, after she was defloured. 2. Sam. 13.19. A cere-

monie

monie in token of lowe. Iosh. 7.6. 2. Sam. 4.12. Est. 4.1. Iob 42.6. Iere. 6.26. & 25.34. Iudg. 4.10, 11. and 9.1. Est. 14.2. Ionah 3.6.

Man is but earth and Ashes. Ecclus. 17. 33. looke Dust and Earth.

Aske. God graunteth whatsoeuer we aske, according to his wil. 1. Iohn 5.14, 15. If our heart condemne vs not. 1. Iohn 3.19, 20, 21, 22. And if wee Aske in faith in Christes name, & to his glory. Matth. 21.21, 22. Iohn 14.13, 14. He willeth vs to aske, and we shal haue. Mat. 7.7, 8. Mar. 11.24. Lu. 11.9, 10. Iohn 16.23, 24, 26. For whatsoeuer two or three faithful gathered together shall desire in the name of Christ, it shalbe giuen them. Mat. 18.19, 20.

The wicked obtaine not what they Aske, and why. James 4.3.

Whatsoeuer we Aske of God, it must bee done in prayer. Phil. 4.6.

Hanna Asketh a sonne of God, and obtaineth 1. Sam. 1.17, 19, 20.

Salomon willed of God to Aske what he would, asketh wisedome, and obtaineth that he Asked and more. 1. Kings 3.5, to 14.

Elisha asked of Elijah, to haue his spirite double. 2 Kings 2.9.

God Asketh nothing at our handes, but feare, obedience, and loue. Deut. 10.12.

Asses. The children of Iaakob vsed Asses. Gene. 43.18.

Balaams Asse speaketh. Numb. 22.28. & 2. Peter 2.16.

Saul seeketh his fathers Asses 1. Sam. 9. 3. and 10.2.*

The 30. sonnes of Iair, rode on 30. Assecoltes. Iudg. 10.4. and the 40. sonnes and 30. Nephewes of Abdon on 70. Assecolts. Iudg. 12.14.

Samson with a Iawbone of an Asse, slew 1000. Philistims. Iudges 15.15.

The Asse and Lyon stoode by the Prophets body, slaine by the Lyon for disobedience. 1. Kings 13.24.

In the great famine of Samaria, an asses head sold for 80. pieces of siluer. 2. king. 6.25.

The Midian tes left the Israelites neither fruit, foode, sheepe, oxen, nor Asse. Iudg. 6.4.

Christ rideth vpon an Asse to Ierusalem. Zech. 9.9. Matth. 21.2, 5, 6, 7. Marke 11.7. Luke 19.35.

Assist. No man assisted Paul at Rome at his first answering, but God. 2. Timothie 4. 16, 17.

Assaultments at Christes doctrine. Matt. 7.18. and 13.54. Mar. 1.37. Luke 4.22, 23. at his miracles Mat. 9.8, 33. & 12.23. & 15. 31. Mar. 1.27. & 6.51. & 7.37. and at his answeres. Mat. 22.22. Marke 12.17.

Y Atonement. Wee haue receiued by Christ. Rom. 5.11.

Y Auarice. looke Couetousnesse.

Authoritie of Scripture. Acres 1.16.

Authoritie of a Pastour. 1. Tim. 5.17, 18. 2. Tim. 2.2. Thes. 3.9.

Authoritie of Magistrates, looke Kings, Iudges, &c.

Auenge. Luke 18.3. looke Vengeance.

Auoide. What company to auoide. Rom. 16.17, 18.

Awake. 1. Cor. 15.34. looke Watch.

Audience. No wordes to be vsed, where there is no audience. Ecclus. 32.4.

Y Axe. The Axe not to boast it selfe against him that heweth. Isa. 10.15.

The Axe taken for Gods vengeance. Luke 3.9.

Y Ayde. looke Helpe, or Succour.

Ayre. Satan is the prince that ruleth in the Ayre. Ephes. 2.2.

Signes in the Ayre fourty dayes. 2. Mac. 5.2, 3. looke Appearings.

B.

Y Babes in Christ. 1. Cor. 3.1.1. Pet. 2.2.

Babblers. Against Babblers, prattlers & bulle bodies. Eccles. 10, 11. Ecclus. 20.5. 1. Tim. 5.13.

Backebitings. Ecclus. 21.28. Psal. 140.11. looke Talebearer, Tongue, Slander, and Speaking euill.

Backepartes of God, what. Exod. 33.23.

Balances. looke Weights.

Bald. God forbade the Israelites to make themselues balde Deut. 14.1.

The 42. children that called Elisha baldpate, are deuoured of Beares. 2. Kings 2. 23, 24.

Bankets. Ecclus. 18.33. looke Feastes.

Banning. looke Cursing.

Baptisme, by interpretation, *washing*, or *wetting*. Iudeth 12.7. Matt. 3.6. Mar. 7.4.

Noahs Arke a figure of Baptisme. 1. Pet. 3.21.

Baptisme succeeded Circumcision, looke Circumcision.

The Israelites Baptized in the cloude, and in the sea. 1. Cor. 10.2.

Iohn Baptized with water to newnesse of life Mat. 3.2. 6, 8. Mar. 1.4, 5. Luke 3.8.

Christ Baptized by Iohn. Matt. 3.15, 16. Mar. 1.9. Luke 3.21. Iohn 1.31, 33.

Not Christ but his disciples Baptized. Ioh. 4.1, 2. They are commanded to Baptize all that beleeue in him, & how. Mat. 28.19, 20

Whosoeuer shal beleeue and be Baptized, shalbe saued. Marke 16.16.

There is but one Baptisme. Ephes. 4.5.

By Baptisme we are cleansed and sanctified. Ephe. 5.26, 27. and vnited in one body. 1. Cor. 12.13.

The inuisible grace by faith, and not the outward ceremonie of Baptisme, iustifieth. Rom. 3.22, to 29. and 4.1.* Ephes. 2.8, 9. Gal. 2.16.* and 3.1.*

Lydia beleeued before she was Baptized. Acres 16.14, 15. And Paul Act. 9.17, 18. and the Eunuch. Act. 8.38. and Cornelius, with the Gentiles in his house. Acres 10.47, 48.

By Baptisme we put on Christ. Gal. 3.27. We are dead and risen with him. Rom 6.3, 4. In which places the Scripture attributing to the signe of Baptisme that which is proper to faith it selfe, is wel expounded. 1. Peter 3.21.

The Apostles Baptized in the Name of Iesus Christ. Acres 2.38.

Baptized vnto Iohns baptisme. Act. 19.5.

Paul not chiefly sent to Baptize, but to preach the Gospel. 1. Cor. 1.17.

He Baptized but Crispus, Gaius, and the houshold of Stephanus, verse 14, 16. & why. verse 15.

The Samaritanes Baptized. Act. 8.12. & many of the Corinthians. Act. 18.8. and the Iaylor. Acres 16.33, 34.

Christ was Baptized with the holy Ghost. Mat. 3.16, 17.

Christ Baptized with the holy Ghost and with fire. Luke 3.16. Mar. 1.8. Mar. 3.11. Iohn 1.33. Act. 1.5. looke Act. 2.18, 33 & 6.6. and 8.15, 16, 17. and 9.17. and 10.44.

Baptized for dead. 1. Cor. 15.29.

Baptisme, one of the first principles of Catechisme. Heb. 6.1, 2.

Infants not to be denied Baptisme. Gene. 9.9. and 17.7, 8. Mar. 10.14, 15, 16. Rom. 3. 3. and 4.21, 22.*

To be Baptized with Baptisme. Mar. 10. 38. Luke 12.50.

Barly. Ruth carpeth home the barly which Boaz gaue her. Ruth 5.15, 17.

The dreame of the cake of Barley expounded. Iudg. 7.13, 14. looke Bread.

Barren. No women should be Barren, if we could keepe Gods commandements. Exod. 23.26.

Sarah was Barren, and God made her fruitfull. Gene. 11.30. and 21.1, 2. and Rebekah likewise. Gene. 25.21. and Manoahs wife. Iudg. 13.3, 24. and Elikahs hostesse. 2. king. 4.16. and Elizabeth. Luke 1.7, 13. and Hannah. 1. Sam. 1.5, 19, 20. when Peninnah was Barren. 2. Sam. 2.5.

Leah fruitfull, and Rahel Barren. Gene. 23.31.

Barrennesse and fruitfulnesse not in man or womans power, but in God. Gene. 16.2. and 20.18. and 30.2.

Barrennesse a great reproch among the Iewes. Luke 1.25. looke Wombe.

Bases of brasse in Salomons Temple. 1. Kings 7.27. to 28.

Basket. Paul conueied from his enemies out of a window by a basket. Acts. 9.24, 25. 2. Cor. 11.32, 33.

Bastard. A Bastard shall not enter into the congregation of the Lord. Deut. 23.2. Ezra 10.44.

Bastards plants shal take no deepe roote, and why. Wisd. 4.3, 4, 5, 6.

Y Beards. Priestes forbidden the shauing of their Beards. Leuit. 19.27. and 21.5. Isa. 15.2.

Dauids seruants Beards halfe shauen off by Hanun in reproch. 2. Sam. 10.2, 3, 4.

Beare. Dauid slewe a Lyon and a Beare. 1. Sam. 17.34, to 38.

To beare his sinne, what. Leui. 24.15.

Beastes. The creation of Beastes. Gene. 1. 24. and 2.19.

Adam gaue names to all Beasts. Genesis 2.20.

God prouided foode, both for man & Beast. Gen. 1.29, 30.

God punisheth also the Beast, for shedding mans blood. Gen. 9.5.

The male and female of euery Beast, taken in the Arke. Gen. 7.8, 9.

Death threatned to man and Beast, that approched nigh Sinai, whilest God spake to Moses. Exod. 19.13. and 34.3.

Beastes cleane and vncleane. Leui. 11.2, to 13.

to 13.& Deut.14.4,to 22.

The citie being accursed, men, women, children and Beasts are destroyed. Iosh ua 6. 17.

All the Beasts in Egypt dyed. Exod.9.3, 4,6.

The harme of any mans Beast to another man, how to be recompensed. Exod.22.5.

The vision of foure Beasts. Reue.4.6.

Euery man a Beast by his owne knowledge. Ier.10.14. and 51.17.

God calleth princes and gouernours kine of Beasts. Amos 4.1.

The condition of man and beast. Eccles. 3.19,20.

Paul fought with beasts. 1.Cor.15.32.

Beaten. Paul & Silas beaten with rods. Act.16.22,23,37.

Paul thrise Beaten with roddes. 2.Cor.11.25.

The Apostles Beaten. Act.5.40.

The officers of Israel Beaten vniustly. Exo.5.14,16.

Offenders Beaten. Deut.25.2,3.

The seruant that knoweth his masters will and doeth it not shalbe beaten with many stripes: and he that knoweth it not, with fewe. Luke 12.47,48.

Beautie. Iooke Faire made.

Bed. Dgs Bed described. Deut.3.11.

A woman of great estimation made a Bed, a table, &c. to Elisha. 2.King.4.8,9,10.

At our going to Bed, at our vprising, &c. to thinke vpon Gods lawes, & teach them our children. Deut.11.19,& 6.6,7,8,9.

Bees. Samson founde a swarme of Bees with honie in the body of a Lyon. Iudg.14. 6,8.

Before. Solemne feasting Before the Lord. Exo.18.12. and offring. 1.Sam.11.15. and 1.19. and couenant making. 1.Sam.23.16, 18.2.Sam.5.3.

Beggers. A Beggers life miserable, though sweet with shamelesse creatures. Eccius.40. 28,29,30. Iooke Poore.

Beguile. Iooke Deceiue.

Beginning. The world had a Beginning by God, who is without Beginning. Gene.1.1. Iohn 1.1,3.

Kings haue no better Beginning nor ending then other men. Wis.7.1,to 7.

The beginning of wisdome is the feare of the Lord. Psal.111,10.

Beleeue. They that come to God must Beleeue that God is. Heb.11.6.

None can Beleeue in Christ, that haue not heard of him. Rom.10.14.

Those beleeue who are borne againe from aboue, of God, which haue that gift of God. Matth.16.17. John 6.65. for it is his onely gift. Matth.13.11,to 18. to whom God hath giuen a minde to know him. 1.John 5.20. to whom the Father hath giuen the sonne who are drawen by him, and haue heard of him. John.6.39,44. Whose heart is opened by the Lorde, to attend to his preaching. Actes 16.14. who are ordeined of God to Beleeue vnto eternal life. Act.13.48 who are planted by him Matt.15.13. who are taught of God. John 6.45. and to whome the dooze of faith is opened. Act.14.27.

The end of the Euangelists care & paine in writing was that we should beleeue, and be saued. Ioh.20.30,31. 1.John 1.2,3.

He that shal beleeue, and be baptized, shall be saued: but hee that will not beleeue, shall be damned Marke 16.16.

To beleeue in the light, that wee may be the children of light. John 12.36.

He that beleeueth in Christ, beleeueth in God, and remaineth not in darkenesse. John 12.44,46.

They blessed, that haue not seene, and yet beleeued Christ. John 20.29.

Abraham beleeuing, was reputed righteous. Gen.15 6.

By beleeuing in Christ, we ouercome the world. 1.John 5.55.1.Cor.15.57. We receiue remission of our sinnes. Act.10 43. He is the perfection of the Lawe to iustitie beleeuers. Rom.10.4.

He that beleeueth, that Iesus is the sonne of God, ouercommeth the world. 1.John 5.5. and 1.Cor.15.57.

The raising of Lazarus from death, caused many Iewes to beleeue in Christ. John 11.40,44,45. and 12.11.

Christ knewe from the beginning, who should beleeue. John 6.64.

The Iewes beleeue not Christ, because they are not of his sheepe. John 10.26.

After Christ had turned water into wine, his disciples beleeued in him. John 2.9,11.

Mary blessed, because she beleeued Gods message. Luke 1.45.

Why the Apostles beleeued. John 16.30.

To beleeue with the heart vnto righteousnesse. Rom.10.10.

The Eunuch beleeuing with all his heart, that Iesus Christ was the son of God, was baptized. Acts 8.37,38.

Hee that beleeueth in Christ, confesseth that God is true. Ioh.3.33. and receiueth the recorde that God witnessed of Christ at his baptisme, and transfiguration. 1.John 5.10. Matt.3.17. and 17.7. 2.Pet.1.17.

Whosoeuer beleeueth not God, hath made him a liar. 1.John.5.10.

Beleeuers are the children of God. John 1. 12. and borne of God. 1.John 5.10.

All things possible to him that beleeueth. Marke 9.23.

What tokens followed them that beleeued. Mark.16.17,18.

Hee that beleeueth in Christ, shall neuer hunger or thirst. John 6.35. nor perish, but haue eternall life. John 3.15,16,37.

The vnspeakeable ioy, and glory reserued for beleeuers. 1.Pet.1.7,8. Isa.35.1. They entred into Gods rest. Heb.4.3.* They shall not be ashamed. 1.Pet.2.6. Rom.9.33. At the comming of Christ, they shall rise againe with him. 1.Cor.15.23.

They that beleeued confessed their sinnes, and shewed their workes. Act.19.18.

Paul beleeued, and therefore spake boldly. 2.Cor.4.13. Ephe.3.12.

Christ a stone to stumble at, and a rocke of offence to those that beleeue not. 1.Pe.2.7,8.

Albeit wee beleeue not, yet abideth God true in his promises. 2.Tim.2.13.

Who so beleeueth in the Lord, keepeth his commandements. Eccius.32.24. and he that beleeueth not, cannot be established in the trueth, nor please God. Isa.7.9. Heb.11. 6. Sundry sorts of beleeuing. Luk.8.12,13. Actes 8.& 3. Iooke Faith and Vnbeliefe.

Beloued. Christ the beloued sonne of God, in whome hee is well pleased. Marke 1.11. Matt.3.17.& 17.5. 2.Pet.1.17. Luke 9.35.

Dearely beloued. Luke 7.2. 1.Pet.2.11. 2.Pet.3.1. 1.Ioh.4.1,3. John 2.5,11. Iude 3. Col.3.12.

Benefits. Gods Benefits on man, to what ende. Deu.4.32,to 41. & 8.2.* & 29.2,to 10. 2.Samu.7.8,21. Ierem.2.2.* Isa.63.12.* Mat.8.4. Mar.1.44 Luke 5.14. Act.14.17.

Benignitie. Iooke Kindenesse and Bountifulnesse.

Beneuolence shewed for charities sake. Ruth 2.8, to 18. Rom.9.3. and 10.2,3. In these words, Iooke Loue, Almes, & Bountifulnes.

Almes called a beneuolence. 2.Cor.9.5.

Beseech. Iooke Pray.

Beware of dogges, and of concision. Phil. 3.2.

Bewraying. Iooke Buriall, Dead, and Mourning.

By worde. Iooke Prouerbe.

Bigamie, or hauing two wiues together. Gen.4.19. and 26.34,&c.

Bill of diuorcement. Deu.24.1. Matth.5. 31. and 19.7.

Binde. Samson bound and deliuered to the Philistims. Iudges 15.10,12,13.

Of Binding and Loosing, Iooke Keyes.

Binde not two sinnes together. Eccl.7.8.

Bond. Loue the Bond of perfectnesse. Col.3.14.

Paul in bonds for the Gospel. Col.4.3.

Remember them that be in bonds, as though ye were bound with them. Heb.13.3.

Bound in spirit, what. Actes 20.22.

Albeit Paul was bound, yet Gods word was not bound. 2.Tim.2.9.

Birdes. Birdes created by God, and power giuen them to ingender. Gen.1.21,22.

How Birdes and foules should be offered in sacrifice. Leuit.1.14.*

What they ought to doe that finde a birds nest. Deut.22.6. Iooke Beastes.

Birthright. Esau selleth his birthright to Iacob for a messe of pottage. Genesis 25, 29,33.*

Birthday. Herod solemnizeth his birthday. Mat.6.21. Mat.14.6. and Pharaoh. Gene. 40.20.

Bishoppe, signifieth one watching ouer, or superintendent, who is called in Scripture by diuers names, as an ouerseer. Act.20.28. A watcher ouer Gods people. Isa.62.6. one that hath charge of soules. Act.1.20. A shepheard. John 21.15,16,17. 1.Pet.2.25. A minister of the Gospel. Rom.15.16. A dispenser of Gods secrets. 1.Cor.4.1. A worker. 2. Cor.6.1. A labourer. Mat.9.37. and embassadour. Ephe.6.20.

Of the institution of Bishops. 1.Tim.4. 14. Tit.1.5. Actes 14.23.

Bishops called Elders and Ministers indifferently. Acts.20.17. Tit.1.5. Rom.15. 16.1.Cor.3.5. 2.Cor.3.6.& 4.1. Ephes.3.7. Col.1.23.1.Tim.3.1.& 4.6.& 5.1.1. Pet.5.1.

What

What maner of men should be elected Bishops. 1. Tim. 3. 2, to 8. Tit. 1. 6, to 10. Ac. 6. 3

A Bishop should to be an ensample to others. 1. Tim. 4. 12. 2. Tim. 1. 13. Tit 2. 7, 8.

A Bishops lips should preserue knowledge. Mala. 2. 7.

What is to be required in a Bishop. Tit. 1. 9, 10, 11. 2. Tim. 2. 2. He must not be carefull for worldly things. 2. Timot 2. 4. What should be his exercise. 1. Tim. 4. 7, 8.* What order of discipline he should vse. 2. Cor. 2. 1, to 12. and 1. Tim. 5. 20, 21.

Bishops to vse a moderation in rebuking such as goe astray. 1. Tim. 5. 1, 2.

A Bishop ought not to lay hands suddenly on any man. 1. Tim. 5. 12.

Many Bishops in Philippi. Phil. 1. 1.

Bishops authoritie. Eph. 3. 2. Col. 1. 25.* 2. Thes. 3 9. Tit. 1. 5, 13. looke Keyes.

Christ the Bishop of our soules. 1. Pet. 2. 25. looke Pastor, Elder, Preacher & Minister.

Bitternesse. Anger &c. not to be in Christians. Ephe. 4. 31.

Bitternesse or veration of soule. 2. kin. 4. 27.

Bitter waters made sweete. Exod. 15. 25. Eccles. 38. 5.

¶ *Blameless.* Paul liued Blameleese 1. Thess. 2. 10. so would he haue all Christians to doe. Phil. 2. 15.

Blasphemie is the iniurie, slaunder, or reproche that is done against God. The Blasphemie of the Pharises. Matth. 12. 31, 32. Mar. 3. 28, 29, 30. Luk. 11. 15. Of Pharaoh. Exod. 5. 2 & 10, 10, 20 Of Sanacherib, 2. Kin. 19. 3, 6. Of Holofernes. Judeth 6. 2, 5. Of Nebuchad nezzar. Dani. 3. 15. Of the vile Priests. Matt. 27. 25, 29, to 44. reade 2. King. 18. 19. 32. & 19. 10, to 14. Matth. 3. 8. Num. 16. 2, 32.* 2. Sam 12. 14. 1. Kin. 20. 23. 2. King. 1. 2, 10. 1. Chron. 20. 7. 2. Macca. 15. 5, to 14. 1. Job. 5. 16, 17. Reu. 23. 5. Jerem. 5. 3, 4. Act. 26. 11.

The Blasphemer stoned. Leuit. 24. 14, 15, 16.

Blasphemie against the holy Ghost shall neuer be forgiuen. Matt. 12. 32. Mar. 3. 29. Luke 12. 10.

Paul was a Blasphemer. 1. Tim. 1. 13.

The name of God daily blasphemed. Isa. 5. 25. and for that cause God punisheth the world. Isa. 5. 18.* Numb. 11. 20, 33. Psalm. 98. 3, 7. Reue. 3. 16. 17.

All blasphemie should bee banished from Christians Ephe. 4. 30.

The names of blasphemie are in ye crowne of Antichrist. Reue. 13. 1.*

Blasting of corne, Mildeawe &c. sent vs of God for sinne. Amos 4. 9. Hagg. 2. 17, 18. 1. King. 8. 37.

Blemish. Nothing that hath Blemish, to be offered to the Lord. Leuit. 22. 21, 22.

Bless. To Bless, put for to praise. 2. Cor. 1. 3. Luk. 1. 68. and to giue thankes. 1. Cor. 14. 16. and to consecrate and to prepare. 1. Cor. 10. 16. and to curse or blaspheme. 1. Kin. 21. 10, 13. Job 1. 5.

God blessed man and wife. Gene. 1. 28. and 5. 2.

God blessed the seuenth day and halowed it. Gen. 2. 3. Exod. 20. 11

God blessed Noah & his sonnes. Gen. 9. 1. Shem and Japhet are blessed. Genes. 9. 26, 27.

God blesseth Abraham. Gene. 24. 35. and promiseth to bless Isaak. Genes. 26. 3. and blesseth Laban for Jaakobs sake. Gene. 30. 30.

God blesseth Jaakob. Gen. 35. 9. and Sarah. Gen. 17. 16. and Potiphar for Josephs sake. Gen. 39. 5, 6. and the Leuites, for slaying the Idolaters. Exo. 32. 28, 29. and Samson. Jung. 13. 24, 25.

God blesseth him that taketh no vsurie of his brother. Deut. 23. 20. and that grudgeth not to lend that may doe him good. Deu. 15. 9, 10.

God blessed the Israelites in all things. Deut. 2. 7.

The maner of blessing the people, prescribed to the priest. Num. 6. 23.*

Christ blessed yong children. Mar. 10. 16. and his Apostles, ascending vp to heauen. Luke 24. 51.

The Angel blessed Jaakob. Gen. 32. 29.

Isaak blesseth Jaakob and Esau. Genes. 27. 27, to 41.

Ishmael blessed at the request of Abraham. Gene. 17. 20.

Rebekah blessed of her parents. Genes. 24. 60.

Laban blesseth his daughters at their departing. Gene. 31. 55.

Jaakob gaue euery of his children a seuerall blessing. Gene. 49. 3. * and blessed the children of Joseph, and how. Gen. 48. 15.

Moses blessed euery tribe of Israel. Deu. 33. 2.* and the tabernacle, and all that Bezaleel and Aholiab had done. Exod. 32. 43.

Aaron blessed the people after hee had made oblation. Leuit. 9. 22.

The Leuites separated, to bless their brethren in the name of the Lord. Deu. 10. 8.

Joshua blesseth the Reubenites, Gadites, and halfe Manasseh. Josh. 22. 1, 6. and Caleb. Josh. 14. 13.

David blesseth the people. 2. Sam. 6. 20.

The house of Obed-edom, blessed for the Arkes sake. 2. Sam. 6. 12.

Salomon blesseth all the congregation of Israel. 1. king. 8. 14, 15.

Abrahams seruant blessed the Lord, for his prosperous iourney. Gen. 24. 27.

Melchisedech blessed God for Abrahams victorie. Gen. 14. 19, 20.

Blessing. to those that keepe Gods commandements. Exo. 23. 25. Leu. 26. 3, to 14. Deu. 7. 9, 12, 13.* Deu. 11. 13, to 16. & 28. 1, to 15. and to those that feare God. Psal. 128. 1.*

Blessings pronounced vpon mount Gerizim. Deut. 27. 12.

The Lord bless thee: a maner of salutation. Ruth. 2. 4. 2. blessed be he or thou of the Lord. Ruth 2. 19, 20. and 3. 10. Gene. 47. 7.

David desireth God that his house might be blessed. 2. Sam. 7. 29.

Wee ought to bless the Lord after our meales. Deut. 8. 10.

Samuel blessed the sacrifice before the people did eate thereof. 1. Sam. 9. 13.

Paul blessed God. 2. Cor. 1. 3, 4. and so did Peter. 1. Pet. 1. 3.

Jael blessed, and why. Judg. 5. 24, to 28. Saul blessed those that betrayed David vnto him. 1. Sam. 23. 11.

David confirmed the peoples blessing of Salomon. 1. kings 1. 47, 48.

The Queene of Sheba blessed the Lord. 1. kings 10. 9. and 2. Chron. 9 8.

Jaakob tearmeth his present to Esau, a blessing. Gen. 3. 10, 11.

To bless a mans selfe in his heart, is to flatter himselfe. Deut. 29. 19.

Isaaks blessing to Jaakob, irreuocable. Gen. 27. 33.

God promiseth to bless Abraham. Gene. 12. 2, 3. which hee performed. Gen. 13. 2. & 21. 2, 3. Matt. 1. 2, 16. Act. 2. 18, 22, 25.

Blessed be the Lord, a terme sometime vsed of the wicked. Zech. 11. 5.

The faithfull are blessed with faithfull Abraham. Gal. 3. 9.

The kingdome of heauen is prepared for the blessed. Matt. 25. 34.

Wee ought to bless those that curse vs. Luke 6. 28. 1. cor. 4. 12. and why. 1. Pet. 3. 9.

Blessing and cursing ought not to proceede out of one mouth. James 3. 10.

The blessed of God are called sheepe. Matth. 25. 33, 34.

The description of a blessed man. Psal. 1. 1, 2. & 119. 1.* Mat. 5. 3, to 13.

A blessed thing to giue, rather then to receiue. Actes 21. 35.*

Blessed be the man that trusteth in the Lord. Jere. 17. 7, 8.

Iudge none blessed before his death. Eccles. 11. 28.

Blessed are they that are not offended at Christ. Luke 7. 23.

Blinde. Two blinde men healed. Matth. 9. 27, to 32. Mar. 10. 46.* Luke 18. 35.*

Christ healeth the blinde with his spettle. Matt. 8. 22, 23, to 27. John 9. 6.

The blinde borne for the glory of God. John 9. 1, 3.

If the blinde leade the blinde, both fall into the ditch. Matt. 15. 14.

We ought to lay no stumbling blocks before the blinde. Leu. 9. 14. Deu. 27. 18.

God punisheth with blindnesse those that obserue not his commandements. Deut. 28. 28, 29. Examples. Gen. 19. 11. & 2. kin. 6. 18. 2. Mac. 3. 27. and 10. 30. Luke 24. 16. Act. 9. 8. and 13. 11.

Of the blindnesse of heart. Isa. 6. 9, 10. and 59. 10. Hose. 2. 6. Psal. 69. 13. John 12. 40. Mat. 13. 14, 15. Mar. 4. 12. Lu. 8. 10. Act. 28. 26. Rom. 21. 7, 8, 10. & 1. 21.* 2. Cor. 4. 4. Ephes. 4. 18.

The cause of the blindnesse of the Iewes is vnbeliefe. Rom. 11. 20.

Vnlearned pastours called blinde guides. Mat. 15. 14.

Rewardes blinde the eyes of the wise. Exod. 23. 8. Deut. 16. 19. Eccles. 20. 28.

Blisters. looke Scab.

Blocke. looke Stumble.

The stumbling blocke of iniquitie. Ezek. 14. 3.

Blood. The life of the flesh is in the blood. Leuit. 17. 11. and therefore God forbad the Iewes to eate blood. Deut. 12. 16. Gene. 9. 4. Leui. 7. 26, 27. and 19. 26. Deut. 15. 23.

The

The Israelites did eat blood. 1. Sam. 14. 33, to 35.

The Iewes might not offer blood with leauened bread. Exod. 23. 18.

The blood stricken vpon the Israelites houses Exod. 12, 7, 13.

The attonement for our soules was made with blood. Leuit. 17. 11. and without shedding of blood is no remission. Heb. 9. 22.

Blood of bulles and goates could not take away sinnes. Heb. 10. 4. and 9. 13.

The olde Testament was ordeined with Blood of beastes, but the newe with Christs Blood. Heb. 9. 12, 19, 23. * Christes Blood speaketh better thinges then that of Abel. Heb. 12. 24. *for thereby we haue remission of sinnes, and are sanctified. Matt. 26. 28. Heb. 10. 10, 18. *1. Pet. 1. 2. & 1. Ioh. 1. 7. Reu. 1. 5.

For such as prophane the blood of Christ, there resteth no more sacrifice for sinne. Heb. 10. 29. and 6. 4, 5, 6. and 1. John 5. 16.

Water and Blood issues out of Christes side. John 19. 34.

God punisheth those that shed the Blood of his seruants. Deut. 32. 41, 42.

Shedding of mans Blood reuenged both on man and beast. Gene. 9. 5, 6.

The Blood of Abel cryed to God for vengeance. Gen. 4. 10.

Manasseh shedde innocent Blood exceedingly. 2. Kings 21. 16. which was the cause of the destruction of Ierusalem afterward. 2. Kings 24. 2, 4. *and 25. 1. *

Of water conuerted into Blood. Exod. 7. 17, 19, 20.

Blood taken for murther, for sinne, concupiscence, and all that is not of the spirite. Iosh. 20. 5. Psal. 5. 14. John 1. 13.

Blood for the redde licour of the grape, Deut. 32. 14.

To take away the Blood, for appeasing of Gods wrath by punishing the murtherer, 1. Kings 2. 31, 32. 2. Sam. 1. 16.

The Moabites seeing water as redde as blood, & thinking it to be the Blood of their enemies, were emboldened to their owne destruction. 2. kings 3. 17, 22, 23.

Flesh and blood can not inherit the kingdome of heauen. 1. Cor. 15. 50.

Woe to them that build vp Sion with Blood, and Ierusalem with iniquitie. Mic. 3. 10. and 7. 2. Heb. 2. 12.

Boast. Many will Boast of their owne goodnesse, &c. Pro. 20. 6.

We ought not to boast of to morow. Pro. 27. 2. James 4. 13, 16.

Loue boasteth not it selfe. 1. Cor. 13. 4.

We ought not to boast of other mens labours. 2. Cor. 10. 15.

Boast not thy selfe against the branches. Rom. 11. 18.

Bodie. The Church is the Bodie of Iesus Christ. Ephes. 1. 22, 23.

All the faithfull are one bodie in Christ, & one another smebers. Ro. 12. 5. Eph. 4. 1, 4.

Our Bodies are the members of Christ. 1. Cor. 6. 15. The temples of the holy Ghost consecrated to God, and not to fornication. 1. Cor. 6. 13, 19. The vessels of our bodies to be kept in holinesse and honour. 1. Thes. 4. 4. that God may be glorified thereby. 1. cor. 6. 20.

He that committeth fornication, sinneth against his owne bodie. 1. cor. 6. 18.

Before we can beare the image of the heauenly bodie, we must beare the image of the earthly. 1. cor. 15. 35, to 50.

Paul calleth his bodie the bodie of death. Rom. 7. 24.

Sinne must not reigne in our mortal bodies. Rom 6. 12.

Our bodies called earthen vessels. 2. cor. 4. 7. earthly houses. 2. cor. 5. 1. and tabernacles. 2. Pet. 1. 13.

Being at home in the bodie, we are absent from the Lord. 2. cor. 5. 6.

Paul chastiseth his bodie, and why. 1. cor. 9. 25, 26, 27.

Our corruptible bodies shall rise incorruptible. 1. cor. 15. 53, 54. The glory of the heauenly bodies differeth from the earthly. 1. cor. 15. 40.

Bodily exercise profiteth little. 1. Tim. 4. 8.

Bold. By Christ we may be bolde to enter into the holy place. Heb. 10. 19. and are willed to goe boldly to the throne of grace for mercie. Heb. 4. 16.

Bondage. It is a bondage to liue vnder the ceremonies of the Law, Galat. 2. 4 & 4. 1, 3.

Bond. looke Binde.

Bond men, bond women, and bond seruants, looke Seruitude, Captiuitie, & Maides.

Bone. Woman being made of ♄ rib of man, is called Bone of mans bones. Gen. 2. 22, 23.

The Israelites are comanded not to breake a bone of the Paschal lambe. Exod. 12. 46.

Iosephs bones caried out of Egypt. Exod. 13. 19.

The bones of two Prophets, saued from burning with others. 2. kings 23. 18.

The king of Edoms bones burnt in despite. Amos 2. 1.

Bookes. The booke of the Lawe found in the Temple. 2. kings 22. 8, 10.

Fiue men wrote in 40. dayes 204. bookes. 2. Esd. 14. 42, 44.

The bookes of the lawe burnt and cut in pieces. 1. Mac. 1. 59, 60.

Many bookes and much reading wearieth the flesh. Eccles. 12. 23.

To be registred in the booke of life, what. Phil. 4. 3. Luke 10. 20. Reuel. 3. 5. & 20. 12. and 21. 27. and to be put out of the booke of life, what. Exod. 32. 32, 33. Psal 69. 28.

Mans conscience a booke, wherein is registred his sinnes. Reu. 20 12.

2000 Markes worth of bookes of curious arts burnt. Acts. 19. 19, 20.

Borne of God, who. 1. John 5. 1.

Wee must bee borne of water and of the spirite. John 3. 3, 4, 5.

The faithfull are borne anewe by the worde of God. 1. Pet. 1. 23. John 1. 12.

He that is borne of God, sinneth not, and why. 1. John 3. 9.

As newe borne babes we must desire the sincere milke of Gods worde 1. Pet. 2. 1, 2.

Boundes. Those are cursed that remoone the auncient boundes. Deu. 27. 17. & 19, 14. Prou. 22, 28. and 23. 10. reade Hos 5. 10.

Bountifulnesse. Those that haue true loue are bountifull. 1. Cor. 13. 4.

Gods bountifulnesse toward man. Tit. 3. 4, to 8. Ezek 18. 30, 31, 32. and especially to vs Gentiles. Rom. 11. 22.

Bowes. looke Arrowes and Swordes.

Bow. Wee ought to bow our hearts vnto the Lord. Iosh. 24. 23.

Bath-sheba bowed her selfe to her husband Dauid. 1. Kin. 1, 16. and Salomon to her. 1. kings 2. 19.

God bowed the heauens, and came downe. 2. Sam. 22. 10.

The children of Israel bowed downe and worshipped God. Exod. 4. 31.

Abraham bowed himselfe vnto the Hittites. Gen. 23. 7.

Bowels of mercy, looke Tender & Mercie.

& Branches. The Iewes the natural branches of the Oliue tree. Rom. 11. 17, to 28.

Brasen serpent. looke Serpent.

Bread, for al things necessarie to this present life. Ge. 18. 5, 6, 7, 8. & 21. 14. Iudg. 19. 5. 2. kin. 6. 22, 23. Mat. 4. 4. & 6. 11. Mar. 6. 36.

The heart is strengthened with bread. Psal. 104. 15.

Man ought to eate bread, in the sweate of his face. Gen 3. 19.

Man liueth not by bread onely, but by, &c. Deut. 8. 3. Matt. 4. 4. Luke 4. 4.

The Lord rained bread from heauen. Exodus 16. 4, 15.

God wil blesse our bread, and our water if we obey him. Exo. 23. 25. and we shal eate our bread in plentifulnesse. Leuit. 26. 5.

The staffe of bread. Leuit. 26. 26.

The Canaanites were but as bread for the Israelites, and how. Num. 14. 9.

The bread of teares. Psal. 80. 5.

The bread of sorowe. Psal. 30. 20.

The bread of aduersitie. Isa. 30. 20.

Want of bread in all the land of Egypt and Canaan. Gene. 47. 13.

An offering of bread. Leuit. 2. 2.

The shew bread. Leuit. 24. 5, to 10. whereof. 1. Sam. 21. 6. *

Elisha with twenty loaues of barly bread in time of dearth feedeth 100. men. 2. kin. 4. 42, 43.

The bread of life is the flesh of Christ. John 6. 48, 51.

The bread of the Lords Supper doeth declare vnto vs, that we are made one bread with him. 1. Cor. 10. 16, 17.

Vnleauened bread. looke Passeouer.

Vnleauened bread of sinceritie & trueth. looke 1. Cor. 5. 8.

Of breaking of bread from house to house. Actes 2. 42, 46.

The bread of the Gospel was the Iewes first. Mat. 15. 26.

Iaakob desireth of God onely bread and clothes. Gen. 28. 20. and so should Christians. Prou. 27. 24. *Mat. 5. 25. 1. Tim. 6. 8.

Breath of God taken for his wrath, power, and spirite. Psal. 18. 15. Job 33. 4. Psal. 33. 6.

Brethren dying without issue, the next to marry his wife, and why. Deut. 25. 5. Matt. 22. 24. Mat. 12, 19.

Vnitie of brethren acceptable to God and man. Ecclus. 25. 1. Psal. 133. 1, 2, 3.

The 7. brethren and the mother tormented vnder

vnder Antiochus. 2. Mac. 7. 1.*

The princes heart not to be lifted vp & haute his brethren. Deut. 15. 20.

Of Iosephs bzethzen. Gen. 37. 4. 11.* and 42. 3, 6.* and 43. 3.* and 14. 4, 14.*

Iaakob called those of his housholde, brethren. Gene. 31. 32. and strangers also brethren. Gene. 29. 4.

Dauid calleth his men of warre, brethren, 1. Sam. 30. 23.

The Apostles and the elect, Christ calleth brethren. Mat. 28. 10. Heb. 2. 11, 12.

Christ made like his brethren in al things, except sinne, and why. Heb 2. 17. and 4. 15.

All Christians are brethren. Matth. 23. 8. Rom. 1. 13. & 8. 29. 1. Cor. 6. 6. & 8. 11. Ephe. 6. 21. Col. 4, 15. and 1. Thess. 5. 14.

Christ the first borne among many brethren. Rom. 8. 29.

We ought to lay downe our liues for the brethren. 1. John 3. 16.

Brethren for kinsfolkes of Christ. Mat. 12. 47. Ioh. 7. 3. 1. Cor. 9. 5. Gal. 1. 19. They beleeued not in him. John 7. 3, to 6. Luke 8. 20.

False brethren. 2. Cor. 11. 26. Galat. 2, 4. and 2. Sam. 20. 10. looke Brother.

Bribes. Against Bribes and extortion, Iere. 22. 13. Micah 3. 10.

Samuel was no bribe-taker. 1. Sam. 12. 3. 4, 5. looke Giftes and Rewardes.

Bridle of bondage. looke 2. Sam. 8. 1.

Brimstone. Burning with brimstone and and salt threatned. Deut. 29. 23.

The Sodomites destroyed with fire and brimstone. Gen. 19. 24.

The torment of the wicked in the lake that burneth with fire and brimstone. Reu. 21. 8.

Brother. nor to defraude or oppresse our brother, and why. 1. Thess. 4. 6, 7, 8.

How often our brother repenting is to be forgiuen. Mat. 18. 21, 22. Luk. 17. 3, 4. & how he is to be corrected. Mat. 18. 15, 16, 17.

Not to destroy our brother for meats sake. Rom. 14. 15. but rather neuer to eate meate, then to offend him. 1. Cor. 8 12, 13.

Who so hateth his brother, is in darknes. 1. John 2. 11.

Brotherly correction. Eccles. 19. 13, to 18. looke Correction.

Brotherly kindnesse to bee embzaced. 2. Pet. 1. 7. looke Fruites of Faith.

Of brotherly loue Rom 12. 10. 1. Thes. 4. 9. 1. Pet. 1. 22 Heb. 13. 1.

Buckler. God promised Abzahã to be his buckler. Gen. 15. 1. looke Protector & Shield.

Buffered. Christ buffered. Mat. 26 67.

To be buffered for our faults. 1. Pet. 2. 20.

Buggerers. looke Incest and Adulterie.

A sinne of buggerie in Iurie. 1. kin 14. 24

Builde. Those that disobey God shall build an house, and not dwell therein. Deu. 28. 30.

None building an house forced to þ warre vntill he had dedicated it. Deut. 20. 5.

Salomon built many cities and houses. 1. Kings 9. 17, to 20.

To build, for to make. Gen. 2. 22.

To build for to beare children. Gen. 16. 2. Ruth 4. 11. looke House.

Christ hath builded his Church, as it was foretolde. 2. Sam. 7. 13.

Building vsed for teaching. Matt. 21. 42. 1. Cor. 14. 17 Gal. 2. 18.

The faithfull are Gods building. 1. Cor. 3. 9.

The Gospel is the foundation of Christs building 1. Cor 3. 11, 12.

The stone which the builders refused, is made the head of the corner. Matth. 21. 42. Mar. 12. 10 Lu. 20. 17. Act. 4. 11. 1. Pet. 2. 7.

To build, for to exalt or preserue. Iere. 12. 16 and 31. 4.

Building by Zion with blood Mica. 3. 10.

Bundle. The bundle of life. 1. Sam. 25. 29.

Burdens. The Pharises ouerlaide other men with burdens. Matth. 23. 4.

We ought to beare one anothers burthen. Galat. 6. 2.

Euery one shall beare his owne burthen. Galat. 6 5.

Christes yoke easie, and his burthen light. Matth. 11. 30. 1. John 5. 3.

No burden to be caried on the Sabboth day. Iere. 17. 21.

Burden, for great calamitie. Isa. 13. 1.

Burie. We are buried in Christ by baptisme into his death. Rom. 6. 4.

Sarah buried. Gene. 23. 19. & Abzaham. Gen 25. 8, 9. & Iaakob. Ge. 50. 13. & Moses. Deu. 34. 6. & Samuel. 1. Sam. 25. 1. & Saul and his sonnes. 1. Sã. 31. 13. & Asahel. 2. Sã. 2. 23. & Abner. 2. Sã. 3. 32. & the disobedient prophet which was slaine of þ lion. 1. kin. 13. 28, to 31. and John Baptist. Matt. 14. 12. & Christ by Ioseph of Arimat. Mat. 27. 59, 60.

Abzaham purchased a fielde to burie in Gene. 23 4.*

Burned. Al þ cities of the Beniamites burned for committing whoredom. Iudg. 20. 48.

Ai burned Ios 8. 28. & Hazor. Ioth. 11. 11. & Iericho. Ios. 6. 24. & the tower of Shechẽ, with aboue 10000. men & women. Iudg. 9. 49

The priests daughter that plaied þ whore, was to be burnt with fire. Leui. 21. 9.

Achan stoned, and after burned with all that he had. Iosh. 7. 24, 25.

Murmurers against god burned. Nũ. 11. 1.

Zimri burned himselfe. 1. king. 16. 18.

Idolatrous groues commanded of God to be burned. Deu. 12. 2, 3. which Asa obserued 1. kin. 15. 12, to 15. & Iehu 2. kin. 10. 14, to 36.

The Gentiles in burning their children to Idoles, not to be followed. Deu. 12. 31.

Samsons wife and her father burned. Iudges 15. 5, 6.

Calisthenes was burnt for setting the holy gates on fire. 2. Mac. 8 33.

Burnt offrings. looke Offrings & Sacrifice.

Busibbdies. Against busibodies & prattlers. 1. Tim. 5. 13. looke more Light busiwiues.

Butter. looke Milke.

Abzaham set butter and milke before the three Angels. Gen. 18. 8.

Buy. We must buy as though we possessed not. 1. Cor. 7. 30.

Of buying & selling. Ge. 23. 15.* & 33 19. Leu. 19. 11. 35, 36. & 25. 14.* Deut. 15. 12. & 25. 13, to 17. 2. Sam. 24. 21.* Pro 11. 1, 24, 26. & 16. 8, 11. and 20. 10, 14, 23. Isa. 23. 2, 8, 18 & 58. 9, 13. Iere. 9. 3, to 6. Eze. 45. 10, 11, 12. Mica. 6. 10, 11, 12.* Eccles. 7. 13. & 26, 30. and 27. 2. Matth. 7 2. Luke 14. 18, 19. 1. Cor. 7. 30. 1. Thess. 4. 6.

C.

Cake. looke Barley.

Caldrons. Ten Caldrons for the Temple 1. kings 7. 38.

Calf. The Israelites honor þ golden calfe. Ex. 32. 4. which Moles abolished Ex. 32. 20.

Ieroboam and Hoshea, made two calues of golde. 1. Kings 12. 28.

The Calfe honoured of the Israelites at Beth auen, transported into Assyria. Hos. 10. 5, 6.

The Calues of our lips the best sacrifice. Hos. 14. 3. Heb. 13. 15.

Call. The Lorde called Samuel foure times. 1. Samuel 3. 4.

Christ came not to call the rightous, but sinners to repentance. Mat. 9. 13. Mar. 2. 17. Luke 5. 32. 1. Tim. 1. 15.

As many as God shall call, shall be saued. Actes 2. 39, 41.

Many called, but few chosen. Matth. 20. 16. and 22. 14.

Many called to saluation both of Iewes and Gentiles. Rom. 9. 24.

Whereunto we are called. Eph. 1. 1, 18.* 1. Thes. 4. 7. 1. Pet. 2. 9.

We are not called for our workes sake; but according to his eternal purpose. 2. Tim. 1. 9. 1. Pet 1. 1, 2 3. we are called to saluation by þ preaching of þ Gospel. 2. Thes. 2, 13, 14.

Let vs endeuour our selues to attaine the reward of our high calling in Christ. Phil. 3. 13, 14.

Of the calling of the Iewes. Hose. 3. 4, 5. Rom. 11. 25, 26. and 2. cor. 3. 16. & Gentiles Zech. 3. 9. Rom. 15. 8.*

Of calling to euerlasting saluation. Rõ. 8. 29, 30. & 11. 29. 1. cor. 1. 9, 24. Ephe. 4. 1. 1. Tim. 2. 12. & 5. 24. 1. Thes. 5, 24 1. Pet. 5. 10.

Of calling to preach. Mat. 4, 18, 19. Mar. 3. 14. Luk 6. 13. Rom. 1. 1, 1 cor. 1. 1. Galat. 1. 15 to follow Christ. Matth. 8. 22. and 9. 9. John 1. 43.

Call on God in trouble and hee will heare thee. Psal. 17. 6. 2. Samuel 22 4, 7. for he is nigh to all that call vpon him faithfully. Psal. 145. 18.

Such as cal on the Lord with pure heart, are to be followed. 2. Tim. 2. 22.

They that called vpon Baal, scorned. 1. Kings 18. 24, 26, to 30.

Whosoeuer shall call on the Name of the Lord shalbe saued. Rom. 10. 13. They that beleeue not in him, cal not vpon him in truth. Rom. 10. 14.

Abzaham called vpon þ name of the Lord. Gene. 12. 8. & 13. 4. & 21. 33. & Iaakob. Gen. 33. 20. and Moses. Exo. 34. 5. 9. and Samson. Judges 15. 18. and 16. 28. looke Name.

Candlestick. The forme of þ Candlesticke of the Tabernacle. Exod 25 31. & 37. 17. the situation thereof. Num 8. 4 Exo. 26. 35. & 40. 24. The visiõ of þ golde candlesticke. Zec 4. 2.

Ten golden candlesticks that Salomon made. 2. Chro. 4. 7.

The vision of the seuen golden candlestickes. Reu. 1. 12. 20.

By the Candlestick is vnderstoode the office of a pastour. Reue. 2. 5.

Canticles. looke Songs.

Captiue. Howe to take a captiue woman.

10.

to wife. Deut. 21. 10, to 15.

Naamans captiue maid put him in minde of Elisha. 2. King. 5. 1, 2, to 5.

Our naturall inclination leadeth vs captiue to sinne. Rom. 7. 23.

Captiuitie threatned to those that disobey Gods commandements. Deu. 28. 47, 48. and deliuerance, when they turne to him. Deut. 30. 1, 2, 3, to 11. Isai foretold Hezekiah of the captiuitie. 2. king. 20. 16, to 19.

Jeremie foretold the Jewes of 70. yeres captiuitie, and why. Jere. 25. 1, 11, 12.* looke Bondage, Egypt, and Babylon.

Care. or Carefulnesse. God careth for his people. Leu. 26. 3, to 14. Examples. Gen. 12. 17.* and 31. 24, 29. looke Affliction.

We must not bee carefull for any worldly thing. Matt. 6. 25.* Luke 12, 22. Phil. 4. 6. but onely cast our care vpon God, for he careth for vs. 1. Pet. 5. 7. Psal. 55. 22.

Our hearts must not bee oppressed with cares of this life, and why. Luke 21. 34.

Christes care vpon his Apostles and ministers. Mat. 10. 1, 2.*

Paul had a care for all Churches. 2. Cor. 11. 28.

The cares of this worlde choke vp Gods worde Mat. 4. 19.

Against worldly carefulnesse, and trusting in any thing but God. Ecclus. 7. 4, 5, 6. Leuit. 25. 2, to 22. Deu. 8. 1, 2, 3. Job 7. 4, 5, 6. Psal. 145. 15.* Pro. 10. 3, to 6 Pet. 13. 25. Mat. 13. 22. Mar. 16. 2, 3. Luke 8. 14. and 12. 11, 12. and 14. 12, 15. 1. Cor. 7. 21, 32. Heb. 13. 5, 6.

Of godly care Mat. 6. 33. Luk. 11. 28. and 2. Cor. 12. 10.

Of fleshly care. Mat. 6. 19, 20, 21. and 20. 21. and 26. 51. Luk. 9. 33, 54, 55, 56. and 11. 38. Rom. 8. 6.

Careless people be soone conquered. Judg. 8. 11. and 18. 10, 27. looke Securitie.

Caried. God caried the Israelites vpon Egles wings out of all dangers. Exo. 19. 4. Deut. 32. 11, 13.

Of being caried vp into heauen, looke Ascending.

Carnall. Paul calleth the Corinthians carnall, and why. 1. Cor. 3. 1, to 5.

Temporall goods called carnall things. 1. Cor. 9. 11. looke Flesh and Fleshly.

Carpenter. Jesus Christ was a carpenter. Mar. 6. 3.

Cast off. The Israelites cast off God, by crauing a king. 1. Sam. 10. 19.

Cattel and vnreasonable beasts ought not to be ouer hardly dealt withall. Gen. 33. 13. Exod. 23. 11, 12. Num. 22. 23, to 34. Deu. 5. 14. and 22. 10. Pro. 12. 10. Ecclus. 7. 22.

Caue. Abraham bought a caue to burie in. Gen 23. 9. to 19.

Elijah fleeing from Jezebel dwelt in a caue at Horeb. 1. King. 19. 8, 9.

The Israelites so plagued for their idolatrie, that they were forced to dwell in caues. Judg. 6. 2.

¶ *Cause.* God iudged Dauids cause, in punishing Nabal 1. Sam. 25. 35, 39.

¶ *Celebrate.* looke Feastes, Passeouer, and Sanctifie.

Censers looke Num. 16. 6, 18, 38.*

Centurion. A Centurion is a captaine ouer 100 souldiers: such Moses constituted. Exodus 18. 21, 25. Deut. 1. 13, 15.

Christ healed the Centurions seruaunt. Matt. 8. 5, to 14. Luke 7. 2, to 11.

The Centurion, and those who watched with him, confessed Jesus to be the sonne of God. Matth. 27. 54.

Ceremonies. All the Jewes ceremonies, but a shadow of the spirituall seruice. Exo. 33. 2, 3, to 17. Num. 15. 31.* Deu. 16. 1. Ez. 20. 7, 8. ¶ 1. Cor. 10. 1 He. 7. 12. and 8. 5. and 9. 8.

And therefore being ordained to continue but till the manifestation of Christ. Heb. 9. 10, 11. are now iustly abrogated by him. Hebrews 10. 5, 6, 7.

God reiecteth the faithlesse ceremonies of the Jewes. Isa. 1. 11, to 16.* ¶ 43. 23, 24. and 46. 1.* ¶ 66. 3, 4. Je. 3. 13.* Psa. 50. 8.* Je. 7. 4.* and 14. 12. Hos. 6. 6. Amos 5. 21, 22, 23.* Mic. 6. 6, 7, 8. Mal. 1. 10 2. 2.* Ze. 7. 3, to 8.* Mat. 9. 13. ¶ 15. 2, 3, 4, to 12. Joh. 4. 20, 21, to 27. Actes 13. 38, to 42. Rom. 8. 1, to 9. Ephe. 2. 8.* Col. 2. 8, 14.* looke Tradition.

Chaffe. As chaffe and wheate ought not to be mingled together, no more ought fables with trueth. Jere. 23. 28.

¶ *Changed.* Those whome Christ shal find aliue at his comming, shal be changed. 1. Corinth. 15. 51, 52. 53.

Charet. Elisha calleth vnto Elijah, my father, my father, the Charet of Israel. 2. kings 2. 12.

Sisera warred gainst the Israelites with 900. charets of yron. Judg. 4. 3, 13.

Salomon had 1400. charets. 1. kin. 10. 26. Charets of yron were in vse among the Canaanites, as appeareth. Judg. 1. 19.

Chargeth. Ahab chargeth Michaiah to tell him troth. 1. kings 22, 16.

Paul chargeth the Thessalonians, that his Epistle sent to them, should not bee kept secret from any brother. 1. Thessa. 5. 27. Hee chargeth also Timothie to be feruent in his vocation. 2. Tim. 4. 1, 2.

Chargeable. Paul laboured, because hee would not be chargeable to any. 1. Th. 2, 6, 7.

Charmes. looke Magians, and Sorcerers.

Charitie. looke Loue.

Chaste. When chaste three maner of waies. Mat. 19. 12. looke Eunuch.

Chasten. As many as the Lord loueth, hee chasteneth. Heb. 12. 6. Reuel. 3. 19.

Blessed is the man whom the Lorde chasteneth Job. 5. 17.

Children should be chastised betime Pro. 13. 24. and 19. 18. and 22. 15. ¶ 23. 13. looke Correction and Childe.

Chastitie. Example of chastitie in Joseph. Ge. 39. 7, 12.* in Sarah Tobias wife. Tob. 3. 14.* In Judeth. Judet. 8. 4, 8. In Anna. Lu 2. 37. In Susanna. Dan. 13. 20, to 26.* Example of chastitie in marriage, looke Tob. 8. 4, to 9.

We must auoyde all things that corrupt chastitie. Ecclus. 9. 3, to 12.

Of chastitie, looke more. Wisd. 4. 1, to 7. Judet. 15. 11, 12, 13. and 16. 21, 22.* 1. Cor. 7. 8. 9, 27, 29, 34, 38, 40.

Chance, looke Happe.

Changes. Of changes of golde. Exod. 28. 14, and yron. 2. kings. 25. 7. Ezek. 7. 23.

Chaire. looke Seate.

Cheere. Dissembling prophets and such as commend wine or good cheere, be meete for the wicked. Micah 2. 11.

A ioyfull heart maketh a cheerefull countenance. Pro. 14. 13. ¶ causeth good health. Pro. 17. 22.

Chiefest Jewes, looke Confesse.

Chiefe shepheards, looke Shepheard.

Child. and woman with child. The punishment of him that hurteth a woman with child. Exodus 21. 22.

The wife of Phinehas being with child, hearing of the taking of the Arke, fel in trauell immediatly. 1. Sam. 4. 19.

Women with child ript vp. 2. king. 15. 19.

Woe foretolde to the woman with child at the destruction of Jerusalem. Mat. 24. 19.

The Angels haue charge of litle children. Matt. 18. 10.

We must be children concerning malicious nes, but not in vnderstanding. 1. Cor. 14. 20 Mat. 18. 2, to 7.

Children being brought to Christ, hee receiued them, and blessed them. Matt. 19. 13, 14, 15. Marke 10. 13, 14, 15, 16.

Litle children were deuoured of beares. 2. king. 2. 23, 24.

Wherein the duetie of parents and children consisteth. Psal. 78. 5, 6, 7.

Woe to that land whose gouernor is a child in wisedome and counsell. Eccles. 10. 16, 17.

The childe shall not be punished for the fathers offence. Jerem. 31, 29, 30. Ezek. 18, 4, 5. Lamen. 5. 7.

Little children, who. 1. John 2. 12.

The captiuitie of the children of Israel, and their deliuerance out of Egypt is foreshewed by God. Gen. 15. 13, 14

The 12. children of Jaakob. Gen. 35. 22.

Jaakob sendeth his children into Egypt to buy corne. Gen. 42. 1, 2.

The children of Jaakob knewe not their brother Joseph Gen. 42. 8.

The names of the children of Israel and their children. Gen 46. 7, 8, to 28.

Jaakob foreshoweth the deliuerance of the children of Israel. Gene. 48. 3, 4, 21. and so doeth Joseph. Gen. 50. 24.

The names of the children of Israel which entred into Egypt, are rehearsed. Exodus 1. 1, to 7.

The children of Israel oppressed with burdens, to the end they might not multiply. Exo. 1. 9, 10, 11. The more they were oppressed, the more they grew. Exo. 1. 12. They complaine to God of their bondage, ¶ are heard. Exo. 2. 23, 24, 25. They depart out of Egypt with Josephs bones. Exo. 12. 37. and 13. 19. After they had dwelt there 430. yeeres. Exo. 12. 40. They past dry foote through the red sea. Exod. 14. 22.

Why God led not the children of Israel by the land of the Philistims, but another way. Exod. 13. 17, 18.

The voyage of the children of Israel in the wildernes, to mount Sinai: ¶ Gods goodnes in feeding them, and fighting for them in Exo. 15. 22.* and 16. and 17. and 19. chapters.

The children of Israel meete for warre, are numbred. Num. 1. 2, 3.*

The

The children of Israel lothe Manna, and are punished. Num. 11.1,4,6,13,33.* They commit whoredome with the daughters of Moab Num. 25.1,2,3.*

The children of Israel being ready to enter into the land of Canan, are againe numbred. Numb. 26.2.* They fight against the Midianites. Numb. 31.2, to 13. They are loued of God by meanes of election, and not for any goodnesse in them. Deut. 2.6, to 12. They passe drie foote through Iordane. Iosh 1.16,17. They haue an ouerthrowe at Ai. Iosh. 7.5.

The children of Israel serue Eglon the king of Moab 18. yeeres. Iudg. 3.14. They commit idolatrie. Iudg. 3.7. And are oppressed for their wickednesse seuen yeeres of the Midianites. Iudg 6.1, to 7. Their idolatrie and repentance. Iudg. 10.6,10. Their ruine for their incredulitie. Iudet. 5.6,7.

How children ought to be brought vp Eccles. 30.1. to 14. With what instruction, and to what end. Deuter. 4.9,14. & 32.46. as the children of Abraham. Gene. 18.19. Not as the sonnes of Eli. 1. Sam. 2.22.* or of Dauid. 1. King. 1.5,6.

God punisheth the children that imitate their fathers in wickednesse. Deut. 4.25,26, 27. Lam. 5.7.

Samuels children imitated not their father in godlinesse. 1. Sam. 8.3.

Sancherib murdered by his owne children. 2. King. 19.36,37.

Gideon had 70. children of diuers wiues. Iudg. 8.30. al saue one slaine by Abimelech. Iudg. 9.5.

Ibzan Iudge of Israel had 60. children. Iudg. 12.8,9.

Abdon Iudge of Israel had 40. men children. Iudg. 12.13,14.

Children eaten, looke Women.

Burning of children in the honor of idoles forbidden. Deuter. 12.30,31. & 18.10, to 15. Leuit. 20.2. to 6. and yet vsed. 2. King. 16.3. and punished. 2. King. 17.7.*

The true children of Abraham are those that imitate him in true faith. Rom. 9.8.

God hath predestinated vs to be his adopted children by faith in Christ. Ephes. 1.5. Gal. 3.26. John 1.12,17.

We are the children of God, and therfore ought to be holy. Deut. 14.1,2. 1 Pet. 1.15, 16.

Those are the children of God, that are led by his spirit. Rom 8.14.

The children of the resurrection, are the children of God. Luke 20.36.

The children of God, are heires of God, and coheires with Christ Iesus. Rom. 8.17.

The worlde knoweth not the children of God. and why. 1. John 3.1.

The prodigall childe. Luke 15.11.*

The parable of two Children, by which Christ teacheth that the Iewes promised to doe the wil of God, and yet did not. Mat. 21. 28, to 33.

Children to be reserued at the winning of certaine townes. Deut. 20.14.*

To children in malice, is the kingdome of God appertayned. Matt. 19.14.

As a childe is trayned vp in youth, so shall ye haue him in age. Pro. 22.6.

A law to punish disobedient children. De. 21.18,19, to 22. Pro. 20.20. looke Chasten.

Of the duety of children young folke, and parishioners towardes their father and mother, pastour, and other superiors, looke Ge. 4.7. and 9.13. and 22.1, to 14. and 27.3.* and 28.1, to 11. and 37.2.* Exo. 20.12. and 21.1. to 16. and Leuit. 19.3,32. and 20.9. and 21. 9. Num. 30.3,4. Deut. 5.16. and 21.18. and 27.19. Iudg. 14.2. 1. Sam. 2.12.* and 3.1.* 8.3. 2. Sam. 18.6. and 1. king. 2.3. 2. king. 2. 15. and 12.1, 2. and 21.1, 2. & 22.1, 2. 1. Chr. 14.1, 2. Iob. 1.5, 18. and 7.1, 2, 3. and 32.1. Prou. 1.3, 4, 5. and 4.1. and 6.20. and 10.1. and 13.1. and 15.1, 20. and 19.26, 27. & 20. 20.* and 22, 6. and 23, 20, 21, 22. and 28.7, 14. and 30.11, 17, 12. Iere. 35.6.* Eze. 22. 7, 10, 11. Tob. 1.4. and 4.2, to 6.* & 14.12.* Eccius. 3.1, 2, to 19. and 6.18.* & 7.29. and 8.1, 7, 9, to 13. and 22.3. and 23, 18, 19. and 25.1, to 6. and 32.9, 10, 11, 12. Matt. 4.18, to 23. and 5.44.* and 10, 21. and 15.4. Marke 10.7, 13, 14, 15, 16, 19. Lu. 2.49, 51. & 18.15, 16, 17. Acts 7.14. and 22.3. Ephes. 6.1, 2, 3. Col. 3.20. and 1. Tim. 6.1, 2. and 2. Tim 3. 2. & 1. Pet. 5.5. looke more in Sonnes, Daughters, and Parishioners.

Chosen. God hath Chosen vs to saluation before the beginning of the world. Ephes. 1. 4.2. Thess. 2.13.

God chose the Iewes only because he loued them. Deut. 4.37. and 7.7, to 12. and 10. 15. to the ende they should be a holy & precious people to himselfe. Deut. 7.6. and 14.2.

Many are called, but fewe are chosen. Mat. 20.16. as appeareth by the Israelites. Heb. 3.16, 17.*

God iustifieth his chosen in Iesus Christ. Rom. 8.33, 34.

Saul and Dauid chosen of the Lord, to be kings ouer Israel. 1. Sam. 10.24. and 2. Sam. 6.21.

Paul a chosen vessell of Christ. Act. 9.15.

Howe Gods enemies haue preserued his chosen, contrary to their expectation, looke Iere. 37.21.

God hath chosen the foolish things of the world to confound the wise. 1. Cor. 1.27.

Christ is as much to say, as anoynted: yet that name is proper to our Sauiour, because that by spirituall vnction, he was consecrated of God, to be the onely priest, king, and prophet, which should appease his wrath by his onely sacrifice. Hebr. 9.13, 14. and 10.12, 14. reigne ouer all things. John 18.37. & 2.10. Coloss. 1.20. and declare his fathers will vnto his. John 8.26, 40. Actes 7.37.

Christ God eternal. John 1.1, 2. and 5.19. Prouer. 8.22, to 32. begotten before all creatures. Col. 1.15. whereunto the Father and the holy Ghost beareth witnesse in heauen. 1. John 5.7. and the spirite, water, and bloud in earth. 1. Ioh. 5.8. which witnesse also was by voyce from heauen by God the father at his baptisme and transfiguration confirmed. Matt. 3.17. and 17.5.

Christ the image of God the father. Wisd. 7.26. and 2. Cor. 4.4. Col. 1.15. Hebr. 1.3.

In Christ are hidden all the treasures of wisedome and knowledge. Col. 2.3.

In Christ dwelleth all the fulnesse of the God head bodily. Col. 1.19.

All things were created by Christ. John 1.3.

God purposed from euerlasting, not onely to create heauen and earth, but also in time by Christ to gather together in one, al things that were in them. Ephe. 1.9, 10, 11.

Christ is promised to Adam to dissolue all the power of the deuil. Gen. 3.15.

Christ promised to Abraham. Gene. 12.3. and 18.18. and 22.18. to Izhak. Ge. 26.3, 4. to Iaakob. Gene. 28.14. and to Dauid. 2. Sam. 7.16.

Christ is to be heard. Deut. 18.15, 18.

Christ was prophelied to bee borne of the virgin Marie. Isa. 7.14. and 9.6. Ierem. 31. 22. Isa 49.8.

The comming of Christ was foreshewed of Balaam. Num. 24.16, 17. and of Isaiah. Isa. 40.9.

Hannah prophelied of the comming of Christ. 1. Sam. 2.10.

Of the comming of Christ, and of his victorie against death, sinne, and hell. Isa. 25.8. and 35.5.* Hose. 13.14. Hab. 3.3. Rom. 6.9. 1. Cor. 15.54, to 58. 2. Tim. 1.10. Hebr. 2.14. 1. Ioh. 5.4, 5, 11, 12. Reuel. 7.17. and 21.4.

The brasen serpent bare a figure of Christ. Num. 21.8, 9.

Izhak, in that he should haue bene offered of his father, bare a figure of Christ. Gene. 22.8, to 15.

Christ descended of the seede of Dauid, whose kingdome endureth for euer. 2. Sam. 7.11, 12, 16. Luke 1.32, 33.

The Prophet Isaiah very greatly desired Christ his comming. Isa. 62.1, 2, 3.

Many Prophets and righteous men haue desired to see the comming of Christ. Matth. 13.17. Luke 10.24.

Prophesies of Christes kingdome, his Church, & of the word of God. Mic. 4.1, 2,* Hag. 2.10. Zech. 3.6.* Obad. 1.7, 21.

Christ descended of Iudah. Gene. 49.8, 9, 10, to 13. Deut. 18.15. Matt. 1.3, 16. Luke 3.23, 33.

The nativitie of Christ couertly foretold. Iere. 33.14, 15, to 19. Isa. 8.3, 4. Eze. 44.2.

Christ is conceiued by the holy Ghost. Mat. 1.18, to 24. Luke 1.35, 38. borne of the virgine Marie. Mat. 1.24, 25. Luk. 2.7. Ioh. 1.14. Gala. 4.4. in Bethlehem. Matth. 2.1. Luke 2.4, to 8. according to the Prophesie. Mich. 5.2.

The incarnation of Christ brought forth to the faithful. Isa. 4.2.* Baruc. 3.34, 37.

Christ like his brethren, looke Brethren.

Christ was circumcised, and named Iesus. Mat. 1.2, 25. Luk. 2.21. He is presented in the Temple. Luke 2.22, to 24. he came of the Iewes. Matth. 1.1, to 17. Luke 3.23,* Rom. 9.5.

The wise men came to worshippe Christ, and offered presents. Matth. 2.1, 2, 11.

Christ fleeth into Egypt. Mat. 2.14. and after Herods death returneth againe. Matt. 2.19, to 22. is brought vp at Nazareth, and therefore called a Nazarite. Mat. 2.22, 23.

Christ at the age of xii. yeeres, disputed with the Doctors. Luke 2.46. Was subiect vnto

vnto Marie and Joseph. Luk. 2. 51. went neuer to schoole. John 7. 15. was baptized. Matth. 3. 16. Mark. 1. 9. Luke 3. 21. Hauing fasted 40. dayes & 40. nights, hee was tempted of the deuill, and comforted of Angels. Matth. 4. 1, 2, 11. Mark. 1. 12, 13. Luke 4. 1, 2, 13.

The Nazarites could not beleeue that Christ was the true Messias, because he descended of so base a stock. Mat. 13. 54. *Mar. 6. 2, to 7. Luke 4. 22, to 31.

Christ was sent to saue all men by ỹ preaching of the Gospel. Isai. 60. 1, to 8. Luke 2. 32.

Christ was not sent to call the righteous, but sinners to repentance. Matt. 9. 13. Mar. 1. 32, to 40. and 2. 17. Luke 5. 32. to the ende he might loose the workes of the deuil in the. 1. John 3. 8. and might saue them. 1. Tim. 1. 15. finally that they by beleeuing should bee made righteous by him, wayting for eternall life. Titus 2. 11.* Isai. 42. 6, 7, 16. Psalme 69. 6.*

Christ came at the very prefixed time for to offer himselfe in sacrifice for sinnes. Psal. 40. 7, 8.

Christ came to deliuer vs from the power of the deuill. Luk. 1. 71. and from the darkenesse of this world. John 12. 46.

Christ is not come to destroy, but perfectly to accomplish the law. Mat. 5. 17.

Christ was made a litle inferiour to ỹ Angels, by suffering of death, that he might bee crowned with glory farre aboue them, & destroy death for all men. Heb. 2. 9.*, and 1, 2, 3, 4.*

Christ more worthy of glory then Moses, and why. Heb. 3. 3, to 7. Greater then Dauid. Mat. 22. 43, 44. Mar. 12. 36. Lu. 20. 42. or Salomon. Mat. 12. 42.

Christ constituted by God, Lorde ouer all things in heauen and earth, and head of his Church, &c. John 3. 35. & 17. 2, 1. Cor. 15. 25, 27. Eph. 1. 20, 21, 22. & 4. 8. & 5. 23. Col. 1. 18. Heb. 2. 8. Hose. 1. 11.

God is the father of Christ. Joh. 8. 16, 18, 19, 28. the head of Christ. 1. Cor. 11. 3.

Christ knoweth his father, and keepeth his word. Joh. 8. 55. & none knoweth the sonne, but the father. Mat. 11. 27.

The father is alwayes with Christ. John 8. 29.

Hee that hath knowen and seene Jesus Christ, hath knowen and seene God. Joh. 14. 7, 9, to 12.

Christ speaketh the wordes of the Father. John 3. 34.

The Father willeth vs to heare Christ. Matt. 17. 15. Mar. 9. 7.

Who so heareth not the Gospel of Christ, shall perish euerlastingly. Acts 3. 23. Heb. 2. 2, 3.

Christ was replenished with grace and trueth. John 1. 14.

Christ preacheth and healeth diseases. Matt. 4. 17, 23. Mar. 1. 14, 15.

Christ hauing sent his Apostles to preach, preacheth also himselfe. Matt. 11. 1.

Christ prayeth in mount Oliuet by night, and preacheth in the Temple by day. Luke 21. 37.

Christ preacheth out of a ship. Mat. 13. 1. 2, to 10. Mar. 4. 1, 2, to 35. Luk 8. 4, to 19.

Christ preacheth in a Synagogue vpon a text of the Prophet Isaiah. Luke 4. 16. &c.

The people are astonied at his wisedome. Luke 2. 47. Matt. 7. 28, 29. Mar. 6. 2. Matt. 13. 54. Lu. 4. 22. and 8. 25. Luke 4. 32. John 7. 46.

Christ spake nothing but parables, and why. Mat. 13. 34, 35.

Great multitudes follow Christ. Matt. 8. 1. His comming and preaching was in great humilitie. Mat. 18. 4, 11. & 11. 29.

Christ was demanded by whose authority he did those things that he did. Mat. 21. 23. Mar. 11. 28. Lu. 20. 2.

Christ preferreth not the obedience of his carnall mother, before the commaundement of his heauenly Father. Lu. 22. 48, 49. Neither could ỹ care that he bare vnto her, withdraw him from preaching the Gospel. Mat. 12. 46, 47, 48, 49, 50. Mar. 3. 31, 32.* Lu. 8. 20, 21.

Christs will is, that his should be partakers of his glory, and kingdome. Joh. 17. 24.

Where Christ first preached the Gospell. Isa. 9. 1, 2. Mat. 4. 13, to 17. Lu. 4. 14.* Joh. 2. 1, to 22.

Christ sighed to see the Jewes infidelitie. Mar. 8. 12.

Christ had compassion on the multitude, to see them dispersed like stray sheepe. Mat. 9. 36.

Christ is wearie. John 4. 6. is hungrie. Mat. 4. 2. doeth weepe for Jerusalem. Luke 19. 41. wept and groned, when he raised Lazarus. John 11. 33, 35, 38.

Of Christ his pouertie. Matth. 8. 20. Lu. 9. 58.

Christ became poore, that wee might bee made rich. 2. Cor. 8. 9.

Women ministred of their substance to relieue Christs necessitie. Lu. 8. 2, 3.

It was prophecied in how great meekenesse and humilitie Christ should liue. Isai. 42. 1. &c. Mat. 12. 18, 19, 20.

Matthew maketh Christ a banket. Mat. 9. 9, 10. Mar. 2. 14, 15. Lu. 27. 29.

Christ bidden to a banket by a Pharisee, refuseth not to goe. Lu. 14. 1.

Christ and his mother, and his disciples dined at a wedding. John 2. 12.

Christ supped with Lazarus. John 12. 2.

Christ dined with a Pharisee. Lu. 11. 37.

Christ tearmed a glutton, and drinker of wine. Mat. 11. 19.

Christ eateth with Publicanes & sinners, and is reproued of the Pharises. Mat. 9. 11. Mar. 2. 15, 16.

Christ interpreteth the Scriptures vnto the two disciples going to Emmaus. Lu. 24. 25, to 52.

Christ reputeth that which is done vnto his afflicted members, to be done vnto himselfe. Mat. 25. 35.

Christ paied tribute. Mat. 17. 27.

Sundry opinions of Christ. Matt. 16. 14. Mar. 8. 28. Lu. 9. 19. John 7. 12, 40, 41, 42, 43, 46.

The Pharises are asked whose son Christ was. Mat. 22. 42.

Christ asked his Apostles whome they thought him to be. Matt. 16. 15, 16. Mar 8. 29. Lu. 9. 20.

The people tooke Christ for a Prophet. Mat. 21. 46.

Christ publisheth openly that he was sent of God, and that he was the sonne of God. John 5. 13. & 7. 29. & 8. 18. Proouing the same by the testimonie of John Baptist and the Scriptures. John 5. 32, 33, 39.*

Many that were present at Lazarus raysing from the dead, beleeued on Christ. John 12. 10, 11. John 11. 45.

The virgin Mary, in her canticle, maketh mention of Christ promised. Lu. 1. 47, 54, 55. and so did Simeon. Lu. 2. 25, to 36. and Anna confessed that Christ was come. Lu. 2. 36, 37. 38.

The Samaritanes came to see Christ, and beleeued in him, confessing him to be the saiour of the world. John 4. 28, 29, 41, 42.

The miracles which Christ did, testified that he was come. Matth. 11. 5.

Officers sent to fetch Christ, but they brought him not, and why. John 7. 42, 46.

The Jewes sought meanes to take Christ, but could not, before his houre was come. John 7. 30.

The people and chiefe rulers durst not confesse Christ, looke Confesse.

Christ committeth not himselfe vnto the Jewes, because he knewe them to be hypocrites. John 2. 24.

After Christ had raised Lazarus vp from the dead, hee walked not openly among the Jewes. John 11. 54.

Christ hid himselfe, for feare of being stoned by the Jewes. John 8. 59.

Christ ascended to Jerusalem at the feast of tabernacles. John 7. 10.

Christ deliuereth himselfe very miraculously out of the handes of the Nazarites. Lu. 4. 28, 29, 30.

Christ healed all maner of sicknesses, both corporall and spirituall. Matth. 4. 24. John 7. 23.

Both windes and sea obeyed Christ. Mat. 8. 26, 27. Mar. 4. 39, 41. Luke 8. 24, 25.

There can be no concord betweene Christ and the Deuil. 2. Cor. 6. 15. Christ stronger then Satan. Mat. 12. 28, 29. Mar. 3. 24, 27. Luke 11. 20, 21, 22.

Christ of his owne will layde downe his life for his sheepe. John 10. 15.

Caiaphas prophecied that Christ should die for the people. John 11. 49, 51.

Christ deliuered to death, by the determinate counsell of God. Acts 2. 23.

Christ right heartily longed to bee baptized for vs, with the baptisme of his death. Luke 12. 55. for the loue hee bare toward vs. Ephe. 5. 2. Phil. 2. 8.

Peter would haue dissuaded Christ from death. Mat. 16. 22. and Pilates wife would haue had her husband not to deale with him. Mat. 27. 19.

The chiefe Priestes consult how they might put Christ to death. Matth. 26. 3, 4. Mar. 14. 1. Luk. 22. 2.

Judas selleth Christ for 30. pieces of siluer. Matth. 26. 14, 15. Mat. 14. 10, 11. Luke

22.3,to 7.Zech.11.12.
Christ his soule was heauie,euen vnto the death.Mat.26.28.
Christ through his manhoode, feating death,sweat water and blood. Luk.22.44.
Christ praying against death, willingly condescendeth vnto his fathers wil.Mat.26. 39,42,44,45.
Christ offered himselfe vnto Iudas. John 18.4.is apprehended by the Iewes. Matth. 26.50. craueth that his disciples might escape free,and why. John 18.8,9.
Christ very mildely reproueth him that smote him. John 18.23. Isa.50.5,6.*
Christ answered not one worde to his false accusers. Mat.26.59,60,63. and 27.12,14. Psal.38.13.14.
Christ confesseth that he is the Christ promised.Mat.26.63,64.
Pilate beareth witnes of Christs innocencie. Joh 14 4.Mat.27.24. Lu.23.4,22. His innocencie is prophecied of. Psa 18.23. Isa. 5.3.* and his woundes. Psal.22.16. Zech. 13.6.
The people being perswaded by the high Priests, asked Christ to be crucified. Mat. 27.20,22,26.
Christ is mocked.Mat.27.29.
Pardon is promised to the enemies of Christ,if they repent. Isa.50.10.
Christ is led vnto his death. Mat.27.31. and suffered without the gate of Ieruſalem. Heb.13.12.
Pilate in ỳ superscription affirmed Christ to be the King of the Iewes: albeit the priests,&c.herified it not.Mat.27.37.Mar. 15 26.Lu.23.38.John 19.19,to 22.
Christ was crucified concerning his infirmitie.2.Cor.13.4.
Christ crieth to God on the crosse.Matth. 27.46.Psal.22.1.*
The Iewes reuiled Christ.Matth.27.39, to 45.
The ignominie and glory of Christ is prefigured in Iehoshua the high Priest. Zech. 3.1.*
The passion of Christ is foreshewed.Dan. 9.26.Zech.3 7.Isa.53.1.* Mat.16.21. and 20.18.19.
Christ was obedient vnto the death.Phil. 2.8.
Christ died & was buried. Mat.27.50,59, 60. Mar.15.37,46. Lu.23.46,53. John 19. 30,40.* Rom.5.6,8. and 6.3. and 8.32.and 1.Cor.15.3.and 2.Cor.5.15. and 1.Thes 5. 8,10.whose death arguеth Gods great loue toward vs miserable sinners.Rom.5.6.8.
Christ by his owne oblation, once for all, hath purchased ful satisfactiō for our sinnes. Rom.4.25.Heb.9.12.* Isa.53.8. ỳ through faith in him, wee should enioy eternall life. John 3.15. and that thenceforth, wee should not liue vnto our selues, through sinne, but vnto him through righteousnesse. 2.Corinth. 5.15.
The Iewes crucified Christ through ignorance.Lu.23.34.Act.3.17.
Of Christ his descending into hell, reade Psa.16.10.Isa.53.10,11,12.Acts 2.27,31. Ephe.4.9.and 1.Pet.3.18,19.
Christ rose againe the third day from the dead. Mat.28.6.Mar.16.6 Lu.24.2,5,6,7. John 20.5,7,8. Actes 2.24,31,32. and 10. 40,41.and 13.29,30,33.Rom.4.24,25. and 8.11.and 14.9.1.Cor.15.3,4.*1.Thes.4.14. 2.Tim.2.8.according as it was prophecied. Psal.3.5.and 16.9,10.and 49.15.Ionah 2. 2.Mat.12.40.and 16.21.and 17.22,23.and 20.19.Mar.8.31.and 9.31.and 10.34. Lu. 21,30.and 18.33.John 2.19,21,22.
Of the vertue of Christ his returrection, looke Hos.6.3.1.Cor.15.20,21,22.Col.1.18. Reue.1.5.Rom.4.25.Act.26.23.
Of whom Christ was seene after his resurrection. Mat.28.9. Mar.6.19. 1.Cor.15.5, 6,7.8.
Of Christ his triumph. Psa.68.18. Hose. 13.14 Col.2.15.
Of the exaltation and abasing of Christ. Isa.52.13,14.
Christ ascended into heauen.Mat.16.19. Lu.24.51.Act.1.9,10,11.Ephes.4.8,9,10. sitteth at the right hand of God the father. Mar.16.19.Act.7.55.Col.3.1.Heb.1,2,13. and 10.12.and 12.2. 1.Pet.3.22.
Albeit Christ filleth all in all things, yet counteth he himselfe not perfect without his Church,which is his fulnesse.Ephe.1.23.
Christ shal appeare the second time. Heb. 9.28. with whom wee shal appeare in glory. Col.3.4.
How Christ shal appeare, and of the manner of his iudgement, looke Mat.3.12. and 16.27,28. and 24.30,31.* and 25.31,32.* Lu.21.27.Ioh.5.22.23. Act.1.11.2.Cor.5. 10.1.Thes.4.16.looke Comming.
Christ ordayned of God to bee iudge of quicke and dead. Acts 10.42. 1.Cor.15.51, 52.1.Thess.4.15,17. 2.Tim.4.1.
God hath giuen vs victorie by Christ,ouer sinne,death and hell.1.Cor.15.57.
The father hath reconciled al things vnto himselfe by Christ.Col.1.20.
John auoucheth that Christ is come. 1. John 1.1,2.
What ioy those that beleeue in Christ doe purchase.Isa 35.1.*
An exhortation to come to Christ with an vpright heart, and assured faith.Heb.4.11, 12.* Isa.11.1,2,3.*
Those that craue any thing of God, by Christ, shalbe heard. Isai.65.25. John 14. 13.
Christ is set forth vnto vs for an ensample of life.Ephe.2.5,6,7,8. 1.Pet.2.21.and also that we should be clothed with his righteousnesse, and followe his steppes. Roman. 13.14.
An exhortation to moue vs to folow Christ. Heb.13.13,17.* & to haue no confidence in worldly things.Mat.8.19,20,21,22. Luke 9.57.58,59.* as hee did when the people would haue made him king. John 6.15.
If we remaine in Christ, we must walke as he walked.1.Iohn 2.6.
Christ foreshewed his Apostles that hee should not alwayes bee with them corporally.Mat.26.11. but by vertue of his spirit hee would to the ende of the world.Mat. 28.20.
Christ receiueth the charge of the faithful of God his father. Zech.11.4.
The kingdome of Christ is euerlasting. Psalm.72.5.Isa.9.7.and 32.17.and 33.10. and 65.20.Iere.33.20 * Dan.2.44. and 7. 27.Lu.1.33.Gen.49.10.
The Gentiles shalbe called to the kingdome of Christ,by the Gospel.Mich.4.2.Act. 26.23.
Christ his power shalbe far spread abroad. Zech.9.14.
The wicked are not able to hurt eyther Christ or the faithful.Psa.91.1.* 92.9.*
Christ confesseth to his father,that he hath executed his charge, and taught those that he hath commanded him. John 17.4,6,8.
Christ hath so taught the Gospel vnto all, that if any perish, hee perisheth through his owne negligence. John 3.16,to 22.
Whosoeuer loueth not Christ,accursed be he.1.Cor.16.22.
Christ was a minister to the Iewes,to declare his fathers trueth in his promises: to the Gentiles, to declare his fathers mercie. Rom.15.8,9,10,11,12.
As wel Gentile as Iewe hath accesse to God the father,through Christ by one spirit. Ephe.2.18.
The names of Christ.Isa.9.6.
Christ our aduocate.1.Joh.2.1.entred into heauen,to appeare in the sight of God for vs.Heb.9.24. alwayes maketh intercession for vs.Rom.8.34.
Christ the Lambe of God offered for a redemption.John 1.29,36.Reu.5.8,9.
Christ our Apostle and high Priest.Hebr. 3.1.
Christ the head of euery man, and God Christes head.1.Cor.11.3.
Christ Lord of the Sabbath. Matthewe 12.8.
Christ the ruler of Israel.Micah 5.2.
Christ was the desire and expectation of the Gentiles.Isa.51.5.
Christ is a sanctuarie, a light, a glorie, a stone,a tried stone,a precious corner stone,a sure foundation,a rising againe of the godly, a stumbling blocke, a rocke of offence to fall on,a snare,a net,a fal,and a signe,which shal be spoken against by the wicked.Isai.8.14, 15.and 28.16.Luk.2.32,34.1.Pet.2.4,6,7, 8.Mat.21.42,44. Lu.20.11,17,18. 1.Cor. 3.11,12.Ephe.2.14,20.
Christ is the saluation of God. Luk.2.30. the sonne of man. Matth.8.20.and 12.8,32. & 20.18,28.Mar.2.10.looke Sonne of man.
Christ the fountaine of grace and vertue. Zech.13.1.the heire of all things,the brightnesse of Gods glory,and the ingraued forme of his person. Hebr.1.2,3. the portion of our inheritance.Psalm.16.5.our righteousnesse, wisedome,sanctification and redemption. 1. Cozin.1.30. Isai.43.13. and hope of glorie. Colosſ.2.27. the true light of men. John 1. 4,9. and 8.12.and 1.John 2.8. our master. Matth 10.24. Luke 6.40.46. John 13.13, 16.and 15.20. our mediatour. Hebr.8.6.and 9.15.Hebr.12.24. and 1.Tim.2.5. the phisicion of sicke sinners.Matth 9.12.Marke 2. 14,17.Luk.5.27,31,32.the doore,by which the faithful enter into life euerlasting. John 10.7,9. the good shepheard. John 10.1,11. spirituall meate,drinke, and Rocke. 1.Cor. 10,3,

10.3.4. the first borne among many brethren. Rom.8.29.

Christ is the chiefe shepheard. 1. Pet. 2.11. and 5.4. the Prince of the kings of the earth. Reuel.15.5. and the one Lorde and King ouer all the earth. Zecha.14.9. the husband or bridegroome of his church. Matth. 19.15. and 25.1,5,6,10. John 3.29. Mark.2. 19,20. Reuel.21.9. the attonement and reconciliation for our sinnes. Rom.3.25. and 5. 10,11. 1. John 2.1,2. and 4.10.

Christ hath power and authozitie to forgiue sinnes. Mat.9.2,5,6. Mark.2.10. Luke 5.20,24.

Christ confesseth that he is the king of the Iewes. Matt.27.11. Mar.15.2. Luke 23.3.

Christ is the Sauiour of the world. Luke 2.11. 1. John 4.14. the saluation and light of the Gentiles, and all beleeuers. Isa.40.6. the word of life. John 1.1,4,14. and 1. John 1.1. the way, the trueth, and the life. John 14.6.

Christ was a graft of the roote of Iesai, and borne of the virgine Marie. Isa.11.1. Matth.11.16. Luke 3.23,31.

Christ is the vine, and wee are the branches. John 15.4,5,6.

Christ was anointed. Psal.45.7. Isa 61.1.

Aaam a figure of Christ. Rom.5.14.

To prooue that Christ in his humane nature did increase in wisedome & stature, and was ignozant of the last day: but his diuine nature did not increase, but knew all things, these directions may satisfie. Isai.7.14.15, 16. and 8.4. and 53.3.* Psal.139.6. Marke 11.12,13. and 13.32. Luke 2.40,52. Matt. 26.39. and 27.4,6. Marke 10.40. Matt.20. 23. John 5.19,30. and 11.33,34. and 14.10, 27. Phil.2.5,6,7. Hebr.2.16,17,18. and 4. 15. and 2.13. and 5.7,8. and 1. Pet.2.24. Reue.19.12.

Christ the surname of others besides Iesus Christ: as Saul was called the Christ or the anointed of the Lord. 1. Sam.26.11. and 2. Samu.1.14. and so was Dauid. 2. Sam 23.1. so was Cyrus. Isa.45.1.

False Christs foretolde. Mat.24.23,24.

Christians. The professors of the Gospell first called Christians in Antioch. Act.11.26.

Christians are taught of God. Isa.54.13. John 6.45. Jere.31.33.

The puritie of Christians, by meanes of the knowledge of the Gospel. Isa.11.6, to 11.

The ioy of Christians, by reason of their deliuerance by Christ. Isa.9.3. Isa.61.10,11.

A thankesgiuing of the Christians for Gods great mercie shewed them by Christ. Isa.12.1.*

Christians are a chosen generation, a royal Priesthood, a holy nation, a peculiar and precious people vnto God. Titus 2.14. 1. Pet.2.9.

Wee ought not to be ashamed to suffer as a Christian. 1. Pet.4.16.

Christians are Gods workemanship ordained to good workes. Ephes. 2.10.

What the exercise of Christians ought to be. Actes 17.11.

Christians are free, and how. 1. Pet.2.16. John 8.32,36.

Christians hated of the world. Matth.10. 22. Luke 21.17.

Church signifieth a Congregation: it is taken in the newe Testament, for the company of the faithfull assembled in the name of Christ. So the whole flocke of Christians, dispersed through the world, is called a Catholike or vniuersall Church.

The Church is the house of God. 1. Tim. 3.15 the body of Christ. Eph. 1.23. Col. 1.18.

The Church of God is holy. Isa.4.3. the house of Christ. Psal.45.10.* Reu.21.9,10.

Head of the Church. looke Christ.

Christ gaue himself vnto the death for his Church, and why. Ephe.5.25,26,27,29.

The Church is free from sinne, death, and hell. Isa.11.8,9.*

The Church is confirmed in faith by the hope of Gods promises. Mich.7.20.

The Church tooke his beginning at Ierusalem. Isa.2.3. and so became the ioy of the whole earth. Psal.48.1,2.

The Church of God should bee gathered of all nations, and therein receiue remission of sinnes. Psal.56.1,2,3.* Isai.33.23,24. and 60.1,22.*

Christ vnder the name of Ples, speaketh to the Church gathered of the Gentiles. Isai. 49.1.* looke Christ. 1. Chro.3.11,12.

The gates of hel shal not preuaile against the Church and faith which is in Iesus Christ. Matt.16.18.

Christ prayeth for the Church. John 17. 9,20.*

In the Church are good and bad vessels of gold, and vessels of earth, hypocrites mingled with the saints. Matt.13.24, to 31. and 47. to 51.2. Tim.2.20.*

Diuers giftes, administrations and operations in the Church. 1. Cor.12.4,5,6,10.*

Women ought to keepe silence in the Church. 1. Cor.14.34.

The Church of God is not contentious. 1. Cor.11.16.

One maner of doctrine ought to be in all Christian Churches. 1. Cor.14.33.

Phebe was a sister, and minister of the Church of Cenchrea. Rom.16.1.

Church discipline. Matth.18.15,16,17. Zech.14.20,21.

Who were forbidden to enter into the Congregation of the Church by Moses law. Deut.23.1,2,3.

The Church described vnder the figure of Ierusalem. Psal.122.2.* Ezek.48.31.* her preseruation described vnder the same figure. Zech.14.1,2.

The new name of the Church, wherin the will of God shall be performed. Isa.62.2.

The complaint of the Church for her rejection. Psal.89.38. to 52. Isa.49.21. looke Persecute.

Christ being the protector of his Church, threatneth the enemies, and comforteth his. Zech.14.12. Micah.4.11,12,13.

The restauration of the Church is prophecied. Amos 9.11.*

Many good gifts and blessings were promised to the Church after the preaching of the Gospel. Isa.60.1,2.*

The ioy of the Church, for the hope of Gods promises. Isa.61.10,11.

The felicitie of the Church is foretolde. Isa.33.20.* and the eternitie thereof. Ioel. 3.20.

The Church of the faithfull are the children of God, borne through his word and made saints by his spirit. Ioh 9.1. John 1. 1.4,12,13. and 3.1,3, to 22. Rom.8.16. and 9.9. Gal.3.7,8. and 4.6. Ephes. 1.1, to 10.

The Churches members, are both Iewes and Gentiles. Isa.43.9. John 10.16. 1. Corinth.12.13,14. Ephe.3.6.

God euermore a defender of his Church. Exod.13.21. and 29 45,46. Leu.26.4. Num. 25.13. Deut.7.19. to 25. and 23.14. and 31. 3,6,8. also 1. king.6.23. Psal.90.1,2. Isai. 43.2. Ierem.46.27,28. Matt.18.20. and 28. 20. John 14.14,26. 2. Cor.6.16,17.

The Church ought to finde her ministers necessaries, and not oppresse them. Deut.12. 19. and 14.27,29. and 25.4. Ezra 7.24. Matth.10.10. Luke 10.7,12. Rom.15.27. 1. Cor.9.7,11,14. Galat.6.6.

The Church ought to pray for her preachers. Actes 4.24, to 31. and 12.5. Rom.15. 30. Coloss.4.34. Ephes.6.18. 2. Thes.3.1,2. Heb.13.18.

The faithfull that dwell together in one house called a Church. Rom.16.5. Col.4.15.

Satan doeth what hee can to hinder the Church. Zech.3.1.

The Church is knewen by Gods word, looke Matth.7.24. and 16,13, to 19. John 6.68. and 8.47. and 10.27. and 5.39. Actes 2.42. Rom.10.17. 1. Cor.3.11,12,13. Ephe. 5.25,26. 1. Tim.3.15.

The Church once sanctified, ought not to defile her selfe againe. Cant.5.3.

Eight seuerall vocations in the Church. 1. Cor.12.28.

One praying and the rest consenting thereto was vsed in the primitiue Church. 1. Chr.14.16.

Lysimachus the wicked Church-robber slaine. 2. Mac.4.42.

Of the materiall Church, and the vse thereof. looke Synagogue, Temple, and House of God.

Chuse life. Deut.30.19. looke Chosen, Free will, and Free choise.

Of Circumcision is sometime taken for the people circumcised. Gal.2.7. Tit.1.10. but most commonly for a sacrament of Gods couenant with Abraham, vntill the comming of Christ, that God would be the God of him and his seede, that should trust in him. Gen. 17.9.* Leui.12.3. Ioh.17.22,23.

Whosoeuer neglected or despised circumcision, was not counted any of Gods people. Gen.17.14.

Abraham and all his houshold Circumcised. Gen.17.23.*

Izhak circumcised. Gen.21.4.

God commanded circumcision the second time, and why. Iosh.5.2, to 10.

The Shechemites are by a wile procured to be circumcised. Gen.34.13,14,15.*

John Baptist circumcised. Luke 1.59.

Christ circumcised. Luke 2.21.

The apostles thought it not meete to burden the Gentiles with the lawe and circumcision. Actes 15.10,19,24,28.

Paul Circumcised Timothie, and why. Actes 16.1,2,3.

Paul Circumcised not Titus who was a Gentile, and why. Galat.2.3,4.

False apostles constrained the Galatians to be circumcised, and why. Galat.6.12,13.

Circumcision is bondage. Galat.2.4.

In Christ Iesus, neither Circumcision nor vncircumcision auayleth any thing. 1. Cor.7.19. Galat.5.6. and 6.15.

Moses wife Circumcised her sonne in a time of necessitie. Exod.4.25.

Of the circumcision of the heart & eares of the faithfull. Deu.10.16. and 30.6. Iere. 4.4. and 6.10. Actes 7.51. Rom.2.29. wherwith Christ hath circumcised the faithfull. Col.2.11,12,13. and in steade of the other, hath instituted Baptisme, looke Baptisme.

The Iewes did vncircumcise themselues, and became Apostates. 1. Mac.1.16.

Children newe circumcised, slaine with their mothers. 2. Mac.6.10.

Circumcision maintained in the Apostles time. Titus 1.10. notwithstanding their Edict to the contrary. Actes 15.24,28. Looke Concision.

Circumspect. By meditating Gods Law, we are made circumspect. Psal.119.11.

Cities. The first Cities before and after the flood, were builded by the wicked. Gene. 4.17. and 11.4.

Cities and suburbs giuen to the Leuites, and why. Num.35.2,10.9.

Cities of refuge, looke Refuge.

God commanded the idolaters and their cities to be vtterly destroyed, and burnt. De. 13.12,to 17.

The foot of Zion became the citie of David. 2. Sam.5.7,9.

God is the defender of cities. 2. kin.19.34. and 20.6. Psal.127.1.

The portion of the citie of Ierusalem. Eze.45.6.

If God spared not the citie where his name was called vpon, hee will not let other goe free. Iere.25.29.

No euill in the citie, which the Lord hath not appointed. Amos 3.6.

A citie that is set on a hill cannot be hid. Matth.5.14.

Wee haue heere no continuing citie. Heb. 13.14.

The description of the new and heauenly citie Ierusalem, of the which God is ꝑ founder. Heb.11.10. & 12.22. Re.3.12. & 21.10.*

Cities threatned by Christ. Matth.11.21. and 23.37. Luke 13.43,44.

Citie, for the people of the citie of Ierusalem. Matth.21.10.

Clay. God is our father, and we are the clay. Isa.64.8. Iob 10.9. looke Man.

Cleane beastes, & Iosbie Beastes.

Meate cleane that is borne of a woman. Iob 25.4.

The Scribes and Pharises made cleane the vtter side of vessels: but their hearts were full of hypocrisie and excesse. Mat.23.25.

The Apostles were made cleane onely by giuing credite to Gods word. Iohn 15.3. and 13.10.

Those that bee pure and cleane in heart, shall see God. Matth.5.8.

Cleaue. God commandeth vs to cleaue vnto him by faith. Deut.13.4. and 11.22.

Those that cleaue vnto the Lord, shall bee preserued, but idolaters shall be destroyed. Deut.4.3,4.

Wee ought to cleaue vnto that which is good, & abhorre that which is euil. Ro.12.9.

Clearkes, and *Cleargie*, looke Elders.

Cloake, looke Mantell.

Cloake, and *Clothes*, God clothed Adam and Heua. Gen.3.21. see Food.

The Israelites being sanctified, washed their clothes. Exod 19.14.

The hie Priest ought not to rende his clothes for the dead. Leuit.21.1,10,11.

Gideon clothed w Gods spirit. Iudg.6.34.

We ought to clothe the naked. Matth.25. 36,43.* Isa.18.7. looke Tearing.

Cloude. The Temple is filled with a Cloude. 1. kings 8.10,11.

God rideth on the Cloudes in his glorie. Deut.33.26.

The glorie of God appeared in a Cloude. Exod.16.10.

The Israelites were guided in their iournies, by a cloude. Exod.13.21,22. Numb.9. 1,22. Exod.14.19,20.

God spake vnto Moses in a cloude. Num. 11,25. Deut.31.15.

A cloude rising out of the west is a signe of raine. Luke 12.54.

The vision of a white cloude. Reu.14.14.

Cluster. A Cluster of grapes of exceeding bignesse and weight. Num.13.24.

Coadiutors in the Gospel. Ro.16.3. Col. 4.11. 1. Cor.3.9.

Coales of fire were kindled at the Lordes wrath. 2. Sam.22.8,9.

We ought to heape coales of fire vpon our enemies head. Rom.12.20. Pro.25.21,22.

Coate, Iosephs coate dipped in goates blood. Gen.37.31,32,33.

He that hath two coates, let him part with him that hath none. Luke 3.11.

Of Aarons coates. Exodus 20.39,40.

Samuels coate. 1. Sam 2.19.

Christ his coate was without seame. Iohn 19.21.

God made Adam coates of skinnes. Gen. 3.21. looke Garment, Rayment, and Apparel.

Cockatrice. Isa.11.8.

Cold. God will spue out of his mouth, those that are neither cold nor hote. Reue.3.16.

Collections, looke Gatherings and Almes.

Colledge. There was a Colledge in Ierusalem. 2. king.22.14. 2. Chro.34.22.

Combred, looke Care. 2. Cor.11.28.

Comelinesse, looke Fairenesse.

Come neere. When God will come neere vnto vs. Deut.4.7. and 33.3.

Comfort. Christ willeth vs to bee of good comfort, and why. Iohn 16.33.

Dauid comforteth himselfe in the Lord. 1. Sam.30.1,6.

Moses comforteth the Israelites in the Lord. Deut.31.6.

God is the God of all Comfort, and comforteth vs, and maketh vs able to comfort others in all tribulation. 2. Cor.1.3,4. Example in Iaakob. Gen.28.15.

Examples of comforting one another in Ioseph. Gene.45.19,20,21. and 45.3, to 16. in Dauid. 2. Sam.12.24. in Ionathan. 1. Sam.23.16,17. in Paul. 1. Thes.4.18. and 5.14. and 2.11,12. 2. Thess.2.16,17. and in Christ. Iob.14.1,3.* Iohn 15.1,19.

Comforter. Christ promiseth vs the holy Ghost to be our Comforter. Iohn 14.16. and 15.16. and 16.17.

Iobs wife was a wicked comforter vnto him. Iob.2.9. and his friends, miserable comforters. Iob.16.1,2.

Commandements. All men ought to feare God, and keepe his commandements. Deut. 6.2,to 7.

How diligent the faithfull ought to be in the studie of Gods commaundements, and teaching their children the same. Deut.6.7, to 16.* Deut.11.18,19,20.

Simne tooke an occasion by the commandement and reuiued. Rom.7.1,9.

The newe commandement of Christ is mutuall loue. Iohn 13.34,35. and 14.21,23. 1. Iohn 3.23. whereby the lawe is fulfilled. Rom.13.9,10. Matth.22.37,38,39,40. Keeping the commaundements, obtaineth life. Matth.19.17.

The obseruation of Gods commaundements, profiteth vs where circumcision doth not. 1. Cor.7.19. Iewish fables, and commandements of men to be auoyded. Titus 1. 14.

To feare God and keepe his commandements, is the whole duetie of man. Eccles. 12.13.

The commandements of God ought to be done in charitie. 1. Iob.3.14,15,17,18. and 1. Iohn 5.2.

He that keepeth Gods commandements, dwelleth in God, & God in him. 1. Iob 3.24.

He that loueth God, keepeth his commandements. 1. Iohn 5.3.

Who so beleeueth in the Lord, keepeth his commandements. Eccles. 32.24.

The newe commandement of Christ, the olde commandement of God. 1. Iohn 2.7,8.

God will not forsake those that keepe his commandements. 1. king. 6.13.

Dauid exhorteth Salomon to keepe Gods commandements, and why. 1. king. 2.3,4.

Paul affirmeth that the commaundements, which hee had taught, were of the Lord, and not of himselfe. 1. Cor. 14.37. and Moses likewise. Exod. 20.1,22.

Blessings, or cursings to those that obserue or breake the commandements. Deut. 11.16,17,21,26,27,28. Exod. 23.22,25.* Looke Blesse, and Curse.

Comming. Of the first comming of our Saviour Iesus Christ. Mala. 3.1,2.

Of the great desire that the Prophets haue had for Christ his comming. Isa. 64.1.

Of the comming of Christ, and the tokens thereof, looke Christ.

Christ foreshewed that his comming should shortly bee published throwe all the world, by preaching of the Gospel, and the vertue of miracles. Matth. 16,28.

Of the second comming of Christ. Reuel. 6.16. which shalbe sudden. Matth 24.37,38. Luke 17.26,27. 2. Pet.3.10. Reuelat.3.3.

Matth.

Matth.24.27. of the terriblenesse thereof, looke more Mala.4.1,2,3.* Zeph 1.14,15, 16.* Mat.16 17.&24.30,31.& 25.31.* Lu. 17.24.* and 21.27 1.Thes.4.16.

Christ shal come from heauen as hee ascended thither Act 1.11.

The faithful waite for the Comming of Christ.1.Cor.1.7.Heb 9.28.

Christ shal not come before there be a departing first, and the man of sinne be disclosed.2.Thes.2.1,to 4.

The comming of the Lord draweth neere. Jam.5.8.

Why the Lorde slacketh his comming. 2. Pet.3.9.looke Iudge and Iudgement, & Day of the Lord.

Commit. An example, that wee ought not to Commit our selues into the hands of the wicked, if wee may conueniently shunne it. Nehe.6.3.

Of Committing sinne, looke Transgression, Trespasse, and Sinne.

Commodities. Three commodities come vnto vs by prophecying: that is, by reading, preaching and expounding the Scriptures vnto vs in our mother tongue: where but one is reaped otherwise.1.Cor.14.3.4.

Common, for polluted or vncleane. Act.10. 14.Mat.7.2.

All things were common among the faithful in the primitiue Church, and how. Acts 2.44.and 4.32.

The common people be neuer long pleased with any superiour. Eccles.4.15.

The cõmon wealth prospereth when godly princes haue the gouernment. Pro.28.2, 10,12,28.and 29.2,4,7,8 14.by good counsel,and not by oppression Pro.11.14,18.

Commotion. A commotion in Ierusalem, at Christs comming thither. Mat.21.10.

Communicate, for,to be a partaker with the faithful in Gods worde and Sacraments, whereof, and of the communion of Saints, looke 1.Cor.12.12, to 26.* Ephes.4.4,5,6. and 5.30.Col.2.19 Rom.12.5.Phil.2.1,2, looke Fellowship,and Supper of the Lord.

Communication. In profitable and honest communication,the faithfull ought to be occupied. Exod.18.7,8. & 22,28. Psal.15.2.* Pro.13.2,3,5.& 24.28,29.* & 25.11,12.and 29.11.Eccle.5.1,2,5,6.Eccle 7.14.Mat.5. 37.& 12.31,to 38.Eph.4.25,29,31.& 5.3,4, 12,19,20.Col.3.8,17.1.Pet.3.9,10,14,16. Euil communication,looke Tongues.

Companie. Good companie wee ought to embrace. Gen.19.17.Psa.25.4,5.& 31.6,7. Pro.13.20. Amos 5.14,15. Eccles.6.35, 36,37,38. Eccles. 8.8,9. & 9.16,17,18,19. and eschew,& abhorre the contrary. Leui.7. 21.Nom.16.26.& 25.1.* Iosh.23.12.and 2. Chro.19.2.Iob 31.3.Psal.36.1, to 5. Pro. 1.10.and 4.14.and 6.12.and 20.26.and 22. 26.and 23.3,6.and 24.16.Eccles 4.1.Iere. 16.3,5. Ecclus.20.7.& 13.1. Mat.7.13,14. Actes 19.9.2.Cor.6. 14 Ephe. 5.7. 2.Thess. 3.14,15.2.Tim.4.15.Reue.18.4.

Vnlawful companyings ought to be punished by death. looke Leui.18.20. & are cursed Deut.27,20.Exo.22.19.

Compassion. God had compassion of the Israelites groninges. Iudg.2.18.

Of Gods merciful compassion towardes man. Ionah 4.11.Exod.33.19.Deu 32.36. Gen.39.2.2.Kin.13.4,5. Iudg.2,18. looke Mercie.

Compelled. Iosiah compelled his subiectes to serue the Lord.2.Chron.34.33. looke Discipline.

Competent. The wise man desired of God but a competent liuing,& why. Pro.30.8,9.

Complaine. Moses complaineth to God for that hee had not deliuered Israel out of captiuity so soone as he would haue had him. Exo.5.22,23.

Ioshua complaineth to God, because his people were put to flight at Ai. Iosh.7.7,8,9 Gideon complaineth to God, for that the Israelites were afflicted by ỳ Midianites. Iudg.6.13.

Complaints of the Prophets for want of righteous men.Micah 7.1,2,3.Psal.53.3.

God heareth the complaints of the distressed. Exo.2.24.Psa 9.12.Psa.18.9.Neh 9. 9.looke Crie and Mourne.*

Conceite. Wee ought not to be wise in our owne conceit. Iob 37.24. Pro.26.12.Rom. 15.1.

There is a generation,pure in their owne conceite,& yet are not washed from their filthines.Pro.30.12.2.Pet.2.10.looke Flatter.

Conception and fruitfulnesse the giftes of God. Gen.4.1,17.and 16 4.19,36.& 20.18. and 21.2. and 25.33. and 29.32.* and 30 5, to 25. Exod.2.2. Iudg.17.3. 1.Sam.1.20. 2.Sam.12.24.Hose.1.3,6,8.Lu.2.24.

Concision. Paul calleth the doctrine of circumcision, concision. Phil.3.2,3.

Concord betweene man and wife. and also betweene brethren,is agreeable to God and man. Eccles.25.1.

Paul exhorteth to vnitie and Concorde. Rom.12.2.and 15.6. and declareth that the Spirite hath distributed to euery man seuerall giftes,that concord might be nourished. 1.Cor.12.11.

Concord of the faithful preferred before all sacrifices. Mat.5.24 looke Vnitie.

Concubine, for a maried wife. Iud.19.1,2, 24. but they had not ỳ superiority of controlling ỳ houshold,as the wife had. Gen.25.1,6.

Dauid had both wiues and Concubines. 2.Sam.5.13.

Dauid left ten concubines at Ierusalem, which Absalom lay withal. 2.Sam.15.16. and therefore Dauid afterward neuer companied with them.2.Sam.20 3.

Salomon had 700. wiues and 300.concubines.1.King.11.3.

Concupiscence is that euil inclination that is in man by nature sithence his fall, which trayneth him vnto euil. Gen.8.21.which we had not knowen to haue bin sinne, if the law had not forbidden it.Rom.7.7.

Concupiscence ought to be resisted & mortified, and how. Gala.5.16,18.Colos.3.5. 2. Peter 1.4.and 2.10 and 3.3.Ecclus.18.30, 31.Rom.13.14.

Euery man is drawen vnto sinne, by his owne concupiscence. Jam.1.14,15.

Of the fruits of concupiscence. Jam.4.1, 2.looke more of concupiscence in Couet, Desire,and Lust.

Condemne. Hee that is merciful wil not condemne innocents. Mat.12.7.

Who can condemne Gods chosen? Isa.50. 9.Rom.8.33,34.

As all men are condemned by Adam, so are they iustified by Christ.Rom.5.18.

The Ninenites and Queene of Sheba shal condemne the Iewes, and why. Mat. 12.41,42.Lu.11.31,32.

Hee that beleeueth in Christ,shal not bee condemned. Iosh.5.24 and he that beleeueth not,is condemned already. Iohn 3.18.looke Iudge.

No condemnation to the faithful, which walke after the Spirit.Rom.8.1.

We are here chastened of the Lord,to the ende wee should not be condemned with the world.1.Cor.11.32.

The lawe is the ministerie of condemnation.2.Cor.3.7,8.

A condemned person ought to giue God glory,& humbly confesse his faults Iosh.7.16.

Blessed is hee that is not condemned in his conscience, and fallen from his hope in the Lord.Eccles.14.2.

Condition. The condition of all men is alike,and how. Eccles.7.1,to 7.

The condition of men & beasts alike, and how they differ,looke in the margent.Eccle. 3.19,20.

The lawe of God giuen vpon condition, how, looke in the margent.Roma.3.27. and 8.1,2.

Confesse. Pharaoh confessed that God was righteous, and that hee and his people were wicked.Exod.9.27.

Iethro confessed the God of Israel to be the true God,and why. Exod. 18.11.

Naaman being healed of his leprie, confessed that there was no God but in Israel. 2.King.5.15.

God punisheth the faithful, vntil they confesse their sinnes.Num.21.7.

Achan confessed his sinne vnto Ioshua. Iosh.7.20.

Moses confesseth vnto God the sinne of his people, and by his feruent prayer mitigateth Gods wrath. Exo.32.31,32.*

The high Priest was commanded to confesse his and the peoples sinnes, vpon the head of the Scape goate..Leui.16.18,22.

God requireth at our hands confession of our sinnes,before we can be purged. Num. 5.6,7,to 11.Leui.5.5.*

The Israelites confesse before the Lorde in Mispeh.1.Sam.7.6.

Of confessing of sinnes before God.1.Kin. 8.46,to 49.Psa.32.5.

How to confesse our sinnes truely. Iere. 14.20,21,22.Dan.9.4,to 20.Psa.41.4.and 51.3.and 25.7.& 19.12.1.Esd.9.8. Lu.15. 18,19.and 18.13.looke Prayer.

Those that were baptized of Iohn, confessed their sinnes.Mat.3.6.

Many that beleeued, came and confessed and shewed their workes.Acts 19.18,19.

If we confesse & acknowledge our sinnes, God is faithful to forgiue vs our sinnes, according to his promise.1.Joh.1.9.

Wee ought to confesse our sinnes one to another.Jam.5.16.

God dwelleth in him, that by true faith Confesseth Christ to be the sonne of God. 1. Ioh. 4.15. which confession is the gift of God. Mat. 16,16,17.

We ought not to be ashamed to confesse our sinnes Eccius. 4.26.

Many of the chiefe of the Iewes durst not confesse Christ publikely for feare of the Pharises. Ioh. 7.13. & 12.42.

Christ will not confesse those before his father, that are ashamed to confesse him before men. Matth. 10.32,33. Luke 9.26. and 12.8. Mat. 8.38.

It was foreshewed that the Gentiles should after their receiuing of the Gospell, confesse one God, and yeeld due prayses vnto him. 2. Sam. 22.44,45.49,50.*

To confesse and forsake sinne, obtayneth mercy, but he that hideth his sinnes shal not prosper. Pro. 28.13.

Of Christians is required confession with mouth, and faith in heart to iustification. Rom. 10.9,10.

To confesse, put for to prayse or giue thanks. Lu. 2.38. & 10.21.

Wee ought not to be ashamed to confesse Christ. 2. Tim. 1.8. Heb. 4 14.

Fasting, prayer, confession of sinnes, and willingnesse to heare Gods word. Nehe. 9.1, 2,3. looke Faith.

Confidence, looke Trust and Hope.

Confirmeth. God confirmeth his promises to them y walke in his wayes. 1. kin. 2.3,4.

God will confirme his in the trueth vnto the ende. 1. Cor. 1.8.

Conformable. Paul was conformable to all indifferent things, and why. 1. Cor. 9.22. and 10.23,24,33.

Confusion. God is not the author of confusion, but of peace. 1. Cor. 14.33.

Confusion of tongues. Gen. 11.9.

Congregation, looke Church.

Coniuration, looke Rebellion.

Coniurers, looke Witches.

Conscience. The conscience of the wicked is alwayes fearefull. Wisd. 17.10. but the righteous is as bolde as a lyon. Pro. 28.1.

The praise of a good conscience. Pro. 15. 13. and 17.22.

Our consciences are redressed by the Gospel. Pro. 12.25.

Saint Paul reioyced that hee enioyed a quiet conscience. 1. Cor. 1.12. & exhorted Timothie, to seeke to enioy y like. 1. Tim. 1.19.

The faith of Iesus Christ quieteth a godly conscience. Rom. 5.1.

Who so doeth any thing against his conscience, is condemned, & why. Ro. 14.21,22,23

We ought not to wound the conscience of our weake brethren, & why. 1. Cor. 8.7, to 13.

Albeit S. Pauls conscience did not condemne him, yet durst he not iustifie himselfe. 1. Cor. 4.3,4.

The fruits of a quiet conscience. Luke 2. 29. Act. 20.26. Rom. 9.1. 1. Pet. 3.15,16,21.

We ought to couet to enioy a quiet conscience, both toward God and man. Act. 23.16.

True repentance purchaseth a quiet conscience. Iob 11.13, to 19.

Mardocheus refused not to honor Haman of pride, but for conscience sake. Est. 3.2,3,4.

Blessed is hee, that is not condemned in his owne conscience. Eccius. 14.2.

The booke of a mans owne conscience, shall be his accuser at the last day. Reue. 20. 12. Rom. 2.15,16. John 8.9.

Consecrated. The Leuites cõsecrated their hands to God by slaying the Israelites. Exod. 32.29.

The lawe of the consecration of Nazarites. Num. 6.2,13,18,21.

Of the coulecration of Aaron & his sonnes. Exod. 30.19,20,30.* Leui. 8.9. looke Aaron.

How the high Priests were consecrated, looke Priests.

Of the consecration and purifying of the Leuites. Num. 8.6.*

Consolation. Christ the consolation of Israel. Luke 2.25. looke Comfort.

Conspiracie. looke Treason.

Constellation. looke Signes of heauen.

Consule. The wicked consule against the godly. Psal. 83.5.

Consuming. To whom God is a consuming fire. Deut. 4.24. Heb. 12.29.

Contemne. God wil punish those that contemne his word, lawes, and preachers. Isai. 28.14.* Ezek. 33.30,31,32,33. Hose. 5.10. Example in Manasseh. 2. Chron. 33.10,11. looke Despise, and Mat. 7.6.

Content. To be content with foode & rayment, and to couet no riches but godlinesse, and why. 1. Tim. 6.6, to 10.

To be content with the state whereto we are called, without grudging. Phil. 4.11.

Contention. Nothing to be done through contention or vaineglory. Phil. 2.3.

A contentious man apt to kindle strife. Prou 26.21.

The lot causeth contentions to cease. Pro. 18.18.

Contention, a worke of the flesh. Gal. 5.20

The Lord hateth them that rayse contentions. Pro. 6.19.

Hatred stirreth vp contentions, but loue couereth all trespasses. Pro. 10.12.

To the wicked the godly seeme contentious. Iere. 15.10. looke Quarelling, Debate, Dissention, Striue, and Roman. 13.13. and 1. Cor. 1.11.

Continencie, a speciall gift of God. Mat. 19.11. and 1. Cor. 7.7.

Continue. Wee ought to continue in goodnesse for many causes. Gen. 19.17. Iob 2.3. Pro. 3.27,28. & 37.17. Ezek. 18.17,19,20* & 33.7,12. Eccl. 2.1,2.* & 11.20.* Mat. 24. 13. Lu. 9.62. Ioh. 8.31,32,61. Act. 2.42 and 11.23. & 13.43. & 14.22. 2. Tim. 3.14. Heb. 3. 12.* 2. Pet. 2.20,21,22. 1. Ioh. 2.19. Reu. 2. 25,26. looke Perseuere.

Controuersies decided by the Iudge. Deu. 25.1,2,3.

Conuersation. The conuersation both of Iewe and Gentile, before they knew Christ. 1. Pet. 4.3. Ephe. 2.1,2,3. Rom. 1.24.*

Christ hath redeemed vs from our vaine conuersation. 1. Pet. 1.18.

Good conuersation the sacrifice of faith. Phil. 1.12, to 18.

The summe of Christian conuersation. Phil. 4.8,9.

The conuersation of Christians, ought to be in heauen. Phil. 3.20. It ought to be holy & honest: especially among y ignorant & enemies of the word. 1. Pet. 2.12. 2. Pet. 3.11.

Considering the ende of the Apostles conuersation, wee ought to followe their faith. Heb. 13.7.

Conuersion. To shewe our Conuersion, whiles we may sinne. Eccius. 18.20.

An exhortation to true conuersion. Ioel 2. 12.*

God is mercifull to such as conuert vnto him. 2. Chro. 30.9.

Except we conuert, we cannot enter into the kingdome of God. Mat. 18.3.

Hee that feareth the Lorde, conuerteth in heart. Eccius. 21.6.

Coppersmith. looke Alexander.

Coarde. A threefolde coarde not easily broken. Eccles. 4.12.

Cornehorders. Against cornehorders, looke Amos 8.4, to 8.*

Correct. God correcteth the faithfull for their wealth, and triall of their faith. Iob 1. 11,12. and 42.11,12. looke Chasten.

Of brotherly correction, exhortation, and warning, reade Gen. 37.21,22. Leu. 19.17. Pro. 2.22,23,24,25.* Pro. 9,7,8,9. & 10.17. & 12.1. & 15.31. Pro. 17.10. & 22.15. & 25.8, 9,10,12. & 27.5,6. & 28.23. & 29.1. Eccl. 7. 7. Eccl. 19.13, to 18. & 20.1,2. & 21.6,7. and 31.31. Matth. 18.15, to 18. Luke 17.3. Gal. 2.11.* & 6.1. 1. Tim. 2.24,25,26. Heb. 3.7,8, 12,13. Iam. 5.9,10,11. looke Discipline.

The correction of the wicked a warning for the godly. Deut. 13.10,11. & 17.12,13. & 19.19,20. & 21.18,19,20,21. Pro. 19.25. & 21.11. Eccl. 23.18,19,20,21,22. Act. 5.3, 5,5,6,10,11,13. 1. Tim. 5.20.

The corrector or rebuker ought to bee blameless himselfe. Mat. 7.3,4,5. Lu. 6.39. John 8.7,9. 1. Tim. 3.2. Tit. 1.6,7.

Of correction of children, looke Chasten.

Corrupt. The earth was Corrupt before God. Gen 6.11.

All mankinde through Adams fall corrupted. 2. Esd. 9.19. & 7.48. & 3.21. Gene. 3. 6,7. Rom. 5.12.*

The mount of corruption, why so called. 2. King. 23.13.

Couenant. God maketh a couenant with Noah. Gene. 6.18.* & 9.9, to 18. and with Abraham. Gen. 15.18. & 17.2, to 22.

Abraham maketh a couenant with Abimelech, and why. Gen. 21.23, to 33.

The Israelites make a couenant with God. Exod. 24.3,7,8. & God with them. Exod. 19.5,6.

Eliab grieued, that the Israelites had forsaken Gods couenant. 1. King. 19.10,14.

Iehoiada maketh a couenant betweene the Lord, the king, and the people. 2. King. 11.17.

Iehaks couenant with Abimelech. Gene. 29.28,31. And Iaakobs with Laban. Gen. 31.44, to 49.*

Dauids couenant with Ionathan. 1. Sa. 20.16. for the which, he well entreateth Mephibolheth. 2. Sam. 9.7.

God promiseth a newe couenant to the faithfull. Ier. 31.31, to 34. Isa. 42.5,6. & 49. 8. Luke 2.31.

The godly ought not to make any couenant with the wicked, and why? Exo. 23. 32, 33. and 34. 12, 15, 16. looke Marriage.

Ahab maketh a couenant with Benhadad king of Syria. 1. Kin. 20. 34, 42.

The Israelites for making Couenants with the wicked, are punished. Judg. 3, 6, 8.

The Fathers couenant with God, bindeth the children. Deut 29. 14, 15.* & 31. 13.

The people make a couenant with the Lord, and seale it. Nehe. 9. 38.

The couenant of salt, what. Num. 18. 19. looke Testament.

Couet. We ought not to couet our neighbours wife, nor any thing that is his. Exod. 20. 17. Deut. 5. 21.

Paul coueted no mans siluer, gold, or apparel. Acts 20. 33. looke Desire.

Couetous. The miserable state of the couetous rich man. Eccles. 6. 2, 3.

Couetousnesse is vnsatiable. Prou. 27. 20. the roote of all euill. 1. Tim. 6. 10.

Idolatrie. Ephes. 5. 5. Col. 3. 5. not to be named among Christians. Ephe. 5. 3. whereof Christ willeth vs to take heede and beware. Luke 12. 15, to 35. Hebr. 13. 5.

Iudges ought to hate couetousnes. Exod. 18. 21.

An exclamation against couetous magistrates. Isa. 3. 14.*

Woe to those that are couetous. Isa. 5. 8. Habak. 2. 6, 9, 12.

We ought to pray, that our hearts may be inclined to Gods testimonies, and not to couetousnesse. Psal. 119. 36.

Couetousnesse infecteth all sorts of people. Iere. 6. 13. and 8. 10.

Nothing worse then a couetous man, and why. Eccius. 10, 9.

The couetous man enuieth himselfe. Eccius. 14. 3, 4, to 17. and whereunto he is resembled, looke Partridge.

The children of Eli, being couetous, peruerted iudgement. 1. Sam. 2. 12. to 18.

The couetousnesse of Gehazi punished. 2. kin. 5. 20, 27.*

Against couetous preachers which make marchandise of Gods people. 2. Pet. 2. 3.

The couetous Pharises mocked Christ, for reproouing their couetousnesse. Lu. 16, 14.

Paul vsed no coloured couetousnesse, or flattering words. 1. Thess. 2. 5.

The couetous, &c. shall not inherite the kingdome of God. 1. Cor. 6. 10.

Couetous wretches, in steade of releeuing Gods children, vse to reuile them. 1. Sam. 25. 10, 11.

Of couetousnesse, and the punishment thereof, looke more. Iosh. 7. 1. 1. Sam. 8. 3. 1. king. 21. 1, 2, 3.* Psal. 37.* Pro. 1. 10, to 20. and 11. 1, 24, 26, 28, 29. and 28. 1, 20, 22. and 30. 8, 9, 14, 15. Eccles. 2. 2. 26. and 4. 8. & 5. 9, 10, 12, to 17. Isa. 32. 6. and 56. 11. Amos. 8. 4, 5, 6.* Mich. 6. 10.* Ecclus. 31. 1, 3, 5, 6, 7, 24. 2. Mac. 4. 7, to 36. Matt. 16. 19, 20, 21, 24.* Matt. 26. 14, 15, 16. and 27. 3, to 11. Ioh. 12. 6. Actes 5. 1, 2, to 11. and 8. 18, to 25. and 24. 26, 27. 1. Tim. 6. 17. and 3, 3, 8. Tit. 1. 7.

Out of the heart proceede euill thoughts, couetousnesse, &c. Mar. 7. 22.

Counsell. Dauid prayeth that Ahitophels wicked counsell might be turned to foolishnesse. 2. Sam. 15. 31. which came to passe. 2. Sam. 17. 1, 7, to 15.

Those that disobey Gods commaundements, shalbe without counsell. Deut. 32. 28.

No counsell can resist God. Pro. 21. 30.

The counsell of God is beyond mans reach. Rom. 11. 33, 34.

The difference betweene aged and young mens counsell. 1. king. 12. 6, 7, 9, 10, 11.

Ruth followed the counsell of her stepmother Naomi. Ruth 3. 1, to 6. In doubtfull matters wee ought to aske counsell of Gods word, and prophets. Gene. 25. 22, 23. Leuit. 24. 12. Num. 9. 8. and 15. 34, 35. and 27. 5. Deut. 17. 8, to 14. and 21. 5.* Iudg. 1. 1. and 20. 18, to 24. and 20. 2, 3, 4. 1. Sam. 2. 9. and 10. 22. and 23. 2, 11, 12. and 30. 7, 8. 2. Sam. 2. 1. and 5. 19. and 21. 1. and 1. king. 14. 2, 3. and 22. 5, 8, to 39. 2. kin. 3. 11, 13. and 8. 8, to 16. and 22. 13, 14. Psalm. 119. 9. Pro 3. 1, to 7. Isa. 8. 19, 20. and 9. 13. and 25. 1, 9. and 45. 11. Isa. 30. 1, 2. and 37. 1, 2. Eze. 14. 1, 2. Iere. 7. 2, 3. Tob. 4. 19. Ecclus. 8. 9. and 9. 16. and 37. 15, 16. Luke 16. 29.

At the dead, sorcerers, and false prophets, wee ought not to aske counsel. Leuit. 19. 31. and 20. 6. Deut. 18. 10, to 15. and 1. Sam. 28. 7, 15.* and 2. kin. 1. 2, 3. 2. Chr. 18. 5, 21. Isa. 8. 19. Dan. 2. 27. and 4. 4. and 5. 7, 8.

Good counsell of whomsoeuer, not to be disdained. Exod. 18. 19, 24.

God confoundeth wicked counsels. Psal. 33. 10, 11. Gene. 11. 7, 8. and 37. 21. and 50. 20. Num. 22. 4, 12, 20.* and 23. 8.* and 24. 5.* and 2. Sam. 15. 2, 32.* and 17. 14. Neh. 4. 15. Est. 7. 4, 8.* Iob 5. 12. Psa. 2. 1, 2, 3, 4. Psal. 20. 8. Psal. 21. 8, 9, 12. Isa. 7. 4, 5, 7. and 19. 3. Matt. 27. 62.* and 28. 2, 3, 4. Act. 5. 17, 27, 38, 39.* and 9. 23, 24, 25. and 22, 30. and 23. 1. and 27. 42.*

God worketh all things after the counsell of his owne will. Ephe. 1. 11.

The reward of following euill counsell. 1. king. 12, 13, to 16.

Paul reuealed to the Elders of the Church, the whole counsell of God. Act. 20. 27.

The Pharises, and Herodians take counsell against Christ. Matt. 12. 14. and 25. 15, 16. Mar. 12. 13. and 3. 6.

Ieroboam taketh counsell to withhold the people from the true seruice of God. 1. Kin. 12. 27, 28, 29.

Iezebels wicked counsell against Naboth. 1. Kin. 21. 5, 7, to 11.

Wee ought not to be guided by our owne counsels. Pro. 23. 2.

God threatneth them that leane to their owne counsell. Eze. 11. 21.

Of generall counsels, looke in Doctours and Doctrine.

Counsellers. Euill counsellers purchase hatred to their prince, where good might happen. 2. Sam. 10. 3.

Wicked counsellers make a wicked king. 2. Chro. 22. 3, 4, 5.

Countenance. A mans countenance, garments, and gestures, doe bewray his disposition. Ecclus. 19. 27, 28.

Counterfet. The wicked can counterfet. Est. 5, 10, looke in Dissemblers, and Fayning.

Country, looke Nations.

Court. The fozme of the Court of the Tabernacle. Exod. 29 9, 10, to 20 and 38. 9, to 21. and of the situation thereof. Exod. 40. 33.

Courtiers should reade the Scriptures. Actes 8. 28.

The Court of the Temple of Salomon. 2. Chron. 4. 9, 10.

Courteous. Christians ought to be courteous one to another. Ephe. 4. 32.

Cowardnesse. God will punish those that transgresse his commandements, with cowardnesse and faint hearts. Leuit. 29. 36, 37. Deut. 28. 65, 66, 67. and 32. 25.

Cowardes or faint hearted might not goe to warre. and why. Deut. 20. 8.

& Craft, looke Subtiltie.

Create. God created all things of nothing. Genes. 1. 1.* by Christ. Col. 1. 16. for his will and pleasure, and for mans sake. 2. Esd. 6. 55. Reue. 4. 11. looke Man.

Creator and Creatures. God is our Creator. Deut. 32. 18.

The Creator may bee knowen by his workes. Wisd. 13. 5. Rom. 1. 19, 20.

Gods power declared by his Creatures. Iob 12. 7, 8.

The creation of Gods wonderfull workes commended. Ecclus. 42. 15.* and 43. 1, 27.*

Gods creatures must conforme themselues to his will. Isa. 45. 9.

Those that trust in creatures, are deceiued. Isa. 30, 16.

Christ was begotten before all creatures. Col. 1. 15, 17.

Euery creature of God is good. 1. Timot. 4. 4. 5.

Euery Creature gaue glorie to the Lambe, Iesus Christ. Reue. 5. 13.

Creatures subiect to vanitie: howe, and why. Rom. 8. 19, 20, to 24.

Christ commaanded his Apostles to preach to euery creature. Mar. 16. 17. which commandement they haue fulfilled. Colos. 1. 23. Rom. 10. 18.

The regenerate ought to become new creatures 2. Cor. 5. 17. Gal. 6. 15.

Creeples from their mothers wombe, healed by Peter and Paul. Act. 3. 2, 7. & 14. 10.

Crie. The crie of the Ekronites went vp to heauen. 1. Sam. 5. 10, 12.

Habels blood cried vnto God for vengeance. Gen. 4. 10.

The crye of Sodome and Gomorah ascended to God. Gen. 18. 20, 21.

The Lord heareth the crye of the afflicted. Deut. 26. 7. Exod. 3. 2.

The Israelites crying to the Lord, were deliuered. 1. Sam. 4. 12, 10, 18. Iudg. 10. 10. and 11, 2, 3.

Moses crying vnto the Lord for Israel against Pharaoh was heard. Exo. 14. 15, 16.* and Samuel, against the Philistims. 1. Sa. 7. 8, 9.

Dauids enemies cried to the Lord, but he answered not. 2. Sam. 22. 42.

The hyred seruant oppressed, crying to God, shalbe heard. Deu. 24. 14, 15. Iam. 5. 4.

Christ will auenge his elect that crye to him perseueramly. Luke 18. 1, 7.

Sith God feedeth the young rauens that crie

to him, much more his chosen. Luk. 12.23, to 25. Psal. 147.9.

He that stoppeth his eare at the crying of the poore, shal cry himselfe, and not be heard. Pro. 21.13.

All crying, euill speaking, &c. to bee banished from Christians. Ephe. 4.31.

Crosse. Christ is led with his Crosse to be crucified. Matth. 27.31, 33. Mar. 15.20.22. Luk. 23.26, 33. Ioh. 19.16, 17. He cryeth on the crosse that he was forsaken. Mat. 27.46. Psal. 22.1, 2. What anguish he endured on the crosse. Psal. 22.14.

To beare the crosse of Christ. Mat. 16.24. Mar. 8.34, 38. Luke 9.23, 24, 25, 26. elle not to enter into Gods kingdome. Mar. 10.21, 23, 24, 38. Mat. 20.16, 20, to 24.

He that taketh not his crosse, to follow after Christ, is not worthy to bee Christes disciple. Mat. 10.38.

The crosse or affliction is commended, and why. Mat. 5.3, to 12. Iob 5.7. Prou. 10.17. and 12.1. Eccius. 2.1, to 6.

Crosse put for preaching of the gospel. Phi. 3.18. for the benefite of redemption. 1. Cor. 1.17. and for Christ crucified. 1. Cor. 1.18, 23. Paul reioyced in nothing more then in the Crosse of Christ. Gal. 6.14.

The crosse of affliction is laid on all true beleeuers. Gen. 4.8. and 27.41.* and 37.18. Exod. 2.15. 1. kin. 19.2. Matt. 10.9, 10, 16.* and 24.9. Mar. 13.9, 13. Luke 14.26. and 21.17. Ioh. 15.18. & 16.2. Act. 9.14. Galat. 4.29. 1. Thessal. 3.3, 4. 2. Tim. 3.12. 1. Pet. 4.12. and that by the prouidence of God. Lam. 3.37. for their wealth and profite. 2. Samu. 7.14, 15, 16. Iob. 5.15, 16, 17.* and 33.16, 17. Prou. 3.12. Ierem. 46.27, 28. 1. Cor. 11.19, 32. Heb. 12.6, to 12. 1. Pet. 4.13. Reu. 3.10, 12. to traine them thereby to the knowledge of God. Exod. 1.12.* 2. Chron. 32.20.* Prouerb. 6.23. Iudeth 8.9.* Matth. 7.13. Luk. 24.19, 25, to 33. Iohn 12.25, 26. Acts 14.19, 20.* Rom. 8.17. 2. Chron. 4.8. to 13. and 5.1, 2, 3.* Phil. 2.8, to 12. 2. Thes. 1.5, 6. Heb. 2.9, 10. and 12.2, 3. and so to preserue them till the comming of Christ. Prouerbs 17.3. and 27.21. Eccius. 27.5, 8.2. Thessal. 1.7. 1. Peter. 1.7, 9. and therefore is not only to be borne patiently. Matth. 5.5. and 10.28, 38. Iohn 15.11. Luke 21.19. Iohn 16.20. Acts 5.41. and 16.25. 2. Corinth. 8.2. Colos. 1.11, 12. Heb. 2.10, 36. James 1.2, 3. 1. Peter 4.13, 16. 2. Thessalon. 1.4. but also most ioyfully to bee embraced of them. Iob 5.17.* Psal. 89.33, 34, to 38. Prouerb. 33.18. Isa. 26.1.* Ierem. 3.24, 31, 32.* Matth. 5.4, 6, 10, 11, 12. Ioh. 15.2, 7, 8, 11. Ioh. 16.20, 22, 33. 1. Corinth. 10.10, 13. 2. Cor. 1.4, 5, to 8.

The crosse was laid vpon Dauid for his adulterie. 2. Sam. 12.10, to 19.

The foolishnesse of the preaching of the crosse. 1. Cor. 1.23. is the power of God to saluation, in those that beleeue. 1. Cor. 1.18.

How the crosse of Christ is made of none effect. 1. Cor. 1.17. looke Affliction, Persecution, and Tribulation.

Crowne. The Crowne of life is promised to those ỳ indure tentation. Iam. 1.12. Re. 2.10.

The crowne of Gods ministers, are those whom they winne vnto Christ by their preaching. Reu. 3.11. Phi. 4.1. 1. Thes. 2.19.

The crowne of righteousnes shalbe giuen vnto all that loue the appearing of Christ. 2. Tim. 4.8.

Crowne of glory. 1. Pet. 5.4.

The crowne of thornes, put on Christes head. Matth. 27.29.

Of Dauids crowne which he tooke from the head of the king of the Ammonites. 1. Chron. 20.2.

Crucifie. true Christians crucifie the flesh. Gal. 2.19. and 5.24.

Paul preached Christ crucified. 1. Cor. 1.23. In respect whereof he esteemed not the knowledge of any thing. 1. Cor. 2.2.

Saint Paul was crucified to the worlde, and the world vnto him. Gal. 6.14.

Christ was crucified. Matth. 27.35. Mar. 15.24. Luke 23.33. Iohn 19.18. 1. Cor. 2.8.

Cruelties. The earth was full of cruelties. Gen. 6.11. looke Tyrannie.

Cubite. Albeit a cubite is counted but for one foote and a halfe: yet some thinke the common cubite of the Hebrewes did containe 2. foote and a halfe, whereof two doe make a Geometricall cubite, that is, fiue foote by the standard: after which measure it is thought the Arke was made. Gen. 6.15, 16.

2000. cubites or a mile, a distance betwene the Arke and the armie, when they should passe Iordan. Iosh. 3.4.

Cup, for the wine of the Lords supper. Matt. 26.27. 1. Cor. 11.25.

The Cup and bread signifie that wee are ioynt partakers of the fruits of Christs passion that is, one body, and coheires with him of euerlasting saluation. 1. Cor. 10.16, 17.

Cup taken for the death of Christ. Mat. 20, 22, 23. and Mar. 10.38. and for the wrath of God. Matt. 26.39. Mar. 14.36. Luke 22.42.

Curious questions. 1. Tim. 5.13. Luke 12.29. 1. Tim. 6.5. Matth. 24.36. Iohn 9.2. and 14.11. and 21.20, 21, 22. Acts 1.6, 7, 8. Acts 17.19, 21. Rom. 9.22. and 11.33. Colos. 2.16.* 1. Thess. 5.1. 2. Tim. 2.14. and 1. Pet. 4.15. looke Disputation.

We ought not to bee curious in Gods workes, and why. Eccius. 3.23. Deu. 29.29.

Curious artes are to be auoyded. Col. 2.8, 18. Acts 19.19, 20.

Curse. Rebekah refused not to take vpon her the curse of Iſhak. Gen. 27.13.

The curse which Iotham asked to fall vpon the Shechemites came to passe. Iudg. 9.19, 20, 57.

The Israelites desired Gods curse, if they gaue of their daughters to the Beniamites to wife. Iudg. 21.1, 18.

Of the curses of God on the transgressors of his commandements. Leuit. 26.14 to 42. Deut. 28.15.* and 11.28. Iob 27.13.*

Of the maner of cursing. Deuter. 27.13, 14, 15.*

Dauid desireth Gods curses to fall on Ioab for slaying Abner. 2. Sam. 3.9.

God turneth the curse of Balaam, into a blessing. Num. 23.5, 11. Iosh. 24.9, 10.

God cursed the earth, when he sent the deluge. Gen. 8.21.

The earth was cursed for mans sinne. Ge. 3.17. the serpent for enticing Heuah. Gene. 3.14. Cain for killing his brother. Genes. 4.8, 11.

God promiseth Abram to curse those that curse him. Gen. 12.3.

Cursed be he that curseth Iaakob. Genes. 27.29.

Balak sendeth for Balaam to curse Gods people. Num. 22.5, 6.

Goliah cursed Dauid. 1. Sam. 17.43.

Iohua cursed ỳ Gibeonites. Ios. 9.23, 24.

The Shechemites cursed Abimelech. Iud. 9.20, 27.

Dauid cursed those that stirred vp Saul against him. 1. Sam. 26.11.

Cursed is he that fulfilleth not all the commandements of the law. Galat. 3.10. Deut. 27.26.

Cursed is he that hangeth on a tree. Deut. 21.23.

Christ was cursed for vs, and why. Galat. 3.13, 14.

We ought not to curse. Leui. 19.14. Rom. 12.14. but bleſſe, euen those, that curse vs. Matth. 5.44. Luke 6.28.

Dauid cursed not Shimei, who cursed him. 2. Sam. 16.5, to 14.

Those that shall stand on Christes left hand, shall be accursed. Matth. 25.41.

The Phatises called those cursed that beleeued in Christ. Ioh. 7.49.

Whosoeuer cursed the name of the Lord, was stoned to death. Exod. 21.17. Leuit. 20.9. Matth. 15.4.

Cursed be the man that trusteth in man, &c. Iere. 17.5, 6.

Cursed bee hee that doeth the worke of the Lord negligently. Iere. 48.10.

Of cursing, looke more. Gen. 9.25. Num. 5.18.* Iosh. 8.34. Prou. 26.2. Ierem. 29.17, 18. and 49.13. Zech. 8.13.

The godly haue cursed, and how. Iere. 21.14, 15. Iob 3.1.*

Curtaines of the Tabernacle. Exod. 26.1, to 15. and 36.8, to 20.

Customes of the Hebrewes. Genes. 32.32 and 43.24, 25. Iudg 11.34, 37, 39, 40. Ruth. 4.7. and 2. Chron. 35.24.

Custome is a lawe to the wicked. Wisd. 14.15. looke Accustomed.

Custome is an ill president. Iohn 18.39. Matth 27.15.

Against custome contrary to the trueth, looke Exod. 23.2. Leuit. 18.30. Deut. 12.32. 2. king. 17.39, 40. Matth. 15.9. Mar. 7.8, 9. 1. Cor. 11.16. Ierem. 10.3.

A good custome. Acts 25.16.

Cutting our selues, looke Balde.

Baals Priestes cut themselues. 1. kings 18.28.

D.

Daintie, looke Wanton, Diet, and Apparel.

Damnation, looke Condemne, and Hell.

The *Damned* are called goates. Matth. 25.33.

Danger. He that loueth danger shall perish therein. Eccius. 3.27.

No man ought rashly to put his life in danger. Eccles. 8.8.

God deliuereth the Israelites out of great danger. Exod. 14.2, 3, 4, 16.*

Darkenesse vpon the deepe. Gen. 1. 2.
The ix. plague of Egypt was palpable darkenesse. Exod. 10. 21, 22. and why. Wisd. 18. 4.
Darkenes ouer all the land of Iurie, when Christ dyed. Matt. 27. 45. Mar. 15. 33. Luk. 23. 44.
In God is no darkenesse. 1. John 1. 5.
We Gentiles were darkenesse. Ephe. 5. 8. but nowe are light. 1. Thess. 5. 5.
The light shineth in darkenesse, and the darkenesse comprehended it not. 1. John 1. 5.
The works of darkenesse. Rom. 13. 12, 13.
God will lighten things that are hidde in darkenesse. 1. Cor. 4. 5.
If we walke in darkenesse, we haue no fellowship with Christ. 1. John 1. 6.
Whosoeuer hateth his brother, is still in darkenesse. 1. John 2. 9.
There is no communion betweene light and darkenesse. 2. Cor. 6. 14.
The Lorde will lighten the darkenesse. 2. Sam. 22. 29.
The dayes of darkenesse. Eccles. 11. 8.
Darkenesse put for ignorance of God. Job. 3. 19. Mat. 4. 16. for the whole corruption of mans nature. Ephes. 5. 8. for sinne. Rom. 13. 12. Ephes. 5. 11. 1. John 1. 6. for blindnesse of minde. Mat. 4. 16. Luke 1. 79. Job. 8. 12. and 12. 46. Actes 26. 18. Col. 1. 13. 1. Thess. 5. 4. 2. Pet. 2. 9. 1. John 2. 8.
Vtter darkenesse. Mat. 8. 12. and 25. 30.
Of darke speaches, looke Parables, and Riddles.
Dare. Who dare stand against God. Wisdome 12. 13.
Daughter. What care an honest man ought to haue of his daughter. Ecclus. 42. 9, 10, 11. and 26. 10.
Like mother like daughter. Ezek. 16. 44.
Daughter of Zion, for all the number of the faithful. Cant. 3. 11. reade Isa. 3. 16.
Daughters for cities. Ezek. 16. 46. Matth. 21. 5. for citizens. Luke 23. 28.
A wise daughter is an heritage to her husband. Ecclus. 22. 4.
The daughters of Princes, ware a garment of diuers colours. 2. Sam. 13. 18.
Of the daughter sold to be a seruant, reade Exod. 21. 7, to 12.
No man ought to perswade his daughter to whoredome. Leui. 19. 29.
Iphtah offered his onely daughter in sacrifice. Iudges 11. 31, 39. looke Children and Women.
Daunced. The Israelites daunced before the golden calfe. Exo. 32. 18, 19.
The Beniamites tooke of the daughters of Shiloh, when they kept their solemne feastes of daunсing. Iudges 21. 21, 22, 23.
Dauid daunced before the Arke. 2. Sam. 6. 14, 16. 1. Chro. 15. 29.
To shun the woman that is a dauncer & a singer: & why. Eccles. 9. 4. reade Exo. 15. 20. Iudg. 11. 34. 1. Sam. 18 6. & 29. 5. Eccles. 3. 5. Matt. 14. 6. Marke 6. 22. Luke 15. 25. looke Piped.
Day. The day was created by the word of God Gen. 1. 3, 5.
Two great lights to diuide the Day and the night. Gen. 1. 16, 17, 18.
Day and night shal not cease to the worlds ende. Gen. 8. 22.
God is the life and length of dayes to the faithful. Deut. 30. 20.
The longest day that euer was or shalbe, in Iosuahs time. Iosh. 10. 13, 14.
God will prolong their dayes that obserue his lawes. 1. Kings 3. 14.
The Lord the Iudge he Iudge this day: a kinde of othe. Iudges 11. 27.
How a man may see good and long dayes. 1. Pet. 3. 10 * Psal. 34. 12. *
Redeeme the time, because the dayes be euil. Ephes. 5. 16.
Superstitious obseruation of Dayes reproued. Gal. 4. 10. Col. 2, 6, 16, 17. *
All dayes ought to be alike among Christians. Rom. 14. 5, 6. Mat. 12. 1, to 9. Mar. 2. 27. Luke 13. 15, 16. John 5. 10, 11.
One day with the Lorde is as a thousand yeeres. 2. Peter 3. 8.
A day for a yeere. Ezek. 4. 6.
The day of saluation. 2. Cor. 6. 2.
The day of the Lord is at hand. Rom. 13. 12. it is vnknowen. Mat. 24. 36, 43. & 25. 13. 1. Thess. 5. 2. it wil be fearful. 2. Cor. 5. 10, 11. Mal. 4. 1, 5. Amos 5. 18. reade 2. Thess. 2. 1, 2, 3. Zech 14. 7. looke Iudgement.
The great day of Gods wrath is come. Reue 6. 17.
Sunday called the Lordes day, and why. Reue. 1. 10.
The day of death vnknowen. Eccl. 9. 12.
Daily bread, looke Foode.
Widowes neglected in the daily ministring. Actes 6, 1.
We ought to releeue our brethren destitute of daily foode. James 2. 15.
The daily sacrifice of Christians. Malac. 1, 11.
Christ taught daily in the Temple. Matt. 26. 55 Luke 19. 47.
Scriptures searched daily. Actes 17. 11.
Paul dyed daily. 1. Cor. 15. 31.
¶ *Deacons.* Of Deacons, and what men they ought to be. 1. Tim. 3. 8, to 15.
Deacons ordeined in the Church by the Apostles, and why. Act. 6. 2, 3, to 7. of their office. Rom. 12. 8.
Dead. The dead raised vp by Eliah. 1. Kin. 17. 22. by Elisha. 2. Kin. 4. 35. by Christ. Mat. 9. 15. & 22. 52, 53. Mar. 5. 41. Luke 7. 12, 15. by Peter. Act. 9. 36. * by Paul. Act. 20. 9, 10, 11, 12, to 40. & by touching the dead bones of Elisha. 2. Kings 14. 21.
The dead is not to be sought vnto. Deut. 18. 11. Isa. 8, 19, 20. looke Praying for the dead.
The Iewes ought not cut or make themselues bald for the dead, and why. Deut. 14. 1, 2.
The high Priest might not be present at the burial of the dead. Leu. 21. 1, 2, 3, 4.
Fasting and prayer with teares, can not profit the dead. 2. Sam. 12. 22, 23.
The dead shal heare the voyce of the sonne of God, and liue. Iosh. 5. 25.
Dead mens bones burned. Amos 2. 1.
To be dead to sinne, how. Rom. 6. 2.
The faithful seeme dead vnto the world, when they before God, doe liue in Christ Iesus. Col. 3. 3, 4.
Christ rising from the dead, was made the first fruites. 1. Corin. 15. 20. and first borne of the dead. Col. 1. 18.
We are buried by baptisme as dead with Christ. Rom. 6. 4.
Being dead with Christ, from the ordinances of the world. we are not burdened with traditions, and why. Col. 2. 20. *
Widowes that liue at pleasure are dead being aliue. 1. Tim. 5. 6.
Of the burial and bewailing of the dead, looke Mourning.
Deafe. God maketh dumme and Deafe. Exod. 4. 11.
Curse not the deafe. Leuit. 19. 14.
Christ healed a deafe man. Mar. 7. 32.
Dealing plainely, looke simple.
Deare. Luk. 7. 2. Act. 20. 24. looke Beloued and Precious.
Dearely beloued, looke Beloued.
Dearth. looke Famine.
Death. God foretolde Adam, that whensoeuer he did eate of the tree of knowledge, he should die the death. Gen. 2. 16. 17.
Death foloweth the breach of Gods commandements. Deut. 30. 17, 18, 19.
The death of Adam and all his posteritie vnto Noah. Genesis 5. 5. * Of Noah. Gene. 9. 29. Of Terah Abrahams father. Genesis 11. 32. Of Abraham. Gen. 25. 8. Of Sarah. Genesis 23. 2. Of Deborah Rebekahs nourse. Gene. 35. 8. Of Izhak. Gene. 35. 29. Of Iaakob. Gen. 49. 33. Of Ioseph and all his brethren. Exo. 1. 6. Of Aaron. Num. 20. 28. and 33. 38. Deu. 10. 6. & 32. 50. Of Moses. Deut. 34. 5. Of Ioshua. Iosh 24. 29. Of Gedeon. Iudg. 8. 32. Of Iphtah. Iudg. 12. 7 Of Samson. Iudg. 15. 30. Of Saul and his children. 1. Samu. 31. 6. as was foreshewed him by the Deuil. Sam. 18. 19.
The death of Saul and Ionathan, is told vnto Dauid. 2. Samuel 1. 4.
The death of the sonne of Dauid, begotten in aduiterie. 2. Sam. 12, 18.
The death of Dauid. 2. Kings 2. 10. Of Salomon. 1. Kings 11. 43.
The death of beastes the first plague of Egypt. Exod. 9. 3. 4, 6. Death of the first borne, the tenth. Exod. 11. 5. and 12. 29.
We must strine for the trueth and defend iustice to the death. Ecclus. 4. 28.
The remembrance of death is very bitter to some, and acceptable to other. Ecclus. 41. 1, 2.
Death is better then a bitter life. Ecclus. 30. 17.
Iob desireth death. Iob 6. 8, 9.
The day of death is vncertaine, and therefore we ought to watch. Luke 12. 39, 40, 45, 46. Mar. 13. 33, to 37. Iam. 4. 13, 14, 15. Eccles. 9. 12.
Dauid deliuered from the sentence of death, which he pronounced against himself, was yet punished for his offence. 2. Sam. 12. 11, 13, 14. * and 16. 21, 22.
Death is swallowed vp in victorie. Hos. 13. 14. and 1. Cor. 15. 54. by Iesus Christ. 1. Cor. 15. 57. Heb. 2. 14, 15.
The woman of Zarephath imputed the cause of the death of her childe, to be her sinnes

Sinnes. 1. Kings 17.18.

Christ goeth to the Father by suffering death. John 14.2.*

God is glorified by the death of his saints John 21.19. Phil. 1.20.

Paul would gladly receiue death, to confirme the doctrine which he taught. Philip. 2.17,18.

Paul foresaw that his death was at hand. 2. Tim. 4.6.

Paul willingly conformed him selfe to Christes death, that he might attaine to the glory of the resurrection by him. Phil. 3.10, 11,20.

Pauls death brought fruite to the Corinthians. 2. Cor. 4.12.

Christ foresheweth his Disciples of his death. Matth. 16.21. and maner thereof. John 12.32,33. and howe moe should beleeue the Gospel after his death, then if hee had bene alway present. John 12.24.

Christ his soule heauie, euen to the death. Matt. 26.38. Mar. 14.34,35,36.

Christ condemned to death. Matth. 27.22, 23,26. Mar. 15.13,14,15. Luke 23.23,24. deliuered to death for our sinnes. Rom. 4.25. Heb. 9.15.

God hath reconciled vs to himselfe by the death of his Sonne. Col. 1.20,21,22.

Death is the wages of sinne. Rom. 6.16, 23. James 1.15.

The sting of death. 1. Cor. 15.56.

The death of Jesus Christ hath saued vs from death. Rom. 5.6,7, to 19.

Peter proueth the death and resurrection of Christ. Actes 2.23,24,40.

Second death. Reu. 20.14. & 21.8. Joh. 5. 24,15.

Christ compareth his death vnto baptisme. Luke 12.50.

Death, and the time thereof is appointed for all men. Deuteronomie 31.14. Iosh. 23.14. 1. Samuel 26.10. Job 14.5. Psal. 89.48. Ecclesiastes 3.2. and 8.8. Ecclesiasticus 17.2. John 7.30. and 8.20. Rom. 5.12. Heb. 9.27.

Death of the faithful, called a sleepe. Deu. 31.16. Mat. 9.24. & 27.52. John 11.11,12, 13. Act. 7.60. & 13.36. 1. Cor. 7.39. and 11.30. 1. Thess. 4.13.

Playing vpon instruments, vsed at the death or burial of any. Mat. 9.23.

Sudden death, or euerlasting damnation, or both, prepared for the wicked. Gen. 7.21. and 14.15. & 19.24,25. Exod. 15.28 Numb. 16.31,32,33,49.* Ester 7.8,9. and 2. King. 2.10,12, &c. Mat. 9.55,56.

Wee ought rather to suffer death, then commit idolatrie. Dan. 3.16,17,18.

Precious is the death of Saints. Psal. 116.15.

After death commeth the iudgement. 2. Esd. 14.35. Heb. 9.27.

Through enuie of the deuil came death into the world. Wisd. 2.24. by Gods sufferance. Eccles. 11.14. None is to be iudged blessed before his death, and why. Eccles. 11.28.

Of death, and of those that be the occasion of their owne deathes. looke Die, and Kill.

Deaw fell with the Manna. Exo. 16.13,14. The heauens dropped ỹ deaw vnto Gods people. Deut. 33.28.

Izhak prayed God to giue Iaakob the deaw of heauen. Gen. 27.28.

God gaue neither deaw nor raine in three yeeres together. 2. Kings 17.1.

Moses blesseth the tribe of Joseph with the deaw of heauen. Deut. 33.13. and prayeth, that his doctrine might drop as ỹ rayne, and his speach as the deaw. Deut. 33.2.

Debate betweene Abrams & Lots heardmen. Gen. 13.7,8. looke Contention.

Debtes. The widowes debtes paide by the encrease of the oyle. 2. Kin. 4.1,2, to 8. looke Lending.

Deceiue our brethren we may not. Leuit. 19.11. looke Defraude.

Michal deceiued her father with an image. 1. Sam. 19.12.

A lying spirit in the mouth of all Ahabs prophets, to deceiue him. 1. kin. 22.20,22,23.

Iaakob deceiued Esau. Gen. 27.36. and Laban Iaakob. Gen. 31.7.

Dauid deceiued Saul. 1. Sam. 20.1,5.* and Achish King of the Philistims. 1. Sam. 27.8, to 12.

Let no man deceiue vs with vaine words. Ephes 5.6.

How mans heart may deceiue him. Deut. 11.16,17. through pride. Obad. 3.

Men are deceiued, for want of the knowledge of the Scriptures. Matt. 22.29. Mar. 12.24. looke Erre and Errour.

Euill men and deceiuers shal wax worse and worse. 2. Tim. 3.13.

Christ counted a deceiuer, and those that beleeued in him, deceiued. Matth. 27.63. John 7.47.

Gods preachers also are counted deceiuers. 2. Cor. 6.8.

Who be in deede deceiuers. looke 2. John 7. 2. Tim. 3.1, to 10.

Decrees. looke Ordinances.

Dedication of the Temple by Salomon. 1. Kin. 8.63,64.* confirmed by God. 1. King. 9.3.

Of the dedicating of a newe house. Deut. 20.5.

Of the dedicating of the Temple in the time of Esdras. Ezra 6.16,17.

Of the dedication of the wall at Jerusalem. Nehe. 12.27.

Of the dedication of the altar vnder Judas Maccabeus. 1. Mac. 4.56.

Feast of dedication. John 10.22. looke Sanctifie.

Deedes. Good deedes are tokens of amendment of life. Mat. 3.8,9,10. Luk. 3.8,9. Act. 26.20. looke Doe, and Workes.

Deepe. The deepe. Gen. 1.2. is a masse or lumpe of earth without forme, mingled confusedly with the waters.

The deuils craue that they may goe out into the deepe. Luke 8.31.

Defende. looke Humble.

Deferre. To deferre turning to God, looke Repentance, and to put off.

Defile. Howe the name of God is defiled. Leui. 18.20. & 19.12.

Howe the Priests of the Lawe were defiled. Leui. 21.1. Ezek. 44.25. looke Pollute.

Defloure. looke Rauish.

Defraude not one another. 1. Thess. 4.6. looke Deceiue.

Degree. looke Estate.

Deliuer. God deliuereth his out of aduersitie. 2. Sam. 4.9. & 22.1,4.*

God sent Gideon to deliuer the Israelites Judges 6.14,16.

Joseph foretolde the deliuerance of the Israelites. Gen. 50.24.

God sheweth Moses, how the deliuerance of Israel should be brought to passe. Exo. 3. 20,21,22.*

The Israelites are commaunded to celebrate the day of their deliuerance. Exod. 12. 2,14.

Moses sheweth Jethro how God had deliuered Israel from Pharaoh. Exo. 18.8.

God deliuered Paul out of the mouth of the lyon. 2. Tim. 4.17.

Christ hath deliuered vs from sinne, the deuil, and the lawe. Luke 9.56. 2. Tim. 1.9. and being deliuered, we are become seruants to righteousnes. Rom. 6.16,17,18.

Samson called his victorie, a great deliuerance. Judges 15.18.

God promised Ahab to deliuer the hoste of Benhadad, into his hand. 1. Kings 20.13.

Delight. God delighteth in Christ and his chosen. Mat. 3.17. & 17.5.

Delusion. God sendeth strong delusions to vnbeleeuers. 2. Thess. 2.11.*

Dene. A stone pitched on ende, for a witnesse against the Israelites, that afterward should denie their God. Josh. 24.26,27.

Peter stoutly promiseth that he would neuer denie Christ, and yet did. Matt. 26.35, 70,72,74.

If wee denie Christ, hee will denie vs. 2. Tim. 2.12. Luke 12.9.

He is an Antichrist that denieth that Jesus is Christ. 1. John 2.22.

Depart. All that call on Christ must depart from iniquitie. 2. Tim. 2.19.

We ought not to depart from God, to serue idoles. Deut. 11.16. 1. Sam. 12.20.21.*

Samson being departed from God, his strength departed from him. Judg. 16.19,20.

Paul and Barnabas departed asunder. Actes 15.36,37,38,39.*

Depose. Asa deposed his mother, and why. 2. Chro 15.16.

Descend. God descended, to see the affliction of his people. Exo. 3.8. and to see the tower of Babel. Gen. 11.7.

Of Christ his descending into hell, looke Christ.

Desert. looke Merite.

Desire. looke Concupiscence.

Despaire. The children of Israel despaire. Exo. 5.21.

Comfort for such as Despaire. Ezekiel 33.11, to 20. Psalme 103.8, to 19. Looke Comfort.

The 4 lepers despairing to bee famished, declare Gods prouidence to the Samaritanes. 2. Kings 7.3,4,8.*

The punishment of desperate wicked men. Jerem. 16.12. * and 18.12.*

Despise. The wicked despise gouernment. Jude 3.

Who so despiseth God and his word, shall be despised of him, and destroyed. 1. Sam. 2. 30. Pro. 13, 13.

God hath chosen the despised things of the worlde, to confound the mightie. 1. Cor. 1. 27, 28.

He that despiseth the faithfull minister of the Gospel, despiseth God. 1. Thes. 4. 8. looke Contemne.

Destroy. God destroyeth dumme creatures for mans sinne. Zeph. 1. 3.

God destroyed Sisera and all his charets. Judg. 4. 15.

Destruction threatned to the Israelites. Deut. 28, 48, 51, 53.

Pride goeth before destruction. Pro. 16. 18.

Couenant making with Idolaters, bringeth destruction. Judg. 2. 2, 3.

Deuils. God forbiddeth to offer to deuils. Leuit. 17. 7.

Deuil, signifieth a cursed speaker or an accuser. Jude 9. Reue. 12. 9, 10.

The Israelites consecrated their children vnto Idoles and deuils. 2. Kin. 17. 16, 17. De. 32. 17.

Deuils cast out, looke Fasting, and Mat. 17. 20, 21.

Deuill in the mayde, looke Diuination.

Deuils know and confesse Christ. Matth. 3. 11. Luke 4. 41. Act. 19. 15.

The Iewes said that Christ had the deuil. Mat. 12, 24. Mar. 3. 22.

Wee ought not to reioyce that deuils are subdued vnto vs, but rather, &c. Luk. 10. 20.

The Gentiles sacrificed to deuils. 1. Cor. 10. 20.

Those that sacrifice to deuils are deuils fellowes. 1. Cor. 10. 20.

Doctrine of deuils, looke Doctrine.

Christ healed the possessed, and chased out the deuils. Mat. 8. 33. & 9. 32, 33. & 12. 2. & 17. 18. Mark. 1. 25. & 5. 1, to 14. Lu. 8. 26, to 34. and 11. 14.

The deuill possessing the serpent seduceth the woman. Gen. 3. 1, to 7. and is vanquished by Jesus Christ. Gen. 3. 15.

The deuil cannot hurt when he wil, nor so much as he would. Mat. 8. 31, 32, 33. Mark. 9. 22. Lu. 4. 13. Reue. 2. 1, 2, 13. & 7. 2, 3.

The Deuil called the prince of this world. Joh. 14. 30. & 16. 11. and of darkenes. Ephes. 6, 12. and that ruleth in the aire. Ephes. 2. 2.

The deuil is our aduersarie. 1. Pet. 5. 8. Mat. 13. 39.

The deuil is a murtherer, lyar, and father of lies & liars. Joh. 8. 44. & the king of pride. Job 41. 25.

The children of the wicked are the seede of the deuill. Mat. 13. 25, 38, 39. and his detained captiues. 2. Tim. 2. 26.

Christ hath destroyed the deuils power ouer vs. Heb. 2. 14. and therefore he appeared. 1. John 3. 8.

We may ouercome the deuill with faith, and the word of God. 1. John 2. 14.

Wee ought not to giue place to the deuill. Ephes. 4. 27.

Christ called the Iewes the children of the deuill. John 8. 44.

Judas betrayed Christ by the prouocation of the deuill. Joh. 13. 2.

Euerlasting fire prepared for the deuill and his angels. Matth. 25. 41.

The deuill laboureth continually for the destruction of men. Zecha. 3. 1, 2. Matth. 4. 3, to 12. Luke 8. 12. and 22, 31. Reue. 2. 10. his power is of God. 2. Chron. 18. 21. Job. 1. 12. and 2. 6, 7. Matth. 8. 32. Mar. 5. 13. Col. 1. 16, 2. Tim. 2. 26.

Deuilish wisedome, what. Jam. 3. 15, 17.

Deuices. God confoundeth the deuices of the wicked. Job 5. 12, 13. Dan. 6. 8, 15, 24.* and 13. 62. and 14. 31, 42.

Desert. looke Wildernesse.

& Die. Moses died vpon mount Abarim. Deut. 32, 49, 50.

Gideon feared to haue died, because hee had seene an angel. Judg. 6. 22. so did Manoah. Judg. 13. 22, 23.

Aaron died on mount Hor. Num. 20. 23, 24, 25, 26, 28.

How Samson died. Judg. 16. 30.

The children of Israel wish to die. Exod. 16. 3. Num. 14. 2, 3, 4. so did Moses. Nu. 11. 14, 15. and Elijah. 1. Kin. 19. 3, 4.

Whether wee liue or die, wee are the Lords. Rom. 14. 8. Phil. 1. 21, 22.

Thomas exhorteth his fellows to die with Christ. John 11. 16.

Christ earnestly desired to die for vs, that the Gospell might the sooner bee preached throw the world. Luke 12. 49, 50, 51.

Christ died for our sinnes, and rose againe for our iustification. 1. Corint. 15. 3, 4. Rom. 4. 25.

To eate any thing that dieth alone, forbidden, and why. Deut. 14. 21.

Christ died for all men, and why. 2. Cor. 5. 15.

Christ died for vs, declaring his loue. 1. Joh. 3. 16. that we might enioy the grace of God. Heb. 2. 9.

We must be ready to die for our brethren, by Christes example. 1. John 3. 16.

Those that beleeue not in Christ, shal die. John 3. 36. as contrariwise. John 6. 40.

To die in the Lord, and die the death. Reue. 14. 13. Mar. 7. 10.

Bee good to thy friend before thou die. Eccles. 14. 13, to 16.

The soule that sinneth shall die. Eze. 18. 4.

Herod died miserably. Actes 12. 23. so did Antiochus. 2. Mac. 6. 5, 6.*

To goe to the fathers, and enter into the way of all the worlde, is for to die. Genes. 15. 15. Josh. 23. 14.

Diet. Moderate diet commended. Prou. 15. 16, 17. and 27. 27. Dan. 1. 12. to 17. Eccles. 31. 19, to 31. and 37. 28.

Difference betweene man and beast, looke Condition.

Difference betweene a bodie and a spirit. Luke 24. 39.

Difference of meates. Matth. 15. 11. Acts 10. 13, 14, 15. Rom. 14. 14, 17.

Digge. A lawe for him that diggeth or openeth a well. Exod. 21. 33.

Who so diggeth a pitte shall fall therein. Eccles. 27. 26. Pro. 26. 27. Psal. 57. 6. Eccles. 10. 8.

How the proude digge pits for the godly. Looke Psal. 119. 85.

Dinner. Better is a dinner of greene hearbes with loue, then a stalled ox with hatred. Prou. 15. 17.

Direct. We ought to direct our hearts vnto the Lord. 1. Sam. 7. 3.

The Lord directeth both our tongues and doings. Pro. 16. 1, 9, 33. & 9. 21. looke Prepare.

Dissentions ought not to be among Christians. 1. Cor. 1. 10, 11. & 3. 10, 11. looke Contention Debate, and Strife.

Disciple. The Pharises in scorne willed him that was borne blinde and healed, to be Christes disciple. John 9. 28.

The disciples were afraid on the sea. Mat. 14. 16, 30. Mar. 6. 48, 49, 52.

The disciples of Christ would haue dissuaded him from going to Judea, and why. John 11. 8.

Christes disciples being an hungred, plucked the eares of corne to eat on the Sabbath day. Matt. 12. 1, 2.

Christes disciples forbade one to cast out deuils, and why. Mar. 9. 39.

The disciple offended at the waste of oyntment. Matt. 26. 7, 8, 9. Mar. 14. 3, 4, 5. John 12. 3, 4, 5, 6.

Christ foretold his disciples, þ they would forsake him. Matt. 26. 31. Mar. 14. 28. John 16. 32. & so they did. Mat. 26. 56. Mar. 14. 50.

Some of the disciples doubted of Christes resurrection. Mat. 28. 17,

Christ came among his disciples, þ doores being shut. John 20. 26.

Christes disciples knowen by mutual loue. John 13. 35.

Who so loueth any thing more thē Christ, cannot be his disciple. Mat. 10. 37.

Who so giueth a cuppe of drinke to a disciple of Christ, shal not lose his reward. Mat. 10. 42. looke Apostles.

Discipline. Of the commoditie of discipline, and discommoditie of the contrary. Pro. 13. 13, 14, 18. Wisd. 6. 17, 18, 19.*

Fooles despise discipline. Pro. 15. 5.

An order of discipline described in Ezra. chap. 7. 11, to 27. 1. Esd. 8. 25.

Discipline of the Church. Matt. 18. 17.

Discord. looke Contention.

Disdaine. Wee may not disdaine to bee taught, no not of our inferiour. Exod. 18. 24. Actes 18, 24, 26.

Diseases. The diseases of Egypt, with all other plagues, are punishments of þ breach of Gods commandements. Exodus 15, 16. Deut. 7. 12, 15. & 28. 35, 59. & 29. 22. Matt. 9. 2. John 5. 14. 1. Cor. 11. 30.

Intemperance breedeth diseases. Ecclus. 31. 19, 20. & 37. 29.

Christ healed a man that had bene diseased 38. yeeres. Joh. 5. 5, to 10. looke Sicknesse and Infirmities.

Disguising raiment forbidden both man and woman. Deut. 22. 5.

Disobedient to God and his worde, subiect to many curses. Deut. 28. 15. *Jere. 26. 4, 5, 6. Deut. 30. 17, 18.

Achan for disobedience stoned to death. Josh. 7. 11, 14, 15, 18, 25*

The Israelites for disobedience, were caried captiue into Syria. 2. Kin. 17. 6. to 24.

A prophet

A prophet for his Disobedience was slaine by a Lion. 1. King. 13 24.

All men for the disobedience of Adam, were subiect vnto sinne, death, and damnation. Rom. 5. 12.

Disobey. Whosoeuer disobeyed the priests or Iudges, was put to death. Deu. 17. 9, 10, & 14.

Of disobedience & the punishment therof, looke more Gene. 3. 2.* & 19. 14.* Leui. 10. 1.* & 26. 15.* Num. 14. 10.* & 16. 1, 2.* and 20. 2.* Deut. 11. 28. & 27. 15.* 1. Sam. 12. 9. and 13. 9, to 15. & 15. 23. & 28. 7.* 2. Sam. 6. 6, 7. 1. King. 11. 1, to 14. & 13. 1, to 25. & 14. 7, 8, to 19. & 20. 31.* 2. Chr. 7. 19.* & 26. 16.* Isa. 24. 5, 6.* Iere. 11. 3.* & 13. 11.* and 17. 23.* & 35. 13, 17. Ionah 1. 3.* Matth. 14. 28, 29, 30. & 17. 8, 14. Act. 7. 39. to 43. Rom. 2. 1, to 10. Gal. 3. 10. looke Rebellion.

Disposers. The Apostles and Ministers of Christ are disposers of Gods secrets. 1. Cor. 4. 1. and manifolde graces. 1. Pet. 4. 10. and ought to be faithfull distributers of the same. 1. Cor. 4. 1, 2. looke Apostles, Bishops, and Ministers.

Disputation. Vaine disputatiõs, foolish questions, and brawlings about the lawe, ought to be auoyded, and why. Tit. 3. 8, 9, 10, 11. 1. Tim. 6. 3, 4, 5, 20, 21.

Dissemble. Peter, Barnabas, & the Iewes dissembled. Gal. 2. 11.*

Saul dissembled as though hee heard not what the wicked spake against him, and why. 1. Sam. 10. 27.

Dissemblers can thinke one thing & speake another. 2. Sam 13. 20, 22, 26, to 29. & 16. 16, to 20.* and 17. 15.*

Dissembling prophets be meet for the wicked. Micah 2. 11.

Dissimulation ought not to be vsed among Christians. 1. Pet. 2. 1.

Ieremie dissembled, and why. Ier. 38. 26, 27 looke Counterfaite.

Distrust. looke Vnbeliefe.

Diuination or soothsaying ought to be punished with death. Leuit. 20. 27. it ought not to be vsed. Isa. 8. 19.

Paul dispossessed a spirite of diuination. Act. 19. 16, 17. 18. looke Soothsayers.

Diuine. Ioseph counterfaited himselfe to diuine and prophecie. Gen. 44. 15.

Diuision. looke Strife, and Contention.

Diuision of tongues, looke Tongues.

Diuorced None ought to be diuorced. 1. Cor. 7. 27. except for fornication. Mat 19. 9.

Moses suffred a Bill of diuorce. Deu. 24. 1, to 5. Mala. 2. 16 Mat. 19. 7. 8. Mar. 10. 4, 5. contrary to the first institution. Mat. 4. 5, 6, 9. Mar. 10. 6, 7, 8, 9, 11, 12.

¶ *Doe.* God doe so to thee, and more also: a kinde of adiuration, vsed of the Hebrewes. 1. Sam. 3. 17.

The obseruers of Gods commandements, shal prosper in all their doings. Deu. 29. 9.

Wee must doe, as wee would be done to. Mat. 7. 12. Lu. 6. 31. Tob. 4. 15.

Wee are commanded not onely to heare, but also to doe Gods cõmandements. Deu. 4. 1, 5, 6, 10, 13, 40. & 5. 1, 27, 31. and 6. 1, 2, 3, 24, 25. and 7. 11, 12. & 8. 1. & 10 12. Iosh. 22. 5. Iere. 7. 3, 4. for, Not euery one that saith, Lord, Lord, shall enter into the kingdome of heauen, but he that doeth the Fathers will. Matth. 7. 21. For, Not the hearers, but the Doers of the Law shall be iustified. Rom. 2. 13. Luke 6. 46. Acts 26. 19, 20. and 1. Ioh. 2. 4. and 1. 6. for, those that heare Gods word and Doe it not, deceiue themselues. James 1. 22. and are foolish builders. Matth. 7. 26, 27. Luke 6. 49. but the Doers are wise builders. Matth. 7. 24, 25. Luke 6. 48. and are blessed. John 13, 17.

Good Doers commended. Matth. 25. 34.* called Christs friends. Ioh. 15. 14. S. Lukes Gospel containeth all that Iesus did and taught. Actes 1. 1.

Wee ought to Doe all things to the glorie of God, and in Christs name. Matth. 5. 16. 1. Cor. 10. 31. Col. 3. 17. and 1. Pet. 1. 11.

Doe good to all, but chiefly to them of the houshold of faith. Gal. 6. 20.

The glorie of well Doing, pertaineth to God. 1. Samu. 25. 34. looke Workes and Weldoing.

Dore. Christ is the Dore. Ioh. 10. 1, 9. Act. 14. 27.

God standeth at the Dore, and knocketh. Reu. 3. 20.

Dore of vtterance. Col. 4. 3.

Doctors. The holy Ghost is the Doctor of the Apostles, and all the faithfull. John 14. 25. Psal. 51. 10, 12, 13.

Paul the doctor of the Gentiles, in faith and veritie. 1. Tim. 2. 7. 2. Tim. 1. 11.

Christ ordained Doctors in his Church. 1. Cor. 12. 28. and why. Ephel. 4. 11, to 17.

Doctors and such as turne men to righteousnesse, shall shine as the starres for euer. Dan. 12. 3.

Doctors ought to be guided by the rule of the same word they preach. Rom. 12. 6. 1. Pet. 4. 10, 11.

What Doctors should come in the latter dayes. 1. Tim. 4. 1, 2. 2. Pet. 2. 2. looke Disputations.

Doctrine is the gift of God. Rom. 12. 7.

Wholesome doctrine. Tit. 2. 1.*

Doctrine of Deuils. 1. Tim. 4. 3. 2. Pet. 2. 1, 3. Iude 4.

The Iewes call the Gospel new doctrine. Mar. 1. 27.

Wee ought not to approue any that teacheth other doctrine then of Christ. 2. John 10. 11.

Wee ought not to bee caried about with strange doctrines. Heb. 13. 9.

The Scriptures are written for our doctrine. Rom 15. 4.

The forme of doctrine which God hath giuen, is charitie. Rom. 6. 17.

They that followed Christ, were attented at his doctrine. Mar. 11. 18.

Paul exhorteth to attend to reading, exhortation, and doctrine. 1. Tim. 4. 13, 15, 16.

An idole or flocke, is a doctrine of vanitie. Ier. 10. 8.

True doctrine ought to bee taken out of the scriptures. Actes 28. 23.

True doctrine chiefly maintained by humilitie. Phil. 2. 1, 2, 3, to 9.

No doctrine but Christs ought to bee receiued. Col. 2. 8, 9.

We must hearken to the word of God, and not to the doctrine and precepts of men. Exodus. 23. 13, 21, 22. Deu 4. 2. & 12. 30, 31, 32. & 13. 1, 2, 3, 8. Iosh. 1. 7, 8. Psal. 12. 4. Prou. 5. 1, 2, to 15. & 30. 5, 6. Isa. 8. 19, 20. & 29. 13, to 17. Iere 2. 8, 11, 13, 17, 18.* & 23. 16, 17, 18.* Eze. 13. 2, 3, 6, 7. Mat. 5. 19. & 7. 15, 16, to 21. & 15. 9. & 16. 6, 12. & 17. 5. & 24. 4, 5, 11, 23, 24. Mar. 7. 6, to 14. Luke 16. 13, 15. John 13. 16, 20, 35. Actes 15. 5, to 30 Actes 20. 32. Rom. 16. 17, 18. 1. Cor. 1. 12, 13. and 3. 5, 6, 7, 18, 21. & 7. 12, 25, 35. Gal. 1. 8, 9, 10. Ephe. 4. 14. 15. Philip. 3. 2, 16, to 19 Col. 2. 4, 6, to 9. 1. Tim. 1. 3, to 7. & 4. 1.* & 6. 3, 2. Tim. 1. 13. and 2. 14, 15, 16.* Heb. 13. 7, 9. 1. John 2. 18, 19.* and 3. 7. and 4. 1, 2, 3, 6. 2. Ioh. 7, to 11. Iam. 2. 1, to 4. and 2. Pet. 3. 16, 17, 18. Reu. 22. 18, 19.

Dogges. Iezebel was eaten with dogges. 1. Kings 9. 36.

Dogges or whelpes put for the Gentiles. Mat. 15. 16. Mar. 7. 27.

Dogges also for stubburne enemies of the Gospel. Matth. 7. 6. and for false Prophets. Phil. 2. 3.

The dogge is returned to his owne vomit. 2. Peter 2. 22. Prou. 26. 11.

Hazael alked Elisha, if he were a dogge, and why. 2. Kings 8. 13.

A dead dogge, for a despised person. 2. Sam. 9. 8.

Vnpreaching pastours called dumbe and greedy dogges. Isa. 59. 10, 11.

Of dogges. 2. Sam. 3. 8. Iob 30. 1. Psal. 22. 16, 20. Eccles. 9. 4. Tobit. 5. 16. and 11. 4. Luke 16. 21. Reue. 22. 15. looke Hire.

Domage. looke Hurt.

Dombe. God maketh eloquent, dombe and deafe. Exod. 4. 11.

The dombe healed, looke Deuill.

Zacharie becommeth dombe, for his incredulitie. Luke 1. 18, 19, 20.

Heliodorus suddenly stricken dombe is healed againe at ỹ prayer of Onias. 2. Mac. 3. 29, 33.

Dombe creatures spoken vnto. Ezek. 6. 23. & 36. 1. Mic. 6. 1, 2.

Dombe creatures punished for mans sake Ieph. 1. 2, 3.

Dominion. Christs dominion endureth euer. Psal. 145 13. is far aboue al principalitie, power, &c. Ephe. 1. 21. looke Kingdome, Lordship, Power, and Rule.

Double tongued persons ought to be abhorred. and why. Ecclus 28. 14.*

Double hearted. Eccles. 2. 13. & 3. 28.

Doue sent out of the Arke. Gen. 8. 8.

Doues dung solde for fuel. 2. Kings 6. 25.

Dough. The Israelites caried vnleauened dough for haste out of Egypt. Exod. 12. 39.

Dowrie. Leahs dowrie. Gen. 30. 20.

Dowrie of virgins. Exod. 22. 16, 17.

Shechem offereth Iaakobs daughter a large dowrie. Gene. 34. 11, 12.

¶ *Dragon.* The Dragon Satan bound for 1000 yeeres Reue. 20. 2.

Of the Dragon that fought with Michael and his angels. Reue. 12. 3, 7.

Daniel slayeth the Dragon without sword or staffe. Dan. 14. 26, 27.

Dragons taken for great and monstrous fishes

tithes. Psal. 148.7.

Drawe. None can beleeue in Christ, except the father drawe him. John 6.44.

Dread. looke Feare.

Dreame. Iaakob dreamed he sawe a ladder. Gen. 28.12.

Abimelech by a dreame kept from touching Sarah to defile her. Gen. 20.6.

Laban warned by a dreame, to speake wel to Iaakob Gene. 31.24.

God willeth Salomon by a dreame, to aske what he would. 1. Kings 3.5.

God spake to the Prophets by dreames. Num. 12.6. 1. Sam. 28.6.

Joseph rehearseth his two dreames to his brethren. Gen. 37.5.9, to 12.

Of the dreames of Pharaoh, looke Gene. 41.1, to 8.

A souldier expounded his felowes dreame. Iudges 7.13, 14.

God is the interpreter of dreames. Gene. 41.16. Dan. 2.28, 30.*

Of dreames, reade moze. Gen. 31.3, to 14, and 40.5.* and 46.2, to 5. 1. Samuel 3.4.*2. Sam. 7.4, to 18. Job 7.14. and 33.15, to 18. 2. Macc. 15.11, to 18. Matt. 1.20, to 24. & 2. 12, 13, 19, 22.* Actes 16.9.

Dreames that doe leade from God, ought not to be regarded Deu. 13.1, 2, 3, 5. Jer. 23. 16, 25, to 28.* & 27.9, 10. Eccius. 32.2, to 8.

Dreames make fooles to haue wings. Eccius. 34.1.

Pilates wife was troubled in her dreame, for Christ. Mat. 27.19.

Dreames come by the multitude of busnesse. Eccles. 5.2.

Yong men shall see visions, and olde men shall dreame dreames. Actes 2.27.

Dresse. God put Adam in Paradise to dresse it, and keepe it. Gen. 2.15.

Drinke, Drunkennesse, & Drunkards. The Israelites murmured, and contended with Moses for want of drinke. Exod. 15.24. and 17.1, to 8.

Eliiah being fed by rauens, dranke riuer water. 1. Kings 17.5, 6.

God willeth Gideon to take none to warre with him, that kneeled downe to drinke water. Iudges 7.4, to 7.

Strong drinke was forbidden Aaron and his sonnes. Leuit. 10.8, 9.

Strong drinke is raging Prou. 20.1.

A Prophet is commaunded not to drinke nor eate in Beth-el. 1. Kings 13.9.

Dauid being very drie, would not drinke of the water, which his three worthies fetched. 2. Sam. 23.15, 16, 17.

The Israelites dranke of the red licour of the grape in the land of promise. Deut. 32.14.

What drinke was to bee accounted vncleane. Leuit. 11.32, 33, 34.

The Iewes did drinke the spirituall drinke that we drinke of. 1. Cor. 10.3, 4.

The Apostles filled with the holy Ghost, counted drunke. Actes 2.13.

Christ also called a drinker of wine. Mat. 11.19.

Eli iudged Hannah to be drunke, when hee sawe her lips moone, and heard no voyce. 1. Sam. 1.12, to 19.

Noah being drunke, was mocked by his sonne Ham. Gen. 9.21, 22.

Lot being drunke, committed incest. Gen. 19.33, 35, 36.

Dauid would haue made Vziah drunke. 2. Sam. 11.13.

Ammon being drunke, was slaine by his brother Absalom. 2. Sam. 13.28.

Benhadad being drunke, was discomfited by Ahab. 1. Kings 20.16, 20, 34.

Elah being drunke, was slaine by Zimri. 1. Kings 16.8, 9, 10.

Nabal was drunke. 1. Sam. 35.36.

Holofernes being drunke, was slaine by Iudeth. Iudeth 13.2, 8.

Princes ought to abhorre drunkennesse, and why. Prou. 31.4, 5.

Christians must abhorre drunkennesse. Luke 21.34. Eph. 5.18. Rom. 13.13. 1. Cor. 6.10. & 11.21. 1. Pet. 4.3. Mat. 24.49.

Drunkennesse condemned. Pro. 30.1.

Wee ought not to keepe company with drunkards, and gluttons, and why. Prou. 23. 20, 21. 1. Cor. 5.11.

A woe against drunkards. Isa. 5.11, 12, 22. & 28.1. Joel 1.5. Hab. 2.15.

A drunken woman is a great plague. Eccius 26.8.

A labouring man, giuen to drunkennesse, shall not be rich. Eccius. 19.1.

Drunkennesse, a worke of the flesh. Gala. 5.21.

Gods arrowes drunke with his enemies blood. Deut. 32.41, 42.

Dropsie healed on the Sabbath day. Luke 14.2, 4.

Dust. Man is dust, and to dust he shal returne. Gene. 3.19. and 18.27. Eccles. 12.7. looke Man.

The Hebrewes in token of sorow, vsed to cast dust or ashes on their heads. 2. Sam. 1. 2. looke Ashes.

Paul and Barnabas shooke the dust from their feete against the vnbeleeuing Iewes. Act. 13.15. as Christ willed his Apostles to doe. Mat. 10, 14, 15. looke Earth, and Tearing of Clothes.

Duetie. Wherein the whole duetie of man consisteth. looke Eccius. 12.13.

Dwell. Moses foresheweth that the Israelites should dwell in safetie. Leuit. 26.5. Deut. 11.29, 30, 31.

God dwelt in the Israelites vpon mount Zion. Exod. 15.17.

Paul dwelt in Rome by himselfe two yeeres. Actes 28.19, 30, 31.

The dwelling of Israel in Egypt, was 430. yeeres Exod. 12.40, 41.

What it is to dwell in Christ. 1. John 2.6. John 6.56.

The Spirite of God assureth vs that hee dwelleth in vs. 1. John 3.24.

We dwell in Christ Iesus, if we confesse him to be the Soune of God. 1. John 4.11, 13, 15, 16.

Christ assureth vs, that in is Fathers house are many dwelling places. John. 14.2.

E.

Eare. The eare of seruats, which would not bee set at libertie, bored with an awle. Exod. 21.6. Deut. 15.17.

All eares hearing of Eli his punishment shall tingle. 1. Sam. 3.11.

He that hath eares to heare, let him heare. Mat. 13.9. Mar. 4.9. Luke 8.8.

God giueth to those that loue him, eares that can and wil hearken to his word. Deut. 29.2, 3, 4.

Rebels haue neither eyes, nor eares to see or heare withall. Ezek. 12.2.

Mose and eares taken for Princes and Prickes. Ezek. 23.25.

It was lawfull to gleane eares of corne vpon necessitie. Deut. 23.25. Mat. 12.1.

Earely. Elkanah and his wiues rose earely, and worshipped. 1. Sam. 1.19.

Of earely rising. Gen. 19.27. & 20.8. & 21. 14. & 22.3. & 28.18. Exo. 8.20. & 9.13. 1. Sa. 17.20. Isa. 37.36. and 50.4. 2. kin. 3.22. Jer. 32.33. Matt. 20.1. Mar. 6.2.

The murtherer riseth earely to kill the poore, and needie. Job 24.14.

Earnest. Gods Spirite the Earnest of our inheritance. 2. Cor. 1.22. & 5.5. Eph. 1.13, 14. and 4.30. Rom. 8.15, 16, 17. Gal. 4.6, 7.

Earth. God separated the earth from the waters, which first were mingled together. Gen. 1.2, 9.

God gaue the earth vertue to bring foorth herbes and trees. Gen. 1.11, 12.

The earth cursed, looke Cursed.

Adam was driuen out of Paradise to till the earth. Gen. 3.23.

The earth corrupt before God. Gen. 6.11

Noah got his liuing by tilling the earth. Gene. 9.20.

By whom the earth was ouerspread. Gen. 9.19. and 10.32.*

All the earth is the Lords. Exod. 9.29. and all that is therein. Psal. 24.1.

The earth and fruits thereof cursed to the disobedient. Deutero. 28.15, 16, 17, 23, 38, to 43.

Moses calleth heauen & earth to witnesse. Deut. 32.1.

Naaman craueth that hee might carie of the earth of the land of promes, to sacrifice thereon to the true God. 2. kings 5.17.

The earth and all that is therein, shall burne at the day of iudgement, and afterwarde there shall be a newe earth, wherein righteousnesse shal dwell. 2. Peter 3.10, 13. Reuel. 21.1. Isa. 65.17. & 66.22.

Why art thou proude, O earth and ashes? Eccius. 10.9 looke Dust.

Earthquake. The earth trembled at the deliuerie of the Lawe. Exo 19.18. Psal. 68, 8. Heb. 12.26. and when God spake to Eliiah. 1. Kings 19.11, 12.

Earthquakes foreshew that God is angry, and wil punish the vngodly. 2. Samu. 22.8. psal. 18.7. Isa. 13.13. & 24.18, 19, 20. & 29.6. As appeared by Kozah, Dathan, & Abiram. Numb. 16.1, to 36. and Vzziah. 2. Chro. 26. 16.* Amos 1.1. Zech. 14.5.

The earth quaked at the death of Christ. Mat. 27.51.54. when he rose againe. Matt. 28.1. and after the Apostles prayers. Act. 4. 31. and 16.27.

Earthquakes precede great alteration of Religion. Reue. 6.12. & 8.5. & 19.18 and also are signes of Christ his speedie comming

vnto

vnto iudgement. Ioel 12.10. Matth.24.7. Mar.13.8. Luke 21.11.

Earthly. The first man is of ꝑ earth, earthly. 1.Cor.15.47,48.

Easter. looke Passeouer.

Eate. He that will not worke, must not eate. 2.Thes.3.10,11,12.

The Apostles had no leasure to eate. Mar. 6.30,31.

The faithfull are forbidden to eate no meate, so they doe all to Gods glory. 1.Cor. 10.25,31.

To eate the flesh of Christ. Looke Supper of the Lorde.

The Israelites sate downe to eate and drinke, and rose vp to play. Exod.32.6.

The Minister may eate and drinke, at his Churches charge. 1.Cor.9.4,7,to 16.

We ought not to eate any thing that dieth alone. Deut.14.21.

What the Iewes should eate & offer, and where. Deut.12.11,12,13,14,15,16.

God sendeth plentie of foode to eate to those that loue him. Deut.11.13,14,15.

Hannah so vpbrayded with barrennesse, that she could not eate. 1.Sam.1.6,7.

Samuel blessed the sacrifice before the people did eate. 1.Sam.9.13. Looke Fasting, Fat, Foode, and Women.

¶ *Ebrewes* might not eate bread with the Egyptians. Gen.43.32.

Abram called an Ebrewe. Gene.14.13, and Ioseph. Gen.39.14.

Paul boasteth of his being an Ebrew, and why. 2.Cor.11.16,17,18,22.* Phil.3.5.

¶ *Edge.* looke Garment.

Edifie. Christians ought to exhort & Edifie one another. 1.Thess.5.11. with that which is good to Edifie withall. Ro.15.21.1.Tim. 1.3,4,5.

¶ *Effeminate.* looke Wantons.

¶ *Egle.* The Iewes forbidden to eate of an Egle. Deut.14.12.

The properties of an Egle. Deut.32.11. 2.Sam.1.23. Ier.4.13. Lam.4.19. Hos.8.1. Psal.103.5. Iere.49.16. Abad.1.4. Prou. 33.19. Exod.19.4. Mica.1.16. Mat.24.28. Luke 17.37.

The parable of the two Egles, and the signification. Ezek.17.2,3,7.

Elders ordained by election throwe all Churches. Actes 14.23. Tit.1.5.

Pauls exhortation to the Elders of Ephesus. Actes 20.17.*

What manet of men Elders ought to be. Titus 1.6,to 10.

What Elders are worthie of double honour. 1.Tim.5.17.

Receiue no accusation against an Elder vnder two or three witnesses. 1.Tim.5.19. looke Bishop.

Elect. The elect are few in number. Mat. 7.14.& 20.16.& 22.14.

Elected to saluation from the beginning of the world. Ephe.1.4.1.Pet.1.2. Reue.17. 14.

The Elect of God cannot be condemned. Rom.8.33,34.

Gods purpose is by his election. Ro.9.11.

S. Paul knewe that the Thessalonians were Elect. 1.Thess.1.4.*

Those that are Elect depart from iniquitie. 2.Tim.2.19.

The Elect onely beleeue. Actes 13.48.

The Elect feare God, and be mindefull of pleasing him. Mal.3.16.

Election. Israel hath obteined by free election, that which hee could not by workes. Rom.11.5,6,7.

Election proceedeth from grace, and not of workes. Rom.9.11,12,13.

The Iewes being enemies to the Gospel for our sakes touching the Election are beloued for their fathers sake. Rom.11.28.

Election lyeth in God, & not in vs. Rom.9. 11,16.

We must make our Election sure by good workes. 2.Pet.1.10. looke Chosen, and Predestination.

Eloquence. Aaron appointed to assist Moses in stead of eloquence. Exod.4.10,14,16.

Elements. The Elements shall melt with heate. 2.Pet.3.10.

The powers of the Elements were knowen to Salomon. Wisd.7.17.

All the Elements serue the wil of God. Wisd.19.17. looke Rudiments.

¶ *Embrace.* Esau Embraced his brother Iaakob. Gene.33.4. So did Ioseph both his brother Beniamin. Gen.45.14. & his father Iaakob. Gen.46.29. and Iaakob Embraced Iosephs children. Gen.48.10.

There is a time to embrace, and a time to abstaine. Eccles.3.5.

Wisedome wil bring them to honour that Embrace her. Pro.4.8.

The right hand of Christ Embraceth his Church. Cant.2.6.

King Eupator Embraceth Iudas Maccabeus 2.Mac.13.24.

¶ *Embawming.* looke Gene.50.2,26.

¶ *Enchaunter.* looke Finger.

The punishment of Enchaunters. Reuel. 22.15. Looke Sorcerers, Soothsayers, and Witches.

Enclined. God is more Enclined to mercy, then to wrath. Mic.7.18.&c.

God *Encouraged* Ioshua and the Israelites. Ios.1.6,7,18. Deu.31.6,7,8.& S. Peter and Paul. Act.10.16.& 8.9.& 23.11.

The godly haue neede of encouragement in their faith. Mat.9.22. Luke 1.36. Act.11. 23. and 14.22. and 15.36. and 16.5. and 18. 23,27. and 20.1,2,6,17.*

The Encrease of the doctrine of Christ ought to be attributed vnto God only. 1.cor. 3.6,7.

Ende. When the ende of all transitorie things shal come. 1.Cor.15.24.

The ende of all things is at hand. 1.Pet. 4.7.

The wise wil consider their end. Deut.32. 29.& so shal they not doe amisse. Eccles.7.36

The endes of the world are come vpon vs. 1.Cor.10.11.

Ending. looke Beginning.

Endued. Christ willeth his Apostles to abide in Ierusalem til they were endued with the holy Ghost. Luke 24.49.

Endure. looke Continue and Perseuere.

Enemies. God deliuereth the disobedient into the hands of their enemies. Deu.28.25;

God threatneth to take vengeance of his enemies. Deut.32.42,43.

If we feare God hee wil make our enemies to feare vs. Leuit.26.7,8. Deu.6.2,13, 14.& 11.13,22,25. and 28.1,7.

God made Iaakobs enemies afraide of him. Gen.35.5,6.

God deliuereth Lots enemies into Abrahams hands. Gen.14.20.

God deferreth to afflict, least the enemie should swell. Deut.32.27.

If we loue God, he wil lay his curses on our enemies. Deut.30.6,7.

God solde the Israelites into the hands of their enemies. Deut.32.30,41. Iudg.2.14. and 3.7,8,12,14. and 4.2. and 6.1.& 10.7,8. looke Aduersarie.

Saul became Dauids enemie, because he sawe that God was with him. 1.Samu.18. 11,12,15.

Dauid fled to his enemies, and there liued in more safetie then among the Israelites. 1. Sam.21.10.* & 1.2.*

We ought both to loue our enemies, & doe them good. Mat.5.44. Luke 6.27.2.King.6. 22,23. (& not to reioyce at their hinderance. Pro.24.17.) that we may winne them to amendement. Deut.23.4,5. Pro.25.21,22. Rom.12.20,21. Examples in Dauid toward Saul. 2.Sam.1.17. 1.Sam.24.5,to 8.& 26.8.* & toward Shimei. 2.Sam.16.5, 10,11,to 15. Example also in Christ. Luk.3. 24. and in Steuen. Act.7.34. And God hath reconciled vs to him selfe, euen when wee were his enemies. Col.1.21.

Christ hath many and diuers enemies. John 15,18. Actes 20.30.

Christes enemies compared to woolues. Matt.10.16. Act.20.29. They are not to be feared. Mat.10.26. for they fall into great destruction. Mat.10.15.& 22.7,44. Luk.19. 27. 1.cor.15.25. Heb.1.13.

Who be the enemies of Christ his crosse. Phil.3.18.

Gods enemies constrained to speake well of God & the godly, sometimes against their conscience. 1.Sam.24.17,18.* & 26.21,24, 25. Exo.9.27.& 10.16,17. 2.Mac.9.12.

Enprisonment. looke Prison.

Ensample. looke Example.

Entising. looke Flattering.

Enuie of the Philistims, looke Welles.

Rahel enuied Leah. Gen.30.1.

The Egyptians enuied the increase of the Israelites. Exod.1.12.

Labans sonnes enuied the prosperitie of Iaakob. Gen.31.1.

The brethren of Ioseph enuied him. Gen. 37.4,8,11.

Dauid forceth not of the enuie of his brother Eliab. 1.Sam.17.28.

Saul enuied Dauid, because the chiefe praise of the victorie was ascribed to him. 1.Sam.18.8,9.

Enuious folkes ought to be shunned. Pro. 23.6.

Christ was deliuered vnto Pilate through the enuie of the hie Priests. Mat.27.18.

He that is endued with charitie, enuieth no man. 1.cor.13.4.

Enuie is forbidden Christians. Gal.5.21. 1.Pet.

1.Pet.2.1.Pro.14.13.Matt.7.1.Lu.5.30. Rom.1.29. and 13.13.Phil.1.15.1.Timot. 6.4.Tit.3.3.Jam.4.5.

Through enuie of the deuil came death into the world. Wisd.2,24.

Examples of enuie. Act.20.24.Luk.15. 25.* Acts 7.9 and 17.5.

Where enuie and strife is, there is seditiō and all maner of euil works. Jam.3.14,16.

What should an enuious man doe with money. Ecclus.14.3.

The wicked enuie the godly. Daniel 6.4. looke Hate.

¶ *Epicures* and Stoickes disputed against S. Paul. Act.17.17,18.

Epicures and Atheists are described. Wis. 2.1,to 23.2.Pet.3.3,4 Ephe.2.12.Rom.1. 21.* Of their punishment. Rom.2.8,9,12, Reue.20.15.and 22.15.

Epistle. The Corinthians are the Epistle of Jesus Christ, and of Saint Paul. 2.Cor. 3.2,3.

Peter warneth vs to beware of the difficultnesse in Pauls Epistles. 2.Pet.3.16.

Pauls Epistle to the Romanes, was written out by one Tertius. Rom.16.22.

¶ *Equall.* Jesus Christ being in the forme of God, thought it no robberie to be equall with God. Phil.2.6.

Equalitie among Christians, how to be vsed. 2.Cor.8 14.

¶ *Erre.* Why the Israelites Erred in their hearts. Psal.95.10.

Couetousnesse causeth many to erre from the faith. 1.Tim.1.6 and 6.10.

They erre that imagine mischiefe and will not be reformed. Pro.14.22 Ecclus.17.1.

God causeth no man to erre. Ecclus.15. 12.

Who so conuerteth him that hath erred from the trueth, doth saue a soule from death. Jam.5.19.

The wicked thinke it not ynough to erre themselues, except they draw others with them. Wis.14.21.* Isa.30.10,28.

Errour and darkenesse are appointed for sinners. Ecclus.11.16.Rom.1.27.

In the latter dayes men shall giue heede to spirits of errour. 1.Tim.4.1.

The last errour shalbe worse then the first. Mat.27.64.

How to discerne the spirite of errour from the spirit of trueth. 1.Joh.4.6.

¶ *Estate.* No Estate exempted from the reading and expounding of the scriptures. Nehem.8 8,13.

Eschewe. We ought to eschew euil, and do good. Ecclus.4.20.and 1.Pet.3.11.

Esteeme. Paul esteemed not to knowe any thing, saue Jesus Christ, and him crucified. 1.Cor.2.2.

¶ *Eternall* life. Mat.19.16,17. & 25.35, 36,46. Mar.10.17,to 32 Lu.18.18, to 31. John 4.36.and 5.39. and 6.68.& 10.28. and 12.25.1.Tim.1.16.and 6.12. Looke Life.

Eternall iudgement. Heb.6.2.

Eternall redemption. Heb.9.12.

Eternall inheritance. Heb.9.15.

Eternall glory. 1.Pet.5.10.

Eternall fire. Jude 7.

¶ *Euer*, taken for the continuance of this world. Eccles.2.4.for fiftie yeeres. Exo.21. 6. for the time till Christes first comming. Exod.12.14,17. 1.Chr.17.12.for so long as a promise is kept. Exo.32.13. and for many times or often. John 18.20. but simply, for a time without ende, as 1.Thesse.4.17.

Of Euerlasting life, looke Life.

Euidence hidden in the ground, and why. Jere.32.14.

Euil. All the imaginations of the thoughts of mans heart are euil continually. Ge.6.5, and 8.21.

Howe wee may take the euill foorth of the midst of vs. Deut.13.5.

No euill can come to those whom God fauoureth. Psal.23.4.and 91.10.and 121.7.

Euill shall hunt the cruell man to destruction. Psal.140.11.

Hee that followeth euill, seeketh his owne death. Pro.11.19.

The feare of the Lord causeth man to depart from euill. Pro.16.6.

Woe to them that speake good of euil, and euill of good. Isa.5.20.Mich.3.2.

Of the two euils which Gods people committed. Jere.2.13.

Euery man ought to turne from his euill way, &c. and why. Jere.25.5.

All prouocation to euill, is infectiue. Pro. 6.27,28,29,and to be shunned. 1.Thessalon. 5.22.

Adam eating the forbidden fruite, knewe good and euill. Gen.3.5,7.

We ought not to render euil for euil. Pro. 20.22. and 24.29. 1.Pet.3.9. Rom.12,17. 1.Thes.5.15.

Mabal rendred Dauid euill for Good. 1.Sam.25.7,to 11.

The euill pretended against Joseph, in selling of him, turned to good. Genes.50.20. Rom.8.28.

We ought not to doe euill, that good may come thereof. Rom.6.1.

Jehoram acknowledgeth that the euill of Samaria came by Gods prouidence. 2.king. 6.27,30,33.

We are euil by nature. Matth.7.11. Luk. 11.13,48. Gene.6.5.

We ought not to follow a multitude to do euill. Exo.23.2.

The Jewes accuse Christ for an euil doer. John 18.30.

The worshipping of Idoles is the beginning, the cause, and the end of all euill. Wis. 14.16.*

To put farre the euill day, for being careless of Gods wrath, and liuing in all voluptuousnesse. Amos 6.3.

Worldlings are wise to doe euil, but not to doe well. Jer.4.22.

The wicked proceede from euill to worse. Jere.9.3.

No euill in a citie, looke Citie.

We must not company with euill men, nor enuie them. Pro.24.1.

Cease from doing euill. Isa.1.16. Looke Good.

Euill gotten goods purchase shame. Acts. 1.18.

Eunuches or gelded men, might not enter into the congregation of the Lord. Deut.23. 1,2,3.Leuit.21.18.*

Eunuches were chiefe officers vnto Princes. 1.Sam.8.15.Act.8.27. looke Chaste.

¶ *Exalt.* Who so exalteth himselfe shall be brought low. Lu.14.11. he that humbleth himselfe shalbe exalted. Phil.2.8,9. Luke 18.14

God exalted the kingdome of Dauid. 2. Sam.5.12.

Examine. Wee must Examine our selues, whether we be in the true faith, or no. 2.cor. 13.5. and not to come to the Lords supper before. 1.Cor.11.28,29.* Looke Trie and Proue.

Exemplar. looke Fashion.

Example. God by his owne example, prouoketh vs to be holy. Leui.11,44. and 19.2. and 20.7. and 21.8.

Christ gaue vs an example. John 13.15. Phil.2.5,to 9. 2.Pet.2.21.*

Bishops example, looke Bishops.

Paul willeth vs to followe his example. Phil.3.17.1.Tim.1.16.2.Thess.3.9.

The old Testament was a paterne or Example to be accomplished in the new. Heb.8. 5.& 9.23.

The newe Testament is an example or paterne of things to be perfourned in the euerlasting kingdome of Christ. Heb.9.24.

An example of Gods compassion toward man. Jonah.4.10,11.

The euil example of men in authoritie, causeth inferiors to sinne. Jere.50.6.

The afflictions of the Jewes are written for our example. 1.Cor.10.6,11.

Excesse of wine bredeth drunkennes. Ephes.5.18.

Excesse was one of the sinnes of Sodom. Ezek.16.49.

Incommodities growing by excesse. Ecclus.31.16.* & 37.29,30.

Against Excesse of Apparel and fare. Ecclus.11.4. Act.1.21,22,23. Luke 16.19.* 1.Pet.4.3,4. looke Apparell, Drunkennes, and Gluttonie.

Excommunicate. Those y professed Christ, excommunicate out of the Synagogue. Joh. 9.22,34.& 12.42.& 16 2.

The maner howe Paul did excommunicate. 1.Cor.5.4,5.

Paul excommunicated Hymeneus and Alexander. 1.Tim.1.20.

The faithfull ought to excommunicate from their fellowship all that liued disorderly. Pro.22.10 Matth.18.8,9,17. Rom.16. 17,18.2.Thess 3 6.1.Tim.6.5.2.Tim.2.19. and 3.5. Titus 3.10,11. 2.John 10.

Howe a disordered person Excommunicated, should be entreated of vs. 2.Thess.3. 14,15.

An excommunicate thing, what? Joshua 7.1.

Excuses of the vngodly. Ecclus.32.18. will not preuaile. Mat.8.21.& 25.44.& 27.24.

Exercise of wise men, and the commoditie thereof. Ecclus.39.1, to 12.

The daily Exercise of Christians ought to be in meditating in Gods Law. Act.17.11. Psal.1.2.

The Exercise of an Elder or Bishoppe. 1.Tim.4.7,to 17.

Execrable. An Execrable thing, what. Josh.

Iosh.6.17.

Who so loueth not Iesus Christ, let him be had in Execration, that is, excommunicate to death. 1.Cor.16.22.

Exhort. God Exhorteth Salomon and his people. 1.King.9.3,to 10.

Moses exhorteth all men to obey God, for that he is so bountiful vnto such. Deu.4.1,to 14.*

Exhortation must followe doctrine. Col.3. 16.1.Tim.6.2.& is necessary in the Church. Act.2.40. and 11.23. and 13.15. Rom.12.8. 1.Tim.4.13. 2.Timot.4.2. Tit.1.9.& 2.15. Heb.13.22.

Before we can exhort or admonish one another effectually, wee must bee replenished with goodnesse and knowledge. Rom.15.14.

How diligent Paul was to exhort to take heede of false prophets. Act.20.31.

We ought to exhort or admonish one another. 1.Thes.5.11,14. Heb.3.13.

Exorcists. looke Witches.

Experience. He that hath good experience, can talke of wisedome. Ecclus.34.9.& 25.6.

Miserable experience, was mans destruction. Gen.3.7.

Patience bringeth experience: and experience hope. Rom.5.4.

Extortioners compared to the horsleaches two daughters. Pro.31.15. looke Oppression.

Eye. The eyes of God were alwayes vpon the land of promise, that is, he made it fruitefull. Deut.11.12.

The Philistims putout Samsons eyes. Iudg.16.21.

Nahash the Ammonite demanded y right eye of the men of Jabesh. 1.Sam.11.2.

Zedekiah had both his eyes put out. 2.kin. 25.7.

The eyes of Adama and Neuah were opened. Gen.3.7.

The woman seeing the tree pleasant to the eyes, ate thereof contrary to Gods commandement. Gen.3.6.

God opened the eyes of Hagar to see the well of water. Gen.21.19.

God opened the eyes of Balaam to see the angell. Num.22.31.

Gods eyes are vpon the hautie to humble them. 2.Sam.22.28.

Such as disobey God, shall looke in vaine for comfort, till their eyes fall out. Deut.28. 65.

Eyes able to see Gods benefites, looke Eares.

Wee may not doe what seemeth good in our owne eyes. Num.15.39 Deut.12.8.

Saul being little in his owne eyes, was made king. 1.Sam.15.17.

He that hideth his eies frō the poore, shall haue many curses. Pro.28.27.

All things are naked and open vnto Gods eyes. Heb.4.1.

God promiseth that his eyes and heart should be perpetually in the Temple. 1.kin. 9.3.

Of the single eye and wicked eye. Mat.6. 22,23. Luk.11.34.

Of the euil eye, that is grieued to looke on his needie brother. Deut.15.9. Also the euill eye, put for enuie. Mat.20.12.

The light of the body is the eye. Lu.11.34.

An eye for an eye. Matth.5.38. Exod.21. 24. Luke 24.20.

The eye hath not seene, &c. 1.Cor.2.9.

Job was the eyes of the blinde. Job.29.12

Rebels haue no eyes, looke Eares.

Whence are red eyes. Pro.23.29.

Euery eye shall see Christ at the day of iudgement. Reu.1.7.

God shall wipe away the teares from the eyes of all the faithfull. Isa.25.8. Reuel.7. 17. and 21.1.

Lust of the eyes, looke Lust.

Paul prayeth for the illumination of the eye of the faithfull. Eph.1.16,18.

Dauid prayeth God, to turne away his eyes from vanitie. Psal.119.37.

Job made a couenant with his eyes, and why. Job.31.1.

Of prohibition of eyes, looke more. Gen.6. 2. and 34.1,2. and 39.7.2. Sa.11.2. and 13. 1. Isa.3.16. Pro.23.30,31,33. Ecclus.9.5, 7, to 10. and 20.28. and 25.23. and 42.11, 12,13.& 26.11,12.2. Pet.2.14. Matt.5.29.

Eyes lift vp in prayer towardes heauen. John 11.41. and 17.1.

F.

Fables. Prophane and olde wiues Fables. 1.Timo.1.4, to 8. and 4.1,2,7. 2.Timo.4.4. looke Doctors.

The Apostles in their doctrine were not directed by deceiuable Fables. 2.Pet.1.16.*

Face. The Israelites appeared before the face of the Lord. Deut.31.11.

The Face or presence of God, went with the Israelites. Exod.33.14.

Moses hid his face, for he was afraide to looke on God. Exod.3.6.

Moses could not see Gods face, and liue. Exod.33.20.

Moses spake to God face to face, Exo.33. 11. Deut.5.4. and 34.10.

The Lord passed before Moses face. Exodus 34.5,6.

Wee shall see God face to face, after this life. 1.Cor.13.9,10,12.

Gideon sawe an Angel face to face. Judg. 6.22,23.

God will hide his face from those that forsake him. Deut.31.16,to 19.

Wee must pray feruently that Gods face may shine vpon vs. Num.6.25

Seeke the face of God. Psal.27.8,9.

God will set his face against, &c. Leu.17. 10. and 20.2,to 7. and 26.17.

The face of God hidden. Jere.33.5.

Faileth. God neuer faileth those that trust in him. Deut.14.38.

Fainting. Christians ought to loue without fainting. 1.Pet.1.22.

Dauid fained himselfe mad, and why. 1. Sam.21.11,12,13.*

Faint-hearted. looke Cowardnesse.

Fairenesse. Saul was a goodly young man and a faire. 1.Sam.9.2.

Dauid was faire, and of a comely visage. 1.Sam.16.12.

Absalom excelled in faireneſſe, and comely proportion. 2.Sam.14.25.

The sonnes of God saw the daughters of men, that they were faire. Gene.6.2.

Abraham and Isaak feared to be slaine for their wiues sakes, because they were faire. Gen.12.11,12,13. and 20.2.& 26.7.

Rahel was a faire woman. Gen.29.17. so was Abigail. 1.Sam.25.3. and Bathsheba. 2.Sam.11.2. and Tamar Absaloms sister. 2.Samuel 13.1. and Tamar, his daughter. 2.Sam.14.27. and Abishag. 1.Kin.1.3,4. looke Fauour.

Faith. The definition of Faith. Heb.11.

The faith of God put for his trueth, in accomplishing that which hee hath spoken. Rom.3.3.

Faith put for the gift of working miracles. 2.Cor.12.9.& 13.2.

Such as haue faith of God, shall prosper. 2.Chro.20.20. and 1.Sam.12.20.*

Except the worde of God be mixed with faith, the hearing thereof doeth profite nothing. Heb.4.2.

Without faith, it is impossible to please God. Heb.11.6.

God doeth vnto vs according to our faith. Matt.9.29.

Faith commeth by hearing the worde of God. Ro.10.17. and it is the worke of God in vs. Ephe.1.18,19. of the which Christ is the author and finisher by the holy Ghost. 1.Cor.12.5,9,11. it is giuen vs for Christes sake. Phil.1.29. 2.Pet.1.3,4. and therefore commeth not of our selues. Mat.16.17. Mar. 9.24. Ephes.3.17.

Wee ought not in matters of faith, to bee led by mans wisedome, but by Gods trueth. 1.Cor.2.3,4,5.

The efficacie of faith, which onely iustifieth. Isa.5.3,11,12. Haba.2.4. Mar.5.36. and 16.16. Luke 1.45.& 7.50.& 8.48. Joh.5. 24. Act.10.43. and 13.39.& 16.31. Rom.3. 23,24,28.& 4.5. and 5.5. Gala.2.16,21.& 3. 11,22.& 3.6. Ephe.2.8. Phil.3.9. 1.Peter 2,6,7. Heb.4.2.

Faith was counted vnto Abraham for righteousnesse. Gen.15.6.

The readines of Abraham to offer vp his sonne, declared his faith. Gen.22.2,11.

Elisha endued with strong faith, feared not those that were set to apprehende him. 2.Kings 6.16,17,18.

The faith of Gideon strengthened by the fleece of wooll. Judges 6.36,to 41.

Jonathan with his armour bearer discomfited the Philistims through faith. 1.Samu. 14.6. to 24.

Dauid by faith feared not to fight with Goliath. 1.Sam.17.26,32.*

The faith of Daniel and his companions. Dan.3.17.

Of the faith and constancie of seuen brethren and their mother. 2.Mac.7.1.*

Of the faith of Jesus Christ, and his hope in tentation. Phal.3.4,5,6.*

God confirmeth the Israelites faith by recording to them his benefites. Deut.8.2,3.*

God tryeth our faith by signes and wonders, &c. Deut.13.1,2.

Abrahams faith proued. Gene.22.1.

Of the faith of Eliiah. 1.Kings 17.1,22. 2.Kings 4.1,42.

Faith is necessarie for him that will come to Christ. Heb.11.6.

Faith

Faith purifieth the hearts. Acts 15.9.
Of Faith proceedeth the obseruation of Gods commandements. Ecclus. 32.23,27.
We ought to pray in the holy ghost, to be edified in faith and loue. Iude vers. 20,21.
True Faith is that, that worketh by loue, and bringeth forth good workes. Galat. 5.6. 2. Pet. 1.5, to 16.
Against the faith of the Church, the gates of hell shal not preuaile. Mat. 16.16,18.
All the chosen are regenerated by Faith, and freely iustified. Rom. 3.24,25, to 29.* 2. Cor. 5.17.
The ende of our Faith is the saluation of our soules. 1. Pet. 1.9.
Those that are iustified by Faith, are at peace with God. Rom. 5.1,10.
Paul by faith waited for the hope of righteousnesse Gal. 5.5.
Wee are raised vp from sinne by Faith. Col. 1.12.
Wee are by grace saued through Faith in Christ. Ephe. 2.8.9. 2. Tim. 3.15.
We know God by faith. 1. John 2.3.
Wee haue boldenesse, and free accesse to God by faith in Christ. Ephes. 3.12.
By faith we resist the deuil, and ouercome both the world and him. 1. John 5.4. 1. Pet. 5.9.
We are blessed of God by faith. Gal. 3.14.
We are preserued vnto saluation by faith. 1. Pet. 1.5.
Christians see God by faith, not with their bodily eyes. 2. Cor. 5.7.
Faith maketh vs to reioyce in tribulation. Rom. 5.2, to 5.
The holy Ghost is receiued by faith, looke Holy Ghost.
By our inclination to good workes, wee learne whether wee haue true faith or no. Phil. 1.1. John 2.3,4,5.
The brestplate and shielde of Faith and loue. Ephe. 6.6.1. Thes. 5.8.
The true knowledge of faith, the summe of Christianitie. 1. Thes. 3.5.*
Faith vnfained is knowen by loue. 1. Tim. 1.5.
Faith, hope and loue continue: other gifts cease. 1. Cor. 13.8,13.
What things the fathers attempted, and what they endured by faith. Heb. 11.4.*
Of Abrahams faith. Rom. 4.17.*
Of the faith of Iohn Baptist. John 1.31, 33,34. Of Andrewe. vers. 37,40 Of Philip and Nathanael. vers. 43,45.* and of Peter. Mat. 16.16.
The faith of the Thessalonians. 1. Thess. 1.8.
Let vs followe the faith of the Apostles, looke Conuersation.
Christ prayed that Peters faith should not faile. Luke 22.32.
The thiefe saued by faith. Luke 23.43.
The faith of the Centurion and those that watched Christ. Mat. 27 54.
Peter and John by faith healed a creeple borne. Acts 3.2,6,7.
A sinfull woman for her faiths sake, is forgiuen. Luke 7.47,50.
By faith we receiue forgiuenes of sinnes. Acts 26.18.
Felix and Drusilla his wife, instructed in the faith. Acts 24.25,26.
The godly glorified God for Pauls conuersion to the faith. Gal. 1.22,23.
The faith of the leper. Mat. 8.2. of blinde men. Matt. 9.27,28,29. and 20.30.* Mar. 10.46.* Lu. 18.35.* Of the ruler of the Synagogue. Matth. 9.18,19. Of the woman, with the issue of blood. Mat. 9.21,22. Of the father of him that was possessed. Mar. 9.24. Of the Canaanitish woman. Matt 15.22, to 29. Mar. 7.24, to 31. Of the ruler in Capernaum. John 4.50. Of the Painim Centurion. Mat. 8.6, to 14. Lu. 7.2, to 11. Of a man lame borne. Act. 14.8,9,10. Of the sicke of the palsie. Mat. 9.2. Mar. 2.5. Lu. 5.20. Luk. 7.2, to 11.
Sicknesses are healed by faith. Matt. 14. 36. Mar. 6.56.
Christ tried the Apostles faith by a tempest. Matth. 8.24,25,26.
Peter walketh vpon the water by faith. Mat. 14 28,29.
Faith as much as a graine of mustard seede. Matth. 17.20. and 21.21. Luke 17.6. John 15.7,8.
Christ reproueth his Apostles for want of faith. Mar. 4 40.
The Apostles desired Christ to increase their faith. Luke 17.5.
Whatsoeuer we aske in faith, shalbe granted. Mat. 21.22. Mar. 11 24.
The doore of faith opened vnto the Gentiles. Acts 14.27.
The Pharises, neglecting faith, iudgement, &c. tythe mint, rue, &c. Matth. 23.23. Luke 11.42.
We ought to draw neere to Christ with a true heart in assurance of faith. Hebr. 10. 22,23.
Moses exhorteth the people to haue faith in the victorie promised them. Deut. 20.3.
Paul exhorteth to bee stedfast in faith. 1. Cor. 15.1,2. Acts 14.1,3,22.
An exhortation vnto faith and good workes. Psal. 37.3,4,5.
All men haue not faith. 2. Thes. 3.2.
When the sonne of man commeth, shall he finde faith on the earth? Luke 18.8.
Of trying and examining our faith, looke Examine.
Wee must fight the good fight of faith. 1. Tim. 6.12. and perseuere therein. Col. 1.23. John 15.4. and growe from faith to faith. Rom. 1.17.
Whatsoeuer is not of faith, is sinne. Rom. 14.23. Matth. 12.33,34. Rom. 10.14. Hebr. 11.6.
Faith, taken for the doctrine of the gospell. Acts 6.7. 1. Tim. 3.9. and 4.6. and for a full perswasion of christian libertie in things indifferent. Rom. 14.22.
Reuolters from the faith. Hebr. 6.4, to 9. and 2. Pet 2.20,21,22.
Good instructers in the faith. 1. Tim. 4.6.
God will performe in vs his worke of faith. Psal. 138.8.
Of faith, hope and loue. 1. Cor. 13.13.
We must doe good to all, but specially to those of the household of faith. Gal. 6.10.
By no worldly thing can man assure himselfe of Gods fauour but onely by faith. Eccles. 9.1,2,3.
Fruits of faith, looke Fruits.
Faith obtaineth that which the sacrifices prefigured. Gel. 3.23.
The lawe of faith giuen vpon condition. Rom. 3.27. and 8.1. looke Beleeue, Workes, and Iustifie.
Faithfull. Samuel was a faithfull Prophet. 1. Sam. 3.19,20.
God foretolde that hee would stirre vp a faithfull priest. 1. Sam. 2.35.
Moses was a faithful seruant of the Lord. Num. 12.7. Heb. 3.5.
God is faithfull, 1. Cor. 1.9.2. Thess. 3.3. 1. John 1.9.
All the faithfull are one body in Christ. Rom. 12 4,5.
The faithfull are called the house of God. 1. Peter 4.17. a chosen generation, borne of God, a royall and holy Priesthoode, an holy nation, a peculiar people, and a spirituall house, and why. 1. Pet. 2.2,5,9. The Temple of the liuing God. 2. Cor. 6.16. beloued of God. Iude 3,21. children of God. Joh. 3.1, 10. made free by Christ. John 8.36. Ephe. 1. 1. ans coheires with Christ of his euerlasting kingdome. Tit. 3.7. Rom. 8.17.
The faithfull in afflictions humble themselues to God Job 1.20,21.
God promiseth to be a father to the faithfull. 2. Cor. 6.18.
God is careful for the faithfull. Psal. 101. 6,7,8.
The prophet exhorteth the faithful to godlinesse and patience. Psal. 37.28.*
God exhorteth the faithfull vnto faith and patience by the example of Abraham. Isai. 51.2.*
The confession of the faithfull. Isai. 25.9.
The faithful put their trust in God onely. Psal. 146.3,4,5,6.*
The faithfull acknowledge their persecutions to come by Gods prouidence. Psalm. 38.1.*
The ioyes of the faithfull, and torments of the vnfaithfull. Isai. 65.13,14.*
Prayer of the faithfull against persecuters. looke Persecution.
God spareth the faithfull for their great profite. Mal. 3.17,18.
The faithfull praise God, by whose grace they serue not idoles. Wisd. 15.1,2.*
A comparison betweene the faithfull and the infidels. Psal. 37.1,24.*
The faithfull and vnfaithfull mingled together in the Church. 2. Tim. 2.20.
The faithfull ought not to haue fellowship with an infidel. 2. Cor. 6.14,15,16.
Vnto the faithfull all things are pure. Titus 1.15.
The faithfull ought to bee stedfast in the doctrine which hath bene taught them. 1. John 2.27.
The faithfull desire to bee remoued from the body, and to dwell with God. 2. Cor. 5.4,8.
The faithfull be strangers in this worlde. Heb. 11.13,16.
The faithfull ought to be readie alwayes to render a reason of their hope. 1. Peter 3. 15,16.

The congregation of the faithfull, to be gathered by the preaching of the gospel, is propheci'd of. Isai. 11.12.

The faithfull ought to be united in Spirit. Acts 2.44.* and 4.32.

Amõg the faithfull of the primitiue church, there was none that lacked any thing necessarie. Acts 4.34,35.

The Lorde knoweth how to deliuer the faithfull out of affliction. 2. Pet. 2.5,6,7,9.

Life promised to the faithfull. Prouer. 10. 16.

The faithfull hope onely in the mercie of God Psal. 52.9.

The faithfull are the children of Abraham by promise. Rom. 9.8.

The faithfull shal not come into condemnation. John 5.24. looke Beleeuers, Children of God, Church, Saintes, and Conuersation.

Faithfulnesse is required in the disposers of the secrets of God. 1. Cozint. 1.2. Mat. 28. 19,20.

God will reward euery man according to his faithfulnesse. 1. Sam. 26.23.

Of the faithlesse, looke Infidelitie.

False. We are forewarned of false prophets, who are knowen by their fruits. Mat. 7.15, 16. & 24.4,5,11,24. Acts 20.31. Phil. 3.18. Deut. 13.1, to 6. Jerem. 23.9,16,25, to 35.*

False witnesses. Exod. 20.16. and the punishment. Deut. 19.16,21.

We ought not to be false witnesses, or credite a false tale. Exod. 23.1.

False prophets termed wolues Act. 20.29. and deceitful workers 2. Cor. 11.13. who vnder the colour of the Gospel, serue their owne bellies. Rom. 16.18.

How a false prophet may be knowen. Deu. 18,22.

Foure hundred false prophets assembled before Ahab. 1. Kin. 22.6. 2. Chro. 18.5.

Of the doctrine and couetousnesse of false prophets, Ezek. 22.25. Jerem. 23.9,25, to 35.*

False prophets flatter Gods people. Jere. 6.14. and 14.13,14.

Of false friends Eccl. 37.1, to 7.

No degree but dealeth falsely. Jere. 6.13. and 8.10.

Fall. We ought not to reioyce at our enemies fall, and why. Prou. 24.17,18.

The righteous shall see the fall of the wicked. Psal. 29.16. and 11.5.

Christ the fall and rising againe of many in Israel. Luke 2.34.

We must take heede we fall not from the grace of God. Heb. 12.15.

It is better to fall into the handes of God then man. 2. Sam. 24.14.

It is better to fall into the handes of the wicked, then to sinne before God. Dan. 13. 23.

It is a fearefull thing to fall into ỹ handes of God. Heb. 10.31.

Saull fell downe with the prophets and praised God. 1. Sam. 19.24.

Abraham did fall on his face and laughed. Gen. 17.17.

Ruth fell on her face before Boaz. Ruth 2.10.

Moses and Aaron fel on their faces before the Lord. Num. 20.6. so did Joshua. Josh. 7.6.

Moses fell downe before the Lord, praying for the Israelites. Deut. 9.18.

Wee ought to helpe vp an ox or an asse that is fallen. Deut. 22.4.

To fall, taken for to die. 2. Sam. 3.34. to be deceiued. Eccles. 23.1. Luk. 6.39. and to be dishonoured. Ester 6.13.

The iust man falleth seuen times, and riseth againe, but the wicked fall into mischiefe. Prou. 24.16.

Hee that thinketh that he standeth, must take heede lest he fall. 1. Cor. 10.12.

A man may fall with his tongue, and not with his will. Eccles. 19.16.

Where the tree falleth, there it lieth. Eccles. 11.3.

To fall on the necke. Gen. 45.14.

Familie, looke Flocke.

Familiar. Saul sought vnto a witch that had a familiar spirit. 1. Sam. 28.7.

Famine threatned to the disobedient. Leu. 26.26. Deu. 28.23. and 32.24. looke Amendment.

Famine sent by reason of our sinnes. 1. Kin. 8.35.

Abraham to auoyde famine in Canaan, went into Egypt. Gen. 12.10. Isaak for the same cause, soiourneth among the Philistims. Gen. 26.1,6.*

Seuen yeeres of famine in Egypt and all lands thereto adioyning. Gen. 41.30.54.

How Joseph dealt in the time of Famine. Gen. 47.11, to 27.

Three yeres famine in the time of Dauid. 2. Samu 21.1. an other great famine in the time of Ahab. 1. King. 18.2. an other in the time of Jehozam. 2. King. 6.25, to 29.

Famine prophecied. Jere. 14.1, to 7. Ezek. 9.10,11.* and 12.16,18,19. Hose. 9.2.*

In the Famine God enriched Isaak with plentie. Gen. 26.1,12,13,14.

The widow of Zarephath relieued in the famine. 1. Kin. 17.12,14,15,16.

Elisha foretolde the Sunammite of the famine of seuen yeeres. 2. King. 8.1,2.

Elimelech fleeing the famine soiourned in the land of Moab. Ruth 1,1,2,3.

Eliah foretolde the famine vnto Ahab. 1. King. 17.1.

In the famine Elisha maketh the bitter pottage sweete. 2. King. 4.41.

A famine in Jerusalem in the time of Zedekiah. 2. King. 25.3.

Agabus foretolde of an vniuersall famine. Acts 11.28.

A famine of the word of God. Amos 8.11.

The arrowes of famine. Ezek. 5.16. looke Hunger.

Fanne. The fanne of Christ is the Gospel. Matth. 3.12. Luke 3.17.

Fashion. God commanded Moses to make the tabernacle according to the fashion shewed him in the mount. Exod. 25.9,40.

The fashion of this worlde goeth away. 1. Cor. 7.31.

Fasting. How we should fast. Matth. 6.16, 17,18.

What fasting the Lord requireth. Isai. 1. 16,17, and 58.6,7.

Fasting and sacrifices doe not profite the obstinate. Jere. 14.12.*

Fasting without the true workes of mercy, vnprofitable. Zech. 7.9,10,11.*

A question concerning fasting. Zech. 7.3, 5,6,7.

Lunatike deuils are not cast foorth but with prayer and fasting. Matth. 17.15,18, 20,21. Mar. 9.29.

Daniel prayed vnto the Lord with fasting. Dan. 9.3.

After fasting & prayers, hands were laide on Paul and Barnabas. Acts 13.2,3.

Prayer and fasting at the ordayning of Elders. Acts 14.23.

Pauls often fastings. 2. Cozinth. 11.27. and 6.6.

Anna fasted and prayed foure score and foure yeeres continually. Luke 2.37.

Sara Raguels daughter fasted and prayed to God with teares. Tob. 3.10.

The children of Israel fasted before ỹ Lord. Judg. 20.26. Against they fasted, confessing their sinnes. 1. Sam. 7.6 looke Confession.

Jehoshaphat proclaymed a generall fast throughout all his dominion. 2. Chro. 20.3.

Esdras proclaymed a fast. Ezra 8.21.

Turne to the Lord with fasting & mourning. Joel 2.12,13, to 18.

The Ninenites proclaymed a generall fasting. Jonah 3.5,6,7.*

Moses fasted fortie dayes & forty nights. Exod. 34.28. so did Eliah. 1. Kin. 19.8. and Christ likewise. Mat. 4.2. Of whose fasting reade Psal. 35.13. and 69.10 and 109.24.

Dauid and his men wept, and fasted, vntill euen. 2. Sam. 1.12.

The inhabitants of Jabesh Gilead fasted seuen dayes. 1. Sam. 31.13.

Dauid fasted, and prayed vnto God, for the childes life. 1. Sam. 12.16.

Ahab fasted, and lay in sackecloth, and God pitied him. 1. King. 21.27,29.

Judeth (saue a few dayes) fasted all her widowhood. Judeth 8.6.

Ester fasted and prayed three dayes and three nights. Ester 4.16.

A generall fast proclaimed. Jerem. 36.9.

Christs disciples reproued, because they fasted not, and excused. Mat. 9.14,15.

Fasting a ceremonie appertaining to burials. 1. Sam. 31.13.

The wicked Elders obey Jezebel in proclayming a fast. 1. King. 21.9,11,12.

The hypocrites cast God in the teeth with their fasting. Isa 58.3.

An example of true and false fasting Lu. 18.11, to 14.

Of fasting more for feare, then for deuotion. Jere. 36.6.

Fastings, not prayers of the wicked, regarded. Eccles. 34.18,27.*

Of moderate abstinence, the daily fast of Christians. Eccles. 31.2.* and 37.28, 29,30. Matt. 15.11,18,19,20. Luke 21.34. Rom. 13.13,14. 1. Cozin. 7.5. Galat. 4.16, to 22.* Phil. 3.18,19. 1. Thes. 5.5, to 9. 1. Tim. 4.8. Col. 3.5,8,12, 13. 1. Pet. 1.13, to 17. and 5.5,6,8. 2. Pet. 1.5, to 9. 1. John 2.16,17. Ephe. 5.3,4,5,18. looke Abstinence.

Fathers ought not to prouoke their children to

to wrath. Ephe.6.4. Col.3.21.

Fathers are charged to teach their children the law of God. Deut.11.19.

God commandeth the childe to honour his Father and mother. Matth.15.4. Mar.7.10. looke Children.

Curſed is hee that honoureth not his Father and mother. Deut.27.16.

He that ſmiteth his Father or mother, ſhall die the death. Exod.21.15.

Of them that curſe Father or mother. Leuit.20.9. Pro.20.20. and 30.11.

Fathers and mothers muſt not bee loued more then Chriſt. Matth.10.37. Luke 14. 26. Neither muſt they bee followed in euill. Matth.15.2, to 12. Actes 7.51. and 1. Peter 1.18.

The childe ought not to die for his Father, nor the Father for his childes ſinne. Deut.24. 16. Jere.31.29, 30.

The childe ought to aſke his Father what God had done for him. Deut.32.7.

Jeſus Chriſt onely knoweth the Father and reueleth him to whom it pleaſeth him. Matth.11.27.

The ſpirit of God emboldeneth vs to call God our Father. Gal.4.6.

Chriſt willeth vs to call no man Father in earth, and why. Matth.23.9.

Joſeph was the ſuppoſed Father of Chriſt. Matth.13.55. Luke 3.23.

God is our Father. Deut.32.6. Iſa.63.16. 2. Eſdras 12.29. 1. Cor.6.18. and him muſt wee honour and feare. 1. Peter 1.17, 18.* Mala.1.6.

He that knoweth Chriſt, knoweth the Father. Joh.14.7.

Job was called the Father of the poore, and why. Job.29.16.

Father taken for a chiefe gouernour or prince. 1. Chron.2.24. For Preachers and Prophets. 2. kin.2.12. and 13.14. 1. Cor.4. 14,15. Gal.4.6,19. Phile.10. For aged men. Leuit.19.32. 1. Timoth.5.2,3, &c. for magiſtrates. Exod.22.28. Deut.16.18. Rom.13.4. and for predeceſſors. Matth.23.30,32. Acts. 15.10. Heb.1.1.

Fatherleſſe. God doth right to the Fatherleſſe. Deut.10.18.

We ought to be a father to the Fatherleſſe. Eccluſ.4.10. after the example of God. Pſ. 68.5. and 146.9.

The Jewes are led captiue for vexing the Fatherleſſe and widow. Eze.22.7.

Of oppreſſing or relieuing of the Fatherleſſe, looke Widowe.

Fat. Iſrael being waxen Fatte with ſloth, forſooke God. Deut.6.10,11,12. and 8.7,8,9, 10.* and 31.20,21. and 32.15.

God commaunded the Iſraelites, not to eate the Fat of the beaſts offered. Leu.7.23, 24,25. and 3.17.

The Fatte of lambes, rammes, goates, wheate, &c. were Gods bleſſings on the land of promiſe. Deut.32.14.

Fat for plentiful. Eccluſ.38.11. for wealthie. Pſal.22.29. Pro.28.25.

The Fatte of the land, what. looke Gene. 45.18.

Fatneſſe, for the ſpirit of wiſedome, knowledge, and zeale. Jere.31.14.

Iſhak bleſſed Jaakob with the Fatneſſe of the earth. Gen.27.28.

Fauour. Who ſo is mindfull of mercie and trueth, ſhall finde fauour in the ſight of God and man. Pro.3.34.

Louing Fauour is better then ſiluer or golde. Pro.22.1.

Grace & Fauour of men commeth of God. Gen.39.4. Exod.11.2,3. and 12.35,36.

Ruth found Fauour in the ſight of Boaz. Ruth.2.2.9,10,13. reade 2. Kings 25.27.* Pſal.105.19,20, to 23. Jere.40.2,3,4. Dan. 1.9. Nehe.1.11. and 25.10.9.

Gideon craueth a ſigne of God, to knowe whether he were in his Fauour or no. Iudg. 6.17.

Such as Fauour the wicked, are worthie death as well as they. Rom.1.31.

Fauoured. Joſeph was a well fauoured perſon. Gen.39.6. looke Faire.

If Feare in affliction is expelled by calling to minde Gods benefites, power, and promiſes. Deut.7.18,19.

We muſt make an ende of our ſaluation, with Feare and trembling. Philip.2.12. 2. Pet.1.17.*

Wee ought to Feare God. Deut.4.10. and 14.23. Reue.14.7. Exod.20.18,20.

Whom we ought to Feare, and whom not. Matt.10.28. Luk.12.5. and 1. Pet.2.17.

Whoſoeuer Feareth God, and worketh righteouſneſſe, is accepted with him. Actes 10.35.

The mercie of God is alwayes on them that Feare him. Luke 1.50.

Princes and Iudges muſt Feare God. Deut.17.19. Exod.18.21.

God delighteth to haue his people to feare him. Deut.5.29.

Joſhua exhorted the Jewes to Feare the Lord. Joſh.24.14.

The Iſraelites hauing ſeene the mightie power of God, Feared the Lord. Exo.14.31. and 20.16. Deut.5.23, to 28.

Moſes Fearing the wrath of God, prayed vnto him for the Iſraelites. Deu.9.18,19.

The prayſe and commodities of the Feare of God. Pſa.103.13.* 128.1.* Pro.10.27. and 14.27. and 19.23.* 22.4. and 28.14. Eccluſ.1,11,10. 34. and 2.* and 34.13, to 18.

Of the Feare of God. Mal.1.6.

He that Feareth God, will neither ſpeake nor doe euill. Leuit.19.14.

Adam after hee had ſinned, was afraid of God. Gen.3.7,10.

Joſeph feared God. Gen.42.18. ſo did the midwiues in Egypt. Exod.1.17,20,21.

The ſeruants of Pharaoh that feared God, were preſerued from the haile. Exod.9.19.

Obadiah feared God. 1. king.18.3,12.

Euery man ought to Feare his father and mother. Leuit.19.3.

Let vs feare, leſt by forſaking Gods promiſes, we periſh through infidelitie. Heb.4.1.*

Thoſe that obſerue not Gods commandements, ſhall feare their life day and night. Deut.28.66.

The brethren of Joſeph feared him. Gen. 45.3. and 50.15, to 22.

Saul was Afraid of Dauid becauſe God was with him. 1. Sam.18.28,29.

The people feared Salomon for his wiſedome. 1. king.3.28.

Dauid ſeeing Uzzah ſtricken, feared. 2. Sam.6.6,7,8,9,10. Looke Good intent.

Jaakob, Fearing Eſau, falleth to prayer. Gen.32.7,9, to 13.

The Iſraelites Afraide at the chalenge of Goliah. 1. Sam.17.11,24.

Samuel was Afrayde to anoynt Dauid king. 1. Sam.16.2.

Saul was Afraid of the hoſte of the Philiſtims. 1. Sam.28.5.

Eliiah fled for Feare of being ſlaine by Jezebel. 1. king.19.23.

Wee ought to Feare them to whom Feare belongeth. Rom.13.7.

The people being Afraid of Gods wrath, followed Saul & Samuel with one conſent. 1. Sam.11.7. Iſrael dwelt without feare all the dayes of Salomon. 1. King.4.25.

A commendation of the feare of God which was in Abraham. Gene.22.12,16,17,18.

Elisha feared not the king of Syria his army. 2. King.6.14,15.

Perfect loue expelleth feare. 1. Joh.4.18.

God threatneth, that they ſhall be Afraide in their chambers, who prouoke him by idolatrie. Deut.32.22,25.

The meanes to feare God, is to heare his word. Deut.4.10. and 6.2.

The king of feare. Job.18.14.

Feare for embzacing. Pſal 72.5. for zeale. Pſal.119.55. for reuerence. Joſh.4.14 for obedience towards men. Rom.13.4,7. 2. Cor. 17.5. Ephe.5.9. 1. Pet.3.14.

A godly feare. Pſal.119.120.

The feare of the Lord. Pro.8.13. Pſalm. 34.11,12.

What feare is. Miſ.17.11.

The honourable ſeede are they that feare the Lord. Eccluſ.10.20.

Who ſo feareth God, departeth not from him. Jere.32.40.

Foure things to be feared. Eccluſ.26.5.

The elect feare God. Mal.3.16.

Thoſe that feare God, ſhall haue no euill report. Judeth 8.8.

Bleſſed is the man that feareth alway. Pſal.112.1. Pro.28.14.

God giueth wiſedome vnto ſuch as feare him. Eccluſ.43.33.

The beginning of wiſedome is the Feare of the Lord. Pſal.111.10.

None forſaken that Feareth the Lord. Eccluſ.2.11. Neither ſhall any euill happen to them. Eccluſ.33.1.

We ought to eate in the Feare of the Lord. Eccluſ.9.18.

Pouertie is the Feare of the needie. Pro. 10.15.

Feare the Lord, and honour his miniſters. Eccluſ.9.19.

The prayſe of the Feare of God, aboue riches, ſtrength, and beautie. Eccluſ.40. 26,27.

He that Feareth God, conuerteth in heart. Eccluſ.21.6. and is vpright without hypocriſie. Pro.14.2.

Job feared God, and eſchewed euill. Job 1.1.8. Pro.14.16.

Of worldly and carnall feare. Johns 9.22.

end 12.42. and 19.8.

Cornelius feared God with all his houshold. Act. 10.2.

Simeon feared God. Luke 2.25.

Iudgement and righteousnesse follow the feare of God. Isa. 5.7.

Ministers must not feare, looke Ministers.

Of childly feare. Jere. 36.16. Mark. 5.33. Act. 9.31. & 10.2.2. Cor. 7.1. Eph. 5.21. Col. 3.22. 1. Pet. 2.17.

Of naturall feare. Mat. 14.26. Isa. 24.13.

Of seruile feare. 2. Kin. 17.32, 33. Iosh. 1. 16. Jere. 36.16. Rom. 1.15. Luk. 1.74. and 1. Ioh. 4.18. Reue. 21.8.

We ought not to feare the reproch of men, and why. Isa. 51.7.8.

Hee that feareth inconueniences, shall neuer doe his duetie. Eccles. 11.4.

That which the wicked feareth, shal come vpon him. Pro. 10.24.

Esther was trained vp in the feare and knowledge of God. Est. 14.5.

Of the persecution of those that feare the Lord. 2. Esd. 16.62, to 66. and how God wil deliuer them. vers. 66. and punish the wicked. verse 68.

It is a Fearefull thing to fall into the handes of the liuing God. Heb. 10.31. looke Timorous.

Feast. The Iewes feasts were many, looke Sabbath and Passeouer: and looke Pentecost in the first Table.

The feast of blowing of hornes and trumpets. Leuit. 23.24. Numb. 29.1, to 7. and 2. Chro. 5.3, 12, 13.

The feast of bumbling, reconciling, and cleansing sinnes. Leuit. 16.29, 30. * & 23.7. Numb. 29.7, to 12.

The feastes of boughes or boothes, or Tabernacles, called also the feast of gathering fruites. Exod. 23.16. Leuit. 23.24, to 37. Numb. 29.12.* Deut. 16.13, to 16. and 31. 10, to 14. Ezra 3.4. Nehe. 8.1, 2, 14, 15.* 1. Esd. 5.51, 52. 2. Mac. 1.9, 18.* & 16.5, to 9. Iohn 7.2.

The feast of the newe Moone. Num. 28. 11, to 16. and 1. Sam. 20.5, 24. Eze. 45.18, 19. & 46.7. with other feastes: as Est. 9.21.* 2. Mac. 15.36, 37.

The dedication of the Temple was also counted a solemne feast among the Iewes, 1. king. 8.65. Ioh. 10.22.

What the Iewes should offer at euery feast. Exo. 23.14, to 20. Leui. 23.2.* Num. 20.3.*

God hated the Iewes feastes, for that they were prophaned. Isa. 1.11, to 15. and 66.17. Amos. 5.21, 22.* and 5.5, 10. Mal. 2.8, 13.

Why Christ was not apprehended on the feast day. Mat. 26.5.

Iesus on the feast day, drone buyers and sellers out of the Temple. Ioh. 2.14, 15, 16.

Abraham made a feast when Izhak was waned. Gen. 21.8.

Whome wee ought to bidde to our feastes; and howe wee shoulde behaue our selues in Feasting. Eccles. 9.17, 18. Exod. 18.12. Lu. 14.12, 13, 14. Tob. 2.1, 2. and 4.16, 17. 1. Cor. 5.8.

The poore ought to be remembred at our feastings. Nehe. 8.10.

Job feared disorder and abuse in his children feasting. Job 1.5.

Izhak made a feast to Abimelech. Gene. 26.30, 31. and Ioseph to his brethren. Gene. 43.31, 32. and Salomon to all his seruants. 1. King. 3.15.

Of Feastes vsed at sheepeshearing. Gene. 38.12. 1. Samu. 15.4, 11, 36. 2. Samu. 13. 24, 28.

Pharaoh made a Feast on his birth day. Gene 40.20. so did Herode. Matth. 14.6. Mar. 7.21.

Wedding Feastes. Gene. 29.22. Iudg. 14. 10. Ioh. 2.2, to 11.

Dauid made a feast vnto Abner. 2. Sam. 3.20.

Adoniiah made a Feast vnto his brethren. 1. King. 1.5, 9, 25, 41, 49.

The lowest roomes at Feastes. Luk. 14.8, to 12.

Matthewe made a great Feast for Christ, his disciples, and others. Luk. 5.29. Marke 2.15. Matt. 9.9, 10.

The chiefe places at Feasts. Matt. 22.6, 7.

The office of a Feast-maker, Eccius. 32.1, 2. looke Solemne.

Feasting, for fasting. Isa. 22.12, 13.

Feeble. We ought to comfort the Feeble minded, 1. Thess. 5.14.

Hannah barren, and feeble, had children. 1. Sam. 2.5.

Feede. Iaakob was Fed of God all his life long. Gen. 48.15.

How Dauid did feede Israel. 2. Sam. 5.2. Psal. 78.72.

Iudges and gouernors ought to see Gods people fedde. 2. Sam. 7.7.

Christ commaunded Peter to Feede his sheepe. Ioh. 21.15, 16, 17.

Peter willeth the elders of the Church, to Feede the flocke of Christ. 1. Pet. 5.1, to 5.

Those that Feede a flocke, are worthie to eate of the milke. 1. Cor. 9.7.

The greene pastures & waters for Christians to Feede on, are to bee founde in the Scriptures. Psalme 23.23. John 6.27, 55 56.

Feete. It was a courtesie in olde time first to wash the Feete of such as a man harbored. Gen. 18.4, 5. & 19.1, 2. and 24.32, 33. Iudg. 19.21. Gen. 43.24.

Abigail humbleth her selfe to wash Dauids seruants Feete. 1. Sam. 25.41.

The Feete of the Israelites did not swell in the wildernesse. Deut. 8.4.

God maketh the Feete of his chosen, to be like Hindes Feete to doe his will. 2. Samu. 22.34.

Ioshua causeth his chosen men of warre to set their feete on the neckes of Kings. Iosh. 10.24, 25.

Ruth slept at thee feete of Boaz. Ruth 3.4, 8, 14.

Asa had a disease in his feete. 1. King. 15. 23. 2. Chro. 16.12.

A sinfull woman washed Christes Feete. Luke 7.37, 38.

Christ washed his disciples Feete. Ioh. 13. 5, 14, 15.

Iob was feete to the lame. Iob 29.15.

Fellow helpers. looke Coadiutors.

Fellow seruant. Tychicus a fellow seruant in the Lord. Col. 4.7.

Fellowshippe. the faithfull continued in the Apostles doctrine and Fellowshippe. Act. 2.42.

To haue Fellowshippe with God and his sonne, is to beleeue in Christ, and to walke in the light. Ioh. 1.3, 5, 6, 7.

The topfull fellowshippe of Christs members. Psal. 14.7. and 15.1.*

Righteousnesse hath no fellowship with vnrighteousnesse, nor light with darkenesse, nor the godly with infidels. 2. Cor. 6.14.* Ephes. 5.7, 8. and 1. Thes. 5.5, 6.

Fewer. God will smite such as disobey him with feuers. Deut. 28.22.

Christ healed Peters mother in law of a feuer. Matth. 8.14, 15. Mark. 1.30, 31.

Field. The Israelites might not sowe their fielde with mingled seede. Leui. 19.19.

Of him that hurteth his neighbours fielde or vineyard. Exod. 22.5.

Wee ought not to remooue the markes or boundes of the fielde. Deut. 19.14.

Absalom causeth Joabs fielde to be set on fire. 2. Sam. 14.30.

The fielde of blood. Act. 1.19.

The fielde which Jeremie bought of Hanameel. Jere. 32.7, to 16.

Fight. looke Warre.

Figge. The parable of the Figge tree. Mat. 24.32, 33.

The cursing of the figge tree. Mat. 21.19, to 23. Mar. 11.13, 14.

The parable of the vnfruitfull figge tree. Luke 13.6, to 10.

The Figge woulde not be king ouer other trees. Judg. 9.10, 11.

Fill. God will Fill vs with all good things if we loue him. Deut. 11.13, 14, 15.

Wee ought not to forget God, when wee are filled with his benefites. Deut. 8.10, 19. and 6.10, 11, 12. as did the Israelites. Deu. 32.15.

Finde. To seeke God and to finde him, and to lose him, how. 2. Chro. 15.2, 4, 15.

Gods iudgements cannot bee found out by man. 2. Esd. 5.40.

Finger. A gyant slaine that had 24. fingers and toes. 2. Sam. 21.20, 21.

Tables written with the finger of God. Exod. 31.18.

Pharaohs inchanters confesse that Moses miracles were brought to passe by the finger of God, and not by sorcerie. Exod. 8. 18, 19.

The finger of God, what. Luke 11.20.

Firmament. Gen. 1.6, 7, 8. Psal. 150.1.

First. The First borne of man or beast, dedicated to God. Exo. 13.2, 12, 14. and giuen for a parcel of the Leuites inheritance. Nō. 3.12, 13.

The First borne of man might be redeemed, and how. Exod. 13.13.

The First foale of an Asse was redeemed with a lambe. Exod. 13.13.

Christ was the First borne of euery creature. Rom. 8.29. Col. 1.15.

How the First fruites ought to be offered. Deut. 26.2, 3, to 12.

The First fruites pertained to the hie Priestes. Num 5.9. See Tithes.

Christ

Christ the first fruits, first borne, and first begotten of the dead. 1.Cor.15.20,21,22. Col.1.18.Reue.1.5.

All the first borne of Egypt are slaine. Exod 12.29.

The first borne are the Lords. Ex.22.29, 30.and 34.19,20.Leuit.27.26. Nom 8.14, 16,to 20. Deut.15.19. 1.Sam.1.11,20,22, 28.Ezek.44.30 Luke 2.23.

Of the firstlings or first fruites. Exod.23. 16.and 34.26. Leuit.23.10. Nomb.18.13. Deut.18.4. 2.Chron.31.12. Nehem.10.35, 37.Prou.3.9,10.Eze.44.36.

The prerogatiue of the first borne ouer his brethren. Gen.4.7.and 25.31,32,33. Gene. 49.3.Deu.21.15,16,17. 2.Chro.21.3.

We that haue the first fruits of the spirit, do grone for deliuerance. Rom.8.21,22,23.

The first borne were otherwhiles reiected, and how,and why. Gen.9.22,25.and 48.14, 18,19.and 49.4.

If the first fruits be holy,the whole lumpe is holy. Rom.11.16.

Fishes created by the worde of God. Gen. 1.21,22.

Preachers called Fishers. Ezek.47.10. Mat.4.19 Mar.1.17 Luke 5.10.

Flame. looke Angell.

Flattering. How hurtful flatterie is. Prou. 27.6.and 28.23.Eccles.7.7.Habak.2.15.

Against flatterers. Prou.24.24.and 28.8. and 26.22,28.*Mat.11.7.and 14.4 and 18. 15.Rom.16,18.1.Cor.11.17.1.Thes.2.5.

Flatterie of false prophets, looke False.

Worldlings flatter both God and themselues. Psal.78.36. and 36.2. looke Worldlings and Conceite.

The nature of flatterers. Pro.29.5.Rom. 16,17,18.Psal.41.5,to 9. examples of flatterie.Mar.22.16. John 11.22.Act.3.4. and 12.22.and 24.2,3.

Harlots haue flattering lips. Judg.14.15, 16,17.and 16.5,6,10,13,15,to 19. Prou.2. 16,to 20.& 5.3,to 7.and 6.24.*and 7.5,21.*

Absalom, by flatterie, sought to aspire to his fathers kingdom.2.Sam.15.2,3.4.5,6.

Flea. Dauid tearmeth himselfe a Flea. 1. Sam.26.20.

Flee. Christ willeth vs if wee be persecuted in one citie,to flee into another. Mat.10. 23.so did Paul and Barnabas. Act.14.5,6.

Elisha willed one of the sonnes of the Prophets to flee, as soone as he had anoynted Iehu.2.King.9.3.

God willed Eliah to flee from the presence of Ahab.1.King.17.3.

Dauid fled. 1.Sam.u.15.14. and 19,10, 12.and 22.3,4,5.

Eliah fled from Iezebel.1.King.19.3.

Moses fledde from Pharaoh. Exod.2.15. Num.16.42.and Iaakob from Esau.Gen. 27.43,44.

The disciples fled.Mat.26.56.

Iosh̃ua seemed to flee before the people of Ai. Iosh.8.9,15,to 30.

The Syrians flying before Ahab.1.Kin.20.20. Sisera fled. Judg.4.17.21.

Absalom fled.2.Sam.13.29,34.

The Philistims fleeing were slaine. 1. Sam.17.51,52.

The Israelites fled before the Philistims. 1.Sam.31.7.

Fleece, Of the experience of the Fleece of wooll. Judg 6.37,to 41.

Flesh, taken for man simply. Matt.24.22. Act.2.17.Rom.3.20.and 7.18. 1.Cor.1.19. Gal.2.16. for the naturall affection of man. Matth.26.41. for the outward shew of man. John 8.15. for outwarde pompe and ostentation,or for weake state and condition. 2. Cor.11.0,2,3. for the common course of nature.Galat.4.29. for this present life.1.Pet. 4.2. for the ceremonies of the law Galat.3. 3.for the mortall body.Phil.1.22,for the generation after the flesh. Phil.3,3,4.2.Cor. 5.16.

Flesh & bloud taken for man or any thing in mans nature corrupted. Matth.16.17. John 3.6.Roman.7.18.and 8.5,6.Galat.1. 16.Ephe.6.12.and for men corrupt through sinne.1.Cor.15.50.

The Iewes might not eat any flesh borne of beastes. Exod.22.31. nor that touches any vncleane thing. Leu.7.19. neither might they eat their flesh for the dead. Leuiticus 19.28.

Man and wife are but one flesh.Gene.2. 24.Matth.19.5.Mar.10.8 Ephes.5.31. 1. Cor.6.16.

The people fell a lusting for flesh, & God gaue it them.Nom.11.4,13,18,19. and punished them for their lust.verl.33,34.

Hophni and Phinehas tooke from the people perforce,the flesh of the sacrifice.1.Sam. 2.13.to 16.

Eliiah is nourished with breas and flesh by rauens 1.King.17 6.

Flesh attributed to tilhes.1.Cor.15.33.

Man being destitute of Gods Spirite is but flesh,working fleshly whatsoeuer hee doeth.Gen.6.3,12.

All flesh is grasse.1.Pet.1.24.

Iesus Christ being made man, became partaker of our flesh and bloud, & why. Heb. 2.24. 1.John 4.2.

The true knowledge of Christ is not reuealed by flesh and bloud Mat 16.17.

By the sinne of the flesh, is vnderstood fornication,and all such sinne as our nature is inclined to.Gal.5.16,17,19,20,21.

The flesh naturally desireth fleshly things. John 3.6.Rom.7.14.and 8.3,5.

The wisedome of the flesh is death Rom. 8:6.

They that are in the flesh can not please God.Rom.8.8.

No goodnesse dwelleth in the flesh.Rom. 7.18.

Those that liue after the flesh shall die. Rom.8 13.

The faithful must banish from them all fleshly lusles.Rom.13 12,13,14. Gal.5.13. Ephe.2,2,3.1.Pet.2.11.Gal.5.24.

The deedes of the flesh are mortified by Gods spirit.Rom.8.3.

No trust in fleshly helpes.Obad.1.7.Nahum 3.9,19.

Of the frailtie of the flesh. Ecclus.14.17, 18.

The flesh approoueth his owne counsels. Prou,15.21.

The flesh is deceiued by his owne wisedome.Prou.14.8.

The peruerse opinion of the flesh, thinketh that God hath no regarde vnto it. Job 35.13.

The flesh is contrary to the spirite. Gala. 5.17.

Flesh of Christ.looke Supper.

For a stony heart,God will giue a heart of flesh.Ezek.11.19.

Flies in Egypt. Exo.8.21,24.

Flocke, looke Feede,and Foode.

The flockes of cattell are cursed to those that disobey God.Deu.28.18.

We ought to know the state of our flocke, or familie. Prou.27.23. and to feede them with true doctrine, and good examples. 1. Pet.5.2,3,4.Act 10 2.*Rom.16.5. Eph.6. 4.1.Tim.5.8.2.Tim.4.19.looke Houlhoide.

Christs flocke litle. Lu.12.32.

Flood, Noahs flood. Gene.6.17.* and 7. 10.

Floore. Christs Floore.Matth.3 12. Luke 3.17.

Flowre. Man is but a Flowre of the grasse. Iam.1.10,11.looke Grasse.

An offring of flower. Leuit.2.1.

Folde, looke Sheepefolde.

Follow. We ought to follow goodnes. Gal. 5.4.18. 1.Thes.5.15.

We ought to follow Gods worde. Deut. 13.1,to 12,and obey it. Deut.13.4.1.Sam. 12.14.

Iosh̃ua and Caleb constantly followed the Lord. Numb.32.12.

To follow Christs steps, is to suffer affliction patiently,as he did. 1.Pet.2.21.

Great multitudes followed Christ, and he healed them all.Mat.12.15.

Christ shewed by miracle, how they shall want nothing that follow him. Mat.14 13, to 22 Mar.6.34,37,to 45. Luk.9.11,to 18.

Who so will follow Christ,must haue no lets to stop him.Matth.8.22.

To follow strange goddes, looke Whoring.

We ought not to follow a multitude to do euill. Exod.23.2.

We ought to be followers of God as deere children.Ephe 5.1.

We ought not to followe that which is euill,and why. 3.John 11.

Paul willeth vs to bee followers of him. 1.Cor 4.16.2.Thes.3.7.8.

The Thessalonians became followers of Christ and his Apostles,and how. 1.Thess. 1.6.*

We aught to bee followers of them which through faith and patience inherite the promises.Heb.6 12.

Foode of Gods word preserueth them that be godly.Wisd.16.26.

God ordeined foode for man and beast. Gen.1.29,30.

Iaakob desireth of God foode and apparell. Gen.28.20.

The Midianites destroy all the foode of the Israelites both in field and house. Judg. 6.1,to 7.

God giueth foode and rayment to the fatherlesse,&c. Deut.10.18.

Christ willeth vs to aske our dayly foode.

Matt.6.11. and not to be careful for things of this life. Matth.6.25,*31,33. looke Raymond.

The Succothites and Penuelites slaine for that they would not giue foode to Gideon and his men. Iudg. 8.5,9,16,17.

Fooles ought to bee scourged with roddes. Pro.26.3.

Fooles are the authours of contentions. Pro.18.6.

Fooles delight to talke what they list, vncontrolled. Pro.18.2.

Fooles are not to be taught. Pro.23.9.

Doctrine is very combersome for fooles. Eccius.21.19 and 22.7.

A fooles counsell is not to bee regarded. Ecclus.8.17.

Riches profite not a foole. Pro.17.16.

The heart of fooles is in their mouth. Ecclus.21.26.

Honour is vnseemely for a foole. Prouer. 26.1.

A foole thinketh his owne wit best. Pro. 12.15.

A foole is incorrigible. Pro.17.20.

Of the nature and qualitie of a foole, and how he should be regarded. Prou.12.16. and 36.4,to 15. Ecclus 21.20.

Foolish Iewes regarded not God for all his benefites. Deut.32.5,6.

Christians may not vse foolish talking or iesting. Ephe.5.4,5.

The preaching of the Crosse is counted foolishnesse. 1.Cor.1.18.

To be truely wise, is to bee accounted a foole in the world. 1.Cor.3.18,19.

God hath chosen the foolish things of this world, to confound the wise. 1.Cor.1.27.

Paul was counted a foole for Christ his sake. 1.Cor.4.10.

God hath made the wisdome of this world foolishnesse, by the foolishnesse of preaching. 1.Cor.1.20,21.

Dauid did very foolishly, a numbring his people. 2.Sam.24.10.

The naturall man iudgeth the doctrine of the gospel, foolishnesse. 1.Cor.2.14.

Foolish questions, See Questions.

Foote of pride. Psal.36.11.

Forbid. Christ would not that his Apostles should forbid any to doe a miracle in his name. Matth.9.39.

Forerunner. Christ our Forerunner and high Priest. Heb.6.20.

Foreskinnes. Saul desired of Dauid a hundred foreskinnes. 1.Sam.18.25.

Forget God. looke Fill.

The Israelites hauing forgotten God, were plagued. De.32.17,18,to 27.& deliuered into their enemies hands. 1.Sam.12.9.

The chiefe butler of Pharaoh forgate Ioseph his friend. Gen.40.21,23.

Forgiue. We ought to forgiue. Ecclus.28. 1,2,to 9. Mat.5.23,24.25. and 6.12,14,16. and 18.15,16,17 *Eph.4.26,32. and 5.21. Colos.3.12,13. Luke 17.3,4.

Ioseph forgaue his brethren. Gen.50.17, to 21.

God onely forgiueth sinne, and keepeth from sinning Gen.20.6. Nom.34.18. Exod. 34.7. Psal.19,12. Psal.103.3,12. Isa.45. 25. and 44.22. and 51.12. Ier.31.34.& 33.8. Psal.3.8.& 17.7. and 32.1,2,5. and 49.7,8. and 51.14. and 79.9. Dan.9.9. Hose.13.4. Micah 7.18,19. Mar.2.7. Luke 5.21. through Christ Iesus. Isa.45.25. and 53.5,6.*Da.9. 24. Matt.1.21. and 9.2,6. Marke 2.5,9,10. Matt.26.28. Lu.1.77.& 2.30,31. Lu.5.20, 24. and 24.47. John 1.29. Act.4.12. and 10. 43. and 13.23,38,39. 1.Cor.6.11. and 15.2, 3.1. Cor.5.18,19,21. Gal.1.4. Col 1.14. and 2.11,13. 1.Tim.1.15. Tit.2.14. Heb.1.3.& 9.13,14,22,26,28. 1.Pet.1.9,10,11,18.*& 2.24. and 3.18. and 4.1,13. 1.Joh.1.7,9. and 2.12.& 3.5. and 4.10. looke Sinne & Pardon.

Free forgiuenes of sinnes. Rom.4.7. is annexed to the gospel. Mat.16.19. Joh.20.23.

Foreknowledge. looke Counsell, and Prouidence.

Furnace Egypt is called the yron Furnace. Deut.4.20.

Fornication. The body is not for Fornication. 1.Cor.6.13.

We ought to abstaine from fornication 1. Cor.10.8.1. Thes.4.3. Acts 15.20,29. Heb. 12.16.

To auoyde Fornication, euery man may haue a wife. 1.Cor.7.2.

Fornicators shal not inherite the kingdom of heauen. 1.Cor.6.9.

Christians ought not to eate with fornicators. 1.Cor.5.11.

Fornication ought not once to bee named among Christians. Ephes.5.3.

S.Paul excommunicated the fornicator. 1.Cor.5.1,to 6. whom vpon amendment hee receiued againe and comforted. 2.Cor.2.1, 7,to 12.

Of fornications that deserued death. Leu. 18.6,29.* looke Incest, and Whoredome.

Forsake. The Israelites forsooke God, and honoured the golden calfe. Exod.32.8.& serued Baalim and Ashtaroth. 1.Sam.12.10.

God will not forsake his people, for his name and promise sake. 1.Sam.12.20,21, 22. Deut.4.31.

God will not forsake them that walke in his wayes. 1.King.6.12,13.

God promised Ioshua that hee would not forsake him. Deut.31.8.

Israel forsooke God, looke Fill.

Those that forsake God, God will forsake them. 1.King.9.9.

Those that forsake God, shalbe confounded. Iosh.24.20.

The Israelites forsaking God, were deliuered into the Philistims hands. Judg.6.1, 13. and 10.7.

None forsaken that feare God. Ecclus.2. 11.

Those that forsake any commodity for the loue of Christ, shalbe wel recompensed. Matt. 19.29.

We ought to forsake all that wee haue, to follow Christ, and why. Mat.16.24,25,26. Lu.9.23,to 27 and 14.33. Examples in Abraham. Gen.12.1,4,5.& 17.23.& 21.12,14. and 22.2,to 20. In Dauid. 1.Samu.17.45. 2.Sam.15.25,26.30,31. In Elisha 1.Kin. 19.20,21. In Eleazar. 2.Macca.6.18.* In the Apostles. Matt 4.19,to 23.& 8.1,9,23.* Mar.10.28. and in Paul. Phil.3.7,8.

We forsake God, when we sweare by any other thing. Iere.5.7. and 4.2.

Forswearing. looke Othe.

Forte. The forte of Zion, was the citie of Dauid. 2.Sam.5.1,7. which was besieged. 1.Mac.6.18,19,48,51. and Simon the brother of Iudas, enioyed it. 1.Mac.13.47,49.

Fortie. It rayned fortie dayes and fortie nights. Gen 7.12.

Fortie persons and moe conspired the death of Paul. Act.23.12,13,14.

The punishment of fortie stripes. Deute. 25.2,3.

In Sodome, fortie righteous could not be found. Gen.18.29.

Moses was in the mountaine fortie dales and fortie nights. Exod.25.18.

Eli iudged Israel fortie yeeres. 1.Sam. 4.18.

Dauid reigned ouer Israel fortie yeeres. 1.King.2.11.

Salomon had fortie thousande stalles of horses. 1.King.4.26.

Israel was in the desart of Sin fortie yeeres. Nomb.14.33,34.

Christ was in the desart fortie dayes. Marke 1.13.

The Temple was in building fortie and sixe yeeres. John 2.20.

Iesus appeared vnto his disciples, fortie dayes after his resurrection. Act.1.3.

Signes seene in the aire forty daies long. 2.Mac.5.2. See Fasting.

Fortune. looke Prouidence.

Foules. looke Birdes.

Fountaines. Leuit.11.36. Gen.21,19. and 16,7. and 21.25. and 24.11,13,16. and 29,2, 10,11. Exod.2.15. John 4.6. looke Welles.

God willeth the Israelites to stoppe the fountaines of water of the children of Moab. 2.King.3.19.

Christ the fountaine of grace and veritie. Zech.13.1. John 1.17.

Foure. A riuer sprang out of Eden, & was diuided into foure heads. Gen.2.10.

Abimelech laide waite against Shechem with foure bands of men. Judg.9.34.

Foure thousand Israelites slayne by the Philistims. 1.Sam 4.2.

Foure thousand fed, see Loaues.

The elect shalbe gathered from the foure windes. Mar.13.27.

Lazarus dead foure dayes. John 11.39.

A vision of a sheete knit at the foure corners. Acts 10.11,12.

Foure beastes full of eyes. Reue.4.6.

Foure Angels stand on the foure corners of the earth, holding the foure windes. Reu. 7.1.

Dauids sentence of foure folde restitution, and death also against himselfe. 2.Sam.12. 5,to 15.

Zacheus restored wrongfull gotten goods foure folde. Luke 19.8.

Foure thinges insatiable. Pro.30.15.

Foure hidden. verse 18.

Foure troublesome, verse 21.

Foure full of wisedome, verse 24.

Foure comely in going. verse 29.

Foure things to be feared. Ecclus.26.5.

Foureteene thousand, 700. Israelites dyed of

of the plague, besides them that died in the conspiracie of Korah. Num. 16.49.

Christe fourteene generations in the genealogie from Abraham to Christ. Mat. 1.17.

Found. Moses found fauor in Gods sight. Exod. 33.13,14.

God found Iaakob his inheritance in a waste land, and roaring wildernesse. Deut. 32.9,10.

Foundation. Christ is the foundation of his Church. 1. Cor. 3.11.

Preachers must builde vpon Christ the foundation. 1. Cor. 3.10,to 16.

The foundations of the mountaines shall be set on fire in Gods wrath. Deut. 32.22. & the foundations of the worlde were discouered at his rebuke. 2. Sam. 22.16.

Paul would not build on any mans foundation. Rom. 15.20.

Foxe. Christ calleth Herode a Foxe. Luke 13.32.

Foxes haue holes, but Christ had no resting place. Mat. 8.20.

Samson tyed firebrands to 300. Foxe tailes. Iudg. 15.4,5.

Foxes for heretiques. Cant. 2.15.

False prophets like foxes, and why. Eze. 13.4.

Frailtie of man, looke Man.

Free. God requireth of the Israelites free offerings. Exod. 25.2.

Free cities, looke Refuge.

Wee ought to stand fast in the libertie, whereunto Christ hath made vs free. Gal. 5.1. that is, from sinne. Roman. 6.7,18,22. and how. 1. Pet. 2.16.

Freedome proclaimed to the Israelites in the yeere of Iubile. Leuit. 25.10,11.

Elisha hauing freely receiued Gods gifts, bestowed them freely to helpe Naaman. 2. King. 5.15,16.

Freewill. Of mans freewill before his fall. Genes. 1.26,31. and 2.15. Eccius. 15.14,to 18. and 17.1,to 7,12. Mic. 2.23. Col. 3.9,10. Ephe. 4.23,24.

Of mans freewill after his fall, and howe that without Gods spirite he can do nothing but sinne. Ge. 6.5. & 8.21. and 20.6. Deu. 29. 2,3,4. Psalm. 143. and 49.20. and 116.11. Ier. 16.1,9 and 19.21. and 20.9,24. and 21. 1. Isai. 63.17. Jere. 10.23. and 24.7. and 31. 14,18. Ezek. 36.26,27. Hose. 13.9,14. Mat. 10.20. and 15.18,19. and 16.17,23. Marke 2.11,12. Iohn 1.12,13. and 3.5,6,27. and 6. 44,45. and 15.2,4,5,6. Acts. 16.14. & 26.18. Rom. 8.6,7. and 9.16. 1. Cor. 3.7. and 4.7. & 12.3. and 15.10. 2. Cor. 3.5. Ephe. 2.1,2,3,5, 12. Phil. 1.6. and 2.13,21. and 4.13. Tit. 3. 3,to 9. Hebr. 13.20,21. Iam. 1.14,17. and 4.8. Eccius. 17.14. Rom. 5.6. Galat. 5.17.

Friends and neighbours ought to be loued. Leuit. 19.18.

The heartie counsell of a friend is most sweete. Pro. 27.9.

Our friendes ought to bee entertained. Pro. 27.9. Eccius. 9.12. and cherished. Eccius. 14.13,to 17.

The secrets of our friend, we may not discouer. Eccius. 27.16,to 22.

Beware of deceitfull friendes, and why. Obad. 7. Matth. 7.2,4,5.

The propertie of a friende, and howe we should chuse him, and behaue our selues toward him. Eccius. 6.6,to 18.

Sweete talke multiplieth friendes. Eccius. 6.5.

Riches ingender friendship. Prou. 19.4, 6,7.

What things breake friendshippe, and what constancie and charitie ought to be among friends. Eccius. 22.20,to 26.

Howe to behaue our selues with a friende that is our superiour. Pro. 23.1,6,7,8.

Friends ought to be friendly one to another, and why. Pro. 8.24.

The property of a true friende. Prou. 17. 17. Eccius. 27.6. and of a fained friende. Eccius. 27.1,to 6.

Howe a man may know a friend. Eccius. 12.8,9.

Wee ought not to giue our friend power ouer vs. Eccius. 33.18.

Friendshippe of this world, enimitie with God. Iam. 4.4.

Wee ought to make vs friendes, by distributing our temporall goods to the poore, and why. Luk. 16.9.

Christ called his Apostles Friends. Iohn 15.14. and calleth Iudas friend. Mat. 26.50.

Of deceitfull and wicked friendes. Deut. 13.6,8,to 12. 2. Samu. 3.27. and 15.7,13. and 20.9,10. Psalm. 55.12,13,14. Jere. 9. 3,to 7. and 12.6,14. and 41.2,6,7. Dan. 11. 26,27,32.

Hushai a faithfull friend to Dauid. 2. Sam. 15.37. and 16.16,17.

Froward, looke Generation.

Fruites. The tree is knowen by his fruite. Mat. 7.16,to 21. Luke 6.43.

Fruites of righteousnes, and of sinne. Rom. 6.1.* and fruits of the spirit. Gal. 5 22.*

God placed the Israelites in the land of Canaan, to eate the fruites of the fieldes. Deut. 32.13.

The spies sent to Canaan, brought of the fruite. Num. 13.21,24.

Fruite of body, and fruit of ground, &c. blessed to those that loue God. Deut. 28.1,3, and cursed to those that doe not. Deut. 28.18.

Fruite of the body eaten. Deu. 28.53. looke Women.

We are deliuered frō the curse of the law, that we should bring foorth fruit Rom. 7.4,6

Our motions to sinne, bring foorth fruite vnto death. Rom. 7.5.

God made Leah fruitful. Gen. 29.31. and Rahel. chap. 30.22. Ruth. 4.11.

Of vnfruitfulnesse fruite. Leuit. 19 23.

What be the fruits of faith after regeneration. Iech. 8.16,17. 1. Ioh. 3.14. 2. Pet. 1. 6,to 10. Nehe. 9.1,2,3.

Fruites of righteousnesse. Phil. 1.11. and fruites of mans inuentions. Micah. 7.13. Looke Confession and Faith.

Fulfilling. Wherein the fulfilling of the Law consisteth. Dete. 22.5. Deut. 10.12,13. Rom. 13.8. Gal. 5.14. and 6.2.

Christ hath fulfilled the law for vs. Matt. 3.15. Rom. 8.4. Mat. 5.7. looke Christ, Obedience and Faith.

Fulfil the measure put for making perfect and finishing all wickednesse. Matth. 23.32.

Fulnesse. The Fulnesse of Christ, is the Church. Ephe. 1.23.

Christ came at the fulnesse of time, and why. Gal. 4.4.5. Ephes. 1.10.

Of Christ his fulnesse we haue all receiued. Iohn 1.16.

Full. Christ full of grace & trueth. Iob. 1.14.

Woe be to them that be full, for they shall hunger. Luke 6.25.

The wicked full of vnrighteousnes. Rom. 1.29.* and 3.10,14. to 19.

The wisedome of God is full of mercie and good fruites. Iam. 3.17.

The full age of Christ. Ephe. 4.13.

Funerals, looke Mourning.

Furious men abounde in transgression. Pro. 29.22. looke Wilfull.

Furniture necessarie for a Preacher. 2. Tim. 4.10. looke Armour.

Fyre breaking out. Exod. 22.6.

Fyre was not kindled on the Sabbath day. Exod. 35.3.

Of fyre that should neuer be put out. Leuit. 6.12,13.

Fyre was in the tabernacle by night. Exo. 40.38.

God consumed Gideons sacrifice by fyre, and why. Iudg. 6.21.

Fyre from heauen consumed Eliahs sacrifice. 1. King. 18.24,38,39.

Fyre mingled with haile, the seuenth plague of Egypt. Exod. 9.24,25.

Sodom and Gomorah destroied with fyre and brimstone from heauen. Gen. 19.24,25.

The murmurers against God, consumed with fyre. Num. 11.1.

Nadab and Abihu destroyed with fyre, and why. Leuit. 10.1,2.

The two captaines ouer fiftie, were with their fifties consumed with fyre from heauen. 2. Kin. 1.10.12.

Of purifying by fyre. Num. 31.20,23.

Ahaz consecrated his sonne in fyre vnto his Idoles. 2. Kin. 16.3.

The fyre wherewith the wicked shall be tormented. Marke 9.44.

Euerlasting fyre prepared for the deuill and his angels. Mat. 15.25.

The faithlesse shall bee cast into hell fyre. Iohn 15.6.

The fyre shal consume reuolters and blasphemers. Heb. 10.27.

God is a consuming fyre to the wicked. Deu. 4.9,10,24. Heb. 12.29. & a comfortable fyre to the godly. Exo. 13.21,22. Num. 9.15.

God came down in the fyre, when he deliuered the law. Exod. 19.18.

The glory of God appeared in mount Sinai, as a consuming fyre. Exod. 24.17.

Consuming Fyre went out of Gods mouth. 1. Sam. 22.9.

Fyre was kindled in Gods wrath against Israel. Deut. 32.22.

Christ desired that the Fyre of his Gospel were kindled Luke 12.49.

Euery mans worke shall be tryed by fyre. 1. Cor. 3.13,15.

Elijah was taken vp into heauen by a chariot and horses of fyre in a whirlewinde. 2. Kings 2.11.

The angel appeared to Moses in a flame of fire. Exod. 3.2.

The lake that burneth with fire and brimstone. Reue. 21.8.

Of the fire hid in the pit, and miraculously both preserued and found. 2. Macc. 1.18, 19, 22, 24.*

Of the vnquencheable fire of hell. Matth. 3.12. and 5.22. Mar. 9.43.

Fire taken for warre. Num. 21.28. for the effect of Gods spirit. Matt. 3.11.

Fierie triall, put for affliction. 1. Pet. 1.7. and 4.12.

Fierie law: so called because it doeth terrifie, and fray the conscience. Deut. 33.2.

G.

Gage, looke Earnest and Pledge.

Garish attire, looke Apparel.

Garments of linsie woolsie forbidden. Deut. 22.11.

The souldiers cast lots for Christ his garments. Mat. 27.35.

Sicknesses healed by touching the hemme of Christs garment. Matt. 14.32. Mar. 6.56.

Saul discerned not Samuel by his garments. 1. Sam. 9.18.

White garments. Eccles. 9.8.

What a mans garment, &c. betokeneth, looke Countenance.

We ought to hate the garment spotted by the flesh. Iude 23. looke Vestures and Coates.

Gasing. Saint Paul was made a gasing stocke to the world. 1. Cor. 4.9, 10.

Gate. Iudges were wont to sit in the gate to heare controuersies, and giue iudgement. Deut. 21.19. and 22.15. Gene. 34.20. Ruth 4.1, 11.

Gates put for greatest strength, and power, because the munitions of townes and cities were principally at the gates. Gene. 24. 60. Matt. 16.16, 18.

The straite gate leadeth to heauen. Mat. 7.13, 14.

Gathering. The tribe of Dan called a gathering hoste. Iosh. 5.13.

The feast of tabernacles after the gathering in of corne. Deut. 16.13.

Manna gathered euery day, saue the Sabbath. Exod. 16.4, 5, 15.*

S. Paul exhorteth to charitable gathering for the poore saints. Ro. 12.13. and 15. 25, 26. 1. Cor. 16.1, 2. Act. 11.29. and 12.25.

Against those that gather riches and hope therein Luk. 12.16, &c. 35. Eccles. 11.18, 19.

Gaine. Against such as teach for gaine. 1. Tim. 6.4, 5. Tit. 1.11.

Godlines is great gaine. 1. Tim. 6.6.

Of those that are greedie of gaine. Pro. 1. 19. looke Couetousnesse.

Gelded folkes, looke Eunuches.

Genealogie of Simeon. 1. Chro. 4.24. Genes. 46.10. Exod. 6.15.

The Genealogie of Beniamin Gene. 46. 21. and 1. Chro. 7.6. and 8.1.

The Genealogie of Iudah. Gen 38.3. and 46.12. and 1. Chro. 2.3. and 4.1, to 24.

The Genealogie of Issachar. Gen. 46.13. 1. Chro. 7.1.

A briefe genealogie from Adam to Esau and Iaakob. 1. Chro. 1.1, to 35.

Fables and Genealogies ought not to bee heeded. 1. Tim. 1.4.

Generation, taken for ancestors. Matt. 1. 11. for condition or estate. Luk. 16.8. for an age, or the people liuing in that age, or for a certaine time. Matth. 24.34. Luke 1.48. Heb. 3.10.

The generation of Ishmael. Gene. 25.12, to 19. of Izhak. Gen. 25.19. of Iaakob. Gen. 46.8, to 28. of Iesus Christ, Matt. 1.1. Luke 3.23.*

Christians a chosen generation. 1. Pet. 2.9

The Israelites a froward and crooked generation. Deut. 32.5.

The Pharises and Sadduces, a generation of vipers. Mat. 3.7. and 12.34. Lu. 3.7.

Of foure wicked generations, looke Pro. 30.11, to 15.

Our generation and creation is of God. Deut. 32.18.

To all creatures on earth, God gaue vertue of continuall generation. Gene. 1.11, 12, to 29.

Gentiles maners and abominations to bee auoyded. Ephes. 4.17, 18, 19. Roma. 1, 21.* Deut. 14.1. Leuit. 18, 26.*

Gentiles called sinners. Galat. 2.15. and whelpes, looke Dogges.

The conuersation of the Gentiles before they knew Christ. Ephes. 2.11, 12. 1. Cor. 8. 1.* and 12.2.

The Crosse foolishnesse to the Gentiles, looke Crosse.

God suffered the Gentiles to walke as they liked vntil the preaching of the Gospel. Act. 14.16.

Iesus foretold that he should be deliuered into the hands of the Gentiles. Luke 18.32.

Iesus Christ the expectation of the Gentiles. Gene. 49.10. Isa. 60.9.

The election of the Gentiles. Psal. 18.49. and 80.9.

The conuersion of the Gentiles. Psal. 113. 4, 8. Isa. 2.2. Actes 11.18.

The vocation of the Gentiles. 2. Sam. 22. 44. 50. Isa. 60.10 Zeph. 3.8.

The Gentiles pertaine to the kingdome of Christ. Psal. 2 8. Rom. 15.12.

The Gentiles of themselues farre from Christ. Ephes. 2.12. and righteousnes. Rom. 9.30.

The doore of faith opened to the Gentiles. Actes 14.27. Christ foretelleth their entrie. Mat. 8.11. & 12.18, 20, 21. conuersion. Matt. 24.14 Mark. 13.10, 13, 14. spirituall worship. Iohn 4.20, to 24. as vnto whome hee was sent. Luke 2.30, 31, 32. Actes 2.39. and therefore calleth them his sheepe. Iohn 10. 14, 16. because the Iewes would not enter. Luke 14.18, 19, to 25.

The calling of the Gentiles, by the preaching of the Gospel, after the Iewes refused it. Mat. 10.5, 6. Mar. 7.27. Acts. 13.45, 46. 47. Galat. 2.9.

The election of the Gentiles is free. Roman. 10.20.

Gentiles desire Philip that they might see Iesus. Iohn 12.20, 21.

God purified the hearts of the Gentiles, and therefore they are cleane. Act. 15.9. and 10.11, to 17.

God reuealeth the glorious mysterie of his grace to the Gentiles. Col. 1.26, 27. Matth. 2. 1, 2, 9, 10, 11.

Christ sent his Apostles to instruct the Gentiles. Mat. 28.19, 20.

As many of the Gentiles as were ordayned to life, beleeued. Acts 13.48.

The Iewes forbad the Apostles to preach to the Gentiles. 1. Thess. 2.16.* Actes 11.1, 2, 3.

Paul a minister of the Gentiles. Rom. 15. 16. their Apostle. Rom. 11.13. 1. Tim. 2.7. their teacher. 2. Tim. 1.11. sent to them. Act. 9.15. Gal. 2.7. Ephe. 3.2, to 13.

The holy Ghost giuen to the Gentiles. Act. 10.45.

The Apostles Epistle to the Gentiles. Act. 15.23, to 30.

The offering vp of the Gentiles faith, called an acceptable sacrifice vnto God. Rom. 15.16. The glorie whereof is due to God, verse 17, 18.

Saluation refused of the Iewes, came to the Gentiles to prouoke the Iewes to follow them. Rom. 11.11.

The Gentiles are citizens with the saints, and of the houshold of faith. Ephes. 2.19. and light in the Lord. Ephe. 5.8.

Saint Paul calleth the Gentiles a wilde olive tree. Rom. 11.17.

Iewes and Gentiles conioyned in one. Ephe. 2.13, to 18.

The Gentiles are become the children of God. Rom. 9.26.

The Gentiles ought not to boast of their election, and of the Iewes reiection. Rom. 11.18, to 26. but to remember what they were before they knew Christ. Ephes. 2.11.*

There should be one Gentiles then Iewes, beleeue in Christ. Isa. 54.1.*

The Gentile Achish had a care of Dauid. 1. Sam. 29 9, 10. and 27.2, 12. and 28.2. and Hiram the Gentile (who furnished Salomon with stuffe and workemen) bare him like good will. 1. Kings 5.1, 5, 6, 7.*

Naaman the Gentile confessed that there was no God, but in Israel. 2. Kings 5.15.

The Queene of Sheba, being a Gentile, acknowledgeth the name of the Lord. 1. kin. 10.1, to 11.

Gentlewomen, looke Apparell.

Gentlenesse commended Mat. 5.5, 25. and 11.29. and 28 1, 2, to 17. 1. Cor. 13.5. Galat. 5.22, 23. Eph. 4.2. Col. 3.12. Titus 3.2. as a fruite of the spirite. Gal. 5.22.

of Ghost. Christ preached vp the Ghost vpon the crosse. Matt. 27.50.

of Gifts. The seruant of Abraham gaue gifts to Rebekah & her parents. Ge. 24.52.

Voluntarie gifts required towarde the making of the tabernacle. Exod. 25.2, to 10.

What gifts God gaue Salomon. 1. Kin. 3.5, 12, 13, 14. and 4.29.*

Ashel presumed of Gods gifts. 2. Sam. 2.18, 19, to 24.

Saluation is the gift of God. Ephes. 2.8.

Iesus Christ giuen for vs, is the gift of God. Iohn 3.16. and 4.16. Rom. 5.15, 16.

To giue the holy Ghost, is the gift of God. Actes 8.17, 18, 20. So is it to vnderstand and interprete the Scriptures. Luke 24. 45. and is to bee obtained by prayer. 1. Cor.

14.12,13.

It is ꝑ gift of God with patience to beare affliction. Phil. 1.29.

All things that we enioy, are Gods good gifts. Mat. 25.15, to 31. Luke 19.12, to 28. 1. Cor. 4.7. Iam. 1.17. 2. Pet. 1.3.

Christ ascending into heauen, gaue diuers gifts to the edification of his Church. Ephe. 4.8.11,12.

The gifts of God are without repentance. Rom. 11.29.

Euery man hath his ꝓper gift of God. 1. Cor. 7.7.

Gods gifts are diuers, according to his grace giuen vs. Rom. 12.6.

Of the gift of tongues. Acts 2.4. 1. Cor. 12.28,30. and 14.1, to 12. and of healing. 1. Cor. 12.28,30.

To sit on the right or left hand of Christ, is the gift of God. Matth. 20.21,23. Marke 10.37,40.

The gifts of God must be employed to his glory. 1. Pet. 4.10,11. If we be depriued of them, and cast into hell fire. Mat. 25.27,28, 30. Luke 19.23,24,26.

Gifts blinde the eyes of the wise. Eccles. 20.28. Therefore Iudges ought not to receiue them. Deut. 16.18,19. Exod. 23.8.

Gifts for tribute. 2. Sam. 8.2.

God measureth the gift by ꝑ heart. Mar. 22.42,43,44.

Of gifts, & presents. looke more. Ge. 32.13. & 33.8, to 12. & 43.11,15,26. 1. Sa. 8.3. Deu. 27.25. 2. Sa. 8.10. 2. kin. 5.15,16. 22,23,27.

Giue, and it shalbe giuen vnto you. Luke 6.38.

Great and precious ꝓmises are giuen vs by Christ. 2. Pet. 1.4.

The holy Ghost teacheth vs that al things that we haue, are giuen vs of God. 1. Cor. 2. 10.11,12.*

To whome much is giuen, of him shall be much required. Luke 12.48.

It is a blessed thing to giue rather then to receiue. Acts 20.35.

God giueth all things. Gene. 33.11.

God gaue the citie Iericho into the hand of Iosh. Iosh. 6.3,4,5.

God loueth a cheerefull giuer. 2. Cor. 9.7.

God gaue Samuel to succeede Eli in the Priesthood. 1. Sam. 1.27,28.

Girded. God girded Dauid with power to conquere his enemies. 2. Sam. 22.40.

Saint Paul willeth vs to stand girded with veritie. Ephe. 6.14.

¶ Gladnesse. Looke Ioy, and Reioycing.

Glasse. He that heareth & doeth not, is as he that beholdeth his face in a glasse. James 1.23.24.

We see now through a glasse darkely, but then shall we see face to face. 1. Cor. 13.12.

Gleaning. Ruth gleaned corne after Boaz reapers. Ruth 2.3.

The gleaning of grapes of Ephraim, better then the vintage of Abiezer. Iudges 8.2. Looke Widowes.

Glory. The glory of God appeared in the cloude. Exod. 16.20.

The light of the glory of the Lorde, like consuming fire. Exod. 24.17.

The glory of the Lorde appeared, when Iosh. and Caleb should haue bene stoned. Numb. 14.10.

The glorie of the Lord filled the tabernacle. Exo 46.34,35 & the Temple. 1. kin. 8.11.

The glorie of God appeared to Moses & Aaron. Num. 16.42,44.

Moses besought the Lord to shew him his glorie. Exod. 33.18.

The Arke of God, called the glorie of Israel. 1. Sam. 4.21.

Isaiah sawe the glorie of God after a sort. Isa. 6.1, to 6.

God discomfiting Pharaoh & al his hoste, got glorie to himselfe. Exo. 15.11. Ro. 9.19.

God filleth all the earth with his glorie, by punishing the infidelitie of his people. Num. 14.21.

God was the sword of the Israelites glorie. Deut. 33.29.

God chose the children of Israel vnto his glorie. Deut. 26.18,19.

Dauid did all that he did, to the glorie of God. 1. Sam. 17.45.46,47.

The counsels of the wicked turne to Gods glorie. Psal. 66.10,11,12.

All people created to the glorie of God. Deut. 26.19.

The Philistims being plagued with Emerodes and Mice, their priests exhorted them to giue glorie to the God of Israel. 1. Sam. 6.2, & 6.6.

The glorie of Christ, as the glorie of the onely begotten sonne. Iohn 1.14.

Glorie put for mercie. Rom. 9.23.

The glorie of God is reuealed to vs by the Gospel. 2. Cor. 4.6.

The sickenesse and raising of Lazarus, was the glorie of God. Iohn 11.4.40.

Glorie to God in the high heauens. Luke 2.14.

Abrahā gaue glorie to God, when he constantly depended on his promises. Rō. 4.20.

God did shew the riches of his glorie vpon the elect, by his mercy. Rom. 9.23.

All glorie is due vnto God onely for whose pleasure al things were created. Reu. 4.11. Phil. 4.19,20.

Glorie to the Lambe who was slaine for vs. Reue. 5.12.

No man ought to glorie in any thing but in God. Ier. 9.23,24. & 1. Cor. 1.31. 2. Cor. 10.17.

Christians ought to doe all things to the glorie of God. 1. Cor. 10.31.

The good workes of man, set foorth Gods glorie. Phil. 1.9,10,11. 1. Pet. 2.12.

The holy Ghost foresheweth Christ his sufferings and glorie. 1. Pet. 1.11.

Our light afflictions are not worthie the eternall weight of glorie, which they bring. Rom. 8.18. 1. Cor. 4.17.

Man is the image of Gods glorie and the woman is the glorie of ꝑ man. 1. Cor. 11.17.

The glorie of the Ephesians was Pauls suffring. Ephes. 3.13.

The Thessalonians were Pauls glorie and crowne. 1. Thess. 2.19,20.

Paul preacheth the Gospel not for glorie of men, but to please God. 1. Thessalonians 2.3, to 14.*

Christians should not be desirous of vaine glorie. Gal. 5.26. looke Vaineglorie, Confesse, and Die.

The glorie of the wicked is to their shame Phil. 3.19.

Glorified. God will be glorified. Leuit. 10.3. and therefore he defended his people wonderfully. Exod. 14.25.

How God is glorified. Exo. 14.31.

We must glorifie God for deliuering vs from the Deuil and sinne, as the Israelites did, for their deliuerance from Pharaoh. Exod. 15.1,2, to 20.

God is to be glorified in all things. Deut. 28.58. through Iesus Christ. 1. Pet. 4.11.

We ought to pray that the worde of God may haue free passage, and be glorified. 2. Thess. 3.1.

Christ was glorified, when Iudas went to betray him. Iohn 3.31.

Christ desired his Father to glorifie him among men. Iohn 17.1.

Benhadad glorified himselfe in ꝑ strength of his armie, and was discomfited. 1. kin. 20. 3,18,25,30.

He ought to glorifie God, that suffereth as a Christiā. 1. Pet. 4.14,16. Mat. 5.10,11,12.

God is to be glorified by the puritie of our bodies. 1. Cor. 6.20.

Iesus Christ shall be glorified by his saints. 2. Thess. 1.18.

If wee will be glorified, wee must suffer with Christ. Rom. 8.17.

Of the Glorifying of our bodies. Looke Phil. 3.21. and Body, and Resurrection.

Gluttone is a worke of darkenesse. Rom. 13.13. and of the flesh. Gal. 5.19,21. & be as vnpoyed. 1. Pet. 4.3. by the example of Esau, who was prophaned thereby. Heb. 12.16.

We may not keepe companie with Gluttons or belly gods. 1. Tim. 23.20

A prayer against Gluttonie. Eccles. 23. 1,6.

Of the rich Glutton. Luke 16.19.* Looke Drunkennesse, and Surfetting.

¶ Gnashed. The Iewes gnashed at Steuen with their teeth. Acts 7.54.

Of gnashing of teeth, looke more. Mat. 8. 12. and 13.50. and 24.30.

Gnat. The Pharises strained out a gnat, and swalowed vp a Camel. Mat. 23.24.

¶ Goe. God did goe before the Israelites to guide them. Deut. 31.3.

How the Israelites did goe out of Egypt. Exo. 12.37,38,39.

To goe vnto his Fathers, put for to die. Gen 15.15.

To goe into the number, put for being enrolled. Exod. 30.13.

God. God is a spirit. Iohn 4.24.

God is one. Mar. 12.29. Iob. 17.3. 1. Cor. 8.6. 1. Tim. 2.5. Alpha and Omega, beginning, and ending, first, and last. Reuela. 1.8, 11.17.

God the Father tooke great delight in his sonne. Mat 3.17.

Christ prooueth that hee was God, and that the Father wrought by him. Iohn 1.17. and 10.31.

No man hath seene God, can see him, or knowe him as he is, but Christ. Iohn 1.18. and 4.22. 1. Tim. 6.16.

One

One God, and Father of all, aboue all, through all, & in vs all 1.Cor.8.6. Ephe.4.6.

God dwelleth not in Temples made with hands. Act.17.24. and 7.48.

The name of God. Exod.3.14.

God filleth heauen and earth, and seeth al things. Jere.23.24.

Nothing hidden or vnknowen to God. Eccl.us 16.17,18.

Wee liue, moue, and haue our being in God. Acts 17.28.

The wicked thinke there is no God, or that God hath no regard to worldly things. Job 22.13,14. & 24.1,2.* & 34.19. Psal.10. 4,13. and 14.1. and 53.1. and 73.11.

Nothing is certaine without God. Wisd. 11.22.

All things are possible with God. Gene. 18.14. Mat.19.26. Luke 18.27. Mar.10.27.

God needeth no mans help. Job 26.2,3,4.*

Because God hath made all creatures, they ought to humble themselues vnto his ordinances. Isa.45.9,10,11,12.

All things are Gods. Psal.24.1. of God, through God, and for God. Rom.11.36.

God doeth all things vnsearchably. Pro. 25.2,3.

Philippe desired to see God the Father. John 14.8.

All workes of God are exceeding good. Eccl.us.39 16. Gene.1.31.

The God and Father of Christ, is our God and Father. John 20.17.

God was the Israelites God, and dwelt amongst them. Exod.29.45.

There is no God, but the God of Israel. Deut.4.35,39. and 32.39.1.Sam.2.2.

The Lorde sayd that he was the God of Israel, and bade them not to feare the gods of the Amorites. Judges 6.10.

God chose the Israelites, to the ende hee would be their God. Exod.6.7. Deut.4.20.

God would be knowen to be the Lord, by figures and miracles. Exo.7.& 7.

Our God is God of gods, and Lorde of Lordes Deut.10.17,21. Isa.45.1,5,12.

God was declared to be the onely and true God of Israel, by sending fire to consume Eliahs sacrifice. 1.Kings 18.36,37,38.

Naaman the Syrian confessed, that the God of Israel was the onely true God. 2. King 5.15. So did Jethro. Exo.18.11. And Rahab. Josh.2.11.

None other but God alone, that afflicteth and healeth, that killeth and giueth life. Deut.32.39.

God was the onely conducter of the Israelites. Deut.32.10,12.

God is he that doeth all things in vs. 2. Sam.22.30.

David did all things that God might be glorified. 1.Sam.17.45,46,47.

God giueth all things Gene.33.11.

God careth for vs. 1.Peter 5.7.

Of the familiaritie and bountifulnesse of God toward Abraham. Gene.18.10,17,18, 19,24.* & 19.29.

God was with Izhak for his fathers sake, and therefore willeth him not to feare. Gen. 26.24.

God was with Iaakob in his way, and on him onely he depended. Gen. 28.13,15,20. and 46.4.*

God was with Joseph. Gene.39.2,3. with Caleb. Joshua 14.12. and with Joshua in whatsoeuer he did. Josh.1.9. and with Jonathan. 1.Sam.14.10,15,45.

God promised Gideon that hee would be with him. Judges 6.12,16.

God would be knowen to be our deliuerer out of bondage. Exod.16.6. Deut.5.6.

God refused to conduct his people, for their idolatries sake. Exod.33.3.

God fought for Israel. Josh.10.42.

God deliuered into the handes of the Israelites their enemies. Deut.2.21. and 3.2.

God will haue all victorie to bee ascribed vnto him. Josh.24.11,12. for he deliuered the Philistims into the hands of David. 2.Samuel 6.24.25. and Og into the hands of the Israelites. Deut.3.3. Therefore he sent but three hundred men with Gideon. Judges 7. 2.4,6,7.

God was he that chased the Amorites, and other. Exod.34.11.

God gaue Hezekiah victorie for his owne names sake, and for Dauid his seruants sake. 2.Kings 19.34.

God will not bestowe his grace alwayes in vaine. Judg.10.10,to 14.

How Moses, Aaron, Nadab, Abihu, and the 70 Elders of Israel, &c. saw God. Exod. 24.9,10,11.

God appeared to Joshua like a man with a drawen sworde in his hand. Joshua 5.13, 14,15.

Manoah and his wife thought they had seene God, when they sawe but his Angel. Judges 13.3,22.

God ought to be followed. Ephes.5.1. and blessed, and why. 2.Cor.1.3,4.

The children of Israel not able to heare God speake. Exo.20.18,19.

The people seeing the licke of the pallie healed, glorified God. Mat.9.8.

Howe to offer to God our selues, and all that we haue. Rom.6.13.

We ought to feare, worship, and offer to God onely. 2.Kings 17.36.

All knees shal bow vnto God. Isa.45.23.

We must loue and serue God with all our heart and soule. Deu.6.3,5,13. & 11.13. and submit our selues vnto him. Eccl.us 13.8. and by prayer seeke vnto him onely, and we shall finde him. Deu.4.29,30,31. Eccl.us 38.2,9. Vnto God onely belongeth all honour and glorie. Isa.42.8.

We can not serue God and riches. Matt. 6.24. Luke 16.13.

We ought not to tempt God. Deut.6.16.

He that is of God heareth Gods worde. John 8 47.

Hee that is of God, ought to walke as Christ walked. 1.John 2.6.

All things are of God, by Jesus Christ. 2. Thess 1.11,12.

God, the giuer of all grace beginneth the good worke in vs, and performeth it. 1.Cor. 4.7. Phil.1.6 Heb.13.21.

God is to be acknowledged the authour of all goodnesse. 1.Cor.8.6.7.

God is he that iustifieth vs for the loue of Christ. Rom.8.32,33.

We are elected of God to be sanctified by his spirite. 1.Pet.1.2.

God hath raised vs vp to life with Christ, and why. Ephe.2.5,6,7.

God hath called vs vnto glory & vertue. 1.Peter 1.3.

The Pharises despised the counsell of God. Luke 7.30.

We are in God, and dwell in him, if wee loue God and our neighbour. 1.John 2.5. and 3.24. and 4.12.

Our God is the God of mercie, patience and comfort. Rom.15.5.2.Cor.1.3.

God cannot lie. Titus 1.2.

God wil giue eternal life to those that hee hath promised the same. Heb.10.23,36.

Gods gifts, and calling are without repentance. Rom.11.29.

Those that cleaue to God shal liue, whereas those that folowe idoles shal perish. Deut. 4.3.4.

God chastiseth him whom he loueth. Heb. 12.6.

The first fruites ought to be offered vnto God. Exod.23.16,19.

Iaakob going into Egypt, offred sacrifice vnto God. Gene.46.1.

Joseph attributeth vnto God both his selling into Egypt, and the honour that hee receiued there. Gene.45.8.

God suffereth the spirite of errour to possesse the mouth of false prophets. 1.king.22. 21,22.

God sent an euil spirite betweene the inhabitants of Shechem and Abimelech, that they might destroy one another. Jud.9.23 24

Of the prouidence of God toward the Samaritanes afflicted. 2.Kings 7.16.*

The mercie of God toward al men. Wisd. 11.20,26. and 12.1,2,8,10.*

None good but God onely. Matt.19.17. Marke 10.18. Luke 18.19.

God is loue. 1.John 4.16.

Preachers are Gods labourers. 1.Cor.3.9.

God onely conuerteth the heart. 1.Kings 18.37.

God touching our hearts, we shal folowe. 1.Sam.10.26.

God ruleth the steps and wayes of men. Prou.20.24. Jere.10.23.

Paul prayeth God to guide his iourney. 1.Thess.3.11.

God beholdeth the heart, not outward appearance. 1.Sam 16.7.

God foreshoweth things to come, and not idoles. Isa.42.8,9.

God is the authour of peace, and not of confusion. 1.Cor.14.33.

God onely is holy. Reue.15.4.

The description of God. Exod.34.5,6,7. his power and benignitie. Isa.40.10.*

The name of God is our protection. Psal. 18.10.

Howe God is to bee sought for, and who findeth him. Wisd.1.1,2.

God onely forgiueth sinnes. Marke 2.7.

God saueth without sword. 1.Sam.17.45.

God is onely wise. Rom.16.27.

God seeth and searcheth the heart, and reines. Acts 15.8. 1.Thessalon.2.4. Reuel.

2.23. Psal.7.9. Jere.11.20. & 17.11. & 17.10.
God onely was the finder of wisedome. Baruch 3.32,36.
In punishing the wicked, God is esteemed sanctified. Isa 5 16.
It was the will of God, that Rebekah should be the wife of Izhak. Gen.24.50,51.
Moses the man of God. Deut.33.1.
Of those that worship both God and Idoles. 2.King.17.33.
The Israelites did choose to serue God, and reiected Idoles. Iosh.24.16,21,22,23, 24,31.
Satan called the god of this worlde. 2. Cor.4.4.
God made Moses a god to Pharaoh Exod.7.1,2.
To sanctifie God, what. Deut.32.51.
God speaketh by his preachers. Jerem.7. 23,26. and 11.7,10.
How God is pacified. Dan.4.24.
God is able to abate the pride of princes. Dan.4.34.
God neuer faileth those that trust in him. Dan.14.38. 2 Mac.15.26,27.
What God requireth of vs. Micah 6.8.
God only gouerneth al things. 2. Esd.6.6.
God is the preseruer and giuer of kingdomes. 2.Chro.36.23. Esth.16.16.
How God is tempted. Psal.78.18.
God is our father. Deut.32.6. Mala.1.6. 2.Esd.1.29.
Godhead. The fulnesse of the godhead dwelleth in Christ. Col.2.9.
Godly. How we are partakers of the godly nature. 2. Pet.1.3.
All that liue godly, shal suffer persecution. 2. Tim.3.12.
Godlines causeth a king to be blessed. Pro. 25.2,4.
Godlinesse, or vngodlinesse doeth neither profite or hurt God, but man. Job 33.6,7,8.
Godlinesse hopeth for eternall life. Titus 1.1,2.
Wee ought to exercise faith, true Godlinesse, and holy conuersation. 1. Timo.4.7,8. 2. Pet.3.11.
Gods. If we honour strange gods, we shall perish. Deut.5.7, to 10.
The gods, that are made with hands, are no gods. Act.19.26.
Rahel stale away the gods or Idoles of her father. Gen.31.19,30.
Iaakob commanded his houshold to put away the strange gods. Gen.35.2.
Samuel exhorteth the people to put away the strange gods, to serue the true God. 1. Sam.7.3.
Gods vsed for Iudges and Princes. Exo. 22.8. Psal.82.1,6 for Angels. Psal.95.3.
Gods the worke of mens hands. Deu.4.28.
Of the diuersitie of the gods of the Gentiles. 2.King.17.29,30,31.
Many bee called gods, yet vnto vs there is but one. 1. Cor.8.5,6.
The gods of the Gentiles are not to bee feared. Baruch 6.3,4,22,26.*
The true God blasphemously compared to the gods of the Gentiles. 2.King.18.33, 34.35. and 19.10,12,31.
He that will serue the Lord, must put away strange gods. Iosh.24.23.
No mention may bee made of any other gods but the Lord. Exod.23.13.
Who so offereth to other gods, ought to be slaine. Exod.22.20. looke Idolatrie and Superstition.
Those to whome Gods word is giuen, are called gods. John 10.34,35.
Golde or siluer that appertained to idoles, may not be put to priuate vse, and why. Deut.7.25,26.
The weight of golde that came yeerely to Salomon. 1.King.10.14. The Queene of Sheba's gift vnto him and of diuers things made of golde. 1. Kin.10.10,16,17,18,21.
Golde or siluer as plentie as stones. 2. Chro.1.15.
Golde or siluer can not deliuer any from Gods wrath. Eze.7.19.
Iohua reserued the golde, siluer, &c. at the sacking of Iericho, and put it vnto the treasure of the house of the Lord. Iosh.6.19,24.
If any man build golde on the foundation of Christ, his building wil endure. 1. Corinthians 3.12.
Christ sent his Apostles to preach without golde, siluer, &c. Mat.20.9. Marke 6.8. Luke 9.3.
Good. None good. Psal.14.3. & 52.1, 3. Ro. 3.10. nor pure. Job 25.4. but God onely. Mat.16.16,17. Mark.10.18. Luke 18.19.
God sawe all that he had made, and loe it was very good. Gen.1.13.
God made all his good to goe before Moses. Exo.33.19.
Cleaue to that is good, and abhorre that is euill. Rom.12.9. Galat.4.18. 1. Thessal. 5.15.
We ought to be wise to good, and simple to euil. Rom.16.19.
Doe good to al, but specially to the faithful. Gal.6.10.
Wee ought to doe good, euen to our enemies. Luke 6.35.
It is lawful to doe good on the Sabbath day. Luke 6.9,10.
God wil consume idolaters after hee hath done them good. Iosh.24.20.
Dauid did good for euill. 1. Sam.24.5,7, 8. and 26.9.
We ought to doe that is good in the sight of the Lord. Deut.6.18.
Good and euil. Deut.30.15.
Our corrupt nature can not do that good we would. Rom.7.18,19.
Good intent contrary to Gods worde, is sin. 1. Sam.13.11, to 15. & 15.11,13,19,20.
Uzzah for his good intent, contrary to Gods commandement, was slaine by God. 2. Sam.6.6,7. looke Thoughts.
Goods of him that is taught, are to be imparted to the teacher. Gal.6.6.
Shame is the reward of euil gotten goods Act.1.18. looke Riches and Blessings.
Goodnesse. Ouercome euil with goodnesse. Rom.12.21.
Mans heart, vnreformed by God, is vnapt to goodnesse. Hag.1.14.
Goshauke. It was not lawful for the Iewes to eate of a Goshauke. Deut.14.12.
Gospel is the glad tidings to saluation. Luke 2.10 Rom.16.17.
The Gospel declareth howe Christ died for our sinnes, was buried, &c. 1. Corinth.15. 1, to 5.
The Gospel giueth eternall life by Christ vnto Gods chosen, according to his purpose and grace. Ephes.1.7,9. 2. Tim.1.9. Tit. 2.11.
The Gospel called the wisedome of God. Matth.11.19. 1. Cor.2.7. the mysterie hidden from the beginning of the worlde. Ephes.3. 9. Col.2.26. the administration of the spirite and righteousnesse. 2. Cor.3.8,9. a mysterie, or secrete. 1. Cor.4.1. Col.4.3. and the reuelation of the mysterie. Rom.16.25.
Wee are saued by the Gospel. 1. Corinth. 15.2.
The Gospel is the newe couenant. Jere. 31.31.
The Gospel preached by Christ first in Galile. Isa.9.2. Mat.4.16.
It was foretolde that the Gospel should be reuealed to the Gentiles. Isa.29.18. and preached. Isa 27.12,13. and howe sinners should receiue the same. Isa.29.24.
Whither the Gospel traineth vs. Heb.12. 22,23,24.
The Angel declared the Gospel vnto the shepheards. Luke 2.10.
The promise of eternal life, reuealed by the Gospel. Ephe.1.5. Titus 2.11.
The Gospel which the Apostles heard in secrete, should bee preached openly. Matth. 10.27.
Christ sent his Disciples to preach the Gospel. Matth.28.19,20. Mar.16.15,16.
The Gospel to be preached throughout all the worlde. Matth.24.14. Mar.10.10. and to euery creature. Marke 16,15. and so it was. Coloss.1.23.
Paul preached the Gospel from Ierusalem to Illyricum. Rom.15.19.
The maiestie of Christ is declared by the Gospel. 2. Cor.4.4.
None ought to be forbidden to preach the Gospel, albeit he be vnworthy, and why. Luke 9.49,50.
Who so loueth father or mother more then Christ, is not worthy to be a minister of the Gospel. Matth.10.37,39. and 16.25. Marke 8.35.
The deceitfulnesse of riches, &c. maketh the Gospel to be vnfruitful in many. Marke 4.15,17,19.
The Gospel compared to seede sowen. Matth.13.3, to 10.18, to 24.
All those to whome the Apostles preached the Gospel, beleeued not. Rom.10.16. Isai. 53.1.
The Gospel is hid to some through their incredulitie. 2. Cor 4.3.4.
The Gospel from the time of Iohn Baptist, suffereth violence. Matth.11.12. Luke 16 16.
Those that haue not bene faithful in riches of iniquitie, are not to be trusted with the Gospel. Luke 16.11.
The Gospel vnknowen to the wise Iewes, and yet knowen to the silly Apostles. Matth. 11.25.
The Gospel compared to a treasure hidden,

ben, and a precious stone found. Matt.13. 44,45.

The Pharises beleeue not the Gospell, neither will suffer other to beleeue. Mat.23. 13. Lu.11-52.

The Gospel bringeth dissension and death to the professors thereof. Mat.10.34,35. Act. 14.1,2,to 7.

What they shal receiue, who for the Gospels sake haue forsaken all things. Matt.19. 28,29.

None but such as are called and chosen, receiue the Gospel, and bring forth fruites. Mat.20.1,8,to 16.

Our conuersation must bee such, as becommeth the Gospel. Phil.1.27.

The terrible iudgement of God against such as contemne the Gospel. 2. Thess.1.10, 11,12.

The Gospel is the more aduanced by good workes. Col.1.6.

The Gospel prophecied of, to be preached in diuers languages. Isa.28.11.

The Church is gathered by preaching of the Gospel. Isa.60.3.

The conscience is gladned with the word of the Gospel. Ps.20.12.25.

The Gospell of Iohn why it is written. John 20.30,31.

Gouernour. Ioseph Gouernour ouer the land of Egypt Gen.42.6.

Against wicked gouernours of cities. Zep. 3.3. looke Princes, and Magistrates.

¶ *Grace.* Noah found grace in the eyes of the Lord. Gene.6.8,9. so did Moses. Exod. 33.17.

Hannah desired to finde grace in Elies sight. 1.Sam.1.8.

By the rich grace of God wee are redeemed Ephe.1.7. Tit.3.7.

The Prophets foretolde of grace to come to vs by Christ. 1.Pet.1.10.

God determined before the beginning of the world to bestow his grace on vs. 2.Tim. 1.9. that wee might bee glorified for so great grace bestowed. Ephe.1.4,5,6.

The grace of God appeared that we should liue holily, waiting for the blessed hope of eternall life. Tit.2.11,to 15.

Wee are saued not by workes, but by grace in Iesus Christ. Ephes.2.8.9. John 1.17. or els were grace no more grace. Rom. 11.6.

The remnant of the Iewes shalbe saued by grace. Rom.11.4,5.

They make frustrate the grace of Christ, who seeke to be iustified by works. Gal.5.4.

We ought to trust in the grace offered by the Gospel. 1.Pet.1.13. and not to receiue the same in vaine. 2.Cor.6.1.

Who so reiecteth the grace of God offred, can looke for no mercy. Heb.10.26,27.

The Apostles with grace & peace to those Churches they write vnto. Rom.1.7.1.Cor. 1.3.1 Pet.1.2.

We ought to grow in grace and the knowledge of Christ. 2.Pet.3.18.

As wee profite in the knowledge of God and Christ, so shall the grace of God be multiplied vnto vs. 2.Pet.1.2.

Grace put for the doctrine of the Gospel. Titus 2.11. Heb.13.9.1.Pet.5.12. for faith, and the fruites thereof. 1.Pet.1.5. For free gifts. 1.Cor.1.4. For spirituall gifts. 2.Pet. 3.18. For the ministerie and preaching of grace. Galat.2.9. For free forgiuenesse of sinnes. John 1.17. For the whole calling of the faithfull. Heb.12.15. For the efficacie and power of the spirit. Acctes 14.26.

Of Grace before and after meales, looke Thankesgiuing and Prayes.

Of the grace of God, looke Fauour, Gifts, and Mercie.

Gracious. God is gracious and merciful, &c. Exod.36.6,7.

Grafted. To what ende wee are grafted with Christ into his death. Rom.6.3,4,5.

The Iews were broken off, that the Gentiles might be grafted in. Rom.11,17,19.

Grapes, looke Cluster.

It was permitted the Iewe to eate of his neighbours grapes, but not to carry any away. Deut.23.24.

Grasse. God will send grasse to feede the cattell of those which loue him. Deuter.11. 13,15.

All flesh is grasse, and all the grace thereof, is as the flower of the fielde. Isa.40.6.1. Pet.1.24.

Grashopper, looke Blasting.

Graues. The graues did open at the death of Christ. Matt.27.52.

Iaacob set a pillar vpon Rahels graue. Gen.35.20. 1.Sam.10.2.

No man knoweth where Moses graue is. Deut.34.6.

Iosiah commanded that none should touch the graue of the man of God 2.Ki.23.17,18.

The graues of lust. Num.11.34.

The graue described. Iob 10.19,21,22.

The Lorde bringeth downe to the graue, and raiseth vp. 1.Sam.2.6.

Grauen. Michahs grauen and molten image. Iudg.17.3.4.

Great. God is great. Deut.10.17.

Who shall bee greatest in the kingdome of heauen. Mat.18.4. Mat.9.34. Lu.9.46,48.

God hath done great things for his people. 1.Sam.12.24.

Saul foretolde Dauid, that he should doe great things. 1.Sam.26.25.

Moses desireth God that his power might be great. Num.14.17.

The *Greekes* seeke after worldly wisedome. 1.Cor.1.22.

A prophecie of the kingdom of the Greekes. Dan.11.2,3.

Greeting. Of the greeting betweene Moses and Iethro. Exod.18.7.

Paul willeth the faithfull to greete one another with an holy kisse. Philip.4.21. 1. Thess.5.26.

The Scribes and Pharises loued greetings in the markets, &c. Matth. 23.7. looke Salutation.

Grieue not the holy spirit of God. Ephes. 4.30.

It grieueth Gods enemies, that his children prosper. Nehe.2.10.

Grone. Euery creature groneth with vs, for the reuealing of the sonnes of God. Rom. 8.22.

God heard the groning of the Israelites. Exod.6.5.6. and had compassion on their gronings for their Iudges sakes. Iudg.2.18

Grewe. Samuel grewe and the Lord was with him. 1.Sam.3.19.

Grudging. looke Murmuring.

Grudgingly. Wee must not giue almes grudgingly. 2.Cor.9.7.

¶ *Guided.* Wee must be guided by Gods word, and not by good intent. Eccles.4.17.

Guile. No guile found in the mouth of Iesus. 1.Pet.2.22.

All guile ought to be laide aside of Christians. 1.Pet.2.1. Looke Wrong.

¶ *Gyants.* Emims, Zamzummims, and Anak. Deu.2.10,20,to 24. Num.13.23,34.

Gyants were mightie men, and contemners of God. Gen.6.4.

Dauid discomfited foure Gyants, the sonnes of Haraphah. 2.Sam.21.2,*16.

H.

¶ *Habitation.* The land of Canaan Gods holy Habitation. Exod.15.13.

Wee growe to be an Habitation of God, by the building of the spirit. Ephes.2.21.

Hailestones. God destroyeth his enemies with Hailestones. Iosh.10.11.

Hallowed bread, looke Bread.

Halte. Iaakob Halted on his thigh. Gene. 32.31.

To Halte betweene two opinions, what 1.Kings 18.21.

Hand taken for strength. 1.Kings 18.46. Luke 1.66. Act.11.21. for ministerie or seruice. Leuit.26.46.

Tamar, deflowred of Amnon, layde her handes on her head. 2 Sam.13.13.

The leprous hande of Moses became sound. Exod.4.6,7. so did the dried hand of Ieroboam. 1.Kings 13.4,6.

The Apostles reproued for eating with vnwashen hands. Mat.15.2. Mar.7.2,3,4,5.

The Pharises maruele that Christ sate at dinner with vnwashen Handes. Luke 11. 37,38.

Pilate washed his handes in token of Christes innocencie. Mat.27.24.

Paul willeth vs to worke with our owne handes. 1.Thess.4.11. as himselfe did. Act. 18.3. day and night. 1.Thess.2.9.2.Thess.3. 8. to relieue himselfe and others. Act.20.34.

Paul willeth him that hath stolen, henceforth to labour with his hands. Ephe 4.28.

God wil prosper our handie worke, if wee loue him. Deut.30.9. for he is the directour of the same. Psal 90.17.

Christ lifting vp his handes, blessed his Apostles. Luke 24.50,51.

If our hand offende vs, wee ought to cut it off. Mat.5.29 30.

Christ healed the dried hand on the Sabbath day. Mat.10.10,12,13.

The Apostles healed the sicke by laying on their handes. Marke 16.18. so did Christ. Luke 4.40.

Children brought to Christ that he might lay his handes on them. Mat.19.13. Marke 10.13,to 16.

Iohua replenished with wisedome, by the laying on of Moses handes. Deut.34.9.

Paul recouered sight, by laying on of Ananias

manias hands. Actes 9.17,18.

Stretching forth the hands to God, taken for acknowledging the offence. 1.Kin.8 38.

Salomon praying, stretched out his hands toward heauen. 1.Kings 8.22.

Moses praying, spread his hands vnto the Lord. Exo.9.29,33.

So long as Moses held vp his handes to God, the Israelites preuailed, &c. Exodus 17.11,12.

Lifting vp the hands to heauen, a maner of swearing. Deut.32.40. Gene.14.22. Reuelat.10.5.

To lift vp the hand against any, is to rebell. 1.Kings 11.26.

None can deliuer any out of Gods hands. Deuteronom.32.39. nor auoide his handes. Amos 9.2.

The Lordes hand is not shortened. Num. 11.23.

Gods hand was sore against the Iewes, when he deliuered them into their enemies handes. Judges 2.15.

The hand of the Lorde was against the Philistims all the dayes of Samuel. 1.Samuel 7.13.

The hand of God is vpon any when hee afflicteth them with any kinde of plague. 1.Sam.5.7.

The faithful are in Gods handes. Deut. 33.3.

The hand of God for a cloude. Exo.33.23. Looke Laying.

What Gods right hand signifieth. Luke 22.69. Actes 7.55.

Handwriting. Christ hath put out the handwriting of ordinances that was against vs. Col.2.14.

Hanged. The Philistims hanged vp Sauls body on the wall of Bethshan. 1.Samuel 31.10.

The seuen kinsmen of Saul were hanged before the Lord. 2.Sam.21.1,6,9.

Rechab and Baanah were hanged for murthering Ishbosheth. 2.Sam.4.5,6,12.*

Whosoeuer was hanged on a tree, ought to be buried the same day. Deut.21.22,23. because he is cursed. Gal.3.13.

Happe. looke Prouidence.

Happie. Ten things happie. Ecclus.25.7, to 14.looke Blessed.

Hard. Two things hard and perilous. Ecclus.26.30.

Nothing too hard for God. Jerem.32.27. Gene.18.14.*

Harden. Whome God will, he hardeneth, Rom.9.18.and 11.7.

To harden our hearts, is to be obstinate. 1.Sam.6.6. John 12.40.

God hardened the hearts of the Hiuites, and why. Josh.11.10.

God hardened Pharaohs heart. Exod.7. 3.13,14.and 8.15,32.& 9.7,12,34,35. and 10.1,20,27,and 11.10.and 14.4,8.

God hardened the spirite of Sihon, and why. Deut.2 30.

Heart hardened, taken for forgetfull. Marke 6.52.

The hardnesse of heart is the fountaine of ignorance. Ephes.4.18.looke Heart.

Hare forbidden the Iewes to eate. Leuit. 6.6. Deut 14.7.

Harlots. Two harlots pleaded before Salomon. 1.Kings 3.16.

He that coupleth himselfe with an harlot, is one body with her 1.Cor 6.16.

Harlots shall sooner enter into the kingdome of God then proude Pharises. Matth. 21.31,32.

Of the behauiour of harlots. Prou 9.13, to 18.looke Whores.

Harnesse. looke Armour.

Harte. The Iewes might eate of a Harte, &c. Deut.14.5.

Harueſt. The lawe of Harueſt. Leuit.19.9, 10.and 23.22.

Our harueſt shalbe plentiful, if we please God. Leuit.26.3,4,5.

Whitsontide was the feast of the first fruites of harueſt Leuit.23.16.

Samuel called vpon God in the time of harueſt. 1.Sam.12.17.

Pray the Lord to send labourers into his harueſt. Matth 9.38.

The Apostles reaped the harueſt which the Prophets had sowen. John 4.38.

The Lordes harueſt. Reue 14.18.*

Hate. God punisheth those that hate him. Deut.5.9.

Wee ought not to hate our brother in our heart. Leuit.19,17.

Christ was hated of the world, and why. John 7.7.

Christians are hated of al men for Christs names sake. Matt.10.22.

Wee ought to doe good to them that hate vs. Matt.5.44.

Dauid loued those that hated him. 2.Sam. 19.6.

He that hateth his brother is a manslaier. 1.John 3.15.and 2.9,11.

Isaak is hated of Abimelech and Phicol. Gen.26.27. and Iaakob of Esau. Gen.27. 41.& Joseph of his brethren. Gen.37.4,5,8.

The Egyptians hated the Israelites. Exod.1.12. Psal.105.25.

Ammon hated his sister, after hee had deflowred her. 2.Sam.13.15. and therefore Absalom hated him. 2.Sam.13.22.

He that calleth vpon God, shalbe deliuered from them that hate him. 2.Samu.22. 18.

We ought to hate al for Christs sake. Luk. 14.26. John 12.25.

Three sortes of men hated. Ecclus.25.2. Looke Enuie and Malice.

Haughtinesse. looke Pride or Nobilitie.

Haile mingled with fire, destroyeth cattel and other things in Egypt. Exodus 9.18, 24,25.

Haire. Not one haire of their heads perisheth, that suffer for Christ his sake. Luke 21.8.

All the haires of our heads are numbred. Matth.10.30. Luke 12.7.

Absaloms haire polled yeerely, weied 200. shekels. 2.Sam.14.25.

Long haire comely for a woman, not for man. 1.Cor.11.14,15.

Prophed haire forbidden. 1.Tim.2.9. and 1.Pet.3.3.

Head. The people that feare God, shall be made the head, and not the taile to any nation. Deut.28.13.

Christ is the head, of whom the body of the Church dependeth, and is nourished. [illegible] 1.22.w4.13,15. Col.1,18.& 2.10,19.2.Samuel 22.44.

Christ brake the Serpents head. Gene. 3.15.

The mans head must be bare when hee prayeth, and the womans couered. 1.Cor.11. 4.10.

The head for the honorable man, or prince. Isa.1.6.and 9 15. Amos 9.1. Num.1.4.

Heale. God onely healeth, and deliuereth from afflictions. Deut.32.39.

God healeth all our infirmities. Exo.15. 26. Jere.17.14.

We are healed of our sinnes by Christ his stripes. 1.Peter 2.24.

Health. The health of Israel is the Lord. Jere.3.23.

To whom health is promised. Prouerbes 4.22.

Health the most excellent thing in the world. Ecclus.30.15,16.

Heape. The wicked heape sinne vpō sinne. Ecclus 3.29.

Heape coales, looke Coales.

Heard of swine, looke Swine.

Heardmen. Strife betweene the Heardmen of Gerar and Isaak. Gen.26.20. looke Shepheards.

Heare. Samuel heareth God speake vnto him. 1.Sam.3.10,11.

The Israelites would not hearken to Moses, and why. Exod.6.9,12.

The Lord would not heare the Israelites, presuming to fight contrary to his commandement. Deut.1.42,45.

All ought to heare and obey Gods voyce. Josh.8.35.1.Sam.12.14.

Such as heare Gods voyce, are his chiefe treasure, &c. Exod 36.5,6.

God commaundeth vs to heare the Prophet Christ. Deu.18.18,19. Mat.17.5. Luk. 9.35.2.Peter 1.17.

None can heare without a preacher. Rom. 10.14.

Faith commeth by hearing the worde of God preached Rom.10.17.

Christ exhorteth all that haue eares to heare. Matt.13.9. Marke 4.3,9. Luke 8.8. Preachers must speake, whether the people wil heare or not. Jere.7.27.

To heare put for to beleeue. Matth.7.24. John 10.8,16.1.Tim.4.16.1.John 4.6. and for to vnderstand. 1.Cor.14.2.

Hearing onely is not sufficient. Mat.7.21. Luke 11,28. Rom.2.13. James 1.22.*looke Doe.

Diuers kindes of hearers. Mat.13.19,20. * John 7.40,41.

They that heare Gods preachers, heare God himselfe. Luke 13.16. and are of God. Joh.8.47. and contrariwise 1.Joh.4.6. looke Parishioners.

Famine of hearing, see Famine.

We ought to be swift to heare, and slowe to speake. James 1.19.

God wil not heare contemners of his worde and preachers. Jere.11.11.

Dauids

Dauids enemies crying for ayde, were not heard. 1. Sam. 22. 42.

God heard Eliiah. 1. Kings 18. 37, 38.

God will heare the crie of the afflicted and oppressed calling on him. Exodus 22. 22. 2. Sam. 22. 7.

Whome God doeth heare, and whom not. Iohn 9. 13.

God heard the voyce of Ishmael. Gen. 21. 17. of Leah and Rahel. Gene. 30. 6, 17. and of Iacob in his tribulation. Gene. 35. 3.

Moses was heard of the Lord. Exod. 32. 14. Num. 14. 20. Deut. 9. 16, 19. & Samuel. 1. Sam. 7. 9. and Manoah. Iudg. 13. 8, 9.

Heart comforted with bread. Iudg. 19. 5.

The heart of a man is deceitfull and wicked aboue all things. Ierem. 17. 9. Gen. 6. 5. and 8. 21.

To bleese a mans selfe in his heart, is to flatter himselfe in his wickednesse. Deuter. 29 19.

God knoweth the secrets of all hearts, and tryeth them. 1. Sam. 16. 7. 1. Kin. 8. 18. Act. 15. 8. 1. Thess. 2. 4. 1. Iohn 3. 20. Reu. 2. 23. 1. Chron. 28. 9. Psalm. 7. 9. Iere. 11, 20. and 17. 10. and 20. 12.

God shal make manifest the counsaile of the heart. 1. Cor. 4. 5.

Of the abundance of the heart the mouth speaketh. Luke 6. 45. Matt. 12. 34, 36.

What defileth the heart, and what not. Matt. 15. 11, 19. Mar. 7. 15, 18, 19, to 24.

The hearts are purified by faith. Act. 15. 9.

God turneth and renueth the heartes of men, and why. Ezek. 11. 19. and 36. 26, 27. Ier. 32. 29, 40. 1. King. 18. 37.

Salomon prayeth God to conuert the hearts of his people vnto him. 1. Kings 8. 58.

God gaue Saul another heart to be a new man. 1. Sam. 1. 6, 9.

With the heart man beleeueth vnto righteousnesse. Rom. 10. 9, 10.

God must open the heart, if any heare attentiuely. Acts. 16. 14. and reforme it, before it be apt to goodnesse. Hag. 1. 14.

Where our treasure is, there will the heart be also. Matt. 6. 21.

Our heart will not condemne vs before God, if, &c 1. Iohn 3. 18, 19, 20.

We ought to speake vnto our selues and make melodie vnto the Lorde in our heartes. Eph 5. 19. The worde of God ought to bee laide vp in our hearts. Deu. 6. 6. and 11. 18.

Hannah prayeth in her heart to the Lord, to become fruitfull. 1. Sam. 1. 10, to 14. and hauing obteined, her heart reioyced. 1. Sam. 2. 1.

To beleeue in heart. 2. Esd. 1. 37.

God measureth our almes according to the heart. Marke 12. 41, to 24. Luke 21. 1, to 5.

We ought to drawe neere to Christ with a pure heart. Hebr. 10. 22. and followe them that call vpon God with pure hearts. 2. Timothie 2. 22.

It is God that stablisheth our hearts in holinesse. 1. Thess. 3. 13. 2. Thess. 2. 16, 17.

The Pharises coueted rather to haue their cuppes then their hearts cleane. Matt. 23. 25.

Christ mourned for the hardnesse of the Pharises hearts. Mat. 3. 5.

We ought to forgiue our brother from our hearts. Matt. 18. 34, 35.

We ought to loue and serue God with all our heart. Deut. 6. 5, 13. and 10. 12. Chap. 11. Luke 10. 27.

Asa his heart was vpright with the Lord. 1. Kings 15. 14. And so must ours be. Chap. 8. 61.

Ioshua exhorteth to serue God with al the heart and soule. Iosh. 24. 14, 23. and 22. 5.

We may not attribute to our vprightnesse of heart, eternal life which God giueth freely. Deut. 9 4, 5.

Wee ought to turne to God in heart, if wee looke to obtaine mercy. 1. Kings 8. 47, 48.

Dauid followed God with all his heart. 1. Kings 14. 8.

Hezekiah walked before the Lorde with a perfect heart. 2. Kings 20. 3.

Our heart is turned from God, when wee serue strange gods, or trust in any thing beside God. Deut. 29. 18.

The idolatrous wiues of Salomon turned away his heart from God. 1. Kings 11. 3, 4.

Those that turne their heart from God, shal haue their liues shortened. Deuteron. 30. 17, 18.

The crie of a contrite heart vnto God. Psal. 130. *

If wee returne vnto God with all our heart, he will turne vnto vs. Deut. 30. 9, 10.

Samuel exhorteth to turne to God, with all the heart, and to serue him onely. 1. Samuel 7. 3.

Iosiah turned to the Lorde, with all his heart. 2. Kings 23. 25.

God promiseth mercy to those that conuert in heart. Deut. 30. 1, 2, 3.

Salomon craueth of God an vnderstanding heart. 1. Kings 3. 9.

The King is commaunded to reade the Law, least his heart should be lift vp. Deut. 17. 14. *

Our hearts ought not to be lift vp to forget God, and why. Deut. 8. 5, 14.

Pharaohs heart hardened. Exo. 9. 34.

God giueth to those that feare him, an vnderstanding heart. Deut. 29. 3, 4. and to those that disobey him, a faint heart. Leui 26. 36.

The Shechemites moued the hearts of the Israelites to receiue Abimelech. Iudg. 9. 2, 3, 6.

The hearts of the Amorites and Canaanites fainted at the Israelites comming. Iosh. 5. 1.

The Israelites hearts melted, when they were discomfited at Ai. Iosh. 7. 5.

Boaz comforted the heart of Ruth, by speaking kindely. Ruth 2. 13.

Heart hardened against the poore. Looke Harden.

God giueth the disobedient a trembling heart. Deut. 28. 65.

Sauls heart sore astonied, when he sawe the Philistims assembled against him. 1. Sam. 28. 5.

Dauid touched in heart, after he had cut off the lap of Sauls garment. 1. Sam. 24. 6.

Moses willeth the Israelites to set their hearts to Gods worde. Deut. 32. 46.

Wee ought not to seeke after our owne heart. Num. 15. 39, 40.

The hearts of the simple deceiued by Absalom. 2. Sam. 15. 2, to 7, 11.

We ought to loue one another with a pure heart. 1. Tim. 1. 5. 1. Pet. 1. 22.

Saint Paul walked in the simplicitie of his heart. 2. Cor. 1. 12.

Dauid led the Israelites in simplicitie of heart. Psal. 78. 72.

The thankesgiuing of a true and faithful heart. Psal. 130. *

God ledde Israel 40. yeeres in the wildernes to proue their hearts. Deut. 8. 2.

Iosiahs heart did melt, when he heard the Lawe read. 2. Kin. 22, 10, 11, 18. * 2. Chron. 34. 27.

They whose heart God had touched, followed Saul. 1. Sam. 10. 26.

The sorowe of the heart hath slaine many. Eccius. 30. 23.

How a mans heart may deceiue him. Deut. 11. 16.

The pride of the heart deceiueth man. Obad. 3.

The heart of God for the purpose of his will, &c. 1. Chron. 17. 19.

Eyes and heart of God, looke Eyes.

The heart ought to holde fast the word of God. Pro. 4. 4.

Gods lawes written in the hearts of the faithful. Heb. 8. 10.

One heart and one way expounded. Iere. 32. 39. Act. 4. 32. Ezek. 11. 19. & 36. 26, 27.

Woe to the double hearted. Eccius. 2. 13. and 3. 28.

He that feareth the Lorde, conuerteth in heart. Eccius. 21. 6.

The reward of them that set vp idoles in their hearts. Ezek. 14. 2, 3, to 11.

Of the keeping of the heart. Pro. 4. 23.

Dauid was a man after Gods own heart. 1. Sam. 13. 14.

God sorie in his heart. Gene. 6. 6.

The heart is made holy and pure through Christ. Psal 51. 10.

Heart of the earth, for the inwarde part of the earth. Matt. 12. 40.

Heart for the desire of the heart. Mat. 6. 21. For the soule. 1. Pet. 3. 4. For the conscience. 1. Thess. 1. 3, 1. 3. 1. Iohn 3. 20, 21. and for the will. Actes 4. 32.

Heathen. Such as refuse admonition, ought to be vnto vs as Heathen men. Matt. 18. 17.

Heauen, and the Heauen of Heauens is the Lords. Deu. 10. 14. and is called his throne and dwelling place, though it be not able to conteine him. 1. Kings 8. 27, 30, 39, 43, 49. Matt. 5. 34. Actes 7. 49.

The Heauen called the firmament, made by the worde of God. Gene. 1. 8.

The Heauens, created and preserued by Gods worde, shall be dissolued with fire. 2. Pet. 3. 5, 7, 12.

Paul taken vp into the third Heauen. 2. Cor. 12. 2.

Heauen open. Matth. 3. 16, Act. 7. 56.

Heauen and earth are called to witnesse. Deut.32.1.*

God openeth the heauens, in giuing raine in due season. Deut.28.12.

Whosoeuer worshippeth the hoste of heauen, ought to bee stoned to death. Deut.17.2,3,5.

Heauen and earth shall passe. Mat.24.35. Mar.13.31. Heb.1.11. Reue.21.1.

The heauenly kingdome prepared for the holy Angels and Gods elect. Matth.25.34. and 5.3, to 13.

Heauie. The hand of the Lorde heauie against them of Ashdod. 1.Sam.5.6.

The rich yong man loath to sell all, went from Christ heauie. Luke 18.22,23.

The Pharises did binde heauie burdens for other. Matth.23.4.

Christs soule heauie, euen to the death. Matth.26.38. his disciples eyes heauie also. verse 43.

Of heauinesse, and harme comming therof. Psal 31.10. Ecclus.25.14. and 30.21. and 38.18, to 24. looke Sorow, and Weeping.

Heeles. The Israelites being waxen fat, spurned with their heeles against God. Deu. 32.15.

Judas lifted by his heele against Christ. John 13.18. Psal.41.9.

Satan may bruise the heele of the godly, but not ouercome them. Gen.3.15.

Iniquity compasseth vs euen at the heeles, when we are in miserie. Psal.49.5.

Hell. In Hell there is no meate. Ecclus. 14.16.

The description of hell. Isai.30.33.

How hel is prepared from the beginning for the deuil and his Angels, and all wicked persons. Mat.25.30,41,46. Job 10.21,22. Isai.66.15,16,24. Dan.7.21. Wisd.5.1, to 15. Mat.3.10,12. and 5.20, to 27. and 6.16. and 8.12,29. and 13.30,42. and 18.9,6. and 22.13. and 23.33. Mar.9.43, to 49. Luke 9.9, to 17 and 10 15. and 16.23.* Phil.2.10. Heb.2.10,27.2. Pet.2.4. Jude 6. Reuel.6.8. and 19.20. and 20.10,14,15.

The gates of hell, looke Gates.

Hell taken for the graue. Gen.37.35.

Helpe. God did helpe Israel against the Philistims. 1.Sam.7.10.

Our helpe in time of neede, is Christ. Hebrewes 4.16.

The helpe of Israel is the Lorde God. Deut.33.26.

The Israelites cry to the Lord for helpe. Iudg.6.7,8,14.

God helpeth the faithfull oft times miraculously. Hose 5.13.* 2.King.6.17. and 19. 35.2 Macca.10.29,30. and 11.8. looke Appearing.

Henne. Christ would haue gathered the Israelites, as a henne her chickens. Matth. 23.37.

Herbes. The weake may eate herbes: so that hee iudge not those that eate them not. Rom.14.2,3.

Herbes, with their seedes, created by the word of God. Gen.1.11,12.

Heresie. There must be heresies, and why. 1.Cor.11.19. 2.Pet.2.1.

Heresies are the works of the flesh. Gal.5.20.

Christ his religion counted heresie. Actes. 24.14.

Heretikes, after twise admonition, ought we to reiect. Tit.3.10,11.

Heritage, looke Inheritance.

Heires. Christ hath regenerated vs by the holy Ghost, that we should be heires of eternall life. Titus 3.5,6,7.

Jesus Christ is the heire of all good things. Luke 10.14. Heb.1.2.

Abraham the heire of the world by faith. Rom.4.12.

Christians heires of God, through Christ. Gal.4.7. Rom.8.17.

Heire of wormes. looke Proud.

Of heires, looke more First borne.

¶ *Hide.* God will hide his face from those that forsake him. Deut.31.17,18.

Eliah bidden to hide himselfe from the rage of Ahab. 1.King.17.3.

The Israelites did hide themselues for feare of the Philistims. 1.Sam.13.5,6.

He that hideth his sinnes, shal not prosper. Prou.28.13.

High. The people sacrificed in high places before the building of the temple. 1.kin.3.2.

Jeroboam made an house of high places. 1.King.12.13,32,33.

Amaziah & Iehoshaphat tooke not away the high places, which Jeroboam had erected. 2.Kin.14.4. 1.King.22.43. but Hezekiah did. 2.King.18.4. to 9.

Salomon offred incense in the high places before hee built the Temple. 1.Kings 3.3. and after also by the prouocation of his wiues. 1.King.11.4, to 10.

Mountaines and high trees, for proude and lofty people. Isa.2.14.

Wee ought not to be high minded. Rom. 12.16. and why. Pro.16.18. and 18.12. looke Abomination, Presumption.

Samuel willed Saul to goe vp vnto the high place. 1.Sam.9.19.

The heauens are not so high to finde as Gods perfection. Job 11.7,8.

Holy. God onely is holy. Reu.15.4. Psal. 99.5,9.

God is holy, and he onely will be honoured. Iosh.24.19,20.

The Beth-shemites did confesse that the God of Israel was the holy Lord God. 1. Sam.6.20.

God commaundeth his people to be holy vnto him. Exod.22.31. Num.15.40.

The wicked count themselues as holy as the godly, and all degrees alike holy. Num. 16.3.

The Israelites an holy people of God. Deu.14.2,21.& 26.19. by hearing his word, and keeping his couenant. Exod.19.5,6.

Those whome God hath predestinate, are holy, in that they are iustified by Christ. Rom.8.30.

Wee ought to be holy in conuersation, as he is holy that called vs. 1.Pet.1.15,16. and why. 2.Pet.3.10,11.

The place is holy where Gods word is declared. Iosh.5.15. Exodus 3.5. Acts 7.33. Psal.64.7,8.

The holy places whereinto Christ is entred for vs. Heb.9.24.

Giue not that which is holy vnto dogges. Matt 7.6.

Timothie knewe the holy Scriptures of a childe. 2.Tim.3.15.

Holy dayes. looke Feast.

Holy Ghost. No man can say that Jesus is the Lorde, but by the Holy Ghost. 1.Cor. 12.3,4.

The Holy Ghost promised to the Apostles. Luke 24.49. John 14.16,26. Acts.1.8. and sent to them. Actes 2.4.

God giueth the Holy Ghost to them that feruently desire him. Luke 11.13.

Our loue proceedeth frō the Holy Ghost, and by him is sheade abroad in our hearts. Rom.5.5.1.John 4.13.

Jesus Christ was conceiued by the Holy Ghost. Luke 1.31,35.

Christ dispossessed deuils by the Holy Ghost. Matt.12,28. Luke 11.20.

The Holy Ghost is giuen the faithfull, to answere the aduersaries in the trueth. Mat. 10.19,20.

The Holy Ghost declared to the Prophets, the sufferings and glorie of Christ. 1.Pet.1.11.

The Prophets spake as the Holy Ghost moued them. 2.Pet.1.21.

We are elect, that we might be sanctified by the Holy Ghost. 1.Pet.1.2.

The sending of the Holy Ghost was prophesied of. Joel 2.28,29.

Christ promised to send the Holy Ghost. Luk.24.49. who was not sent til Christ was glorified. John 7.39.

The Holy Ghost called the comforter and spirite of trueth. John 14.16,17,26. Act.1.8.

Christ baptizeth with the Holy Ghost. Mat.3.11.

The Holy Ghost is called the water of life. John 4.10. and 7.38.

Christ gaue his disciples the Holy Ghost. John 20.22,23.

The Holy Ghost was giuen to the Apostles according to Christes promise. Actes 2.4.

The Samaritanes receiued the Holy Ghost. Actes 8.17.

To whome the Holy Ghost is giuen. Galat.3.2.

The faithful are sealed with the Holy Ghost. Ephes.1.13. and 4.30. who is the earnest of the inheritance promised to confirme vs in the assured hope thereof. 2.Cor.1.22. Ephes.1.14.

The grace of the Holy Ghost powred vpon the Gentiles. Actes 10.44,45.

Our bodies are temples of the Holy Ghost. 1.Cor.6.19.

Zacharias was filled with the Holy Ghost, and prophesied. Luk.1.67.* so did Simeon. Luke 2.25, to 36.

John Baptist filled with the Holy Ghost from his birth. Luke 1.15.

The Holy Ghost was not giuen vnto Jesus Christ by measure. John 1.16. and 3.34. Heb.1.9.

The Holy Ghost reproueth the worlde of sinne, of righteousnesse, and of iudgement. John 16.8.

The Holy Ghost beareth witnesse in our consciences

consciences, that wee are the sonnes of God. Rom. 8. 15, 16. and that God dwelleth in vs. 1. Iohn 3. 24.

By the vertue of the Holy Ghost, wee are made strong against death, sinne, and the deuill. 2. Tim. 1. 7.

How the Holy Ghost was the teacher of the Apostles. Iohn 14. 26. and 16. 13.

The Holy ghost witnesseth in our hearts, that repentance and remission of sins come by Christ. Act. 5. 31, 32.

The Holy Ghost forbade Paul to preach in Asia. Act. 16 6.

The giftes of the Holy Ghost diuers, yet one selfe same spirit. 1. Cor. 12. 4, 11.

Both Iew and Gentile, inspired with the Holy Ghost, hath accesse to the Father, by Christ his sonne. Ephes. 2. 18. and 3. 6.

Sinne against the Holy Ghost neuer forgiuen Mat. 12. 31, 32. Mar. 3. 29.

Holinesse to the Lord, was a superscription in the high Priests mitre. Exod. 39. 30.

True Holinesse required in Christians continually. Luke 1. 75. Eph. 4. 24. 1. Thess. 3. 13. and 4. 3, 4. 2. Cor. 7. 1.

Honestie is not to bee learned of vnhonest men. Ecclus. 3. 7, 11.

We ought to behaue our selues honestly, &c. 1. Thess. 4. 12.

Honie. The Israelites sucked honie out of the stone, and oyle out of the hard rock. Deu. 32. 13.

Hony in the carkasse of a lyon. Iudg. 14. 8, 9.

Ionathan tasting honie, contrary to his fathers edict, hardly escaped death. 1. Sam. 14. 26, 27.

Honie eaten temperately, is very good. Prou. 24. 13. and 25. 16, 17.

Honour. Wee ought to honour the person of the olde man. Leu. 19. 32. Also masters. 1. Tim. 6. 1.

Wee ought to giue honour to whome wee owe honour. Rom. 13. 7.

Wee ought to honour all men, namely kings. 1. Pet. 2. 17.

Elders worthy double honour. 1. Timot. 5. 17.

In giuing honour, wee ought to goe one before another. Rom. 12. 10.

Those that honour God, God will honour them. 1. Sam. 2. 30.

Those that receiue honour one of another, and seeke not the honour that commeth of God alone, can not beleeue in Christ. Iohn 5. 44.

God gaue Salomon riches and honour vnasked. 1. King. 3. 13.

Manoah and his wife purposed to honour the Angel. Iudg. 13. 17.

Christ honoured his Father, and the Iewes dishonoured him. Iohn 8. 49.

Whosoeuer honoureth not the sonne by beleeuing in him, dishonoureth the Father that sent him. Iohn 5. 23.

Eli honoured his children more then God. 1. Sam. 2. 22, to 26.

Saul hauing sinned, coueted to be honoured before the elders of his people, by Samuel. 1. Sam. 15. 30.

The husband ought to giue honour to the wife, and why. 1. Pet. 3. 7.

Honour is vnseemely for a foole. Prou. 26. 1.

Humilitie goeth before honor. Prou. 15. 33.

Wee must honour God with our riches, and first fruites. Prou. 3. 9, 10.

Hope is Gods gift. 2. Thess. 2. 16.

Hope is no hope, when the thing we hope for, is seene. Rom. 8. 24.

He that hopeth abideth with patience for that he seeth not. Rom. 8. 25.

Hope ought to be certaine. Philip. 1. 20. Col. 1. 23. Heb. 3. 6. and 10. 23.

Hope is strengthened by considering Gods benefites receiued. Mat. 16. 8, 9. Roman. 5. 3, 3, 4. 2. Cor. 1. 10.

We must hope in God. 1. Pet. 1. 21.

Hope is one. Ephes. 4. 4.

Wee are regenerate to a liuely hope, by the resurrection of Christ. 1. Peter 1. 3. whereby we are made heires of eternall life. Titus 3. 7.

As we are called in one hope, so ought we to be one body and one spirit. Ephes. 4. 4.

Christ the hope of glory. Col. 1. 27.

We ought to reioyce in hope. Rom. 12. 12. for thereby we are saued. Rom. 8. 24.

Hope is the helmet of saluation. 1. Thess. 5. 8. Ephes. 6. 11, 17.

The Scriptures confirme Christians in hope. Rom. 15. 4.

Wee must pray that wee may abound in hope through the power of the holy Ghost. Rom. 15. 13.

Hope maketh not ashamed, and why. Rom. 5. 5.

Paul reioyceth for ϸ Thessalonians hope in their great tribulations. 1. Thess. 1. 2, 3, 6.

Howe farre hope doeth extend it selfe. 1. Cor. 13. 13. and 15. 19.

The hope of the creature for the deliuerance of the children of God. Rom. 8. 20.

Hope put for faith. 1. Pet. 3. 15. For promise. Heb. 6. 18. for things which are hoped for. Ephes. 1. 18. Col. 1. 5 Titus 2. 13. Rom. 8. 24.

Hope compared to an anker. Heb. 6. 19.

The hope of hypocrites is vaine and shall perish. Iob 8. 13. Wisd. 3. 10, 11. Neither haue they any hope after this life. 2. Esd. 8. 55, 56.* and 9. 9, to 14. Wisd. 3. 18, 19. and 4. 19, 20. and 5. 14.*

Blessed is hee that is not fallen from his hope in God. Ecclus. 14. 2.

Hope deferred, is a fainting to the heart. Prou. 13. 12.

The hope of the faithfull must onely depend on God and his eternall worde. Genes. 26. 2, to 11. Iudg. 7. 1, 2, to 8.* 1. Sam. 4. 3.* ❡ 17. 32, 37.* ❡ 22. 3. 1. kin. 20. 28.* 1. Chron. 21 1, 2, to 14. 2. Chron. 16. 7.* ❡ 20. 15, to 27.* Psalm. 9. 10.❡ 13. 5.❡ 21. 7.* ❡ 31. 1.❡ 40 4.❡ 62. 5.* ❡ 65. 5.❡ 67. 1.* ❡ 70. 1, 5, 6. and 91. 2. and 115. 9.❡ 42. 5.❡ 146. 3, 4, 5. Prou. 3. 5. and 22. 19. and 28. 25, 26. and 30. 5. Isai. 26. 3.❡ 30. 2, 3. and 31. 1. and 36. 4, to 11. and 40. 31. Ier. 2. 37. and 7. 4. 8. ❡ 9. 4, 23, 24.❡ 17. 5, 7. and 22. 13, to 18. and 39. 18. Lam. 3. 21, 24, 26. Ezek. 29. 16. Hose. 12. 6.

The hope of the vngodly is deceiuable. 2. king. 18. 19.* and 19. 35. Wisd. 5. 4, 6.* Ecclus. 5. 8, 9. 1. Macc. 2. 9, 44.

Hoarding, looke Gathering.

Harchead, looke Honour.

Horne. taken for glory and estate. Iob 1. 6. Psal. 75. 5. and 89. 24. and 112. 9. and 148. 14. for strength. Deu. 33. 17.

God is the horne of our saluation. 2. Samuel 22. 3.

God exalted the horne of his anoynted, when hee sent his sonne into the worlde. 1. Samuel 2. 10. Luke 1. 69.

Hannahs horne was exalted by becomming fruitfull. 1. Sam. 2. 1.

Blowing hornes, looke Feast.

Zidkiah made hornes of yron. 1. kin. 22. 11

Hornets sent before the Israelites, to destroy their enemies. Iosh. 24. 12. Exo. 23. 28. Deut. 7. 20. so as they were ready to fall before them. Deut. 12. 29. Iosh. 2. 9. and 5. 1. or seeke their fauour. Iosh. 9. 10. * Dzels resist them to their destruction. Iosh. 11. 20.

Horses of Salomon. 1. King. 4. 26. 2. chron. 9. 25.

A horse is but a vaine helpe to saue a man. Psal. 33. 17. Neither is God delighted with his strength. Psal. 147. 10. And therefore woe to them that trust in horses & worldly helpes. Isai. 30. 1, 2, 16. For they shall not helpe them when God wil punish. Mic. 5. 10.

The wicked are like fedde horses, and why. Jere. 5. 8.

A scorneful friend, is like a wilde horse that neyeth. Ecclus. 33 6.

Hospitalitie commended and commanded. Rom. 12. 13. Heb. 12. 2. Tit. 1. 8. Ias. 58. 7.* Matth. 25. 35. Luke 10. 38. and 14. 12, to 15. 1. Tim. 3. 2. and 5. 10. 1. Pet. 4. 9. 3. Ioh. 5. Iam. 1. 27. Acts 9. 43. and 16. 15, 34. and 17. 2. and 21. 16. and 28. 7.

Examples of Hospitalitie in Abraham. Gene. 18. 2, to 9. In Lot. Gen. 19. 1, 2, 3. In Bethuel. Gen. 24 25, 31. In Moses father in lawe. Exo. 2. 20. In Manoah. Iudg. 13. 15. In the Leuites father in lawe. Iudg. 19. 3, 4, to 8. In the citizens of Gibeah. Iudg. 19. 16, to 22. In the widow of Sarephath. 1. Kin. 17. 9.* In the woman of Shunem. 2. King. 4. 8, to 11. In Iob. Iob 31. 16, to 22. In Tobias. Tob. 2. 2. In Martha. Luk. 10. 38.* In Zacheus Luke 19. 5, to 11. In Lydia. Acts. 28. 1, to 11. In Phebe. Ro. 16. 1, 2. In Priscilla and Aquila. Acts 18. 2, 3. In Stephanas. 1. Cor. 16. 15, 16, 19. and in Gaius. Rom. 16. 23.

Incommodities of not being able to keepe hospitalitie. Ecclus. 29. 24.*

Of such as be able, and wil not. Deut. 24. 19, to 33. Iudg 8. 5, to 18. and 19. 25. * and 20. 4.* 1. Sam. 25. 9, to 39. Isai. 16. 4. * Matt. 19. 13, 16.*

Hoste. Euery hoste of the Israelites, must campe vnder the ensigne of their fathers house. Num. 2. 2, 3.*

Who were those that should be put out of the hoste. Num. 5. 2, 3, 4.

The hoste of heauen and earth, what. Gene. 2. 1.

The hoste of heauen taken for Gods Angels. 1. Kings 22. 19.

The hoste of heauen honoured, both of Gentiles and Iewes. 2. Kin. 17. 15, 16. and 21. 2, 3. Acts 7. 42.

The

The Lord of Hostes only to be honoured & feared. Isa. 1.24,29. Ie. 1.17,20. Mal. 1.6.

House infected with the leprie, how it is to be cleansed. Leui. 14.34.*

Of the sale and redeeming of lands, houses, &c. Leuit. 25.23,29,39.*

The houses of Salomon, and his wife, builded. 1. King. 7.1,2,8.

What we ought to do, when we build faire houses. Deut. 8.11,12,17,18. looke Dedicating.

As we sit in our houses we must meditate on Gods word. Deut. 11.19 and 6.7.

Of the gouernment of the house of Salomon. 1. King. 4.7,22.* and 10.4,5. to 10.

The people wish that the house of Boaz might be like the house of Pharez. Ruth. 4.12.

Beth-el the house of God. Gen. 28.2. and 35.6,7,15. Judg. 18.31.

Dauid seeing that his sonne was dead, went into ỹ house of the Lord. 2. Sa. 12.20.

The House of him whose shoe is put off, bled for a prouerbe. Deut. 25.9,10.

Dauid might not build God an house. 2. Sam. 7.5. and why. 1. King. 5.3.

God promiseth Dauid to establish his house for euer. 2. Sam. 7.16.

God promised to build Ieroboam a sure house. 1. King. 11.38. and promiseth to Sadok likewise. 1. Sam. 2.35.

Rahel and Leah builded the house of Israel. Ruth. 4.11.

God called the people of Israel his house. Nomb. 12.7. and the house of Israel Gods vineyard. Isa. 5.7.

The house of God is, where his word is declared. Gen. 28.13, to 18.

The house of God, is the Church. 2. Sam. 7.13.

The faithfull are the spirituall house of God. Heb. 3.6. and 1. Pet. 2.5.

The Temple the house of prayer. Isa. 56.7. Matt. 21.13. looke Temple.

House taken for mans bodie. 2. Corinth. 5.1,2.

Paul preached publiquely, & throughout euery house. Act. 20.20.

Better to go into the House of mourning then feasting. Eccles. 7.4.

What we must do, returning from Gods house to our owne. 1. Chro. 12.43.

We ought to set our house in order before we die. 2. King. 20.1.

Houses maintained by briberie shalbe destroyed. Iob. 15.34.

Housholde. Abraham instructed his household. Gen. 18.19.

Household of faith, looke Faith.

Humble. The humble excuse of the Reubenites, &c. for erecting an altar. Iol. 22.21, 22, to 32.

The prayer of the Humble pearceth the cloudes, &c. Eccles. 35.17.

God giueth grace to the Humble. Iam. 4.6. 1. Pet. 5.5.

Paul humbled him selfe, that he might exalt the Corinthians. 2. Cor. 11.7.

Who so will be greatest in the kingdome of God, must humble him selfe as a little childe. Matt. 18.2,4. Mar. 9.35. Luke 9.48.

Paul was humbled, yet perished not. 2. Cor. 4.8,9.

He that humbleth himselfe, shalbe exalted. Mat. 23.12. Luke 14.11. Iam. 4.10. Examples of the Publican. Luk. 18.13,14. And Christ him selfe. Phil. 2.8,9.

Ahab humbled him selfe before the Lord. 1. King. 21.27,29.

We ought to humble our selues vnder the mightie hand of God. 1. Pet. 5.6,7. 2. Esdr. 8.48,49.

God punisheth man to humble him. Lam. 3.20,22,31,32,33.

Where by God humbleth man. Eccles. 3.10. and 1.13.

To be humbled is to know a mans selfe. Deut. 8.16.

God humbleth whom he please. Tobit. 4.19.

To humble the soule, is to fast. Leuit. 23.27.

Humbled taken for subdued. Iudg. 3.30. & for deloured, or defiled. Deu. 21.14. and 22.24,29.

God humbleth the pride of them that trust in them selues. 2. Sam. 22.28. Luke 1.51, 52.

The Israelites often humbled by the Midianites. Iudg. 6.2,6.

The Midianites humbled before the Israelites. Iudg. 8.28.

To humble our selues to hell, is by worldly meanes to seeke saluation. Isa. 57.9. &c.

Hannah was humbled or brought low by barrennesse. 2. Sam. 2.7. looke Lowly.

Humblenesse of minde to be embraced. Ephes. 4.2. Col. 3.12. looke Meekenesse.

Humilitie taught by the parable of ghests bidden to a feast. Luk. 14.7, to 12. by the example of Christ. Mat. 11.29. Phil. 2.1, to 8.

The praise of humilitie. Pro. 16.19. Eccl. 10.8.

The preferment of humilitie. Pro. 15.33. and reward thereof. Prou. 22.4.

Humilitie purchaseth Gods fauour. Dan. 10.12. 1. King. 21.27,29.

God doth alway reward true humilitie. Gen. 18.27. & 29.31.* and 41.40,51.* Exod. 3.5,10,11.* and 4.10.* Iudg. 6.15,13,22.* 1. Sam. 7.6, to 13. 2. Chro. 12.6,7,12. & 32.26. & 33.12,13. & 34.27,28. Psal. 35.18. Pro. 11.2. & 18.12. & 25,7 & 29.23. Isa. 37.1, to 8,14.* & 57.15. & 66.2,4. Ier. 1.2,6,7. Iona. 3.5,6.* Eccl. 3.19,22,31. & 7.5,17. & 11.1,12. Iudet. 4.9, to 16. Iudet. 9.9,11.* Mat. 3.4,14,15.* & 5.3,5,11, to 13. and 8.2, to 14. & 15.22, to 29. & 20.26,27. & 21.5. Mar. 9.35,36,37. & 10.43,44. Luke 9.23,48. & 10.16. & 15.17. & 22.24,26. Iob. 13.4, 12, to 18. Act. 10.30,31,35. Rom. 11.18,20. 1. Cor. 4.6* and 5.2. & 15.8, to 12. Heb. 11.25.* Reuel. 4.10,11. and 19.4.

Hundred. An Hundred folde more in this world, promised to those that forsake all for Christ. Matth. 19.29. Mar. 10.29,30. Luke 18.29.

Hundreds, &c. Exo. 18.21. Deut. 1.13,15. and 31.28. looke Centurion.

Hunger. Christ was hungrie. Matth. 4.2. and 21.18. Luke. 4.2.

God filleth and giueth bread to the Hungrie. Luk. 1.53. Psal. 146.7.

Paul had learned both to be full & hungrie. Phil. 4.11,12.

Hunger and other afflictions, look. 1. Cor. 4.11,12,13. 2. Cor. 11.23,27.*

Those that Hunger and thirst for righteousnesse, shalbe filled. Matt. 5.6. if they come to Christ. Iohn 6.35.

If our enemie hunger, we must feed him. Rom. 12.20. Prou. 25.21. much more our brother. Isa. 58.7,10. Eze. 18.7. Tob. 1.16. & 4.16. Eccles. 4.2.

The faithfull shal neither hunger nor thirst after this life. Isa. 49.10. Reu. 7.16.

To make emptie the hungrie soule. Isai. 32.6.

Christ hungrie in his members. Mat. 25.35,40,42,45.

Hurt. If we hurt any, we must recompense it, or be punished. Exod. 22.5, to 16. and 21.22. God would not suffer Laban to hurt Iacob. Gen. 31.7.

He that hurteth any of Gods people, hurteth him selfe. Zech. 2.8.

Husband. Sarah obeyed her husband Abraham, and called him Lord. 1. Pet. 3.5,6. Gen. 18.12.

Elkanah a louing husband. 1. Sam. 1.5, 8,23. so was Izhak. Gen. 23 67. and 26.8.

The husband is the wiues head. 1. Corin. 11.3.

Of the duetie and authoritie of husbands towards their wiues. Gen. 2.23,24. & 3.16. Num. 5.12,13.* and 30.7,8,9. Deu. 22.13. to 22. & 24.1, to 6. Eccl. 7.16,26. & 9.1. Wisd. 2.23. Pro. 9.15, to 21. Mal. 2.14,15,16. Tob. 10.12. Eccles. 9.9. 1. Corin. 7.3,4,5,11,12, 27,29,33. Ephes. 5.25.* Col. 3.19. Tit. 3.4, 5. 1. Pet. 3.7. looke Wife.

Husbandrie. looke Plough and Tillage.

Huswiues looke Busibodies.

& Hypocrisie is a deceit in the heart. Pro. 12.20.

Hypocrisie of the Iewes reproued. Isa. 29.13.* and 58.2, to 6.

Hypocrisie the leauen of the Pharises. Luk. 12.1.

Against hypocrisie. Psal. 139.1.*

Hypocrites are a generation pure in their owne conceite. Pro. 30.12.

Hypocrites murmure, for that God heareth them not. Isa. 58.2,3.

The iudgement of hypocrites is confusion and despaire. Iob 36.13.

The blindenesse of hypocrites will neuer suffer them to knowledge their sinnes. Mat. 3.7,13,14,15.

Against the Iewes which were hypocrites. Isa. 48.1,2, to 12.

Against hypocrites that sanctifie themselues by outward workes. Isa. 66.3,4.

The Lorde sheweth euidently, that the Iewes were hypocrites. Iere. 2.13.*

Of the hypocrisie and hypocriticall repentance of Saul. 1. Sam. 15.13,20,30.* and 18.17,19.

Hypocrites pretend to set forth Gods glory, when they maintein e idolatry. Ezra 4.2, to 17.

Hypocrites speake faire, but slander a man behinde his backe, and seeke his destruction.

Nehe.6.19.Ecclus.19.25,26.

The hypocrites shal not come before God. Job 13.16.

When hypocrites reigne, it is a signe of Gods displeasure. Job 34.30.

Hypocrites in heart, what they are, & what is their ende. Job 35.13,14.

The cry of hypocrites God will not heare. Psal.18.41.

Hypocrites seeme to seeke to God in trouble, but not from the heart. Psal.78.34,36, 37.yet God forgiueth such otherwhiles. vers. 38.and why.vers.39.

Euery one is an Hypocrite and wicked. Isa.9.17.

Hypocrites seeme godly, but their deedes bewray them. Jere.5.2.

Of hypocrites, & their reward. Eze.14.1, 3,4,7,to 11.

Hypocrites will cloke their sinnes with the bitter leaning vpon the Lorde. Micah.3. 11.

An Hypocrite hurteth his neighbour with his mouth. Pro.11.9.

Vaine glorious hypocrites haue their reward. Mat.6.2.

What hypocrites discerne, and what they doe not. Luk.12.56,57.

Of hypocrisie, looke more. 2.Sam.15.2, 3,to 7.2.King.1.1.* Genes.3.10.and 15.21. and 20.5.* and 27.8 Ieremi.2.20. and 9.3. Ezek.33.31.Mich.2.2,to 13. Eccius.19.24, 25,26. & 32.15, 2.Mac.6.21.* Mat.2.7,8. and 7.5,21,22.* & 15.7,8,9.& 16.3.& 22.18. and 23.13,14,15.* and 24.51. Mar.7.6,to 14. Lu 11.39,to 45. and 18.9,to 15. Act.5. 3,to 12.& 8.18,23,24.and 13.10,11.Rom.2. 1,3,4,5,17.* Gal.2.11,12,13. 1.Tim.4.1, 2,3.1.Pet.2.1,2,16.

Hyre. We may not keepe backe the labourers hyre, and why. Deut.24.14,15. & 25.4. Leuit.19.13.

Christ giueth all men Hyre alike. Matth. 20.8. Looke Wages and Whore.

The Hyreling will flie, when he seeth the woolfe. John 10.12,13.

All Hyreling for money, may bee called Michahs priest. Judg.18.4.

Hyssope dipped in the bloode of the Passeouer. Exo.12.22.reade Joh.19.29.Heb.9.19.

I.

Iakes. Baals temple was made a Iakes. 2.King.10.27.

Iawbone. looke Asse.

Idle talke & iesting condemned. Eph.5. 4. Mat.12.36.

Pharaoh calleth the people when they desire to serue God, Idle Exo.5.8.

Against Idle housewiues. 1.Tim.3.13.

Against Idle shepheards. Eze.34.2,to 17.

Idlenesse one of the sinnes of Sodome. Eze.16.49.

Dauid through his Idlenesse committed aduulterie.2.Sam.11.1.*

Against Idlenesse. Pro.12.11.& 18.9. Eccius.33.24,26. 2.Thes.3.10,11,12. 1.Tim. 5.13.

Idole. What an Idole is. 1.John 5.21.

Idolaters shall not inherite the kingdome of heauen.1.Cor.6.9.

Let us not be Idolaters, lest we perish as did the Israelites.1.Cor.10.7.

We ought to flee from idolatry.1.Cor.10. 14.

The destruction of the Israelites came for their Idolatrie. Jere.16.11.* Eze.6.4.2. King.17.4.

Jeremiah reproueth the people for their Idolatrie. Jer.44.2.*

Idolatrie vsed especially of the priests and head gouernours themselues. Ezek.8.3,5.*

Idolatrie of the Israelites reproued, and yet not forsaken. Hos.12.10,11,14.

The Idolatry of Aholah and Aholibah. Ezek.23.2,3,4.*

The description of the Israelites Idolatrie, and how it was punished. 2.King.17.7, 13,18.*

Of the Idolatrie of the line of Iudah. 1. King.14.22.*

Jeroboam prouoked Israel vnto Idolatry. 1.King.14.7,16.*

God left the Idolatrous Canaanites among the Israelites. Judg.2.2,3. Josh.23. 12,13.

God reputeth disobedience for Idolatrie. 1.Sam.15.23.

The Israelites became Idolaters committing whoredome with the daughters of Moab. Nom.25.1,2,18.

Idolatry committed with the golden calfe. Exo.32.4,to 7.

Of the punishment of Idolaters. Exod.22. 20.& 23.32,33. Deut.17.2,5,to 8. & 29.23, 26.and 30.17,18. Reue.21.8.

Wee may not honour Idoles, nor company with Idolaters. Exo.23.24.2.Chro.20.37. 1. Cor.5.11.

All places of Idolatry ought to be destroyed. Deut.12.2,3.

We may make no compact with Idolaters. Exod.23.24,32,33.& 34.12,* 17. Deut.11. 16,17. Josh.23.7.

What euils proceed of Idolatry. Wis.14. 26,27.*

Against Idolaters, looke Psal.97.7.

Idolaters are cursed & miserable. Deu.27. 15.Wis.13.10.*

Of the vanitie of Idoles. 1.Sam.12.21. 1.Kin.16.26.Isa.46.1,2,5.*Jere.10.8.and how they tooke their beginning. Wis.14.1, 10,13,to 27.

Idoles are vnprofitable, & can do nothing. Isa.44.9,to 21.

Idoles are mocked. Isa.41.23.*Wisd.13. 10.*

Against Idoles and Idolatrie. Jer.10.3,4, 5,8.Eze.6.6.Baruc.6.3.*Psal.115.4,to 7. and 135.15,to 19. Isa.40.18,19,20.& 42.8.

Wee ought to make no Idoles or grauen image. Leu.26.1.for cursed is the Idole and Idole maker. Wisd.14.8.

An Idole is nothing in the worlde. 1.Cor. 8.4.*

No agreement betweene the Temple of God, and Idoles.2.Cor.6.16.

We ought not to turne to Idoles, or make molten gods. Leu.19.4.

Against worshippers of Idoles. Hab.2.18, 19.20.Amos 4.2,3,4.* Isa.42.8. Wisd.15. 6.and 16.1,to 20.

We ought not to sacrifice our children vnto Idoles Leuit.20.2,to 6.

Asa destroyed Idolatry.1.King.15.12,13. and so did Iosiah.2.King.23.4,5,20.

Of meate consecrated vnto Idoles. 1.Cor. 8.4.

Who so eateth of meate sacrificed vnto Idoles, seemeth to fauour Idolatrie.1.Cor.10. 28.

The golde or siluer of images and Idoles, is not to bee coueted, but abhorred, and why. Deut.7.25,26.

No kindred or friendship is to bee regarded, which allureth to Idolatrie. Deut.13.6.

Idolatrie called fornication.2.Chro.21.11.

It is a worke of the flesh. Gal.5.10.

Nothing is too deare for Idolaters. Jere. 10.9.

Idolaters haue plentie. See Plentie.

Idoles called by the name of blinde and lame.2.Sam.5.6.

Couetousnesse called Idolatrie. Col.3.5.

Idoles and all that belong to them called filthinesse.2.Chro.9.5. Act.15.20.

Idoles called new gods. Deut.32.17.

Idolatrous Leuites. looke Leuite.

Idolaters by prayer thinke to moue their gods. Jona.1.5,6.looke Image and Gods.

Iealous. God is Iealous and will haue vs trust in him onely. Exod.34.14. Deute.5.9. Exod.20.5 Nahum 1.2.

Paul Iealous with godly iealousie. 2.Cor. 11.2. And not as others were. Gal.4.17.

Eliah Iealous for the Lorde of hostes, and why. 1.King.19.14.

The lawe of Iealousie. Num.5.11.*

Gods Iealousie for Zion. Zech.8.2.

A Iealous and a drunken woman is a great plague. Ecclus.26.6,8.

Against Iealousie. Ecclus.9.1.

God is Iealous against them that feare not his threatnings. Deut.29.20.

God moued to Iealousie with idolatrie Deut.32.21.

Iesting, looke Idle.

Iewes baptized vnto Moses. 1.Cor.10.2.

The Iewes exercised in affliction, & why. Deut.8.2,3,5,16.

Of the Iewes obstinacie. Isa.48.4. Act.28. 27.

The reprobation of the Iewes, & their calling againe. Gene.49.10 Deut.4.26,to 32. Psal.59.6,11,to 16 Jere.31.1.*Isa.10.20, 21,22.Ezek.33.28,29.& 37.22.* Hose.3.4, 5.Luk.21.24.Rom.11.25,26.Joh.10.16.

The union of Iewes and Gentiles in Christ. Isa.19.24. Ephe.2.2,15,18.*

Iewes of two sortes. Rom.2.28,29.

Paul desireth to be deliuered from the disobedient Iewes. Rom.15.31. looke Infidelitie.

Ignorance no excuse. Luk.12.48. Deu.30. 11. Rom.10.6,7,8.

The heathen are strangers from the life of God, through Ignorance. Ephes.4.18.

Sacrifices purely offered for the Ignorances of the people. Heb 9.7.

The Ignorance of the foolish, is put to silence by our well doing. 1.Pet.2.15.

All men by nature are Ignorant of God. Wisd.13.1. 2.Esd.5.39.

None can pleade Ignorance. Deu.30.11. Rom.10.6,7,8.*

A prai-

A prayer for the Ignorances. Baba 3.2.*

Ignorance of the Scriptures, is the occasion of Gods wrath & breedeth all sinne, and losowe. 2. Kin. 17. 26. Psal. 35. 10, 11. Pro. 28. 29, 30, 31. Isa. 1. 3, 4. and 5. 13. Wisd. 5. 6, 7. and 14. 21. Eccius. 4. 25. Mat. 15. 14. Mark. 12. 24. Joh. 3. 19, 20, 21. and 12. 35. Rom. 1. 28.* Rom. 10. 2, 3. 1. Cor. 14. 38. and 15. 34. 1. Cor 2. 8. 1. Thes. 4. 13. Actes 3. 17.

The Athenians worshipped ignorantly. Actes 17. 23.

Who so is simple and ignorant, must haue recourse to the holy Scriptures. Pro. 9. 4, 5. John 6. 55, 58.

Image. Why no Image was seene, when God gaue the Law. Deut. 4. 15, to 20.

God forbad making of Images to serue, or bow downe vnto. Exo. 20. 4, 5. Leu. 26. 1.

The danger that commeth by making Images. Deut. 4. 25, to 29.

God abhorreth the Images that are made to be honoured. Deu. 9. 12. And curseth them that make them. Chap. 27. 15.

The Jewes did trust in Images, & sought to them for ayde. Deut. 32. 37, 38.

God commanded the Israelites to destroy all Images and their worshippers. Deu. 7. 2, to 6. Num. 33. 52.

Micah had a grauen and molten Image in his house. Judg. 17. 4. Which certaine of the tribe of Dan tooke away, and set vp in the citie of Dan. Judg. 18. 13.*

Those that loue and worship Images, what they are worthy of. Wis. 15. 6. & 16. 1, to 20.

The sight of Images stirreth vp the desire of the ignorant vnto idolatrie. Wisd. 15. 5.

Images set vp. 1. Kin. 12. 28, 29.* 2. Chro. 25. 14. & 33. 2, to 10. Dan. 3. 2, to 8. Hos. 13. 2. 1. Mac. 1. 57. looke Idoles.

Images pulled downe and defaced. Exod. 32. 20. Deu. 9. 21. Judg. 6. 25, 28. & 10. 16. 1. Sam. 7. 3, 4. 2. Kin. 10. 26, 27. & 11. 18. 2. Kin. 18. 4. 2. Chro. 14. 3. & 15. 8. & 27. 3. & 23. 17. & 29. 16. & 30. 14. & 31. 1, 2. Chro. 33. 15. & 34. 3, to 8. 1. Mac. 5. 67, and 13. 47, 48. and 14. 7.

Warnings, exclamations, & threatnings against Images and idolaters. Deut. 4. 23, to 29. & 5. 32. & 6. 3, 12, to 17. & 7. 25, 26. and 8. 11.* & 11. 16, 17, 18. & 12. 30, 31. & 13. 3, 8.* & 29. 20.* & 30. 17, 18. Josh. 23. 11.* & 24. 14, 20. 2. Chro. 7. 19.* Isai. 1. 20, 24, 25. & 2. 8, 9, 18.* Jer. 5. 6, 7, 19.* & 7. 9.* & 17. 3, 5 & 19. 3.* Ezek. 6. 3.* & 23. 22, 23, 24, to 36.* Hos. 4. 12.* Mich. 1. 5.* Hab. 2. 18, 19. Zeph. 1. 2.*

Worshipping of Images punished. Exod. 32. 20, 27, 28. Leu. 10. 1, 2. Num. 25. 4, to 10. Judg. 2. 14, 15. & 3. 8, 12. & 4. 1, 2. & 6. 1, to 7. and 10. 7, 8. & 13. 1. 1. Kin. 11. 14, 23.* & 13. 4.* 14. 10, 11, 17. 2. King. 2. 4, 16.* & 21. 12, to 17, 23. and 24. 18, 20. and 25. 16, 27.* and 28. 5, to 9. and 29. 8, 9. & 33. 11. Lam. 1. 3.* and 2.* & 3. 1, to 18, 42.* & 4. 1, 9.* Ezek. 5. 12. Rom. 1. 24.* 1. Cor. 10. 5, 7, 8.

God created man in his owne Image incorruptible. Gen. 2. 27. Wis. 2. 23. and to the same Image he shalbe renewed. 1. Cor. 15. 49. Ephe. 4. 23, 24. Col. 3. 10.

Jesus Christ the Image of the inuisible God. Col. 1. 15.

Man is the Image and glorie of God. 1. Cor. 11. 7.

The Image of a lyer. 2. Esd. 5. 37.

Imagination. He that seemeth to himselfe to be somewhat, deceiueth himselfe in his owne imagination. Gal. 6. 3.

The imaginations of mans heart are euill continually. Gen. 6. 5. and 8. 21.

Wee may not follow the Imaginations of our owne heart. Num. 15. 39. looke Thinke.

Imitate, looke Follow.

Immortalitie. God only hath immortalitie. 2. Tim. 6. 16.

God hath giuen vs his spirit in earnest of our immortalitie. 2. Cor. 5. 4, 5. Ephe. 1. 14.

This mortall must put on immortalitie. 1. Cor. 15. 53.

Adam had bene immortall, if hee had not eaten the forbidden fruite. Gen. 2. 7. & 3. 22.

The keeping of Gods Lawes is the assurance of Immortalitie. Wisd. 6. 18. and Immortalitie maketh vs neere God. Wis. 6. 19. looke Soule.

Impatience. Job is reprehended of Impacience. Job 4. 2, 5, 6.

The remedie for impatience. 1. Thessalo. 5. 18.

Of Impatience, and the punishment thereof. Exod. 14. 11. and 15. 24. and 16. 2, 3. and 17. 2, 3. Num. 11. 4, to 16. and 14. 1, 2, 3, 4, 10, 22.* and 21. 4, 5, 6. Job 3. 1.* Pro. 12. 8, 13, 18, 19. Eccius. 2. 15.

Impossible for obstinate blasphemous Apostates to be renewed by repentance. Heb. 6. 4, to 9.

That seemeth impossible vnto man is possible and easie vnto God. Gen. 18. 14. Mat. 19. 25, 26. Mark. 10. 24, to 28. Luke 1. 37. and 18. 25, 26, 27. Jerh. 8. 6.

It is impossible for man to fulfill the lawe of God absolutely. Deu. 6. 1, 2. 5, 6. & 27. 26. Matt. 5. 17, 21, 22, 27, 28, 37, 38.* Actes 15. 10. Rom. 7. 14, 15, 17, 23, 24.* and 8. 3. 1. Cor 2. 14. Jam. 2. 10. Gal. 3. 10, 11, 12.

Incarnation. The incarnation of Jesus Christ brought ioy vnto the faithful. Isa. 4. 2.*

Incense. Of offering incense. Leuit. 2. 1.

Incest of Lot. Gen. 19 34.

Incest forbidden. Leuit 18. 6, 22, 23. and 20. 15, 16. Rom. 1. 27.

Inchanters, looke Soothsayers.

Incomprehensible are all Gods workes. 2. Esd. 4. 11.

Incorruptible. Man created incorruptible. Wisd. 2. 23.

Man shall rise againe incorruptible. 1. Cor. 15. 52, 53.

Incredulitie, looke Vnbeliefe.

Indifferent things lawfull, but some not expedient for some respects. 1. Cor. 6. 12, 13. Ecclus. 37. 27.

Paul was conformable to all indifferent things, and why. 1. Cor. 9. 22.

Infamie, looke Report and Slander.

Infidels. How the Jewes became Infidels. Deu. 32. 18. 1. Sam. 17. 10.

Nothing pure to Infidels. Tit. 1. 15.

Satan blindeth the eyes of Infidels. 2. Cor. 4. 4.

Of Infidel beastes, which deny the resurrection. 1. Cor. 15. 32, 33.

The ende of Infidels. 1. Peter 4. 17, 18. Rom. 2. 8, 9.

Horrible iudgements denounced against Infidels. 2. Thes. 2. 10, 11, 12.

Wee ought not to company with Infidels, and why. 1. Cor. 6. 14, 15.

Infidelitie of the Israelites pursued by Pharaoh. Exod. 14. 10, 11, 12. of Moses and Aaron, when the people chidde for water. Num. 20. 10, 12.

Moses reproueth the Israelites for their Infidelitie. Deut. 1. 32.

Infirmitie shall bee taken away from them that obey God. Deut. 7. 15.

Christ felt our Infirmities, and yet was without sinne. Heb. 4. 15.

Christ crucified concerning his Infirmitie, liued through the power of God. 2. Cor. 13. 4.

Paul reioyced in Infirmities, and why. 2. Cor. 12. 9, 10.

Mans Infirmitie and Gods grace. Ezek. 3. 14.

Ingratitude, looke Vnthankefulnesse.

Inheritance. To whome the Inheritance of the deceased without heire male shall descend. Num. 27. 1, to 19.

Naboth would not forgoe his Inheritance. 1. Kin. 21. 3.

God was the Inheritance of the Priestes and Leuites. Deuter. 18. 1, to 9. and 20. 9. Num. 18. 8, 20 26.*

The Inheritance of heauen commeth not to vs by workes, but by Gods promise, through faith. Gal. 3. 18, 22.

An Inheritance immortall, is reserued for vs in heauen. 1. Pet. 1. 4.

Why Christ refused to diuide the Inheritance betweene the two brethren. Luk. 12. 13, 14.

No fornicators, idolaters, &c. shall Inherite the kingdome of heauen. 1. Corinth. 6. 9, 10. Ephes. 5. 5.

Iniquitie. Because Iniquity shalbe increased, the loue of many shalbe cold. Mat. 24. 12.

God visiteth the iniquities of fathers vpon the children of such as hate him. Exo. 20. 5. Deu. 5. 9.

God forgiueth iniquitie. Exod. 34. 7.

Hee that hath loue, reioyceth not in Iniquitie, but in trueth. 1. Cor. 13. 6.

Those that are elect, depart from Iniquitie. 2. Tim. 2. 19.

Iniuries to be reuenged, Christ forbiddeth. Mat. 5. 39, 40.

We must rather suffer iniurie, then goe to law with our neighbor. 1. Cor. 6. 7.

Wee ought not to bee angrie, nor doe any thing by iniurious practises. Eccius. 10. 6.

We ought not to bee mindfull of Iniuries. Leuit. 19. 18.

Joseph pardoned his brethren the Iniurie they had done him. Gene. 50. 17, 19. 21. and David suffered the Iniurie of Shimei. 2. Sam. 16. 7, 10.

Moses reproued him that had iniuried his fellowe. Exod. 2. 13. and defended Jethros daughters from iniurie. Exod. 2. 17.

David reuenged the Iniurie done to his seruants. 2. Sam. 10. 5, 12.*

Innocents are oppressed. Eccles. 4. 1.

None innocent before God. Exod. 34. 7.

We ought not to slay the innocent. Exod. 23. 7. and cursed is hee that taketh reward

to that ende. Deut. 27.25.
Innocent. Uriah & other Innocents slaine by Dauids commaundement. 2. Sam. 11.17.
Samuel pleadeth his Innocencie before the people. 1. Sam. 12.2, to 6.
The innocencie of Tobias. Tob. 2.13, 14.
Job recited his innocencie. Job. 31.1.*
Herod causeth the innocent children to be slaine. Matt. 2.16.
Pilate said he was innocent of the blood of Christ. Matt. 27.24.
Abimelech tooke Abrahams wife with Innocent hands. Gen. 20.5.
Innocent as doues looke Simple.
Euery man ought to defend his Innocencie. Iosh. 22.21, to 32. 1. Samu. 1.15, 16. 1. Kin. 18.18.* Jerem. 37.13, 14, 18. Iohn 8. 46, 49.* Actes 2.13, to 37. and 6.11, 13. and 7.2.* and 28.17.*
Inordinate affection ought to be mortified in vs. Col. 3.5.
Euery brother walking inordinately, is to be shunned. 2. Thess. 3.6.
Inquire. Wee ought to inquire or sue to God for ayde in sickenesse, and not to idoles. 2. King. 1.16.
Iosh ua made peace with the Gibeonites, and inquired, or counselled not with God. Iosh. 9.14, 15.
Instructed. God instructed the Israelites 40. yeeres. Deut. 8.2, 3.
Instruments of musicke played vpon, by Dauid & his people before the Arke. 2. Sam. 6.3, 5, 12. which he afterward appointed to continue. 1. Chro. 15.16.
The Instruments of a foolish sheepeheard. Zech. 11.15.
Insurrection, looke Rebell.
Intemperancie bredeth diseases. Eccius. 31.19, 20. and 37.29.
Intent. Of good intent. looke Good.
Intercessor. Abraham an intercessor for the Sodomites. Gen. 18.23.*
Christ is our onely intercessor vnto God his father. Rom. 8.34. 1. Iohn 2.1. looke Mediator.
Interpretation of dreames commeth of God. Gen. 41.8, 15, 16.
He that speaketh a strange tongue, ought to pray that he may interpret it. 1. Cor. 14.13.
The interpretation of tongues is a gift of the holy Ghost. 1. Cor. 12.10, 11.
Interest, looke Vsurie.
Intise. We ought not to consent vnto such as intise vs vnto sinne. Pro. 1.10, to 20.
Inuentions. Curses against wicked workes and inuentions of men. Deut. 28.20.* Wisd. 15.4.
Vaine inuentions are not to be regarded. Psal. 119.113.
Inuocation, looke Call, and Prayer.
The *Inward* man delighteth in the Lawe of God. Rom. 7.22. and is renued daily. 2. Cor. 4.26.
Iourney. Paul iourneyed often. 2. Cor. 11.26.
Of the 42. iourneyes of the Israelites. Num. 33.1, 2.*
A Sabbath dayes iourney. Acts 1.12.
Ioy. The faithfull suffer with ioy the spoyling of their goods, and why. Heb. 10.34.
What ioy is in heauen for one sinner that conuerteth. Luke 15.7.
The sorrowes of the godly shall be turned into ioy. Ioh. 16.20, 21, 22.
A true ioy and peace proceedeth from the holy Ghost. Rom. 14.17. Galat. 5.22. by the preaching of the Gospel. 1. Iohn 1.4.
Christ would that his ioy should be fulfilled in vs. Iohn 17.13, 17, 19.
The two Maries did ioy in Christs resurrection. Matth. 28.8. and so did his disciples. Luk. 24.41, 52.
The birth of Christ was tidings of great ioy. Luke 2.10.
Of ioy and peace of conscience, looke Act. 2.46. and 8.8. and 13.52.
The feare of the Lord giueth ioy. Eccius. 1.12. and prolongeth the life of man. Eccius. 30.22.
Ioyfull giuer, looke Giuer.
Ioyes ordained for the godly. Rom. 2.7, 10. 1. Cor. 2.9. Isai. 35.10. and 51.3, 11.
¶ *Israelites* of two sorts. Rom. 9.6. 1. Cor. 10.18. Gal. 6.16. looke Children.
¶ *Italie.* Paul sailed into Italie. Act. 27.1, 6.* looke in the first Table.
Cornelius captaine of the Italian band. Actes 10.1.
¶ *Iudge* and *Iudgement.* Iudges are exhorted to Iustice and wisedome. Wisd. 6.1, 2, 3.
Who so presumptuously disobeieth y Iudge that iudgeth right, ought to die. Deut. 17.12.
The Iudge ought not to haue any regard of persons. Leuit. 19.15.
Iudges ought to be mercifull to the widow and fatherlesse. Pro. 3.3.
Iudges termed gods. Psal. 82.1.
Wee ought not to raile vpon Iudges, &c. Exo. 22.28. Act. 23.5.
An example of a true Iudge or Prince. 1. Sam. 12.2, 3.*
Of Moses Iudges, see Centurion.
Othniel was Iudge ouer Israel. Iudg. 3. 9, 10. so was Deborah. Iudg. 4.4.
God many times deliuered his people for their Iudges sake. Iudg. 2.18.
The Israelites hauing no Iudge, became idolaters. Iudg. 17.6.*
Samuels children were bribing Iudges. 1. Sam. 8.3.
Wicked Iudges condemned innocent Naboth. 1. Kin. 21.11, 13.
That God is Iudge of all the world, and how he iudgeth, reade Gen. 18.25. Deut. 10. 17, 18. Iob. 34.11, 12. Psal. 7.8, 11. and 94. 2. Prou. 24.12. Isai. 11.3, 4. Eccius. 35.12. Matt. 16.27. Rom. 2.1, to 12. 1. Corin. 4.3, 4. Heb. 12.23. 2. Tim. 4.1. Mal. 3.5.
Christ shall Iudge both quicke and dead. Acts 10.42. Rom. 14.9, to 13. Iosh. 5.27.
We may not be rash Iudges of other. Mat. 7.1, 2, to 6.
Iudges ruled in Israel 450. yeeres. Actes 13.20.
Like Iudge, like officers. Eccius. 10.2.
The meanes to iudge rightly is to regard Gods glory, and not priuate commoditie. Iohn 5.43.
Iudge none blessed, before his death, and why. Eccius. 11.28.
Iudges execute not mans iudgement, but Gods 2. Chro. 19.6.
The faces of Iudges are couered by God. Iob 9.24.
Iudges and Princes shall abide the sorest iudgement, if they abuse their authoritie. Wisd. 6.5, to 10.
God hateth iudgement to the fatherlesse and widow. Deut. 10.18.
God iudged Dauids cause against Nabal. 1. Sam. 25.38, 39.
Moses iudged controuersies betweene the Israelites from morning till euen. Exod. 18. 13. so did the Elders. Exod. 24.14.
Why Aaron bare the names of the twelue tribes in the breastplate of iudgement. Exod. 28.29.
Samuel went his circuite to execute iudgement yere by yere, al his life. 1. Sa. 7.15, 16.
In iudgement we may not follow the opinion of the multitude to ouerthrowe the trueth. Exod. 23.2.
What equitie is required in iudgement. Exod. 23.1, 7, to 10.
Weightie matters in iudgement were decided by the high priest. Deut. 17.8, 9.
Wee ought not in iudgment to peruert the right of strangers, fatherlesse, &c. and why. Deut. 27.17, 18.
Abraham commanded his household to doe righteousnesse, and iudgement. Gen. 18.19.
Jeremiah exhorted the king of Iudah to execute righteousnesse and iudgement. Jere. 22.3.
Dauid executed iudgement to al his people. 2. Sam. 8.15.
All the waies of God are iudgement. Deuter. 32.4.
Wee must haue Gods iudgements before our eyes. 2. Sam. 22.23.
If Gods hand take hold on iudgement, he will reuenge those that hate him. Deu. 32.41.
Gods iudgements are iust, & like a great deepe. 2. Esd. 5.40. Rom. 11.33. Psal. 36.6.
Whatsoeuer we do, is subiect to the iudgement of God, and not of men. Rom. 14.6, 8, 10, 13, 14.*
The iudgement and vnsearcheable wisedome of God is manifested by his workes Iob 37.1, 2.*
The Iudgements of God are wonderful. Wisd. 16.17.
The wicked haue no consideration of Gods Iudgements. Pro. 28.5.
God by his iudgement, sometime suffereth the obstinate to doe what they list. Psal. 81.11, 12.
Of the great iudgement of God against the wicked. Wisd. 17.1.*
Iudgement mercilesse to them that shewe no mercie. Jam. 2.13.
Gods iudgements against such as beleeue not his Gospel. 2. Thes. 2.10, 11, 12. and such as withdraw other frō the trueth. Gal. 5.10.
God iudgeth the heart, not by outward appearance. 1. Sam. 16.7. neither ought we to iudge by likelihoodes. Eccius. 11.2. Iohn 7.24.
If God should iudge according to right, no man should be innocent. Iob 9.28.
Gods Iudgement beginneth at his owne house. 1. Peter 4.17. Prou. 11.31. and why. 1. Cor.

1.Cor.11.32.

God iudgeth when he punisheth. Gen.15. 14.1.Sam.3.12,13.

To Iudge his people, taken for to pitie them. Deut.32.36.

The Iudgement of God against the sons of Eli.1.Sam.2.25.

Of the Iudgement of God against the carnall Israelites. Hose.4 2,3.* and against the enemies of his people. Joel 3.1,4,12.*

God Iudgeth the cause of his, when he auengeth their wrong. 1.Kin.8.32,45,49. 1. Sam.25.38,39.

Christ was not sent to Iudge the worlde, but to saue it. John 3.17. and 12.47.

Christ Iudgeth as he heareth, & his iudgement is iust. John 5.30.

Hee that refuseth Christ, shall be Iudged by his worde. John 12.48.

The maner of Gods comming to Iudgement. Psal.50.3,to 7. Mat.25.31.* 2.Thes. 1.7,to 11.

The day of Iudgement is knowen to the Father onely. Mar.13.32.* Matth.24.36. What signes shall precede the same. Matt. 24.29. Mar.13.24.* Then will God reueale the counsailes of all hearts. 1.Cor.4.5. Then shall one bee taken and the other refused. Mat.24.40. Luke 17.36. Looke Comming.

John Baptist threatned Gods Iudgement to moue to repentance. Mat.3.7,to 13.

The Saints shal Iudge the world. 1.Cor. 6.2. Wisd.5.1,2,15,16. Matth.19.28. Iude 14.15.

Gods miracles, called his great Iudgements. Exod.7.3,4.

Iudgement put for law and right. Leuit. 19.37. Psal.9.16.

The law Iudgeth no man before it heare him. John 7.51.

Christ forbiddeth to Iudge our brother or neighbour. Mat.7.1,to 6. Lu.6.6,37,41,42.

He that Iudgeth his brother, iudgeth the Law. Jam.4 11,12.

We may not Iudge the seruants of Christ concerning meates, and why. Rom.14.3,to 9. Col.2.21,22,23.

Iudge not before the time. 1.Cor.4.5.

The spirituall man discerneth all things, and is not Iudged of any. 1.Cor.2.15.

Why Christ came into Iudgement into this world. John 9.39.

Christ shall bring forth Iudgement vnto victorie. Matth.12.20.

Christ affirmed that the Iudgement of the world was by his vanquishing of the deuill. John 12.31.

Paul passed litle to be Iuged of any: nay he iudged not himselfe. 1.Cor.4.3,4.

We shal render accounts of al our doings at the last Iudgement. Eccles.11.9,14.

To be corrected by Iudgement, what. Jer 10.24.6,28. and 10.24.

Of Gods place of Iudgement. Joel 3.12.

Of the general Iudgement. Reade 2.Esd. 7.31,32,33.

After death shall the Iudgement come. 2. Esd.14.35. Heb.9.27.

Wee must haue boldnesse in the day of Iudgement. 1.John 4.17.

Iudgement, for a setled state of gouerne-

ment. Matt.12.18. For equitie. Mat.23,23. For punishment. Act.8.23. Rom.2.3. For authoritie and power. Joh.5.22,27. and 16.11. For reproouing things out of order. John 9.39. For Gods secret counsell and workes. Rom. 11.33. Reue.19.2. For affliction and correction. 1.Cor.11.32.1. Pet.4.17.

Gods Iudgements ought to bee declared vnto our children. Joel 1.3.

Gods Iudgements are shewed vpon persecuters. Amos 7.17.

The wicked tremble at Gods Iudgements. Acts 24.26.

The wicked vnderstand not Iudgement. Pro.28.5.

Of the office and authoritie of Iudges. Exod.21.* and 22.* and 23.* Leuit.24.14.* Deut.17.2.* and 25.* Josh.7.10.* 1.Sam. 12.* Ecclus.4.9,10. and 10.1,2. and 42.2. Psal.8.2.* Pro.18.5. Isa.5.7,20. and 10.1, 2.Jere.5.98. Luk.18.2,to 9. and 23.1,to 26. John 8.15,26,27. James 2.4,6.

Against peruerse Iudgement. Ecclus.11. 7,8,9. Act.28.4,6.1.Tim.5.19,21.

Before Iudgement must goe experience. Gen.3.8,14.* and 11.5. and 18.21. Exod.3. 7,8. Deu.13.14,15.* and 17.4.5. & 19.18, 19. Josh.7.19,20,21,* and 22.21,*33. Judg. 20.3,4,13.* 1.Mac.7.6,*23,24. Ecclus.11. 7,8. Dan.13.48,49,*62.

Iudgement of doctrine appertaineth to the faithfull. Deut.13.4, to 12. Job 34.1,to 5. Iudeth 8.28,29. Mat.7.6,29. 1.Cor.14.32. Col.2.8,16,19.1. John 4.12,13.

The Iudgement of the dead is immediatly to life or death. Mar.16.16. Luke 16.22.* and 23.43. John 3.15,36. and 5.24,29. looke Purgatorie.

Iust men shall shine as the Sunne. Matt. 13.43. looke Day.

The Iust shall liue by faith. Heb.10.38. Gal.3.11. Rom.1.17. Heb.2.4.

Those are Iust, whose sinnes are couered. Psal.32.1,2. Rom.4.7,8.

Of Iust and vpright men. Genes.6.9. Job 1.1. Luke 1.6. and 2.25.

God is Iust. Deut.32.4.

John Baptist was sent to turne the disobedient to the wisedome of Iust men, &c. Lu. 1.17. looke Righteous.

Iustice. Abraham the paterne of Gods Iustice. Isa.41.2.

Iustification. Christ died for our sinnes, and rose for our Iustification. Roman.4,25. looke Righteousnesse.

Iustifie. None can bee Iustified in Gods sight. Job 9.2,15. Psal 143.2.

The Gentiles Iustified through faith. Galat.3.8.

We are Iustified by faith in Christ. Rom. 4.24. and 5.1. and by the spirit of God. 1. Cor.6.11. before we can bring forth good fruites. Luke 1.45,75.

God Iustifieth, who can condemne? Rom. 8.33,34.

No man is Iustified by the lawe, but by faith in Christ. Gal.3.2.*26.

If we be Iustified by the law, Christ died in vaine. Gal.2,21.

Those that will be Iustified by the Law, haue no needs of Christ. Gal.5.4.

Wisedome Iustified of her children. Matt. 11.19.

Those that are iustified are no debters to the flesh, but to the spirit of God. Rom 8.12, 13. and are at peace in their consciences. Rom 5.1,3,9,10,11. and are heires of eternall life. Titus 3.7.

How God iustifieth vs. Act.13.38,39. Titus 3.5.

By our wordes we shalbe iustified or condemned. Matth.12.37.

Confession of mouth, and faith of heart iustifieth. Rom.10.9,10.

To iustifie God, is to praise him as iust. Luke 7.29.

K.

Keepe. How God kept Israel. looke Apple.

We must keepe Gods commandements. Exod.15.26. in keeping whereof is great reward. Psal.19.11.

God dis great acts for his people, that they should keepe his commandements. Deu 11. 7,8. And is mercifull to those that keepe them. Exod.20.6.

God promised to keepe Jaakob, wheresoeuer he went. Gen.28.15,20. And so he kept Dauid. 1.Sam.25.39. 2.Sam.8.6.

Wee ought to pray to God that hee will keepe vs. Num.6.24.

Joshua exhorteth the Reubenites, &c. to keepe Gods commandements. Jos.22.2,3,5.

How to keepe the feast of Christs passouer. 1.Cor.5.7,8.

Moses kept the sheepe of Jethro his father in law. Exod.3.1.

Dauid being anoynted king kept his fathers sheepe. 1.Sam.17.15.

He that beleeueth in the Lord keepeth his commandements. Eccles.32,24.

The keeper of the prison of Philippi conuerted. Acts 16.27,to 35.

We must pray, to be kept blameles to the comming of Christ. 1.Thes.5.23.

To keepe holy, looke Sanctified.

Keyes of binding and looling. Matth.16. 19. and 18.16,17.* John 20.23.

Wherein the keyes and authoritie of the Church consisteth. Marke 16.15. Luke 22. 24,25,26. Acts 2.38.* 1.Pet.5.2,3.

The key of Dauid. Reuel.3.7.

The key of the bottomlesse pit. Reue.9.1.

Kill. God doth kill and make aliue. Deut. 32.39. 1.Sam.2.6.

God would haue killed Moses in the inne. Exod 4.24.

God willeth the Israelites to kill all the people that they found in the land of promise. Deut.7.16.

We ought not to kill. Exod.20.13. Deut. 5.17. Gen.9.6.

Whosoeuer killeth, must be killed. Gen.9. 6. Exod.21.12,to 15. Leu.24.17. Saul commanded that Dauid should be killed. 1.Sa. 19.1.

Of those that haue killed themselues. 1. Sa.31.4.2.Sa.17.23. 1kin.16.18. 2.Mac. 16,13. and 14.37,41. Mat.27.5. Acts 1.18.

For Christes sake wee are killed all day long. Rom.8.36.

If the wicked refraine to kill, how much more ought the godly. Jonah 1,14.

Kindnesse. Christians ought to put on kindnesse, &c. Col.3.12,13,14.

Kinred. Looke Tribe.

King. The King is ordained to doe equitie and iudgement. 1.Kings 10.9.

A King by iudgement maintaineth his realme. Pro.29.4.

The king ought not to haue many wiues, and why. Deut.17.17.

Kings are forbidden to drinke wine excessiuely, and why. Pro.31.4,5.

The Kings heart is in the hande of the Lord. Pro.21.1.

The wrath of a King is as messengers of death. Pro.16.14. and 20.2.

Woe to the land when the king is a childe. Eccles.10.16.

Jeremiah exhorteth the King to execute iudgement. Iere.22.3.

The Lord will set a wise king ouer his beloued. 2.Chron.1.11.

What is the honour of a king, and how his throne may be established. Pro.25.4,5.

Kings changed, looke Kingdome.

The king must reade Deuteronomie all his dayes. Deut.17.18,19,20.

The health and victorie of kings commeth of God. Psal.144.10.

We must honour the king, and submit our selues to his ordinances. 1.Pet.2.13,17. and pray for all that are in authority 1.Tim.2.2.

An exhortation vnto kings and Iudges. Psal.2.10,11,12.

When the Israelites had no kings or magistrate, euery man did what he listed. Iudg. 17.6.

The Israelites desire a King to iudge them 1.Sam.8.5,12,20. wherefore Samuel reproueth them. 1.Sam.10.19. and 12.12.

King and people doing well, shalbe preserued: doing euil, shal perish. 1.Samu,12,14, 15,25.

What maner of men earthly kings naturally are. 8.9,10,to 19.

A lawe written for the kings to obserue. 1.Sam.10.25.

Saul is constituted king against his will. 1.Sam.10.22,23,24.

Iehoiada the high Priest taught Iehoash the king. 2.King.12.2.

Dauid, Iosiah, & Hezekiah were kings that feared the Lord. Eccius.49.4. & so was Asa and Iehoshaphat. 1.kin.15.11.2.Chr.17.3.

Prophets boldly reproued kings. 2.king. 5.8. 2.Sam.12.7.

The people honoured king Salomon for his wisedome. 1.King.3.28.

Fiue kings hanged. Iosh.10.16,22,to 28.

The king of Ai hanged. Iosh.8.29.

Elah king of Israel, being drunken, was slaine by his seruant. 1.King.16.9,10.

The kings of Edom. 1.Chron.1.43.*

To the king eneriasting, immortall, &c. be glory for euer and euer. 1.Tim.1.17.

Christ affirmed that he was the king of the Iewes. Mat.27.11. Pilate confesseth it, the Iewes denie it. John 19.15.

Christians are kings and Priests, &c. 1. Pet.2.9. Reuel.5.10.

Kings haue committed fornication with the great whore. Reuel.17.2.

Of the king of feare. Iob 18.

Kings haue dominion ouer their subiects bodies and cattel. Nehe.9.37. looke Princes.

Kingdomes are preserued by God. Ester 16.16.

The kingdome of Saul was renewed in Gilgal. 1.Sam.11.14.

Adoniah vsurpeth the kingdome of his father. 1.Kings 1.5.

The change of kingdomes is a worke of God for sinne. Iob 34.24. Eccius.10.8. Pro. 28.2.

The ende of the kingdome of Israel is threatned. Amos 8.2. for their sinnes. 2.Kin. 17,8. and of the kingdome of Iudah. 2. Kings 23.27.

The state of a kingdome consisteth in the goodnesse of the king. Eccius.10.2,3.

Of the foure monarchies or kingdomes of the world. Dan.7.17.

The succession of the foure kingdomes. Zech 6.5.

The kingdome of Christ described. Gen. 49.10. Isa.32.1,2.* Psal.72.1.*

Christs kingdome shal haue no ende. Isa. 9.7. Luke 1.33.

God confirmeth his promises touching the kingdome of Christ. Isa 54.4.*

Christ teacheth that it is our fathers pleasure to giue vs the kingdome of heauen. Luke 12,32.

Christes kingdome is not of this worlde. John 18.36. appointed to the faithful by him selfe, as his father appointed it to him. Luke 22.29,30.

The kingdome of God is prepared for the chosen. Matth.25.34.

Through many afflictions the godly are vouchsafed to enter into the kingdome of God. Acts 14.22. 2.Thes.1.5.

Who shall not inherite the kingdome of God. Galat.5.19,20,21. 1.Cozin.6.8,9,10, and 15.50.

The parable of the figge tree, shewing when the kingdome of God is neere Matth. 24.32,33.

Kingdome of God, taken for the administration of the Gospel. 1.Cozin.4.20. For the gospel it selfe. Matth.21.43. for all that belongeth to the glory of God. Matt.6.33. for Gods spiritual gouernement of the faithful, in the person of Christ. Mar.1.15. for euerlasting life. John 3.3. and for the preaching of the Gospel. Mat.4.30,31. and 9 1.

Kingdome of heauen, for the newe state of the church. Matth.5.19. and 11.11. and 15. 43. for the doctrine and preaching of the gospel. Matt.11.12.& 13.24. For the kingdome of Messias. Mat.3,2. for eternal life. Mat.5. 20 and 7.21. and 19.21. and for the visible Church. Mat.5.19. and 13.24,47.

Kingdome of the Sonne of man, for the glory of Christes ascension, or for the preaching of the Gospel. Mat.16,28.

The Apostles were commanded to preach that the kingdome of God was at hand. Matth.10.7.

To whome it is giuen to vnderstand the mysteries of the kingdome of heauen. Matt. 13.11.

Wherein the Kingdome of God consisteth. Rom.14.17.

The kingdom of heauen suffereth violence. Matth.11.12.

The kingdome of God is not in worde but in power. 1.Cor.4.20.

To whom the kingdome of heauen appertaineth. Matth.19 14. Mar.10.14,15.

None can enter into the kingdome of God, except he be regenerate. Joh.3.3,5.to 9 Many are called vnto the kingdome of heauen, but few enter. Luke 14.15, to 25. Matth.22.2, to 15.

Rich men hardly enter into the kingdome of heauen. Matth.19 24,25,26. Marke 10. 23,to 28.

The kingdome of God is within vs. Luk. 17.21. looke Leauen.

First seeke the kingdome of God. Matth. 6.33.

The Pharises neither enter into the kingdome of heauen themselues, nor suffer other. Matth.23.13.

Christes casting out of Deuils by vertue of the holy Ghost, shewed that the kingdome of heauen is come. Matth.12.28.

The Pharises aske Christ, when the kingdome of heauen should come. Lu.17.20.

The Iewes dreamed of a restitution of the kingdome of Dauid. Mark.11.7,to 12. and the Apostles asked Christ, when hee would restore the kingdome to Israel. Acts 1.6.

Of the spirituall Kingdome of God. 1. Sam.2.9,10. and 29.9,11,to 26. Psal.2.9, 10. and 9.* and 21.5.* and 72.* and 110.* and 45.* and 22.25.* and 144.18.* Isa.11. 2.* and 41,to 18 and 42.3,4,7. Jerem.23.5. and 33.20.* Ezek 34.23.* and.37.16. Dan. 2.44,45,46. and 4.28,31.* and 7.27. and 9. 24,25. Hose 3.4,5. Mich.4.* and 5.* Zech.7. 9.* Luke 22.69.* and 23.2. John 12.32,36. Heb.1.2. and 2.3.

Kisse. Izhak kissed his sonne Iaakob. Genes.27.27.

Iaakob kissed Rahel. Genes.29.11. and Iosephs children. Gen.48.13.

Laban kissed his sonnes and daughters. Gen.31.55.

Esau kissed Iaakob. Gen.33.4.

Joseph kissed his brethren. Gene.45.15. and his father being dead. Gen.50.1.

Aaron kissed Moses. Exo.4.27. and Moses his father in law. Exod.18.7.

Naomi kissed her two daughters in lawe. Ruth 1.9.

Samuel kissed Saul. 1.Sam.10.1.

Jonathan and Dauid kissed each other. 1.Sam.20.41.

Dauid kissed Absalom. 2.Samu.14.33. and Absalom the people. 2.Sam.15.5.

Dauid kissed Barzillai. 2.Sam.19.39.

Elisha desireth that he might go kisse his father and mother. 1.King.19 20,21.

A chaste and holy kisse a token of perfite charitie. Rom.16,16. 1.Cor.16.20. 2.Cor. 13 12. 2.Thes 5.26. 1.Pet 5.14.

The brethren kissed Paul at his departing. Acts 20.37,38.

The sinfull woman kissed Christes feete. Luke 7.38,45.

Judas betrayed Christ with a kisse. Luke 22,48. Matth.26,48,49. Marke 14.44,45.

Knees and *Kneeling*. Salomon prayed kneeling on both his knees. 1.king.8.54. so did Daniel. Dan.6.10.

The 50. souldiers sent to Elijah, fell on their knees before him. 2.king.1.13,15.

God hath reserued 7000. in Israel, that had not bowed their knees to Baal. 2.king. 19.14,18.

Those that kneeled downe to drinke water, were forbidden to goe with Gideon. Jud. 7.5,6.

Miserable apostumes in the knees, shal afflict the disobedient. Deut.28.35.

Know. God will bee knowen to be Lord. Exod.7.17.

We know God if we keepe his commandements. 1.Joh 2.3,4,5.

To knowe and bee knowen of God. looke Gal.4.9.

The Lord knoweth who are his. 2.Tim. 2.19.

To knowe, for to haue to doe. Gen.4.1.1. king.1.4. for to doe good. Ruth 2.10. and for to prooue or allow. Reue.2.2.

God hath not cast away his people whom he knew before. Rom.11.2.

Whom God knew before, them he ordeyned to bee like fashioned to the image of his Sonne. Rom.8.29.

We must meditate in Gods Lawe, to learne to know our duetie, and doe it. Iosh.1. 8.1.King.2.3.

Knowledge puffeth vp, but loue edifieth. 1.Cor.8.1.

Bezaleel and Aholiab were filled with knowledge, &c. Exo.31.3.& 35.30. so was Hiram 1.King.7.17.

John Baptist brought knowledge of saluation. Luk.1.77.

Wee ought to encrease in the knowledge of God. Col.1.10.

Some euer learning & neuer able to come to the knowledge of the trueth. 2.Tim.3.7.

Wee ought to haue a zeale according to knowledge. Rom.10.2.

The tree of knowledge of good and euill. Gen.2.9. and 31.5,7.

The Lord is a God of knowledge. 1.Sa. 2.3.

The knowledge of God is better then burnt offerings. Hose.6.6.

The true knowledge is to rest vpon God. Hose.14.9. looke Wisedome.

The Priests lips should preserue knowledge. Mal.2.7.

Kowe. Of the sacrifice of the red kowe. Num.19.2.9.

Two milch kine sent away from Ekron, with the Arke of God. 1.Sam.6.7,10,12.

Unthankful princes are called kine, and why. Amos 4.1.

L.

Labour. Mans life is a continuall labour and trauaile. Job 7.1.* Eccles.1.8. Psal.90.10. Ecclus.18.6.

We ought to liue of our labours. Prouer. 5.15.

The praise of labour. Prouer.12.11. Ecclus.7.15.

Labour bringeth abundance. Pro.14.23.

He that shunneth labour, shall come to pouertie. Pro.20.4. and 21.5,17.

The labours of the disobedient shall be deuoured with grashoppers. Deut.28.38.

God beheld the labour of Iaakobs handes. Gen.31.42.

Pharaoh commanded to oppresse the Israelites with labour. Exod.1.14. and 5.9.

Paul boasted not of other mens labours. 2.Cor.10.15.

Paul approoueth himselfe the minister of God. in labours. 2.Cor.6.5. and 11.23.*

Our labour shall not be in vaine, if it be wrought in the Lord. 1.Cor.15.58.

Those that die in the Lord, rest from their labours, &c. Reuel.14.13.

We ought to reuerence those that labour in the Gospel. 1.Cor.16.16.

The Apostles reaped the Prophets laboure. John 4.38.

The Labourer is worthy of his wages. Luke 10.7. 1.Tim.5.18.

The Labourers are fewe. Matth.9.37.

God heareth the crie of labourers and men in aduersitie. Deut.26.7.

Labour and trauaile for sinne is layd vpon all men. Gen.2.19. and 3.19. Exod.20.9, 10,11. and 34.21. Deut.5.13,14,15. Tob.2. 11.* Psal.104.23. Prou.80.3,4,5,16. and 14.4,23. Eccles.3.10. and 1.13. John 21. 3,6. Actes 18.2,3. and 20.34. Ephel.4.28. 1.Cor.4.12. 1.Thes.2.9. 2.Thess.3.10.

Labour maketh not rich, but the blessing of God. Gene.3.18.& 26.12. and 30.27,30.* Deut.8.3,4,16. Job 42.10.* Prou.80.3,6. Eccles.18.2,3,4. Ecclus.11.11,to 18.

Lacke. He that giueth vnto the poore shall not lacke. Pro.28.27.

Ladder. Iaakob sawe a Ladder in his dreame. Gen.28.12.

Laden. Christ calleth vnto him all that are laden. Matth.18.28.

Lake burning with fire and brimstone. Reuel.21.8.

Lambe. The oblation made with a Lambe. Leuit.3.7.

The maner of eating the Paschal Lambe. Exod.12.3,to 29.

Christ is the Lambe who hath taken away our sinnes. Joh.1.29. Reu.5.8,9.

How the Lambe Christ is honoured. Reu. 5.6,13. Which stood vpon mount Sion. Reuel.14.1.

Christ willed Peter to feede his Lambes. John.21.15.

Lame Mephibosheth accused. 2.Sam.4. 4. and 16.1,to 5.

Lamentation of Dauid ouer Saul and Jonathan. 2.Sam.1.17.*

Israel lamented for the Ark. 1.Sam.7.2.

Iphtahs daughter lamented her virginitie two moneths vpon the mountaines. Judg.11.38.

The olde Prophet lamented the death of the other Prophet whom he had deceiued. 1. king.13.29.

Lampes for the Candlesticks of the Tabernacle. Exod.25.37. and 27.20,21. Leuit. 24.2,3,4.

The Lampes of the 10. virgins. Matt.25. 1,to 14.

Lands. looke Famine in Egypt.

Language. One Language a good space after the flood. Gen.11.1.

The Apostles spake all languages. Act.2. 8. looke Tongues.

Large. God gaue Salomon a Large heart. 1.King.4.29.

Last dayes prophecied of. 1.Timo.4.1.2. Tim.3.1. and 2.Pet.3.3.

The Last shalbe first, and the first Last. Matt.20.16. and 19.30.

Lawe. The terrible deliuery of the Law, & the cause thereof. Exo.19.16,18. Deut.33.2. and 5.22,to 28. Heb.12.18,to 22.

Moses repeateth the Lawe. Deut.1.2,3.

Moses commanded the Lawe, for an inheritance of the congregation of Iaakob. Deu. 33.4.

Cursed be he that confirmeth not all the words of the Law, to doe them. Deut.27.26.

Their reward that keepe the Lawe, and their punishment that despise it. Deut.23. 10.* Baruch.4.1.

God commandeth to reade the Lawe day and night, and why. Josh.1.8.

We ought alwayes to haue the Lawe before our eyes, and in our hearts. Deu.11.18, 19,20.

Moses exhorteth the people to keepe the Law. Deu.4.1. So doeth Joshua. Josh.22.5.

The Law of the burnt offerings. Leui.6.9.

The Law of him that toucheth or is in the tent of the dead. Num.19.13,14.

The high Priestes and Iudges ought to iudge according to ỹ Law. Deu.17.9,10,11.

The Iewes were compelled to forsake the Law of God. 2.Mac.6.1.

What the Lawe of God is, and the fruite thereof. Psal.19.7,to 12.

The Lawe taken for the doctrine of the Law. Mat.7.12. for other bookes besides the bookes of Moses. Joh.10.34. and 12.34. and 15.25. Rom.3.15. For the whole doctrine of God. Jam.1.25. and for outward profession. Phil.3.5. for the whole doctrine of saluation. Isa.2.3.

The Law diuided into two Tables. Mat. 22.37,38.

The Law was ordained by Angels in the hand of a mediatour. Gal.3.19.

The Lawe was giuen by Moses. John 1. 17. and 7.19.

The constitution of the Law appertaineth to the Iewes. Rom.9.4.

The knowledge of sinne commeth by the Law. Rom.3.20.

The Law was added because of transgressions, and was ordained by Angels in the hand of a mediatour. Gal.3.19.

Why the Law entred. Rom.5.20.

The Lawe is a schoolemaster to leade vs to Christ. Gal.3.24.

The Law is holy, iust, & good Rom.7.12.

The Law is good, if it be vsed lawfully. 1. Tim.1.18.

If a man doe that which he would not, he consenteth to the Law, that it is good. Rom. 7.16.

The Lawe of Moses an importable yoke. Actes 15.10.

The Lawe called the strength of sinne. 1. Cor.15.56. because it is an occasion of sinne.

Rom.7.5,8.called also the Law of sinne, and death Rom.8.2.& of wrath.Rom.4.15.& the ministration of death & damnation.2.Cor.3.7,9. and the oldnesse of the letter.Rom.7.6.

None of the Iewes kept the Lawe. John 7.19.

The Lawe giueth not life. Gal.3.21.

No man is iustified by the Lawe in the sight of God.Gal 2.16. and 3.11.

As many as are of the workes of the Law, are cursed.Gal.3.10.

The ende of the Lawe is loue. Matth.5.43,44.and 7.12. and 22.37, to 41. John 13.34.35. Rom.13.8,9. Gal.5.14,22. and 6.2, 10. 1.Tim.1.5.

Christ hath abrogated the Lawe.Ephe.1.15.2.Cor.3.7,11.Matth.11.13.Acts.13.38, 32.& 15.10,11. Rom.7.6.Gal.3.24,25.and 4.3,to 8.Col.2.17. Heb.8.9.

The Lawe was a shadowe of good things to come.Heb.10.1,10.

The Lawe was read in the Synagogues euery Sabbath. Act.13.27.

The Iewes alledge the Law to put Christ to death.John 19.7.

Christ came to redeeme those that were vnder the Law.Gal 4.5.

Christ is the ende of the Law. Rom.10.4.

That which the Law could not doe, Christ hath accomplished.Rom.8.3,4.

The law made nothing perfect.Heb.7.19.

The similitude of the heire, and the allegorie of the children of Sarah, and Agar, prooue that the Lawe is ceased.Gal.4.1,22.

Christ came to fulfill the Lawe and the Prophets.Matth.5.17.

The Lawe is not giuen to the righteous, but to the Lawlesse,disobedient,&c.1.Tim.1.9,10. Gal.5.18.

God hath written his Lawes in the hearts of the faithfull.Heb 8.10.

The Lawe of God delighteth the spirites of the faithfull.Rom.7.22.

The wisedome of the flesh is not, nor can not be subiect to the Law of God. Rom.8.7.

The law of our members rebelleth against the law of our minde.Rom.7.23.

The Lawe of Christ is a Lawe of libertie. Jam.2.12.

The royall Lawe is the loue of our neighbour. Jam.2.8.

If the Law were glorious,how much more the Gospel? 2.Cor.3.7,8,9.

Who so shall faile in one point of the law, is guiltie in all. Jam.2.10.

Against wicked Lawe makers, looke Isa. 10.1.

Wicked Lawes ought to be broken. Dan. 6.15.

Custome is a Lawe to the wicked. Wisd. 14.15.

There is one Law-giuer which is able to saue and to destroy. Jam.4.12.

The first Lawe. Gen.2.16,17. transgressed, and punished.Gen.3.6.*

The Law of the ten commandements was giuen by voyce. Exod.20.1, to 18. written in Tables.Exod.31.18. Deut.5.22. which are broken.Exod.32.19.Deut.9.17.and renued. Deut.10.1,to 6.Exod.34.1,28.

The Lawe is read. Deu.31.9,to 14.Josh. 8.35.Acts 15.21.2.King.23.1,2,3.2.Chro. 34.18. Nehe.8.1,to 9. 1.Esd.9.40, to 48. 2.Mac.8.23.

Before the Lawe, sinne was not counted sinne.Rom.5.13.

Of transgressing the Lawe of God,or the king, looke Transgresse.

The Lawe of God can not bee fulfilled without the Spirite of God.Deut.5.29,33. and 13.14.Psal.119.1,2.* Luk.18.14,16, 27.Acts 15.9,10,11.Rom.8.1,to 18.Gal.5. 16,18,22.*

The Law was giuen to bring forth fruite in vs. 2.Esd.9.31.

Prosperitie followeth them that loue Gods Law.Psal.119.16.

The Lawe of faith giuen vpon condition, and how. Rom.3.27.and 8.1.

Wee may not goe to Law vnder vnbeleeuers. 1.Cor.6.1,to 9.

Laugh. Abraham and Sarah laughed,and why.Gen.17.17.and 18.12.

Woe vnto them that laugh nowe,for they shall weepe.Luk.6.25.

Though some laugh Gods messengers to scorne,yet some profite thereby.2.Chron.30. 10,11.

Laugher, see Countenance.

Wee ought to Laugh no man to scorne. Ecclus.7.11.looke Paltime.

Lay. looke Whoredome.

Laying on of hands. Gen.48.13.*Exo.29. 10. Leuit.1.4. and 3.2,13. Numb.27.18.* Mar.10.16. Acts 6.6.& 8.17,to 25.& 13.3.& 19.6. 1.Tim.4.14. and 5.22. 2.Tim.1.6.

Leadeth. Gods long suffering leadeth to repentance.Rom.2.4.

Leafe. The sounde of a leafe shaken,shall chase the wicked. Leuit.26.36.

Learne. The Elders of Israel did learne Gods Law. Nehe.8.13.

Least. Gideon confesseth himselfe least of his fathers house.Judg.6.15.

Paul least among the Apostles.1.Cor.15. 9.and of all Saints.Ephe.3.18.

Who so shall breake one of the least commandements,and teach men so,shalbe called least in the kingdome of heauen.Mat.5.19.

The least in the kingdome of heauen, is greater then John Baptist. Matth.11,11, Luke 7.7,28.

Leaue. looke Forsake.

Leauen. The meate offerings were made without Leauen.Leuit.2.11.

Leauened bread might not be eaten at the celebration of the Passeouer.Exod.12.15.

The kingdome of God compared to Leauen. Matt.13.33.

Leauen taken for pernicious doctrine.Mat. 16.6,12. Gal.5.9.& for hypocrisie. Lu.12.1.

The Leauen of malice ought to be purged in vs. 1.Chro.5.7,8.

Leese. To seeke God, and to finde or leese him. 2.Chro.15.2,15.

Of leesing or finding Ore, Sheepe, Asse, or garment. Deut.22.1,2,3.

Legions of Angels and deuils. Matth.26, 53.Mar.5.9. Luke 8.30.

Lending. The Law of lending, borowing, and receiuing to custodie. Exod.22.7,9,14, 15. Leuit.6.4. Deut.24.10.

Of Lending to the poore. Exod.22.25,26, 27. Deut.15.2,7,to 12. Ecclus.29.1,to 10, Mat.5.42. Luk.6.30,35.

Leprous, looke Hand.

Leprosie how is was to be knowen. Leuit. 13.2.*and how to be cleansed.Leuit.14.2.* and how greatly to be taken heede of. Deut. 24.8.

Naaman the Syrian healed of Leprosie. 2.king.5.15.

The Lepers declared to the Samaritanes the prouidence of God.2.king.7.10.

Miriam became Leprous for grudging against Moses. Num.12.13. and was secluded the holie seuen dayes.Numb.12.15.according to the Law.Leui.13.46.Num.5.2. 2.king.15.5.

Christ healed one of the Leprie. Matth.8. 2,3.

Of the 10. Lepers which were cleansed by Christ.Luk.17.12,to 20.

King Uzziah striken with Leprie, for vsurping the Priestes office. 2.King.15.5. 2.Chro.26.16,19,to 22.

Lesser. looke Men.

Letter taken for the Lawe.2.Cor.3.6. Or for the signe of the sacrament,when the truth is not conioyned.Rom.2.27,29.

Uriah caried a Letter of his owne death. 2.Sam.11.14.

Of Jezebels counterfeit letters.1.kin.21.8

Paul calleth the Lawe, the oldnesse of the Letter.Rom.7.6.

Leuites that serued idoles, no more admitted to the Priesthood.and why. Eze.44.10, to 15. looke in the first Table.

Lewde. God giueth the wicked ouer vnto a lewde minde. Isa.57.20,21. Rom.1.28.

& Liberall. We ought to be liberall to the poore.Ecclus.11.1.

Libertie. The creature shall bee deliuered from corruption,into the glorious Libertie of the sonnes of God. Rom.8.21.

Christis seruant is at Libertie in the Lord. 8.Cor.7.22.

The libertie of the Gospel ought not to be an occasion of falling to the weake, nor colour of wickednesse to the flesh. 1.Cor.8.9. Gal.5.13. 1.Pet.2.16.

Of the Libertie which wee haue by Jesus Christ. Isa.43.15.*

Paul vsed not his Libertie.1.Cor.9.4,15.

False preachers promise false libertie. 2. Pet.2.19.

Libertie proclaimed in the 50.yeere.Leui. 25.10 Deut.15.2,3.

Lice lent vpon man and beast in Egypt. Exod.8.16,17.

Life breathed into mans face.Gen.2.7.

The Life of a man is a vapour. Jam.4.14. is a winde. Job.7.7.is short. 1.Cor.7.29. is vanitie. Psal.39.5,6.through sinne. Psal. 90.3,to 11.

Job is wearie of his Life. Job.10.1.

God prolongeth and shortneth the life. 2. king.20.5,6. Deut.30.16,18. Exod.23 26.

Long life promised to those that obey God. Exod.23.26.and that honour father and mother.Exod.20.12. Deut.5.16. Ephe.6.2,3.

The Life of the wicked shall hang doubtfull before them.Deut.28.66.

The saints loued not their liues, in respect of the promises of Gods word. Reue. 12. 11.

Iesus Christ is the life. John 14. 6. Col. 3. 3. 1. John 1. 2. And hath swallowed vp death, that we might be heires of euerlasting life. 1. Pet. 3. 9, 10, 12.

Christ is the bread of life, which giueth eternall life. John 6. 48, 54.

Christ hath life in himselfe, as the Father hath. John 5. 26.

In the word was life, and the life was the light of men. John 1. 4.

To know the only God, and Christ whom he hath sent, is life eternall. John 17. 3.

Life eternall is the promise of God. Titus 1. 2. 1. John 2. 25. through Christ. John 10. 28. and 17. 2. Rom. 6. 22, 23.

Being iustified by grace, wee are made heires of eternall life. Titus 3. 7.

God hath giuen vs eternall life, and that life is in his Sonne. 1. John 5. 11. who laide downe his life for his sheepe. John 10. 15.

The Apostles preached eternall life. 1. John 1. 2.

Those that heare Gods word, and beleeue the same, haue life eternall. John 5. 24. 1. John 5. 13.

If we will enter into life, wee must keepe the commandements. Matt. 19. 17.

Life eternall, is the ende of righteousnes, Rom. 6. 22.

The life of Christians is hid with Christ in God. Col. 3. 3. Looke Saluation, and Eternall life.

The tree of life is in the midst of Paradise terrestrial life. Gene. 2. 9.

Adam driuen out of Paradise, lest hee should eat of the tree of life. Ge. 2 22, 23, 24.

Of the miserie and vnstablenesse of mans life, looke more. Gen. 3. 17, 18, 19. 2. Samu. 14. 14. 1. Chron. 29. 15. Iob 3. 3. * and 8. 9. and 9. 25, 26. and 13. 12. Psal. 103. 15, 16. and 102. 3, 9, 11. & 143. 4. Eccles. 2. 1. * and 3. 8. * and 7. 1, 2. Isa. 40, 6, 7, 8. Wis. 2. 1, to 6. and 5. 8, to 14. Eccius. 14. 13, 18. & 18. 7, 8, 9. and 40. 1, to 12. Luk. 12. 20. Eph. 5. 16. Heb. 13. 14. 1. Pet. 1. 14. James 1. 11.

The life of the faithfull must be comfortable to the life & doctrine of Christ. Gene. 17. 1, 9. * Exod. 20. 1, to 18. Leuit. 11. 44, 45. and 19. 2, 3, 4. and 20. 2. * Matt. 5. 3. * & 6. 1. * and 7. 1. * Luk. 6. 20. * Ioh. 13. 14, to 18. & 15. 2, to 21. & 21. 19, 22. Rom. 6. 3. * & 8. 1, to 18. & 13 8. * & 15. 4, 5. Ephe. 2. 10. & 4. 8, 23. 15, 17. * & 5. 1, 2. Phil. 1. 27. & 2. 2, to 17. Col. 2. 6 & 3. 1. * 1. Thess. 4. 1, to 13. Tit. 2. 12. * & 3. 8, 14. 1. Pet. 1. 14, 15. & 2. 1, 2, 11. * 3 2. * and 4. 1, 2. 1. John 1. 7. & 2. 6. Hebr. 12 1, 2, 3.

During thy life giue not away thy substance. Eccius. 33. 18, 19, 20.

He that will saue his life, shal lose it: and contrariwise. Matth. 10. 39.

Life and death, pouertie and riches, commeth of the Lord. Eccius. 11. 14.

False witnesse to be punished like for like. Deut. 19, 18, to 22. Looke Soule.

Lifting vp the heart. Deut 8. 14.

Lifting vp the hand. Looke Hand.

Light. God is the Light of the faithfull. 2. Sam. 22. 29.

Dauid was called the Light of Israel. 2. Sam. 21. 17.

Christ the true Light, which Lighteneth euery man. John 1. 4, 9. and 8. 12. and 9. 5. at his comming wil Lighten things that be hid in darkenesse. 1. Cor. 4. 5.

Awake thou that sleepest, and Christ shall giue thee Light. Ephe. 5. 14.

The Light of the wicked shalbe quenched. Iob 18. 5.

No wickednesse so close, but it shall come to light. Eccles. 10. 20.

The Gospel is a Light. Actes 26. 23.

The Light is created. Gene. 1. 3.

God is Light. 1. John 1. 5. and dwelleth in Light. 1. Tim. 6. 16.

Light, for all happinesse. Actes 20. 23.

Why Christ which is the Light, was not receiued of the Iewes. John 3. 19.

The faithful ministers are the light of the world. Matth. 5. 14.

While we haue the Light, let vs beleeue in the Light, that we may be the children of the Light. John 12. 36.

If we walke in the Light, as Christ is the Light, we haue fellowship one with another. 1. John 1. 7.

He that hateth his brother, is not in light. 1. John 2. 9.

It is light, which maketh all things manifest. Ephe. 5. 13.

The Gentiles were darkenesse, but nowe are light in the Lord. Ephe. 5. 8.

Christians ought to shine as lightes in the world. Phil. 2. 15, 16.

Two great lights created, and why. Gen. 1. 14, 16, to 19.

The armour of light, what. Rom. 10, 12.

Linage. looke Tribe.

Like mother, like daughter. Ezek. 16. 44.

Like master, like man. 2. Sam. 13, 28, 29. Gene. 17. 23.

Like people, like Priest. Isa. 24. 2. Hos. 4. 9. and 6. 9.

Those that are crucified with Christ, are made like to his image. Rom. 1. 29.

Likenesse. looke Image and Similitude.

Likelihoodes. We ought not to iudge by Likelihoodes. John 7, 24.

Line. looke Weightes.

Lions sent to destroy the Samaritanes. 2. Kings 17. 25.

Samson slewe a Lion. Iudg. 14. 6. so did Dauid. 1. Sam. 17. 34.

A man slaine of a Lyon, for disobeying Gods commandement. 1. Kings 20. 35, 36. and like vse a prophet. 1. King. 13. 18, to 25.

Christ the Lyon of the tribe of Iudah. Reuelat. 5. 5.

Liplabour. Eccles. 5. 1. looke Prayer.

Lippes. looke Calfe.

Little children must heare the Law read. Deut. 31. 10, to 14. Ioh. 8, 34. 35.

Little babes in faith, must haue the milke of the Gospel. 1. Cor. 3. 1, 2.

Little children appointed to enter into the land of Canaan. Deut. 1. 39.

Saul being little in his owne sight, was made king. 1. Sam. 15. 17.

Little ones, put for vile persons in þ sight of the world. Matth. 10. 42.

Little number, looke Plagues.

Liue. The iust shall liue by faith. Hab 2. 4.

The man that fulfilleth the Law, shal liue thereby. Leu. 18. 5, 36.

Wee shal liue, because Christ doeth liue in vs. John 14. 19. Gal. 2, 20.

Man cannot see the face of God and liue. Exod. 33. 20.

We liue and die in the glory of GOD. Rom. 14. 8. & not to our selues. 2. Cor. 5. 15.

None may liue idlely. 2. Thes. 3. 10.

We ought to die vnto sinne, and liue vnto God. Rom. 6. 10. 11.

All liue vnto God. Luke 20. 38.

To liue in pleasure, is death. 1. Tim 5. 6.

The Liuing God. Ioh. 3. 10.

I liue for euer: an oth of God. Deut 32. 40.

As thy soule liueth: as þ Lord liueth: othes of men. 1. Sam. 1. 26. Iudg. 8. 19. Ruth 3. 13.

Liuing in ioy in this worlde. Eccles. 8. 15. and 9. 7.

Man liueth by the worde of God. Deu. 8. 3. Matth. 4. 4.

Let the King liue, for, God saue the king. 1. Sam. 10. 24.

The creation of all liuing and mouing things. Gen. 1. 21, 24.

Adam gaue names to all liuing creatures. Gen. 2. 19.

God prouideth nouriture for euery liuing thing. Gen. 1. 30.

Loaues. 4000. fed with 7. Loaues and a few fishes. Matt. 15. 33, 34. & about 5000. with 5. loaues & two fishes. Mat. 14. 17, to 22. Matt. 6. 38, to 45. Ioh. 6. 9. to 16. Looke Bread.

Log. A measure. Leui. 14, 10.

Looke. see Countenance.

To desire God to looke downe vpon vs. Deut. 25. 15.

The Lord looked vpon the Israelites tribulations. Exod. 2. 25. and 4. 31. and caused Saul to be anointed their king. 1. Sa. 9. 16.

Hannah prayed that God would looke on her trouble. 1. Sam. 1. 11.

Moses prayed God not to looke vpon the stubbernesse of his people. Deut. 9. 27.

Loopes or strings, see Strings.

Long suffering of the Lord, let vs suppose to be saluation. 2. Pet. 3. 15. looke Patience.

Loosing of sinnes, looke Keyes.

Lord. Our God is the onely Lorde. Deut. 6. 4. Ephe. 4. 5.

The Lord is at hand. Phil. 4. 5.

All things be the Lords, and therefore nothing created for our vse, maketh vs vnclean. Rom. 14. 14.

The Lord hath done great signes in Egypt, and why. Exod. 7. 5.

Pharaoh knew not the Lord. Exod. 5. 2.

It is the spirite of the Lorde that alftereth man. 1. Sam. 10. 6.

The Lorde blesse thee, looke Salute.

The ductie and authoritie of Lordes and maisters. Exod. 21. 2, * 12, 26, 27. Leuit. 19. 13. and 26. 39. * and 15. 12, to 19. & 25. 1, 2, 3. Iob 31. 13. Pro. 29. 12, 19, 21. Ie. 34. 8, 9. * Eccius. 7. 20, 21. and 33. 23. * and 42. 5. Esphel. 6. 9. Colos. 4. 1.

Syr, or Lorde, a courteous and reuerent name. Gen. 24. 18. and 23 6. Actes 25. 26.

The husband is called the wiues Lorde. Iudges 19. 26.

Iaakob calleth his brother Lord. Gen. 33. 13, 14.

Christ the Lord of glory. 1. Cor. 2. 8.

Sunnay the Lords day. Reuel. 1. 10.

Lordship. How those that haue Lordship, or rule, ought to vse the same. 2. Sam. 23. 3.

Lost. looke Leese, and Deut. 22. 1.

Lottes. Of casting of Lottes. Leui. 16. 8, 9, 10. & 33. 54. Iosh. 7. 13, to 19. & 18. 8. 1. Sam. 10. 20, 21. & 14. 10, 40, 41, 42. Prou. 16. 33. & 18. 18. Neue. 11. 1. Ezek. 20. 19. Ionah 1. 7. Actes 1. 23.*

The wicked cast Lottes to doe mischiefe. Esther 3. 7.

Loue commeth of God, and he that loueth, is borne of God. 1. Iohn 4. 7.

We are called the sonnes of God, through the loue which God hath shewed vnto vs. 1. Iohn 3. 1, 2.

Wherein the loue of God appeared. Rom. 5. 8. 1. Iohn 4. 9, 10.

The loue of God is shed in our hearts by the holy Ghost. Rom. 5. 5.

God hath chosen vs, that we should be holy before him in loue. Ephes. 1. 4.

Loue is the end and fulfilling of the law. Rom. 13. 9, 10. 1. Tim. 1. 5.

Loue ought to bee without dissimulation. Rom. 12. 9.

The loue of God is not in him, who being able, doeth not helpe, seeing his brothers neede. 1. Iohn 3. 17, 18.

God loueth vs with an euerlasting loue. Iere. 31. 3.

Whosoeuer hath loue, will doe his neighbour no harme. Rom. 13. 10.

Loue couereth the multitude of sinnes. 1. Pet. 4. 8. Prou. 10. 12.

Loue edifieth. 1. Cor. 8. 1.

Loue is the bond of perfectnes. Col. 3. 14. therefore wee must loue without fainting. Rom. 12. 9, 10. Ephes. 5. 2. 1. Thessa. 4. 9. 1. Iohn 3. 11. 1. Pet. 1. 22.

All things ought to bee done in loue. 1. Cor. 16. 14.

Ioseph exhorted his brethren to loue one another. Gene. 45. 24.

Christian dette is loue. Rom. 13. 8.

Who so is perfect in loue, shal haue boldnes in the day of iudgement. 1. Ioh 4. 17, 18.

S. Paul wisheth to the faithful increase of loue, and why. Ephes. 3. 17. Phil. 1. 9, 10, 11. 1. Thes. 3. 12, 13.

Christ foreseeweth that loue should waxe colde, and why. Matt. 24. 12.

The wounds of a louer are faithful. Prou. 27. 6.

Commandements of loue. Exod. 20. 12, to 18. Prou. 3. 27, 28.

Loue of neighbours acceptable to God and man. Eccles. 25. 1.

The great loue of Iaakob toward Rahel. Gen. 29. 18, 20, 30.

Amnons wicked loue. 2. Sam. 13. 1, 2.

Salomon affoted in the loue of his idolatrous wiues. 1. King. 11. 1, to 9.

The Prophet that goeth about to turne vs from the loue of God, ought to be stoned to death. Deut. 13. 1, to 12.

God loued vs, before we loued him. 1. Iohn. 4. 19. and chose vs, because he loued vs. Deu. 7. 7, 8. and 10. 15.

God loueth the people. Deut. 33. 3.

The inestimable Loue of God toward his children. Hose. 2. 1.* Deut. 4. 36, 37, 38. and 10. 15. and 23. 5.

God loued Salomon. 2. Sam. 12. 24, 25.

God so loued the world that hee gaue his onely begotten sonne, and why? Iohn 3. 16. Ephe. 2. 4. 1. Iohn 4. 10, 11.

Christ so dearly loued vs, that he gaue his life for vs. Ioh. 15. 13. Gal. 2. 20. Ephe. 5. 2.

The Father loued the sonne, and why? Iohn 10. 11, 17.

Christ hath taught vs the Gospel, that we might be loued of God. Iohn 17. 23, 26.

Who loueth God perfectly in deede. 1. Iohn 2. 3, 5.

If we loue the worlde, the loue of God is not in vs. 1. Iohn 2. 15.

Whereby we know that we loue God. 1. Iohn 5. 1, 2.

All things worke for the best to them that loue God. Rom. 8. 28. The crowne of life is promised to them. Iam. 1. 12. and God will acknowledge them for his. 1. Cor. 8. 3.

Saul loued Dauid. 1. Sam. 16. 21. so did Ionathan as his owne soule. 1. Sa. 18. 1, 3. & 20. 17. aboue the loue of women. 2. Sa. 1. 26.

We ought to support one another, & folow the trueth in loue. Ephe. 4. 2, 15.

He that loueth not his brother, abideth in death. 1. Iohn 3. 14.

Good ministers must bee had in singular loue for their workes sake. 1. Thes. 5. 13.

We ought to edifie our selues in the loue of God. Iude 20, 21.

All goodnesse proceedeth from loue and brotherly kindnesse. Heb. 6. 10.

We must loue Christ before we can keepe his worde. Iohn 14. 15.

Those that be the children of God, loue Christ. Iohn 8. 42.

Those that loue Christ, reioyce that hee went to the Father. Iohn 14. 28.

Who so loueth the sonne shalbe loued of the Father and the Sonne. Iohn 14. 21.

Because many sinnes are forgiuen the sinful, they loue much. Luke 7. 37, 47.*

We are knowen to be Christes disciples, by mutual loue. Iohn 13. 35.

Christ loued Marie, Martha, & Lazarus. Ioh 11. 5. and the yong man. Mark. 10. 20. and Iohn the Euangelist. Iohn 21. 20.

Christ asked Peter three times if he loued him. Iohn 21. 15, 16, 17.

We ought to loue our enemies. Mat. 5. 44. Prouer. 25. 21. Rom. 12. 20. as Dauid loued Saul. 1. Sam. 2 7.* & 26. 9.*

Thou shalt loue the Lorde thy God, and thy neighbour as thy selfe. Mat. 22. 37, to 41.

To loue God aright, is more then al burnt offrings. Mat. 12. 29.* 33. Deut. 6. 3, 4.

We are exhorted to loue God, and our neighbour. 1. Iohn 4. 7.* & 3. 27. Iosh. 23. 11.

Ioshua exhorteth the Reubenites to loue God. Iosh. 22. 5.

God requireth of vs to loue him. Deu. 10. 12.

God circumciseth our hearts, that wee should loue him. Deut. 30. 6.

Salomon loued God. 1. Kings 3. 3.

God is merciful to those that loue him. Exod. 20. 6. Deut. 5. 10. and 7 12, 13.

To loue God, & to obey his worde, is and felicitie. Deut. 30. 16, 20.

The commendation of loue, and the properties thereof. 1. Cor. 13.*

God is the God of peace and loue. 2. Cor. 13. 11.

God chastiseth whom he loueth. Heb. 12. 6. Prou. 3. 10. Reue. 3. 19.

The care of discipline is loue: and loue is the keeping of Gods lawe. Wisd. 6. 17, 18.

Of the great loue of God toward those that beleeue in him. Exod. 20. 2, 6. Deu 6. 10, 11. and 7. 6, 8, 13. Iosh. 24. 17, 18. Prou. 8. 17. Iere. 31. 3. Eccl. 4. 10, 12, 14. Iohn 10. 10, to 19. and 11. 5. and 13. 1.* and 15. 9, to 14. & 16, 23, 26. Rom. 5. 8. Gal 2. 20. Eph. 2. 4. and 5. 2. 1. Iohn 4. 9, 10, 11. Eccl. 17. 29.

True faith worketh by loue. Gal. 5. 6.

We knowe that we are the sonnes of God by true loue. 1. Ioh. 3. 17.* which is the newe and olde commandement. 1. Iohn 2. 8. and 3. 23. 2. Iohn 5.

What they are worthy of that loue images. Wisd. 15. 6. and 16. 1, to 20.

Prosperity foloweth them that loue Gods lawe. Psal. 119. 165.

Lowe. Let the brother of lowe degree, reioyce when he is exalted. Iames 1. 9, 12.

He that is lowe in his owne sight, to set foorth Gods glory, is of great account with God and good men. 1. Samuel 6, 22. looke Meeke and Humble.

Loynes. Eliiah girded vp his loines and ranne. 1. king. 18. 46. So did Gehazi. 2. kin. 4. 29.

We must girde vp the loines of our minde, and how. 1. Pet. 1. 13.

Christ willeth vs to gird our loines about. Luke 12. 35.

Loyterers. looke Idlenesse.

Lucre. looke Gaine.

Luke-warme. looke Colde.

Lunatike. Christ healed one that was lunatike. Matt. 17. 15, 18. Marke 9. 17, to 30. Luke 9. 38.

Lust. Graines of lust. Numb. 11. 34.

We must shunne the former lustes of ignorance. 1. Pet. 1. 14. and youth. 2. Tim. 2. 22. and of concupiscence. 1. Thess. 4. 4.

The people lusteth after flesh, and is punished. Num. 11. 33.

Lustes choke in vs the worde of the Gospel. Marke 4. 19.

Looking on a woman to lust after her, is adulterie in the heart. Mat. 5. 28. Prou. 6. 25, 29, 32. Eccles. 25. 23.

The lust of the two wicked Iudges punished. Dan. 13. 8, 11, 20, 62.

The lustes of the flesh, and lustes of the eyes, are not of the Father. 1. Iohn 2. 16.

We may not obey the lustes of sinne. Rom. 6. 12. looke Concupiscence.

a Lying. A lying spirit in the mouth of all Ahabs prophets. 1. Kings 22. 23.

The olde prophet made a lye vpon a good intent to the man of God. 1. Kings 13. 18.

Lying ought to be auoyded. Ephes. 4. 25. Col. 3. 8, 9. Reue. 21. 27. and 25. 15.

Lying is of the deuill, and he is the father thereof. Iohn 8. 44.

The iudge ought not to receiue a Lie or false tale. Exod. 23.1.

All men are Liars. Isa. 9.17.

An Amalekite to please Dauid, forged a Lye. 2. Sam. 1.10.

The Lord hateth a rich man that is a Liar. Eccius. 25.2.

The Cretians were Lyars. Tit. 1.12.

The Iewes Lyars. Iohn 8.55.

Ananias and Sapphira lyed to the holy Ghost. Acts 5.2,3.

God can not lye. Tit. 1.2 Heb. 6,18.

Iaakob by his mothers counsell, made a lie to obtaine the blessing. Gen. 27.19.*

Of lying looke more. Gene. 3.3. & 37.32. & 39.14,15. Leu. 19.12,16.2. Sam. 15.3,7,8. 2. kin. 5.22,25. Wisd. 1.5,6,8,11. Eccles. 7.12. & 20.23,24,25 & 26.5. Psal. 6.17. & 12.17,18, 19. Hos. 4.2. Rom. 3.4. 1. Iohn 2.4,22. & 4.20.

Cursed bee he that lyeth with his fathers wife, &c. Deut. 2.22,27.

M.

Madde. He that anopnted Iehu King ouer Israel, was termed a madde fellowe. 2. King. 9.11.

Festus tolde Paul, that much learning made him madde. Acts 26.24.

God will smite the wicked with madnesse. Deut. 28.28,34.

What madnesse is. Eccles. 1,17.

Magistrates. How wee ought to obey Magistrates. Rom. 13.1, to 8.

Christ payed tribute to the Magistrate. Matth. 17.24.*

How the Magistrates throne is stablished. Prou. 25.5.

Wicked Magistrates regard not the causes of the poore. Prou. 29.2.

Magistrates ought to be no drunkards, and why. Pro. 31.4,5.

A good Magistrate is the gift of God. Eccius. 10.4.

Three chiefe points necessarie for a Magistrate. Eccl. 10.3. looke Princes, Iudges, Rulers, Elders, and Powers.

Magicians. looke Soothsayers, Sorcerers, Witches, and Wisemen.

To *Make.* God did make. Deute. 32.15. therefore we ought not to aske him why hee did so. Rom. 9.10.

Men praise them that make much of them selues. Psal. 49.18.

Male. God created the male and female. Gen. 5.2.

Malice. God destroyeth the wicked in their owne malice. Psal. 94.23.

Malice of women. Eccius. 25.14.*

Who so ceaseth not from malice, shall perish. 1. Sam. 12.25.

Maliciousnesse vtterly to be banished from Christians. 1. Cor 5.8. Eph. 3.31 Col. 3.8. 1. Pet. 2.1. Iam. 1.21.

We ought to be children concerning maliciousnesse. 1. Cor. 14.20. looke Enuie.

Mammon. looke Riches, or Luke 16.13.

Man. In what estate man was created. Ge. 1.26,27. & 9.6. Wisd. 2.23. Eccles. 7.31. to what ende. Isai. 43.7. of what moulde. Gen. 2.7. & 3.19. & 18.27. Iob 4.19, and 10. 9, to 13. Psal. 146.4. Ecclus. 10.9. Man is a winde that passeth & returneth not. Psal. 78.39. grasse. Isa. 40.6,7,8. doung & wormes. 1. Mac. 2.62.

God gaue man power to multiplie, and made all things for his sake, and subiect to him. Gen. 1.26,28, 29.2. Esd. 6.55.

God forbade man the eating of the tree of knowledge. Gen. 2.17. and gaue him foode. Gen. 1.29.

Man placed in paradise, to dresse it. Gene. 2.15. where hee gaue names to all things. Gen. 2.19,20.*

The name of man giuen to both sexes indifferently. Gen. 5.2.*

God gaue man an helper like vnto himselfe. Gen. 2.18,21.*

Mans dignitie. Psal. 8.4.*

The heart of man is naturally wicked. Gen. 6.5.

Vncleane by birth is man. Iob. 25.4.

Man is full of miserie. Iob. 14.1. borne to trauel. Iob. 5.7. & why. Eccles. 1.13. & 3,10.

All men are liars. Psal. 116.11. Isa. 9.17. by nature the children of wrath. Ephes. 2.3. and beasts by their owne knowledge. Iere. 10.14. and 51.17. they are in Gods hands, as clay is in the potters. Eccius. 33.12. their dayes are numbred. Iob. 7.1. their helpe is vaine, they are vanitie. Psalm. 60,11. and 62.9.

What mans righteousnesse is. Isa. 64.6.

Man looketh on the outward appearance. 1. Sam. 16.7.

Iesus Christ knoweth what man is, and what is in him. Iohn. 2,25.

By one man came death vnto all mankinde. 1. Cor. 15.21,22.

God reformeth mans heart, before it bee apt to goodnesse. Hag. 1.14.

The first man Adam was made a liuing soule. 1. Cor. 15.45.

The first man was of the earth earthly: the second, the Lord from heauen. 1. Cor. 15.47.

Iesus Christ is man. Iohn. 8.40.

Paul diuideth man into three partes. 1. Thes. 5.23.

Paul went not about to please men, but God. Gal. 1.10.

It is lawfull for euery man to haue his wife. 1. Cor. 7.1.

The Pharises teaching mens precepts, worshipped God in vaine. Mat. 15.2, to 10. Marke 7.2, to 14.

Fables of men that turne from the truth, are to be auoyded. Titus 1.14.

Moses called the man of God. Deu. 33.1. so was Eliiah. 1. Kings 17.24. and an Angel. Iudg. 13.6.

The Prophet is called the man of God. 1. Sam. 9.6. 1. Kings 12.22.

Fiue comely men from heauen aided Iudas Maccabeus. 2. Mac. 10.29.

Seuen women faine to take holde of one man. Isa. 4.1.

The woman ought not to weare a mans not a man a womans raiment. Deut. 22.5.

Man is the womans head: and Christ the mans. 1. Cor. 11.3.

Of mans infirmitie, and Gods grace and power. Eze. 3.14. Iob. 40.2.*

Of those that haue recourse to mans helpe, and forsake God. Isa. 31.1.* Iere. 17.5,6.

Of the regeneration of man. Matth. 18.3. Iohn 1.13. and 4.13,14,23,24. and 7.37, 38,39. 1. Cor. 4.15. Gal. 4.5,6,18.* Ephe. 4. 13.* & 16.22,23,24. Col. 3.9,10.1. Pet. 3.1,2.

A wauering minded man, is vnstable in all his wayes. Iames 1.8.

We ought not to feare the reproch of men, and why. Isa. 51.7,8.

The spirite or breath of man ascendeth. Eccles. 3.21. and 12.7.

Wherewith a man sinneth, by the same shal he be punished. Wisd. 11.13.

God destroyeth dumme creatures for mans sinne. Zech. 1.3.

Why God punisheth man by litle & litle, and destroyeth him not at once. Wisd. 12.2, 10,20. Amos 4.6.*

Mans anger is according to his power. Ecclus. 28.10.

Man with man wrought filthinesse among the heathen. Rom. 1.27.

Mans merites, looke Merites.

Man and wife one flesh. Gen. 2.24. Matt. 19.5. 1. Cor. 6.16. Ephe. 5.31. Marke 10.8.

Saul was turned into another man, and how. 1. Sam. 10.6,9.

The mã of sinne. 2. Thes. 2.3,8. looke Men.

Maners. Euil speakings corrupt good maners. 1. Cor. 15.33. Looke Custome.

Mansions. looke Iourneyes.

Manslaughter reuenged. Gen. 4.8,* 19,23, 24. and 9.5.

When the manslayer shalbe iudged innocent. Deut. 19.4, to 11.

Whosoeuer hateth his brother is a Manslayer, and hath not eternal life abiding in him. 1. Iohn 3.15.

Of Manslaughter forbidden, transgressed, & punished. Gene. 37.18.* & 42.21. Exod. 1. 22.* & 2.11,14,15. and 22.13.* & 22.2,3. Leu. 24.21. Num. 24.20. and 25.7.* Deut. 5.17. and 19.10,12,13. and 21.1, to 10. and 27.25. Iosh. 20.2.* Iudg. 9.5.* 1. Sam. 18,11.* 2. Sam. 4.5.* 1. kin. 2.5,6,28, to 36. & 21.13.* 2. king. 14.5,6. and 21.16,23,24. Prouerb. 6.17. and 28.17. Lam 4.13. Ezek. 11.6, to 14. and 22.3, to 17. & 24.6.* Hos. 4.2.* Hab. 2.7,8. Ecclus. 34 21,22,23. Matth. 5.21, to 27. and 15,16. and 19.18. and 23.29.* and 26.41,44,15,16. and 27.3,4,5,21. Mar. 15.7,11. Luke 23.25. Iohn 8.44. Act. 3.14. Rom. 1.29. and 13.9. Gal. 5.21. 1. Tim. 1.9. 1. Peter 4.15. Iames 5.6. 1. Iohn 3.12. Reue. 13.10. & 21.8. and 22.15. looke Murther.

Mantel. Eliiah cast his Mantell on Elisha. 1. Kings 19.19.

Eliiah diuided the waters with his Mantel. 2. Kings 2.8. so did Elisha, verse 14.

Many there bee that goe into the broade gate of destruction. Matt. 7.13.

The godly Preacher turneth many from their iniquitie. Mal. 2.6.

Many Prophets and righteous men desired to see Christ in the flesh. Matth. 13.17. Luke 20.24.

Many shal come in the Name of Christ, and deceiue many. Matth. 24.5. Mar. 13.6. Luke 21.8.

Many shal come from the East and West, and shall sit downe in the kingdome of heauen

heauen. Matth. 8. 11.

Christ hauing done many good workes, asketh the Iewes for which of them they would stone him. Ioh 10. 32.

Many of the Iewes beleeued. Iohn 4. 42. and 11. 45. and 12. 42. Act. 4. 4.

Christ spake many things in parables. Matth. 13. 3.

We may not walke as many doe, who are enemies of Christ his Crosse, and why. Phil. 3. 17.*

In many things we sinne all. Iam. 3. 2.

Marchants of Babylon were the great men of the earth. Reue. 18. 23.

The marchants of the earth are waxed rich by Babylon, but they shal weepe for her destruction. Reue. 19. 3, 11.

A marchant can not lightly keepe him from wrong. Eccius. 26. 30. looke Buying.

Markes to knowe false Apostles by. Rom. 16. 18.

Those that shall be saued are marked. Ezek. 9. 4, 6. Reu. 7. 3. Exod. 12. 22, 23. Looke Boundes.

Marriage instituted. Gen. 2. 22.* Matth. 19. 5.

The praise of marriage. Pro. 18. 22.

Against such as breake their faith in marriage. Mal. 2. 11, to 17.

Raphael instructed Tobias how he should marrie. Tob. 6. 15.

Confirmation of marriage. Gen. 9. 1, 7.

Pauls counsell to married folkes and to widowes. 1. Cor. 7. 8, 9.

New married men exempted from al publique businesse the first yeere. Deut. 24. 5.

Yong widowes are willed to marrie, and why. 1. Tim. 5. 14.

An olde maner to marrie the elder before the yonger. Gene. 29. 26.

Marriage feastes. Looke Feastes.

With what feare of God, the marriages of Izhak and Tobiah were celebrated. Genes. 24. 1.* Tob. 7. 12, 13. and 8. 1.*

Hee that had not on a marriage garment, was cast into vtter darkenesse. Matth. 22. 11, 12, 13.

Against marriage with infidels for worldly respects. Gen. 6. 1, 2, and 19. 14, 15. Deut. 7. 2, 3, 4. and 20. 18. and 21. 12. 1. King. 11.* 2. Kin. 8. 18, 26. 2. Cor. 6. 14.* looke Couenant.

Marriage forbidden by deceiuers. 1. Tim. 4. 3.

Marriage compared to the coupling of Christ and his Church. Ephes. 5. 29.

Second marriages. Rom. 7. 2. 1. Cor. 7. 8, 9, 39. 1. Tim. 5. 14. looke Diuorce.

Marriages of Ministers lawfull. Act. 21. 9. 1. Cor. 7. 2, 9. & 9. 5. Phil. 4. 3. 1. Tim. 3. 2, 4, 5. and 4. 1, 3. Tit. 1. 6. Heb. 13. 4.

Of Marriage, looke more Gene. 3. 16. and 8. 16. Exod. 34. 12, 15, 16.* & 23. 32, 33. Num. 31. 16. and 25. 1.* and 21. 1, 2. and 28. 1. and 29. 15.* and 24. 1, to 9. Iosh. 23. 7. Iudg. 3. 6. and 14. 2.* Ezra 9. 2.* Neh. 13. 23. Est. 2. 17. Pro. 18. 22. Eccius. 25. 1, 8.* and 40. 25, 19. Matth. 8. 14. and 19. 3, to 13. and 22. 24, to 34. Luk. 14. 8, to 12. 1. Tim. 3. 2, to 4. Titus 1. 6.

Of Spirituall Marriage betweene God and the faithfull. Cant. thorowe out. Isa. 50. 1.* and 54. 1.* & 62. 5. Jer. 31. 32. Eze. 16. 8. Hose. 2. 2. *Matt. 9. 15. * 22. 2. & 25. 1. Mar. 2. 19. Luk. 5. 34. Ioh. 3. 29. 2. Cor. 11. 2. Reue. 19. 7. and 21. 2.

Martyrs. The felicitie of Martyrs. Wis. 3. 1, to 10. Their comfort. Matt. 10. 28, 29. and 16. 25. Lu. 21. 16, 18. Rom. 8. 36, 37. 2. Tim. 3. 12.

Martyrdome of 7. brethren and their mother. 2. Mac. 7. 1.* and of Eleazar. 2. Mac. 6. 10.*

Master. Our only Master is Christ. Mat. 23. 8.

The disciple is not aboue his Master. Matth. 10. 24.

Wee ought not to couet to be Masters, and why. Matth. 23. 8. Iam. 3. 1.

Of Masters duetie, looke Lords.

Matter. Gods Spirit ministreth Matter to speake in the trueth. Iob. 32. 18.

Maid. The high Priest might not marrie but a maid. Leuit. 21. 13.

A law for a Maid that is corrupted. Exod. 22. 16, 17. Deut. 22. 28, 29.

Of a Maiden forced in the fields. Deut. 33. 23, 25.

The Maide that plaied the whore in her fathers house, was stoned to death. Deuter. 22. 21.

The 400. Maids giuen to the Beniamites to wife. Iudg. 21. 12, 14. looke Steale.

Maidens taken in warre were reserued aliue, and why. Num. 31. 18.

Of the Iewes bond maides. Exod. 22. 7. Leui. 19. 20. & 25. 44. Deu. 15. 12. looke Virgins and Seruants.

Measure. With what Measure a man doeth mete, it shalbe measured to him. Matt. 4. 24.

To measure themselues with themselues, what. 2. Cor. 10. 12.

Fulfill the measure, looke Fulfill.

False measures, looke Weights.

Meate. What Salomons Meate was for one day. 1. king. 4. 22, 23.

All Meates lawfull for the faithfull. Acts. 10. 15. Rom. 14. 2, 3, 14.

Being receiued with thankesgiuing and prayer. 1. Tim. 4. 3, 4, 5.

Spirituall meate, which lasteth for euer, Christ giueth vs. Ioh. 6. 27, 51. 1. Cor. 10. 3.

Wee ought not to iudge our brother for meates sake. Rom. 14. 14, 15.

Forbidden meates is the doctrine of deuils. 1. Tim. 4. 1.

Christes meate, what. Ioh. 4. 34.

Dauid had meate, brought him by Gods prouidence. 2. Sam. 17. 28, 29.

Medicines. looke Physitions.

Mediatour betweene God and the Israelites, was Moses. Deut. 5. 5.

One Mediatour betweene God and man, Christ. 1. Tim 2. 5. Heb. 12. 24. Matt. 11. 28. Luke 3. 22. Iohn 10. 1, 2, 7. Rom. 8. 31, 32, 34. and 10. 13. 1. Cor. 1. 30. Heb. 7. 24, 25. 1. John 2. 1, 2.

Christ our Mediatour, God and man in one person. Matth. 1. 23. & 12. 28. and 16. 16. Mark. 1. 11. John 1. 14. & 3. 13. & 6. 69. and 14. 1. & 5. 17, 18. & 11. 25, 26, 27. & 14. 6. & 16. 23. and 20. 28, 31. Act. 20. 28. Rom. 3. 25, 26. and 4. 3. and 5. 10. and 8. 2. and 9. 5. 2. Cor 5. 19. Phil. 2. 5, 7. Col. 1. 14, 15, 19, 20. and 2. 9. 1. Tim. 2. 5. Heb. 1. 3. and 4. 14. & 5. 8, 9.

Meditate. Children taught by their parents, ought to meditate in Gods lawe continually. Deut. 11. 18, 19. Psal. 1. 2.

Iosua bidden to meditate in the law day and night. Iosh. 1. 8.

Meeke. Wee must learne of Christ to be meeke and lowly in heart. Matt. 11. 29.

The meeke shal inherite the earth. Matt. 5. 5.

Moses was a meeke man aboue al others. Num. 12. 3.

The Meekenesse of Paul in rebuking faultes. 1. Cor. 4. 21. and of Dauid towarde Shimei. 2 Sam. 16. 11.

Of meekenesse looke more. Iosh. 7. 19. 2. Sam. 25. 5.* 1. kin. 12. 7. Pro. 15. 1. Eccius. 1. 22. Matth. 5. 5. Galat. 6. 1. Ephes. 4. 2. 2. Tim. 2. 25. looke Humblenesse, Lowlinesse, and Gentlenesse.

Meete. looke Saluation.

Melting of the heart, looke Heart.

Members we are one of another in Christ, and therefore must haue mutual loue. Rom. 12. 5. 1. Cor. 10. 16, 17. and 12. 12.* Ephes. 4. 25.

We ought not to giue our members vnto sinne. Rom. 6. 13.

Our bodies are the members of Christ. 1. Cor. 6. 15, 19.

The members of the body of sinne, must be mortified. Col. 3. 5.

Members, for all the partes and powers of man. Rom. 6. 19. and for the part not regenerated. Rom. 7. 23.

Men, put for persecuting men. Mat. 10. 17.

Men ought to loue their liues. Eph. 5. 28. Pro. 5. 18.

The counsell of men wil come to nought. Actes 5. 38, 39.

What men shall be in the latter dayes. 2. Tim. 3. 2, to 10.

When men be not vnder the yoke of a law, there is nothing to bee looked for, but the wrath of God. Iudges 21. 25. and 20. 1.*

Wee ought not to feare the reproches of men. Isa. 51. 7.

Why men be lesse and lesse. 2. Esd. 5. 53, 54, 55. looke Man.

Mercie. God is rich in mercie, and the father of mercie. Ephes. 2. 7. 2. Samu. 24, 15. Psal. 32. 10. Joel 2. 13.

The Lord is mercifull to those that loue him. Exod 20. 6. and 34. 6, 7. Deut. 4. 31.

God wil not forsake his people because he is mercifull. Exod. 4. 31.

God wil heare the crie of the afflicted, because he is mercifull. Exod. 22. 27.

Gods mercie is euerlasting. Luke 1. 50.

Of the praise of Gods mercie. Eccius. 17. 28. Psal. 30.* and 2. Sam. 7. 23.

Samuel alleageth vnto the people the mercies of God. 1. Sam. 23. 7.*

Of the mercie of God toward his, and his iudgments toward the wicked. Psal. 62. 12. and 101. 1.*

Lot confessed that it came of Gods mercie, that he perished not among the Sodomites.

nites. Genc. 19. 19.

Salomon acknowledgeth the mercie of God to Dauid, in placing him king in his steade. 1. Kings 3. 6.

God in mercie redeemed his children out of captiuitie. Exod. 15. 13. All things in this life to be attributed to Gods mercie. Deut. 8. 18.

The mercie of God extendeth it selfe euen to beastes. Psal. 36. 5, 6, 7.

Mercie is promised to those that repent. Deut. 30. 2, to 11.

The mercie and trueth of God promised. Psal 89. 1, 2.*

The onely mercie of God hath deliuered vs from sinne by the blood of Jesus Christ. Isa. 52. 3.

God will not withdrawe his mercie from his chosen. 2. Sam. 7. 15.

We are regenerated by the mercie of God 1. Peter 1. 3.

Through the tender mercie of God, Christ became man Luke 1. 78.

Christ tooke on him our flesh, that he might be a mercifull and a faithful high Priest. Hebr. 2. 17.

It is not in him that willeth or in him that runneth, but in God that sheweth mercie. Rom. 9. 16, 18.

God hath mercie on whome he will. Exod. 33. 19. Rom. 9. 15, 18.

Paul propoundeth to the Jewes Gods mercie. Rom. 11. 6, 7.

The Gentiles haue obteined mercie, that the Jewes might follow them. Ro. 11. 31, 32.

Paul obteined the office of preaching by Gods mercie. 2. Cor. 4 1.

Let vs looke for the mercie of the Lorde Jesus Christ. Jude 21.

Moses confesseth the mercie of God. Nū. 14. 18, 19.

Naomi wisheth her daughters in lawe Gods mercie. Ruth 1. 8.

Paul wisheth mercie to the house of Onesiphorus. 2. Tim. 1. 16.

God sheweth mercie on his enemies, that they may shewe mercie on his friendes. 1. Kings 8. 50.

God will haue mercie and not sacrifice. Matth. 9. 13.

Be mercifull as your father is mercifull. Luke 6. 3, 6.

How greatly Christ esteemeth the workes of mercie. Matt. 25. 35.*

Mercy promised the mercifull. Mat. 5. 7.

God blesseth the mercifull and liberall. Prou 11. 25, 26.*

Judgement mercilesse, to him that sheweth no mercie. James 2. 13.

Dauid shewed mercie vnto his enemie Saul. 1. Sam. 24 7, 8. which mercie Saul is compelled to acknowledge. 1. Sam 26. 21.

Jonathan required Dauid to vse like mercie to his posteritie, as he vsed to him. 1. Samuel 20. 15.

Saul spared the Kenites because they shewed mercie to Israel. 1. Sam. 15. 16.

To deale mercifully and truely, is to doe that a man desireth. Gene. 47. 29.

God hardened the Hiuites hearts, that no mercie might be shewed to them. Iosh. 11. 26.

To shew mercie, put for to saue life. Judg. 1. 24. Josh. 2. 12.

The praise of mercie. Psa. 14. 21. & 19. 17.

Jaakob confesseth himselfe vnworthie the least of Gods mercies. Gen. 32. 10.

We ought to pray God to be mercifull vnto vs. Num. 6. 25.

Gods mercie to Joseph. Gen. 39. 21.

God was mercifull to his people, for their enemies crueltie. Judges 2. 18.

God be mercifull to thee, my sonne, was Josephs blessing to his brother. Gen. 43. 29.

We ought to shew mercie with cheerefulnesse. Rom. 12. 8.

God more enclineth to mercie then to wrath. Mich. 7. 18, 19.

God is he that sheweth mercy. Jere. 9. 24.

Gods mercie is as great as himselfe, and his punishment as his mercie. Eccius. 2. 21. and 16, 12.

To shew mercie to the fatherlesse, is acceptable to God. 2. Sam. 9. 3.

God is mercifull to such as conuert vnto him. 2. Chro 30. 9.

An example of Gods mercie toward man. Jonah 4. 11.

Of the mercifulnesse of God toward the faithful. Gene. 11. 15. * Exod. 6. 1. and 9. 26. and 11. 3, 7. and 23. 6. and 34. 6, 7. Numb. 20. 8. Deuteronomie 4. 30, 31. and 5. 10. and 7. 9. and 10. 27, 28. and 28. 1, to 15. and 30. 1, 11. and 32. 4, 10, 36. and 2. Samu. 7. 8, 9, 15. and 12. 13. and 24. 10, 12, 14* 1. Kings 8. 23. 2. king. 20. 1, 5, to 12. Nehe. 9. 17. * Psal. 21. 7. & 35. 5, 7. & 85. 1, 10. & 86. 5. & 103. 10.* and 111. 4. & 126.* & 145. 8, 9. Isa. 30. 18. and 54. 7, 8, 10. & 55. 3, 7. Jere. 12, 15, 16. & 18. 8. Ezek. 18. 32.* and 33. 14, 15, 16. Hose. 2. 14, 23.* Joel 2. 13. Jon. 4 2. 2. Esd. 2. 10.* and 7. 62.* Wisd. 11. 20.* Ecclus. 2. 12. & 3. 19, 21. & 17. 19. and 18. 4. Mat. 11. 28. & 18. 11.* Luke 1. 50. 58, 72. & 6. 36. & 15. 4.* and 23. 34. 43. Rom. 11. 4, 30, 31, 32. 2. Corinth. 1. 3. Ephes. 2. 4. 1. Tim. 1. 13, to 18.

Mercifulnesse of the faithfull toward their neighbours, and the reward thereof. Prou. 3. 3. 4 14. 22, 31. & 16. 6. & 19. 17. & 21. 21. and 25. 21, 22. Isa. 58. 6.* Hos. 6. 6. Mic. 6. 8. Zech. 7. 9, 10. Ecclus. 3. 33, 34. and 28. 2, 4. and 35. 19. Mat. 5. 7. & 9. 13. and 13. 42. and 18, 15.* & 25 35, to 41. Mar. 9. 41. Luke 6. 27, 35, 36. and 10. 30, to 38. Rom. 12. 8. Galat. 6. 10, 16. Col. 3. 12. 1. Timo. 5. 10. looke Almes, Pitie and Compassion.

Of vnmercifulnesse and the punishment thereof. Exod. 1. 10.* Judg. 8. 4, to 18. 1. Sam. 25. 10.* Job. 10. 5.* Prou. 21. 13. Isa. 57. 1. Amos 1. 3. * Ecclus. 35. 18. Matth. 18. 28.* and 25. 41.* Luke 16. 19. * James 20. 13.

Best Mercifull to those that offende of malice. Psal. 59. 5.

Mercieate. Exod. 25. 17. and 26. 34. & 35. 12, 13. and 37. 6.

Merinesse, and *Mirth* looke Pastime.

Merites. Against mans merites. Deut 9. 4, 5, 6. Job 9. 3, 20. Psalm. 143. 2. Isa. 64 6. Matt. 10. 8. and 13. 11. & 17. 27. & 14. 22. and 25 34. Lu. 1. 30, 48. and 12. 32. & 17. 7, 9, 10. and 18. 14. Joh. 1. 6. & 3. 3, 15, 16. & 6. 40, 65. & 10, 28. & 15. 16. Acts. 13 48. & 15. 16. & 26. 8. Rom. 3. 10, 11, 12, 19, 20, 27. & 4. 2. and 6. 23. and 9. 32. and 10 3. and 11. 2, 5, 6, 32. 35, 36. 1. Cor. 1. 27. & 3. 5. and 4. 4, 7. & 15 57. Galat. 1. 15. and 2. 16. and 3. 18. & 5. 4 Ephes. 1. 4, 5. and 2. 4, 8, 9, 13 Phil. 1. 29. Col. 1. 12. and 2. 13. 2. Thess. 1. 11. and 2. 16. 2. Tim. 1. 9. & 4. 8. Tit. 3. 5, 7. Hebr. 2. 10. Jam. 2. 5. 1. Pet. 1. 2, 3, 9, 18. and 5. 10. 2. Pet. 1. 3. 1. John 1. 10. and 2. 12. and 3. 1. & 4. 10, 19. Jude 21. Reu. 3. 18. and 4. 10, 11. and 21. 6. and 21. 17.

Messengers. The Kings wrath is as Messengers of death. Pro. 16. 14. looke Preachers, Ministers Angels, and Prophets.

of Midwiues in Egypt feared God. Exod. 1. 15, 17.*

Mightie. God is mightie and terrible. Deut. 10. 17.

Christians weapons are mightie. 2. Cor. 10. 14.

Companie not with one that is mightier then thy selfe. Ecclus. 13. 2.

Apollos mightie in the Scriptures. Acts. 18. 14. 1. Cor. 1. 12.

Of Dauids mightie men and worthies. 2. Sam. 23. 8.*

Mildeaw, looke Blasting.

Milke. The land of Canaan flowed with milke and hony. Exod. 3. 8. Deut. 32. 12, 14.

Abraham set butter and milke before his ghestes. Gen. 18. 8.

Jael gaue Sisera milke to drinke. Judg. 4. 19.

To whome the milke of the worde appertaineth. Hebr. 5. 12, 13, 14. 1. Corinth. 3. 1, 2. 1. Peter 2. 2.

Millstone ought not to be taken to pledge, and why. Deut. 24. 9.

Minde. The wicked are delinered vp vnto a reprobate minde, and why. Rom. 1. 18. Isa. 57. 20.

Christ hath giuen vs a minde to know the true God. 1. John 5. 20.

We ought to be like minded one to another. Rom. 15. 5. 6.

Trauaile of minde, see Labour.

We ought to be of that minde that Christ was of. 1. Peter 4. 1.

The minde of man is vaine. Eph. 4. 17. 18.

Mindefull. We ought not to be mindefull of wrong. Leuit. 19. 18. looke Remember.

Ministers. What maner of men the ministers of the Temple should be. Leuit. 21. 10.

Who so murmureth against Gods ministers murmureth against God himselfe. Exo. 16. 2, 3, 8.

God chose the house of Aaron to minister before him. 1. Sam. 2. 28. Elisha was the minister of Eliah. 1. king. 19. 21. and Joshua of Moses. Josh. 1. 1.

Jesus Christ came to minister and to giue his life for our redemption. Matth. 20. 28. Marke 10. 45.

Christ is the minister of Saints, and Bishop of Christians. Heb. 8. 1, 2.

Paul was a minister of the Gospel. Col. 1. 25. so was Apollos. 1. Cor. 3. 5. and 4. 1.

Paul a minister of the newe Testament of Jesus Christ among the Gentiles. Rom. 15. 16 2. Cor. 3. 6. and 11. 23. Col. 1. 25.

Christ gaue instructions to the ministers of his worde. Matt. 10. 1.*

The minister of the worde ought to feede the flocke. Iohn 21.15.

What loue true Ministers beare to the Church. Phil.1.1.*

How the minister should declare the wordes of God. 1. Pet. 4.11. and suffer persecutions. Mat. 10.24,25. Iohn 12.26.

We ought to loue the ministers of ỹ worde. 1. Thess 5.12,13. and honour them. 1. Timo. 5.17. and pray for them. Ephe. 6.19. Col. 4. 3. 2. Thess. 3.2.

Ministers ought not to seeke their owne, but the honour of the Lorde Iesus. Phil. 2. 21. Neither ought they to bee couetous. 1. Tim. 6.5. Titus 1.7.

Ministers of the worde ought to haue all things necessarie. Matth. 10.10. Luk. 10.7. Rom. 15.23. and 9.10,11,24. Gala. 6.6. and 1. Tim. 5.18. As Paul being in prison had. Phil. 4.10,14,16,18.

Wee ought to pray for the increase of labouring ministers. Mat. 9.38.

He that will be chiefe among Gods ministers, ought to be made their seruant. Matth. 20.26,27. Luke 22.26.

Ministers shall receiue according to their labour. 1. Cor. 3.8,14.

Phebe a Minister of the Church of Cenchrea. Rom. 16.1.

Against false Ministers, see False.

Ministers that tickle the eares with fables. 2. Tim. 3.6. & 4.3. Titus 1.10.

The Ministers disorder causeth religion to be contemned. 1. Sam. 2.27.

God giueth his Ministers such vertues as are answerable to their vocations. 1. Sam. 10.9.

The holy Ghost speaketh by his Ministers Matth. 18.20.

Death ought not to fray Gods Ministers from declaring the trueth. Iere. 26.12. to 26. Actes 18.9,10.

The office of Ministers. Ezek. 33.2. looke Priest and Preaching.

Ministring to the poore. Roman. 1.16,26. 1. Cor. 8.4. looke Almes.

The Ministerie of the worde is the preaching of the Gospel of the grace of Christ. Ephe. 4.12. Actes 20.24.

Miracles. God shewed Miracles, that hee might be acknowleaged the onely God. Exodus 7.3,4,5.

God wrought miracles by his Prophets. 2. kin. 4.1, to 8.* and by Moses. Exod. 4.3,5. and 14.21. and declared by miracles that hee was with Ioshua. Iosh. 3.7.

The Father is glorified by the miracles of his sonne. Matth. 15.31. Mat. 7.17.

Power of working miracles is the gift of Gods spirite. 1. Cor. 12.10. for to confirme his worde. Marke 16.17,18.

No man could doe such miracles as Christ did, except God were with him. Iohn 3.2.

Miracles are wrought onely by the power of Christ. Actes 3.12,16. and 9.34. Marke 16.17.

The Apostles prayed that they might worke mir. c es. Actes 4.30.

Christ was approoued the sonne of God by miracles. Actes 2.22.

The Galileans seeing Christes miracles, beleeued in him Ioh. 4.53. so did other. Ioh. 2.23. Matth. 12.15,22,23.

All glorified God for the miracles. Acts 4. 22,24. and turned to the Lord. Actes 9.35.

The first miracle that Iesus wrought. Iohn 2.11.

The Apostles wroughte many miracles. Act. 2.42. & 3.15.

God wrought no small miracles by the handes of S. Paul. Act. 19.11.

By the miracles at Christs death, the Centurion confessed him to be the sonne of God. Mat. 27.54.

The disciples should not reioyce, that they had wrought miracles, but that their names are written in heauen. Luke 10.20.

All the miracles of Christ are not written. Iohn 20.30. and 21.25.

It was foretolde that seducers shoulde worke miracles. Matth. 24.23,24. 2. Thess. 2.9,10. Reuel. 13.14. & 16.14.

Miserie of man, looke Man.

Mitigate. True repentance mitigateth Gods wrath. Ionah 3.5.*

Moate in the brothers eye. Matt. 7.3.

Mocked. Christ was mocked. Mat. 27.29. Iohn 19.3. Marke 15.20. so was Elisha. 2. Kin. 2.23. and Dauid of Michal. 1. Sam. 19.27.

Eliah mocked Baal and his Prophets. 1. Kings 18.27.

What men mocked Iob. Iob 30.1, to 15.

Men of high degree feare to be mocked. Iere. 38.19.

Of *Moderate* fare. looke Dice.

Modestie required in a Bishop. 1. Tim. 3. 2. and in young men Eccles. 32.8,9.

Money deliuered, looke Lending.

Unto Monie all things are obedient. Eccles, 10.19.

Moneth Abib, wherein the Israelites departed out of Egypt. Exod. 13.4.

The oblation for the first moneth. Ezek. 45.18.* and of the seuen first dayes of the seuenth moneth, &c. Numb. 29.2.*

Monuments. Why Monuments were and may be erected. Iosh. 4.6.* Looke Stones and Graue.

Mortall. The wise man counted himselfe mortall. Wisd. 7.1.

Morter vntempered. Ezek. 13.15. and 22.28.

Mortification. 2. Cor. 4.10,11,12. Col. 3.5. Rom. 8.13.

Mother. Hee that honoureth not his mother is accursed. Deut. 27.16.

Christ shewed who are his mother and brethren. Mat. 12.47.* Mar. 3.34,35. Luk. 8.20,21.

Christ commendeth his mother to Saint Iohn. Iohn 19.26,27.

Rizpah shewed a mothers affection on Sauls seuen sonnes hanged. 2. Sam. 21.10.

Of the grieuous punishment of the seuen brethren, and their mother. 2. Maccabees 7.1.*

The mother gaue her childe sucke three yeeres. 2. Maccabees 7.27. looke Father, and Martyrdome.

Mother tongue most commodious to edifie withall. 1. Cor. 14.3,4.

Motions of sinne, while we are in the flesh, haue force to bring foorth in vs fruite vnto death. Rom. 7.5.

Moulten. looke Grauen.

Mount. Neither man nor beast might approche neere the mount of Sinai. Exod. 19. 11,13. and 34.3.

Elijah sate vpon the toppe of the Mountaines. 2. Kings 1.9.

Of the woman which sate vpon 7. Mountaines. Reuel. 17.9.

The Syrians blasphemed God, calling him the god of the Mountaines, and therefore were destroyed. 1. kin. 20.23,28,29.

The Mountaines shal drop sweete wine. Amos 9.13. Ioel 3.18.

Christ taught vpon the Mountaine. Matt. 5.1,2.

Mourning. Christ mourned for the Iewes hard hearts. Mar. 3.5.

Samuel mourned for that God had reiected Saul. 1. Sam. 15.35.

Of feigned mourning of women. 2. Sam. 14.2, to 21. Ierem 9.17.

Of mourning and Burial of the dead. Gen. 5.5.* & 23.2.* & 25.8,9. & 35.29. and 37.34, 35. & 47.29,30. & 49.29.* & 50.1.* Leuit. 13.5,6. and 12.28. Numbers 19.11,14. and 20,28,29. Deut. 14.1. and 28.26. and 34.8. 1. Sam. 18.37. & 16.1. & 25.1. & 31.12,13. 2. Sam. 1.11,12 & 2.4,5. & 3.31.* & 10.2,4. & 12.20, to 24 & 14.2,5. & 11.1,2,4. & 21.12. 1. king. 13.29,30,31. 2. king. 11.19,20. Iob 1.20,21. Iere. 34.4,5. 2. Esd. 2.23. Tob. 1. 20. & 4.3,5. Eccl. 22.10,11,12. and 38.30. 1. Mac. 12.51. and 13.25,26,27. 2. Mac. 12. 39.* Matth. 9.23. Luk. 7.12. Act. 8.2. & 9.37. looke Lamentation, Sorowe, and Weeping.

Mouth. God giueth man a mouth, and power to speake. Exod. 4.11.

The worde is neere thee, euen in thy mouth, and heart. Deut. 30.14.

God spake vnto Moses Mouth to Mouth. Numb 12.8.

God put his wordes in the mouth of Christ, to declare vnto vs. Deut. 18.18.

Ioshua not hauing counselled with the mouth of the Lord made peace with the Gibeonites. Iosh. 9.14.

To open the mouth to the Lorde, is to bowe, which may not be done rashly. Eccles. 5.1. Iudges 11.36.

Of opening the mouth. Mat. 5.2. Acts. 8. 35. and 10.18.

A frowarde mouth must Christians banish. Prou. 2.24 looke Heart.

Mule. Salomon rode on a Mule. 1. kin. 1.33,34. So did Absalom. 2. Samuel 18. 9,14.

Be not like horse and Mule, which want vnderstanding. Psal. 32.9.

Engendring of Mules first found by Anah. Gene. 36.24.

Multitudes ought not in all things to be followed. Exod. 23.2. Matt. 7.13. and 16.15. and 24.5. Luke 6.26. and 13.22,23,24. Iohn 6.60,65,67. Act. 1.15. and 9.27. and 28.22.

Great multitudes followed Christ. Matt. 15.30. and he fed them. Marke 8.1,2, to 10. taught them. Marke 10.1. Iohn 6.1,2.* and healed them all. Matthew 4.23,24,25.

and

and 12.15. Mat. 3.10. Luke 5.15. and 6.17, 18, 19.

Murmuring to bee auoyded in all things. Phil. 2.14. 1. Cor. 10.10 Wis. 1, 11.

Murmurers were consumed with fire from the Lord. Numb. 11.1.

The murmuring Israelites are consumed by the hand of God. Num 16.41.

The Israelites murmured for flesh. Num. 11, 1, 4. because the water was bitter. Exo. 15.24. for want of water. Exod. 17. 1, 2, 3. Num. 20.2, 3. for help cheare. Exod. 16.2, 3. and for the way. Num. 21.4, 5.

Moses murmured against God, Nom. 11. 10, to 16. Aaron and Miriam against Moses. Nom. 12.1. and the people against Moses, after they heard there were Gyants in the land of Canaan. Numb. 13.34. and 14. 2, 4.

Who so murmureth against Gods ministers, murmureth against God himselfe. Exo. 16.8.

Moses putteth them in remembrance of their murmurings. Nom. 32.8.

God threatneth the Israelites murmuring. Numb. 14.29, to 39.

Of murmurers, looke more Mat. 9. 11. Lu. 5.30. & 15.2. & 19.7. Joh. 6.41, 61. Roman. 1. 21, 29. Jude 16, looke Rebellion.

Murther abhorred of infidels. Act. 28.4.

Law for murther. Nom. 35.16.

Punishment for murtherers. Reuel. 21.8. looke Kill, and Manslaughter.

Musicke ought to be giuen eare vnto. Eccl. 32.5, 6, 7.

Mustarde. The encrease of the Church taught by the parable of the graine of Mustardseede. Luke 13.19.

Myst went vp from the earth, & watered it at the beginning. Gen. 2.6.

Mysterie. The mysterie of our saluation is the Gospel reuealed in the scripture. Roma. 16, 25, 26.

The mysterie of the Gentiles receiuing, reuealed to Paul. Ephel. 3.4, 6. Colossians 1.26.

The great mysterie, God manifested in the flesh, and iustified in the spirit. 1. Tim. 3. 1, 16.

Cleannesse required before and after the communicating of Gods mysteries. 1. Sam. 21.5, 6.

The mysterie of the great whore. Reuela. 17.5.

The mystery of iniquity. 2. Thes. 2.7. looke Secret.

Myrre. Of Aarons Myrre, looke Exod. 30. 28. and 28.39.

N.

Naked. Man before the transgression, was Naked, & yet not ashamed. Gen. 2.25. but after, he knew he was Naked. Gen. 3.7, 11.

Saul being Naked, prophecied with the Prophets. 1. Sam 19.24.

The Israelites naked among their enemies, when they forsooke God, to honour the golden calfe. Exod. 32.25.

Nakednesse threatned to the disobedient. Deut. 21 48. Hose. 2.3.

Names giuen to all beastes and fowles by Adam. Gen. 2.20.

Mothers were wont to giue Names to their children. Ge. 29.32. and 30.24. Judg. 13.24.

The neighbors gaue name to Boaz childe. Ruth 4.17.

The high priestes daughter that playeth the whore polluteth the Name of her father. Leuit. 21.9.

Joshuahs Name famous through all the world, why. Josh. 6.27.

A man ought to haue a regard of his good name. Ecclus. 41.12, 13.

God made David to haue a great Name vpon earth. 2. Sam. 7.9.

The builders of the Tower of Babel, sought to get them a Name on earth. Genes. 11.4.

To stirre vp the Name of the dead. Ruth 4.10, 11.

Names written in heauen. Luk. 10.20.

God will put out their Name from vnder heauen, that flatter themselues in wickednesse. Deut. 29.20.

The Jewes are commaunded to destroy the Name of Amalek from vnder heauen. Deut 25.19.

To destroy idoles, and abolish their names Deut. 12.3.

The Name of God. Exod. 3.14.

God reuealed not his great Name Jehouah, to Abraham, Izhak and Jaakob. Exod. 6.3.

The name of God is a strong tower. Pro. 18.10.

Dauid ouercame Goliath in the Name of the Lord of hostes. 1. Sam. 17.45, 49.

Gods Name is holy. Luke 1.49, 51, 52.

God exalteth the Name of such as keepe his lawes. Deut. 26.19.

The place that God chuseth to put his Name there, is to bee sought vnto Deuter. 12.5.

God will not forsake his people for his great Names sake. 1. Sam. 12.22.

The great Name of God heard ouer all. 1. Kin. 8.41, 42.

Dauid blessed the people in the Name of the Lord. 2. Sam. 6.17, 18.

Elisha cursed the children in the Name of the Lord. 2. King. 2.24.

When men began to call on the Name of the Lord. Gen. 4.26.

Abraham called on the name of the Lord. Gen. 12.8. and 13.4. so did Hagar. Gen. 16, 13. and Izhak. Gen. 26.25. looke Calling.

Moses did publish the Name of the Lord. Deut. 32.3.

The Leuites blessed Israel in the Name of God. Deut. 10 8.

Elijah in the Name of the Lord, reedified the Altar. 1. Kin. 18.30, 32.

Who so blaspheme Gods Name, was stoned to death. Leuit. 24.11, 14, 16.

Take not the Name of God in vaine. Exod. 20.7. Deut. 5.11.

Sweare by the Name of God, and not of Idoles. Deut 6.13.

Gods Name was in the Angell that guided Israel. Exod. 23.21.

To put the Name of God vpon any, is to pray for him. Num. 6.27.

Joshua feared Gods name should be blasphemed, if Israel were ouercome. Joshua 7.9.

The false prophet speaking in the Name of the Lorde, should die. Deut. 18.20, 22. looke Pollute.

Name vsed for power. Matth. 7.22. John 1.12. and 22.23. Actes 3.6. For dignitie. Phil. 2.9.

Name put for men. Reue. 3.4. Act. 1.15.

A good name better then great riches. Prou. 22.1. then a good ointment. Eccles. 7. 3 and maketh the bones fat. Pro. 15.30. and endureth for euer. Ecclus. 41.13.

Narrowe is the way that leadeth vnto life. Matt. 7.14.

Nations. God diuided to the nations their inheritance. Deut. 32 8. Ecclus 17.15.

The Jewes aboue all nations, created to Gods glory. Deut. 26.19.

Why God did roote out the nations by little and little. Deut. 7.22. Judges 3.1.

Moses foreshewed that all nations that resisted Joshua, should be destroyed. Deutero. 3.21.

The Nations are with God as a droppe of a bucket. Isa. 40.15.

Christians are an holy nation. 1. Pet. 2.9. Exod. 19 6. looke Gentiles.

Nature, looke Birth.

Naturall branches God spared not. Rom. 11.21, 24.

The naturall man perceiueth not the things of the Spirite of God, and why. 1. Corinth. 2.14.

We must first beare the naturall body before we can enioy the spirituall. 1. Corinth. 15.46.

Timothie, Pauls naturall sonne, howe. 1. Tim. 1.2.

Nature taken both in ill and good part. Ephe. 2.3. 1. Cor. 11.14.

All men by nature are vaine and ignorant. Wisd. 13.1.

Two natures in Christ. Matt. 1.23. John 1.14. and 3.13. and 6.62. Act. 20.28. Rom. 1.3, 4. Phil. 2.6, 7.

Nayle. Jael driueth a nayle into Sisera his temples as he slept. Judges 4.21, 22.

As a nayle in the wall sticketh fast, &c. so doeth sinne betweene selling and buying. Ecclus. 27.2.

Thomas would not beleeue till hee sawe the print of the nayles of Christes woundes. John 20.25, 27, 28.

Necessarie. looke Scripture.

Neede of all things threatned to the disobedient. Deu. 28.48. looke Poore & Beggers.

Negligently. looke Cursed.

Neese, looke Seuen.

Neighbours We ought to bring home our Neighbours Ore or sheepe, &c. that goeth astray, if we knowe thereof. Deut. 22.1.

Euery man hath a commandement giuen him concerning his Neighbour. Ecclus. 27.12.

Wee ought to lende to our Neighbours. Ecclus. 29.1, 2.

Neighbour, vsed for another man. Matth. 22.39.

Those that contemne their Neighbours reproued

reproued. Mala. 2. 10.

We ought not to defame our Neighbour. Eccius. 19. 8, 10.

How to reproue our Neighbour, Eccius. 19. 17. Leuit. 19. 17.

Hee is our Neighbour that needeth our helpe. Lu. 10. 30, to 38.

Euery man must please his Neighbour in that that is good to edification. Roma. 15. 2. 1. Cor. 10. 24.

Loue of our Neighbour fulfilleth the law. Rom. 13. 8. 9, 10.

God threatneth destruction vnto ỹ Iewes euill Neighbours, that trouble them. Jerem. 12. 14.

A Neighbour neere, is better then a brother farre off Prou. 27. 10.

Neast. The lawe for him that findeth a birdes Neast. Deut. 22. 6, 7.

To set mans Neast on high. Habak. 2. 9.

Net. The parable of the draw Net. Mat. 13 47, to 51.

The Net of God, what. Ezek. 12. 13. and 17. 20. & 32. 3. Hose. 7 12. and Net of man, what. Habak. 1. 16. Hose. 5. 1.

New. The Israelites erected New gods. Deut. 32. 17.

Christians must be new creatures. Gal. 6. 15. 2. Cor 5. 17.

New heauens, and Newe earth. 2. Peter 3. 13.

Newnesse of life is the Spirite. John 3. 6.

Wee ought to walke in Newnesse of life. Rom. 6. 4. Act. 3. 26. and 20. 21. Gal. 5. 16.* Ephes 4. 1.* and 5. 1, to 21. Colo. 3. 1, *8, 16, 20.* 1. Thes. 4 3, to 13. 1. Pet. 1, 23. & 2. 9, to 13. 1. John 2. 3, to 7.

To serue God in Newnesse of spirit. Rom. 7. 6.

Wee must put on the New man. Ephes. 4 24.

The New Testament. Heb. 8. 8, 10.* & 10. 16, 17. Gen. 3. 15. Mat. 20. 28.

Paul an able Minister of the Newe Testament. 2. Cor. 3. 6.

The New commaundement. 1. John 2. 8. and 3. 23.

Next of kinne, looke Custome.

Neyeth. Euery man Neyeth after his neighbours wife. Jere. 5 8.

Nigardnesse, looke Couetousnesse.

Night. The parable of him that came to borowe bread of his friend at Midnight. Lu. 11. 5, to 11.

The Night was created by the worde of God. Gen. 1. 5.

Joseph by night fledde into Egypt with Christ and Marie. Mat. 2. 14.

The shepheards watched their flockes by Night. Lu. 2. 8.

Anna serued God Night and day. Luk. 2. 36, 37.

Peter trauailed all Night, and could get nothing. Luk 5. 5.

Nicodemus came to Christ by Night. Joh. 3. 1, 2.

The Night commeth when no man can worke. John 9. 4.

If any man walke in the Night, he stumbleth. and why. John 11. 10.

The Angel by Night opened the prison doores, and brought the Apostles forth. Act. 5. 19 and 12. 6, to 11.

The night is past, and the day is at hand. Rom. 13. 12.

We are children of the day, and not of the night. 1. Thes. 5. 5.

Night diuided into watches. Matth. 14. 25. and 24. 43. Lu. 12. 38.

Night otherwise diuided. Mar. 13. 35. and 14. 30. looke Day.

Nobilitie defiled by pride & foolishnes. Eccius. 22. 9.

Numbred. The Israelites meet for warre numbred. Num. 1. 3.*

None, put for very fewe. 1. Cor. 2. 8.

Nourishment, looke Foode and Meate.

Nose, looke Eares.

Nource. Naomi nourced Ruths childe. Ruth 4. 16.

Mothers ought to nource their owne children. 2. Esd. 8. 10. 2. Mac. 7. 27. looke Sucke.

Nurture, looke Correction & Discipline.

O.

Obedience God more esteemeth, then all sacrifices, & why. 1. Sam. 15. 22, 23. Eccles. 4. 17 Hose 6 6. Jere. 7. 22, 23.

We ought to obey the voice of God. Exo. 15, 26. Deut. 30, 20.

The people promised to obey Gods voice. Exo. 24. 3, 7.

Blessing promised to those that obey God. Deut. 11, 27.

Saul is reiected of God, because he obeyed not. 1. Sam. 28. 18.

Wee ought to bee obedient to those that helpe to aduance the Gospel. 1. Cor. 16. 16.

Christ obeyed his Fathers will vnto the death. Heb. 5. 7. 8. Phil. 2. 8. by whose obedience we are made righteous. Rom. 5. 19.*

Wee ought to bee obedient children. 1. Pet. 1. 14.

We ought rather to obey God then men. Acts 5. 29. and 4. 19.

Paul proueth the Corinthians obedience. 2. Cor. 2. 9. and reioyced thereat. 2. Corin. 7. 13, 14. 15.

Obedience due to parents. Exod. 20. 12. Leui. 19. 3. Deut. 5. 16. Tob 4. 3.

Christ obeyed his mother, and supposed father also. Luke 2. 51.

Wee ought to obey those that haue the ouersight of vs. Heb. 1 3. 17. vpon paine of excommunication. 2. Thess. 3. 14.

Wee ought to obey Magistrates. Exod. 22. 28. Rom. 13. 1, to 7. Deut. 17. 8, to 14.

The children of Israel were obedient to Joshua. Deut. 34. 9 Josh. 1. 16, 17.

Abrahams obedience praised of God. Genes. 22. 3. 16.*

The Gentiles obeyed the Gospell, as soone as they heard it preached. 2. Samu. 22. 45.

Obedience of the Rechabites praised and rewarded. Jere. 35 6.*

How God and his worde must be obeyed before all things, and what profite we reape thereby. Gen. 12 4.* and 17. 1.* and 26. 2.* Exo. 1. 15.* & 19. 5.* & 23 22.* Leui. 20. 22. & 26. 3, 4.* Deut. 4. 1.* & 7. 1.* & 11. 27. & 13. 4.* & 18. 9. & 24. 8, 9.* & 27. 10.* and 28. 1, to 15. Josh. 22. 2.* 1. Sam. 12. 8, 9.* 2. Kin. 10. 6.* 2. Cor. 7. 12.* Pro. 1. 8, 9.* and 15. 31.* Isa. 48. 17. and 53. 3, 7. Jerem 11. 3.* and 17. 5, 7, 13, 22.* Dan. 3. 17.* Hos. 13. 1, to 8. Eccius. 35. 1.* 2. Macca. 7. 1.* Matth. 4. 19, to 23. and 7. 21.* and 8. 27. and 9. 9. and 15. 35.* and 17. 24.* and 23. 3.* Luk. 5. 4, to 12. and 10. 3, to 21. John 1. 7, to 11. Rom. 16. 19. 1. Thess. 4. 3.* and 5. 10.*

Oblations. looke Offerings.

Obligation looke Handwriting.

Obstinate. Destruction of the obstinate is prophesied. Ezek. 6. 11.* Jerem. 7. 15, 16. and 17. 27. and 19. 2, to 10. looke Harden and Stiffenecked.

Occasion. It came of the Lorde, that Samson sought an occasion against ỹ Philistims. Judges 14. 2, 4.

Sinne tooke occasion by the commandement, and wrought, &c. Rom. 5. 8.

Odour. God will not smell the sauour of their sweete odours, that disobey him. Leuit. 26. 31.

Offende. Wee ought not to offende our weake brother for meates sake. Rom. 14 20, 21. or giue him occasion of falling. 1. Cor. 8. 9.* and 10. 32.

Christ foretolde his Disciples that they should bee offended by him. Matth. 26. 31. Marke 14. 27.

Peter was an offence to Christ. Matth. 16. 23.

Christ willeth vs to beware of Offence. Mat. 18. 6, to 10.

Paul is tormented in spirite for the Offences of other. 2. Cor. 11. 29.

Not to be offended for persecution. John 16. 1 to 4.

Some of Christes disciples offended at his preaching. John 6. 61, 65, 66.

The Pharises were offended in hearing Christ. Mat. 5. 12.

Happie are they that are not offended at Christ. Mat. 11. 6.

The Nazarites offended with Christ, and why. Mat. 13 57. Mar. 6. 4. Luk. 4. 22, 24.

The godly are an offence to the wicked. Exod. 10. 7.

Whatsoeuer doeth offend vs, we ought to auoyde. Exod. 34. 12, to 18. Deut. 7. 2, 3, 4, 5. 16, 25, 26. and 13. 6.* Matth. 5. 29, 30. and 16. 22, to 27. Marke 9. 42, to 48. Rom. 16. 17, 18.

Offering done without leauen. Leui. 6. 15, 16, 17.

The Offering for sinne done by ignorance. Num. 15. 24, to 30. Leuit. 4 2.*

All meate offrings must be seasoned with salt. Leuit. 2 13.

Offering of beastes. Leuit. 3. 1.*

The offrings of the princes at the dedication of the Tabernacle. Num. 7. 2.*

Offrings of euery solemne feast day. Num. 28. 2.* and of the 8. first dayes of the 7. moneth Num. 29. 1.*

God esteemeth not the offrings of the obstinate. Jere. 14. 12. Eccius. 34. 18.

Christ was offered once for vs. Heb. 7. 27. and 9. 26. and 10. 12.

The pure offring of the Gentiles. Mala. 1. 11.

We ought to offer vnto God onely. Exod. 20, 22.

20.22. Leuit. 17.3, to 10.

We ought not to offer vnto God any vile thing. Mat. 18.13, 14. looke Sacrifices.

Office of any man maketh not his prayer or sacrifice acceptable to God. Mal 1.9.

¶ Oynting Oyle. Exod. 30.23, to 34. looke Anoynt.

¶ Older Testament abolished vp Christs Priesthood. Heb. 8.3, 13. looke Testament.

Of Eli his house should neuer bee Olde man. 1. Sam. 2 32.

Olde adulterie, looke Adulterer.

The Olde man his person is to be honoured. Leuit. 19.32.

The olde in vnderstanding shal flozish in the Church. Isa. 65.20.

The olde way the best way. Iere. 6.16.

Olde commandement, see Loue.

Olde man with his wozks we ought to put off. Coloss. 3.9. and crucifie, and whp. Roma. 6.6.

Oliue. The Oliue refused to reigne ouer other trees. Iudg. 9.9.

Wild Olines ingraffed, ought not to boast against the naturall branches. Rom. 11.14, 17, 18.

One heart, and one way expounded. Iere. 32.39. Ezek. 11.19. and 36.26, 27.

Be we Iew or Grecian, man, or woman, all are one in Christ. Gal. 3.38.

Christ prayeth his Father, that all the faithfull should be one. John 17.21.

All that beleeued, were of one heart & one soule. Act. 4.32.

Onely. God is our God onely. Deu. 32.39.

The Lord onely or alone ledde the Israelites. Deut. 32.12.

God only deliuereth out of tribulation. 1. Sam. 10.19. gouerneth all things. 2. Esd. 6.6. is only good. Luk. 18.19. only wise. Rom. 16.27. is only to be serued and feared. Deu. 10.20. and 6.13. Mat. 4.10.

Christ the only begotten sonne of the father. John 1.14. and 3.16. 1. John 4.9.

Onely beleeue. Luke 8.50.

The elect onely beleeue. Act. 13 48.

¶ Open. Elisha prayed God to open the eyes of his enemies. 2. King. 6.20.

We ought to open our hand to our poore brother. Deut. 15.8.

God opened the wombe of Leah. Genes. 29.31.

Pauls mouth was open to the Corinthians. 2. Cor. 6.11. Looke Mouth.

Operations of the holy Ghost are diuers, and diuerslp bestowed 1. Cor. 12.6, to 12.

Opportunitie, looke Time.

Oppresse. Thou shalt not oppresse thy brother. Leuit. 19.13.

Samuel an vpright Iudge, and neuer oppressed any. 1. Sam. 12.3, 4, 5.

None comfort the oppressed Eccles. 4.1.

Against oppression. Ioh. 5.8, 9. & Mal. 3.5. looke Wrong, Defraude, and Vsurie.

Opprobrious. He that is accustomed to opprobrious speech, will neuer be reckoned. Ecclus. 23.15.

¶ Ordeined vnto eternall life. Act. 13.48.

Order. All things ought to be done honestly and by order. 1. Cor. 14.40.

Hezekiah before he died was willed to put his house in an order. 2. Kin. 20.1. which was denied to Alcimus. 1. Mac. 9.55.

Ahithophel put his house in order, & hanged himselfe. 2. Sam. 17.23.

Of the lande where is none order, looke Iob 10.22.

Other things will I set in order when I come. 1. Cor. 11.34.

Ordinance, looke Abolish.

Of publike ordinances. Pro. 16.11.

Against wicked decrees and ordinances. Isa. 10.1, to 5.

Organes inuented. Gen. 4.21.

Originall sinne, looke Sinne.

Orphanes, looke Fatherlesse.

¶ Ostrich, & of his nature. Iob 39.17, to 22.

¶ Othe. God hath kept his Othe with the posteritie of Abraham, Izhak, and Iaakob. Deu. 7.1, 8. Iosh. 21.43. Luk. 1.72, to 76. as he promised. Gen. 15.18. & 26.3.

Izhak and Abimelech tooke an othe eche of other. Gen. 26.28, 29, 31. so did Iaakob & Laban. Gen. 31.50.*

How Abraham tooke an othe of his seruant. Gen. 24.2, to 9.

Saul bound the Israelites with an othe. 1. Sam. 14.24.

Saul falsified the othe made to the Gibeonites. 2. Sam. 21.2.

Othes are to bee performed. Nombers 30.3.

When the Iudge shall take an othe. Exo. 22.10, 11.

An othe is the ende of all strife. Hebr. 6.16.

God bound himselfe with an othe. Heb. 6.17, 18. Isa. 54 9, 10.

Othe abused. Matth. 23.16.* & 26.63, 72. Mar. 6.26. Act. 23.12.

Peter with an othe and cursing, denyed he knewe Christ. Matt. 26.72, 74. Mar. 14.66, to 71.

Herods rash othe. Mat. 14.7, 9.

Shimei put to death, for breaking his oth. 1. King. 2.36, 37, 42.*

The chiefe of Israel in the name of the rest, receiued an othe to walke in Gods law. Nehe. 10.29.*

Diuers formes of othes. Gene. 22.16. and 42.25. and 47.31. 1. Kin. 19.2. Iudeth 1.12. Looke in Periurie and Sweare.

¶ Owe, looke Loue.

Outward, looke Appearance.

Outward man. 2. Cor. 4.16.

¶ Oxe that gozeth, what shalbe done therewith. Exod. 21.28, 35, 36.

The offering of oxe or bullocke. Leui. 3.1.

Saul hewed a yoke of oxen in pieces, and whp. 1. Sam. 11.7.

The oxe ought not to bee mooseled, that treadeth out the corne. Deut. 25.4. 1. Cor. 9.2, to 15.

The Iewes might eate the flesh of Oxen. Deut. 14.5, 26.

Oxen in the Temple, vnder the molten Sea. 1. Kings 7.23, 24, 25. 2. Chronicles 4.3, 4.

¶ Oyle, looke Debts.

The holy oyle. Exod. 30.23, to 26.

The mouth of a strange woman moze soft then oyle. Pro. 15.3.

P.

¶ Pacified. How God may bee pacified. Dan. 4.24.

Painted. Iezebel painted her face. 2. Kin. 9.30.

Palsie healed by Christ. Matth. 9.2, 6, 7. and by Peter. Acts 9.33, 34.

Alcimus being striken with the Palsie that he could not speake, died miserably. 1. Mac. 9.55, 56.

Parable of Nathan to Dauid. 2. Sam. 12.1, to 5. of the Thistle and Cedar. 2. Chro. 25.18. of Gods vineyard the Iewes. Isai. 5.7. of the two Egles. Ezek. 17.3, 7.* of the seething pot, and of Ezekiels wife being dead. Ezek. 24.3, 6.

Iesus spake nothing to the multitude without Parables, and whp. Matth. 13.13. which bee expounded to his Disciples, verse 18, 36.

The Parable of children piping in the market place. Mat. 11.16, to 20. Of the vncleane spirit that returneth wozse then he went out. Matth. 12.43, 44, 45. Of the sower. Matth. 13.3. Of the tares. verse 24, 25. Of the graine of mustarde seede. verse 31. Of the leauen. verse 33. Of the treasure hid. vers. 44. Of the precious pearle. verse 45, 46. Of the drawn net. verse 47, to 51. Of the Publicane and Pharise. Luke 18.9, to 15. Of the two sonnes. Matth. 21.28. Of the figge tree. Matth. 24.32. Of the thiefe. Matth. 24.43. Of the talents. Matth. 25.15. Of the tenne virgins. Matth. 25.1, to 14. Of the Samaritane. Luk. 10.30, to 38. Of the riche man. Luk. 12.16, to 22. Of the fruitlesse fig tree. Luk. 13.6, to 10. Of the prodigall sonne. Lu. 15.11.* Of the steward. Luk. 16.1, to 9. Of the wicked iudge and the widow. Lu. 18.1, to 9. Of the candle light. Matth. 5.15. Luke 11.33. Of the house built vpon the sande. Mat. 7.26. Of the lost sheepe. Matth 18.2. Of the vnmercifull seruant. Matth. 18.28. Of the labourers in the vineparde. Matth. 20.2. Of the vineparde hyred foorth. Matth. 21.33. Of the King that made the mariage. Matth. 22.2. Of the faithfull and naughtie seruant. Matth. 24.45, 48. Of the seede that groweth and increaseth. Mar. 4.27. Of the importunate friende. Luke 11.5. Of the strong man armed. Luke 11.21. and of the piece of siluer lost. Luk. 15.8.

Of the significatis of a parable. Lu 8.10.

Parables are darke speaches. Psal. 49.4. and 78.2.

Parable for prophecy. Nom. 23.7. for a iest. Haba. 2.6. looke Prouerbe.

Paradise vnknowen. 2. Esd. 4.7. looke Eden in the first Table.

Pardon, looke Forgiue.

Many sometimes pardoned for a few godly. Gene. 18.24, 32. and 19.21. yea for one Ierc. 5.1.

Against Pardons and Purgatorie. Isai. 1.18. and 57.1, 2. and 43.25. Ezek. 18.26, 27, 28. Hose. 13.14. Psal. 51.7. and 103.11, 12. Eccles. 9.5, 6. and 11.3. Wisd. 3.1, 2, 3. Ecclus. 14, 14, 16. Tobit 3.6. Matth. 7.13, 14. and 25.46. Mar. 3.29. Luk. 16.23, 26. and 23.42, 43, 46. John 3.18, 36. and 5.24, 29. and 17.24. Acts 7.59. Rom 8, 1. Gala. 6.10.

Phil.1.21,23. 1.Thes.4.13. 2.Tim.4.7,8. Heb.9.14,27. 1.Ioh.1.7. Reu.14.13. looke Purging.

Parentage How in olde time was executed the right of Parentage. Ruth 4.1,7.

Parents must bee honoured, obeyed and helped. Exo.20.12. Deut.5.16. Ephe.6.1,2. Mat.15.4.

We ought not to curse or smite our parents. Exo.21.15,17.

Those that despised their parents are led captiues. Ezek.22.7,10,15.

Parents are commanded to shew their children how they were deliuered from Pharaohs tyrannie. Exod.13.8,14,15.

Parents and childrens duetie wherein it consisteth. Psal.78.5,6,7,8. looke Father and Children.

Parishioners must render double honour to their spirituall fathers. 1.Timothie 5.17, 18. 1.Cor.9.4,11,15. and be carefull, lest the seede of Gods worde bee vnfruitful in them. Mat.13.3,*10,18,24.* looke Children, and Hearers.

Partakers of Christs sufferings. 1.Pet.4.13.

Wee are made partakers of Christ, if wee persist in faith. Heb.3.14.

Partridge. Saul hunted Dauid, as one hunteth a Partridge. 1.Sam.26.20.

The couetous resembled to Partridges. Ierem.17.11.

Passion of Christ. Zech.13.7. Matth.26.31.*

Passeouer celebrated and kept vnder Ezra. Ezra 6.19,20.

When, with what order, and what oblations the Passeouer was celebrated. Exod.12.2,to 29. and 13.3,to 11.& 23.15. and 34.18. Deut.16.1. Eze.45.18,21. how Christians must keepe the feast of Passeouer. 1.Corinth.5.8.

Ioseph and Marie went yeerely to Ierusalem at the Passeouer. Luk.2.41.

Christ kept his Passeouer with his disciples. Mat.26.17,18,19.

Our Passeouer Iesus Christ was sacrificed for vs. 1.Cor.5.7.

We must alwayes continue the memorial of the Passeouer, Exod.12.14.

Who ought to eate the Passeouer, how, and where. Exo.12.43,44,45.

The solemnitie of the Passeouer is commanded. Leuit.23.2,5.

The Passeouer commanded to be celebrated againe, and the punishment of the neglecters thereof. Nom.9.2,5,13.

The Passeouer kept by Ioshua. Ioth.5.9, 10. by Hezekiah. 2.Chron.30.1.* by Iosiah. 2.King.23.21,22,23. and no Passeouer from Samuels daies kept like his. 2.Chronic.35.18,19.

Pastime. He that loueth pastime, shall bee a poore man. Pro.21.17. looke Play.

Pastor. Christ the chiefe Pastor promised. Eze.36.25,26. Ier.23.5.*

Against false Pastors which seduce ỳ people. Iere.12.10. and scatter and destroy the sheepe of Gods pasture. Ier.23.1,to 5. looke Watchmen, Bishops and Shepheards.

Patience. God is the God of Patience and consolation. Rom.15.5.

God, by his Patience and long suffering, leadeth vs to repentance. Rom.2.4.

After Gods long patience commeth his wrath. Rom.9.22. 2.Pet.3.9,15.

The Prophets are set before vs for examples of long patience. Iames 5.10.

The patience of Iob, and Tobit. Iob 2.10. Tob.2.10. and 3.2.

The praise of patience. Prou.16.32.

We ought to be patient, not seeking reuenge. 1.Thess.5.14,15. Col.1.11.

Loue is patient. 1.Cor.13.4,7.

Christians haue neede of patience, and why. Heb.10.36.

Faith being exercised with afflictions, engendreth patience. Rom.5.3. Iam.1.3. and patience experience. Rom.5.4.

Paul reioyceth of the Thessalonians patience. 2.Thess.1.4. and suffered persecution himselfe patiently. 1.Cor.4.11,12,13.

Our patience must bee made perfect through good workes. Iames 1.3,4.

Who bring forth good fruit with patience. Luke 8.15.

Aduersitie in youth trayneth vs to patience. Lam.3.27.

By your patience possesse your own soules. Luke 21.19.

Our patient minds ought to be knowen to all men. Phil.4.5.

Patriarke expounded. Heb.7.4.

The Patriarkes came of the Iewes. Rom.9.5.

Iaakob begat the twelue Patriarkes. Act.7,8,9.

Of the Patriarke Dauid. Actes 2.29.

Peace be with you, or vnto you, a kinde of salutation. 1.Sam.25.6. Ge.43.33. Iudg.19.20. Luk.24.36. Iohn 20.19.

Goe in peace, a kinde of leaue giuing. 1.Sam.1.17. Luk.7.50. and 8.48.

God is the author of peace. 1.Thess.5.23. 1.Corinth.14.33. Roma.15.33. and Christ is our peace, and preacher thereof. Ephes.2.14,17.

Peace, for reconciliation betweene God & man. Act.10.36. for quietnesse of conscience. Luke 2.14. for safe and sound. 1.Cor.16.11. for true ioy and felicitie. Matt.10.13 Luke 1.79. and 19.42.& 24.36. Iohn 14.27. Rom.1.7. and 8.6.

Paul exhorteth the Corinthians vnto peace. 2.Cor.13.11.

We ought to haue peace with all men, as much as lieth in vs. Rom.12.18. Ephe.4.2. Heb.12.14. 1.Pet.3.11. 2.Tim.2.22.

Moses would haue set peace betweene two Hebrues. Exod.2.13.

Paul wisheth to all Christians peace. Rom.15.13. Ephe.1.2. 2.Thess.3.16.

Wee ought to pray vnto God for peace. Num.6.26.

Hezekiah reioyced that hee should enioy peace in his dayes. 2 Kings 20.19.

Peace betweene Salomon and Hiram. 1. Kings 5.12.

Peace in Israel all Salomons dayes. 1. Chro.22.9. 1.Kings 4.24.

The Lorde gaue peace to the Israelites in Ioshua his dayes. Ioth.22.4.

Peace in the Church. Acts.9.31. Isa.66.22.

When men shal say Peace, sudden destruction shal come. 1.Thess.5.3.

If Peace be offered a citie, and accepted, it must be spared. Deut.20.10,11.

Israel forbidden to make peace with Moab and Ammon. Deut.23.6.

Gideon called his Altar, The Peace of the Lord. Iudges 6.24.

The Lord promised peace to his people. Hos.14.4.*

Peace of heart by Iesus Christ. Psal.46.8,9.

Peace in the Church. Isa.66.12.

Peace in heauen, and glory in the highest places. Luke 19.38.

Glory to God, and peace in earth, see Glorie.

The faith of Christ bringeth peace of conscience. Rom.5.1,2.

The peace of Christ passeth all vnderstanding. Phil.4.7.

Ierusalem knewe not what belonged to her peace. Luke 19.42.

The peace of God ought to rule in our hearts. Col.3.15.

Peace on the house of those that receiue Gods ministers. Matt.10.13.

The doctrine of Christ bringeth peace to those that suffer afflictions. Iohn 16.33.

Christ left peace among his disciples. Iohn 12.27.

Samuel was asked if he came peaceably. 1.Sam.16.4.

Abraham to buy peace, resigned his right to his nephew. Gen.13.8.

Iosephs brethren could not speake peaceably to him, and why. Gen.3.74.

Be peaceable. 1.Thess.4.11.

Peacemakers the children of God. Matth.5.9.

The inward peace betweene God and the beleeuing by Christ. Isa.2.2,to 6.& 9.2,to 8. and 11.1.*Hose.2.18.* Mich.4.1.*Zech.9.9.*Luk.24.25,to 50. Iohn 14.27.& 16.33.& 22.19. Act.10.36.

Peculiar. Christians a peculiar people, and holy nation. 1.Pet.2.9. Tit.2,14. looke Precious.

Pelicane vnlawfull for the Iewes to eate of. Deut.14.17.

Penance. looke Amendement.

Pence. One being forgiuen 10000. talents, would not forgiue 100. pence. Matth.18.24.*

Two pence giuen to the hoste, to relieue the wounded man. Luke 10.35.

Penie. a measure of wheate for a penie. Reue.6.6.

Of the lost peny. Luke 15.1.

People. God hath not cast away his people which he knew before. Rom.11.2.

Two maner of people in ỳ wombe of Rebekah Gene.25.23.

God tooke the children of Israel, to be his people. Exo.6.7. Deu.4.7.1. King.8.51.

God appointed a place for his people Israel. 2.Sam.7.10.

Israel promiseth that they will be Gods people. 2.Kings 11,17.

The

The people remained at the foote of mount Sinai. Exod. 19.21.

The people murmured in diſpaire of entring into the land of promiſe. Num. 14.1,2. and 13.32.*

The people of Canaan not all deſtroyed, but made tributaries. Judg. 1.27,30,33.*

The wickednesse of the people. Ezek. 22. 29. who neither regarded God nor his word. Jere. 6.19.

The people of the land what tyrannie they vſe. Eze. 22.29.

Gods people are alwayes charged with breach of lawes, and diminiſhing princes profites. Eſt. 3.8.

Two manner of people God abhorreth. Eccluſ. 50.25,26.

Of Gods people, looke Church.

Perfect is the worke of the mightie God. Deut. 32.4.

If thou wilt be perfect, ſell that thou haſt, &c. Matth. 19.20,21.

Whoſoeuer ſinneth not in word, is a perfect man. Jam. 3.2.

Pefect in Chriſt Jeſus. Col. 1.28.

Wee ought to be perfect as our heauenly father is perfect. Matt. 5.48.

Paul exhorteth vs to perfection. Heb. 6.1. 1. Cor. 1.10.

The Lawe could bring nothing to perfection. Heb. 7.19.

Perfume. The confection or making of the perfume. Exod. 30.34,35.*

Peril, looke Danger.

Periurie forbidden. Leuit. 19.12.

Againſt Periurie, murrueth, light and falſe othes. Exo. 8.8,15,25,28,32. & 9.27,28,34, 35. & 20.7. Leu. 5.1.4. & 24.11, to 17.1. Da. 6. to 18.1. Kin. 8.31,32. 2. Chro. 36.13. Hoſe. 4.2. Zech. 5.4. & 8.17. Mal. 3.5. and 4.1. Eccluſ. 23.9,10,11. and 27.14. 1. Macc. 6.61, 62. and 7.15,16. and 11.9, to 19. & 13.43, to 49. 2. Mac. 4.7.* and 12.3. 4. Matth. 5.34, to 38. & 26.69.* Mark. 6.23, to 30. looke Othe and Sweating.

Pearle, looke Parable and Swine.

Perſecution commeth by Gods appoyntment. Pſal. 39.9.* and therefore we are armed againſt the ſame. Mat. 10.17.* and 24. 9,13. John 5.18,20.* and 16.1,32.*

Who ſo will liue godly in Chriſt, ſhall ſuffer perſecution. 2. Tim. 3,12.

Whom perſecution withdraweth from the true profeſſion of Gods word. Mat. 4.17.

Being perſecuted in one citie, wee may flee to another. Matth 10.23.

The miniſters of Gods word ought not to feare perſecution, and why. Matth. 10.28.

The Lord deliuered S. Paul from many perſecutions. 2. Tim. 3.11.

Paul ſuffred perſecution patiently. 1. Cor. 4.12. & the Lord deliuered him. 2. Tim. 3.11.

Bleſſed are they that ſuffer perſecution for righteouſneſſe. Matt. 5.10.

Great perſecution againſt the Church. Acts 8.1. 1. Pet. 1.1.

We ought to pray for thoſe that perſecute vs. Matt. 5.44. Rom. 12.14. 1. Cor. 4 12,13.

Gods iudgements vpon perſecuters. Amos 7.17.

The Prophets complaine againſt wicked perſecuters of the iuſt. Habak. 1.1.* 2. Eſd. 16.62.*

A prayer againſt thoſe that perſecute the Church. Eccluſ. 36.1, to 18. looke Affliction and Tribulation.

Perſeuere in the faith. John 15.4.

God will confirme the faithfull in perſeuering vnto the end. 1. Cor. 1.8. looke Continue and Endure.

Perſons. Wee ought not to haue reſpect of perſons in iudgement. Leuit. 19.15. Deut. 1. 17. and 16.19. Pro. 24.23.

God receiueth all ſuch as obey his word, without regard of perſon. Iſa. 56.3, to 9.

God accepteth no mans perſon. 1. Samu. 16.7. Actes 10.34. Epheſ. 6.9. Job 34.19. Wiſd. 6.9. Eccluſ. 35.12,13. Ro. 2.11. Gal. 2.6. Col. 3.25. 1. Pet. 1.17. Deut. 10.17.2. Chro. 19.7.

No reſpect of perſons among Chriſtians. Jam. 2.1, to 12. looke more. Pro. 18.5. and 28.21. Matt. 22.9,10,39. Rom. 10.12,13.

Peſtilence threatned to thoſe that diſobey Gods Lawe. Leuit. 26.25. Deut. 28.21, 1. King. 8.37. looke Blaſting.

Dauid of three plagues, chooſe the Peſtilence, and why. 2. Sam. 24.13,14,15. which ceaſed, when he had ſacrificed. verſe 25. looke Plague.

Perſwaded. A man throughly perſwaded in the truth, ought to be ſtedfaſt therein. 2. Timoth. 3.14.

¶ *Phariſe.* Paul was a Phariſe. Act. 23.6. What the Phariſes and Sadduces differ in. Actes 23.8.

The Phariſes were blinde. Joh. 9.39,40.

The Phariſes would haue none to beleeue in Chriſt. John 7.48.

The Phariſes and Scribes taught the people without authoritie. Matt. 7.29. Luke 4.32. Mar. 1.22.

The Phariſes reproue Chriſt and his Apoſtles, and why. Matth. 9.11,14. and 12.1,2. Luke 5.33.

The Phariſes conſult howe they might deſtroy Chriſt. Matth. 12.14. and giue charge, that if any man knewe where he was, hee ſhould bewray him. Joh. 11.57.

The Scribes and Phariſes ſit in Moſes chaire. Matth. 23.2,3.

The Phariſes ſent officers to apprehend Chriſt Joh. 7.32.

A Phariſe bade Chriſt to dinner. Luke 7. 36.

The Phariſes aſked the man that was borne blinde, howe he had receiued his ſight. John 9.15,17.

The Phariſe and Publicane pray in the Temple. Luke 18.10, to 15.

The Phariſes & Sadduces are called generations of vipers. Matth. 3.7. hypocrites and ſerpents. Mat 7.5 & 23.13,33. theeues and robbers. John 10.8.

The Phariſes are rebuked of Chriſt John 8.7. by Steuen. Actes 7.51,52. by Paul. Acts 23.3,6. Phil. 3 2.

The Phariſes mocke Chriſt Luke 16.14.

Phials or pots for the Temple. 2. Chron. 4.11.

Philoſophie ought to bee taken heede of Col. 2.8.

Phyſician ought to be honoured, and why. Eccluſ. 38.1, to 9.

Phyſicians couldе not heale the womans bloodie flixe. Mar. 5.25,26.

Aſa ſought not to God, but to Phyſicians in his ſickeneſſe. 2. Chro. 16.12.

¶ *Pietie*, looke Godlineſſe.

Pillar. A cloudie pillar by day, & a fiery by night, directed the Iſraelites. Exod. 13.21. Num. 14.14. Deuter 1.33. Pſalm. 78.14. 1. Chro. 10.1.

God appeared to Moſes in the pillar of a cloude. Deut. 31.15.

The pillars of the Tabernacle. Exod. 27. 10,11.

The two pillars of braſſe for the Temple, and name of them. 1. Kin. 7.15,41.

James, Cephas, and John were counted pillars in the Church. Gal. 2.9.

Piped, looke Parable.

Pitch. He that toucheth pitch, ſhall be defiled therewith. Eccluſ. 13.1.

Pitchers of the 300. men that were with Gideon. Judg. 7.16.*

Pit, looke Digge.

Rozah, &c. went downe quicke into the pit. Num. 16.30, to 34.

Pitie. Peter willed Chriſt to pity himſelf. Matt. 16.22. looke Mercie and Compaſſion.

¶ *Place.* Not lawfull for the Jewes to offer in euery place. Deut. 12.5, to 15.

Plagues, ſee Amendment.

Plagues are ſent for contemning Gods word and preachers. Jere. 29.18,19.

God plagued the Egyptians, that they might learne that he was the only true God. Exo. 7.1.* and 8.1.* & 9.1.* & 10.1.* & 12.1.*

Plagues ſent vpon the diſobedient. Deut. 28.15.* looke Curſes and Blaſting.

No ende of plagues to the euil man. Pro. 24.20.

In all plagues God reſerueth a remnant, to declare the cauſe of his puniſhment. Eze. 12.16.

It is a plague for a rich man not to haue a liberall heart. Eccles. 6.2.

To know the plague in our owne heart, is to confeſſe our ſelues ſinners. 1. Kin. 8.38.

Played. The Iſraelites played before the golden calfe. Exod. 32.6,19.

Samſon played before the Philiſtims. Judges 16.25,26,27.

Dauid and others played on inſtruments before the Arke. 2. Sam. 6.5.

Dauid was a cunning player on an harp. 1. Sam. 16.16,17,18,23. and a ſweete ſinger. 2. Sam. 23.1.

Manſlaughter counted a play with ſouldiers. 2. Sam. 2.14,15,16.

Planted. God planted the garden of Eden. Gen. 2.8.

God planted Iſrael in the mountaine of his inheritance. Exo. 15.17.

God promiſeth to plant his people, that they ſhal moue no more. 2. Sam. 7.10.

He that planteth a vineyard, may eate of the fruite. 1. Cor. 9.7, to 15.

Paul planted, and Apollos watered. 1. Cor. 3.6.

Euery plant which ſ heauenly father hath not planted, ſhalbe rooted vp. Matt. 15.13.

Bastard plants shall take no deepe roote, and why. Wisd. 4.3,4,5.

Plate. The plate for the holy crowne was of pure gold. Exod. 39.30. and set vpon the forefront of the Mitre. Exod. 28.36,37.

Please. Samuel pleased and was in fauor both with God and men. 1. Sam. 2,26.

Euery man ought to please his neighbour in that that is good to edification. Rom. 15.2

Those that goe about to please men, serue not Christ. Gal. 1.10.

Without faith it is impossible to please God. Heb. 11.6.

God is well pleased in his Sonne. Matt. 3.17. and 17.5. 2. Pet. 1.17.

Three things please God. Eccles. 25.1.

Pleasure. All things created for Gods pleasure. Reue. 4.11. see Resist.

Pledge. Judah gaue Tamar a Pledge. Gene. 38.17,18.

When Pledges shall be restored. Exod 22. 26,27.

What ought not to bee taken to pledge. Deut. 24.6,17.

We may not take any pledge by violence, nor sleepe with it Deut. 24.10, to 14. looke Earnest.

Plentie is an argument of Idolaters, for their religion. Jer. 44.17,18,19.

Plentifulnesse. Want of Plentifulnesse, is to be imputed to our sinnes. Hagge. 2.17, 18,20.

Plow not with an Oxe and an Asse together. Deut. 22.10.

Plough. Of him that putteth his hand to the Plough, and looketh backe. Luke 9.62. looke Tillage.

Pollute. Those that offer their children to Molech, pollute the name of God. Le. 18.21. and 20.2,3. so doe the periured. Leuit. 19.12.

Pollution coming by night, how it was purged. Deut. 23.10,11.

The *Poole* Bethesda. John 5.2.

Poore among vs, and why. Deut. 15.4,5, 11. Matt. 26.11. John 12.8.

We ought not to turne our eye from the poore. Eccles. 4.1,5,to 9. but be carefull of them. Deut. 15.7,to 11. 2. Corinth. 8.7,9.* and 9.1.*

Lending to the poore, see Lending.

Hee that stoppeth his eares at the crie of the poore, shal cry himselfe, and not be heard. Pro. 21.13.

Paul laboured to relieue his owne necessitie, and other poore brethren. Acts 20.34.

The reward of relieuing the poore. Mat. 25.40. Luke 16.9.

We ought to bid the poore to our feastes, and why. Luke 14.13,14.

God hath chosen the poore of the worlde which are rich in faith. Jam. 2.5.

Wee ought to giue to the poore cheerefully, and why. Rom. 12.8. 2. Cor. 9.7.

Paul was willed in his preaching to the Gentiles to be mindefull of the poore at Jerusalem. Gal. 2.9,10.

Pauls care for the poore Saints. 1. Cor. 16.1,2,3.

The liberality of those of Macedonia and Achaia toward the poore Saints, Roman. 15,26.

Poore mans pledge, see Pledge.

Iudges ought not to respect the rich, more then the poore. Exod. 23.3. Leuit. 19.15. nor ouerthrow the right of the poore. Ex. 23.6,7.

The poore must be relieued, not oppressed. Pro. 22.2,7,9,16,22.

Against oppressors of the poore. Amos 5. 11.* Eccles. 5.7.

Wicked magistrates regard not Poore mens suites: but hee that doeth, his throne shall be established. Pro. 29.2,4,7,14.

The poore labourers hire must not be deteined. Deut. 24.14,15.

God raised the Poore out of the dust. 1. Sam. 2.8. and exalting the poore, punisheth the hautie. 2. Sam. 22.28. Luk. 1.48,51,52.

The children of the prophets were poore. 2. kin. 6,1,2. so was the widow of Zarephath. 1. kin. 17.9, to 17.

We may not oppresse or mocke, but haue mercie on the poore, and why. Pro. 14.31. and 17.5.

The godly poore better then the wicked rich. Pro. 28.6. Psal. 37.16,17, to 23.

What a Poore man that oppresseth the Poore, is like. Pro. 28.3.

God hateth the Poore man that is proud. Eccles. 25.2.

Blessed are the Poore in spirit. Matt. 5.3. Luke 6.20.

The Poore receiue the Gospel of Christ. Matth. 11.5.

Elisha helped the Poore. 1. King. 4.1, to 8.

He that hath mercie on the Poore, lendeth vnto the Lord. Pro. 19.17. and shal not lacke. Prou. 28.27.

God regardeth the Poore. Judg. 6.15,16. and is their strength. Isai. 25.4.

Poore and rich by nature both alike. Mephem. 5.5. Eccles. 9.3.

Wee are willed to bee liberall vnto the poore, and why. Eccles. 11.1.

We must be content with our state, be it poore or rich. Phil. 4.11.

What poore men God regardeth. Isa. 66. 2. looke Widow.

The comfort of poore men. Mark. 10.28, 29,30. Luke 9.23, to 27.

Better is a poore wise childe, then an old foolish king. Eccles. 4.13.

Powertie and shame to him that refuseth instruction. Pro. 13.18.

Powertie with the feare of God is commendable. Prou. 15.16,17.

He that is fallen into Powertie, ought to be relieued. Leuit. 5.25,35,36,37.

The Philippians relieued Pauls powertie. Phil. 4.10,14,16.*

In prosperitie thinke vpon powertie. Eccles. 18,24. looke Competent.

Powertie and riches are of the Lord. Pro. 14.31. Eccles. 11.14.

Christ his powertie. Matt. 8.20. Luk. 2.7, 12,16. and 9.58.

Porch of Salomon. Actes 3.11. called the great court. 2. Chr. 4.9.* taken for the Temple where Christ preached. Matt. 21.23.

Porters ordained. 1. Chro. 26.1.*

Portion. The Lords portion is his people. Deut. 39.9.

Elkanah gaue portions to his wiues, and children. 1. Sam. 1.4,5.

Possible. If it be possible, haue peace with all men. Rom. 12.18.

Christ prayed, that if it were possible, that houre might passe from him. Mar. 14.15.

If it were possible, the very elect should be deceiued. Matt. 24.24. Mark. 13.22.

If it had bene possible, ye would haue giuen me your eyes. Gal. 4.15.

All things are possible to God. Genes. 18. 14 Matth. 19.26. and to him that beleeueth. Mark. 9.23.

Posteritie, looke Seede.

Pot. Ezekiel prepared a pot. Ezek. 24.3. looke Phials.

Potter. We are in the Lords hand, as clay in the Potters. Jere. 18.6. Rom. 9.21.

Power of God vanquisheth the enemie, not worldly helpes. Isa. 31.8,9.*

God is of power, and might. Deut. 10.17. His power is not diminished. Isa. 50.2. Hee would haue it knowen to all. Isai. 53.13.

Pharaoh resisted, that Gods power might be knowen. Exod. 9.16.

All power shalbe taken from those that disobey God. Deut. 28.32,33.

Mans strength is onely in the power of God, as may appeare by Peninnah & Hannah. 1. Sam. 2.9. & Samson. Judg. 16.20.

Wee may not attribute our riches to the power of our handes, but to the mercie of God. Deut 8.17,18.

The Gospel is the power of God vnto saluation. Rom. 1.16.

The preaching of the crosse, is the power of God. 1. Cor. 1.18.

Paul approoueth himselfe a minister of God, by ꝑ power of God. 2. Cor. 6.4,7. which was annexed to his preaching. 1. Cor. 2.4,5.

Paul had power to edification, not to destruction. 2. Corint. 13.10. which wrought in him mightily. Col. 1.29.

Wee are preserued by the power of God, vnto saluation. 1. Pet. 1.5.

Gods Power is made perfite through weakenesse. 2. Cor. 12.9.

God ministreth to vs the power of his spirit by faith. Gal. 3.5.

To bee endued with power from on high. Luke 24.49.

Nicanor trusteth to his power, and Judas in God. 2. Macc. 15.25,26.

Mans anger is according to his power. Eccles. 28.10.

We ought not to burthen our selues aboue our power, in keeping company, and why. Eccles. 13.2, to 15.

Powers. All Powers are ordained of God. Rom. 3.1. Wisd. 6.3.

Wee must obey them for conscience sake &c. Rom. 13.5. 1. Pet. 2.13,14,17. Titus. 3.1. Looke Kings, Princes, Iudgs and Magistrates.

Prayer. Christ prayeth for vs and obtaineth whatsoeuer we aske in his name. John 16.23,24,26.

Christ prayeth for the Apostles, & all that should beleeue through their preaching. Joh. 17.9,20* and for Peter, that his faith should not faile. Luke 22.32.

Before we pray, wee must forgiue, else

God will not forgiue vs. Mar. 11. 25, 26.

By the examples of the sonne and the importunate friend, Christ exhorteth vs to pray in hope. Mat. 7. 7, to 13. Luk. 11. 5. to 14.

We ought to pray with the spirit and vnderstanding. 1. Cor. 14. 15.

We know not what to pray as we ought, but the spirit maketh request for vs. Rom. 8. 26, 27.

John Baptist taught his disciples to pray, and so did Christ. Matth. 6. 5, 9, to 16. Luke 11. 1, to 5.

The Canaanite woman prayed to Christ. Mat. 15. 22, to 29. Mar. 7. 25, to 31.

Isaak prayed to the Lorde to make his wife fruitfull. Gen. 25. 21.

Jaakob prayed God to deliuer him from Esau. Gen. 32. 9, 10, to 13.

God heard the prayers of Leah and Rachel. Gen. 29. 31. and 30. 6, 22.

Dauid prayed God to pardon his sinne. 2. Sam. 24. 20. and to blesse his house. Chap. 7. 25.

Moses in prayer beseecheth God to shew him his glory. Ex. 33. 18. & that he might goe ouer into the land of Promise. Deu. 3. 25, 26.

Eliiah prayed for raine. 1. King. 18. 42.

Dauid prayed, that the counsel of Ahithophel might be turned into foolishnes. 2. Sa. 15. 31.

We ought to pray in the holy Ghost. Jude 20. 21.

We must pray continually, and why. Lu. 21. 36. Rom. 12. 11, 12. Ephe. 6. 18, 19. Col. 4. 2, 3.

Paul prayeth for the increase of loue. 1. Thessa. 3. 12. Phil. 1. 9. and knowledge of Gods will. Col. 1. 9.

Moses and Aaron pray God to punish only the rebels. Nom. 16. 22.

Samson prayeth God to restore his former strength. Judg. 16. 28.

Naomi prayed God that his fauour & rest might be on her two daughters in law. Rut. 1. 8, 9.

God commaunded the Jewes to pray for the life of Nabuchodonosor, and the prosperitie of Babylon. Jere. 29. 7. Baruch 1. 11.

Hezekiah prayed God to sende him ayde against the king of Assiur. 2. King. 19. 15, to 20.

Samuel prayed for the Israelites against the Philistims. 1. Sam. 7. 8, 9.

Joshua prayed and mourned before the Lord, because the Israelites were discomfited. Josh. 7. 6, to 10.

Moses prayed God to be with him, in gouerning and leading the people. Exo. 33. 13.

Elisha prayed that his enemies, sent to apprehend him, might be smitte with blindnesse. 2. King. 6. 18.

Hannah prayed for a childe. 1. Sam. 1. 10, to 19.

Jehoahaz prayed, and was deliuered from the king of Aram. 2. King. 13. 4.

Salomon prayed the Lorde, that whosoeuer did pray in the Temple, might be heard. 1. King. 8. 30.

Paul prayed for Timothie night and day. 2. Tim. 1. 3.

Pray one for another: the prayer of the righteous auayleth much. Jam. 5. 16.

We ought to pray for kings & for all men. 1. Tim. 2. 1, 2.

We ought to pray for them that sinne not vnto death. 1. John 5. 16.

Abraham prayed for the Sodomites. Gen. 18. 23. *and for Abimelech. Gen. 20 17, 18.

Moses prayed for the Israelites 40. dayes and 40. nights. Exo. 32. 11, to 14 Deu. 9. 25, 26. *that God would pardon their incredulitie. Nom. 14. 13, to 20. or raise him out of the booke of life. Exo. 32. 31, 32.

Pharaoh prayeth Moses to pray vnto God for him. Exo. 8. 8, 28. and 9. 28. and 10. 17.

The Israelites pray Samuel to pray for them. 1. Sam. 12. 19.

Moses prayed God to forgiue Aarons idolatrie Deut 9. 20, 21.

Aaron prayed Moses, that hee would pray vnto God to helpe their sister Miriam of the leprie. Nom. 12. 10. *

Aaron prayed for the people, & the plague ceased. Nom 16. 47, 48.

Manoah prayed, and why. Judg. 13. 8.

Hezekiah prayed Isaiah to pray to God for the Israelites against Sanherib. 1. kin. 19. 2, 3, 4.

If any bee afflicted, let him pray. James 5. 13.

At the prophets prayer, Jeroboams hand was restored. 1. King. 13. 6.

Samuel, being displeased with the people for crauing a king, gaue himselfe to prayer. 1. Sam. 8 6.

Moses prayed for þ idolatrous Israelites, albeit God forbade him. Exo. 32. 10, 11.

The prayer of two or three gathered together in Christs name, shall obtaine. Mat. 18. 19, 20.

Prayer is a lifting vp of the heart to God, with assured trust to be heard. Psal. 25. 1, 2. and 86. 4. and 143. 8.

The house of prayer ought not to bee prophaned. Mat. 21. 12, 13.

God is neere vnto all that call on him by faithfull prayer. Deut. 4. 7.

We may not vse vaine repetitions in our prayers. Mat. 6. 7.

The prayer which Christ taught his Apostles. Mat. 6. 9, to 14. Lu. 11. 2, to 5.

Jesus Christ spent all the night in prayer vnto God. Luke 6. 12.

The Apostles with other faithfull continued with one accorde in prayer. Acts 1. 13, 14. and 2. 42.

Widowes in deede, doe trust in God, and continue in prayers day and night. 1. Tim. 5. 5.

The Church made earnest prayer vnto God for Peter. Act. 12. 5.

God being ouercome by daily prayer, deliuered the Israelites from their enemies. Judg. 10. 1, 13, to 17.

Of the place where the faithful were wont to pray. Acts 16. 13.

S. Paul and his company were going to prayer. Act. 16. 16.

The prayer of the Apostles. Act. 4. 29, 30.

The prayers of the faithfull seruant of Abraham. Gen. 24. 12, 13, 14.

Eliiah by prayer raised his wofull sonne to life. 1. King. 5. 7, 20, 22. * The like did Elisha. 2. King. 4. 33, to 37.

The prayer of the people for mercie in Gods hand. Jere. 14. 7, to 10.

The prayers of faithlesse people God regardeth not. Jere. 14. 10, 11.

The prayer of the Apostles at the election of Matthias. Act. 1. 24, 25.

We ought to shew our requests vnto God by prayer. Phil. 4. 6.

Watch and pray, lest yee enter into tentation Mat. 26. 41.

Those that bee humbled with afflictions, are constrained to haue recourse to God by prayer. Leui. 26. 40, 41.

Jehoshaphat fearing his enemies, had recourse to God by praier. 2. Chr. 20. 3, 6, to 13.

Eliiahs prayer vnto God to send fire from heauen to destroy Ahaziahs messengers. 2. King. 1. 10, 22.

To pray, for giuing of thanks. 1. Sam. 2. 1

God heareth the prayer of the poore, and oppressed. Gen. 16. 11. & 21. 17. Exo. 2. 23. * & 3. 7. & 6. 5. & 22. 23, 27. Deu. 4. 29, 30. & 15. 9. 1. Sam. 9. 16. & 12. 8, to 12. & 22. 7. 1. Kin. 17 1. 2. King. 20. 2, to 8. 2. Chro. 32. 20, 22. & 33. 12, 13. 2. Esd. 15. 8, 9. Judeth 4. 9, to 14. Ecclu. 4. 6 & 21. 5. & 35. 17, 18. * & 48. 10, 21. Psal. 3. 4. & 4. 3. & 9. 9, 10, 18. & 18. 6. & 12. 6. & 20. 2, 4. & 21. 24. & 50. 15. & 55. 16, 19. & 86. 5, 7. * & 116. 1, 2. & 145. 8, 18, 19. Isai. 30. 18. & 55. 1, 2, 3, 6. Jer. 29. 12.

God will not heare the prayer of some. 1. Sam. 8. 18. Psal. 18. 41. Pro. 1. 28, 29. & 15. 29. & 21. 13. & 28. 9. Isa. 1. 15. Jerem. 7. 16. & 11. 11, 14. & 14. 11, 12. Ezek. 8. 18. & 14. 14, 16, 18, 20. Mich. 3. 4. Zech. 7. 13. Ecclus. 34. 20, 27. Heb. 12, 16, 17.

Of the maner of þ Saints praiers. 1. Kin. 8. 22, to 62. 2. Chr. 6. 12. * & 14. 11. Ezr. 9 5. * Nehe. 1. 4. * & 2. 4. Isa. 33 2. & 37. 16, to 21. & 64. 1. * Jere. 32. 17, to 26. Lam. 5. 1. * Dan. 9. 3, to 20. Jonah. 2. 1. * Tob. 3. 1, * 7, 11, to 16. Judet. 9. 1. * & 16. 13, to 18. Est. 14. 2. * Wisd. 9. 1. * and to the ende of the booke. Ecclus. 51. 1, to 13. & 23. 1, to 7. & 36. 1, to 18. 1. Mac. 4. 30, to 34. 2. Mac. 1. 24, to 33.

Of perseuerance in praier. Mat. 15. 23, 27 & 20 31. & 26. 44. Luk. 18. 1. & 21. 36. 1. Thes. 5. 17. Col. 4. 2. Act. 1. 14. & 2. 42. & 16. 2. Rom. 12. 12. Ephe. 6. 18. 1. Tim. 5. 5. 2. Tim. 1. 3. 1. Pet. 4. 7.

Praise. God is our Praise, and ought to be praised of vs. Exod. 15. 2.

The praise of the Creator, how farre it exceedeth. Ecclus. 43. 23, 30.

God chose þ Israelites to excel all others in praise, name and glory. Deut. 26. 18, 19.

God is worthy to bee prayed, and why. Deut. 32. 41.

The Israelites prayed God, and why. Josh. 22. 33.

Hannah prayed God, for making her fruitfull. 1. Sam. 2. 1, to 11.

Salomon prayed the Lord, because hee had finished a Temple vnto his name. 1. kin. 8. 15, 18, 19, 20.

Dauid praised God, for promising that the Messias shoulde descend of him. 2. Sam. 18. * and for the victories which he had sent him. 2. Sam. 22. 1, 3. *

The Apostles continued in the Temple praising and lauding God. Luk. 24.52,53.

The people seeing Christ his miracles, praysed God. Luk. 18.43.

God hath predestinate vs to the prayse of his glory. Ephe. 1.4,5,6.

They which beleeue, praised God. Act. 2. 46,47.

Wee must offer to God the sacrifice of prayse. Heb. 13.15.

Euery man that haue praise of God, when the counsels of the hearts shall be made manifest. 1. Cor. 4.5.

Another man ought to prayse vs, and not our selues. Pro. 27.2.

Prayses vnto God ought to bee sung with vnderstanding, and why. Psal. 47.7. looke Blesse, Giue thankes, and Song.

Prater, looke Babbler.

Pray, looke Poyle.

Preaching. Christ preached in a shippe. Mat. 13.2. Mar. 4.1.

God promised that he would sende Preachers of his word. Isa. 30.21.

Of Preachers sent to shewe the glad tydings of the Gospel. Isa. 2.5.

Before Isaiah began to preach, hee was purified by the Lord. Isa. 6.5, to 11.

Jesus commanded the Gospel to be preached to euery creature. Mar. 16.15.

None ought to preach except hee be sent. Rom. 10.15.

Preachers ought to speake nothing, but as the word of God doeth teach them. 1. Peter 4.11.

The Apostles preached in the Temple, and from house to house. Act. 5.20,21,42.

Christ willed him that was healed by him, to preache what God had done vnto him. Mar. 5.19,20.

Preachers ought to put their brethren in remembrance of their duetie. 2. Pet. 1.12.

Who so preacheth any thing beside the Gospel of Christ, is not to be entertained. 2. John 10.

Wee ought to receiue and relieue Preachers. 3. John 8.

The Apostles preached what they had heard and seene. 1. John 1.3.

False Preachers and their punishment. 2. Pet. 2.1,2,3.*

Paul ioyed that the Gospell of Christ was preached, howsoeuer. Phil. 1.18.

Christ preached alwayes openly. John 18.20.

Preachers ought to beware of blurped authoritie. 1. Pet. 5.3.

What a Preacher and his office is. Eccle. 1.1.

God speaketh by his Preachers. Jerem. 7. 26.

The wicked seeke to slaunder the godly Preacher. Jere. 18.18.

Whether the people will heare or no, the Preacher must speake. Jer. 7.27. Ezek. 2.5, to 11. and 3.9,11,17. and 32.2,*18,19.*

Contempt of Gods worde and Preachers plagued. Jerem 29.18,19. The contrary recompensed. Jere. 39.18.

Preachers must rebuke, not flatter sinne. Lam. 2.14.

What a Preacher ought to pray for. Col. 4. 3,4.

They that heare not Gods Preachers, are not of God. 1. John 4.6.

True Preachers teach out of the Scriptures. Acts 28.23.

Preachers are called fishers. Ezek. 47.10. and watchmen, and why. Ezek. 3.17. and 33.2.

Preaching is a gift of the holy Ghost. 1. Cor. 12.10.

At Peters first preaching were added to the Church 3000. soules. Act. 2.41. at his second preaching the Church was numbred 5000. Acts 4.3.

Of the preaching of Paul. Act. 13.14. and what was the effect thereof. 1. Cor. 2.1,2.

The preaching of S. Paul was trueth, & no wauering doctrine. 2. Cor. 1.18,19,20.

God by the foolishnesse of preaching, saueth beleeuers. 1. Cor. 1.21.

Against vnpreaching Pastors. Psal. 50. 16,17. Pro. 27.23. and 29.18. Isa. 42.19. and 56.10,11. & 58.1. Jere. 1.7,8. & 23.1,2. & 48. 10. Eze. 3.18,23. & 13.3,4,5. & 33.7,8. & 34. 2,3,10,18.*Hose. 4,6,8,9. & 6.9. Amos. 8.11. Mal. 2.7. Zech. 11.17. Matt. 5.13, to 17. and 10.27. & 28.19,20. & 25.14, to 31. Luk. 10.2. and 12.42,43, to 49. & 14.28.* & 16.2. Acts 20.28. John 10.13. & 21.15, to 18. Rom 10. 14,15. 1. Cor. 9.14,16. Phil. 2.21,2. Col. 2. 14. 1. Timo. 4.16. Tit. 1.9. Heb. 13.7. looke Prophets, Bishops, Ministers, Pastors, Interpreting, and Prophecying.

Predestination admitteth no pleading with God. Rom. 9.20.

Whom God hath predestinate, he calleth, iustifieth, and glorifieth. Rom. 8.30.

God hath predestinated vs according to his will and purpose. Ephes. 1.5,11. and therefore vnto vs all things woorke for the best. Rom. 8.28.

The predestinate cannot be damned. Joh. 10.28,29. Rom. 8.31.*

Of predestination and reprobation, looke more Exod. 7.3. and 33.19. Psal. 33.12. and 65.4 & 147.19,20. Pro. 16.4. Isa. 41.9. Jer. 1.5. 2. Esd. 5.23, to 28. and 6.1, to 11. Matt. 7.13,14,23. and 20.16. and 24.22. & 25.34, 41. Lu. 10 22. Joh. 10.26,27. and 12.39,40. and 13.18. & 15.16. & 17.10,12. Acts 13.48. and 22.14. Rom. 8.29,30. and 9.11,*14,20, to 24,27. and 11.5,7. to 10. 1. Cor. 2.7. Eph. 1.4,5,11. & 2.10. 1. Thes. 1.4. 2. Thes. 2.13. 2. Tim. 1.9. and 2.19,20. 1. Pet. 1.2. and 2.8. 2. Pet. 1.10. 1. John 2.19. Reue. 13.8. looke Elect, Chosen, and Reprobate.

Prepare thy selfe before thou pray. Eccle. 18.22.

John Baptist was sent to make ready a people prepared for the Lorde. Luke 1. 17.

Present, looke Gift.

Presumption. Hee that presumptuously refuseth iudgement giuen according to Gods law, ought to die. Deut. 17.11,12.

The Presumption of the Corinthians. 1. Cor. 4.6.

Presumption, how it hath bene forbidden, transgressed, and punished. Gen. 3.6,16. and 11.4, to 10. Exod. 5.2, and 14.8.*Numb. 15. 30 Deut. 1.43,44. 1. Sam. 9.18. & 17.8,9.* 2 King. 18.19.* and 19.10,* 14, 35,36. 37. Job 22.13,14. Psal. 6.16, to 20. and 13.10. and 15.25. and 16.5,18. and 18.12. and 29. 23. Isai. 3.16.* and 2.13.* and 10.13.* and 14.11, to 17. Jer. 48.26.* and 49.4,16. Eze. 28.2. & 31.10. Dan. 4.22.* Obad. 3. Mal. 2. 17. Tob. 4.13. Judet. 2.2,4,5, to 14. and 6.1, to 12. and 13.8.* Eccles. 10.7. & 2. Macc. 9. 4, to 19. Luke 1.18,19,20. & 10.15. & 14.11, 16, to 25. & 18.10, to 15. and 22.3, to 7. Acts 12.21.* Rom. 11.20,21.2. Timo. 3.1, to 10. 1. Pet. 5.5. looke Pride.

Precious was the woorde of God in the latter dayes of Eli. 1. Sam. 3.1.

The soule of Saul was precious in the eyes of Dauid. 1. Sam. 26.21.

Precious in the sight of the Lorde is the death of his Saints. Psal. 116.15.

Present. Salomon would haue prevented Gods determination, but could not. 1. King. 11.40. and 12.2,3.

Price. Christians are bought with a price, and therefore ought to be Gods seruants only. 1. Cor. 6.20. and 7.23.

Abraham would not take the fielde without paying the price thereof. Gen. 23.9,13.

Pricke. Saint Paul was disquieted with a pricke in the flesh. 2. Cor. 12.7.

Pride. Paul reproueth the pride of the Corinthians. 1. Cor. 4.19.

God breaketh the pride of men, which disobey him. Leui. 26.19. and scattereth them in the imaginations of their hearts. Luke 1. 51.

Dauids zeale counted of his brother Eliab, pride. 1. Sam. 17.28.

God deferred to punish the Israelites, lest their enemies should waxe proude thereby. Deut. 32.26.

Christ reproueth the pride of the Scribes and Pharises. Mat. 23.2,4,6 to 8. and of those that couet to sit in chiefest places at feastes. Luke 14.8.

A prayer against pride. Eccles. 23.4, to 7. Pro. 30.7,8.

Pride is the originall of sinne. Eccles. 10. 12. to 20.

The proude man shall be consumed. Isai. 29.20. Hab. 2.5.

Pride engendreth strife. Pro. 13.10.

It is perillous to bee familiar with the proude. Eccles. 13.1.

God destroyeth the house of the proude. Pro. 15.25.

Hee is proude, that doteth about strife of wordes not being content with the doctrine of the Gospel. 1. Tim. 6.3,4.

God resisteth the proud, and giueth grace to the lowly. Jam. 4.6.

Wee ought not by pride to esteeme better of our selues then of other, but contrariwise. Phil. 2.3.

The deuil is the king ouer the children of pride. Job 41.25.

Pride goeth before destruction. Pro. 16.18. and 18.12.

The prosperitie of the wicked maketh them proude. Job 21.7, to 17.

The pride of the heart of the vngodly will deceiue them. Obad. 3.

Mardocheus refused not to honour Haman of pride, but for conscience sake. Est. 13.13,14.

God is able to abate the pride of princes. Dan.4.34.

The pride of these latter daies prophecied of. 2.Esd.8.50.2.Tim.3.1,2,4. Looke Presumption, and Ambition.

Priestes were either such as did sacrifice in the first tabernacle, or entred once a yere into the holiest place. Heb.9.6,to 9.

What the high priest ought to observe before hee entred into the Sanctuarie. Leuit. 16,2.*

The Priests did eate the residue of the oblations. Leuit.10.12.

When the Priests might not drinke wine. Leuit.10.9.

The maner of consecrating the Priestes. Exod.29.1,to 33.

Who were meete to receiue Priesthoode, and who not. Leuit.21.17.*

The hie Priest might marry a mayde, or els none. Leuit.21.13,14.

Of Priests and Leuites, & of their offices. 1.Chro.9.2.* 2.Chron.19.8,9,10. their portions in the land of promise. Ezek.48.9,10.

God was the priests inheritance, and therfore they liued of the sacrifices. Deu.18.1,2.

Causes of great importance, were brought before the Priest. Deut.17.8,9.

Gods couenant with the Priestes was of life and peace, and that their lips shoulde preserue knowledge. Mal.2.4,to 8.

The Priestes bare the arke, going before the people. Iosh.3.6.

The king ought to receiue the law at the Priests hands. Deut.17.18,19,20. and therefore Iehoash was taught by Iehoiada the Priest. 2.King.12.2.

Ioshua gouerned by the counsel of the hie Priest. Num.27.21,22.

The Priests Daughter playing the whore, must be burnt. Leuit.21.9.

Ieroboam made Priests for mony. 1.Kin. 12.31.

Salomon spared Abiathar because hee was the Lords Priest. 1.King.2.26,27.

No more Priests of Eli his stocke, looke Eli in the first Table.

Israel long without Priest to teach, and without law. 2.Chro.15.3.

The Philistims Priests doubted whether their plague was of God, or by fortune. 1. Sam.6.2,9.

Dagons Priests tread not on the threshold of his temple. 1.Sam.5.4,5.

Eliiah slayeth Baals Priests. 1.Ki.18.40. so did Iehu. 2.Kin 10.25.

The craft of Bels Priests detected. Dan. 14.10,to 23.

Pharaoh prouided for his Priestes in the famine. Gen.47.22.

The Priests kitchin. Ezek.46.20.

Against Priestes. Hos.5.1. that contemne God and his name. Jer.2.8. and of their coueteousnesse. Mal.1.6,8. and 2.1,2. Isa.3.14.

Of the vnmercifulnesse of the Priest and Leuite. Luke 10.31,32.

The Priestes consult how to put Christ to death. Matth.26.3,4.

Christ was deliuered to Pilate by the enuie of the hie Priests. Matth.27.18.

Christ commanded the leper to shew himselfe to the Priest. Matth.8.3,4.

Priests obedient to the faith. Actes 6.7.

Mattan, Baals Priest slaine. 2.Ki.11.18.

Of the Priests of the second order. 2.Kin. 23.4.

Wherein the Priests offended. Eze.22.26.

The hie Priest, wherefore he was ordayned. Heb.5.1. and 8.3.

Like people, like Priests. Isa.24.2. Hos.4. 9. and 6.9. And such princes such Priests. 2. Chro.13.9.

Christ the euerlasting hie Priest after the order of Melchisedech. He.5.6. and 7.8,24, 25. and 6.20. Whereof reade 1.Sam.2.35. Psal.110.4. Jere.33.18. Zech 6.11.* Heb. 2.17. and 3.1. and 7.15,16,17. and 8.6. and 9.11. and 10.10,to 15.

The faithfull are Priestes. Exo.19.6. Isai. 61.6. and 66.21. Jer.33.21. Psal.131,9,16. offering spirituall sacrifices. Rom.12.1. 1. Pet.2.5. Reue.1.6.

The Priest of Midian had seuen daughters. Exod.2.16.

Sith the Priesthood is changed by Christ, there must be a change of the law. Heb.7.12.

Iason obtaineth the hie Priesthoode by Simonie. 2.Mac.4.7,to 11. looke Elder, and Sacrifice.

Princes are Gods Ministers, and why. Rom.13.1,3,4.

The estates of Princes are changed, and why. Iob 12.17,to 22.

An exhortation to the Princes and gouernours of Israel. Eze.45.9.

Against Princes that oppresse the poore. Amos 4.1.* & liue in pleasures. Amos 6.1.*

The Lord reproueth the Princes of Ierusalem, and why. Zeph.3.3.

Against the tyrannie of Princes. Ezek.22. 27. Mic.3.1,9.*

Wicked Prince, wicked seruants. Pro.29. 12. Eccles.10.2.

The Princes of this world crucified the Lord of glory. Act.3.17,18. and 1.Cor.2.8.

The portion of the Prince in the lande of promise. Ezek.45.7. and 48.21. and of his and the peoples offerings. Ezek.43.16,17. and 46.4,to 19.

Paul preached not the wisedome of Princes. 1.Cor.2.6,7.

The Prince of this world is cast out. John 12.31.

The deuill is the Prince that ruleth in the aire. Ephe.2.2.

The Princes of Salomons officers, were fiue hundred and fiftie. 1.Kin.9.23.

Princes ought to eate in time, for strength, and not for drunkennesse. Eccles.10.17.

Princes may & ought to deale in matters of religion, as well as in ciuill causes. Deu.13. 13.* & 17.18,19. Iosh.3.6. & 9.6. 2.Sam.5. 6,21. 1.Chro.13.1,2,3. & 15.1,11,16.* & 16. 4. 2.Chr.8.14,15. & 17.6,to 10. & 19.8. & 20. 3. 1.Kin. 2.35. & 5.5. 2.Kin.18.4. & 23.4,5, 14,21,to 25. 2.Chr.29.3,5,15,18.* & 30.1. 2.* Psal.2.10. Isa.49.23. Mat.22.21. John 10.34. Rom.13.1,to 8. 1.Timo.2.1,2,3. 1. Pet.2.13,14,17.

The example of a Prince procureth the subiect to imitate. 2.Sam.3.35,36.

The euill of the subiects, the Prince must account his owne. Est.8.6.

Christ a Prince. Actes 5.9.

Princes ought not to gather much treasure. Deut.17.16,17.

God stirreth vp the spirit of Princes to doe his will. 2.Chro.39.22.

Princes the authors of wickednesse. Ezra 9.2.

Princes companions of theeues Isa.1.23.

Princes wherein they offend. Ezek.22.27.

Princes oftherwhiles abused by those that are about them. Est.16.6.

God is the preseruer of Princes and kingdomes. Est.16.16.

He that is fauoured of the Prince, is scorne in fauour with the subiect. Ester 9.3. looke Kings, Iudges, Magistrates and Powers.

Principalities spoyled by Christ. Col.2.15. who is the head of al principalitie and power. Col.2.10.

Principles of Gods word. Looke Worde.

Prison. Michaiah the prophet of God put in prison. 1.Kin.22.27. so was Paul. 2.Cor. 11,23. Act. 16.23. and Peter Act. 12.4. and others. Actes 5.18.

The Iaylour of the prison beleeued, and was baptized. Actes 16.23,33.*

Paul persecuted christians, and put them in prison. Actes 8.3.

Christ preached to the spirits in prison. 1. Peter 3.19.

Prisoners, how they ought to be comforted. Gen.14.14, to 17. 1.Sam.30.3,to 9. Jere. 31.7,to 31. Tob.1.16,18. Matth.25.36,43. Acts.12.12. 2.Timot.1.16,17,18. Heb.13. 3.

Procession of Bacchus 2.Mac 6.7.

Prodigalitie forbidden. Pro.5.9,10. looke Excesse.

Profite. The gifts of the spirit are giuen to profite withall. 1.Cor.12.7.

What God requireth at our hands, is for our profite. Deut.10.12,13.

Profitable, looke Indifferent.

Prolong. By keeping Gods commaundements, a mans life is prolonged. Deu.11. 8,9. Exod.20.12.

Promises. We ought to credite Gods promises. 2.Chro 20.20. as did Abraham. Gen. 24.7.

God performed vnto the Iewes all his promises. Iosh.21.43.

God is true in his promise. 1.Sam.3.11, 12,19.

God will not breake his promise. Leu.26. 44,45. Psal.105.8.*

God performeth all his promises to those that walke in the trueth. 1.Kin.1.4. & 8.15.

Gods promises are giuen to the faithfull onely. 1.Sam.2.30,35.

God pitied the Iewes, because of his promise vnto Abraham. Exo.2.24. Deu.7.8. 2. King.13.23.

God because of his promise to Dauid, dispossessed not Reboboam of al the kingdome. 1.King.11.32,36. and 12.20.

God is charged with his promises. Exod. 32.11,13. Deut.9.26.* Psal.89.19.*

Iaakob calling to minde Gods promises, committeth himselfe to his tuition. Gene. 32. 9, to 13.

Izhak prayed that the promises made to Abraham, might be accomplished in Iaakob. Gen. 28. 3, 4.

Dauid desireth the accomplishment of Gods promises. 2. Sam. 7. 25.

The promise of eternall salvation. 1. Ioh. 2. 25. made before all worlds, was revealed by the Gospel. Ephe. 1. 4, 9. 2. Tim. 1. 9, 10. Titus 1. 2, 3. 1. Pet. 1. 20. Gal. 3. 23.

The promises of God are firme & stable. 2. Cor. 1. 18, 20.

The inheritance of the kingdome of God, is by promise, not by workes. Gal. 3. 14.*

Those are the children of promise, that beleeue in Christ promised. Rom. 9. 7, to 11.

The fathers received not the promise, and why. Heb. 11. 39, 40.

Most great and precious promises are given vnto vs, and why. 2. Pet. 1. 3, 4.

God sent our saviour according to his promise. Luke 1. 54, 55.* Acts 3. 22.*

Those receive the promise, who with patience doe the will of God. Heb. 10. 36.

The promise of the Father was the holy Ghost. Actes 1. 4.

The Church is confirmed by the promises made vnto our fathers. Mica. 7. 20.

God promised hee would be our God and father. 2. Cor. 6. 16, 18.

We ought to render vnto God that wee promise, being godly. Deut. 23. 21, 22, 23.

The people promised to keepe Gods law. Exod. 24. 3, 7. and 19. 8.

God promised Gideon to be with him. Iudg. 6. 14, 16. and the Israelites, to cast out their enemies. Exod. 34. 10, 11. Looke Couenant and Vowes.

The land of Promise a very good land. Exod. 3. 8. Deu 8. 7, 8, 9.

Prophecie is no priuate motion of mans wit, but the gift of God through the holy Ghost. 2. Pet. 1. 20, 21. Rom. 12. 6. and 1. Cor. 12. 10.

The gift of Prophecie. 1. Cor. 14. 1.

We ought to couet to prophecie. 1. Corin. 14. 1, 3.* and not to despise prophecying. 1. Thess. 5. 20.

The spirite of prophecying, sometime given vnto the wicked. Matt. 7. 22. As appeared by Caiaphas. Iohn 11. 51. and Saul. 1. Sam. 10 10, 11, 12.

The testimonie of Iesus is the spirite of prophecie. Reue. 19. 10.

The ancient men chosen to gouerne with Moses, not onely did prophecie, but also Eldad and Medad. Num. 11. 25, 26, 27.

Elisha prophecied so long as the minstrell played. 2. Kin. 3. 15, 17. 18.

S. Paul prophecied of the resurrection. 1. Thess. 4. 15.

Moses wished that all the people might prophecie. Num 11. 29.

The wicked imagine when Prophecies take no speedie effect, that they are false. Ezek. 12. 22.

Priue prophecied, see Pride.

Prophecie, for doctrine. Dyon. 31. 1.

To prophecie, for to speake as a mad man. 1. Sam. 18. 10.

Women ought not to prophecie publiquely or bareheaded. 1. Cor. 1. 4, 24, 25. & 11. 5.

A Prophet in the olde time was called a Seer. 1. Sam. 9. 9. And also a man of God. 1. King. 13. 1.

The Lord would not answere Saul by his Prophets. 1. Sam. 28. 6.

The Lord exhorteth the Israelites by his Prophets to turne from idolatrie. 2. Kings. 17. 12.*

God spake vnto the Prophets by dreames and visions. Num. 12. 6.

There arose not a Prophet like Moses sithence his death. Deut. 34. 10.

God called Elisha from the plough to be a Prophet. 1. Kin. 19. 16, 19.*

Elisha willeth Naaman to be sent him, to the ende he might knowe that there was a Prophet in Israel. 2. King. 5. 8, 15.

The Prophet of God can not speake but that which God doeth put in his mouth. 1. King. 22. 14, 17.

The authozitie of the Prophets of God. Micah. 3. 8. and 2. King. 5. 8.

Their praise. Ecclus 49. 10. and 48. 1.*

A certaine prophet reproouing Ieroboams idolatrie, is after slaine for disobeying God, by the perswasion of the olde Prophet. 1. Kin. 13. 1, 2, 3.*

A Prophet was sent by God to Ahab, to promise him victorie. 1. Kin. 20. 13, 14.

Obadiah hid a hundred prophets in caues, and fed them. 1. King. 18. 3, 4.

Eliiah complaineth that all the Prophets were slaine besides himselfe. 1. Kin. 19. 10.

How a false prophet may be knowen, and of his punishment. Deut. 18. 20, 21, 22. and 13. 1, to 12.

Zidkiiah the false prophet confirmeth the opinion of the 400. other false prophets against Michaiah the onely true Prophet. 1. King. 22. 6, 11, 17.

Ieremy complaineth of the lying doctrine and couetousnes of false prophets, & prieits, and threateneth their destruction. Jer. 14. 10, 15, 17. and 8. 8.*

Howe Eliiah causeth all Baals prophets to be slaine. 1. King 18. 22, to 41. and Iehu destroyed them. 2. King. 10. 19, 25.

When Gods Prophets are not heard, there followeth Gods wrath. 2. Chr. 24 19, 23, 24.

When Gods Prophets are misused, he will surely punish vs desolatiõ. 2. Chr. 36. 15, to 22.

The Prophets enioyed Gods spirit. Nehe. 9. 30.

The worde of the Prophets is as a light that shineth in a darke place. 2. Pet. 1. 19.

The prophets prophecied of the grace that should come vnto vs by Christ. 1. Pet. 1. 10.

The spirits of Prophets are in their power. 1. Cor. 14. 32.

The Prophets an example to vs of patience. Iam. 5. 10.

The Prophets did desire to see Christ. Matth. 13. 17. Luke 10. 24.

The sonnes of the Prophets were poore. 2. King. 6. 2. and were refreshed by Elisha. 2. King. 4. 38, 43.

The reward of him that receiueth a Prophet or righteous man, in the name of a Prophet or righteous man. Matt. 10. 41, 42.

False prophets like foxes, and why. Ezek. 13. 4.

Dissembling prophets meete for the wicked. Micah. 2. 11. Isai. 30. 10.

Against wicked prophets. Zeph. 3. 4.

A dumbe beast reprooued the Prophet. 2. Pet. 2, 16.

God will doe nothing, but he reuealeth the same by his Prophets to the people. Amos 3. 7, 8.

Abraham and Aaron Prophets. Ge. 10. 7. Exod. 7. 1.

The great Prophet is promised. Deut. 18. 15. giuen and testified. Matth. 3. 16, 17. and 17. 57. Luke 7. 16. Iohn 4. 25, 26. and 6. 14, 69. looke Preachers.

Prophetesse. Miriam the sister of Aaron a Prophetesse. Exod. 15. 20.

Debozah the Prophetesse iudged Israel. Iudg. 4 4.

Iosiah asked counsel of the Lord, by Huldah the Prophetesse. 2. Kin. 22. 13, 14, 15.*

Lying Prophetesses. Eze. 13. 17.*

Anna the daughter of Phanuel, a prophetesse. Luke 2. 36.

Proselite. Acts 2. 10. Matth. 23. 15.

Prosper, and of Prosperitie. Who that seeketh God with all his heart, shall prosper. 2. Chro. 13. 21.

It grieueth Gods enemies that his children prosper. Nehe. 2. 10.

Wee ought to desire God to prosper our handie wozke. Psal. 92. 17.

God prospereth our labours, and increaseth our substance Deut. 8. 18.

Prosperitie and wisedome onely commeth of the Lord. 1. Chro. 22. 11, 12.

Prosperitie maketh men to forget God. Nehe. 9. 28.

Prosperitie followeth them that loue Gods Law. Psal. 119. 165.

He that is in Prosperitie ought to remember aduersitie. Job 3. 25, 26. Eccius. 11. 25.

Prosperitie maketh not the godly proud. Job 31. 26.

Prosperity and aduersity come of the Lord. Eccius. 11. 14.

Of the Prosperitie of the wicked, and of their destruction. Job. 21. 7.* Psalm. 37. 1.* and 10. 1.* and 52. 1.* and 73. 3.* Jer. 12, 1, 2, 3. 2. Esdr. 3. 33.

Protector. God is the Protectour, deliuerer, and saluation of the faithfull. Psal. 18. 1, 2.* and 27. 1.* and 31. 1.* and 31. 18, 19, 20. and 71. 2.* and 115. 9.* and 144. 1, 2.* looke Buckler and Shield.

Proue. God proued the Israelites. Exo 15. 25. and 16. 4. and Abraham. Ge. 22. 1, to 19. Heb. 11. 17. and led the Iewes by the desart, to proue what was in their heart. Deu. 8. 2. and proued the Israelites, to cause them to feare him. Exod. 20. 20. and proued whether the Iewes would loue him or no. Deu. 13. 3. Judg. 2. 21, 22, 23. and 3. 1, 4.

We ought to Proue what the good will of God is. Rom. 12. 2. Eph. 5. 10, 17 oppressed. 1. Thes. 4. 3, 4, 5.

Christ proued Philip. Iohn 6. 5, 6.

God proueth his elect þ he may preserue them. 2. Chr. 32. 31. Ioh. 1. 11, 12.* Wis. 3. 5.

Looke

Looke Trie, Tempt, and Examine.

Prouerbs, or common sayings among the Iewes. Gene. 10 9. 1. Sam. 12. 10. and 19. 24. and 24. 14.

God foretolde that Israel should be a prouerbe among all people. 1. king. 9. 7, 8. Deu. 28. 37. Iere. 24. 9. and 25. 9. and why. Deut. 29. 24.* Iere. 22. 8, 9.

Christ became a prouerbe vnto ỹ Iewes. Psal. 69. 11.

Salomon spake three thousand prouerbes. 1. Kings 4. 32.

Prouide honest things before God & man. 2. Cor. 8. 21. Rom. 12. 27.

Prouidence of God toward his seruants. Psal. 145. 7, to 19. and 104. 35.* and 139. 1, to 18. prooued by his prouidence ouer small sparrowes. Matth. 10. 29.

The Prophet reproueth those that denie the prouidence of God. Isa. 40. 27.

The prouidence of God euen vnto the vnworthie. 1. Kings 18. 1.*

The Samaritanes beleeued not the prouidence of God in their extreme famine. 2. Kings 7 2, 10, 12, 19.

It happened by Gods prouidence that Abimelech abused not the wife of Abraham. Gene. 20, 6.

By the prouidence of God the woman Shunammite was nourished seuen yeeres. 2. Kings 8. 1, 2.

Nothing commeth to passe, without Gods prouidence. Gene. 45. 7, 8. & 50. 19, 20. Exod. 21. 13. Deut. 32. 39. 2. Sam. 24. 1. and 86. 9, 10. & 12. 11, 12. & 1. kin. 12. 23. Iob 1. 12. and 14. 5. Isa. 45. 7 & 63. 17. Prou. 16. 33 Lam. 3. 37, 38. Ezek. 14 9. Amos 3. 6. & 2. Esd. 4. 37. Wisd. 14. 3, 4. Eccles. 11. 14. Matt. 4. 1. and 6. 26. & 8. 31, 32. and 10. 29, 30, 31. Luk. 21. 16, 17, 18. John 19. 10, 11. Actes 2. 23. and 4. 27, 28. & 17. 28. and 1. Pet. 1. 2. & 5. 7.

Prouoke. The Israelites prouoked God to anger. Deut. 32. 21.

Preaching of the Gospel to the Gentiles prouoked the Iewes to followe them, Rom. 11. 14.

Proude. looke Pride and Earth.

Of *Prudence*, looke Wiledome.

Psalmes. looke Sing.

¶ *Publicanes*. John Baptist instructed Publicanes. Luke 3 12, 13.

Publicanes & harlots beleeued in Christ. Matth. 21. 32. and iustified God. Luk. 7. 29.

The parable of the Pharisee and Publican. Luke 18. 9, 10.

In *Publishing* Gods name he is to be glorified. Deut. 32. 3.

Pulpet of wood. 1. Esd. 9. 42, 46. and Nehemi. 8, 3, 4.

Punishment of murther. Gene. 9. 6. Exod. 21. 12, 30, 21. Of theft, hurt, and idolatrie. Exod. 22. 2, 3, 4. 5. 20.

Punishment of offendors. Deut. 25. 1, 2, 3. of ỹ suspect wife. Nu. 3. 24.* of Elisee Eare.

Sharpe punishment purgeth away the euill. Pro 20. 30.

Contemners of good orders and religion, God will punish. Hosh. 5. 10.

Transgressors of the lawes of God or the king ought to be punished as the fault deserueth. 1. Esd. 8. 25. and Ezra 7. 26.

Wherewith a man sinneth, by the same shall he be punished. Wisd. 11. 13.

As Gods mercie is, so is his punishment. Eccles. 16. 12.

Why God punisheth gently. Ioel 2. 32. Wisd. 12. 2, 10, 20. Lam. 3. 20, 22, 31, 32, 33. Amos 4. 6.* looke Chastice, Correction, and Disobedience.

Purchase. God purchased the Israelites out of Egypt. Exod. 15. 16.

Pure. Christians ought to bee blameless and pure. Phil. 2. 15.

S. Paul willeth Timothie to keepe him selfe pure. 1. Tim. 5. 22.

Gods mercie maketh sinners pure. Iere. 50. 20.

Blessed are the pure in heart. Matt. 5. 8.

There is a generation that is pure in their owne conceite. Pro. 30. 12.

Pureneſſe. God recompensed Dauid according to the pureneſſe of his hands. 2. Sā. 22. 21. Psal. 19. 20, 24.

Purgatorie. looke Pardon.

Purging of sinnes through the abundant mercy of God, onely by Christ. Matth. 1. 21. and by the shedding of his blood for vs, may be prooued by these places following. Matt. 26. 28. Mar. 14. 24. Luk. 22, 20. Act. 13. 38. Eph. 1. 7. Heb. 9. 12, 13, 14. 1. Pet. 3. 18. and 2. 24. 1. Joh. 1. 7. & 2. 12. and 3. 3, 5, 8. Rom. 4. 25. Gal. 1. 4. & 1. Tim. 1. 15. looke Sacrifice.

He then that wil purge his sinnes by any other meanes, shalbe grieuously punished, because hee hath despised so great a grace. Heb. 10. 29.

If any man purge himselfe from all iniquitie, he shalbe a vessell sanctified vnto euery good worke 2. Tim. 2. 18, 21.

The purging of an oth, of sinne committed at vnawares & by ignorance. Leu. 5. 2, 3, 6.*

The day of purging. Leuit. 23. 27.

The purging of sinne. Num. 5. 6, 7, to 11. Leuit. 10. 17.* and 6. 2, to 8, 25.*

Of the purging of the sanctuarie, The Tabernacle and Altar. Leuit. 16. 15, to 21.

Purifying of Leuites. Num. 8. 6, 7. of women Leuit. 12. 1, 2,*

Faith purifieth the heart. Actes 15. 9.

Our soules are purified in obeying the trueth. 1. Pet. 2. 22.

Purpose. looke Predestination.

Putting away a wife, see Diuorce.

To *Put farre* the euil day. Amos 6. 3.

To *Put on*. How we that are baptized into Christ, put on Christ. Gal. 3. 26, 27. Rom. 13. 14.

Put not off from day to day, to turne vnto the Lord, and why. Eccles. 5. 7. and 18. 21. Looke Reformed and Repentance.

Q

¶ *Quareling*. The wicked seeke occasion of Quareling with the godly. Dan. 6. 4, 5.

Christians ought not to bee Quarellers. Col. 3. 13 Phil. 2. 14, 15. and 1. Thess. 2. 10. Tit. 3. 2. looke Contention and Striue.

Quailes and Manna from heauen. Exod. 16. 13, to 16. Numb. 11. 7, 31. Ptal. 78. 24. Psal. 105. 40.

Quench not the spirit. 1. Thess. 5. 19.

Queene. The Queene of Sheba, comming to heare Salomons wisedome. 1. king. 10. 1. 2. Chro. 9. 1. shal condemne the vnbeleeuing Iewes. Matth. 12. 42. Luke 11. 31.

The Israelites offered to the Queene of heauen. Jerem. 7. 18. and 44. 17, 18, 19.

Questions vnlearned, curious, and vnprofitable. Eccles. 3. 22, 23, to 27. Matth. 24 3. John 2. 18. Rom. 12. 3. & 14. 1. looke Curious disputations, Fables, Striue, and Quareling.

A Synode gathered for the resolution of a Question. Actes 15. 2.

Of what questions the euill Magistrate would giue no iudgement. Act. 18. 14, 15, 16.

Quicke and dead Christ shal iudge. 2. Timothie 4 1. Act. 10. 42. 1. Pet 4. 5.

Quickely. Agree with thine aduersarie quickely, and why. Matt. 5. 25.

Sitte downe quickely, and write fiftie. Luke 16. 6.

Christ willed Iudas to doe that he would doe quickely. John 13. 27.

Quicken. Our mortall bodies shalbe quickened by God. Rom. 8. 11. which quickeneth all things. 1. Tim. 6. 13. In Christ through the holy Ghost. John 6. 63. and 5. 21.

Our body can not be quickened, except it die. 1. Cor. 15. 36.

The last Adam Christ, was made a quickening spirite. 1. Cor. 15. 45. and quickened vs from sinnes, to good works. Ephe. 2. 1, 5, 6, 8, 10. Col. 2. 13.

Holye God quickeneth. Psalm. 85. 6. and 119. 37, 40, 50, 93, 149.

Quiet. Christians ought to studie to be quiet. 1. Thess 4. 11.

Quitting of dettes. Deut. 15. 2, to 12.

R

¶ *Ransome*. looke Redemption.

Rashly. No man ought rashly to put his life in danger. Eccles. 8. 8.

Rasure. No Rasure came vpon the head of the Nazarites. Numb. 6. 4. Iudges 13. 5. 1. Sam. 1. 11.

Rauen sent out of the Arke. Gen. 8. 7.

The Iewes were forbidden the eating of Rauens. Deut. 14. 14.

Elijah fed by Rauens. 1. Kin. 17. 4, 6.

God feedeth Rauens, much more man. Psal. 147. 9. Luke 12. 24.

Rauish. The wiues of the disobedient shall be rauished. Deut. 28. 30.

Dinah rauished. Gen. 34. 1, 2.

The Lawe of rauishing maide or wife. Deut. 22. 22, to 28. See Steale.

Raiment. The Israelites Raiment and shoes wared not olde while they were in the desart. Deut. 8. 4. and 29. 5.

We ought not to take a widowes raiment to pledge. Deut. 24. 17.

God giueth food and raiment to them that want. Deut. 10. 18.

Paul shooke his raiment against ỹ Iewes, and why. Actes 18. 6.

We ought to be content with foode and raiment. 1. Tim. 6. 8. see Foode.

Of spirituall raiment. looke Matt. 12. 11. Luke 24. 49. Rom. 13. 12. & 2. Cor. 5. 2. Gal. 3. 27. Ephes. 4. 24. Colos. 3. 10. Looke Loue, Coate, Clothes, Apparel, and Disguising.

Raine. Before God caused it to Raine vpon the earth, it was watered with a mist. Gene. 2. 5, 6.

It rained 40. dayes and 40. nights vpon the earth when God destroyed it by water. Gen. 7. 12, 17.

God rained stones and coales. Iosh. 10. 11. Psal. 18. 12, 13. and Manna, see Quailes.

The land of promise dranke the raine of heauen. Deut. 11. 11.

God will send raine in due season vnto them that keepe his commandements, & to other turne raine into dust. Leui. 26. 4. Deu. 28. 12, 24. and 11. 14. or sendeth no raine. 1. kings 9. 35. and 17. 1. and by sending raine declareth that he was pacified. 2. Sam. 21. 1, 11, 14.

Water without raine, see Water.

Moses desired that his doctrine might drop as raine. Deut. 32. 2.

Elijah prayeth for raine promised. and obtaineth it. 1. king. 18. 1, 41, 42. James 5. 18.

Rainebowe, looke Couenant.

Raine of righteousnesse. Ioel 2. 23.

To *Raise vp*, and of *Rising againe*.

The law of Raising vp seede to brother or kinseman. Deut. 25. 5, to 11.

God hath raised vp his sonne, and so will he vs by his power. 1. Cor. 6. 14.

Many dead bodies did rise againe at Christ his death. Mat. 27. 52.

Christ is raised to life. Psal. 16. 10. and 49. 15. Matt. 28. 6. The first fruites of them that awaite the resurrection. 1. Cor. 15. 20. for our iustification. Rom. 4. 25.

Wee are baptized vnto Christes death, that we might be raised vp by him. Rom 6. 4. Iohn 6. 39.

All the faithfull shall be raised vp by God aswel as Christ. 2. Cor. 4. 17.

Christ raised from death deliuereth vs from the wrath to come. 1. Thess. 1. 10. looke Resurrection.

The souldiers being corrupted, testified that Christ was not risen, but stolen away. Matth. 28. 12, to 16.

The Apostles beleeued not the womans report from the Angel, and from Christ himselfe, whome they had seene and worshipped, that he was risen. Matth. 18 6, to 11. Luke 24. 6, to 12. wherefore Christ appearing miraculously, reproueth them, shewing his hands and feete. Ioh. 20. 19, to 30. Luke 24. 36, to 40. Marke 16. 14.

Hee manifested vnto the Disciples that went to Emmaus, that hee was risen, and they to others. Luke 24. 25, 26, 33. & againe vnto his Apostles as they were a fishing. Iohn 21. 1, to 14. and they declared the same by miracles. Actes 4. 33. Saint Paul prooueth it. 1. Cor. 15. 4, to 9.

Christ the fall and rising againe of many in Israel. Luke 3. 34.

If we be risen with Christ, wee ought to seeke things aboue. Col. 3. 1, 2.

of Reade. God commaunded princes to reade and meditate in his Lawe day and night, and why. Deut. 17. 19, 20. Iosh. 1. 8. Psal. 1. 2. and the lawe to be read vnto men, women & children, & why. Deu. 31. 11, 12, 13

Gods word ought to be read, and expounded plainely. Nehem. 8. 8.

Esdras read, see Pulpit.

Reading, see Commodities.

Realme. looke Kingdome.

Reaping. Leuit. 19. 9, 13. and 25. 5, 6, 7. Ruth 2. 3. to 18. Iob 4. 8. Psal. 126. 5. Pro. 22. 8. Eccle. 11. 4. Iere. 12. 13. Hos. 8. 7. & 10. 12, 13. Mic. 6. 15. Mat. 6. 26. & 25. 24, to 31. Iob. 4. 36, 37, 38. & 1. Cor. 9. 11. & 2. Cor. 9. 6. Galat. 6. 7, 8, 9. James 5. 4. Reuelat. 14. 15. Eccles. 7. 2. see Gleanings.

Reason. Mans reason, in spirituall matters is blinde & not to be followed. Mat. 13. 56. & 15. 33. * and 16, 14, 22. and 22. 29. Luk. 24. 45. Iohn 4. 3, 9, 12. and 8. 57. and 9. 2, 16.

Rebell. The Israelites were alwayes Rebellious. Deut. 9. 23, 24. and 17. 22. and 31. 27. Isa. 1. 23.

Against rebels. Isa. 1. 20. and 30. 1, to 18. Marke 14. 21.

Moses called the Israelites Rebels, and why. Numb. 20. 10. Deut. 9. 7. *

Rebellion is as the sinne of witchcraft. 1. Sam. 15. 23.

Rebellion added to sinne. Iob 34. 37.

To Rebel against God, what. Iosh. 22. 19. Looke Praier, Treason, Sedition, Murmuring, and Grudging.

Rebuke. Open rebuke is better then secret loue. Pro. 27. 5.

We ought to rebuke in loue. Leu. 19. 17. and 2. Tim. 4. 2.

We ought to liue without Rebuke, in a crooked nation. Phil. 2. 15.

God rebuked Laban for pursuing Iaakob. Gene. 31. 42.

Receiue. We may not reioyce in giftes receiued. 1. Cor. 4. 7.

To receiue Iesus Christ, is to beleeue in him. Iohn 1. 12.

Receiue, put for to comprehend or allowe. Matt. 19. 11.

One shall be receiued, another left. Matt. 24. 40, 41. Luke 17. 36.

Recompence not euil for euil. Pro. 20. 24. 29.

Recompence promised them that worke. Mat. 6. 4, 6, 18. & 16. 27. Acts. 10. 4. & 2. Cor. 5. 10. & 1. Tim. 6. 19. Heb. 2. 6. 10. and 10. 35. and 11. 26. not of desert, but of Gods free goodnesse. Matt. 20. 9, 10. * Luk. 14. 14. Col. 3. 24. Looke Merite, Reward and Vengeance.

Reconciliation. How we are Reconciled vnto God. 2. Cor. 5. 18, 19. Rom. 5. 10.

Christ preferred Reconciliation before sacrifice. Matt. 5. 24, 25.

The feast of reconciling. Leuit. 23. 27.

Record. looke Witnesse.

Redeeme the time, and why. Ephes 5. 16. Colos. 4. 5.

Christ is made vnto vs Redemption, &c. 1. Cor 1. 30. Ephes. 1. 7. for he gaue his life for all men, but chiefely for the elect. Matt. 20. 28. Luk. 10 45. and 1. Tim. 2. 6. Heb. 9. 12, 15. as was ordeined before the foundation of the worlde, and is declared in these last times. 1. Pet. 1. 18, 19, 20.

Signes to know that our Redemption is nigh. Luke 21. 28, 30. to 37.

The redemption of Israel out of Egypt, and the maner thereof foretolde. Gene. 50. 24, 25. Exod. 3. 17, 20, 21, 22.

Redeeming of lands. Leuit. 25. 23, to 35.

Red sea. Exod 10. 19.

Reede. Iesus Christ came not to breake a bruised Reede. Matt. 12. 20.

Reformation begunne and repented. Ier. 34. 15, 16.

Reformed. He that hateth to be reformed, his life shall be shortened. Eccles. 19. 5. see Put off, and Opprobrious.

Refuge. Of the cities of Refuge. Exod. 21. 13. Num. 35. 11, to 16. Deut. 4. 41, 42. & 19. 2, 3, to 11. Iosh. 20. 2, * 21.

God is our Refuge. 2. Sam. 22, 3. Psalm. 18. 2. Iere. 16, 19.

God is the Refuge of the poore. Psal. 9. 9.

Regeneration. How Christians are Regenerate. Isa. 6. 7. Iohn 3. 3, to 9.

Regeneration taken for that day and time, wherein the chosen beginne to leade a newe life. Mat. 19. 28. Of the which reade. 1. Cor. 6. 11. and 2, 5, 17. James 1. 18. and 1. Pet. 1. 3. Looke Newnesse.

Reigne. The Lorde shall reigne for euer and euer. Exod. 15. 18.

The Lorde Reigned ouer the Israelites before they had any King. 1. Sam. 12. 12.

Salomon Reigned in stead of Dauid, according to Gods promise. 1. Kings 3. 7. and 2. Sam. 7. 12.

Paul wished þ the Corinthians did reigne, that he might reigne with them. 1. Cor. 4. 8.

Reioycing. The Lord will reioyce ouer his people that obey him. Deut. 30. 9.

The Apostles reioyced, that they were counted worthy to suffer for the Name of Christ. Actes 5. 41.

S. Paul reioyced, and exhorted other to reioyce that he was ready to suffer for þ Gospel. Col. 1. 24. Phil. 2. 17, 18. 1. Cor. 15. 31.

We ought to reioyce alwaies in the Lord, though hope, with them that reioyce. Rom. 12. 12, 15. Phil. 3. 1, 3. and 4. 4. and 1. Thes. 5. 16. and 1. Pet. 6. 8. and 2. Cor. 6. 10.

S. Paul reioyced for the loue and faith of others. Phile. 7. 2. Tim. 1. 4, 5. & 1. Thess. 1. 2, 3, 4. and 2. 19. Phil. 1. 4, 5. 2. Cor. 1. 4.

The worlde reioyceth, when Christ his disciples weepe. Iohn 16. 20.

S. Paul was willing to liue, that the Philippians might reioyce. Phil. 1. 25, 26.

Iesus reioyced in spirite, and willed his disciples to reioyce, and why. Lu. 10. 20, 21.

God willed the Israelites to reioyce onely in the place which he would chuse. Deut. 12. 11, to 15.

Iethro reioyced, and why. Exod. 18. 9.

Saul and all the men of Israel reioyced, and why 1. Sam. 11. 14, 15.

The people reioyced when Salomon was anoynted King ouer Israel. 1. kings 1. 39, 40. and at the crowning of Iehoash king ouer Iudah. 2. kings 11. 20.

We ought not to reioyce at our enemies fall, and why. Prou. 24. 17, 18.

S. Paul reioyced not in vaine, and why. 1. Cor. 9. 15, 16, 18.

Those that are iustified, reioyce in tribulations, and why. Rom. 5. 1, to 6.

Some reioyced in the face and not in the heart. 2. Cor. 5. 12.

He þ reioyceth, let him reioyce in þ Lord. 1. Cor. 1. 31. not in any gift. See Receiue, Partaker, Solemne feast, Tribulation, & Song.

Religion. What is the pure and vndefiled Religion

Religion before God. Iam. 1.27.

He that seemeth religious, and refrayneth not his tongue, his religion is in vaine. Iam. 1.26.

Christ his religion counted heresie. Actes 24.14.

Remember the old benefites of God. Deu. 8.1,2,11,18,19. and 32.7, to 15.

We ought to remember our former life, & why. Iohn 4.29. Rom. 6.21. Colos. 1.21. and 3.7,8. & 1. Tim. 1.13,14.* & 5.9,10. & 2 Tim. 3.10,11. Tit. 3.2,4. Heb. 10.32.* & 1. Pet. 4.3.

Why God made not the remembrance of the Iewes that sinned, to cease. Deu. 32.26.

God remembred Noah. Gen. 8.1. and remembring his promises, will pardō those that confesse their sinnes. Leu. 26.40,42,45.

God remembring his couenant, deliuered the children of Israel out of bondage. Exod. 2.24,25. & 14.30. and remembring Abraham deliuered Lot. Gen. 19.29. and remembring Rahel made her fruitfull. Gene. 30.22. And so did hee Hannah, remembring her request. 1. Sam. 1.11,19,20.

Remission, looke Forgiuenesse and Sinne.

Remnant. The saluation and increase of the remnant of the Iewes. Isa 65.8. Ezek. 5.3. and 14.22. Mich. 4.7. Rom. 9.27. & 11.5. Ier. 23.3, to 9. looke Iewes.

Render account, looke Account.

Rending, looke Tearing and Clothes.

Renewed. How Christ renewed vs, & why. Tit. 3.5,6,7,8. Luk. 1.75.

Renowme, looke Name.

Renounce, looke Forsake.

Repent. God repented that he made man. Gen. 6.6. and that he had made Saul king. 1. Sam. 15.11. and of the euill hee sent the Israelites. 2. Sam. 24.16.

God repenteth not. 1. Sam. 15.29. Hose. 13.14. Amos 7.3. though he seeme to repent. Iere. 18.8.

The Lord gaue men 120. yeeres space to repent in. Gen. 6.3.

Who that repenteth truely, shal liue. Eze. 18.4.* and 33.5,11.

The people repent and promise reformation. Ezra 10.1,19.

The Israelites repent their idolatrie, and obteine deliuerance. Iudg. 10.15,16. and repent that they destroyed the tribe of Beniamin. Iudg. 21.3,6.

Iob craueth time to repent. Iob 10.20.

If our brother repent, wee must forgiue. Mat. 18.15. Luk. 17.3,4.

Repentance of Iudas. Matth. 27.3,4. of Esau. Heb. 12.17.

God graunted the Gentiles repentance vnto life. Act. 11.18.

God would haue all men come to repentance. 2. Peter 3.9 and calleth and exhorteth thereunto. Hose. 14.1.* Iere. 3.1,14,22.* & 18.11. and 25.5. and 35.15. and 26.3. and 2. King. 17 13. Zeph. 2.1. Isa. 55.7.

Repentance is the gift and worke of God. Lam. 5.21. Iohn 12.40. Act. 5.31. 2. Tim. 2.25,26.

Of true repentance. Ierem. 4.1. as was Iobs. Iob 42.6. and Dauids. 2. Sam. 12.13. and 24.17.

The repentance of Pharaoh, was fained. Exod. 9.27. and so was Sauls. 1. Samu. 15.24,25,30.

Gods long suffering mooueth to repentance. Isa 48.9. Wisd. 12.19,30. Rom. 2.4.

Samuel mooued the people vnto Repentance. 1. Sam. 12.20,21.

Ezekiel commaunded to reduce the children of Israel to repentance. Eze. 43.9,10.

Ahab by his voluntarie repentance, procured the prolonging of plagues threatned. 1. King. 21.27,29.

Repentance ought to be preached, and ioyned with faith. Matth. 3.2,6,8. & 4.17. Luke 3.3. & 24.47. Act. 2.38. & 3.19,26. and 17.30. and 19.4. and 20.21. and 16.20. Mar. 1.15.

No time of repentance auaileable after this life. Eccles. 9,10. and 11.3.

True repentance mitigateth Gods wrath. Ionah 3.5.*

The fruites of repentance. Matt. 3.8. called by the Prophet, the trees of righteousnesse. Isai. 61.3.

Grace promised to true repentance. Gene. 50.17, 18. Deu. 4.29,31. & 30.1,2,3,4. & 31.21. 1. Ki. 8.33, to 37. & 2. Chro. 7.14,15. & 30.10. Iob 11.14,15. and 22.21,23. Pro. 28.15. Isa. 1.16, to 20.* & 30.18. Ier. 29.12,13,14. & 31.18.* Ezek. 3.18. & 16.60.* & 22.23,27, 28,31,32. Ioel 2.12.* Zech. 1.3,4,5,6.

Examples of true repentance. 2. Chro. 12. 12. & 33,12,13. Iudet. 4.9,10.* Mat. 26.75. Lu. 7.29. & 15.18,19,20,21. & 17.4,16. & 19.8. & 22.62. & 23.40,41,42,43. Act. 2.37,41.*

Examples of false repentance. Gen. 4.13, 14. & 27.41. & 28.8,9. Exod. 8.8,15. & 10.16, 20. Iof. 7.20,21. Iudg. 1.7. & 1. Sa. 24.17.* and 1. Kin. 3.4,6. Wisd. 5.2, to 15. & 1. Mac. 6.12,13. and 2. Mac. 9.13, to 19. Matt. 27.3, 4,5. Act. 8.24. see Amendment.

Report. S. Paul was approued the minister of God by good report, and euill report. 1. Cor. 6.4,8.

Ill reports of Eli his two sonnes. 1. Sam. 2.22,23,24.

Reprobates are cursed. Matth. 25.4. and 2. Pet. 2.14. and are vessels of wrath, and dishonour, appointed to perdition. Roma. 1.28. and 9.22. and 2. Thes. 2.12. & 2. Tim. 2.29. 2. Pet. 1.12. Iude 4. Isai. 57.20,21.

The nature of Reprobates, is to be made blinder and blinder. Matth. 13.15. Mark 4.12. Luke 8.10.

God is angry with the reprobate for euer. Nahum 1.2,3.

Reprobation knowen not by the iudgement of the world. 2. Cor. 13.5,6,7. looke Predestination, and Psal. 64.4. in the margent.

Reproue. Vice must be reproued. Iob. 16. 8. Ephe. 5.3. and 2. Tim. 4.2.

How we should reproue our brethren. Galat. 6.1. 2. Tim. 2.25,26.

S. Paul had care lest hee should be reproued. 1. Cor. 9.27.

Sarah was reproued by Abimelech. Genes. 20.16.

Scoffers will not bee reproued, but the wise will. Prou. 9.7,8,9. and 15.12. and 19. 25. looke Rebuke.

Require, see Mercifulnesse.

Resist He that resisteth pleasure, crowneth his owne soule. Eccles. 19.5.

Respect of persons, looke Persons.

Rest to þ Israelites. Ios. 22.4. Deut. 12.10.

God will send no rest vnto the disobedient. Deut. 26.65.

Rest promised Moses. Exod. 33.14.

God promised to giue his people a place of rest. 2. Sam. 7.10,12.

Naomi wisheth rest vnto her two daughters in lawe. Ruth 1.9.

Rest of those that beare Christes yoke. Matth. 11.29. 2. Thess. 1.7.

If we beleeue, wee shal enter into the rest of God. Heb 4 3.9.

Those which die in the Lorde, rest from their labours. Reue. 14.13.

God rested, looke Sabboth.

Restitution of goods wrongfully gotten or withholden. Leu. 6.1, to 8.

Restrained. How sinnes should be restrained of vs. Rom. 6.12.

Resurrection of Christ foretold by Dauid. Act. 2.31. and by Christ himselfe. Mat. 17.9.

Of Christes resurrection, and the earthquake at the same. Hos. 6.2. Matth. 28.2. and his appearing to Marie Magdalene after his resurrection. Marke 16.9.

Those that beleeue the resurrection of Christ, shall be saued. Rom 10.9.

We hope to possesse life by the resurrection of Christ. 1. Pet. 1.3.

After the resurrection, the Apostles vnderstoode this saying, Destroy this Temple, &c. Iohn 2.19.

Christ is the resurrection Iohn 11.25.

We shalbe partakers of the resurrection, if being grafted in Christ, wee bring foorth fruite. Rom. 6.4,5.* and 2. Cor. 5.17.

S. Paul desireth to knowe the vertue of the resurrection. Phil. 3.10,11.

A prophesie of the resurrection of the dead. Iob 14.7,12,14. and 19.26,27. The time and maner thereof. 1. Cor. 15.21,22.* Phil. 3.21. and 1. Thes. 4.14,15.*

The first resurrection. Reue. 20.5,6.

The Sadducees denie the resurrection, but the Pharises confesse it. Matt. 22.23. Mar. 12.18. Luke 20.27. Actes 23.8.

By the resurrection immortalitie is giuen 2. Cor. 5.1, to 5.

The Apostles cast in prison for preaching the resurrection. Actes 4.2,3.

Paul preaching the resurrection was mocked. Actes 17.32.

The resurrection of life and condemnation. Iohn 5.29.

After the resurrection there shall no more mariage be vsed. Matt. 22.30.

Some affirmed that the resurrection was past. 2. Tim. 2.17,18.

Those that relieue the poore shall bee recompensed at the resurrection of the Iust. Luke 14.14.

Of the generall resurrection of the dead, and glorifying of the flesh. Exod. 3.6,15. and 5.24. & 2. King. 2.11. Iob 31.14. Isa. 26.19, 20,21. and 66.14.* Ezek. 37.3, to 15. Dan. 3.25,26,27. & 12.2,3. Iona. 2.2.* Zeph. 3.11.* & 2. Esd. 2.16,45,47. & 14.35. Wisd. 3.7. & 5.5. & 2. Mac. 7.2.* Iob. 6.54. & 11.24,25,26. Act. 24.15,22. 2. Cor. 4.24. looke Raise vp.

Of *Retaining* and *Remitting* of sinnes.

looke Iohn 20.23. and Keyes.

Returne. The Lorde will returne vnto his if we returne vnto him. Deu. 30.8,9,10. with all our heart, and bee obedient to his voyce. Deut. 4.29,30.

Reuile. Blessed are they that are reuiled for Christes sake. Mat. 5.11,12.

Reuilest thou Gods high Priest? Actes 23.4.

Rewarde of them that are persecuted for Christes sake. Mat. 5.11,12.

Of righteousnesse, see Righteousnesse.

Reward for receiuing goodly men, see Prophets.

God taketh no Reward. Deut. 10.17.

God was the exceeding great rewarde of Abraham. Gen. 15.1.

Iehu receiued a temporall reward, for that which hee did against the house of Ahab. 2. King. 10 30.

Boaz wisheth Ruth a reward of God for her welldoings. Ruth 2.12.

Saul promiseth reward to him that would kill Goliah. 1. Sam. 17.25.

Daniel both refuseth and taketh rewards. Dan. 5.17,28.

Rewarde of humility. Pro. 22.4. looke Recompense and Gift.

Rib. Woman was made of mans ribbe. Gen. 2.21,22.

Rich and *Riches.* God is Rich to all that call on him. Rom. 10.12.

A Rich man compared to the flower of the grasse. Iam. 1.10,11.

Against respecting persons for Riches or powerties sake. Iam. 2.1,2,3,5,6.

The discommodities of coueting to be rich, and the duetie of rich men. 1. Timo. 6.9,10, 17,18.

The yong Rich man whom Christ willed to sell all. Luk. 18.22,23. Matth. 19.20,21, 22. Mar. 10.21,22.

Rich Zacheus. Lu. 19. 1. to 11.

God filleth the hungrie, and sendeth the rich emptie away Lu. 1.53.

Parables of the rich man & his stewarde, and the rich glutton and Lazarus, and the couetous rich man. Luk. 16.1,19, 20.* and 12.15,16, to 22.

Christ commendeth the poore widowe aboue all the rich men, and why. Lu. 21.1,2, 3,4. Mar. 12.41, to 45.

Rich men are not blameless. Eccles. 11. 10.

How some men become rich. Eccles. 11. 18. Iob 24.2.*

What rich man is blessed, and what hated of God. Eccles. 3.18. and 25.2.

Of the agreement and qualities of poore and rich men. Eccles. 13.2.*

Abraham and Lot, Iaakob and Esau were verie rich. Gen. 13.2,5,6. and 36.7.

Izhak was rich, so was Boaz, and how. Gen. 26.3,13,28. Ruth 2.1.

A rich woman relieued Elisha as he passed by. 2. King. 4.8.

Nathans parable of a rich, and of a poore man. 2. Sam. 12.1, to 15.

Riches euill gotten. Pro. 28.8.

Riches gather friends. Pro. 19 4.

Riches are as a strong city to the owner of them. Pro. 10.15. and 18.11.

God giueth power to get riches. Deuter. 8.18.

Abraham would not take riches of a king, and why. Gen. 14.23.

God is the authour of riches and powertie. Pro. 22.2. and 1. Sam. 2.7. Eccles. 11.14.

When God hath blessed vs with riches, wee ought to take heede wee forget him not. Deut. 8.10, to 15.

The deceitfulnesse of riches doeth choake Gods word in vs. Mar. 4.19.

Make friends with the riches of iniquitie. Luke 16.9.

God gaue Salomon riches and honour vnasked. 1. Kings 3.12,13.

Wee cannot serue God and riches. Luke 16.13. Matth. 6.24.

Of the miserable estate of the couetous rich man. Eccles. 6.2.

Of riches reserued to the owners harme. Eccles. 5.12.

None ought to trust in riches, and why. Iob 31.24,25. Eccles. 5.1. Matth. 19.23, to 27. Mar. 10.23,24,25,26. Luk. 18.24, to 28.

If riches increase we ought not to set our hearts thereon. Psal. 62.10.

Neither riches nor any other thing comparable to the feare of God. Pro. 15.16. Eccles. 40.26,27.

We ought not to grudge at our state be it poore or rich. 1. Cor. 7.20. Phil. 4.11.

How the rich ought to behaue themselues towardes the poore. Leuit. 25.14,35,36.* Deu. 15.7, to 12. Pro. 14.31. and 17.5. and 21.13. Eccle. 11.1,2. Isa. 23.4,18. Matth. 6. 1,2,3,4, 19,20,21. Luke 14.12,13,14. Act. 2.45. and 4.34.*

Of the vanitie, deceitfulnesse & contempt of riches. Psal. 39.6. and 49.6.* and 52.1, to 8. Pro. 11.4. and 23.4,5. and 28.22. and 30. 8,9. Eccles. 5.9,10,11. and 6.2.* Isa. 2.7.* Ier. 22.13, to 18. Eze. 7.19. Zeph. 1.8,9,11, 18. Matt. 13.22. Luke 8.14.

Against wicked rich men. 1. Samu. 25.2, to 39. Iob 25.* and 21.7.* and 27.8.* and Isa. 5.8,9,10.* and 32.5,6,7. Ier. 15.13. Amos 6.1.* and 8.4, to 9. Habak. 2.6.* Luke 6.24. Zach 5.1,3,4. looke Couetousnes and Poore.

Riddle of Samson, see Wife.

Right hand of God. Luke 22.69. and Act. 7.55. Matth. 26.64. looke Vpright.

Righteous. The righteous shall iudge the wicked, and are bold. Pro. 14.19. and 28.1.

The end of the righteous is ioy and peace. Isai. 57.2.

The song of the righteous. Isai. 25.1.* Psal. 31.1.*

The Lord heareth the prayer of the righteous, and blessings are promised them. Pro. 15.29. and 10.6,7.

The constauntnesse and happinesse of the righteous. Wisd. 5.1,15,16.

Of the righteous, if he turne from doing vprightly. Eze. 18.24.

If the righteous scarcely be saued, what shal the sinners? 1. Peter 4.18.

What the feruent prayer of a righteous man auaileth. James 5.16.

The lawe is not giuen to the righteous man. 1. Tim. 1.9.

Who are righteous and blessed. Psal. 32. 1,2,5,11. Gen. 15.6.

Pharaoh confessed God righteous, and himselfe wicked. Exod. 9.27.

The righteous shal flourish when the wicked shal want. Pro. 13.25. and 14.11.

A complaint for the want of the righteous Micah 7.1.

No man righteous before God. Genes. 6.5. and 8.21. and 1. King. 8.40. and 2. Chron. 6. 36. Iob 4.17,18,19. and 9.2,15,20,21. and 25.4,5,6. Psal. 14.1,3. and 51.5. and 53.1, 3. and 143.2. Prou. 20.9. Eccles. 7.22. Isa. 64.5,6,7. Ierem. 2.29,53. and 30.14,15. Micah 7.2. and 2. Esd. 4.30. and 8.35. Wisd. 12.10 Ecclus. 7.5. Matth. 6.12. Luke 17. 10. Galat. 3.11,22. Ephes. 2.1,3,8. and 1. Iohn 1.8. Romanes 3.10, to 20. Looke Iust, Saints, and Vpright.

Hee that doeth righteously is borne of God. 1. Iohn 2.29.

Righteousnesse of God proued. Iob 5.8.*

God rewardeth euery man according to his righteousnesse. 1. Sam. 26.23. as he did Dauid. 2. Sam. 22.21. and yet not for his righteousnesse. Deut. 9.3,4,5,6.

Christ is our righteousnesse. Isai 42.6. Ierem. 33.16. and 1. Cor. 1.30. which wee must hope and waite for through faith. Galat. 5.5.

Being freed from sinne wee are made the seruants of righteousnesse. Rom. 6.18.

Righteousnesse shal dwell in the new heauens and earth. 2. Peter 1.13.

Christians Righteousnesse ought to exceede the Righteousnes of Scribes & Pharises. Matth. 5.20.

Blessed are they that suffer for righteousnesse. 1. Pet. 3.14. Matt. 5.10.

The fruite of righteousnesse is sowen in peace. James 3.18.

Mans wrath accomplisheth not Gods righteousnesse. James 1.20.

Of true righteousnesse and the fruite thereof. Phil. 1.11. and 3.9.

Righteousnesse put for keeping the lawe. Matt. 3.15. for that which is vpright and holy. Act. 13.10. for vprightnesse of conscience. 2. Cor 6.7.

Raine of righteousnesse. Ioel 2.23.

The breastplate of righteousnesse. Ephes. 6.14.

Christ our righteousnesse before God, through grace and faith. Gen. 15.6. Isai. 45. 24. and 53.11,12. Ierem. 23.6. and 33.15, 16. Dan. 9.24. Habak. 2.4. Zech. 9.9. Actes 10.15,35,43. and 13.38,39. Rom. 1.17. and 3.21,22.* and 5.1,9,17.* and 1. Cor. 1.30. Gal. 2.16.* and 3.6,8.* and 5.4,5. Titus 3. 5,7.

Against the righteousnesse of the Lawe. Matt. 5.20.* Rom. 2.13.* and 10.3,4, to 13. Titus 3.5. Heb. 9.8. Reue. 3.15,16.*

Righteousnesse of the wicked, what. Isai. 57.12. see Innocent.

Rise. looke Sleepe.

Moses desireth the Lord to rise vp against his enemies Num. 10.35.

Rising againe. Looke Rayse and Resurrection.

River. The vision of the pure River of water

ter of life. Reu. 22. 1.

Out of Eden went a Riuer to water the garden. Gen. 2. 10.

Robbing. See Theft, and Stealing.

Rocke. Moses put in the cleft of the rocke, while Gods glory passed by. Exodus 33. 21, 22, 23.

Water out of the rocke in Horeb. Exod. 17. 6. Num. 20. 8, to 2.

God caused the Israelites to sucke honie out of the stone, and Oyle out of the hard rocke. Deut. 32. 13.

Christ the rocke of offence to some. 1. Pet. 2. 8. Rom. 9. 33. the spiritual Rocke which the Iewes vsanke of by faith. 1. Cor. 10. 4.

The Rocke whereupon Christ builded his Church, himselfe being the head stone. Mat. 16, 18. and 21. 42.

Rodde of Moses and of Aaron which deuoured the sorcerers Roddes, conuerted into serpents, and whp. Exod. 4. 3. and 7. 10, 12.

Aarons Rodde budded, and bare ripe almondes, and whp. Num. 17. 8.

The Rocke smitten with Moses Rodde, peelded water. Exod. 17. 5, 6.

Saint Paul was thrise beaten with rods. 2. Cor. 11. 25.

Rod, for seueritie. 1. Cor. 4. 21.

The Rodde and staffe of God doeth comfort the godly. Psal. 23. 4.

He that spareth the Rod, hateth the child, Prou. 13. 24.

Roofes to be builded with battlements, and whp. Deut. 22. 8.

Rome and *Romanes.* Saint Paul arriued at Rome. Actes 28. 16.

The Romanes sent letters vnto kings for the protection of the Iewes. 1. Mac. 15. 15.

The league with the Romans & the Spartans, is renewed vnto Simon, Iudas Maccabeus brother. 1. Mac. 14. 18. 20.

Balaams prophecie of the Romane Empire. Numb. 24. 24.

Saint Paul affirmed that he was a Romane. Act. 16. 37. and 22. 25.

The Romanes maner was, not to condemne any, before the accused had place to answere his accusers. Actes 25. 16.

It was foretolde Paul that hee should preach at Rome. Act. 23. 11. and hee was permitted so to doe, in an house, for two yeres space. Actes 28. 30, 31.

Howe the Romanes shall destroy Ierusalem and the Temple. Mat. 24. 24. Isa. 5. 25.* Dan. 9. 26, 27. and 11. 30.* Matth. 24. 2, 54. Luke 19. 6, 20, to 25. John 11. 48, 49, 50.

Paul much commendeth the faith of the Romanes. Rom. 1. 7, 8.

Roote, which bringeth forth gall & wormewood. Deut. 29. 18.

Iesus Christ came of the Roote of Iesse. Rom. 15. 12. Reu. 22. 16.

If the Roote be holy, so are the branches. Rom. 11. 16.

We that are made partakers of the roote, may not boast against the branches that were broken off for vs. Rom. 11. 17, 18.

Antiochus Epiphanes the wicked roote. 1. Mac. 1. 11. see Bastardes.

Ropes about the heads, &c. a signe of submission. 1. Kings 20. 31,

Rudiments. The beggerly Rudiments of the worlde, what. Galat. 4. 3, 9, 13. Col. 2. 8. looke Principles.

Rule. The peace of God on him that walketh according to the rule of Christ. Gal. 6. 16.

Christians ought to proceede by one rule, to the ende they may minde one thing. Phil. 3. 16.

Ruler & Ruling. God promised Dauid that he should beare Rule ouer men being iust, and ruling in the feare of God. 2. Sam. 23. 3.

What maner of men Rulers ought to bee. Exod. 18. 21. Deut. 1. 13. and of their duties. Deut. 1. 16, 17.

He that ruleth, let him rule with diligence. Rom. 12. 8.

Like Ruler, like subiects. Eccles. 10. 2. looke Iudge, Prince, Gouernour, & Centurion.

Runne. looke Loynes.

Saluation lyeth not in mans Running. looke Mercie.

Howe we ought to Runne in the spirituall race. 1. Cor. 9. 24, 25.* Gala. 2. 2. Phil. 2. 16. Heb. 12. 1, 2.

Ruine. looke Fall and Destruction.

S.

Sabbath. God blessed and sanctified the Sabbath day, and whp. Gen. 2. 2, 3. Locke in the first Table.

A commandement to sanctifie the Sabbath, and whp. Iere. 17, 22. Exodus 20. 8, to 12. Deut. 5. 12, 13, 15.

The Sabbath ordeined for seruants, strangers, and cattel to rest in. Exod. 23. 12. as wel as their masters. Deut. 5. 14.

The Sabbath was a signe betweene God and his people, that it is hee that sanctifieth them. Exod. 31. 13, to 18. Ezek. 20. 12.

Nehemiah reproueth the breakers of the Sabbath. Nehe. 13. 15, to 23. the sacrifices of the Sabbath. Ezek. 46. 4.

God reproued the violating of the Sabbath. Exod. 16. 26. Ezek. 20. 13.

Hee that gathered stickes vpon the Sabbath day, was stoned to death. Numbers 15. 32, 35, 36.

The Iewes refused to resist their enemies on the Sabbath. 2. Mac. 2. 34. but were afterward aduised to doe the contrary. verse 41.

Nicanor determined to assayle Iudas on the Sabbath day. 2. Macca. 15. 3, to 6.

The Sabbath of rest to the land, euery seuenth yeere. Exod. 23. 11.

The Sabbath made for man, not man for the Sabbath. Marke 2. 27.

The disciples of Christ plucked the eares of corne on the Sabbath day. Mat. 12. 1. Mar. 2. 23. Luke 6. 1, 2.

Christ is Lord of the Sabbath. Matth. 12. 8. Marke 2. 28. Luke 6. 5. and healed many vpon the Sabbath day. Luke 13. 10, 13. and 14. 1, 4. John 5. 5, to 10. and 9. 16.

Sabbath of Christians must bee euerlasting. Isa. 66. 23. see Rest.

The true vse of the Sabbath. Isa. 56. 2. and 58. 13.

The exercise of Christ and his Apostles on the Sabbath day. Marke 6. 2. Luk. 4. 16.* John 7. 22, 23. Actes 13. 14, 15. and 15. 1. and 16. 13. and 18. 4. and 20. 7.

A Sabbath dayes iourney. Actes 1, 12.

Sackcloth. Ahab put on Sackcloth, when he heard the wordes of Eliah. 1. Kings 21. 19, 27. looke Ropes.

We are not saued by the outward signes of the Sacraments, but by the inuisible graces offered therein. Hag. 2, 12, 13. Matth. 3. 11. John 3. 5. Rom. 4. 9, 10, 11. 1. Cor. 10. 1, to 6. Ephes. 5. 25, 26. 1. Pet. 3. 21. Looke Baptisme, Supper, and Signes.

Sacrifices ought to be without blemish. Leuit. 1. 10. and 3. 1. and 22. 19. Numb. 28. 31. Deut. 15. 21. and 17. 1. Ezek. 43. 22.

The morning Sacrifice. 2. Kings 3. 20.

Acceptable Sacrifices were kindled with fire from heauen. Gen. 4. 4. & 8, 20, 21. & 15. 9, 17. Leuiticus 9. 24. Iudg. 6. 21. & 13. 19, 20. 1. Kings 18. 38. 2. Chron. 7. 1. 1. Chron. 21, 26.

Of the dayly Sacrifice. Exodus 29. 38. Num. 28. 3.

The feastes of Sacrifice were kept with ioy. Genesis 31. 54. Exodus 18. 12. and 31. 6. Numb. 25. 2. Deuter. 12. 6, 7, 11, to 15. and 27. 6, 7. 1. Samu. 1. 3, 4. and 9. 13.* and 16. 5. 2. Sam. 15. 7, 11, 12. 1. king. 1. 9, 25. and 3. 4, 15. 1. Chron. 29. 9, 21, 22.

Of Sacrificing of children. Leui. 18. 21. & 20. 2. Deu. 12. 31. Iudg. 11. 30.* 2. kin. 3. 27. & 16. 3. & 17. 17. 2. chron. 28. 3. psal. 106. 37. Isai. 57. 5. Iere. 7. 31. & 19. 4. Eze. 16. 20. & 20. 31.

Of the Sacrifice of the vngodly. Gene. 4. 3, 5. 1. Sam. 15. 21, 22. Psal. 40. 6. and 50. 16, 17. & 51. 16. Isa. 1. 11, to 19. and 44. 15, to 21. & 66. 3. Ier. 6. 29. and 7. 11, 18. & 14. 12. Hose. 5. 6. and 6. 6. and 8. 13. and 9. 4. Amos 5. 21.* Mich. 6. 7. Eccles. 34. 18. Matth. 9. 13. Marke 13. 33. Hebrewes 10. 6, 8.

Of spiritual Sacrifices. Psal. 5. 7. & 26. 6.* 27. 6. & 40. 6. & 50. 14, 15. & 51. 17, 19. & 116. 13.* Prou. 21. 3. Isa. 56. 1, 2. Iere. 7. 3, to 7. Hos. 6. 6. Mic. 6. 8. Eccles. 35. 1.* Matt. 5. 23, 24. & 9. 13. and 12. 7. Marke 12. 13, 34, 44. Rom. 12. 1. Phil. 4. 18. Heb. 13. 15, 16.

Christ is the perfect Sacrifice for the faithfull. Isa 53. 10. John 17. 3. 2. Cozinth. 5. 18.* Ephes 5. 2. 1. John 2. 1, 2. and 4. 2, 9, 10, 14. Heb. 1. 3. and 5. 1. whereof Isaak was a figure. Gene. 22. 2, 8, 9, 13, 18. and all the Sacrifices of the olde lawe a shadowe. Heb. 10. 1, to 10. Looke Priest and Offrings, and Aaron in the first Table.

Sacrifices, looke Priest.

Sadduces. looke Resurrection.

Sadnesse. looke Heauinesse.

Safetie. Those that are vnder the protection of God, shal dwell in safetie. Deut. 33. 12, 28. Prou. 3. 23. Isa. 14. 30. Iere. 32. 37. Hose. 2. 18. As did the Israelites, so long as they honoured God. 1. Sam. 12. 11.

Saints. We ought to distribute to the necessitie of the Saints. Rom. 12. 13. 1. cor. 16. 1, 2. Paul would haue the Saints to decide all controuerlies. 1. Cor. 6. 1.

Of those that gaue themselues to minister to the Saints. 1. Cor. 16. 15, 17.

Continuall prayers to be made in the spirite, for the Saints. Ephes. 6. 18.

Christians called Saints, and whp. Rom. 16. 2. Ephe. 1. 1. Phil. 1. 1. and 4. 21. Philemon 5. Heb. 13. 21. 1. Cor. 1. 2. 2. Cozinth. 1. 1. Coloss. 1. 2. 1. Thess. 5. 27, &c.

It

It was giuen vnto the beast to make warre with the Saints, and ouercome them. Reuel. 13.7.

The Saintes lotued not their liues to the death for the word of their testimonie. Reue 12.11. See Precious.

The Saintes shal shine as the Sunne. Mat. 13.43. Their felicitie. Reue. 7.16,17.

The prayers of Saints offered vp to God by the Angel. Reue. 8.3,4.

Righteousnesse of Saints expressed by fine linnen. Reue. 19.8.

The Saintes are in the handes of God. Deut. 33.3.

God will keepe the feete of his Saints from slipping away in temptations. 1. Sam. 2.9.

God punisheth his Saints in mercie. Psal. 99.6,8.

The mysterie of salvation in Christ is manifested to his elect Saints. Col. 1.26.

Against worshipping of Saints. Iudg. 13. 15,16. Psal 29.1. & 115.1.* & 81.9. Isa 42. 8. Esa 13,13,14. Mat. 4.10. Luk. 4.8. Actes 10.25,26. and 14.11, to 19. 1. Cor. 1.12,13. and 3.5,6. Reu. 22.8,9. & praying or putting our trust in them. Psal. 36.6. & 115.17. and 60.1.* 145 18. & 146.3. Isa. 63.16. Jer. 15. 1. and 17.5,6. Ezek. 14.14,20. Hose. 13.4. Ester 14.3 Matth. 11.28. John 14.6. Acts. 4.12. Rom. 10.14. James 1.5,17.

Sale. looke Buy.

Sale. Lots wife transformed into a pillar of Sale. Gene. 19.26.

Abimelech sowed Salt in the citie of Shechem. Iudges 9.45.

God threatneth to burne the Iewes land with brimstone and Sale, if they disobeyed his Lawes. Deut. 29.23.

Elisha cast Salt into the infectious spring of waters, and healed them. 2. king. 2.21,22.

Euery man shall be Salted with fire, and euery sacrifice shall bee Salted with Salt. Marke 9.49.

The Apostles are called the Salt of the earth. Matth 5.13.

Our speach must be powdred with Salt. Colos. 4.6.

The couenant of Sale. Num. 18.19.

The citie of Sale. Josh 15.62.

Saluation belongeth vnto the Lord. Psal. 3.8.

The Lorde is our Saluation. Exod. 15.2. Psal. 65.5. 1. Sam. 19.3.

Saluation is offered by Iesus Christ. 1. Thess. 5.9. and by none other. Act. 4.12.

The Prophets haue diligently enquired of the Saluation that should come by Christ. 1. Pet. 1.9,10,11.

Saluation put for the doctrine of the Gospel. Heb. 2.3.

We ought to create health and saluation of God. Jere 17.14.

God hath wrought the cite Saluation by sending his sonne to be our redeemer. Isa 59.20,21.

Saluation is of the Iewes, of whom Christ descended as concerning the flesh. Joh. 4.22.

Eternall Saluation giuen to all that obey the Lord Iesus. Heb 5.9.

Diuers saluations yet to, at the last day shall be reuealed. 1. Peter 1.5.

Saluation came into the house of Zaccheus, because hee beleeued in Iesus Christ. Luke 19.9.

The knowledge of Saluation came vnto vs through Gods tender mercie, by Iesus Christ, without our desert. Luke 1.77,78, 79. Rom. 6.23. Ephesians 2.1,5,8. Titus 3.4, to 8.

Hannah reioyced in Gods Saluation. 1. Sam. 2.1.

Christ the Saluation of the Gentiles is promised. Gene. 49.10. exhibited and seene. Luke 2.30,31,32.

All things necessarie to Saluation, are reuelled to vs by Christ. Joh. 15.15. Act. 20.27

Of the certaintie of our Saluation. Job 13.15,16 & 19.25,26,27. Psal. 71.1. 1. Joh. 10.28,29. Rom. 8,1,16,17,38,39. Galat. 4.6. Heb. 10.22,23. & 11.1. James 1.6,7,8.

How Saluation is obtained through faith by Gods gratious election, looke more Isa. 25.9. Mat. 20.15,16. & 25.34. Mark. 10.31, 40. Joh. 3.15,16. & 5.24. & 20.29,31. Acts 2. 47. and 15.11. & 16.31. Rom. 1.16. & 10.9,9. Eph. 1.11,13. and 2.8. 1. Thes. 5.9. 2. Thes. 2.12,14. 2. Tim. 1.9,10. and 2.10. Titus 1.1,2. and 3.4,to 8. 1. Pet. 1.2,to 6.

Salute no man by the way. Luke 10.4. 2. Kings 4.29. looke Blesse.

The Salutation of the Angel to Gideon. Judg. 6.12. and to the virgine Marie. Luke 1.28,29.

Pauls maner of subscribing his Epistles. The salutation of mee Paul with mine owne hand. 2. Thess. 3.17.

Sanctifie, for to keepe holy. Deut. 5.12. to dedicate to God. Exod. 13.2. Numb. 7.1. to praise. 1. Pet. 3.15. and to make a thing to be taken for holy. Matth. 23.17.

The Tabernacle, the Arke with the instruments, and Aarons sonnes Sanctified. Exod. 29.43. and 30.26, to 31. Leu. 8.10,11.

The faithful are Sanctified in the name of Christ, by the spirite of God. 1. Cor. 6.11.

To Sanctifie God, what. Deut. 32.51.

The vnbeleeuing husband is sanctified by the wife, &c. 1. Cor. 7.14. looke Celebrate, and Consecrate.

Of Sanctification. 1. Corinth. 1.30,32. 1. Thess. 4.3.

Sanctuarie. The high Priest entred into the Sanctuarie, but once a yeere. Leuit. 16.2, Heb. 9.7.

The purging of the Sanctuarie. Leuit. 16. 14,15,16.

God commaunded to reuerence his Sanctuarie. Leuit. 19.32.

The forme and situation of the Sanctuarie with all the furniture, is made. Exo. 36.1.* and 37.1.* and 38.1.* and 39.32.* as was commanded. Exo. 25.1.* and 26.1.* and 27. 1.* and is reared by Exod. 40.1.*

The land of Canaan, called Gods Sanctuarie. Exod. 15.16,17.

Satan obtaining leaue of God, destroyed all Iobs goods. Job 1.12.* and afflicted him. Job 2.6,7.

Satan desired to winnowe the Apostles as wheate. Luke 22.31,32.

The fornicator to be deliuered vnto Satan, and why. 1. Cor. 5.4,5. Hymeneus and Alexander likewise. 1. Tim. 1.20.

Satan hindred Pauls iourney to Thessalonica. 1. Thess. 2.18.

Satan bound and cast into the bottomlesse pit, and loosed againe. Reuel. 10.2,3.

Christ called Peter, Satan. Matth. 16.23. Marke 8.23.

They were instruments of Satan, ỳ tempted Dauid to slay Shimei. 2. Sam. 19.22.

Satan blindeth the mindes of infidels, that Gods glorious Gospel should not shine vnto them. 2. cor. 4.4. & indeuoureth to withdraw the faithful from the same. 1. Thes. 3.5

Of the Synagogue of Satan. Reuel. 2.9. and 3.9. and of his throne. Reuelat. 2.13. looke Deuill.

Antichristes comming is by the working of Satan. 2. Thessalon. 2.9. Looke in the first Table.

Satisfaction. looke Christ and restitution.

Satisfied. looke Foure.

Saue. Israel a people saued by the Lorde. Deut. 33.29.

God onely saueth out of all aduersities. 1. Sam. 10.19.

No man saued by his owne power or policie. Psal. 33.16.

He that will Saue his life. See Life.

Christ came to Saue that which was lost. Matth. 18.11. Luke 19.10. euen sinners. 1. Tim. 1.15.

The Lorde addeth daily to the Church, such as shalbe saued, by the Gospel preached. Actes 2.47.

God hath saued vs from sinne, and hell. Ephes. 2.7,8. Titus 3.5,6,7.

One asked Christ if but fewe should be saued. Luke 13.23.

Christ would haue all men saued, & come to the knowledge of the trueth. 1. Tim. 2.4.

Who shalbe saued. Isa. 33.15,16.

Of the ioyfull estate of them that shall be saued. Isa. 25.6.* & 30.19,20. & 49.6.* and 60.1.* & 65.23,24,25. Jer. 32.23.* Dan. 12. 3. 2. Esd. 2.27, to 33.* Wisd. 3.1,7,7. & 5. 1,5. Matth. 13.44. & 19.28,29. & 25.10,29, 34, to 41. Marke 12.25. Luke 9.29. and 16. 22,23. and 22.30. Joh. 16.22. & 17.24. Rom. 8.17,30,1. Cor. 9.9. and 15.42.2. Tim. 4.8. Heb. 2.10.36. and 13.14. Iam. 1.2. 1. Peter 1.4,5. & 5.1,4. Reue. 2.7, 10, 17, 26.* and 3. 5.* 12, 20,* and 21.4,7,10. and 22.1,2,3,4. 5. Looke Heauen and Life.

Who so taketh vpon him to be able to saue himselfe, maketh himselfe God. Job 40.9.

Saviour. God is our Saviour out of all troubles. 2. Sam. 22.3,7.

God is the saviour of all men, specially of those that beleeue. 1. Tim. 4.10.

Christ is a prince and Saviour. Act. 5.31. in whome lieth our saluation. Mat. 1.21.

Many called Saviours. Judges 3.9,15.

Savour. The Lord smelled a Sauour of rest at Noahs sacrifice. Gene. 8.21.

To whome Christ his crosse is a Sauour of death vnto death, and life vnto life. 2. Cor. 2.14,15,16.

Sawe. The Sawe may not exalt it selfe against him that moueth it. Isa. 10.15.

Scab. A blistering Scab vpon man and beast in all Egypt. Exod. 9.9,10,11.

Scape goate, what. Leuit. 16.8.

Scarcitie, looke Plentie.

Schisme, looke Heresies and Sectes.

Schoolemaster, looke Law.

Scholer. A good master maketh a good scholer. Example 2. King. 12. 2.

Scourged. Christ was scourged. Mat. 27. 26 Paul should haue ben scourged, but was not. Act. 22. 24. to 30.

Christ foretold his Apostles how they should be scourged. Mat. 23. 34. looke Beaten.

Scourge, looke Plagues.

Scribe, what it signifieth. Ezek. 7. 6. looke Pharise.

Scriptures, why they were written. John 20. 31.

The Scripture hath concluded all vnder sinne, and why. Gal. 3. 22, 23, 24.

The scriptures testifie of Christ. Luke 24. 27, 46. John 5. 39. & 20. 9. Act. 18. 28.

Christ confounded the deuill by the scripture. Mat. 4. 4, 8, to. Luk. 4. 4, 8, 12.

Christ proued by the Scriptures, that hee was sent of the Father. John 5. 36, 39.

Christ came to fulfill the Scriptures, and therefore interpreteth them to his Apostles. Lu. 24. 27, 44, 45, 46.

Searching the Scriptures daily, and why. Act. 17. 11.

What profite wee reape of the Scriptures. Rom. 15. 4. 2. Tim. 3. 16, 17.

Scriptures put for the old Testament. Joh. 5. 39. Rom. 15. 4. 1. Cor. 15. 3.

He that beleeueth not the Scriptures, will not giue credite vnto any person. Lu. 16. 31.

Timothie instructed in the Scriptures from a childe. 2. Tim. 3. 15.

Peter exhorteth vs to take heede vnto the Scriptures, and why. 2. Pet. 1. 19.* & 3. 1, 2.

To beware of wresters of the Scriptures, & why. 2. Pet. 3. 16, 17. All things that Christ did are not in Scriptures. John 20. 30, 31. and 21. 25.

The vnderstanding of the Scriptures is the gift of God. Luk. 24. 25.

The Scriptures are wholesome waters. Ezek. 47. 9.

All sortes of people ought to know ỹ Scriptures. Deut. 6. 7, 8, 9. Nomb. 11. 29. Iosh. 1. 8. Psalm. 1. 2. & 2. 10. & 19. 7, to 11. & 119. 9, 16, 105. Pro. 30. 5. Lu. 11. 52. Joh. 5. 39. Act. 17 11. & 18. 24. Rom. 15. 4. Col. 3. 16. & 1. Tim. 4, 13. & 2. Tim. 3. 15, 16. Reue. 22. 10.

The Scriptures are easie to ỹ simple, if the spirit of God be not absent. Exo. 4. 11. Deut. 30. 11, 12, 13, 14. Psal. 19. 7. & 119. 130. Pro. 14. 6. Isa. 54. 13. Jerem. 31. 34. Hab. 2. 2, 14. Mat. 11. 25. & 13. 11. Joh. 16. 13. Acts. 2. 17, 18. & 1. Cor. 2. 9, 10 Tit. 1. 3. & 2. Pet. 1. 20.

Ignorance of the Scriptures, very dangerous for Christians. 2. King. 17. 26, 27, 28, 29. Psal. 95. 10, 11. Pro. 1. 28, 29. Isai. 1. 3, 4. & 5. 13, 14. Wisd. 5. 6, 7. & 14. 21. Ecclus. 4. 25. Mat. 15. 14. Mar. 12. 24. Joh. 3. 19. 20. & 12. 35. Rom. 1. 28.* & 10. 2, 3. & 1. Cor. 2. 8. & 14. 38. & 15. 34. & 1. Thes. 4. 13.

The Canonical Scripture comprehendeth all things needefull to saluation. John 4. 25. and 5. 39. and 15. 15. and 16. 13. and 20. 30, 31. Act. 1. 1, 2. & 2. 27. & 26. 22. Rom. 1. 16. & 15. 4. and 2. Tim. 3. 15, 16, 17. & 1. Cor. 1. 8. & 1. Pet. 1. 23, 25. & 2. Pet. 1. 21. Heb. 4. 12. and to decide all controuersies needefull for Christians to be resolued in. Psal. 119. 105. and 147. 19, 20. Mat. 1. 6. Ecclus. 1. 5. Matt. 4. 3, 4, 7, 10. & 9. 13. & 12. 3, 4, 5, 40. and 15. 7, 8. and 16. 4. and 22. 31, 32, to 39. Mar. 10. 2, 3, to 13. Luk. 16. 29. and 19. 46. and 24. 26, 27. Joh. 10. 34. Act. 2. 16, to 22. and 3. 22. and 10. 43. and 18. 28. Rom. 3. 10, to 20. and 4. 3. and 9. 12.* and 1. Cor. 10. 4, 5. and 1. Cor. 11. 23.* and 2. Tim. 3. 16. Heb. 4. 12.

¶ Seale. To seale is taken for to approoue, as Iosh. 3. 33. and 6. 27.

Sea, mayne and named of the waters gathered together. Gen. 1. 1, 9, 10.

Israel passed through the middest of the Sea, being diuided with Moses rodde. Exod. 14. 21, 22.

The Sea of the wildernesse is called also the salt Sea. Iosh. 3. 16.

The vttermost Sea. Deut. 11. 24.

The glassie Sea. Reue. 15. 2.

The forme of the moulten Sea, which Salomon placed in the Temple. 1. King. 7. 23, to 27.

The Sea for a lake. Matth. 4. 13. Mark. 1. 16. Luke 5. 2.

Search. There is no searching of Gods vnderstanding. Isai. 40. 28.

God searcheth all hearts. 1. Chron. 28. 9. looke Heart, and Curious.

Seasons, looke Signes.

Seate. What we should attribute to those which sit in Moses seate. Matt. 23. 2, 3.

Second death. Reu. 2, 11. and 21. 8.

Secret. S. Paul shewed the Corinthians a secret. 1. Cor. 15. 51.*

Some thinke God seeth not their secrete abominations. Ezek. 8. 12.

God shall iudge the secrets of men by Jesus Christ. Rom. 2. 16.

Sect. S. Paul was of the sect of the Pharises. Acts 26. 5.

How the sectes of Sadduces and Pharises differ. Acts 23 8.

Securitie of Belshazzar. Dan. 5, 1, to 6.* looke Carelesse.

Sedition, and the punishment thereof. Nu. 16. 1, 2.* & 20. 2, to 7. Iudg. 9. 2.* & 12. 1, to 7. 2. Sam. 20. 1, 2, 21, 22. & 1. Kin. 1. 5.* & 2. 15, to 26. Est. 2. 21, 22. Acts 5. 36, 37, and 23. 7, 9, 10.* looke Rebell and Enuie.

Seditious persons are to be shunned. Pro. 24. 21.

Seduce, looke Deceiue.

See. How Moses and diuers others sawe God. whom no man can see and liue. Exod. 24. 9, 10, 11. and 33. 20, 23. Num. 12 8.

Iaakob saw God face to face. Gen. 32. 30.

S. Paul desireth to see the Thessalonians bodily. 1. Thess. 2. 17.

God will giue his children eyes to see withall. Deut. 29 4.

See put for to knowe. Matth. 9. 4. John 6. 40. for enter into. John 3. 3. and for feele. John 8. 51.

Seede is sowen, and God giueth it a body at his pleasure. 1. Cor. 15. 31.

Seede shalbe multiplied to them that giue liberall almes. 2. Cor. 9. 10.

Of Seede that is made vncleane. Leuit. 11. 38.

Of raising Seede, see Rayse.

Seede of Abraham frō Izhak by promise, not from Ishmael. Gene. 21. 12, Rom. 9. 8. Heb. 11. 18.

Seede for posteritie. Mat. 12. 19.

Jesus Christ was of the Seede of Dauid. 2. Sam. 7. 12, 13.

God hath left the Seede of the Iewes. Rom. 9. 29.

The word of God is compared to Seede. Matth. 13. 3, to 44. Marke 4. 3, 14, 26, 31. Luke 8. 5, to 16.

The honourable Seede are they that feare the Lord. Ecclus. 10. 20.

Seeke. Hee that doeth Seeke the Lord with all his heart, shall finde him. Deut. 4. 29, 30, 31. Jerem. 29. 13.

To Seeke God, looke Leese.

The godly labour for all that seeke knowledge. Ecclus. 33. 16. and 24. 39.

Seeme, looke Hypocrites and Eyes.

Seer, put for a Prophet. 1. Sam 9. 9, 11.

Seethe. The ceremoniall Law forbiddeth to Seethe meate vpon the Sabbath day. Exod. 16. 23.

The Seething pot. Ezek. 24. 3, to 15.

Seething children, see Women.

Sell that ye haue, and giue to the poore. Matth. 19. 21. Luke 12. 33, 34. and 18. 22.

Joseph was Solde by Gods prouidence. Gene. 45. 5.

The faithfull Solde their possessions, and why. Act. 2. 45. looke Buy.

Sende. God declared that hee did Sende Moses to gouerne his people. Numb. 16. 28.

Christ Sent by God. John 8. 18.

God sent Rezin, and Pekah against Ahaz. 2. king. 15. 37. and 16. 1, 5.

Christ sent his Apostles as hee was sent. John 20. 21.

None can preach, except they be sent. Rom. 10. vers. 15.

Separate. God Separated the Israelites frō other people, that they might Separate themselues from filthinesse. Leu. 20. 24, 25, 26.

Of the Separate fielde. Leuit. 27. 21.

Of the Separating of the goates from the sheepe. Matth. 25. 31, 32, 33.

Sepulchre. Christes Sepulchre watched with souldiers. Matth. 27. 60, 63.*

The Pharises are termed whited tombes, or sepulchres. Matth. 23. 27, 28. looke Graues.

Serpent. The Serpent through subtiltie beguiled the woman, and was cursed. Gene. 3. 1, 13, 14, 15. and 2. Cor. 11. 3.

The fierie Serpent of brasse set vp to heale them that were bitten of fierie Serpents. Numb. 21. 6, to 10. which after being honoured, Hezekiah caused to bee broken in pieces. 2. Kings 18. 4. what it did signifie. Joh. 3. 14, 15.

Jesus Christ called the Pharises Serpents. Matt. 23. 33. and willeth his Apostles to be wise as Serpents. Matt. 10. 16.

The deuill called that olde Serpent. Reu. 12. 9. and 20. 2. see Rod.

Seruants, and their estate. Leui 25. 44, 45. Of him that lay with a maide Seruant affianced, and not redeemed. Leui. 19. 20.

Of a Iewes sonne solde to be a Seruant. Deut. 15. 12, to 19. Exod. 21. 2, to 7.

Of a mans daughter solde to be a seruant. Exod.21.7,to 12.

Ruth saide shee was Boaz seruant, and maide. Ruth 2.13.

A seruant that ranne away from his master being an Heathen. Deut.23.15,16.

Of freeing of seruants. Jere.34.9.*

Of the discipline of seruants. Ecclus.33.23.*

How to entreate a seruant from his childhoode. Pro.29.19,20,21.

The duetie of seruants towarde their master. Ephe.6.5,to 9. Col.3.22.* 1.Tim.6.1. Tit.2.9.* 1.Pet.2.18.* Mat.8.9.

Of seruants called to the knowledge of the Gospel. 1.Cor.7.21,22.

Moses willed the Iewes to remember that they were seruants themselues. Deut.16.12.

Examples of good seruants and faithfull. Gen.24.1.*31,38,39,40. and 39.1.*

God called the Israelites his seruants. Leuit.25.55.

God hath compassion of his seruants. Deu.32.36.

Christ calleth his not seruants, but friends, and why. John 15.14,15.

We are the seruants of God deliuered frō sinne. John 8.32,to 37. Roma.6.16,17,18.* 1.Pet.2.16.

Blessed is that seruant, whom his master when he commeth shall finde waking. Luke 12.36,to 49.

We are all vnprofitable seruants. Luk.17.10.

The seruant is not greater then his master. John 15.20.

God will auenge the blood of his seruants. Deut.32.43.

Who so will bee greatest, ought to be seruant to all. Mat.20.26,27,28.

A Bishop is the Lords seruant. 2.Tim.2.24.

The seruants of Christ ought not to be men pleasers. Gal.1.10.

Paul being free from all men, became seruant to all, to winne the more. 1.Cor.9.19.

Wee are seruants of sinne, if wee be ouercome by it. Joh.8.34. 2.Pet.2.19. and being seruants of sinne, wee are freed from righteousnesse. Rom.6.20.

We ought to instruct our children, that of bond of the deuill. Deut.21.* we are made sonnes of God. Gal.3.26.

The seruant that knoweth his masters will, and doeth it not. Luk.12.47,48.

Dauid suffred not his seruants to do Saul harme, and why. 1.Sam.24.5,to 11.

God prouideth for his seruants contrary to their expectations. 2.Sam.17.28,29.

The wicked are Gods seruants, and how. Jere.25.9.*27.6.

Seruant of the Church. Rom.16.1.

Serue. How we must Serue God. Josh.22.5,27,28,29. and 24.14,to 25. Exod.23.25. Deute.6.13. and 10.12,17,20. and 28.47. 1.Sam.12.20. Matt.4.10. Luke 4.8. Heb.12.28.

The Iewes serued Baalim, and Ashtaroth, and forsooke the Lorde. Judg.2,11,13, and 3.7.

Of those that serued both God and idoles. 2.King.17.28,33.*

The end of our vocation and redemption, is to serue the liuing God. 1.Thes.1.9. Heb.2,15. Luke 1.74,75.

Seruice displeasing, or pleasing God. Isai.1.11,to 18. and 43.22,23,24.

Seruile worke, what. Leuit.23.7.

Seruitude. God foretolde Abraham the seruitude of the children of Israel, and their deliuerance out of Egypt. Gene.15.13,14. looke Bondage.

Seuen. Jethro had seuen daughters. Exod.2,16. and Job seuen sonnes. Job.1.2. and 42.13. looke Martyrdome.

Seuentie, put for an infinite number. Mat.18.22.

Seuentie and two disciples sent to preach, & how. Luk.10.1,to 13,16. Mat.10.1,to 16.

Shame vpon those that disobey God. Deut.28.20. looke Athamed.

Sheepe were wont to be watered towarde night. Gen.29.2,3,7,8. Exod.2.17,18.

Sheepe were permitted the Iewes to eate. Deut.14.4.

Michaiahs parable of the sheepe without a shepherd. 1.King.22.17,35,36,37.

Whose flockes of Sheepe are cursed, and whose blessed. Deut.28.4,31. as appeareth. Judg.6.4.

An oblation of a Sheepe or Lambe. Leuit.3.6,7.

We were as stray Sheepe before our conuersion. 1.Pet.2.25.

Christ calleth the Iewes lost sheepe. Mat.10.6. to whom he was sent. Mat.15.24.

The qualities and safetie of Christes sheepe. John 3.15,16. and 10.27,28.

Those that were not of his sheepe, beleeued not. John 10.26.

Christ calleth his sheepe, the blessed of his father. Matth 25.33,34.

Christ willeth Peter to feede his lambes and Sheepe. John 21.15,16,17.

Iewes and Gentiles are one Sheepefolde acknowledging Christ their onely Shepherd. John 10.16. 1.Pet.2.25.

Shepheards. Iaakobs children were Shepheards, which were an abomination to the Egyptians. Gen.46.32.*

Christ the Shepheard, and expectation of the Gentiles. 2.Esd 2.34.* The good Shepheard. Joh.10.11,14. The chiefe Shepheard. 1.Pet.5.4. and 2.25. of the faithfull. Ezek.34.23,34. Zech.13.7. whose birth was declared vnto Shepheards. Luke 2.8,to 21.

Against couetous Shepheards. Ezek.34.2,to 23.

Of the foolish and idle Shepheard, and his instruments. Zech.11.15,16,17.

Of Shepheards, looke more in Pastours, and Heardmen.

A *Shekel* of the Sanctuarie, what. Exod.30.13. Eze.45.12. Num 3.47.

A common Shekel, what. Gen.23.15. Exodus 21.32.

Twentie Shekels made one pound. Ezek.4.10.

Shewbread, looke Bread.

Shieldes of golde. 1.Kin.10.17. put in the house called the forest of Lebanon. Cha.7.2. carried away by Shishak king of Egypt, and brasen Shieldes put in their steade by Rehoboam. Chap.14.26,27.

God is a shielde to the faithful. Deutero. 33.29. 2.Sam.22.3. Psal.119.114. Looke Protectour.

Shoes of the Israelites waxed not olde for 40 yeeres space. Deut.29.5.

Those that did eate the Paschal Lambe had their Shoes on their feete, &c. Exo.12.11.

God commanded Moses to put his shoes off his feete. Exod.3.5. The like commandement had Iosh ua. Joshua 5.15. The ceremonie of putting off the shoe, in redeeming and changing. Ruth 4.7.

Moses prophecied vnto the tribe of Asher, that their shoes should be yron and brasse. Deut.33.25.

Shut. God wil shut vp the heauens to infidels. Deut.11.17.

Sickenesse sent of God, to those that wil not heare his worde. Exod.15.26. or doe disobey his commandements. Deu.28.35,59.

Howe Ieroboam behaued himselfe, when his sonne was sicke. 1.King.14.1,to 21.

Dauids behauiour while his sonne by Bathsheba was Sicke. 2.Samuel 12.15,16,to 24.

Ammon fayned himselfe Sicke, and why. 2.Sam.13.5,6.

The Sicke should call for the Elders of the Church. James 5.14,15.

In our Sickenesse wee ought to haue recourse to God. Ecclus.38.9. Isai.38.2,3. (and set our house in order. 2.Kin.20.1.) and not to idoles or witches. 2.Kings 1.16.

If we serue God, he wil remoue all sickenesse from among vs. Exod.23.25, and send them on all that hate vs. Deut.7.12,15.

God sendeth sickenesse, sometime for our sinnes. Mat.9.2. sometime for his owne glorie. John 5.5,14. and 9.3. and 11.4.

Many weake and sicke for communicating vnworthily. 1.Cor.11.30.

Christ healeth the sickenesse both of body and soule. Mat.8.16.

Wee ought to humble our selues before we be sicke. Ecclus.18.20.

Sickenesse the punishment of sinne. Leuit. 26.16,18. Numb.12.1.* 2.Samu.24.10, to 18. 2.Kin.5.1,27. 2.Chro.21.12,to 16.

Howe the sicke haue behaued themselues in their sickenesse, and death. Genes.48.3.* and 49.28.* and 50.24,25,26. Deut 31.1, to 14.* Joshu.23.2.* and 24.1,to 30.* 1.King.2.4,to 11. 2.Chron.32.24. 2.King.20.1,2,3. Tob.4.2.* 1.Macca.2.49.*

The Sicke must be visited and comforted. Gen.48.1. 2.Kin.8.29. Job 2.11. Psal.41.3. Eccle.7.34,35. and 38.9,12. 2.Esd.2.41. Mat.25.36,39,40. 2.Cor.1.4. Looke Diseases and Infirmities.

Side of Christ pearced with a speare. Joh. 19.34.

Sigh. The Israelites sighed for their bondage, and were heard. Exo.1.14. & 2.23,24.

Paul sighed, and why. 2.Cor.5.2,3.

Sights. looke Appearings.

Signes oft times taken for miracles, whereby God doeth make his power knowen. Exo. 4.8,9. and 34.10. and 7.3,21.* and 16.4.* Josh.

Iosh.3.5.1.king.13.3.and 17.1,14.and 18.24.* and 20.13,22,28,36,42. 2.kin.5.10,to 15.and 28.8,to 12.Matt.8.3.* & 9.2.* & 14.19,to 22,36.such the Scribes and Pharises required.Mat.12.38,to 43.& 16.1,to 6.Lu.11.29,to 33.1.Cor.1.22.

Signes sometimes also are tokens of assurance.Gen.9.12.& 15 8.Exod.3.1,13.Iosh.2,18,to 22.Iudg.6.14.* 1.Sam.2.34.& 10.1,to 10.2.Sam.2.1,2.& 2 king.19.29 Isai.37.30.& 38.7.Tob.5.2.Mom.16,28,29.Lu.1.35,36,37.and 2.12.sometime for tokens of remembrance.Exo.12.13.Nom.15.39.and 16.38. and 17.10.Iohua 4.6. looke Sacraments.

Sunne,Moone,and Starres,ordeined for Signes,seasons,dayes, and yeeres.Genes.1.14,to 19.

Signes shall follow them that beleeue, for a confirmation of their doctrine.Mar.16,17.

Signes preceding the day of iudgement. Mat.24.29,to 31.Mark.13.24.* Luk.21.25.* Isa.13.10.Ezek.32.7.Ioel 3.15.

We ought not to feare the Signes of heauen.Iere.10.2.

Silence must bee kept, as time and place requireth.Pso.10.19.and 25.11.Ecclus.20.1,5,to 9.

Siluer,looke Golde.

Similitude. God sending his owne sonne in the similitude of sinnefull flesh, condemned sinne in the flesh.Rom.8.3 and 6.5.

Simple,concerning euil.Mat.10.16.Rom.16,19.

Hee that distributeth, let him doe it with simplicitie.Rom.12.8.

Paul reioyceth that his conuersation was in simplicitie.2.Cor.1.12.

Singing.Debozah and Barak Sung praise to God.Iudg.5.1.* and Moses and the Israelites with Miriam.Exo.15.1.*and Dauid also.2.Sam.22.1.*

We ought to sing Psalmes and spirituall songs to the Lord in our hearts.Ephe.5.19. Colos.3.16,17.

A song for the Israelites to learne by heart, and sing Deut.31.19.and 32.1,to 44.

Singers ordeined,and their office and courses.1.Chro.25.1.*

Dauid the sweete singer of Israel.2.Samuel 23.1.looke Song.

Sinne and *Sinner*.Sinne taken for the roote of peruersitie.Rom.6.and 7.Chapters, and for a sacrifice for the satisfaction of Sinne, Rom.8.3.2.Cor.5.21. and sinners, for those that are altogether addicted to wickednesse. Mat.9.11.Iohn 9.31.

Adam laide his sinne to his wife, and she to the Serpent.Gen.3.12,13.

Through whome sinne entred into the world,and death by sinne.Rom.5.12.

The deuill prouoked the woman to sinne. Gen.3.1,to 6.

He that committeth sinne, is of the deuill. 1.Iohn 3.8.

Sinne is the sting of death.1.Cor.15.56.

He is a sinner that beleeueth not the Gospel.1.Pet.4.17,18.

Ieroboam sinned,& made Israel to sinne. 1.Kin.12.28,29,30. which sinne pulled destruction vpon the citie.1.King.14.16. The like is to bee seene in Baasha. 1.Kings 16.2,3.

Samuel counted it a sinne against the Lord to cease praying for the Israelites. 1.Sam.12.23.

The children of Eli sinned,and made the people to trespasse.1.Sam.2.12,17,24,25.

Idolaters company must be shunned, lest wee sinne against the Lorde. Exod.23.24, 32,33.

Who so is ouercome of sinne, is the seruant of sinne.Iohn 8.34 Rom.6.12.

Seruants of sinne,are freed from righteousnesse and contrary.Rom.6.18,20.

Adam hauing sinned,fled from Gods presence.Gen.3.8.

None exempt from sinne: and therefore all haue needs of the sautour.Pso.26.9.Isa.41. 29.and 53.12.1.Iohn 1.7.*

Sinne was not knowen to bee sinne, but lay as dead, before the Lawe declared and reuiued it.Rom.5.13.and 7.7,8,9.

As punishment for sinne, death is come vpon all men.Rom.5.12.

Sinne abounding could not surmount Gods grace.Rom.5.15,20,21.

The fruite of sinne is shame,and the ende death.Rom.6.21.

Euery man shall die for his owne sinne. Iere.31.30.

The blood of Bulles and Goates could not take away sinne.Heb.10.1,to 3.

God forgiueth sinnes.Num.14.18.Exod. 34.7.

Wee ought not to continue in sinne. Ecclus.21.1.

To be conuerted from sinne, is the gift of God.Iere.31.18,19.

God called Adam to shew him his sinne, Gen.3.9.

God shewed Cain his sinne, before hee cursed him.Gen.4.10.

God punished the people, because their sinne increased.Iere.30.15.

Saluation promised to them that confesse their sinnes.Leuit.26.40,42,45.Iob 13.16. Ezek.33.11.

God imputeth not sinne vnto his faithful. Psal.32.2.

Dauid acknowledging his sinne, was pardoned.2.Sam.12.13.

The Israelites confessed the grieuousnes of their sinnes.Iudg.10.10.1.Sam.12.10.

Pharaoh confessed his sinnes.Exod.9.27. and 10.16.

Of the sinnes of the Gentiles,before their calling.Tit.3.3.1.Cor 6.9,10,11. Rom.1.20.* Ephe.2.12.1.Pet.4.3.

Caine is venied, & famine sent for sinne. 1.King.8.35,37.

The Iewes attributed their affliction to their sinnes.Baruc.2.5,6,7.

The sinnes for the which Ierusalem was afflicted.Iet.6.6,7.

God will not pardo their sinnes,who turne from him,to others.Iosh.24.19,20.

For the sinne of Achan,al the people were punished.Iosh.7.1.and 22.20.

The men of Gibeah,for their sinne Iudg. 19.24,25. were slaine,not only committers, but winkers at the same. Iudg 20.13,14, 44,46.according to Pauls doctrine.Roma. 1.31. the like happened to the Sodomites. Gen.19.5,25.

God is mercifull to the sinnes of his Saints,albeit he punish them. Psal.89.31, 32:33.and 106.44.45.

Moses praieth God to pardon the peoples sinne: or els to raise him out of the booke of life.Exod.32.31,32.

Moses beseecheth God, for the peoples sinne.Num.14.16.and Dauid for his owne. 2.Sam.24.10.

God promiseth to visite the sinne of Idolatrie.Exod.33.34.

Abundance of spiritual blessings are promised,after forgiuenesse of sinnes. Isa.44.3, 22.*

Christ sinned not.1.Pet.2.22.1.Ioh.3.5. Isa.53.9.

If we say we haue no sinne,we make him a lyar,who calleth all men wicked.1.Ioh.1. 10.Isa.9.17.

Remission of sinnes is through the mercie of God.Luk.1.78.Mat.2.5,10.Rom.6.15, 17,20 by his sonne.Mat.1.16,21. & by the shedding of his blood.Mat.26.28.Mat.14. 24.Luk.22.20.

Christ is the reconciliation for al our sins. 1.Ioh.2.2.who appeared to beare them vpon his body,to the same ende.1.Ioh.3.5 Rom. 4.25.1.Pet.2.24. Gal.1.4. 1.Tim.1.15. by beleeuing in him. Act.10.43. who is the innocent lambe offered by the Father. Ioh.1. 29 the only sacrifice,once offered only for all. Heb.9.26,28.& 10.12,14,18.that we should be zelous of good workes. Tit 2.14.

Christ came to call sinners onely to repentance.Matth.9,13.

Christ had authoritie to forgiue sinnes. Matth.9.6. and remission of sinnes must bee preached in his name to all nations. Luke 24.47.

Christ did eate with Publicans and sinners.Mat.9.10,11.

Sinne against the holy Ghost,is irremissible.Mat.12.31,32.Mat.3.29.Luk.12.10. Heb.6.4,5,6.& 10.26,27. not to bee prayed for.1.Ioan 5.16.

When we were dead by sinne,God quickned vs in Christ.Ephe.2.5,6.

Victory ouer sinne,is giuen vs by Christ. 1.Cor.15.54,57.

Christ died for vs being sinners.Roman. 5.8

Christ Iesus came into this world to saue sinners.1.Tim.1.15.

Christ hath satisfied for our sinnes,that we dying to sinne, might bee quickened by the spirite to righteousnesse. 1.Pet.2.24.and 3. 18.Rom.6.6,11.

Gods new testament is,that he will write his lawes in our hearts, and remember our sinnes no more Heb 8.10.* & 10.16,17,26.

We being vnder grace,may not therefore sinne: but rather bee so much more ready to doe good.Rom.6.13,15.

If our faith were not approoued by good workes, wee haue forgotten how wee were purged from sinne 2.Pet.1.9.

If any man sinne, we haue an aduocate, euen Iesus Christ the iust.1.Iohn 2.1.

God is able to keepe vs from sinne, and to present vs faultlesse with ioy. Iude 24.25.

Whosoeuer is borne of God, sinneth not. 1.Iohn 5.18.

Our duetie towards our brother that sinneth against vs. Mat. 18.15.* Luk. 17.3,4. Gal. 6.1. 2. Tim. 2.24,25,26.

Hee that conuerteth a sinner, shall hide a multitude of sinnes. Iam. 5.20.

He that sinneth, and being warned, amendeth not. Mat. 18.17. looke Heathen.

Publike sinne, publikely to be rebuked. 1.Tim. 5.20.

Moses put the Israelites in mind of their sinnes, and why. Deut. 9.4.

Moses shewed the Israelites their sinne, and prayeth God to pardon them. Exod. 32. 30,31.*

We ought to pray for our brethren which sinne not vnto death, and life shall bee giuen them. 1. Iohn 5.16.

How great Gods mercy is to the sinner that truely repenteth. Luke 15.11,12.*

Sinner that conuerteth, looke Ioy.

Greater punishment argueth not alwaies greater sinners. Luk. 13.4,5. Mat. 7.1,2.

Who so beleeueth not in Christ, shall die in their sinnes. Iohn 8.24.

The wicked heape sinne vpon sinne. Eccles. 3,29. to fulfill the measure of their fathers sinnes. Mat. 23.32. and 1. Thess. 2.16.

Some mens sinnes are open, going before vnto iudgement, some follow after. 1. Tim. 5.24.

Iudas confessed that hee had sinned, and how Mat. 27.4.

Praise is not seemely in the mouth of a sinner. Eccles. 15.9.

We may not consent to the inticement of sinners. Pro. 1.10, to 20. Gen. 39.9.

Moses called the molten calfe the Israelites sinne. Deut. 9.21.

The wicked thought a foole is sinne. Prou. 24.9.

Samuel comforteth the Israelites confessing their sinne. 1. Sam. 12.19,20.

Sinne commeth of our selues. Eccles. 15. 11,12.*

God seeketh not the death of a sinner, but his conuersion 2. Chron. 12.12. Ezek. 18.32. and 33.11.

How sinne should bee restrayned of vs. Rom. 6.12.

Dead to sinne, how. Rom. 6.2.

Gods mercy maketh sinners pure. Ierem. 50.20.

God searcheth out our sinnes. Iob 10.6.

What were the sinnes of Sodome and her sisters. Ezek. 16.49.

The soule that sinneth shall die, except he repent Ezek 18.4,5.*

Our sinnes cause barrennesse and scarcitie. Hag. 2.17,18,20.

Of the offspring and original of Sinne, the punishment thereof, and how all men are Sinners. Gene. 2.17. and 3.1.* and 6.5,6,7. and 8.21. 2. Chron. 6.36. Iob 14.4. and 15. 14. Psalm. 14.3. and 51.5. and 115.11. Pro. 22.9. and 24.16 Eccles 7.22. Isai. 1.6 Ier. 12.9. and 45.25,26,27. and 53.6. and 64.6. Ierem. 17.9. 2. Esd. 7.48. and 8.35. Wisd. 2.24. Eccles. 17.14. and 21.10,15,19,20. Iob. 3.6. Rom. 3.10, to 24. and 5.12,14. and 7.14,15,19,20. and 6.23. and 14.23. Ephe. 2.3. Phil. 3.12. Iam. 1.15. 1. Cor. 15.21, 22. 1. Iohn 1.10. Looke Forgiuenesse and Confesse.

Singlenesse of heart among Christians in the primatiue Church. Act. 2.46.

Sister, for a citie. Ezek. 16.46. and Sisters for kinswomen. Mat. 13.56. Mar. 6.3.

Sixe things God hateth, and his soule abhorreth the seuenth. Pro. 6.16, to 20.

¶ *Skorne*. Some laugh Gods messengers to skorne, some profite by them. 2. Chron. 30. 10,11.

Skie redde, morning or euening, what it signifieth. Mat. 16.2,3. Luk. 12.54,55,56.

¶ *Slanderers* must not be heard. Pro. 20. 19. and 25.23.

The wicked seeke to slaunder the godly preacher. Ier. 18.18.

The wicked causeth slaunder and shame. Prouer. 13.5. looke Double, Backbiting, and Speaking.

Slaying. Why God would slay the children of Eli. 1. Sam. 2.25.

Amaziah slewe them that slewe his father. 2. King. 14.5.

Sanherib slayne by his owne children. 2. King. 19.37. Iosiah by Pharaoh Nechoh. 2. King. 23.29.

The Leuites slewe their idolatrous brethren. Exo. 32.27. looke Kill, and Refuge.

Sleepe. As Samson slept, his haire was shauen off. Iudg. 16.19.

Dauid finding his enemie Saul sleeping, did him no harme. 1. Samu. 26.7,12. looke Abishag.

Eliah slept when the Angel came to giue him sustenance. 1. King. 16.5,6.

Lying downe to sleepe, we must meditate in Gods worde. Deut. 11.19.

Death a sleepe, in respect of the resurrection. Gene. 47.30. Matth. 9.24. Mar. 5.39. Luk. 8.52. 1. Cor. 7.39.

Sleepe, put for ignorance and wicked life. Rom. 13,11.

Let vs not sleepe as others doe, but watch and be sober. 1. Thess. 5.6,7,10.

Slow, Swift to heare, and slow to speake, &c. Iam. 1.19.

The *Slouthfull* will not plowe because of winter, and therefore shal begge in summer. Pro. 20.4.

Whereto a slouthfull man is like. Pro. 15. 19. and 18.19. Eccles. 22.1,2.

The desire of the slouthfull slayeth him, and why. Pro. 21.25.

The slouthfull seruant had his talent taken from him. Mat. 25.26. to 31.

We ought not to be slouthfull to doe seruice. Rom. 12.11.

Of the Slouthful, and Slouthfulnesse. Pro. 6.6, to 12. and 10.26. and 13.4. and 18.9. and 19.15. and 20.13. and 22.13. and 24.30.* and 26.13, to 17. Eccles. 10.18. Ecclus. 37. 11. looke Idle.

¶ *Smell*, looke Foure.

Smell, looke Sauour.

Smite. God smiteth the disobedient with all maner of plagues. Deu. 28.22.*

God smote the Beniamites before the Israelites. Iudg. 20.35.

God smote Nabal to death. 1. Samuel 25.38.

Who so smiteth any man, must die for it. Exod. 21.12. Leuit. 24.7,21. Numb. 35.16, to 22.

Cursed is hee that smiteth his neighbour secretly. Deut. 27.24.

Of the punishment of him that smiteth his seruant or maide. Exodus 21.20,21,26, 27.

Zidkiah smote Michaiah, and why. 1. kin. 22.24.

Paul smitten on the mouth. Act. 23.2. and Christ. Matth. 26.67. Mar. 14.65. Iohn 18. 22,23.

Smith. Tubal-kain the first Smith or brasier. Gen. 4.22.

No Smith in Israel, in the time of Saul. 1. Sam. 13.19.

¶ *Snares* of death ouertook Dauid. 2. Samuel 22.6. Psal. 18.5.

Snow in Summer, and raine in haruest not meete. Pro. 26.1.

The blood of Christ washeth vs whiter then Snowe. Psal. 51.7. if by faith we turne to him Isai. 1.18.

¶ *Sobrietie* commended vnto vs. 1. Thes. 5. 8. 1. Tim. 3.2,11. Tit. 2.2. 1. Pet. 4.7. Eccles. 32,12.*

We must vnderstand according to sobrietie. Rom. 12.3.

Paul spake the wordes of Soberesse and truth. Act. 26.25.

Societie, looke Fellowship.

Solde, looke Sell.

Souldiers duetie. Luk. 3.14.

Solemne. The Iewes at their Solemne feastes, were woont to reioyce. Isai. 30.29. with all their householdes, with poore and strangers, offering sacrifices of thankefulnesse. Deut. 6.11,12. Which feastes being prophaned, God abhorred. Isai. 1.11, to 16. Hose. 9.4,5.

A Solemne feast, at the erecting of the molten calfe. Exo. 32.5,6. and at the setting vp of Ieroboams two golden calues. 1. king. 12.32,33.

At euery Solemne feast, was a prisoner let loose to the Iewes. Iohn 18.39. looke Feast.

Solitary. Christ prayed in a solitary place. Mar. 1.35.

Songs The Song of Hannah. 1 Samu. 2. 1, to 11. of Elizabet. Luke 1.42, to 46 of the virgine Marie. verse 46, to 56. of Zacharias. verse 68 to 80. of the Angels. Luk. 2.14. and of Simeon. verse 29, to 33.

Salomons Songs were a thousande and fiue. 1. King 4.32.

The song of Salomon, of Christ betweene Christ and his Church, or the soule of man. Cant. al the 8. Chapters, looke Sing, Psalmes, and Prayses.

Sonne. An euil nurtured sonne, is the dishonour of his father. Ecclus 22.5. and maketh his mother ashamed. Pro. 29.15.

Dauid at the first, through humilitie, refused to be Sauls Sonne in lawe. 1. Samu. 18.18,23.

Elisha by prayer obteined, that his hostesse should

should haue a Sonne. 2.Kin.4.14,16,17. see Children.

Sonnes, looke Sacrifice.

God spared not his onely Sonne, but gaue him for vs all. Rom 8.32.

Sonnes, vsed for inhabitants. Ezr.2.1,21. and for posteritie. Ezr.2.35. Matth.22.42.

Christ called the Sonne of man. Matth 8.20. and 12.8. and 24.30. and 25.13,31. and 26.2,24. Mar.2.10. and 9.9,31. and 13.26. & 14.21. Luke 5.24. and 6.5. and 9.21,26,44, 56.58. and 12.8. &c. Joh.3.13,14. and 13.31.

The faithful are the Sonnes of God. Luk. 20.36. John 1.12. Rom 8.14. 2.Cor.6.18. Galat.3.26. 1.John 3.1. Looke Correction.

Sorcerers punishment. Reuel.21.8. looke Soothsayers.

Sorow. Paul reioyced not that the Corinthians were made sorie by his Epistle: but that they sorowed to repentance. 2.Corinth.7.8,9.

No man is sorie for the affliction of Ioseph. Amos 6.6.

God giueth to the disobedient, a Sorowfull minde. Deut.28.65.

A sorowfull minde driethe the bones. Prou.17.22.

The Apostles sorowfull, hearing that Christ should die. Matt.17.22,23. And that they should forgoe his bodily presence. John 16.6,20,to 23.

The brethren were sorie that they should see Pauls face no more. Acts.20.37,38.

The people sorowed that God would not goe with them to Canaan. Exod.33.4.

Paul was sorowfull for Epaphroditus sickenesse. Phil.2.27,28.

Godly sorowe causeth repentance: but worldly sorow causeth death. 2.Cor.7.10,11. Eccius.30.23,24.

The godly are as sorowing, and yet alwayes reioycing. 2.Cor.6.4|to 10.

Wee may not sorowe aboue measure for the dead, and why. 1.Thessa.4.13.* Looke Mourning.

The sorowe of the heart is a iealous woman. Eccius.26.6. looke Heauie.

Soothsayers not to be regarded, nor sufferred. Leuit.19.31. Deut.18.10,11,12.

Who so hath a spirit of diuination or soothsaying, shalbe stoned to death. Leuit.20.27.

Iosiah banished all Soothsayers, and such as had familiar spirits. 2.Kin.23.24. so did Saul.1.Sam.28.3.

Soothsayings, witchcraft, &c. is but vanity. Eccius.34.5.

God will iudge Soothsayers. Mal.3.5. and send a sword vpon them. Jerem. 50.36. looke Diuination and Witch.

Sower. The parable of the Sower. Matth. 13.3.* 10,18.* 43. Mar.7.14 & to 21. Luke 8. 5,to 16.

Soweth. As euery man soweth, so shall he reape. Gal.6.7,8,9. se Salt.

Soule, taken for the naturall affection. Matt.26.38. Mar.14.34. John 12.27 Luke 2.46. and 2.35. for the spirit, wherewith man liueth. Matth.10.28. 2.Cor.1.23. for the will ioyned to the vnderstanding. 1.Thess.5.23. 1.Pet.1.9,22. for the whole man. Gene.46. 26,27 Exo.1.5. Deu.10.22. Rom.13.1. Act. 2.43. for the life. Matt.2 20.& 6.25. Luk.12. 22. Joh.10.11.& 13.37. & 15.13. Act.20.24. and for the breath. Act.20.10.

Man became a liuing soule. Genes.2.7.

Christ healed the diseases of soule and body. Luke 9 56. John 7.23.

We ought to seeke, serue and loue God with all our heart and soule. Deut.4.29. and 10.12. and 11.13.

Paul content to giue his soule for the confirmation of the Gospel. 1.Thess.2.8.

The Soules of them that were killed for the word of God. Reue.6.9.

The Pastours shall giue accounts for their peoples soules. Heb.13.17.

How our soules are purified. 1.Pet.1.22.

Those that suffer for Iesus Christ, receiue the saluation of their soules. 1.Pet.1.4,9.

A man to put his soule in his hands, what it signifieth. 1.Sam.19.5. and 28.21.

To powre out our soules before the Lord. 1.Sam.1.15. Psal.42.1,2.*

The soule that sinneth shal die. Eze.18.4.

The Soule after death goeth either to ioy or paine. Eccles.12.7. Luke 16.22,23.

The faithful in the primitiue Church were of one heart and one soule. Acts 4.32.

Soules appeare no more after they be once departed from the body. 2.Sam.12.23. Job 7.9,16. and 10.20,21. and 14.12. and 17.16. Psalme 63.5,6. Isa.8.19,20. and 65.3,4. Wisd.2.1. and 3.1. Eccli.38.20,21,23. Mar. 5.23. Luke 12.20. and 16.30,31. Acts 7. 59. 2.Cor.11.14. 1.Thess.4.13.

Of the immortalitie of the Soule. Matth. 10.28. and 16.26.

Spain. Untimely births of a Spanne long eaten. Lam 2.20. and 4.10.

Spare. If God spared not the citie where his name was called vpon, shall other goe free? Jerem.25.29.

How prone a man is alwayes to spare himselfe. 2.Sam.12.5,6. Gen.38.24,25,26.

Sparkle. The subtile woman of Tekoah termeth Absalom her sparkle. 2.Sam.14.7.

Sparrow, looke Prouidence.

Speake. What God speaketh, shall come to passe. Eze.12.25.

Who so is mooued by Gods Spirit to speake, is directed in trueth, boldnesse and eloquence. Job 32.18.* Exod.4.12,15.

To speake, put for to promise. Luke 1.70.

If any man speake, let him talke as the words of God. 1.Pet.4.11.

Wee ought not to speake euill one of another. Jam.4.11. 1.Pet.2.1. Wisd.1.11. not regard euery mans speech, & why. Eccle.7.23.

Railers or euil speakers, shall not inherite the kingdome of heauen. 1.Cor.6.10. Looke Slander, backebiting and Tongue.

Of vehemēcie in speaking. Prou.17.27,28. Eccles.5.1.

Speculations. Against vaine Speculations, Col.2.18.

Speedily. Presume not of Gods mercie, but conuert speedily by true repentance. Eccius.5.5.6,7.

Spies sent to view Ai. Josh.7.2. and Jericho. Josh.2.1. and the land of Canaan. Num. 13.3,17.* who, for their euill report, are all slaine, saue Joshua and Caleb. Numb.14. 37,38.

Spirit taken for the minde of man. Luke 10.21. 2.Corint.7.1. 1.Thessa.5.23. for the life of man. Job 34.14. for a spirituall element simply John 4.24. For the holy spirite of God. Ephe.5.18. for the graces of the same Spirite. Actes 8.15. and 19 2 Galat 3.2. for the man regenerated. Matth.26.41. Roma 7.6. and 8.4. Galat.5.16. for a fantasie, or vaine imagination of mens minde. Matth 14.26. for will and minde. 1.Cor.5.3. Phil 1.27. for teachers or Prophets. 1.John 4. 1. and for earnest zeale toward God. 1.Tim 4.12.

The Spirite of God mooued vpon the waters. Gen.1.2.

The Spirite of grace to bee powred vpon the Iewes. Zech.12.10.

The holy Ghost called the Spirit of truth and why. John 14.17.

One Spirite distributeth sundry gifts. 1. Cor.12.7.to 12.

The Spirit of God dwelleth in Christians. 1.Cor.3.16.

Whosoeuer hath not the Spirit of God, is not his. Rom.8.9.

Without the Spirite of God we are easily trained to idolatrie. 1.Cor.12.2,3.

The great repugnaunce betweene the spirit and the flesh. Gal.5.16.*

Ye know not of what Spirite ye are. Luk. 9.55.

The Spirite of God descending vpon Christ. John 1.32. Matth.3.17. Luke 3.22.

That that is borne of the Spirit, is Spirit. John 3.5,6.

Saint Paul reioyced that he had the Spirit of God. 1.Cor.2.12. and 7.40. 2.Cor.4.13.

No man that hath the Spirite of God, calleth Iesus execrable. 1.Cor.12.3. Mat.9.39.

Josua was replenished with the Spirit of wisedome by the laying on of Moses hands. Deut.34.9.

The Spirite wherewith Moses was endued, God put vpon the 70. Elders. Numb. 11.16,25.

The Spirite of the Lord came vpon Othniel Judg.3.10. vpon Iphtah. Judg.11.29. 32. vpon Samson. Judg.13.25.& 14.19. and 15.14,15. vpon Saul.2.Sam.11.6. and vpon Dauid. 1.Sam.16.13. looke Clothed.

The Spirite of God departed from Saul and an euill Spirite sent of the Lord vexed him. 1.Sam.16.14.

God reuealed to Samuel by his Spirite, Sauls coming a day before. 1.Sa.9.15,16.

Obadiah feared that the spirit of God would haue carried away Eliah. 1.Kin.18.9,12.

God will not haue his spirit alway to striue with man, because he is but flesh. Gene.6.3.

Onely Gods spirite searcheth & knoweth all things. 1.Cor.2.10,11. looke Knowledge.

Gods Spirite beareth witnesse in vs, that Christ is the true Sauiour. 1.John 5.1,6,8, 13. Which Spirite is the vnction that teacheth vs. 1.John 2.20,27.

Those that haue Gods Spirit, shal by God be raised to life as Christ was. Rom. 8.11.

Those that are led by the spirit, are not vnder the law. Gal.5.14,18. the Spirite of God

K ii. reneweth

renewеth mans heart. 1. Sam. 10.6.

The Spirite of God spake by Dauid. 2. Sam. 23.2.

By the Spirite the deedes of the bodie are mortified. Rom. 8.13.

If we liue in the Spirite, let vs also walke in the Spirit. Gal. 5.25.

The Spirite maketh request for vs with sighes inexpressable. Rom. 8.26.

By the Spirite we are made an habitation of God. Ephe. 2.22.

Where the Spirite of Christ is, there is libertie. 2. Cor. 3.17.

The Spirit led Christ into the wildernesse to be tempted of the deuill. Matt. 4.1. Mark. 1.12. Luke 4.1.

Christ offered himselfe by the eternal Spirite, to God. Heb. 9.14.

Steuens aduersaries could not resist the Spirite by the which he spake. Actes 6.10.

What the law of the Spirite of life, which was in Christ Iesus, hath done for vs. Rom. 8.2, 3, 4.

The Gospel called the administration of the Spirit. 2. Cor. 3.8.

Moses craueth that the Lord would put his Spirite vpon all the people. Num. 11.29.

God must bee worshipped in Spirite and trueth. John 4.23, 24. Ephes. 4.3, 4.

Wee ought to be feruent in Spirit. Rom. 12.11.

The Angels are called Spirits. Heb. 1.7.

Wee ought to trie the Spirites, and how. 1. John 4.1, 2, 3.

Who knoweth if the Spirite of man ascendeth, and the Spirite of beastes descendeth? Eccles. 3.21. and 12.7.

Lying Spirits, looke Deceiue.

God sent an euill Spirit betweene Abimelech and the men of Shechem. Iudg. 9.23.

Spirits of error sent of God to deceiue the Egyptians. Isai. 19.14. looke 1. Tim. 4.1, 2.

Of euill and good Spirits. Rom. 8.38, 39. looke Angel and Soules.

Our naturall bodies shall be raised spirituall bodies. 1. Cor. 15.44, 46.

It is a small thing that they should reape corporall things, which sow Spirituall things. 1. Cor. 9.11.

Spirituall doctrine ought to bee compared with Spirituall doctrine. 1. Cor. 2.13, 14.

The Spirituall man discerneth all things, and yet hee himselfe is iudged of no man. 1. Cor. 9.15.

We ought to be filled with the Spirit speaking vnto our selues in Spirituall songs, &c. Ephes. 5.18, 19, 20, 21. Col. 3.16, 17.

Both spirituall and temporal things committed to the Nehzonites. 1. Chron. 26.32.

Spit. The Iewes did spit in Christes face. Mat. 27.67. Mar. 14.65. Luke 22.64, 65.

Spoyles of the wicked are not to be coueted of those that reuenge Gods quarrel. Ester. 9. 10, 15, 16.

Spoiles diuided equally by the ordinaunce of Dauid. 1. Samu. 30.24, 25. according to the olde custome. Iosh. 22.8. Num. 31.27.

Dauid sendeth presents of his Spoyles. 1. Sam. 30.26.*

Spouse of Christ is the Church. Psal. 45. 2.* Reue. 21.2, 9, 10.

Spue, looke Colde.

Spurne, looke Heele.

A Staffe. Iaakob had but a Staffe when he came to Laban. Gen. 32.10.

Elisha sent Gehazi with a staffe to reuiue his hostesse childe, but he could not. 2. King. 4.29, 31.

The Paschall Lambe eaten with Staues in their hands. Exod. 12.11. looke Bread.

Standing stedfast in the faith. Roma. 5.2. and 11.20. and 14.4. 1. Cor. 10.12. and 16. 13. 2. Cor. 1.24. Galat. 5.1. Ephe. 6.11, 14. Col. 4.12. 1. Thess. 3.8.

Starres created by Gods word. Gen. 1.16.

The Starres are not pure in Gods sight. Iob 25.5.

Starres fell from heauen. Reu. 8.10. & 9.1.

The Starre of Iaakob for Christ. Numb. 24.17.

The Starre that guided the wise men. Matth. 2.2, 9, 10.

Statutes of princes are no excuse to transgresse Gods law. Mic. 6.16.

Steale. Hee that stealeth one of his brethren, ought to die. Deut. 24.7.

The Beniamites stole away the maydes of Shiloh. Iudg. 21.21.

Let him that stole, steale no moze. Ephes. 4.28. looke Theefe.

Stedfastnesse of the faithfull. 1. Sam. 17. 26.* 2. Sam. 12.26.* 1. Kin. 18.18.* 2. Kin. 3.14, 24, 25. Dan. 3.12.* Iudet. 13.3.* Mat. 5.1. Dan. 13.45.* and 14.* 1. Mac. 1.65, 66. and 2.27, 28.* 2. Mac. 6.18.* and 7.1.* Mat. 14.4. Acts 4.8.* 1. Thess. 2.2.

Stickes, looke Sabbath.

Stiffenecked people the Israelites. Exod. 32.9. Deut. 9.6. looke Obstinate.

Stirre vp, looke Iudge, and Faithfull.

Stocke, looke Tribe.

Stoikes, looke Epicures.

Stumble, See Christ, and Rom. 9.32.

No man ought to put a stumbling blocke before his brother. Rom. 14.13. Leu. 19.14.

Stones clane asunder at Christes death. Matth. 27.51.

God cast great stones from heauen vpon the Amorites. Iosh. 10.11.

The two Vrim stones of the Ephod. Exo. 21.9, to 13.

Iaakob set vp a pillar of stone, and why. Gen. 28.18, 22. and made a heape of stones for a witnesse of the couenant betweene them. Gen. 31.44, to 53.

Iosh. pitched a stone vnder an Oke, and why. Iosh. 24.21, 24, 26, 27.

Samuel pitched a stone for a memoriall of Gods aide. 1. Sam. 7.12.

Shimei threwe stones against Dauid. 2. Sam. 16.13.

God commanded that after the Israelites had conquered the Moabites, they shoulde marke euery good field with stones. 2. King. 3.19, 25.

Sooner should the stones cry then Christs glory should be hid. Mat. 21.9, 16. Mar. 11. 9, 10. Luke 16.37, 38, 40.

Christ the refused head corner stone, coniouning Iewes & Gentiles. Mat. 21.40. 1. Pet. 2.7. Ephe. 2.20.* see Christ, and Monument.

Stoned. Moses feared to bee Stoned to death by the people. Exod. 17.4.

The people woulde haue stoned Caleb and Iosh. Num. 14.10.

Naboth stoned, see Witnesse.

Paul was once stoned. Actes 14.19. 1. Cor. 11.25.

The Iewes would haue stoned Christ, and why. John 10.30, 31, 33.

The inhabitants of Ziklag would haue stoned Dauid. 1. Sam. 30.6.

Adoram was stoned by the people of Israel. 1. Kin. 12.18.

Achan stoned for taking the excommunicate thing. Iosh. 7.1, 25, 26.

Witches, Soothsayers, &c. ought to bee stoned to death. Leuit. 20.27. Deut. 18.10, to 15. Exod. 22.8.

No inticer to idolatrie so neare vnto vs, but must be stoned to death Deu. 13.6, to 10.

Who so offereth his childe to Molech, must be stoned. Leuit. 20.2.

Steuen stoned. Act. 7.58. and 22.20.

God will giue vnto the faithfull a heart of flesh, for a stony heart. Ie. 22.39. Eze. 36.27.

Storke forbidden to the Iewes to eate of. Deut. 14.8.

Store and *Storehouses* of those that keepe Gods lawes, shall be blessed. Deut. 28.8. and of other cursed. verses 15, 17.

Hauing store, wee must not forget God. looke Fill.

Strangled forbidden. Gene. 9.4. Leuit. 17. 14. Acts 15.20, 29.

Strange. Iaakob caused his housholde to put away strange gods. Gene. 35.2.

The Israelites prouoked God with strange gods. Deut. 32.16.

Strange flesh for horrible pollutiõs. Iud. 7.

Strange childre dissemble. Ps. 18.44, 45.

A strange woma for an harlot. Iudg. 11.2.

The Strange worke and Strange acte of God. Isa. 28.21.

Against praier in a strange tongue. 1. Corint. 14.14.*

Strangers separated from the people of Israel. Nehe. 13.1, 2, 3.

The stranger that prayeth in Gods Temple, shall be heard. 1. Kin. 8.41, 42, 43.

God loueth strangers. Deu. 10.18.

The Israelites were strangers in Egypt. Deut. 10.19.

We ought not to peruert the right of the stranger and fatherlesse, and why. Deut. 24. 17, 18.

We ought to loue strangers. Leuit. 19.33, 34. and not to iniurie, or oppresse them, and why. Exod. 22.21. and 23.9. Deut. 24.14.

Strangers are commaunded to heare and reare the lawe. Deut. 31.12.

Wee were sometime strangers from the promise. Ephe. 2.12.

Strangers payed tribute. Matt. 17.25, 26.

Howe wee ought to doe good to Strangers. Gen. 18.1, to 9. and 19.4. to 4. Leuit. 23.22. Num. 15.14, 15, 16. Ezek. 22.7. and 47.22. Zech 7.10. Psal. 147.9. looke Widowes.

We are strangers, and sojourners in this world. Gen. 15.13, 14. & 47.4, 9. 1. Chron. 29. 15. Psa. 39.12. & 105.12, 13, 23. & 119.19. 2. Cor. 5.1, to 7. Phil. 3.12, 13. Heb. 11.8, 9, 10, 13, to 17. and 13.14. 1. Pet. 2.11.

Straite, looke Gate.

Strength. God is our strength. Exod. 15.2, 2. Sam. 22 3. Iob 9.19.

The strength which Samson had by Gods spirit, went from him. Iudg. 16.19, 20.

Strengthened. The Lord strengthened Eglon against Israel, and why. Iudg. 3.12.

God strengthened Paul against Nero. 2. Tim. 4.17. looke Encourage.

Strife and enuying are workes of darknes. Rom. 13.12, 13.

The waters of Strife. Numb. 20, 13. looke Striue.

Strings. Of Strings of the Tabernacle. Exod. 26.4, 5.

Stripes for any trespasse might not be adiudged aboue 40. at once. Deut. 25. 2, 3. and of them, on a superstition there was one abated afterwards. 2. Cor. 11.24.

Who shall bee beaten with many stripes, and who with fewe. Luk. 12.47, 48.

Strip. God threatned to strip the Synagogue of the Iewes, if they repented not. Hose 2.2, 3.

Striue not about words, nor keepe companie with them that do, and why. 1. Tim. 6.4, 5. 2. Tim. 2.14, 23, 24.*

Who dare striue and stand against God, or accuse him? Wis. 12.12. Iob 9.32.* & 16. 21. and 39.35.

How strifes may be ended. Gene. 13.8, 9. Matth. 5.25.

The law of them that striue, and hurt one another. Exod. 21. 18, 19, 22.

Against striuing, looke more Eccl. 8.1, 2, 3. and Contention.

Strong, looke Encourage.

Stubborne hearts shal fare euil at the last. Eccl. 3.27. See Children.

Moses prayeth for the stubbornesse of the people, and why. Deut. 9.26.*

The Iewes walked after the stubbornesse of their wicked heart. Iere. 18.12.*

The Lorde addresseth his speeche to the stubborne hearted. Isa. 46.12.

The wicked wil bleese himselfe in ỳ stubbornesse of his owne heart. Deut. 29.19.

Stubble. The wicked are as stubble before the winde. Iob 21.18.

The Israelites forced to gather stubble for straw. Exod. 5.12.

Stuffe. The Prophet is willed to prepare stuffe to goe into captiuitie. Eze. 12.3.

Of Subiects duetie. Exod. 10.18. & 22, 28. Num. 16 2, 9.* Iosh. 1.16, 17, 18. Neh. 5.1.* Pro. 13.1.* & 20.2, 20.* & 24.21. Eccle. 8.2, 3, 4.* & 10.4, 20 Ier. 27.7. Baruc. 1.11.* Matt. 17.24, 33.* & 22.16. to 33. Luk. 20.20, to 27. Rom. 13.1, to 8.1. Thes. 5.12, 13. 1. Tim. 2.1, 2, 3. Tit. 3.1, 2. Hebr. 13.17, 18. 1. Pet. 2.13, to 18. Iude 8.

True Subiectes cannot be counterpoysed with treasure. Est. 7.4.

Subornation. 1. King. 21.10. Act. 6.11.

Submit your selues one to another in the feare of God. Ephes 5.21. and to all maner ordinance of man for the Lords sake. 1. Pet. 2.13.

Subtile. The serpent more subtile then any beast of the field. Gen. 3.1.

Ionadab a Subtile man. 2. Sam. 13.3.

Absalom reconciled to Dauids fauour by a subtile woman. 2. Sam. 14.1, to 25.

Rebekah by her subtilties, procured the blessing to Iaakob. Gen. 27.9. to 30, 35.

Subtile sinne, but vnrighteous. Eccl. 19. 24, 25, 26.

Succour, looke Helpe.

Sucke. Hannah gaue her sonne sucke. 1. Sam. 1.23. so did Sarah. Gen. 21.7. & Moses mother. Exo. 2.8, 9. and Samsons. Iudg. 13.4, 24. and so did Elizabeth. Lu. 1.80. and the virgine Marie. Luk. 2.7. and Salomons mother. Canti. 8.1. and Dauids. Psal. 22.9. Looke Nourse.

Suffering. Christ ought to haue suffred, and so to enter into glory. Lu. 24.26, 46. Heb. 2.9. 1. Pet. 1.11.

We ought to suffer with Christ, after his example, and why. 1. Pet. 2.21. & 4.1, 13. 2. Tim. 2.12. & the example of the Prophets. Iam. 5.10.

Let vs not suffer as euill doers, but as Christians. 1. Pet. 4.15, 16.

Blessed are they that suffer for righteousnes sake, and why. 1. Pet. 3.14, 17, 18. Mat. 5.10.

The long suffering of God. Roma. 2.4. 2. Pet. 3.15. Psal. 86.15. & 103.8. & 145.8. Ioel 2.13. Iona. 4.2. Nah. 1.3. Wis. 15.1.

The long suffering of Christians. 2. Cor. 6.6. Col. 1.11. it is a fruite of the spirit. Gal. 5.22.

We ought to reioyce in suffering for Christes sake, and why. 1. Pet. 1.3. to 9.

To suffer for the name of God, is his only gift. Phil. 1.29. looke Tribulation.

Sufficient, looke Contented.

We are not sufficiet of our selues to thinke any thing, but our sufficiencie is of God. 2. Cor. 3.5.

The scripture sufficient to leade vs to perfection. 2. Tim. 3.16, 17.

Sunday, looke Day.

Sunne. Of the horses of the Sunne. 2. Kin. 23.5, 20.

The Sunne staied at the desire of Ioshua. Iosh. 10.12.

The shadow of the Sunne went backe ten degrees in Hezekiahs daies. 2. King. 20.9, 11. Isa. 38.8.

The Sunne was darkned at Christs death. Lu. 23.45. Mat. 27.45. looke Signes.

Superfluitie of maliciousnesse must be laid away. Iam. 1.21.

Superstitions of ỳ Athenians reproued by Saul. Act. 17.21, to 32.*

Festus termeth the Iewes obiections against Paul, questions of their owne superstitions. Acts 25.19. looke Ceremonies and Traditions.

Supper of the Lord instituted. Matth. 26. 26, 31. Mar. 14.18, to 27. Luk. 22.14, to 24. which ought to be receiued in remembrance of Christes death. 1. Corinth. 11.24. Luke 22.19.

The great Supper. Luk. 14.16. to 25.

Blessed are they that are called to the Lambes Supper. Reue. 19.9, 17.

Lazarus and Marie made Christ a Supper. Iohn 12.1, 2.

Paul taught the maner of celebrating the Supper, as hee had receiued of the Lorde. 1. Cor. 11.23, to 27. and rebuketh the vnreuerent comming thereunto. 1. Cor. 11.17, to 23. and sheweth the danger of the vnworthy receiuing, and how to receiue it to our comfort. 1. Cor. 11.27.*

The godly eate and drinke Christes body and blood in the Supper, onely by faith. Iohn 6.50, to 59, 73. & 11.26. & 15.5. 1. Cor. 10.1, 3, 4. Ephe. 3.17.*

The wicked eate not the body & blood of Christ in the Supper, ne haue any profite by his passion. Mat. 7.6. Iohn 19.1, 2, 6. Rom. 8.9. 1. Corinth. 11.27, 29. 2. Cor. 6.14, 15, 16. Heb. 6.6. Tit. 1.15, 16.

Against the reseruation of any part of the bread or wine, vsed in the Lords Supper. Exod. 12.9, 10 & 16.19.

The words (This is my body) vsed in the Lords Supper, are spoken figuratiuely. Gen. 17.10, 11. and 33.20 Exod. 12.11. Deut. 31. 11. Iohn 14.6. and 15.1. and 5.7. Acts 2.42. Rom. 4.11, 17.1. Cor 10.4, 16. Tit. 3.5.

Christes naturall body can be but in one place at once, and therefore is not in the bread and wine at the Lords Supper. Matt. 24.23, 24 and 26.11. Mar. 16.19. Luke 24. 2, 3, 6, 51. Iohn 16.28. Actes 1.9, 10, 11. and 3.20, 21. and 7.64. 2. Corinthians 5.16. and Coloss. 3.1. Philip. 3.20. Hebr. 8.1. and 10. 12, 13. Looke Transubstantiation and Sacraments.

Support. Wee ought to Support one another through loue. Ephes. 4.2.

Surfet. The discommodities of Surfetting. Eccl. 31.19, 20, 25. and 37.29, 30. Looke Drunkennesse and Gluttonie.

Suretiship. Iudah became suretie to his father to bring Beniamin againe. Gen. 43.9. and 44.32. looke more Eccl. 29.15, to 22. Pro. 6.1, to 6. and 17.18. and 20.16.

Of Swanne forbidden. Deut. 14.17.

Swarmes of flies, a plague of Egypt. Exod. 8.24 Psal. 105.31.

Ierusalem Swarmed full of idolatrie, which was the cause of her punishment. Eze. 8.3.*

Sweare. We may not sweare by any thing beside God, nor by him, but vpon good occasions. Ieremi 5.7. and 4.2. Rom. 1.9. and 9. 1. & 2. Cor. 1.23. Heb. 6.16, 17. Exo. 20.7. and 23.13. Leuit. 19.12. Deut. 5.11. & 6.13. and 10.20. Iosh. 23.7, 8. Zech. 5.3, 4. Matt. 5.34, to 38. Iam. 5.12.

A man ought not to accustome himselfe to swearing, and why. Eccl. 23.9, to 24. and 27 14.

God sware that the vnbeleeuing Iewes should not enter into the lande of Canaan. Deut. 1 34, 35. Nom. 14.23. which he fulfilled. Deut. 2.13, 14.

Ioseph sware. Gene. 47.30, 31. so did Ioshua and the princes of Israel. Iosh. 9.15, 18, 20. and the Israelites. Iudg. 21.1. and Saul. 1. Sam. 19.6. and Dauid. 1. Sam. 24. 22, 23. 2. Sam. 19.23. 1. kin. 1.27, 29, 30. & Ionathan. 1. Sam. 20.16, 17. and Salomon. 1. King. 2.23.

S. Paul sware to the profite of others. 2. Cor. 1.23.

God doe so to me and more also: a maner

f Swearing. 2. Sam. 3. 35. looke Othes and Iland.

Sweate, looke Bread.

Sweete bread, looke Passeouer.

Swimming saued diuers that were in the ship with Paul. Act. 27. 43, 44.

Swine. The legion of deuils permitted to goe into the heard of Swine. Matt. 8. 31, 32.* Mar. 5. 9, to 14. Luk. 8. 30, to 34.

Pearles ought not to be cast before swine, and why. Mat. 7. 6.

Sword. All that take the sword, shall perish with the sword. Mat. 26. 52. Reue. 13. 10.

The Disciples asked if they should smite with sword. Luke 22. 49.

All Israel without sworde or speare, saue Saul and Jonathan. 1. Sam. 13. 19, 22.

The magistrate beareth not the sword for nought. Rom. 13. 4. but priuate persons are prohibited to vse it. Mat. 5. 39.

The Sword is threatned to those ỹ breake Gods couenant. Leui. 26. 25. and followe Idoles. Deu. 32. 25.

The Lorde caused the Midianites to kill one another with their swordes. Judg. 7. 22.

God wherteth his sword when he taketh vengeance. Deut. 32. 41.

God was the sword of the Israelites glorie. Deut. 33. 29.

It is not the sword whereby Gods children ouercome, but his power. Josh. 24. 8, 11, 12, 13. as hee promised. Deuteronom. 7. 21, 23, 24.

The worde of God is a sharpe two edged sword. Reue. 19. 15.

The sworde of the spirite to discomfite our mortall enemie. Ephe. 6. 13, 17.

Christ came not to sende peace, but the sword. Mat. 10. 34, 35. Lu. 12. 51.

Christ willed his disciples to buy them swordes. Luke 22. 36.

The sworde shall not goe thorowe a godly land. Leui. 26. 6.

Simeon foretolde the virgine Mary, that the sworde should pearce thorowe her soule. Luke 2. 35.

A generation whose teeth are swordes. Pro. 30. 14.

Synagogue of the wicked called to repentance. Hose. 2. 1, 2.*

Synagogue, wherein were trained vp Libertines, &c. Act. 6. 9.

T.

Tabernacle of the congregation pitched farre from the hoste. Exod. 33. 7.

Abraham dwelled in tents, or Tabernacles. Gen 12. 8.

Of the fourme of the Tabernacle, and the appertinances prescribed. Exod. 26. 1.* and 36. 1.* finished. Chap. 39. 32.* and reared vp. Chap. 40. 2, to 34 &c.

None were suffered to be in the Tabernacle, when the hie priest went into the Sanctuarie. Leuit. 16. 17.

The last and great day of the feast of Tabernacles. John 7. 37.

Our bodies called Tabernacles. 2. Cor. 5. 1, 4. 2. Pet. 1. 13, 14.

What the two Tabernacles signifie. Hebr. 9. 6, 7, 8.*

Jabal inuented Tabernacles, or tents. Ge. 4. 20. which occupation Paul exercised to get his liuing. Act. 18. 2, 3.

Tables, or boardes for the tabernacle to stand vpon. Exo. 26. 15.

Moses receiued the two Tables at Gods hand. Exo. 31. 18. & 32. 15, 16. and breaketh them. verse 19. and is commanded to hewe other like the first, and so he did. Exo. 34. 1, 4. Deut. 10. 1, to 6.

The fourme and situation of the Table for the shew bread. Exo. 25. 23, to 31. & 26. 35.

Tobias biddeth the godly to his Table. Tob. 2. 2.

Salomon placed ten Tables in the Temple. 2 Chro. 4. 8.

Table put for that wherein men chiefly delight. Rom. 11. 9.

Tables vsed for offices belonging to the poore. Act. 6. 2.

Take. Him that taketh thy cloke, forbid not to take thy coate also. Lu. 6. 29.

Christ taken vp to heauen. Matth. 16. 19. Lu. 24. 51. Act. 1. 9 looke Ascend.

Tale-bearers and Tale-tellers. Pro. 16. 28. & 18. 8. & 26. 20, 22. Eccles. 5. 15. looke Busibodies, and Backbiting.

Talents. Salomon had 450. talents of gold brought from Ophir. 1. Kin. 9. 28. 2. Chro. 8. 18. & 1. 20. from Hiram. 1. King. 9. 14.

The Talent of the Temple. Exod. 25. 39. was two of the common Talents. Mat. 18. 24. 2. Sam. 12. 30. 1. Chro. 20. 2.

Talke, looke Iesting, Idle, and Speach.

Target. Salomon made 200. Targets of beaten golde. 1. King. 10. 16.

Taxe, looke Tribute.

Taile. The Prophet that teacheth lies, is the taile. Isa. 9. 14, 15.

Teaching. Wee ought to teach the Scriptures, as occasion is ministred. 1. Cor. 2, 13. and 3. 1, 2.

Christians are taught of God, and howe. John 6. 29, 45. Heb. 8. 11. 1. John 5. 20. Isai. 54. 13.

Christs ministers must teach whatsoeuer he hath commanded. Mat. 28. 20. and where of the holy Ghost should put them in minde. John 14. 16, 26. Act. 1. 4. Luk. 24. 59. John 15. 26. & 16. 7.

He that teacheth, ought to be directed by Gods word. 1. Pet. 4. 11.

Wee ought so to teach, as wee may edifie one another. 1. Thes. 5. 11.

The wise scribe that is taught vnto the kingdome of heauen. Mat. 13. 52.

God taught his people by his word. Deut. 4 36. and 32. 10.

God hath taught vs the good way to walk in. 1. King. 8. 35. 36.

God nurtured the Israelites forty yeeres, to teach them to know him, and themselues. Deut. 8. 2, 3, 4, 5.

God taught the hands of David to fight. 2. Sam. 22. 35.

God commanded Moses to teach the Israelites to feare and obey him, for their profite. Deu. 5. 27, 31.* & 6. 1, 2, 3, 17, 18, 24.*

Moses warneth the Iewes to doe whatsoeuer the Leuites should teach them. Deut. 24. 8. 9.

We ought to teach our children the worde of God Deu 11. 18, to 21. and 31. 11, 12, 13. and what great things God hath done for vs. Ex. 13. 12, to 17. Deu. 4. 9, 10. & 6. 7, 21.* Josh 4. 6, 21.* Luke 1. 74, 75. as Abraham did. Gen. 18. 19.

Jehoiada the chiefe Priest taught Jehoash. 2. King. 12. 2.

Samuel taught the Israelites the good way. 1. Sam. 12. 23.

Apollos eloquent and mightie in the scriptures disdained not to be taught of a craftesman. Act. 18. 24, 26.

Who is the teacher of the faithfull. John 14. 26. Psal. 51. 10, 11, 12, 13.

S. Paul the teacher of the Gentiles. 1. Tim. 2. 7.

Christ ordeined teachers, &c. in his church, and why. Act. 13. 1. 1. Cor. 12. 28. Eph. 4. 11, 12, to 17.

Those that by teaching turne many to righteousnesse, should shine as the starres for euer. Dan. 12. 3.

Teachers should teach the word of God purely. 1. Pet. 4. 10.

Teachers ought not to teach for lucre, nor dote about strife of wordes, but be instant in the Gospel, and why. 1. Tim. 6. 3, 4, 5, 21. 2. Tim 3. 1, to 10. & 4. 2, 3, 4. Tit. 1. 10, 11, to 17. & 3. 9, 10. Col. 2. 8.

Such as teach lyes, and their punishment. 2. Pet. 2. 1, 2, 3.* and 3. 17. and 2. Joh. 10.

Teaching is a gift of God. Roma. 12. 6, 7. looke Doctours and Doctrine.

Teares, looke Feere, Weeping, Widowe, and Vnbeliefe.

Tearing of clothes. Gene. 37. 34. & 44. 13. Jos. 7. 6. Judg. 11. 35. 1. Sam. 4 12. 2. Sam. 13. 19. Est 4. 1. Isa. 37. 22. Joe. 2. 13. 1. Mac. 2. 14. & 3. 47. & 4. 39. Leuit. 13. 45.

Tearing with a spirit. Mar. 9. 18, 20.

Temperance. S. Paul disputed of Temperance before Felix. Act. 24. 26.

Temple. The couering of the Temple, of pure gold. 1. King. 6. 20, 21.

The building, fourme, purification and dedication of the Temple. 1. Kin. 6. 1, to 13. and 8, 63, 64. 1. Mac. 4. 41, 42, 43.

Who should be receiued to the ministring in the Temple, and who reiected. Ezek. 44. 9, 15.

Jehoash king of Judah repayred the Temple. 2. King. 12. 4, to 18. so did Josiah. 2. King. 22. 4, to 8.

Jehoash king of Israel spoyled the Temple. 2. King. 14. 13, 14. and so did Shishak King of Egypt. 1. King. 14. 26.

The Temple defaced. 2. King. 25. 9, to 18. Jere. 52. 12, to 24.

Haggai reproueth the Iewes slacknes in reedifying the Temple Hag. 1. 2, to 15. whereupon Zerubbabel and Jehoshua beginning the worke, are hindred. Ezra 4. 4, 5, 24.

The disposition & order of the reedifying of the Temple with his appurtenances. Ezek. 41. 1.*

Gods promise to those that should restore the Temple. Hag. 2. 16. 20.

The Temple reedified. Ezra 5. 1, 2. & 6. 15. in 46. yeeres. John 2. 20.

The glorie of the second Temple, exceeding

ding the first. Hag. 2.4,7,8.

The destruction of the Temple is foze shewed. Amos. 2.5. Jech. 11.6. Matth. 24.2.* Mar. 13.2. Luke 19.43,44. and 21.6.

The temple spoyled. 2. Macca. 5,15,to 22. and defiled. 2. Macc. 6.2.

By which gates the people went out, and by which they went into the temple. Ezek. 46.8,9.*

Christ cast out of the Temple those that solde and bought, and why. Matt. 21.12,13. Marke 11.15,16,17. Luke 19.45. John 2. 14,15,16.

The Apostles were continually in the temple. Luke 24.53. Acts 2.46.

Peter and John went into the Temple to pray. Acts 3.1.

In what temples God dwelleth or dwelleth not. Acts 7.48. and 17.24. Isa. 66.1,2. 2. King. 8.27.

Christians are the holy and spiritual temple of God. 1. Cor. 3.16.

They that destroy the Temple of God, shall be destroyed. 1. Cor. 3.17.

The vision of the Temple. Ezek. 15.5.

Our bodies are the Temples of the holy Ghost. 1. Cor. 3.17.

The Temple of Christs body. Joh. 2.19.

The temple of the Lord what it is. Jere. 7.4,5,6.

The temples of the Gentiles employed to gaine. 2. Macc. 11.3.

Tempt not God. Deut. 6.16. Matth. 4.7. 1. Cor. 10.9.

The Israelites tempted God oft, and diuerslie. Exod 17.2,7. Numb. 14.22.

The Pharises and Sadduces tempted Christ. Matth. 16.1. & 19.3. and 22.18,35.* Mar. 8.11. Luke 10.25. and 11.16. Joh. 8.6.

The Bethulians tempted God in prescribing a time. Judeth. 8.12.*

Ananias and Saphira tempted the spirit of the Lord. Acts 5.9.

Job tempted by his wife. Job 2.9. and Christ by the deuil in the wildernesse. Mat. 4.1,3. Mar. 1.12,13. Luke 4.1,2. and why. Heb. 2.18.

Howe, and whereby euery man is tempted. James 1.13,14.

Satan is a tempter. 1. Thes. 3.5. & temp teth such as neglect to restore the weake. Gal 6.1. or being married, withdraw themselues without consent. 1. Cor. 7.5.

God will not suffer vs to be ouer tempted. 1. Cor 10.13.

Howe God may be tempted. Psal. 78.18. Deut. 6.16. Acts 15.10.

God will be found of them that tempt him not. Wisd. 2.3. therefore wee must prepare our selues to pray vnto him. Ecclesiasticus 18.22.

Saul tempteth God vnder the colour of a good intent. 1. Sam. 13.9,to 15.

Temptation of the rich, see Rich.

A grieuous temptation it is vnto the faithfull to see the prosperitie of the wicked. Psal. 73.1,2.*

God onely deliuereth vs out of temptation. Matth. 6.13. and 2. Peter 2.9. Reuel. 3.10.

Wee ought to stay vpon God in temptations. Psal. 27.3.*

Otherwhiles the faithfull are ouercome, and sometime doe ouercome in temptations, as Job 3.3.

Jeremie is deliuered, and againe assailed with temptation. Jere. 20.11,14.*

Wee ought to lift vp our handes in the night watches of temptation. Psal. 63.4,6.* and 1. Tim. 2.8.

Temptation taken for affliction, or trials, as Deut. 7.19. and 29.3. Jam. 1.2,12. and 1. Pet. 1.6. Pro. 17.3. Eccius. 17.5. and 2.1.

The life of man is a continuall temptation. Job. 7.1.*

We ought to watch & pray that we be not ouercome in temptation. Mat. 26.41. & 6.13. Luke 11.4. & 22.40. as some are. Luk. 8.13.

Tenne commandements mentioned. Exo. 20.1, to 18. Deutero. 5.6, to 23. containe the wordes of Gods couenant. Exo. 34.28. Deut. 4.13. and 10.4.

Tenne tribes of Israel reiected. Jere. 3.1, 3,8.* and 2.12.*

The destruction of the tenne tribes, and cause thereof foretold. Isai. 9.14.* and 17.3, 4. Hos. 1.4,5,6,9.

Tenne Caldrons, tenne candlesticks, and tenne tables which Salomon made. 2. Chro. 4.6,7,8.

Tenne things iudged and pronounced happie. Eccles. 25.7, to 14.

Tenne foz many Gen. 31.41. Reuel. 13.1. Numb. 14.22.

Tender hearts must be in Christians. Ephes. 4.32. and tender mercie. Col. 3.12.

Through Gods tender mercie our sinnes are forgiuen. Luke 1.77,78.

Tents, looke Tabernacle.

Tenths, looke Tithes.

Terrible is our God. Deut. 10.17.

Testament. Moses consecrated the old Testament with blood. Exo. 24.8. Heb. 9.18,20.

A briefe repetition of the olde Testament, and bountifulnesse of God. Josh. 24.2, to 14. Heb. 9.1.

The Testament appertaineth principally to the Iewes Rom. 9.4.

God promised a newe Testament. Baruch. 2.35. Jer. 31.31, to 35.

The olde Testament was dedicated with the blood of Calues, &c. but the new with the blood of Christ. Matth. 26.28. Mark. 14.24. Luke 22.20. & 1. Cor. 11.25. and 2. Cor. 3.6. Heb. 9.12.* and 10.1, to 5.11. to 15.19, to 23, 29. & 13.9,12,14. and 12.24. & 13.20. which were in vaine, if righteousnesse were of the law. Gal. 3.15,21,22.

The new Testament consisteth not in the letter, but in the Spirite which writeth the Gospel in our hearts. 2. Cor. 3.2,3,6.*

The new Testament promised. Gen 3.15. Heb. 8.8,10. and 10.16.

The two Testaments. Gal. 4.24.*

Testifie. Moses testifieth to the people their duetie. Deut. 32.46.

Testimonie of Christ, see Prophecie.

Moses put into the Arke of the Testimonie, the two tables of Testimonie. Exod. 40. 20,21.

Thankefulnesse. We ought to giue thankes to God for his benefites. Deut. 8.10.

Christ taking the bread and fishes, blessed and gaue thankes. Matth. 14.19. Mark. 6.41. Luke 9.16.

S. Paul before his refection gaue thanks vnto God. Acts. 27.35.

Howe and for whome wee ought to giue thanks. Ephe. 5.4,20.

S. Paul gaue thankes to God, and why. Rom. 6.2,17. 1. Thess. 1.2,3. Phil. 1.3,5.

Christ rendred thanks vnto God his father at the raising vp of Lazarus. John 11.41.

The seruant of Abraham giueth God thankes, that he had prospered so well. Gen. 24.27.

Dauid giueth God thankes, and why. 1. Sam. 25.31,39.

Melchi-zedek gaue thanks for Abrahams victory. Gen. 14.19,20.

Moses and the Israelites gaue thankes. Exod. 15.1,2, to 22. so did Debozah and Barak, and why. Judg. 5.1,2.*.

Of Thankefulnesse. Nehe. 8.6. Gene. 4.1, 4. and 8.20. & 18.2. & 23.7,12. & 26.25. & 33. 3. & 42.6. & 1. Kin. 1.2,7,26. & 16.23. Leu. 25. 2. Num. 15.3,4,19. and 31.50,54. Deu. 4.2, 6. and 6.2, to 10. and 1. Sam. 14.45. and 31. 11,12,13. and 2. Samu. 10.2. and 19.8.* 1. Chronic. 29.2, to 26. 2. Chronic. 15.8. and 20.18, to 31. Est 6.2, to 13. Tob. 9.6. and 12.5,22. Eccius. 7.29.* and 32.14. and 35. 2,3. and 1. Mac. 4.38.* and 5.53,67. and 2. Mac. 3.30,33,35. Matth. 11.25. Mar. 5.20, 33. Luk. 18.1, 3, 14, 43. & 2. Cor. 6.17. Phil. 4.6. Col. 2.7. & 3.17. & 1. Thessa. 5.18. and 2. Thess. 1.3. & 1. Tim. 4.4. looke Grace, Praise, Bless, and Vnthankfulnesse.

Theft forbidden. Exod. 20.15. Leu. 19.11. Deu. 5.19. Rom. 2.21. and 13.9. and 1. Tim. 1.10. and 1. Pet. 4 15. Ephes. 4.28.

It was lawfull to kill a theefe, if he were found breaking vp a house. Exod. 22.2.

The curse for theeues. Zech. 5.2,3.

Theeues shall not inherite the kingdome of heauen. 1. Cor. 6.10.

Joseph accused his brethren of theft, and why. Gen. 42.1,2,12.

The parable of the theefe. Matth. 24.43.*

The comming of Christ as a Theefe. 2. Pet. 3.10. Reuc. 3.3.

Judas Iscariot a theefe. John 12.6.

The two theeues crucified with Christ. Mat. 27.38,44. Mar. 15.27,32. Luk. 23.32, 33,39, to 44. John 19.18.

Of Theft, and the punishment thereof. Exo. 21.1,3,4,16. Num. 5.6, to 11. Deu. 24. 7. Josh. 7.1.* Pro. 6.30,31. Hose. 4.2,3. Tob. 13.14. and 2. Mac. 12.40. Mat. 16.18. Mar. 10.19. and Luk. 18.20 looke Pharise, Steale, and Rob.

Thinke and *Thoughts*. We cannot Thinke any thing as of our selues. 1. Cor. 3.5.

Euery wicked thought touching our brethren forbidden, and why. Deut. 15.7.

Thoughts of the godly. Phil. 4.8.

No thought hid from God. Deut. 31.16, to 22. Job 42.2. Psal. 139.2.

God thought vpon Abraham, and deliuered Lot. Gen. 19.29.

Against euil thoughts. Pro. 12.2. & 21.27. Isa 14.13,14,15. Wisd. 1.3,5,9. Ac. 8.22. looke Traditiõs, Remember, Stubburn, Good intent

and Imagination.
Thistle. Of the parable of the Thistle and the Cedar. 2. Kin. 14. 9.
Thornes the fruite of the earth by reason of Adams sinne. Gen. 3. 18.
Thornes which choke the word preached. Matt. 13. 22. Marke 4. 18. Luk. 8. 14.
Threatnings against wanton and daintie people, &c. Micah. 2. 1.
The wicked vse Threatnings against the godly. Act. 4. 29.
Three things please God, and three hee hateth. Ecclus. 25. 11, 12.
Three things grieue the heart. Ecclus. 26. 29. see Foure.
Three fold, looke Coard.
Threshold of Dagon in Ashdod not troden on, and why. 1. Sam. 5. 2, 3, 4, 5.
Throne in heauen. Reue. 4. 2.*
A great white Throne. Reue. 20. 11.
Salomons throne. 1. King. 10. 18, 19, 20. looke Satan.
Thunder sent to destroy the beasts, herbes, & trees of the Egyptians. Exo. 9. 23, 24, 25.
The Lordes aduersaries shalbe destroyed with thunder. 1. Sam. 2. 10.
The Lord at the petition of Samuel thundred and confounded the Philistims. 1. Sam. 7. 10.
¶ Till, and Vntill diuerslie vnderstoode. Mat. 1. 25. and 5. 18, 26. and 13. 39. and 28. 20. 1. Cor. 15. 25. Gal. 3. 19. Reu. 20. 5.
Tillage and Tilmen. Genes. 2. 4. and 9. 20. and 2. Chron. 26. 10. Prou. 12. 11. and 28. 19. Eccl. 7. 15. and 20. 27. Matth. 21. 33.* Mar. 12. 1, to 13. Luke 20. 9, to 17. John 15. 1. 1. Cor. 3. 9. looke Plough.
Timbrels. Women praysed God playing vpon timbrels. Exod. 15. 20, 21.
Iphtah his daughter met him with Timbrels at his comming from the victorie. Iud. 11. 34.
Timerous men ought not to goe to warre. Iudg. 7. 3. Deut. 20. 2, 5, to 9. 1 Mac. 3. 56.
Timerousnesse of Eliah. 1. King. 19. 3. 2. King. 1. 15. looke Feare.
Tithe, and the vse thereof. Leu. 27. 30, 32, 33. Deu. 14. 22, 23, to 30. and 12. 17, 18. and 26. 12, to 16. Numb. 18. 20, 21, 24. Nehe 10. 37, 38.
Tithe mint, looke Faith.
Abraham gaue Tithes before the law. Genes. 14. 20. Heb. 7. 4, 8.
Iaakob voweth to God tithe of all his increase. Gen. 28. 22.
Tyrannicall princes will giue their seruants the tithes due to ministers. 1. Sam. 8. 15, 17.
Why tithes are payed. 2. Chro. 31. 4.
God punisheth the defrauding his ministers of their due tithes and offerings, and bleseth those that pay them truely. Mal. 3. 8, 9, 10, 11. Amos 4. 4.*
Demetrius offered Ionathan to release the Iewes from all tithes, to be friends with him 1. Mac. 10. 31, 46, 47. looke Taxe.
Title written ouer Christs head in Greek, Latine & Hebrew. Mat. 27. 37. Mar. 15. 26.
¶ Tokens, looke Signes.
Tombe, looke Sepulchre and Graue.
Tongue. We ought to restraine our tongues from euill. 1. Pet. 3. 10.
The vice and vertue of the tongue. Iam. 3. 2, to 13. Pro. 12. 13. and 13. 2, 3.
The gift of tongues commeth of the holy Ghost. 1. Cor. 12, 10, 11, 28. Acts 2. 4, to 9.
Against prayer and seruice in a strange tongue. 1. Cor. 14. 1, 2.*
Confusion of tongues. Gen. 11. 9.
The propertie and punishment of an euill tongue. Psal. 10. 7. and 52. 1, to 7.
The propertie of a sinner is to be euill tongued. Eccl. 6. 7. but the heart of the wise guideth his mouth wisely. Pro. 16. 23. and a foole when hee holdeth his peace, is counted wise. Prou. 17. 28.
A false tongue hateth the afflicted. Prou. 26. 28.
The vnetie of the tongue. Phil. 2. 11. Against rash, slaunderous and euill tongues, and how we ought to beware of them. Leuit. 19. 4, 16. Deut. 22. 14, to 20. Iob. 5. 15, 16. Psal. 140. 3, 9, 11. and 141. 3. and 144. 8, 11. Prou. 4. 24. and 10. 11, 18, 31, 32. and 11. 9, 13. and 17. 4, 7. Eccles. 5. 1, to 7. Wisd. 1. 8, 11, 16. Eccl. 5. 4, 5, 15. and 7. 9, 12, 13. and 9, 20. and 11. 8, 23, 24, 31. and 32. 4, 8, 9, 10, 1. Cor. 15. 33. 1. Pet. 2. 1. Iam. 1. 19, 26. and 4. 11, 13.* Mat. 12. 36. look Communication.
Gideon tooke none to battel, but those that lapped water with their tongues. Iudg. 7. 5, 6, 7.
Tooth for tooth, &c. Exo. 21. 24. Leuit. 24. 19, 20. Deut. 19. 19, 21. Matt. 5. 38.
The cheeke tooth of the iawe bone of an asse yeelded water to quench Samsons thirst withal. Iudg. 15. 15, 18, 19.
To *Touch.* So many followed Saul as God had touched the hearts of. 1. Sam. 10. 26. see Vertue.
Tower of the flocke. Mich. 4. 8. wherein the shepheards kept watch by night. Luke 2. 8.
¶ Traditions, and the teachers of them ought to be auoyded, and why. Rom. 16. 17, 18. Col. 2. 8, 18.*
We must not be guided by traditions. Eccl. 4. 17.
Traditions, ceremonies, good intents, and inuentions of men, are not to be vsed. Deut. 5. 32, 33. and 12. 8. 1. Sam. 15. 9, to 13. Isa. 66. 3. Jerem. 5. 31. and 2. 13. Psal. 31. 6. and 119. 113. Pro. 16. 25. Hos. 9. 15. 1. Esd. 8. 22. Matth. 15. 3, 9, 13. and 23. 4. Marke 7. 8, 9. Acts 15. 10. Tit. 1. 13, 14. and 1. Pet. 4. 11. and 2. John 10, 11. Looke Ceremonies and Good intent.
Traitors, looke Treason.
Transfiguration of Christ vpō mount Thabor. Mat. 17. 1, to 9. Mar. 9. 2, to 9, 28, to 37.
Transforme. Sith Satan is transformed into an Angell of light: no marualle if his ministers transforme themselues. 2. Cor. 11. 14, 15.
Transgression of Gods commaundement, made all men sinners. Gen. 3. 6. Rom. 5. 12.
Where no law is, there is no transgression, for sinne is hid without the lawe. Rom. 4. 15. and 5. 13. and 7. 7. looke Purge and Punish.
Transubstantiation ouerthrowen by these places rightly vnderstoode. Matth. 26. 26, to 30. Mar. 14. 22, to 26. Luk. 22, 17,* 22. Iob. 6 63. 1. Cor. 10. 16, 17. and 11. 24, to 30. looke Supper of the Lord.
Trauaile, see Labour, Rich and Oxe.
The wife of Phinehas, hearing the Arke of God to be taken, trauailed and died. 1. Sa. 4. 19.*
Treason. Dauid rewarded Baanah & Rechab with death, because to please him they slew their master traiterously. 2. Sa. 4. 6, 12.
Of Treason, and the punishment thereof. Gen. 37. 18.* Iudg. 1. 6, 7. 1. Sam. 23. 9. Isa. 22. 15.* & 2. Mac. 3. 6, 38.* and 4. 34, 35. and 10. 13. and 13. 3, 4, to 9. Mat. 26. 14, to 26. & 27. 3, 4, 6. Luke 6. 16. Acts 7. 52. and 2. Timoth. 3. 4. looke Rebels.
Treasurie. what account was made of the two mites cast into the treasurie. Marke 12. 41, to 45. Luke 21. 1, to 5.
Treasures in the house of the Lord. 1. king. 7. 51. 2. Chro. 5. 1. ouerseers thereof. 1. Chro. 9. 26. and 26. 20, 22, 26.
Where we ought to lay vp treasures, and why. Matth. 6. 19, 20, 21. Luke 12. 33, 34. 1. Tim. 6. 19.
The parable of the treasure hidden in the ground. Matth. 13. 44.
The treasure of the Gospel in earthen vessels, why. 2. Cor. 4. 7.
Treasures of wisedome hidden in Christ. Col. 2. 3.
Howe the Lorde openeth good treasure. Deut. 28. 12.
The deedes of the wicked are sealed vp among Gods treasure. Deut. 32. 34.
The feare of the Lord was the treasure of Hezekiah. Isa. 33. 6.
God gaue Cyrus the treasures of darknesse. Isa. 45. 3.
Almes giuen is better then treasure. Tob. 12. 8. Matt. 19. 21. Mar. 10. 21. Luk. 18. 22. of the wicked. James 5. 3.
Wisedome is an infinite treasure. Wis. 7. 14. Eccl. 40. 18, 20. and a good name will continue aboue 1000. treasures. Eccl. 41. 12, 13.
Treasure of the heart, see Heart.
Trees with their fruite and seede, created of God. Gene. 1. 11, 12. euery tree pleasant to sight, the tree of life and the tree of knowledge. Gene. 2. 9.
The fruite of all trees saue one ordained for mans foode. Gene. 2. 16, 17.
Planting any grone of trees neere vnto the Altar of God forbidden. Deu. 16. 21.
Trees for foode to be reserued in the siege of a citie. Deut. 20. 19, 20.
At the sacking of the cities of ỹ Moabites, God commaunded the Iewes to fell euery faire tree. 2. Kings 3. 19, 25.
To whom trees shalbe fruitful or vnfruitfull. Leui. 26. 4, 20. Deut. 28. 30.
The good tree will bring forth good fruit, and a corrupt tree, which bringeth euill fruit, shalbe burnt. Matt. 12. 33. and 7. 17, 18, 19.
Adam was driuen out of Paradise, lest hee should eate of the tree of life, and liue. Gen. 3. 22, 23, 24.
The tree that made the waters sweete. Exod. 15. 25. Ecclus. 38. 5.
If the greene tree were so dealt withall, what shall become of the drie? Luke 23. 31.

As the Tree falleth, so shall it lye. Eccles. 11.3.

High Trees for proude people. Isai. 2.13, 14.

Trembling. Paul willeth vs to make an ende of our saluation with trembling. Phil. 2.12.

God wil giue a trembling heart to them that disobey him. Deuteron. 28.65. Leuit. 26.36.

The wicked Tremble at Gods iudgements. Actes 24.26. looke Feare.

Trespasse offring. Leuit 7.1, to 11.

Abigail taketh on her, her husbands trespasse. 1. Sam. 25.24, 28. see Purging.

Trie all things, and keepe that which is good. 1. Thess. 5.21.

Howe God Trieth his elect, and why. 2. Chron. 32.31. Iob 1.11, 12.* Eccles. 3.10. Isai. 30.10. Zech. 3.9. Wisd. 3.5. Ecclus. 2. 5. and 27.5. Tob. 2.10. Rom. 5.1. 1. Pet. 1. 7. 2. Pet. 2.9. James 1.2, 3. see Tempt.

Tribe. The children of Israel ought to marrie euery one in their owne Tribes. Numb. 36.6, 7, 8, 9.

The Tribe of Dan sought to dwel among the other Tribes. Iudges 18.1, 2.

The halfe Tribe of Manasseh, dwelt from Bashan to Baal Hermon, &c. 1. Chron. 5.23.

The portion of the twelue Tribes. Ezek. 48.1, 2, to 8.23.*

The tenne Tribes caried captiue. 2. Esdr. 13.40, to 48.

Tribulation sent to the faithful, why. 1. Peter 4.12. 2. Thess. 1.4, to 8. Rom. 5.3.

An exhortation to endure Tribulation with patience. Heb. 12.1. 1. Pet. 2.21.

We ought not to feare Tribulation, and why. Phil. 1.28, 29.

Men by Tribulations are driuen to God. Isa. 26.16, 17, 18.

God onely deliuereth out of Tribulations. 1. Sam. 10 18, 19.

God respected the children of Israel in Tribulation. Exod. 2.25.

In our Tribulation we ought to seeke the Lord. Deut. 4.29, 30, 31.

God heard Iaakob in the time of his Tribulation. Gene. 35.3.

The faithful in Tribulation, ought to put full trust in Gods mercie. Psal. 44.9.*

Howe to suffer Tribulation, according to the will of God. 1. Pet. 4.19.

Neither Tribulation nor bondes could feare Paul from preaching the Gospel. Act. 20.24.

Tribulation to bee receiued thankfully without distrust. Psal. 42.8. & 43.5.* and 56. 1.3.* after the example of Iob. Iob 1.21. and of Dauid. 2. Sam. 22.1.*

Paul & Silas prayed, sung & reioyced in Tribulation, for Christ his sake. Actes 16.25. Gal. 6.14. & 2. Cor. 6.4, to 11. & so did Peter and other Apostles. Act. 5.41. and so should we. Rom. 12.12. and 5.1, 3.

The Tribulations of S. Paul, were the Ephesians glorie. Ephe 3.13.

God comforted S. Paul in all his Tribulations, and why. 2. Cor. 1.4 *

Paul commended the Macedonians for that they ioyed in Tribulations. 2. Cor. 8.2.

The day of Tribulation, &c. 2. kings 19.3. looke Affliction, Aduersitie, Persecutions, Sufferings, and Scourges.

Tribute must be paied for conscience sake. Mat. 22.21. Rom. 13.5, 6, 7.

Why Christ payed Tribute and needed not. Mat. 17.25, 26, 27.

They that receiued peace offered by the Israelites, became Tributaries vnto them. Deut. 20.10, 11.

All that belong to the house of God, freed from Tribute, by the Edict of an heathen Emperour. Ezra 7.24.

Trinitie. Testimonies of the Trinitie. Gen. 1.1, 16. & 11.7. & 18.2. Matth. 3.16, 17. and 28, 19. Lu. 3.21, 22. 1. Ioh. 5.7. 2. Cor. 13.13. Of *Triumph.* looke Victorie.

Trumpets of siluer, looke Num. 10.2, to 11. and Feast.

The Trumpet sounded at the giuing of the Lawe. Exod. 19.16, 19.

Gideon blewe a Trumpet, and souldiers came to him. Iudges 6.34.

Trouble. Married folkes haue Trouble in the flesh. 1. Cor. 7.28.

Eliiah affirmed vnto Ahab, that he troubled Israel in prouoking God to stay rayne three yeeres and sixe moneths. 1. kin. 18.17, 18. James 5.17. looke Tribulation.

True. He that beleeueth, hath sealed that God is True. Ioh. 3.33.

Balaam was enforced to confesse God to be True. Num. 23.19.

Trueth of God, see Promise.

Abrahams seruant prayed God for his Trueth and mercie shewed vnto his master. Gene. 24.27.

The spies promised Rahab to deale truely with her. Iosh. 2.14.

Hezekiah desired that Trueth might be in his dayes. 2 kings 20.19.

Dauid wisheth mercie and Trueth to Ittai, and why. 2. Sam. 15.19, 20.

To walke in Trueth. 1. Kings 2.4.

We ought to serue God in Trueth. Iosh. 24.14. 1. Sam. 12.20, 21, 24.*

We ought not to holde against the trueth. Wich. 7.5. Exod. 23.2.

Trueth in Iudges. Exod. 18.21, 22.

We ought to girde our loynes about with Trueth. Ephes. 6.14.

We ought to speake the Trueth one to another, and why. Ephe. 4.25.

Christ is the Trueth. Iohn 14.6. and his Gospel the Trueth. 2. Pet. 1.12.

Doe nothing against the Trueth, but for the Trueth. 2. Cor. 13.8.

Trueth put for vpright dealing. Ephes. 4. 25. & 6.14. Phil. 4.8. for sincere knowledge of God. Tit. 1.1. and for all light left in man after his fall. Rom. 1.18. and 2.8.

We ought to instruct with meeknes those that resist & erre from y trueth. 2. Tim. 2.25, 26. and to craue at Gods hand the doctrine of trueth, which y raine signifieth. Zech. 10.1.

Wee ought to bee stedfast in the Trueth well learned. 2. Tim. 3.4.

Howe Trueth from errour is discerned. 1. Iohn 4.6.

No Trueth in any, and therefore none to be trusted. Iere. 9.4, 5.

Trueth is strongest, and ouercommeth all things. 1. Esd. 3.12. and 4.33, 40, 42. Mar. 16.18. Luke 21.15. Actes 6.10.

Grace and Trueth came by Iesus Christ. Iohn 1.17.

The spirite of God is the leader of vs into all Trueth. Iohn 16.13.

Against such as withstand the Trueth, or withhold themselues & others from it. Rom. 1.18. & 2.8. Gal. 3.1. & 5.7. & 2. Tim. 2.18. & 3.8, 9. & 4.4. Tit. 1.4. Heb. 10.26. & 2. Pet. 2.2.

Paul spake the Trueth. Actes 26.25.

Pilate asked Christ what Trueth was. Iohn 18.38.

Trust. Moses putteth the children of Israel in mind of Gods benefits, that they might trust in him onely. Deut. 8.1.*

No man ought to trust in his owne strength. 1. Cor. 10.12, 13.

Those that trust in the Lorde, blessed, and those that trust in men, cursed. Jerem. 17.5, 7.

The children of Israel trusting in their owne strength, were discomfited. Iudg. 20. 20, 21. Numb. 14.40, 44, 45. Deut. 1.41, 43, 44. 1. Sam. 4.3, 4, 5, 10, 11.

Wee ought to settle our whole trust in God, & in Christ, and why. 2. Sam. 22.3, 31. Matth. 12.21.

Hezekiah trusted in the Lorde God of Israel. 2. Kings 18.5.

Abiiah trusting vpon the Lorde, obtained victorie. 2. Chron. 13.18.

Eternall life promised to those that trust in God. Isa. 57.13.

God is their helpe and shielde that trust in him Psal. 115.8, 9, 10, 11.

We ought to trust in the grace offered by the Gospel. 1. Peter 1.13.

They that trust in God, shall vnderstand the Trueth Wisd. 3.9.

In the middes of tribulations wee must trust in God. Iohn 16.33.

The faithfull trust to bee saued through the blood of Christ, and therefore goe boldly to the throne of grace. Heb. 10.19, 20, 22, 23. and 4.14, 16.

The Iewes vpbraided to haue put their trust in false gods. Deut. 32.37, 38.

God wil bereaue the wicked of all things wherein they put their trust. Deu 28.52, 63.

Of the assured trust which Asa had in the Lorde. 2. Chron. 14.11. and Iudas Maccabeus. 1. Mac. 3.18, 23. and Mica. 7.7, to 14.

Wee ought to put our trust in the worde of God, and why. Wisd. 16.26.

Those that trust in God shall neuer bee remoued. Psal. 125.1. & 115.9.* and 22.5. or take hurt. Ecclus. 32.24.

An exhortation and encouragement to trust in God, after aduersitie and in daunger. Isa. 41.8, to 17. Amos 9.12.*

The pore rauens doe teach vs to put our trust in God. Iob. 39.3.

A man of God counselled Amaziah not to put his trust in worldly strength. 2. Chron 25.7, 8, 9.

God will cut off occasions which hinder his people from putting their trust in him. Micah 5.10, 11, 12.*

We may not trust in outwarde ceremonies.

nies. Jere. 7.2,4.*

God neuer faileth them that put their truſt in him. Dan. 14.38.

¶ Turne. We ought not to turne aſide to ſerue other gods, as the Iſraelites did. Exo. 32.8. Deut. 11.16. 1. Sam. 12, 10, 20, 21.

The Theſſalonians turned from their idoles vnto God. 1. Theſſ. 1.9.

To turne iudgement to wormewood. Amos 6.12. and 5 7.

God is merciful vnto thoſe that turne vnto him. Deut. 30, 1, 2, to 8.

None can turne to God truely, till God turne to him. Zech. 8.15, 16. looke Returne, Conuerſion, and Man.

¶ Twelue Apoſtles. Matt. 10 2, to 5. Mar. 3.14, 16, to 20. Luke 9.1.

The names of the Twelue Patriarkes. Gene. 35.22, to 27.

Twinkling. Thoſe that be found aliue at the laſt day ſhall be changed in the twinckeling of an eye. 1. Cor. 15 51, 52. 1. Theſ. 4.1.

Two maſters No man can ſerue, and why. Mat. 6.24. Luke 16.13.

Two, that is, man and wife ſhall bee one fleſh. Gene. 2.24. Marke 10.8. 1. Cor. 6.16. Epheſ 5.31. Matth. 19.5.

Two mites, looke Treaſurie.

Two pence, looke Pence.

Two coates forbidden. Luke 9.3.

Of the two theeues. Luke 7.4.

Two maner of people diuided out of Rebekahs bowels. Gene. 25.23.

Of two thinges that Agur required of God. Pſa. 30.7, 8, 9.

Two things grieuous. Eccluſ. 26.29.

Chriſt his two natures. Col. 2.9.

¶ Time hath his courſe. Gen. 8.22.

To all things there is an appointed time. Eccles. 3.1, to 12.*

Wee ought to aſke of Gods workes, our elders of olde time. Deut 31.7. It is not for vs to know the times and ſeaſons, and why. Actes 1.7.

The time of Chriſt, the accepted time. 2. Cor. 6.2. Gal. 4.3. Rom. 5.6.

The time of this preſent life, is but ſhort. 1. Cor. 7.29.

We ought to redeeme the time, and why. Col. 4.5. Ephe. 5.15, 16.

Time certaine put for vncertaine. Lu. 13.33. and time preſent for time to come. Matt. 3.10. Luke 19.8. and 24.44. John 4.21. and 20.17. Col. 3.6. 1. Theſ. 4.15.

Of the laſt times. 1. Cor. 10.11. 2. Tim. 3.1. Heb. 1.1.1. Peter 1.20. and 4.7. 1. John 2.18. Jude 18.

Wee ought not to ſhewe wiſedome out of time. Eccluſ. 32.4.

God is angrie with the godly for a time. Nahum 1.2.

Tyrannie of princes and falſe Prophets. Micah 3.1.* Zeph 3.1, 3.

Of tyrannie. Matth. 2.16. Marke 14.20. Actes 7.59. & 12 2, 3.* looke Crueltie.

A *Tyrants* nature. Pſa. 28.15.

V

¶ Vayle of the Tabernacle. Exod. 26.31. and 36.35. 2. Chron. 3.14.

The vayle rent. Matth. 27.51.

The vayle ouer the face of Moſes, and ouer the Iewes, and why. Exod. 34.33, 34.* 2. Cor. 3.13, to 17.

The vaile ouer the hearts. 2. Corinth. 3. 15, 16.

What the vaile prefigured. Heb. 10.20.

Vaine are all men. Wiſ. 13.1. & all things. vanitie. Eccles. 1.2.

Idoles are vaine vanities. 1. Sam. 12.21. and prouoke Gods wrath. 1. Kings 16.26. Deut. 32.21.

The creature ſubiect to vanitie. Rom. 8.20

Vaineglory. ſee Glory.

Valiant. The Angel called Gideon a valiant man. Judges 6.12.

Variance. looke Contention.

Vaunt. looke Boaſt.

Vengeance. God taketh vengeance of all that oppreſſe or defraude their brethren. 1. Theſſ. 4.6.

God will take vengeance of thoſe that deſpiſe his grace. Hebrewes 10.29, 30.

Vengeance belongeth to rebels and perſecuters of Gods elect. Luke 18.7. 2. Theſ. 1.8. Reue. 6.10. and 19.2.

We ought not to auenge our ſelues. Rom. 12.17, 19. Pro. 20.22. Leuit. 19.18.

Vengeance is the Lords, and hee will auenge the blood of his ſeruants vpon his enemies. Deutero. 32.35, 41, 42, 43. Rom. 12.19.

Dauid committeth vengeance to God. 1. Sam. 24.6, 13, 16.

Saul would not be auenged of his enemies, and why. 1. Sam. 11.13.

Gods miniſters haue ready the vengeance of God againſt all high things being diſobedient, and why. 2. Cor. 10.5, 6.

James and John aſking vengeance, are rebuked. Luke 9.53, 54, 55.

Vengeance the name of a heathē goddeſſe. Actes 28.4.

Vengeance reſerued onely to the Lord and his miniſters the higher powers. Gene. 15. 16. Eccluſ. 28.1. Judeth 8.35. Pſal. 7.11. & 9.7, 8, 10. & 33.5. & 94.1. Pro. 17.21. and 24.12. and 48.9. and 54.8. and 29.26. Eze. 25.12.* Nah. 1.2. Matth. 5.38, 39. Luke 9. 54, 55, 56. and 18.7, 8. Galat. 5.15. Epheſ. 4. 26, 32. 1. Theſſ. 5.15. 2. Tim. 4.14. 1. Pet. 2. 14. and 3.9, 12.

Veritie. looke Trueth.

Vertue of God, looke Power.

Vertue from Chriſt healed diſeaſed folkes touching his garments. Marke 6.58. Matthew 9.20, 21, 22, 35, 36. Luke 8.44, 46, 47, 48.

Vertue put for good and godly manners. 2. Peter 1.5.

Vertuous. Ruth was a vertuous woman. Ruth 3.11.

Veſſels ordained for the vſe of the Tabernacle. Exod. 25.19.

The parable of veſſels, prepared for captiuitie. Ezek 12.3, to 17.

Veſſels in the houſe of Salomon of pure golde. 1. Kings 10.21.

Of Veſſels of honour and diſhonour. Rom. 9.21. and 2. Tim. 2.20, 21.

veſſell, for mans body. 1. Sam. 21.5. and 2. Cor. 4.7. and 1. Theſſ. 4.3, 4.

Veſtures. The Iewes commaunded to make fringes vpon the quarters of their veſtures. Deut. 22.12. and why. Numb. 15.38, 39.* and the Scribes and Phariſes vſed it. Matth. 23.5. Looke Clothes, Garments, and Apparell.

Vexe. Howe Peninnah vexed Hannah. 1. Sam. 1.6, 7.

¶ Victorie commeth of God, and not by the multitude of men. 2. Sam. 23.10, 12. Gene. 1.4.* Exod. 17.8.* Deut. 7.18, 19. Joſh. 11. 1, 6.* Judg. 7.2.* 1. Sam. 14.6, to 23. and 17.45.* 2. Chro. 13.13, to 19. & 14.11.* & 16. 7.8, 9. and 24.24. and 25.7.* Pſal. 117.3.* Pro. 21.22, 30, 31. Judeth 9.7, 11. 2. Eſdr. 1.26, 27, 28, 30. 1. Macca. 3.18.

Joab committeth the ſucceſſe of victorie vnto God. 2. Sam. 10.12.

The victorie of Dauid againſt Abſalom. 2. Sam. 18.7.

Dauid obtained victorie, through ye might of God. 2. Sam. 5.28.*

God gaue victorie vnto Debozah. Judges 4.14, 15, 23.

The victorie attributed to God, and Gideon by whome he wrought. Judges 7.20.

Sampſon attributed not the victorie to his ſtrength. Judges 15.18.

Victorie promiſed Hezekiah againſt Sanherib. 2. Kings 19.6.*

Triumph after victorie obtained. Numb. 21.18, 27. Judges 11.34. 1. Sam. 18.6, 7. 2. Macca. 3.30.

Victorie is of God. 1. Eſd. 4.58, 59, 60.

Judas truſting in God, wonne the victorie. 2. Mac. 15.26, to 36.

Victorie loſt, ſee Truſt.

Victuals. Joſhua commanded to make proviſion for victuals, and why. Joſh. 1, 11. looke Meate and Foode.

Villanie. looke Rauiſh.

God hath choſen the vile things of this worlde, to bring to nought things of eſtimation. 1. Cor. 1.28.

We ought not to offer vnto God any thing vile. Mal. 1.8, 13, 14.

Villages. looke Cities.

Vine, for the Church. Pſal. 80.8.

The complaint which the Lorde maketh for his vine. Iſa. 5.4.

The vine of the Iewes is of the vine of Sodome, and of the vines of Gomorah, &c. Deut. 32.32.

Chriſt is the Vine, and his father is the huſbandman. John 15.1.

Vineger. Boaz willed Ruth to dippe her bread in the vineger. Ruth 2.14.

A ſponge filled with vineger was offered Chriſt. Matth. 27.28.

Vineyard of Noah & his drunkennes. Ge. 9.20, 21.

The Iewes were commanded not to ſowe their vineyardes with diuers ſeeds, and why. Deut. 22.9.

A lawe for him that hurteth his neighbors vineyard. Exod. 22.5.

It was lawfull for a man to eate, but not to carry fruite out of his neighbors vineyard. Deut. 23.24.

Hee that hath planted a newe vineyard, freed from warre, till hee had eaten of the fruite. 1. Cor. 9.7.

Thoſe

Those that disobey God, shall plant vineyards, and others shall eate the fruite. Deut. 28.30.
Vintage till sowing time, and threshing till vintage. Leui. 26.5.
The law of vintage. Leui. 19.10.
Violence, looke Kingdome.
Viper, see Generation.
S. Paul shooke a Viper off his hand, and felt no harme. Act. 28,3,5.
Virgins, see Maide and Lampes.
Virginitie bewailed. Judg. 11.37.*
Signes of Virginitie to be brought before the Elders of the Iewes, &c. Deute. 22,15, to 20.
Of virginitie and married state. 1. Cor. 7. 25,26.*
Vision. God spake vnto Abraham in a vision. Gen. 15.1. and comforted Israel in a vision. Gen. 46.2,3,4. and told Samuel in a vision, how he would punish the house of Eli. 1. Sam. 3.11, to 16. and spake to Nathan by vision. 2. Sam. 7.17.
The Vision of the two baskets of figges. Ierem. 24.1.* of the foure beasts, and the wheeles vnder the throne, and of the xxv. men and two princes. Ezek. 1.5,15.* and 11.1, to 13.
Visions shewed to Iudas Maccabeus. 2. Mac. 15.12, to 17. to Cornelius, Peter and Ananias. Act. 10.3, 11. & 9.12. and to Paul. 2. Cor. 12.2, to 10. Act. 16.9. & 18.9. & 22.17. and 27.23.
Visite. How God doth visite sinne. Exod. 32.34. & 20.5. Leuit. 26.15.*.
The Israelites seeing the miracles that Moses wrought, thanked God that he visited them Exo. 4.31. and 14 31.
To visite put for to correct, or take care of. Hose. 4.24. to make fruitfull. 1. Samuel 2. 21. Genes. 21.1. And to remember. Luke 1.68.
Whom wee ought to visite. Matt. 25.36. Iam. 1.27.
Visitation, or manifestation of Gods mercie. Luke 19.41. 1. Pet. 1.12.
Victualler. A Victualler is not without sinne. Eccius. 26.30.
Vnbeliefe. The Iewes through vnbeliefe forgate God, and serued Idoles and would not enter into the land of Canaan. Deut 32.15, to 19. and 1.22, 26. and were afraid of Goliath. 1. Sam. 17.10,11.
A certaine prince punished for vnbeliefe. 2. King. 7.2,17.
The Iewes for their vnbeliefe, were reiected, and the Gentiles receiued by faith, and why God hath shut all in vnbeliefe. Rom. 11.20,25,30,32.
Christ reproued the vnbeliefe of his disciples. Mat. 17.17, to 22. Mar. 9.19, to 30. and 16.14. Luke 9.41. & 24 36.* John 20. 16,25, to 30.
The Apostles could not heale the man that was Lunatike for their vnbeliefs sake. Mat. 17.20.
The father of the possessed with the deuill prayed Iesus with teares, to helpe his vnbeliefe. Mar. 9.24.
Christ marueiled at the vnbeliefe of the Nazarens, which caused him to worke no great miracles among them. Matth. 13.58. Mar. 6.5,6.
Of Vnbeliefe and the punishment therof. Gen. 19.14,24,25. Num. 11.1,4.* & 14.2.* and 20.3,4,5,6,24. Deut. 9.4,5,* 2. Kin. 7. 1,2,17,19,20. Eccles. 2.26. Psalm. 78.8.* Baruch 1.20.* Mat. 8.25,26. and 14,26, to 32. Mar. 16.16. Luke 1.12,18,19,20. and 24.11,25. Iob. 3.3,15. and 6.60.* and 8.24. and 10.25. and 12.37.* see Infidelitie.
Vnbeleeuers shall not enter into euerlasting rest. Heb. 3.17,18,19.
Vnblameable. Christians ought to be vnblameable. Phil. 2.15.
Vnblameable was S. Paul in his conuersation. 1. Thes. 2.10.
Vncircumcised fruite, see Fruite.
The vncircumcised might not eate of the Passeouer. Exod. 12.48.
Vncircumcised lips. Exo. 6.12.
Vncircumcision vsed for the Gentiles. Gal. 2.7. see Circumcision.
Vncleane things not to be touched. Numb. 19.13,14. looke Beastes.
Manoahs wife commaunded to eate no vncleane thing till Samsons birth, and why. Iudg. 13.4,5.
Vncleannesse, &c. ought not to be once named among Christians. Ephes. 5.3,4. Col. 3.5.
Lustes of vncleannesse. 2. Pet. 2.10. looke Pollution, Purge and Starres.
Vncorrupt is Gods way. 2. Sam. 22.31.
Vnction, looke Anointing.
Vnderstanding. The Israelites were without vnderstanding. Deut. 32.28.
We ought to be men in vnderstanding. 1. Cor. 14.20.
Wee ought to sing with the Spirite and with vnderstanding also. 1. Cor. 14.15. Psal. 47.7.
Vnderstanding is the gift of God. Deut. 29.4. Iob. 32.8 and 38.36. looke Knowledge and Wisedome.
Vnfaithfulnesse, looke Vnbeliefe.
Vngodly. Of the thoughtes, workes, and works of the vngodly against the righteous. Wisd. 2.11. Psa. 10.1.* and 11.2. and 12.1.* and 13.4. Pro. 4.14. to 20.
The prosperitie of the vngodly causeth the faithful to murmur. Iob. 21.6, to 17. Psa. 73.2.* Eccles. 7.9,12. Ierem. 12.1. Habak. 1.2.*
The vngodly fal into the destruction which they prepare for the righteous. 1. Samu. 17. 19,22. and 31.4. Hest. 7.6.* Psal. 7.15. and 9.16. and 34.21. & 35.8. Pro. 26.27. Eccles. 10.8. Isa. 33.1. Ierem. 48.43. Dan. 13.62. and 14.42. & 6.24. Iudeth 13.8. Eccius. 27.26. Reue. 18.6. and are afraide of it. Pro. 1.27. and 10.24.
Of the sudden punishment which shal fall vpon the vngodly. Genes. 7.17.* & 14.14,15. and 19.24,25. and 34.25.* Exodus 14.23.* Leuit. 10.2. Numb. 11.1,33. and 16.31,32, 33. Iosh. 10.8.* and 11.6.* Iudg. 4.15.* and 7.21.* and 8.11.* and 16.30. 1. Sam. 30.16, to 21. 2. Sam. 13.28, 29. 1. Kin. 16.9, 10.* and 20.15, to 23. Iob 4.10, 11. and 5.3, 12, 13. and 8.13, 14. and 15.16, 21,* and 18, 10.* and 20.5,* and 27.13.* and 36.12, 13, 14. Prou. 1.27. and 6.15. and 12.7. Isai. 5 24.* and 47.9. Ierem. 15.1.* Dan. 5.30. 1. Macca. 2.24. and 4.44.* Matth. 24.38, 39. Luke 12.20. and 16.22, 23. and 17.24.* 1. Thess. 5.2,3.
We may not company with the vngodly. 1. Cor. 5.11. looke Wicked.
Union of the Iewes & Gentiles in Christ. Isai. 19.23,24,25.
Vnitie of the Spirite is the bond of peace. Ephes. 4.3,4.
Vnitie is commended. Actes 4.32. Rom. 15.6. 1. Cor. 1.10. Phil. 3,16. 1. Pet. 3.8. see Concord.
Vnitie of God and Christ. John 17.21.
Vniustly. The iudge ought not to doe vniustly. Leuit. 19.15. Looke Wicked, Vngodly, and Vnrighteous.
Vnkindenesse. looke Vnthankfulnesse.
Vnknowen to men, but knowen vnto God. 2. Cor. 6.9.
Vnleauened bread. The feast of vnleauened bread, for the Passeouer. Luke 22,1. Looke Passeouer.
Vnmaried. Those that cannot liue vnmaried, may marrie. 1. Cor. 7.9.
Vnmercifulnesse. looke Mercifulnesse.
Vnpossible. looke Impossible.
Vnrighteous persons shall not inherite the kingdome of God. 1. Corin. 6.8,9,10. Looke Vniust.
Hee that doeth vnrighteously, is an abomination vnto the Lorde. Deutet. 25.16. see World.
Vnthankefulnesse. Gods prouidence, euen vnto the vnthankfull. 1. Kings 18.1.*
Of the vnthankefulnesse of Laban towardes Iaakob. Gene. 31.2.* and Pharaohs butler towardes Ioseph. Gene. 40.23. of the Ammonites and Saul towardes Dauid. 2. Sam. 10.1, to 6. 1. Sam. 19.10. Of the Iewes. Ezek. 2.3.* & of the Israelites. Micah 6.2, to 5. Isai. 1.2,3. and of the inhabitants of Keilah towardes Dauid. 1. Sam. 23.2,12.
Vnthankefulnesse towards God and man condemned, and of the punishment thereof. Exod. 1.8.* Deute. 32.1. Iudg. 2.11.* and 6.1,8,9,10. and 8.5,6,7,14,16. and 12.1, to 7.1. Sam. 10.17.* and 12.7, to 20. & 25.10, 11,37,38. 2. Samu. 14.30. 2. Chron. 24.21, 22. Pro. 17.13. Isa. 1.2,3. & 5.1.* Ier. 2.12* Ezek. 16.3.* Hos. 2.2.* & 10 13,14. and 13. 2.* Mica. 6.1.* Wis. 16.16, 29. 1. Macca. 16. 15,16,17. Matth. 5.17. & 11.15, to 25. Luke 14.18. and 17.11,12,17,18. Iob. 1.5. & 11. 46.* Rom. 1.21.* Gala. 1.6. and 6.6. 1. Cor. 16.18. Col. 2.7. 1. Tim. 5.2,17,18. 2. Tim. 3.2. Hebr 2,3. and 13.17. Reue. 2,5. Actes 7.18,19,26,27.* and 27.42.
Vntill. looke Till.
Vocation. see Calling and Church.
Voluntarie giftes towardes the making of the Tabernacle. Exod. 25.2.
Voluptuous liuing, one of the thornes that choke the worde. Luke 8.14.
Wee ought not to take pleasure in voluptuousnesse. Ecclus. 18.32.
Vomit of Bel. Iere. 51.44.
Vowes must be performed to God. Numbers. 30.3. Deuteron. 23.21,22,23. being godly,

godly. Eccles. 5.3. Pſal. 116.14,18. Act. 18.18. & 21.23, to 27.

Vowes and the redemption of them. Leui. 27.2. Nom. 6.1.*

Who ought to accompliſh their vowes, and who not. Nom 30.4.*

Iaakob vowed to God the tenth of his increaſe. Gen. 28.22.

Hannah vowed to giue her ſonne to God. 1. Sam. 1.11,28.

Elkanah and all his familie went yeerely to offer vowes. 1. Sam. 1,21.

The Iſraelites vowed to deſtroy all the cities belonging to Arad, if they ouercame. Nom. 21.2.3.

Of a raſh vow. Leuit. 5.4.

Saul cauſed the people to vowe abſtinence, whereupon they brake the commandement of God. 1. Sam. 14.24,32.

Abſalom vnder colour of a vowe, practiſed to vſurpe his fathers kingdome. 2. Samuel 15.7,8.

Vowes vſed for gifts and ceremonies. Act. 21.23.

Of vngodly vowes, looke more Iudg. 11. 30.* 1. Sam. 25.13,21,22. Mat. 14.7, to 12. Act. 25,12.

Voyce. We ought to obey the voyce of the Lord, and why. Exod. 15.26. Deu. 13.4. and 30.16,20. & 27.10.

God cauſed the Iewes to heare his voice, but they could not abide it. Deut. 4.36. and 18.16.

When Hannah prayed, her voyce was not heard. 1. Sam. 1.13.

Vpbraide. Hee that vpbraideth his friende breaketh friendſhip. Eccluſ. 22.20, 22.

Peninnah vpbraydeth Hannah with her barrenneſſe. 1. Sam. 1.6.

God vpbraideth the Iſraelites confeſſing their ſinnes. Iudg. 10.11.*

Chriſt vpbraydeth the Iewes with their infidelitie. Iohn 15.22,23,24.

Vpright before God. Deut. 18.13.

The heart of Aſa was vpright with the Lord. 1. King. 15.11,14.

We ought to feare and ſerue the Lord in vprightneſſe. Ioſh. 24.41.

He that walketh vprightly, ſhalbe ſaued. Pro. 28.18. looke Right, Righteous, Iuſt, and Perfect.

VVages, looke Cuſtomes.

Vſurie forbidden. Deut. 23.19,20.

Againſt Vſurie and Vſurers. Exod. 20.17. and 22.25. Leuit. 25.35,36,37. Deut. 5.21. Nehem. 5.1, to 14. Pſalm. 15.1,5. Prouerb. 22.7,16,22,52. and 28.8. Iere. 15.10 Eze. 18.13 and 22.12. Mat. 5.42. and 7.12. Lu. 6.30,34,35.

Vtterance the gift of God. Exod. 4.11, 12,15. Pro. 16.1. & 1. Cor. 12.10.

S. Paul deſireth the faithful to pray God that he might haue vtterance. Eph. 6.19,20. Col. 4.3.

W.

VVages. Iaakob aſked of Laban, Rahel for his wages. Gen. 29.15,18. and all ſpotted ſheepe and lambes. Gen. 30.32.

Laban changed Iaakobs wages tenne times. Gen. 31.7.

Euery man ſhall receiue wages according to his labour. 1. Cor. 3.8.

The labourer is worthie of his wages. 1. Tim. 5.18.

The wages of ſinne is death. Roma. 6.23. looke Hire.

VVake, looke Watch.

VVall. The wall of Ieruſalem was dedicated. Nehe. 12.27.

Chriſt hath broken the partition Wall which was betweene the Iewes and vs. Ephe. 2.14,15.

VValke. We ought to be occupied in Gods word, as wee walke and iourney, &c. Deut. 11.19.

To walke with God. Gene. 5.24. and 6.9.

Abraham commaunded to walke before God. Gen. 17.1.

Hezekiah walked before God with a perfect heart. 2. Kin. 20.3.

What it is to walke in the wayes of God. 1. Kin. 3.14. as he requireth and taught the Iſraelites to doe. Deu. 10.12. & 11.22. & 8.6.

Salomon walked in the ordinances of God, as Dauid commanded him. 1. King. 3. 3. and 2.3.

The Reubenites are exhorted to walke in the wayes of God. Ioſh. 22.5.

Chriſt willeth vs to walke while we haue light. Iohn 12.35,36.

To walke in trueth. 1. Kin. 2.4.

Samuels children walked not in his wayes. 1. Sam. 8.3.

Howe God walketh ſtubburnely againſt vs. Leuit. 26.24,28.

Moſes prayed God to walke with them. Exod. 33.15,16. and 34.9.

Walke in the ſpirit. Gal. 5.16.

He that walketh vprightly, walketh boldely. Pro. 10.9.

He that walketh with the wiſe, ſhalbe wiſe Prou. 13.20.

To walke in veritie. 3. Iohn 4.

We ought to walke wiſely towards them that are without. Col 4.5.

To walke for to liue. Mat. 7.5.

To walke after the maner of men. 1. Cor. 3.3,4. ſee Stubbernneſſe.

VVant, looke Neede.

VVantons threatned. Mich. 2.1.*

Wanton lookes forbidden. Iob 31.1. Pſa. 119.37. Matth. 5.28.

Wantons ſhall not inherite the kingdome of God. 1. Cor. 6.9.

VVarning, looke Correction.

VVarre and contentions, from whence they come. Iames 4.1.

God ſendeth warre for the ſinne of the people. 1. Kings 8.35,37. Leuit. 26.24,23. Deut. 28.25. Iudg. 2.14,15. and 3.8,12. and 4.2. and 6.1. & 10.7. and 13.1. Iſai. 5.25. Jerem. 5.10. Iob. 38.23.

Newe married men went not a warrefare, and why. Deut. 24 5.

The law of warre. Deut. 20.10.*

Moſes his exhortation vnto ſuch as went to warre. Deut. 20.3,4.

Iehoſhaphat aſſaulted in warre, cryed to God for helpe. 1. Kings 22.32.

God commaunded the Iewes when they went to warre, to abſteine from all wickednes. Deut. 23.9.

Dauid aſked counſell of the Lorde, whether hee ſhould warre with the Philiſtims. 2. Sam. 5.19.

The Iſraelites fearing warre, deſired Samuel to crie vnto God for them. 1. Sam. 7.8.

God aſſiſted Ioſhua in warre, and inſtructed him. Ioſh. 8.18. and Dauid. 2. Samuel 23.24,25.

God deſtroyeth the Iſraelites enemies, before they warred with them. Deuter. 7.23. and 2.24.*

The Iewes intending to warre, prayed God to ſend them victorie, and were heard. 1. Chron. 5.19,20. 1. King. 8.44,45. 2. Chro. 6.34,35. Dthniels warre. ſee Spirite.

The Iſraelites warred with the Beniamites, and by Gods power ouercame them. Iudg. 20.35. and ſent to knowe whether the Reubenites had reuolted from God before they would warre with them. Ioſh. 22.11.*

The warre of the Amonites againſt the Gibeonites. Ioſh. 10 4.5. and of the Hiuites and others againſt Ioſhua, and the ſucceſſe. Ioſh. 11.5,to 9.

God commaunded the Iſraelites not to warre againſt the Moabites. Deut. 2,9,19. they warred againſt the Amalekites, contrary to Gods commaundement and were diſcomfited. Num. 14.41.* Deut. 1.42.*

God hath a regard vnto the warres of Infidels, for hee gaue the victorie vnto Naaman, & deliuered the Samaritanes. 2. king. 5.1. and 7.9.*

The warre wherein the Philiſtims ouercome the Iſraelites. 1. Sam. 4.10.

Howe the faithfull haue behaued themſelues in the time of warre. Exod. 17.9, to 14. 1. Sam. 17.1,2,3,26.* and 2. Chron. 12.2, to 9. and 14.9.* and 18.1.* and 20.1, to 31. and 32.1.* Iudg. 8.9.* 1. Mac. 3.2.* and 4.1,2.* and 7.1.* 2. Mac. 8.1,2.*

For what cauſes the faithful haue begun warres. Gen. 14.13,14. Iudg. 19.22.* and 20.1, to 15.1. Sam. 30.3, to 21.

Howe God fighteth alwayes for his, and teacheth them alſo in warres to fight & ouercome. Exo. 14.13. Deu. 1.30. and 3.2,3,21, 22.1. Sam. 17.37,45,46,47. 2. Sam. 22.35. 2. Chron. 20.17. Pſal. 18.2.* and 143.1,2.* Iſa. 30.15,30,31 looke Victorie.

Albeit the wicked rapſe warre againſt vs, yet ought we not to faint. Mat. 24.6. Marke 13.7. Luke 21.9. Reu. 12.7,17.

What circumſpection Princes ought to haue in warre. Luke 14.31,32.

Vngodly warre. Pro. 1,11. ſee Murther.

No man goeth to warrefare, at his owne coſt. 1. Cor. 9.7.

S. Paul being in the fleſh, did not warre after the fleſh. 2. Cor. 10.3.

Mans life is a warre. Iob 7.1.*

Warres of ignorance. Wiſ. 14.21.

VVaſh. Naomi willed Ruth to waſh and anoynt her ſelfe, and why. Ruth 3.3.

Dauid waſhed and anoynted himſelfe after hee vnderſtood of the death of the childe. 2. Sam. 12.20.

To waſh their feete, ſee Feete.

Dauid commaunded Vziah to goe home and waſh his feete. 2. Sam. 11.8.

The

The Iewes vsed to wash their head. Actes 10.37.

The Pharises being filthie within, vsed to wash the vtterside. Matt. 23.25.

We are washed. 1. Cor. 6.11. in baptisme. Actes 22.16.

Wasting. looke Prodigalitie.

Watch, because the houre is vncertaine. Matth. 24.42. * Luke 12.36, to 47. Marke 13.33, 35, 36, 37.

Watch and pray. Matt. 26.38, 41. Marke 14.34, 38. Luke 21.36. and 22.40, 46.

We ought to watch. 1. Corinth. 15.34. 1. Thess. 5.6. 1. Pet. 4.7.

Watch, taken for liuing this corporal life. 1. Thess. 5.10.

How we ought alwayes to watch for the comming of the Lord. Rom. 13.11.* Ephes. 6.18. Col. 1.2. & 4.2. 1. Pet. 5.8. Reue. 3.2, 3. & 16.1. Act. 20.31. 1. Cor. 16.13. & 2. Cor. 6 6.

Watch for watchmen. Mat. 27.65.

Watchmen, for false teachers. Cant. 5.7.

Why Gods preachers are called watchmē, & of their duetie. Ezek. 3.17. & 18.19, 20, 21.

Watchman for Angel. Dan. 4.10.

Waters beneath separated from the waters aboue. Gene. 1.6, 7.

Vertue giuen to the waters to bring forth fish Gen. 1.20, 21, 22.

The waters of the flood surmounting the highest mountaines 15 cubites Gene. 7.19, 20. ceased from increasing. Gen. 8.3, to 15.

The Israelites willed to buy water of the Edomites. Deu. 2.6. & the Gibeonites bound to draw water for the Israelites. Iosh. 9.21.

Drawers of water. Deut. 29.11.

Maydes were wont to drawe water. 1. Samu. 9.11. for their cattell. Gene. 24.23. and 29.2, 9, 10. Exod. 2.16.

The water of Nilus conuerted into blood. Exod. 4.9. and 7.15, 17, 20. and deadly waters into holsome. 2. kings 2.21.

The children of Israel murmuring, haue water out of the rocke. Exod. 17.3, 6. Numb. 20.10, 11. Wisd. 11.4. Psal. 78.15, 16. & 105. 41. 1. Cor. 10 4.

Water sayling, was promised and sent without winde or raine to the king of Israel, Iudah and Edom marching towards the Moabites. 2. Kings 3.17.

Elijah was fed with bread and water. 1. Kings 19.6.

The Ammonites and Moabites reiected, because they metre not the Israelites with bread and water. Deut. 23.3, 4.

Bread & water giuen to them that came to apprehend Elisha. 2. Kings 6.22.

The Israelites weeping, powred water before the Lord. 1. Sam. 7.6.

The waters of Iordan staied while the children of Israel went through. Iosh. 3.16, 17.

Elijah diuided the waters. 2. king. 2.8, 14.

Elisha powred water vpō Elijahs hands. 2. Kings 3.11.

Of purifying by water, see Fire.

God deliuereth his out of waters of tribulations. 2. Sam. 22.1, 4, 5, 6, 7, 17.

Waters of nations. Reue. 17.15. and for the tumult of the wicked. Psal. 144.7.

The holy Ghost is called water of life. Iohn 4.10, 14. and 7.38.

The Scriptures are called wholesome waters. Ezek. 47.8, 9.

Cleane water for Gods spirite. Ezek. 36. 25. Isa. 44.3.

Pure water vsed for the grace of Gods spirite. Hebr. 10.23.

Howe Christ cleanseth his Church by the washing of water. Ephes. 5.26.

Liuing water for springing water. Gene. 26.19.

Apollo watered, but God gaue the increase. 1. Cor. 3.6.

Vncleane water. Leuit. 11.38. Looke Sea, Drinke, Wine, Tooth, Tongue, Bitter, Strife, and Fasting.

Wauer. He that wauereth shal not obtaine his desire of God. James 1.6, 7.

Wayes. All the wayes of God are iudgement. Deut. 32.4.

The wayes of the Lord are vnsearcht. past finding out, and must be kept. Rom. 11.33. 2. Sam. 22.22, 31.

To turne from the way which God commandeth. Deut. 31.27, 29. and 11.28.

Dauid going the way of all the earth, exhorteth Salomon to walke in the wayes of the Lord. 1. kings 2.2, 3.

God doeth teach the good way. 1. King. 8. 35, 36. and Samuel taught the right way. 1. Sam. 12.23, 24.

The Iewes forsaking the right way were grieuously punished. Iudges 2.12, 14, 19, 20, 22.

The Kings high way. Num. 21.22.

Christ is the way. Iohn 14.6.

Better neuer to knowe the way, then reuolt. 2. Peter 2.21.

Moses prayeth God to shew him his way, and why. Exod. 33.13.

God was the guide of Iaakob in his way. Gene. 28.15.

Paul desired God to guide his way. 1. Thess. 3.11.

God maketh our way vpright. 2. Sam. 22.33.

God giueth euery man according to al his wayes. 1. Kings 8.39.

By whome the way of truth shall be euill spoken of. 2. Peter 2.1, 2.

Weake in faith are to be borne withall, and not to be offended, and why. Rom. 14.1.* & 15.1. 1. Cor. 8.9, 10. 11, 12. 1. Thess. 5.14.

Paul became weake to the weake, to win the weake. 1. Cor. 9.22.

God hath chosen weake things to confound mightie, and why. 1. Corin. 1.24, 27. 2. Cor. 12.9.

Weakenesse, see Vnrighteousnesse.

Weapons wherewith Dauid did encounter with Goliath. 1. Sam. 17 40.

The weapons of the faithfull. 2. Cor. 10.4. see Armour.

Wearie. Siba brought victuals to Danids wearie souldiers. 2. Sam. 16.1, 2.

We ought not to be wearie of wel doing. 2. Thess. 3.13. Gal. 6.9.

Howe the wicked wearie them selues in wickednesse. Wisd. 5.7, to 15.

Rest giuen him that is wearie. Isa. 28.12. looke Laden, and Foode.

Wedding. looke Marriage.

Weepe. The people wept and knowledged their sinne. Deut. 1.41, 45.

Phaltiel wept for his wife. 2. Sam. 3.15, 16.

Why we must weepe. James 4.9.

Hagar wept and was comforted. Gene. 21.16, 17, 18.

Iaakob wept for his sonne Ioseph. Gene. 37.34, 35. and Ioseph diuers times, meeting and talking with his brethren. Gene. 42.24. and 43.30. and 45.1, 2. and 50.17.

The Israelites wept before the Lord, and why. Iudges 20.21, 23, 26. and 21.2.

Dauid wept for Abner, and when he fled from Absalom, and for his death, and for the death of Amnon. 2. Sam. 3.31, 32. & 13.31, 36. and 15.30. and 18.33. and 19.1, 2, 3, 4.

Hezekiah wept when hee heard he should die. 2. Kings 20.1, 2, 3.

Elisha wept, and why. 2. kin. 8.11, 12.

Christ wept. Iohn 11.35. Luke 19.41.

Blessed are they that weepe, for they shall laugh. Luke 6.21. Matth. 5.4.

Peter wept bitterly for that he had denied Christ. Matt. 26.75.

Saint Paul weeping, exhorted to beware of false prophets. Philippians 3.18. Actes 20.30, 31.

Weepe with them that weepe. Romanes 12.15.

Let them that weepe bee as though they wept not. 1. Cor. 7.30.

Iosiah wept, and why. 2. king. 22.11.* 19.

Samson ouercome with his wiues weeping. Iudges 14.16, 17.

Weeping may abide at euening but for commeth in the morning. Psal. 30.5. Looke Kisse, Teares, Lamentation, Mourning, and Heauinesse.

Weightes and *measures* must be true. Leuit. 19.35, 36. Deut. 25.13, 14, 15. Ezek. 45.10. Prou. 11.1. and 16.11. and 20.10.

False balances and weights condemned. Hos. 12.7, 8. Micah 6.10, 11.

Weyned looke Sucke.

Well. Abraham digged a well in Beersheba. Gen. 21.30, 31.

Isaak caused his fathers welles, stopped by the Philistims, to be digged againe with others. Gene. 26.14, to 23.

Of digging a well, see Dig.

Welles without water. 2. Pet. 2.17.

Of Iaakobs well. Iohn 4.6, to 27.

Welldoing. Hee that doeth well, is of God. 3. Iohn 11.

It is Gods will by doing well wee should put to silence the ignorance of foolish men. 1. Peter 2.15.

Weldoing will fall out to the profite of the author. Ruth 2.11.

Weldoing commeth of the Lord. Phil. 1. 6. Prou. 16.1. and 20.24.

Howe to doe well. Isa. 1.17. see Wearie.

Welpleased. God was welpleased with his sonne Iesus Christ. Matt. 3.17. and 17.5. 2. Peter 1.17.

Wealth is sudden destruction to the wicked. Iob 21.7, 16.

Israel in Wealth, see Fat.

In wealth and woe we ought to remember God. Eccl. 11.25.

Wealthie mens children enclined to banqueting. Iob.1.4,18,19. and 8.4.

¶ Wheate threshed by the winepresse, and why. Iudges 6.11.

Isaak witheth Iaakob plentie of wheate and wine. Gen.27.28.

God will send them plentie of wheate and all things, that loue his commandements, &c. Deu.11.13,14. & 28.2. to 13. Le.26.3, to 11.

The similitude of the wheate corne. Iohn 12.24.1.Cor.15.37.

Wheate taken for the faithful. Mat.3.12. Luke 3.17. and 13.30.

Satan desireth to winnowe the godly as wheate. Luke 22.31.

What is chaffe to wheate? Iere.23.28.

Tares among wheate. Mat.13.25,38.

Wheeles. looke Vision.

Whelpes. looke Dogges.

Whilest. see Conuersion.

Whisperers condemned. Rom.1.29.

White. The elect shalbe clothed in white. Reue.3.4. and 4.4. and 6.11. and 7.9.

Whitsuntide. looke in Feastes.

Whoredome a more grieuous sinne then theft. Pro.6.30.*

God detesteth both a whore and a whores hire, &c. Deut.23.17,18.

A whore described, and called by diuers names. Pro.7.6, to 24. and 6.24, to 30. and 7.5. and 2.16, to 20.

Wee must not giue our strength vnto whores. Ecclus.26.20.

A whore enricheth an honest woman. 1.Esdras 16.42.

Samson loued the whore or harlot Delilah. Iudges 16.1,4.

The vision of the great whore vpon many waters. Reuel.17.1,3.*

Whoredome is forbidden. Deut.5.18,21. Exod.20.14,17.

The Israelites committed whoredome with the daughters of [illegible] Num.25.1.*

Who so committed whoredome, was burned. Gen.38.24.

The maide that played the whore in her fathers house, was stoned to death. Deuter. 22.20,21.

The whoredome of a woman how it may be knowen. Ecclus.26.9.

Whoremongers God will iudge. Heb.13. 4. and punish. Reue.21.8.

Whoredome and other vncleannesse forbidden, committed and punished. Gen.6.2, 5,12. and 19.5,24,25,31.* Exod.22.16,17, 19.Leui.18.6.* & 19,20,21,22,29. & 20.10, to 22. and 21.9. Deu.27.20, to 24. Iudg.19. 25.1.Sam.2.22.* Prou.5.2.* & 22.14. and 23.26.* and 29.3. Ezek 22.10,11. Tob.4. 12. Eccli 23.16.* and 25.2. Acts 15.20,29. Rom.1.21,26.* 1.Cor.5.1.* & 6.9,15.* and 10.8. Ephes.5.3,5. Col.3.5.1.Thess.4.3,4, 5.1.Tim.1.5,10. Looke Adulterie.

God forbiddeth to goe a whoring after Idoles. Exod.34.14, to 18.

The Israelites went a whoring after Baalim Iudges 8.33.

God willed the Israelites to make fringes vpon their garments, that they should not goe a whoring after idoles. Num.15.38,39.

Of spirituall whoredome which is Idolatrie. looke more. Exod.32.8.* Deu.4.3.& 31. 16,17,18. Iudg.2.11,17,19. and 8.27. Isa. 1.21. and 57.3. Ier.3.1.* Ezek.16.15.* Hos. 1.2. and 2.2.* and 4.12.* Reue.18.3.9.

God calleth the murmurings of the Israelites their whoredome. Num.14.27,33.

¶ Wholesome doctrine, what. Tit.2.1, to 11.

¶ Wicked. Dauids complaint for the wickednesse of the faithlesse. Psal.36.1.*

A prayer against the wicked enemies of Gods Church. Psal.35.1.*

Of the reprobation of the wicked. Psal. 16,4.

The wordes of the wicked touching the knowledge of God. Iob 22.13.

Wee ought not to enuie the prosperitie of the wicked. Psal.37.1,7.*

The wicked are the seede of the Deuill. Matth.31.38,29.

We ought to auoide the company of the wicked. 1.Cor.5.13.

Wicked hypocrites alwayes in ỹ Church militant. Matt.13.40,41,48,49.

Who are wicked. 1.Pet.4.17,18. 2.Pet. 2.10.*

The description of wicked men, and of their punishment. Psal.1.1,4,5,6. & 52.1, to 8. and 53.1, to 6. and 94.23.

God abhorreth the wicked. Exod.23.7.

The wicked consider not the iudgements of God. Prou.28.5. and therefore their house shalbe destroyed. Pro.11.10,11. and 14.11.

Of the treasures of wickednesse, and of the disprayse and punishment of the wicked. Prou.10.2.*

The wicked are resembled to obstinate fooles. Prou.27.22.

The wicked slander Gods worde, and regard it not. Prou.29.7,16.

The wicked shalbe cast away for his malice. Pro.14.32.

The wicked thinke themselues more happie in serueing the deuill, then God. Ieremy 44.17,18,19.

The wicked giue heede vnto false lippes. Prou.17.4. and consult against the godly. Psal.16.4. and 83.5.

The power and enterprises of the wicked, shal turne to the glory of God. Psal.75.10. and 76.10.

Micah complayneth of the multitude of the wicked, and small number of the faithful. Micah 7.2.

We ought to shun the way of the wicked. Pro.4.14.

The sacrifices of the wicked are abominable vnto God. Prou.15.8. and 21.27. Ecclus.34.21.

Of the curse and destruction of the wicked. Iob 24.18.

The condemnation of the wicked, & death of the vnsi. Wisd.4.16.

The sighing of the wicked at the day of iudgement. Wisd.5.3,to 14.

The wicked shall ware worse and worse. 2.Thess.2.9,to 13. 2.Tim.3.13.

The nature & end of the wicked. Psal.73. 18,19,20. and 10.2.* Their reward. Wisd.3. 10. Their blindnesse. Isa.27.11. Psa.36.1.*

The righteous can not deliuer the wicked. Ezek.14.17,18.

The wicked to whome Sodome and Gomorah are an example, are reserued to the day of iudgement to be punished. 2.Pet.2. 9. Iude 4.6,15.

God suffereth the wicked to keepe companie with the wicked oft times to their destruction. 2.Chron.22.7.

The wicked haue their felicitie in worldly things. Ester.5.10,11.

God preuenteth the attempts of the wicked. Ester.6.4.

The wicked enioy the earth. Iob 9.24.

The poorer sort and wicked alway turne the crosse of the godly to slander. Iob 30.1, to 15.

The wicked proceede from euill to worse. Iere.9.3.

The wicked thinke that God seeth not their sinne. Ezek.8.12.

The wicked loue the prayse of men, more then of God. Iohn 12.43.

What the wicked are like vnto. Isai.57. 20.

The wicked seeke after signes. Luke 23. 8. Iob.2.18. and 6.30. and feare men more then God. Matt.21.26,46. & 26.5. & 27.64. Marke 11.32. Luke 19.46. Actes 5.26.

The wicked agree in persecuting ỹ trueth, and the professours thereof. Matt.16.1. and 22.23. Mar.3.6. Luke 23.12. Actes 4.26. and 23.6.

Wicked mens practises often frustrate. Matth.2.13. and 21.46. and 22.22. & 27.66. Iob.6.44,45,46. and 10.39. Acts.5.19,22. and 9.23,24.* and 12.11.*

The wicked pronounce sentence against themselues. Mat.21.31,41. Luke 7.43. Act. 4.16. and 26.31.

The wickednesse of man was great at the time of the flood. Gen.6.5.

Whosoeuer persenereth in his wickednes, shall perish. 1.Sam.12.25. looke Vngodly, and Vniust.

Widowe. we ought not to oppresse, or vexe the widowe, and why. Exod.22.22,23,24. Zech.7.10. but relieue them, and how. Deut. 14.29. & 16.11. & 26.12,13. Iob 24.3. and 31.16. Isa.1.17. Ier.22.3 Ecclus.4.3.

Gleanings left for the widowe, fatherles, &c. Leuit.9.9,10. and 23.22. Deut.24.19.*

God doeth right vnto the fatherlesse and widow. Deu.10.18. and iudgeth the oppressours. Mal.3.5.

Cursed be he that hindreth ỹ right of the widow. Deu.27.19. or taketh her raiment to plenge. Deut.24.17. see Debt and Famine.

Who were widowes in deede, and worthy honour and relefe, and who not. 1.Tim.5. 3, to 7.

An order concerning widowes, both olde and yong. 1.Tim.5.9, to 17.

Of the continencie of widowes. 1.Cor.7. 8. 1.Tim.5.11,16.

The teares of the widowes cheekes ascend to heauen. Ecclus.35.15.

Of widow-deuourers. Matthew 23.14. Mar.12.40. Luke 20.47.

Wife. The seare of the wife ought to bee subiect to her husband. Gen.3.16.

The people prayed that Booz his wife might be fruitfull. Ruth 4.11.

To auoide fornication, let euery man haue his wife, and euery wife her husband, &c. 1. Cor. 7. 1, 2.*

The duetie of a wife. Titus 2. 5. 1. Tim. 2. 12. Eli. 1. 12, 19.* 1. Cor. 14. 34.

Well is the man that hath a wife of vnderstanding, and vertuous. Eccles. 25. 8. & 26. 1, to 5. for she is the gift of God. Prouer. 31. 9. and the crowne of her husband. Pro. 12. 4.

Wiues are heires together with their husbandes, of the grace of life. 1. Pet. 3. 7.

God made Abimelechs wife barren, and why. Gen. 20. 17, 18.

The husband ought to loue his wife. Ephe. 5. 25. Col. 3. 19. Pro. 5. 15. and to reioyce with her. Eccles. 9. 9. looke Husband.

Man must forsake all, sauing God, and cleaue to his wife. Gen. 2. 24.

An inseparable knot betweene man and wife. Matth. 19. 5, 6.

It seemed hard to the disciples, that a man might not put away his wife, but for whoredome. Mat. 19. 8, 9, 10. & 5. 32. Mar. 10. 9, 11.

Who so hateth not his wife, &c. in respect of Christ, can not be his disciple. Luk. 14. 26. Mat. 10. 37.

Against marrying with strange wiues, or of another religion. Exod. 34. 12, to 18. & 23. 31. Deut. 7. 3, 4. Nehe. 13. 23, 25. Mal. 2. 11. Gen. 24. 3. and 26 34, 35. & 27. 46. & 28. 1, 2.

Not lawfull to marrie the fathers wife. 1. Cor. 5. 1. Leuit. 18. 8.*

What maner women the Priestes wiues were. Leui. 21. 7, 13, 14, 15.

The Israelites were commanded not to touch their wiues. Exo. 19. 15.

Of the wife not found a virgin, &c. or slandered. Deu. 23. 13, to 22.

Salomon had 700. wiues. 1. Kings 11. 3. Dauid had many. 2. Sam. 3. 2, to 6. & 5. 13. 1. Sam. 18. 27. 1. Chro. 3. 1, to 10. so had Gideon. Iudg. 8. 30.

Samson was ouercome with the importunitie of his wife, and declared to her his riddle. Iudg. 14. 16, 17.

Putiphar crediting his wife, put Ioseph in prison. Gen. 39. 19, 20.

The wife that meoueth her husband vnto idolatry, ought to dye. Deu. 13. 6, to 12.

Pilates wife counselled him, not to meddle with Christ. Mat. 27. 19.

Ahab prouoked to euil, by his wicked wife. 2. King. 21. 15 16, 25.

Uriah would not lie with his wife, & why. 2. Sam. 11. 11.

Iaakobs wiues counselled him to doe as God commanded. Gen. 31. 16.

Moses wife being sent backe to her father, Exod. 4. 26. returneth with his two sonnes. Exod. 18. 2.

Elkanah of his two wiues loued Hannah best 1. Sam. 1. 2, 5.

The Philistims burned Samsons wife with fire. Iudg. 15. 6.

Dauids two wiues taken prisoners. 1. Samuel 30. 5.

The Leuites wife or concubine, abused at Gibeah. Iudg. 19. 1, 2, *25. and 20. 5.

Abigail the paterne of a good wife. 1 Samuel 25. 18. to 38.

The praise and properties of a good wife. Pro. 18, 22. and 31. 10.* Tob. 10, 12. Eccles. 26. 16, 23. 1. Tim. 3. 11. and 5. 14. Tit. 2. 5. looke woman.

Wilderneſſe of Sin. Exodus 16. 1. Looke Tempt.

Will. God hath created all things for his wils sake. Reu. 4. 11. & worketh al things after the counsel of his owne will. Ephe. 1. 11.

Dauid attributed vnto the will of God, al the benefites which he had receiued. 2. Sam. 7. 19, 21.*

The will and counsell of the Lord is immutable. Pro. 19. 21.

Rehoboams kingdome diuided by the wil of God. 2. Chro. 11. 4.

Azariah visited Iehoram by the will of God, that he might be slaine of Iehu. 2. Chr. 22. 6, 7, to 10.

Amaziah deliuered into his enemies hands by the wil of God. 2. Chro. 25. 20, 27.

Balaam could doe nothing against Gods will. Num. 22. 12, 13, 18.* and 23. 8, 12, 20, 36. and 24. 13.

Wee ought to proone and vnderstand the good will of God, and do it. Rom. 12. 2. Eph. 5. 17. 1. Thess. 4. 3.

No man is able to resist Gods will, nor may pleade against him. Rom. 9. 19, 20.

The will of God the father is, that who so beleeueth in his sonne, shall haue life euerlasting. John 6. 39, 40.

It was the will of God, that Christ should giue himselfe for our sinnes. Gal. 1. 4.

God sent his sonne to reueale the mysterie of his will vnto vs. Ephe. 1. 9. and to doe his will. John 6. 38. for his meate was to doe his fathers will. John 4. 34.

Christ yeelded himselfe to his fathers wil, although contrary to humane nature. Matt. 26. 39, 42.

The will of God is, that wee shoulde bee sanctified through the blood of Christ. Hebr. 10. 9, 10. that wee should be holy and cleane. 2. Thess. 4. 3.

He that fulfilleth the will of God, abideth euer. 1. John 2. 17.

God heareth them that doe his will and worship him. John 9. 31.

Whosoeuer doth the will of God, is a true Christian. Matth. 7. 24. and Christes kinsman, looke Mother.

To wil is present with vs, but to performe iyeth in God onely. Rom. 7. 18, 19. Phil. 1. 6. and 2. 13.

We must labour to increase in the knowledge of Gods will, &c. Col. 1. 9.

The Iewes were blinded by the will of God, and why. Matth. 11. 25, 26.

Paul called to the office of an Apostle, by the wil of God. 1. Cor. 1. 1. 2. Cor. 1. 1. Eph. 1. 1.

Paul attributed vnto the will of God, the liberalitie of the Macedonians. 2. Cor. 8. 5.

Wee ought to resigne our will vnto the Lords will. James. 4. 15.

In our tribulation wee ought to consider the good will and pleasure of God. Iob 1. 21.

The Israelites presuming to warre contrary to the will of God, were slaine. Deut. 1. 42, 43, 44.

Wee ought not to be subiect to our owne willes and appetites, and why. Eccles. 18, 30, 31.

We ought to referre our willes to Gods will. 1. Sam. 3. 18. 2. Sam. 10. 12. and 15. 26. 1. Mac. 3. 60. Matt. 6. 10. Mar. 14. 36. Luke 22. 42. Act. 18. 21. & 21. 14. Heb. 6. 3. Rom. 1. 10. and 15. 32. 1. Cor. 4. 19. and 16. 7.

Some preach Christ of enuie, and some of good will. Phil. 1. 15.

The will of any man is counted by God for the deede it selfe. Gen. 20. 2, to 18. & 22. 16, 18. 2. Sam. 11. 15. and 12. 9. 1. king. 21. 10, 19. looke Freewill.

Of willingnes to heare Gods worde, looke Confession.

Witgall & furious persons must be shunned. Gene. 27. 42.* Iosh. 2. 16. 1. Samu. 19. 10. Nehem. 6. 3. Prou. 22. 24. and 29. 9, 22. Eccles. 8. 15, 16. Mat. 2. 12, 13.*

Winke. looke Amendment.

Windes and sea obey Christ. Matt. 1. 26, 27. and 14. 32. Mar. 4. 39, 41. and 6. 51. Luk. 8. 24, 25. Psal. 107. 25. Eccles. 43. 23.

God bringeth the windes out of his treasures. Psal. 135. 7.

We may not be as children wauering and caried about with euery winde of doctrine. Ephe. 4. 14.

Our iniquities like the winde, haue taken vs away. Isa. 64. 6.

Winde, for the holy Ghost. Actes 2. 2.

Wine comforteth the liuing. Eccle. 10. 19. and maketh glad the heart of man. Iudg. 9. 13. Psal. 104. 15. but who loueth it, shall not be rich. Pro. 21. 17.

Wherefore wine was created. Eccles. 31. 28.

God giueth wine vnto those that loue him. Deut. 11. 13, 14. and they that doe not, shall not drinke the wine of their owne vineyards. Deut. 28. 39.

Iaakob gaue his father wine with his benison. Gen. 27.

Zibah brought [illegible] to Dauid, fleeing frō Absalom. 2. Sam. [illegible] 2.

Manoahs wife forbidden to drinke wine, and why. Iudges 13. 4, 5.

Iohn Baptist dranke neither wine nor strong drinke. Luke 1. 15.

The Israelites dranke no wine nor strong drinke 40. yeeres, and why. Deut. 29. 6.

Wine called the licour of the grape. Deu. 32. 14.

Water turned into wine. John 2. 9.

Bishops, Deacons, and elder women may not be giuen to much wine. 1. Timoth. 3. 3, 8. Titus 2. 3, 7.

Timothie is counselled to drinke with water wine. 1. Tim. 5. 23.

Of the strength of wine. 1. Esd. 3. 17.*

Against wine bibbers. Isa. 5. 11, 22. Joel 1. 5. Amos 5. 11. and 6. 6. Micah 6. 15. Habac. 2. 15. and 13. 1, to 11.

Wine and women leade wise men out of the way. Eccles. 19. 2.

The incommodities of excesse of Wine. Prou. 22. 1. and 21. 17 and 23. 29.* Isai. 28. 1, 7, 8. Jere. 29. 19. Dan. 5. 1, to 6. Hose. 3, 1. and 4. 11. Hab. 2. 5. Judeth 12. 20. and 13. 1, to 11. Eccles. 31. 25, 26, 29.

We ought not to rebuke our neighbour at the wine. Eccles. 31. 31.

The wine of the Iewes is the poyson of Dragons. Deut. 32.33.

What is meant by dropping downe new wine. Ioel 3.18.

Wine mixt with water. Isa. 1.22.

Wings. Ruth put her trust vnder the wings of God. Ruth 2.12.

The godly reioyce vnder the shadowe of Gods wings. Psal. 63.7.

The Arke placed vnder the wings of the Cherubims. 1. Kin. 8.6,7. as was commanded. Exod. 25.20,21. looke Carried.

To Winne. Hee that winneth soules is wise. Prou. 11.30.

Wisemen came from the East to worship Christ. Matt. 2.1, to 13.

The wisemen could not interprete Pharaohs dreames. Gen. 41.8.

Skilfull men in diuers sciences are called wise hearted. Exo. 35.10,36.* and 28.3.

Who so seemeth wise in this world, let him be a foole, that he may be wise. For the wisedome of this world is foolishnesse with God. Iob 37.24. 1. Cor. 1.20. and 3.18,20,25.

A citie preserued through the wisedome of a woman. 2. Sam. 20 15,16, to 23.

A wise king is the stay of the people. Wis. 6.24.

Magistrates exhorted to search wisedome. Wis. 6.9.

Wisedome ought to be preferred aboue all things. Wis. 7.1.*

The effects of wisedome. Wisd. 8.1.*

A wise man will bee ruled by the lawe of God. Ecclus. 21.11. and shew it by his conuersation. Iam. 3.13.

The difference betweene the wise and vnwise. Ecclus. 21.12.* foolishnesse and wisedome. Eccles. 10.1, to 11.

A wise man taketh pleasure in being iustly reproued. Prou. 25.12. & will worke thereafter. Prou. 9.9. and 13.16. and 19.25. and 21.11.

He that walketh with the wise, shalbe wise. Pro. 13.20.

The mouth of the wise is in their heart. Ecclus. 21.26.

How to know a wise man. Eccles. 8.1.

The behauiour and exercise of a wise man and of his commendation. Ecclus. 39.1, to 12.

Wee ought not to bee too humble in our wisedome. Ecclus. 13.9.

God catcheth the wise in their owne craftinesse. 1. Cor. 3.19.

God destroyeth the wisedome of the flesh. Obad 8. Isa. 30.1, to 6.

Abigail was of singular wisedome. 1. Samuel 25.3. so was Iudeth. Iudeth 8.29,31.

Dauid behaued himselfe wisely in all things. 1. Sam. 18.5.

The beginning of wisedome is the feare of God. Psal. 111.16. Pro. 9.10. and that is true wisedome. Iob 28.28.

Wisedome commeth onely of the Lord. 1. Chro. 2.11,12. Iob 38.38. Ecclus. 1.1.*

All wisedome is of God. and to him to bee ascribed. 1. Esd. 4.58,59,60.

God giueth wisdome to such as feare him. Ecclus. 43.33.

God was the inuenter of wisedome. Baruch 3.36. and his wisedome is infinit. Psal. 147.5.

Christ is our wisedome. 1. Cor. 1.24. and the true wisedome of God. Baru. 3.37. Mat. 23.34. Luk. 11 49. and in him are hidden all the treasures of wisedome and knowledge. Col. 2.3.

The Gospel is the hidden wisedome of God. 1. Cor. 2.7.

Our wisedome consisteth in obseruing Gods lawes. Deut. 4.2,6.

True wisedome is wholy to depend vpon God. Hos. 14.9.

What is the wisedome from aboue. Iam. 3.17. and what is diuilish wisedome. Iames 3.15.

The word of wisedome is giuen by Gods Spirit. 1. Cor. 12.8.

Christ promised to giue the faithfull such wisedome, as all their aduersaries should not be able to resist. Luk. 21.15. as he gaue Steuen. Actes 6.10.

Wisedome declareth her excellencie, and how she is to be found. Pro. 8.1,2. Ecclus. 1.31.*

Wisedome calleth all to her feast. Prou. 9.1. to 7.

Scorners seeke wisedome and finde it not: but knowledge is easie to him that will vnderstand. Prou. 14.6. For wisedome presenteth her selfe to those that seeke for her. Wisd. 6.28.*

Wisedome complaineth that shee is contemned. Prou. 1.20.*

Of the power, and profitable vse of wisedome. Pro. 1.2, to 10. and 4.5, to 14. Ecclus. 4.11, to 20.

God commendeth wisedome vnto his people. Baruch 3.14.

Wisedome is hidden from the eyes of all men liuing. Iob 28.21.

All wisedome, and spiritual vnderstanding commended vnto vs. Col. 1.8.

Who so lacketh wisedome, let him aske it of God. Iames 1.5.

Salomon craued wisedome of God, and obtained it. 1. Kings 3 9,12.

A prayer to obtaine wisedome. Wis. 9.1.* Howe famous and excellent Salomons wisedome was. 1. Kings 4.29.*

He that is wise ought to shew by good conuersation his workes, in meekenesse of wisedome. Iames 3.13.

The wisedome of the flesh cannot be subiect to the Law of God. Rom. 8.7.

Shewe not foorth wisedome out of time. Ecclus. 32.4.

Wisedome is iustified of her children. Matth. 11.19.

Paul willeth vs to walke wisely. Ephe. 5. 15. Col. 4.5.

Wife to noe euill. Iere. 4.22. looke Knowledge and Spirit.

Witchcraft forbidden. Deu. 8.10,11,12.

A Witch may not be suffered to liue. Exo. 22.18.

God commandeth his people not to seeke vnto witches or sorcerers. Leu. 19.31. which commandement Saul transgressed. 1. Sam. 28.7.* and was therefore destroyed. 1. Chro. 10.13.

Of Witches and Witchcraft. Looke more Exod. 7.22. & 8.7,18. Leu. 20.6. Num. 23.23. 2. kin. 17.17. & 21.6. & 23.24. Isa. 44.25. & 47.9. Ier. 10.2. Ezek. 13.18.* Dan. 2.2. Mic. 5.12. Mal. 3.5. Ecclus. 34.5. Act 8.9. and 13.6. and 16.16. & 19.13. Gal 5.20. Reue. 18.23. and 21.8. and Soothsayers.

Witnesses. Moses called heauen and earth to witnesse. Deut. 30.19.

False witnesses against Christ. Matth 26. 59,60. against Steuen Actes 6.11,13. and against Naboth. 1. King. 21.10,13.

The punishment of the false witnes. Deu. 19.16.*

For one witnesse none ought to die. Num. 35.30. Deut. 17.6. and 19.15.

The witnesse which God testified of his sonne. 1. Ioh. 5.6,9,11.

The booke of Deuteronomium was laid vp for a witnesse against the Israelites. Deu. 31.26.

We ought not to beare false witnesse. Exod 20.16. and 23.1. Deut. 5.20.

Of true and false witnesse. Psal. 27.12. & 35.11. Prou. 6.19. & 14.5. & 19.5,9. & 21.28. and 24 28. & 25.18. Dan. 13.21. Rom. 13.9. Mat 15.19. and 18.16. and 19.18. & 28.12, to 16. Mar. 10.19. 2. Cor. 13.1. 1. Tim. 5.19. Heb. 10.15,28. looke Testimonie.

Woe diuerslie pronounced. Iob 10.15. Pro. 23.29 Eccles. 4.10. and 10.16. Isa. 3.9, 11. & 5.8.* & 10.1. & 28.1. & 45.9,10. Ier. 22. 13. and 23.1. Eze. 13.3,8. Amos 5.18. & 6.1. Mic. 2.1. Hab. 2.12,15,19. Ecclus. 2.13,14, 15. & 41.8. Mat. 18.7. & 23.13.* & 24.19. and 26.24. Mar. 13.17. Lu. 6.24,25,26. and 10. 13. & 11.42.* Iude 11. Reuel. 8.13. & 9.12. and 11.14. and 12.12. Looke Curse.

Woman created, howe, and to what ende. Gene. 2.18.*

The woman was seduced by the serpent, and punished. Gen. 3.6,16.

Of the woman came the beginning of sinne, and through her we all die. Ecclus. 25.26.

The wickednesse of man is better then the good intreatie of a woman that is in shame and reproch. Ecclus. 42.14.

Women ought to keepe silence in the congregation, and be subiect to their husbands, and learne of them at home, and why. 1. Cor. 11.3. and 14.34,35. 1. Timo. 2.11,12. Tit. 2.5. Ephes. 5 22,23. 1. Tim. 2.13,14. Col. 3. 18. 1. Peter 3.1.

The woman is the glory of the man, and was created of man and for man, and not contrariwise. 1. Cor. 11.7,8,9.

Wicked women ought not to haue any sustenaunce giuen them, and why. Ecclus. 25.27,28.

Women saued by bearing children, if &c. 1. Tim. 2.15.

Women in old time were married in their owne linage. Num. b. 36.6.

Of a woman hauing her monethly course. Leuit. 15.19.*

Howe a captiue woman ought to be married. Deut. 21.11, to 15.

The conditions and praise of a good woman. Ecclus. 36.22,23. 24. and 26.13, to 20. Prou. 14.1. and 31.10.*

The malice of a wicked woman. Ecclus. 25.14.

25.14,to 27. and 26.24,25.
A faire woman without discreete maners. Pzou.11.22.
Whercunto a contentious woman is likened. Pzo.27.15. from whom we ought to flee. Pzo.21.9.& 25 24.
Those whom God is angrie withall, shall fall into the hands of strange women. Pzou. 22.14.
Why a womans hand ought to bee cut off. Deut.25.11,12.
How to knowe the whozedome of a woman. Ecclus.26.9,11,12.
Joshua read the booke of Deuteronomium to men, women, and children. Joshua 8. 34.35.
Women sang and praysed God, playing vpon Timbrels. Exo.15.20,21. 1.Samuel 18.6,7.
A woman cast a piece of a millstone vpon Abimelechs head. Judg.9.53,54.
In besieging of cities women were reserued. Deut.10.14.
A woman hid Jonathan and Ahimaaz in a well, and why. 2.Sam.17.12,to 22.
A barren rich woman relieuing Elisha, obteined (by his prayer) to be fruitful. 2.kin. 4.8.to 18.
Ruth was knowen to be a vertuous woman. Ruth 3.11.
The disciples marueiled that Christ talked with a woman. John 4.27.
A woman, being deliuered of childe, forgetteth the anguish, and why. John 16.20, 21,22.
Of the woman that had the bloodie flure. Mat.9.20,21,22.
A certaine woman a seller of purple. looke Baptized.
Women following Christ ministred vnto him. Luk.8.2,3.& were present at his death. Mat.27.55.
Women to whom Christ appeared, declared to the disciples his resurrection. Mat.28. 1,8,9,10.
Noble Women of Thessalonica beleeued in Jesus whom Paul preached. Actes 17.2, 3,4.
Women enforced through famine, to eate their owne children. 2.kin.6.24,28,29. Lam. 2.20. and 4.10. as it was prophecied. Ezek. 5.10. Baruch.2.3. Deut.28.53,to 58. Leui. 26.29.
The pride of women is threatned to bee punished. Isa.3.16,to 25.
The vision of the Woman clothed with the Sunne. Reu.12.1,2.* and of the woman sitting on a scarlet coloured beast. Reuelat. 17.3.*
Salomon allotted with the loue of outlandish Idolatrous women. 1.Kings 11. 1,2.*
What behauiour young and elder women must vse. Tit.2.3,4,5.
An edict that women should obey their husbands. Ester 1.20,22.
Sarra was instructed in the duetie of an honest woman. Tob.10.12.
The vertue & not the beautie of a woman is to be sought for in mariage. Ruth 3.11. Ecclus.25.23.
A wicked woman more bitter then death. Eccles.7.28.
Fewe women constant. Eccles.7.30.
The gazing vpon the beautie of maydes and women is dangerous. Ecclus 9.5,6.7, 8,9,10,11,12. and so is their company. Ecclus.42.12,13. and 19.2,3.
Of the strength of women. 1.Esdr.3.12. and 4.14 to 33.
Of crueltie towards women with childe. looke Childe, and 2.king.8.12. Amos 1.13.
Women for cities. Ezek.23.48.
The Jewes maried strange women, and put them away againe. Eze.9.2.*& 10.1,2.* looke Wife and Men.
Wombe shut vp or barren. Gene.20 18.1. Sam.1.5.
The fruite of the Wombe shall be blessed to the godly. Deut.28.4.
The fruite of the virgine Maries wombe was blessed. Luk.1.42.
It was commanded the Jewes to voyde their wombe without the host. Deuter.23. 12,13.
Wonders, looke Miracles and Signes.
Word. The word of the Lord came to Abraham in a vision. Gen 15.1.
The word of the Lord was precious in the time of Eli. 1.Sam.3.1.
The word of the Lord must not be cast away but obeyed. 1.Sam.15.22,26.
The word of God sharper then a two edged sword. Heb.4.12.
Our wordes ought to be gracious alway, and why. Col.4.6.
Why God withdraweth his word from the Jewes. Ezek.14.3.
The Jewes will not heare the word of God. Isa.30.9.
God will punish those that refuse to heare his word. Deut.18.19.
Dauid despising Gods word, committeth murther and adulterie. 2.Sam.12.9.
All things were created by the word of God. John 1.3. Gen.1.1.
The words of God are true. 2.Sam.7.25, 28. Psal.33.4.
The benefits of God ought to be attributed vnto his word and promise. 2.Samuel 7.21.
The word of God is our wisedome. Deu. 4.2,6. and a lanterne vnto our feete. Psalm. 119.105.
The word of God instructeth vs what to doe. Deuter.29.9. and thereof onely ought wee to take counsell howe to liue. Isai 8.16, 19,20.
By the preaching of the word, our hearts are conuerted. Jere.23.29.
By the word of God whozedome may be eschewed. Pzo.2.16.
All things shall prosper to those that followe the word of God. Pzouerb. 3.1,to 4, 22,27.
The Shunammite woman, beleeuing Gods word, was nourished in the land of the Philistims 7.yeeres. 2.King. 8.1,2.
The Israelites tooke & staied their fourneys, by the direction of Gods word. Num. 9.18,23.
Howe Gods word should be vsed, Deut. 6.6,to 10.
Gods worde must bee declared without feare. Jere.1.17.
Moses charged the people with al þ words that God had sayde vnto him in the mountaine. Exo.34.27,32. and they consented to obey the same. Exod.19.7,8.
Blessings to those that obey Gods worde and curses to those that doe not. Deuter.11. 27,28.
The Israelites, presuming to fight contrary to Gods worde, were slaine. Numb. 14,41.*
Of the contemning of Gods worde & punishment due to the same. 1.kin.13.3.*2.kin. 17.12.* 2.Chzo.18.15.* & 12.26.* Pzou.1. 24,to 32. Isa.28.1,2.& 30.1,2,to 18.& 65.1, to 16 & 66 4. Jere.2.13,18,19,30.& 5.2.* & 7.13 *& 16.10,11.& 19.3.*& 25.3.* and 29. 18,19. Eze.33 4.*& Mat.11 20,to 25.& 21. 33.*Luk.10.10,to 16. Act.13 8.9,10,11.41. and 18.5,6. Roman.1.18.* 2.Thessa.2.10, 11,12.
God forbiddeth vs to keepe company with those that allure vs from obeying his word. Isa 8.11.
Cursed are they who obey not the wordes of Gods Couenant. Jere.11.3.
The wicked can not vse rightly the worde of God. Pzo.26.7.
We ought to heare the worde with all reuerence. Ecclus.5.11.
A wise man regardeth Gods worde. Ecclus.21.15,17. and 33.2,3.
Jeremie is put in prison for the worde of God, and yet it forced him to preach. Jerem. 20.2,8,9.
The prayse of the worde of God. Pzouer. 30.5.
An exhortation to heare the worde of God Isa.55.1.
We ought not onely to heare the worde of God, but also beleeue and doe that which it teacheth Deuter.12.32. and 5.1,27,29. and 6.1,2,3,5,17,24. and 31.11,12,13. Ezek. 33.14,15,30,31,32. Matt.5.16.* and 7.21, to 28. and 15.8,9. and 28.20. Marke 16.15, 16. Luke 6.43.* and 11.28.& 12.8,9,47,48. John 13.17. Jam.1.21,22.* Heb.4.2,3. see Vnbeleefe.
Gods worde must remaine in our hearts. Deut.6.6. and 11.18.
We must obey Gods worde, and alwayes haue it before our eyes. Deut.32.46,47. and 4.9. and 6.7.* and 11.18.* Numb.15.38. Psal.1.2 Pzo.3.1,2,3. and 4.21. and 6.21. and 7.3. and not thinke from it. Deut.4.2.& 2.32. and 17.11.& 28.14. Josh.1.7.& 23.6. Pzou.4.27. Isa.30.21.
Nothing may be put to, or taken frō Gods worde. Deu.4.2. and 12.32. and 28.14. Josh. 1.7. Pzo.30.5,6. Matth.28.20. Gala.3.15. Reue.22.18,19.
The worde was made flesh. John 1.14.
The worde of God continueth for euer. 1. Peter 1.25. reade Numb.23.19,20. Psal. 33,4,11. and 116.2.& 119.89. Isa.40.8. and 41.4. and 51.4,6. and 54.8,10. Tob.14.5,6. Matth.5.18. and 24.35. Mark.13.13. Luke 16.17. and 21.33.
The Gospel is the Worde of trueth. Ephes.

phel.1.13. The wordes of this life. Actes 5.20. The worde of reconciliation. 2. Cozin. 5.19.

If we giue no credite vnto Gods worde, what profiteth it vs to heare the same? Heb. 4.2.

We are new borne by the immortal word of God. 1. Pet. 1.23.

We ouercome the wicked by the worde of God 1. John 2.14.

Christ seeing the people destitute of the worde of life, was moued with compassion. Matth. 9.36.*

Gods word must not be giuen to dogges, or swine. Matth. 7.6.

The heauie iudgement of those that contemne Gods worde. Matth. 10.14,15. Heb. 2.2,3,4.

The worde can not be preached without persecutions. Matth. 10.16.*

Peace shall continue with those that receiue the worde. Matt. 10.13.

Gods worde abideth not in them that beleeue not Christ. John 5.38.

The worde of Christ ought to dwell with vs plentifully. Col 3.16.

The worde must bee preached after all sorts, that some may profite thereby. 2. Tim. 4.2.

We ought to pray that the worde may be glorified. 2 Thes. 3.1.

Paul handled not the word deceitfully as others did. 2. Cor 4.2,5.

The faithfull loued not their liues for the testimonie of the worde of Gods promises Reue. 12.11.

The worde is a snare, & stumbling blocke to some. Rom. 11.9.

The liuely worde of God, shall gather all nations to Christ. Zech. 14.2.*

The preaching of the word, shal proceede out of Zion. Joel 3.16.*

God promised to sende preachers of his worde. Isa. 30.21.

Of the ministers of Gods word, and their ioy when the people profite. Isa. 61.6 9.

A Bishoppe ought purely to deliuer the worde. 2. Tim. 2.15.

Of those that preach the word of God for gaine. Micah 3.5.*

The word of God is free. 2. Tim. 2.9.

Not foode, but Gods worde preserueth them that be godly. Mat. 16.26. looke Bread.

Who so fulfilleth the worde of God, shall finde wisedome. Pro. 8.12,17.

The principles of Gods word. Heb. 5.12. and 6.1,2. 1. Cor. 3.2.

Gods wordes spoken by man, are to bee regarded. Zech. 7.12,13.

The worde of God in two sences. Psalm. 147.18,19. see Scripture, Famine, Church, and Zealous.

None of Samuels words were vnaccomplished. 1. Sam. 3.19.

The mercie of Rebekah in her worde. Gen. 24.18.

Rewardes peruert the wordes of the iust. Deut. 16.19.

Dauid ouercame his seruants with faire wordes. 1. Sam. 24.7,8.

Secrete wordes ought not to be reuealed. Eccles. 41.23.

A word spoken in his place is commendable. Pro. 25.11.

Why Paul wrought in deede, that, that he preached by word. 1. Cor. 9.23.*

By our wordes we shalbe iustified or condemned. Matt. 12.37.

He that sinneth not in worde is a perfect man. Jam. 3.2.

Workes of God are perfect. Deute. 32.4. euerlasting. Eccles. 3.14. marueilous. Eccles. 18.1,to 7. exceeding good. Eccles. 39.16. and vnreprouable. Wis. 12.14.

Man ought not to be curious in searching out Gods workes. Job cap. 37. to cap. 42. Eccles. 3.22,23. for they are past finding out. Eccles. 18.5,6. Eccles. 8.17. and 3.11. 2. Esd. 4.11.

The summe and creation of the workes of God. Eccles. 43.1.*

God declareth his iustice, by his workes. Job 8.3.* and 9.1.*

Moses rehearseth the workes of God to the Israelites. Deut. 11.2,to 8.

We ought to call to minde the workes of God, and why. Deut. 4.10,30,35,to 41. and 7.11,16.

Of whom the workes of God are discerned. 1. Sam. 10.26.

The worke of God, is to beleeue in his sonne. John 6.29.

The worke of God is our faith in vs. 1. Thes. 2.13.

God knoweth his workes frō euerlasting. Acts 15.18.

The blinde man was so borne, that Gods workes should be shewed on him. Joh. 9.3.

Christ by his Spirit worketh in the faithfull. Gal. 3.5.

Our good works are of God. 2. Pet. 1.3,5.

Paul prayeth that God would encrease the workes of faith, and confirme vs in the same. Phil. 1.9.

Workes are the fruits of faith, and the assurance of our hope. Heb. 6.11,12. and doe make our election sure. 2. Pet. 1.10.

Workes followe faith. Luke 19.8,9. and what workes they be, Luke describeth. Acts 2.44.*

The works of light, what. Ephe. 5.8,9.*

The workes of the faithfull. 1. Pet 3.8,9, to 18.

They that repent vnfaynedly, must doe workes worthie amendment of life. Actes 26.20.

Faith is dead in it selfe, if it haue no workes. Jam 2.17,20,22.

Our conuersation ought to be honest, and our workes good, 1. Pet. 2.12. Matt. 5.16.

Paul exhorteth vs to abound in the worke of the Lord. 1. Cor. 15.58.

We ought to prouoke one another to good workes. Heb. 10.24.

Let euery man proue his owne worke. Gal 6.3,4.

He that is borne of good workes, shall be cast into the fire. John 15.6 Mat. 7.19.

Wee must not trust in our workes, but waite for Gods mercie. Isa. 30.18. who saueth vs, not by our workes, but according to his grace. Ephe. 2.8,9. Rom. 11.6. 2. Tim. 1.9. Tit. 3.5. And the holy Ghost is giuen, not by workes, but by faith. Gal. 3.2.

The workes of the faithfull follow them. Reue. 14.13.

Christ iudgeth according to euery mans worke. 1. Pet. 1.17. Matt. 16.27. Rom 2.6, to 11. 2. Chro. 15.7.

The Iewes did the works of their father the deuill. Joh. 8.40,41.

The workes of the world are euill. Joh. 7.7.

The workes of the flesh, what. Galat. 5. 19, to 22.

Haue no fellowship with the workes of darkenesse, but rather reproue them. Ephes. 5.11. Tit. 2.12.

We may not walke in the wicked workes of the Gentiles. Ephe. 4.17,18,19. 1. Peter. 4.3.

The workes of the Iewes were polluted Hag. 2.14,15.

We may not trust to the works of our predecessours, but shewe our selues the children of faith. Matt. 3.8,9.

God blesseth the worke of their handes that releeue the needie. Deut. 14.29. and 23.20. and that obey his commandements. Deut. 28.3, to 15. and sendeth them plentie of all things. Deut. 30.9,10.

God worketh all in all. 1. Cor. 12.6.

The workes of mercie. Matt. 25.35,36. Isa. 58.7. looke Weldoing, and Seruice.

Workers with spirits, see Coniurers.

World made by Christ. Joh. 1.10.

The whole world is bent to wickednesse. 1. Joh. 5.19. and is full of vnrighteousnesse. and wickednesse. 2. Esd. 4.27.

We brought nothing into the world, neither shall we cary any thing out. 1. Tim. 6.7. Job. 1.21.

The fashion of this world goeth away. 1. Cor. 7.31. and therefore we ought not to loue any thing therein. 1. Joh. 2.15,16.

The amitie of this world is the enimitie of God. Jam. 4.4. Christ prayed not for the world. Joh. 17.9.

The worlde knewe not God nor the true light. Joh. 1.9,10,11. and 17.25.

Those that are borne of God ouercome the world through the victorie of faith. 1. John 5.4,5.

Wee ought not to marueile though the world hate vs; and why. 1. John 3.13,14. and 7.7. and 15.18.

The ends of the world are come vpon vs. 1. Cor. 10.11.

God spared not the olde world but by the flood destroyed the vngodly. 2. Pet. 2.5.

The Saints shall iudge the worlde. 1. Cor. 6.2.

A curse is prophecied vnto the world for sinne. Isa. 24.1, to 13.

The worlde created for mans sake. 2. Esd. 6.55.

Fewe shall inherite the worlde to come. 2. Esd. 8.1,2,3.

The world hasteth to passe away. 2. Esd. 4.26. 1. Cor. 7.31. 1. John 2.17. and yet the ende is vncertaine. 1. Thess. 5.1,2,3.

The faithfull are not of the world. John. 15.19.

15.19. and 17.14.

The whole worlde, for all men generally. 1. Iohn 5.19. and for the elect onely. chap. 2.2.

All the world, for the countries subiect to the Romanes. Luke 2.1.

The worlde, for the Elect. Iohn 15.19. and 13.1. and 3.16. and 6 33.1. Iohn 4.14. for the reprobate. Iohn 17.9, 14.1. Cozinth. 11.32. for the whole earth. Iob. 17.18. Mar. 16.15. for infidels. Iob. 17.21. and for euill men. Rom. 12.2. for worldly pompe. Galat. 6.14. for heauen and earth and all things therein. Iohn 17.24. and 1.1. & for the time since it was created vnto Christ, deuided into twelue partes. 2. Esd. 14.10.

This world, for worldly defence. Iob. 18. 36. and for outward things pertaining to this life. Mar. 4.19. and 1. Cor. 7.31.

Worldlings thinke there is no God: or that he forceth not what man doeth. Iob 24.1, 2.* and 34.9.

Worldlings loue to bee flattered. Isa. 30. 10. looke Atheistes in the first Table.

Worme of conscience dieth not. Mar. 9.44, 48. Isa. 66.24.

The sonne of man is but a worme. Iob 25.6. Looke Serpent.

Herode was eaten to death of wormes. Actes 12.23. So was Antiochus. 2. Macca. 9.8, 9.

Wormewood. To turne iudgement and righteousnes into wormewood, what. Amos 5.7. and 6.12.

God will feede Idolaters with wormewood, and giue them gall to drinke. Iere. 9. 15. and 8.14. and 23.15.

Of the Starre which was called wormewood. Reuel. 8.10, 11.

Worship and serue God onely. Mat. 4.10. Luke 4.8. Exod. 34.14. Deut. 6.13 & 10.20. 1. King. 9.6, to 10.

The Israelites, euery man in his tent doore, worshipped God talking with Moses. Exod. 33.9, 10.

The Elders of Israel together with Aaron, &c. worshipped the Lord afarre off. Exo. 24.1, 2.

Elkanah went yeerely to Shiloh, to worship God. 1. Sam. 1.3. 4, 9, 19, 21.

Dauid worshipped God in the top of the mountaine, when hee fled from Absalom. 2. Sam. 15.32.

Saul worshipped God more for maners sake, then for any deuotion. 1. Sam. 15 31.

The people worshipped the Golden calues which Ieroboam had erected. 1. Kings. 12. 28.*

The Israelites worship idols, & are spoyled. Iudg. 2.10, 11.*

The Apostles worshipped Christ, as hee was taken vp from them into heauen. Luke 24.52.

The Angel would not suffer Iohn to worship him. Reue. 22.8, 9.

Of whome the beast shall be worshipped. Reue. 13.4.8.*

Worshippers of strange gods, &c. ought to be destroyed and stoned to death. Deu. 6.14, 15. and 17.3, to 8.

Iosua worshipped the Angel. Ioh. 5.14.

Worthies. The names and facts of Dauids worthies. 2. Sam. 23.8.*

Wrath, taken for punishment. Ephe. 5.6. 1. Thessalonians 5.9. and for vengeance. Rom. 4 15.

Gods wrath sometime falleth vpon many, for the sinne of one. Iosua 22.20. and 7.1, 12.*

The wrath of God consumed Pharaoh and all his hoste. Exod. 15.7.

Moses fearing the wrath of God, fell to prayer. Deut. 9.18, 19.

Because Saul executed not Gods fierce wrath on the wicked, he was reiected. 1. Samuel 28.17, 18.

The wrath of God was hote against idolaters. Iudges 2.14, 20.* & 38, 12. Against murmurers. Numb. 11.1. yea and against Moses. Exod. 4, 14. Deut. 1.34, 37.

Gods wrath against the Israelites, pacified by Moses. Numb. 14.11, to 21.

The wrath of the Lorde moued Dauid to number the people. 2. Sam. 24.1.*

The cause of Gods wrath against his people. Deut. 29.24, 25.*

God threatneth that idolaters shall feele his wrath. Deut. 31.16, 17, 18. as it came to passe. 2. Chron. 34.21.

The wrath of God commeth vpon the children of disobedience. Coloss. 3.5, 6. Deut. 29.20.

The riches of this worlde kindle Gods wrath against the abusers thereof. James 5.2, to 7.

We are by nature the children of wrath. Ephes. 2.3.

God wil not contende, nor be wrath for euer. Isa. 57.16.

Christ deliuereth from the wrath to come. 1. Thess. 1.10.

The Iewes oft times prouoked God to wrath, yet he became mercifull to them. psal. 78.17, 21.* psal. 106.23, 29.*

No Moses found to turne away Gods wrath from vs vnmercifull. Ezec. 22.30, 31.

We ought to giue place vnto wrath. Romanes 12.19.

The wrath of man doeth not accomplish the righteousnesse of God. James 1.20.

Euery man ought to bee slowe to wrath. Iam. 1.19. For it is vnseemely. Pro. 14.29.

Of wrath, looke more in Anger, and Gen. 4.5, 8. Iob 5.2. Prouerbes 12.18. and 14. 17, 29, 30. and 15.1.18. and 16.14, 32. and 19.12, 19. and 27.4. and 29.22. Ecclesiastes 7.5, 11. Ecclus. 25.17. and 28.8. and 30.24. Matth. 5.23, 44. Luke 4.28, 29. Galath. 5.20. Ephes. 4.26, 27, 31. Titus 1.7. 1. Timothe 2.8.

Wretched man that I am, who shall deliuer me from the body of this death. Roman. 7.24.

Write. God commaunded Moses to write the destruction of the Amalekites, and why. Exod. 17.14.

Moses wrote all that the Lord spake vnto him in a booke, and read it to the people. Exod. 24.4, 7.

God commanded Moses to write the couenant which hee had made with the people. Exod. 34.27, 28.

God wrote the lawe and deliuered it to Moses the first time. Exodus 24.12. Deuteronomie 10.4.

Moses receiued the seconde time, at Gods hand the two Tables of Testimonie written with the finger of God. Exodus 31.18.

Moses wrote Deuteronomium, and deliuered it to the Leuites and Elders. Deut. 31.9.

The occasion of the song which GOD commanded Moses to write. Deuteronomium 31.19.*

God commaunded that his worde should be written on posies and gates, and why. Deut. 6.9. and 11.20.

The salutation of Paul written with his owne hand. 2. Thess. 3.17.

What he that writeth ought to haue regarde vnto. 2. Macca. 2.24.* looke Scripture, Euidence and Booke.

Wrong. looke Law, Deceiue, Defraude, Oppresse, Hatme, Gaile and Iniurie.

Ydleneſſe, and ydle folke reproued. Prou. 12.11, 24. & 20.13. and 21.25. and 22.13. and 26.13. and 28.19. looke Idle.

Yea. Pauls preaching was not yea and nay: but onely yea in Iesus Christ. 2. Cozin. 1.17, to 21.

Our communication must be yea yea, and nay nay. Matt. 5.37. Ia. 5.12.

Yeeres and dayes, &c. distinguished by the Sunne, Moone, & starres. Gen. 1.14, to 19.

The seuenth yeere debtes were released. Deut. 15.1, 2. Looke Day and Iubile, in the first Table.

Yoke. Moses threatneth the disobedient Iewes, that God will put a yoke of yron vpon their neckes. Deut. 28.15.48.

Wee are willed patiently to endure the yoke of tyrants. Iere. 27.11.

Christ exhorteth vs to take his yoke vpon vs and why. Matt. 11.29, 30.

Yong. The yonger ought to submit themselues to their Elders 1. Peter 5 5.

Of the yong man that fled away naked Matth. 14.51, 52.

Yong men must be sober minded. Titus 2.6. and modest in speech. Ecclus. 32.8, 9 10. See Counsell.

Youth. see Lust.

Children ought to be trained vp from their youth in the feare of God. Col. 1.10. and 2.13. as was Elier. Chap. 14.5. & why Prou. 22.6.

Obadiah feared God greatly from his youth vp. 1. Kings 18.3, 12.

Wee ought to remember God in youth. Eccles. 12.1.

We must pray God to forget the sinnes of our youth. Psal. 25.7.

Yron caused to swim for the glory of God. 2. Kings 6.5, 6.

The earth shalbe yron vnto the disobedient. Deut. 28.23.

Ashers shoes of yron and brasse. Deut. 33.25. looke Golde.

Yrching. see Fables.

Z.

Zeale of Moses against the Israelites idolatry. Exo. 32. 19, 20, 26, to 30. of Phinehas, against the two fornicators. Numb. 25. 7, to 16. Eccles. 45. 23. Psal. 106. 30. of Eliah, for the Israelites falling from God, to serue Baales, &c. 1. King. 8. 21, 22. * & 19. 4, to 14. of Iehu for the glory of God. 2. Kin. 9. 30. * and 10. 11, 16, to 29. of Mattathias for the law of God. 1. Mac. 2. 24, 26. of Iosiah at sixteene yeere of age. 2. Chron. 34. 3, to 8.

The great zeale which Epaphras had for others. Col. 4. 13.

The Iewes had a zeale, not according to knowledge. Roma. 10. 2. so had Paul before his conuersion. Act. 22. 3.

Of blinde, false, and disordered Zeale, Matth. 10. 21. & 26. 51. Marke 9. 38. Luke 9. 54, 55. Iohn 8. 59. & 16. 2. Actes 7. 57. and 21. 27. * and 26. 11.

The zeale of thine house hath consumed mee. Psalme 69. 9. and 119. 139. Iohn 2. 17.

Christians ought to bee Zealous of good workes. Tit. 2. 14. and by Gods correction amend. Reue. 3. 19.

Zealous people thinke not long when they teach or heare Gods word. Nehem. 8. 3, 4, 5, to 9.

It is good to bee zealous in a good thing. Galat. 4. 18.

Godly sorowe worketh Zeale in vs. 2. Cor. 7. 11.

FINIS.

ECCLVS. 24. 39. & 33. 16.

Behold how that I haue not laboured for my selfe onely, but for all them that seeke wisedome and knowledge.

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